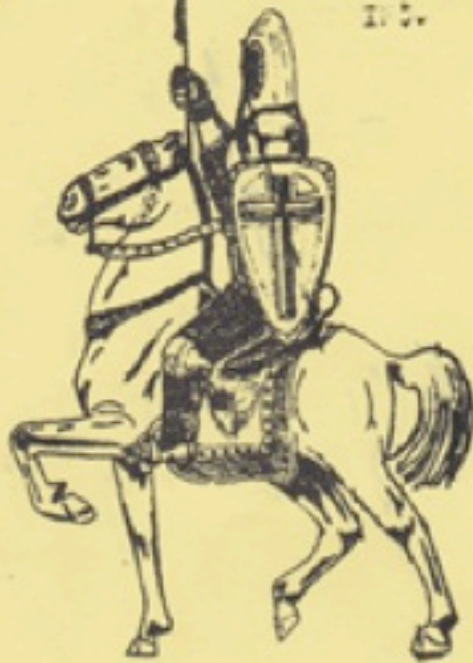


Christian Training Center



**CHRISTIAN TRAINING CENTER, INC.
THE CHARISMATIC BIBLE INSTITUTE
Principal: Dr. Albert Grimes
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BOOK NINETEEN

THE FRUIT OF THE SPIRIT

Lesson 1: The Works of the Flesh and the Carnal Believer	3
QUESTIONS ON LESSON 1	7
Lesson 2: The Believer's Identification with Christ.....	8
QUESTIONS ON LESSON 2	14
Lesson 3: The Fruit of the Spirit	15
QUESTIONS ON LESSON 3	17
Lesson 4: How the Fruit of the Spirit Is Produced in Our Lives	18
QUESTIONS ON LESSON 4	21
Lesson 5: Fruit Unto Eternal Life	22
QUESTIONS ON LESSON 5	25

SPECIALIZED TRAINING IN GIFTS AND MINISTRIES

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DEDICATION

These books are purposely written and dedicated to the Layman, who desires to enter into a Teaching Ministry.

They are therefore written simply with the paragraphs broken up in order that teaching from these books can be made easy for the Teacher to read.

Our motto is stated in 2 Timothy 2:2, "And the things that thou has heard from me, the same commit thou to faithful men who shall be able to teach others also".

The questions at the end of each lesson can be used by the Teacher to give tests to the students. We recommend the writing out of answers in order that the material may be implanted into the minds of the students. Any other type of questioning does not accomplish this purpose.

May the Lord, therefore, bless the truths presented in these studies.

Dr. Albert Grimes

Book 19: The Fruit of the Spirit
Lesson 1: The Works of the Flesh and the Carnal Believer
Galatians 5:19,21; 1 Corinthians 3:1-4
By Dr. Albert Grimes

When we speak of the flesh, we mean the Fallen Adamic Nature, the nature we were born with. The unregenerated man lives in a realm entirely dominated by this fallen Adamic nature. In the Word of God it is described as the flesh. Through moral upbringing, and education, a difference has been made in the standards of some people. But whether refined, or morally degenerate, or whatever grade we are in, outside of Christ, we are in the flesh, dominated by the Adamic Nature, some to a greater or lesser degree.

FLESH THEN IS A NATURE, THE ADAMIC NATURE

Being a nature, it is responsible for all of our weaknesses and frailties, sins, diseases, sickness. Paul speaks of the infirmities of the flesh. Romans 6:19, "I speak after the manner of men because of the infirmity of your flesh..." Romans 7:18, "For I know that in me (that is, in my flesh,) dwelleth no good thing..." It is the very source of sin. Romans 8:3, "...and for sin, condemned sin in the flesh". This flesh can also dominate, or bring into captivity the mind as stated in Romans 8:5, "For they that are after the flesh do mind the things of the flesh..." The Soul of man is that part of man in which the intellect dwells. When the mind is controlled by the flesh, it suggests that it is the soul of man that is being controlled.

So it is to be understood that it is possible to walk according to the dictates of the flesh. 2 Corinthians 10:2, "as if we walk according to the flesh". The flesh also has its own lusts as pointed out in Galatians 5:16, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh". The flesh has its own desires. Ephesians 2:3, "desires of the flesh".

The Word of God also describes the works of the flesh, or deeds of the flesh. Galatians 5:19, "The works of the flesh..." Then it also points out the fact that these desires of the flesh, or demands of the flesh, the flesh seeks to satisfy. Colossians 2:23, "to the satisfying of the flesh".

**THE BELIEVER STILL HAS THIS FLESHLY
NATURE EVEN AFTER REGENERATION**

Even after we have been regenerated, or born again, we still have this fallen Adamic nature in us. And it will be at war with the new spiritual nature which we receive at regeneration. Galatians 5:17, "For the flesh lusteth against the Spirit..." And it is evident that those in, or dominated by the flesh, cannot please God, as stated in Romans 8:8, "So then they that are in the flesh cannot please God". And if our minds are dominated by the flesh, they will not be subject to, but be at enmity with God, as stated in Romans 8:7, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be".

**THE WHOLE WORLD SYSTEM IS GEARED TO THE
FULFILLING OF THE LUSTS OF THE FLESH**

To understand the world system in this light is to fully understand its purpose in this age. 1 John 2:16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world". We as children of God are to have no confidence in the flesh. We are to disregard it at all times. Philippians 3:3, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh".

The Works, or Deeds of the Flesh: When we speak of the "the works", we mean what the flesh is capable of doing in the unregenerated man, and also in the carnal believer. Galatians 5:19-21, "Now the works of the flesh are manifest, which are these..." This is speaking of the external, the outward showing, or expression of the Adamic nature. In order to study the works of the flesh we will divide them into what we call

the moral nature, religious, and social nature, and lawless nature.

The Moral Nature of the Flesh: The Flesh is capable of committing these things spoken of. “Adultery”, sexual intercourse between a married man, and a woman not his wife, or between a married woman, and a man not her husband. “Uncleanness”, this uncleanness spoken of is first a mental condition of impurity, and because of this mental condition, the person is dominated in this sense; filthy, foul, morally impure, obscene, dirty, or not clean, even in appearance. “Lasciviousness”, a vocal expression of lust or lewdness, with a tendency to incite lustful desires.

The Religious Nature of the Flesh: There is a tendency in the flesh to worship, but the flesh denies God, and is in conflict with God. It is at war with the Spirit. Galatians 5:17, “For the flesh lusteth against the Spirit...” Romans 8:7, “Because the carnal mind is enmity against God...” But has a worship of its own, and so the flesh is capable of: “Idolatry”, which is image worship. The flesh makes its own gods, and idolatry is excessive devotion to some person, or thing, other than God. “Witchcraft”, this is contact with evil spirits, medications, and spells, curses, cures for diseases, charms, a worship of terror. So the flesh in its religious nature would be dominated by Satan. “Heresies”, a religious belief opposed to the orthodox doctrines of the Church, especially such a belief specifically denounced by the Church and regarded as likely to cause schism.

The Lawless Nature of the Flesh: “Hatred”, a bad temper; to have a strong dislike for anyone, or an ill will against one; to wish to avoid; a bearing of malice, or even discomfort at the presence of someone. “Variance”, wrangling; contention; debate; strife; quarrels. “Emulation”, stems from jealousy; ambitious; rivals; a desire or ambition to surpass anyone. “Wrath”, passion; fierceness; indignation; any action carried out in intense anger; giving of punishment; revenge. “Strife”, striving with one another, contention, competition, quarreling with one another, having conflict with one another. “Seditions”, the stirring up of discontent, resistance, or rebellion against the government in power, in Church or State. “Envyings”, a feeling of discontent and ill will because of another’s advantages, or possessions; a resentful dislike of another who has something desirable; a desire for some advantage or possession belonging to another. “Murders”, a premeditated killing of one human being by another; any killing done while committing some other felony.

The Social Nature of the Flesh: “Drunkenness”, the state or habit of being drunk, intoxicated. “Revellings”, a carousing or letting loose; boisterous. All these works, or deeds, are inherent in the fallen Adamic nature. This is man’s condition. This is what man himself is capable of doing, and it’s this nature in man that Satan works upon to bring forth sin.

IT’S THROUGH MAN’S OWN LUSTS THAT HE IS TEMPTED

These lusts, or desires out of control that cause us to sin, come from this fallen nature in man. And it’s because of them we are tempted, as stated in James 1:13-15, “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death”.

IT’S THIS NATURE THAT HAS BEEN PUT TO DEATH BY THE CROSS OF CHRIST

After we are regenerated, this Adamic nature has been put to death. In the death of Christ, the fallen nature, the nature of sin, was also crucified with Christ. Not only was sin dealt with as the transgression of the law of God, but sin as a nature was also dealt with. Romans 6:6, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin”. Because of the fact that the old nature is crucified, and that we want to make this crucifixion real in our lives, we accept it as a scriptural fact, and stand on it by faith, and make no provision for the flesh. Romans 13:14, “But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof”. The word “provision” means to give any forethought, care, supply. Do not plan to do things, do not go places, see things, that would make room for its works. If we could do this, all our frustrations, complexes, troubles in ourselves would be over.

WE MUST PUT THE SINNER TO DEATH

We do not only have to confess our sins, but we must put the sinner, the old nature, to death, the cause of all our sin. Christians make much of the scripture in 1 John 1:8-10, "If we say that we have no sin, we deceive ourselves, and the truth is not in us..." Sin speaks of the old Adamic nature. We may still have the old nature in us as children of God, but we are to make no provision for it. We are to put it to death. There were Canaanites in the land of Canaan when Israel went into it, but the orders were to destroy them all. But because Israel did not obey God, and allowed them to live, they went into captivity. As long as Abraham had Lot with him, God did not bless him, but it was after he separated himself from Lot that God gave him the promise. For it goes on to say in the same scriptures, 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness", which means he will purge, or purify us. There is no thought in the verse that we have to be asking forgiveness for the same things over and over again. The right kind of confession brings in operation the power, the spirit of life in Christ Jesus. Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death". This law of the Spirit is that Holy Spirit Himself putting to death, or making good our crucifixion. Romans 8:13, "but if ye through the Spirit do mortify the deeds of the body, ye shall live".

A CARNAL CHRISTIAN

As we have stated, we all have the old nature, but if we put away, or put to death by the power of the Spirit its deeds, we can walk in the Spirit and be fruitful saints of God. But if we have the works of the flesh manifest in our lives, and do nothing to get rid of it, we will become carnal. Carnality is a state into which a Christian can get. It's an experience, a condition, as Paul describes, 1 Corinthians 3:1-4, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" It can be well understood that carnality spoils our Christian walk, and brings division into the church.

CARNALITY SPOILS THE OPERATION OF THE SPIRITUAL GIFTS

It is to be understood that nothing is wrong with the manifestation, but with the vessel through whom the manifestation comes. 1 Corinthians 13:1-3, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing". The utterance may become as sounding brass to have knowledge, and understand all mysteries, and have all power, still I am nothing, and in the realm of sacrifice, it would profit me nothing. It is to be understood that the vessel is here being discussed. Love controls the motives, the knowledge, and power, and utterances. Carnality mars them.

CARNALITY COULD TAKE ME BACK INTO THE WORLD

If we continue to yield to the lusts of the flesh, sooner or later we will find ourselves back in the world, where the whole system is geared to fulfill the lusts of the flesh. 1 John 2:16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world". And as Demas we would find ourselves returning to the world. 1 Timothy 4:10, "Demas hath forsaken me, having loved this present world".

CARNALITY COULD CAUSE GOD TO PUT US TO ONE SIDE AS UNUSABLE

This is the one thing that even Paul himself feared. 1 Corinthians 9:27, “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway”. Because of living in the flesh, I become unapproved, rejected, worthless, unable to be used.

CARNALITY COULD CAUSE US TO BE TURNED OVER TO SATAN

Saints who persist in living in lust may find themselves turned over to Satan for the destruction of their flesh, that their spirits may be saved. This has to do with the church as a body turning over a member who persists in lust. Once he is put outside of the church, Satan will destroy his flesh. A demon spirit will be allowed to control him, in order to destroy him. 1 Corinthians 5:5, “to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus”. But it must be understood that in this kind of judgment, repentance restores the person back to fellowship, as pointed out in this case. 2 Corinthians 2:6,7, “Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow”.

CARNALITY COULD CAUSE US TO COMMIT THE SIN UNTO DEATH

Once this sin has been committed, the prayers of the saints are of no avail. The person who has committed it will be cut off by God Himself. We have Old Testament illustrations of this New Testament truth. The sin is spoken of in 1 John 5:16,17, “If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin: and there is a sin not unto death”. The death spoken of in these scriptures is a physical death a cutting off by God Himself. This cutting off is revealed in Old Testament scriptures. 1 Kings 22:20,21, “And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead?...” 1 Chronicles 10:13-14, “So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; 14 And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse”.

It is quite evident from this study that the flesh is a mortal enemy, and its death must become more than just a scriptural statement, a legal truth. This truth must be made vital in a Christian experience, if we are to fulfill the plan of God in our lives.

THE FRUIT OF THE SPIRIT
BOOK 19
QUESTIONS ON LESSON 1

1. When we speak of the flesh, what do we mean?
2. For what is this flesh responsible?
3. Does the believer still have this fleshly nature after regeneration, and what are the results?
4. Explain how we are to regard the flesh.
5. What three words describe the moral nature of the flesh?
6. Explain the religious nature of the flesh.
7. What does the lawless nature of the flesh consist of?
8. How should you describe the social nature of the flesh?
9. Explain how man is tempted.
10. Explain what part of us was crucified at the cross.
11. Describe a carnal Christian and the results.
12. Explain 1 Corinthians 13:1-3.

Book 19: The Fruit of the Spirit
Lesson 2: The Believer's Identification with Christ
Romans 6:1-13
By Dr. Albert Grimes

Our identification with Christ is to be seen in three realms. How Christ became identified with us, the human race; how He became identified to us as individuals; and how we became identified with Him.

HOW CHRIST BECAME IDENTIFIED WITH THE HUMAN RACE

Before we could become identified with Christ, Christ had to first identify Himself with us. This is the reason why Christ was incarnated, why He came in the flesh, in order to become related to us as a human being. In this relationship with the human race, He was able to become their redeemer. This truth is pointed out in Hebrews 2:14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil". This then was the first step in identification with Christ.

**IN HIS DEATH HE PERSONALLY BECAME
IDENTIFIED WITH US**

In His incarnation Christ then became related to the human race, but in His death He personally became identified with me as my Redeemer. He takes my place. He redeems me personally as stated in scripture. 1 Corinthians 6:19,20, "...and ye are not your own? 20 For ye are bought with a price". In this identification He took upon Himself our sins, our sickness, Isaiah 53:5, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed". But the fact that Christ is related to the human race because of His incarnation, the fact that He becomes my redeemer through His death, must only become real to me as I accept Him as such.

**OUR ACCEPTANCE OF HIM AS REDEEMER
MAKES SURE THIS IDENTIFICATION**

As we accept Christ as Saviour this identification becomes real. In my life it becomes an experience. We become one with Christ. This identification brings the believer into immediate spiritual blessing. Everything that Redemption wrought can become the believer's through this identification. These blessings are pointed out in Ephesians 1:3, "all spiritual blessings...in Christ". Ephesians 1:4, "Chosen in Him"; Ephesians 1:7, "In whom we have redemption"; Ephesians 1:10, "all things in Christ"; Ephesians 1:11, "In whom we have obtained an inheritance"; Ephesians 1:13, "In whom ye trusted; in whom ye are sealed". This identification is pointed by the term, "in Christ". 2 Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new". So this being identified with Christ, this being in Christ, becomes an experience in our lives. This identification brings two things into the believer's experience. First, it brings eternal life, and all it means. Second, it brings death, death to the Adamic nature and all it stands for. And before we can enter into this life, we must first die the death.

THIS IDENTIFICATION BRINGS DEATH TO THE BELIEVER

Christ's death becomes my death. When we speak of the term "death", it means death in regards to the Adamic nature, the old self, the flesh. So when Christ died, I died with Him. That is what is to be understood by the term "in Him". The scriptures used here are used in a sense of water baptism, as a type, but we must be led to understand these verses in another sense, that there is a baptism, which is a spiritual experience of being baptized into His death, of being buried with Him, of being planted together in the likeness of His death.

Romans 6:3, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” Romans 6:4, “Therefore we are buried with him by baptism into death”. Romans 6:5, “For if we have been planted together in the likeness of his death”. Romans 6:8, Now if we be dead with Christ”. It is quite evident that my identification or oneness with Christ brings about my death and burial with Christ. This relates to the fact that the old nature was buried, done away with.

**I, AS BEING IDENTIFIED WITH CHRIST, WAS CRUCIFIED
WITH HIM, AND SIN AS A NATURE WAS ALSO,
AS FAR AS I AM CONCERNED, PUT AWAY**

We must understand that not only are these truths legal facts, but this can become an experience in the believer’s life. Romans 6:6, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed...” The purpose of this crucifying is brought out in the next part of the verse, “...that henceforth we should not serve sin”. The fact that we are free from sin because of this identification is further brought out in Galatians 5:24, “And they that are Christ's have crucified the flesh with the affections and lusts”. Not only the old nature has been crucified because of this identification, but the whole world system has been crucified to me also. Galatians 6:14, “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”. I am dead to the world, and all it has to offer.

**THIS IDENTIFICATION WITH HIS DEATH ALSO
IDENTIFIES ME WITH HIS RESURRECTION**

If I died with Him, was buried with Him, I am also resurrected to new life with Him. When Christ died, He bore, He took upon Him, He took in Him, all the sin and sickness of the human race, and in that death all that represented the old nature died also. So I died with Him. After Christ rose from the dead, all that He was in death was gone, done away with. He rose, a glorified Christ. And so the believer, as being identified with Christ, has exactly the same experience. The old Adamic life has been buried, and I experience a resurrection unto life, Romans 6:5, “For if we have been planted together in the likeness of his death, we shall be also in the likeness of His resurrection”.

**THIS IDENTIFICATION IN REGARDS TO HIS RESURRECTION
BRINGS FREEDOM FROM SIN**

The appropriating of this resurrection unto life brings freedom from sin, as an actual experience, Romans 6:11, “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord”. Romans 6:14, “For sin shall not have dominion over you”. Romans 6:18, “Being then made free from sin, ye became the servants of righteousness”. Romans 6:22, “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life”. How can I as a believer make these truths become real in my own life?

LEGAL TRUTH AND VITAL TRUTH

When we think of the word “legal”, we think of something based upon, or authorized by law. Now we may understand a lot of legal truth, and I can be robbed, beaten, and all manner of things could happen to me, yet my knowledge of legal truth in regards to the laws will not help me. There are a lot of Christians in this condition. Legally they know they are dead. Now if I take these same legal laws and I start applying them in the proper manner, I find they become vital, and I can have protection and freedom. The reason the knowledge which is only legal knowledge becomes vital, or manifests life, or power, is because I act upon it. I appropriate it to my own case. Now, some Christians have tried to make the truths regarding their death and resurrection vital, but have failed, and there still remains the conflict with the old self life. Galatians 5:17, “For the flesh

lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would”.

THE CONFLICT WITH THE OLD NATURE

The reason for the conflict is the fact that we are trying in our own strength. We cannot make legal truth vital. Speaking in regards to the laws in the land, we have to go to the proper authorities and then these legal truths become vital. The child of God cannot make legal truths become vital in his own strength, but he must come to God, appropriate what Christ has done, and then yield to the power of the Spirit to bring it to pass. The fruitlessness of trying to overcome the self life is brought out in Romans 7:18-25, “For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; (the desire to do the right thing) but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind (only in an intellectual sense) I myself (the inward part of man, not his sinful nature, the soulish man) serve the law of God; but with the flesh the law of sin”.

A study of the section Romans 7:14-25 reveals the fact that twenty-seven times we find the word “I”. Then it also points out the utter failure of trying in our own strength to keep the law of God, and overcoming the old self life.

THE CONFLICT IS NOT OURS, BUT THE HOLY SPIRIT

The Holy Spirit is the only one who can give us the victory in this conflict with the flesh. Romans 8:2, “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death”. It’s the power of the Holy Spirit, in the divine nature that makes us free from the old nature. To have sin in our lives, when we have the Person in us that raised Christ from the dead, is a contradiction, a proof that we are not yielded to the Spirit. Romans 8:11, “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you”. Romans 8:13, “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live”. When we cease trying in our own strength and allow the Spirit to overcome, we have the victory. We must understand our position in Christ.

WHAT IS MY POSITION, AS BEING IDENTIFIED WITH CHRIST? WHAT DOES THE WORD OF GOD SAY REGARDING THE BELIEVER’S IDENTIFICATION WITH CHRIST?

Our position in regards to our identification must be understood. It is revealed knowledge to the believer, legal truth, knowledge, or legal truth is the basis of faith. When I know what God’s word said on a certain point, I then can act in faith upon it. So in regards to my identification with Christ, what is revealed in the Word? Romans 6:3, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” Romans 6:6, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin”. Romans 6:9-10, “Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God”.

Three times we have the word “know”. This is knowledge which brings faith and enables us to act upon the word. We have knowledge of the truth. It is a divine fact.

WE APPLY OR RECKON THAT TRUTH TO OURSELVES

The word “reckon” means “to apply”. We have found out our position through Christ in regards to sin, and we reckon or apply it to ourselves as stated in Romans 6:11, “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord”. Having applied this truth to ourselves, let us yield to the Spirit’s power to make good the promise.

WE TAKE A POSITION OF FAITH AND WE DO NOT MOVE FROM IT

After taking a position of faith, I refuse to yield my members to sin. Romans 6:13, “Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God”. We are not to yield, but stand in what we know to be true.

WE MUST WALK IN THE SPIRIT

Walking in the Spirit, is first yielding to the Spirit, as a power in my life. Then I will become subject to the Word of God which is inspired by the Spirit. Then I must become subject to the leadings of the Spirit. Romans 8:1. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit”. Galatians 5:16, “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh”.

AN ABSOLUTE DEDICATION TO GOD

It is not possible to walk in the Spirit unless we ourselves are dedicated altogether to God, and separate from the world. Romans 12:1-2, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God”.

So through the positive reckoning of the word of God, and a walking in the Spirit, we can put on the new nature. Ephesians 4:22-24, “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness”. Colossians 3:5, “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry”. All these things must be put to death.

UNION WITH CHRIST

As through our identification with Christ we can overcome the self-life, so with our union with Christ we can produce the fruit of the Spirit. We speak of that inner life received through regeneration through the Holy Spirit. From this we partake of the life of God. This Christ-like nature or life in us comes forth as the old self-life is put to death.

Christ is the vine, as stated in John 15:1, “I am the true vine, and my Father is the husbandman”. When we are grafted into the vine we are made partakers of the life in the vine, and because of that life we produce fruit. An example of this grafting is given in the Word of God in Romans 11:16,17, “...17 and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree”. We become partakers of the life of the tree, and it’s because of this life that fruit is produced. John 15:4,5, “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing”.

SELF MUST BE PURGED

Before the life of Christ can come forth through the believer to produce fruit, self must be purged. John 15:2, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit". This word "purgeth" means to "cleanse", to "prune", to cut away all unnecessary parts, so as to increase the fruit. Self must die, in order that Christ may live. Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me".

Thus the purpose of the death of the old nature is fully pointed out, that the inner divine nature can come forth and be manifest in our lives. And when this is allowed to come forth through the believer, fruit is produced.

THERE ARE TWO KINDS OF FRUIT PRODUCED

There is what is described in the Word of God as the Fruit of the Spirit. Galatians 5:22,23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance;" This fruit is produced by the indwelling Spirit, in the divine nature which we receive at the new birth. 2 Peter 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature". When the self-life of the believer is put to death, from the new nature Godlikeness comes forth, which is further described in 1 Corinthians 13:4-7, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things.

These scriptures are describing to us the fruit of the Spirit, and we must produce this before we can ever produce the other kind of fruit, which is the fruit of our labours, or fruit unto eternal life.

WE WILL NEVER PRODUCE MUCH OF THE FRUIT OF LABOUR UNTIL WE HAVE FIRST PRODUCED THE FRUIT OF THE SPIRIT

This fact is brought out to us by the Apostle Peter. 2 Peter 1:5-11, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ..."

The only way in which we can have any knowledge of Christ is to become like Him. The necessity of having the fruit of the Spirit is brought out in the next verses.

2 Peter 1:9, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins". If the fruit of the Spirit is not forthcoming, no change takes place. It's quite possible that he will even forget that he even had an experience of salvation.

2 Peter 1:10, "Wherefore the rather, brethren, give diligence to make your calling and election sure". The only real proof of our having Christ is to produce Him in our lives. 2 Peter 1:11, "For if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

THE FRUIT OF OUR MINISTRY

This is fruit apart from the fruit of the Spirit. This fruit is the result of our ministry, spoken of in John 15:5,16, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing..." Both the fruit of the Spirit and fruit unto eternal life come because of the indwelling Christ. 2 Corinthians 6:16, "...as God hath said, I will dwell in them, and walk in them..."

The fruit of the Spirit comes from the fact that God dwells in us. The fruit of our labours comes because God walks in us, and we are ordained to bring forth both kinds of fruit. John 15:16, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you”.

We all receive rewards, or wages, according to what we produce. John 4:36, “And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together”. Death to the old nature enables the Spirit to produce both kinds of fruit. John 12:24, “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit”. Out of death comes life, and out of life comes fruit, much fruit.

THE FRUIT OF THE SPIRIT
BOOK 19
QUESTIONS ON LESSON 2

1. What are the three realms of our identification?
2. Explain how Christ became identified with the human race.
3. How do I make Christ my redeemer and what does it include?
4. What two things does this identification bring in the believer's experience?
5. What part of me died with Christ and how is water baptism a type of this?
6. Explain how this crucifixion becomes an experience and what follows.
7. What does legal truth mean and how does it become vital?
8. What is the sure way to victory?
9. What does this knowledge produce and what do we do with it
10. How do we walk in the Spirit?
11. What do we put on and how do we do it?
12. What does "purge" mean and what are the results?
13. What kind of fruit must we bring forth first?
14. Explain what the fruit of our ministry is.

Book 19: The Fruit of the Spirit
Lesson 3: The Fruit of the Spirit
By Dr. Albert Grimes

The Fruit of the Spirit is described to us in the Word of God in Galatians 5:22-23, “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 meekness, temperance...” All these proceed from the divine nature received at regeneration. They also relate to three states of the believer. Love, joy, and peace relate to the inward state of the believer. Longsuffering, gentleness, goodness relate to our expression towards man. Faith, meekness, temperance relate to our expression towards God.

**THE DIFFERENCE BETWEEN
FRUIT AND GIFTS OF THE SPIRIT**

The Gifts of the Spirit are given without merit, as stated in 1 Corinthians 12:11, “...dividing to every man severally as he will”. These spiritual gifts can become operative immediately after being received. This fact is proven in Acts 19:6, “...and spake with tongues, and prophesied”. This happened immediately after Paul had laid his hands upon them.

There are some things I must learn in regards to the operation of spiritual gifts. But it is not necessary for me to be tested, tempted, chastised, before I can use them. In fact it is pointed out in the scripture that I do not have to have the fruit of the Spirit, before operating them. The Book of First Corinthians teaches this, and the trouble in Pentecostal churches is just this in most cases – the operation of gifts without the fruit of the Spirit. This is the whole reason for 1 Corinthians 13 Chapter, “Love to balance the spiritual gifts”.

These manifestations of the Holy Spirit come from the indwelling Spirit, received at the Baptism of the Holy Ghost. But fruit is produced by the method of spiritual growth, and comes from the divine nature received at the new birth. It cannot be produced until self, or the old nature, is put to death. So in this sense it is a gradual growth – the old nature giving way to the new nature.

Now some believers put to one side any thought of spiritual gifts, and seek only to produce the fruit of the Spirit in their Christian experience. If we, as children of God, do not walk in all the light we have, we can never produce the fruit of the Spirit. The Gifts of the Spirit are not optional. They are a command of God. Paul makes this clear in 1 Corinthians 14:37, “If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord”. Not only is the instruction regarding the gifts, but also the receiving of them, a commandment of God.

The scripture procedure in regards to spiritual growth in our lives is pointed out to us in 1 Corinthians 14:1, “Follow after charity, and desire spiritual gifts...” It takes both fruit and gifts for spiritual growth.

THE FRUIT OF THE SPIRIT DESCRIBED

This fruit is not a human attribute, but in a sense supernatural. It grows in the believer’s life, and becomes a part of him as a Christian, much the same as spiritual gifts operate through him. But it’s all the indwelling Spirit. Now the order of this fruit is given to us in Galatians 5:22-23. Now in order to describe this part of the fruit of the Spirit, we would do well to turn to 1 Corinthians 13 where love is described in action. Now this love described by Paul, has all that is described in Galatians 5:22-23 as the fruit of the Spirit. So love itself will produce all the other effects described. Let us study the list of 1 Corinthians 13 first. Charity is love in action, 1 Corinthians 13:4-8, “charity suffereth long”. If we have this love in action, we will have forbearance, fortitude, with long enduring temper, patiently bearing injuries, and patient for a long time.

“And is kind”. This kindness is something that we will still have, after we have suffered long. We will not be bitter, or become hardened. “Envieth not”, not having a feeling against anyone in regards to being jealous, or affected with jealousy. “Vaunteth not itself”. It does not boast, or cause Christians to become braggarts, or boasters of what they have done. “Is not puffed up”. To be inflated, proud, blowing what he is. “Doth not behave itself unseemly”. Does not partake in indecency, meaning talk as well as action. “Seeketh not

her own". Seeking one's own rights, in regards to anything, self justification. "Is not easily provoked". To become exasperated, stirred. "Thinketh no evil". To take inventory, estimate or reckon, or suppose evil. John 9:2, "who did sin, this man or his parents that he was born blind?"

"Rejoiceth not in iniquity". Rejoice in the misfortune of others. Does not delight in the punishment of the wicked. "Rejoiceth in the truth". We rejoice when others come to the truth, or have the truth, or with the truth, no matter where we find it, or in the victory of the truth, no matter in what place it goes forth. "Beareth all things, hopeth all things, endureth all things". It bears up under anything and everything that comes; is ever ready to believe the best of every person. Its hopes are fadeless under all circumstances, and it endures everything without weakening.

"Charity never faileth", or shall never pass away, for this fruit of the Spirit is produced from the divine nature within us, that we will take with us into eternity in our glorified state.

As we go on with the list in Galatians 5:22-23, we have -"Joy"- speaks of cheerfulness, being calmly happy, or well off, to be exceedingly joyful. "Peace" – it suggests a quietness, because we have been set at one again with God. It's a peace that brings prosperity in the things of God, peace in adversity. And as we have pointed out, these three – Love – Joy – Peace – are the state of the Christian himself, his inward state.

"Longsuffering" – with long enduring temper, forbearance. "Gentleness" – courteous, gracious, considerate towards others, well mannered, having or showing kindness, indulgent, polite to those below us, showing regard for others, thoughtful. "Goodness" – virtuous in character, manliness, honesty, dependability, firm, valor, stand for the truth. This is the state of the Christian in regards to others, his relationship to others.

"Faith" – a constancy in professions, true to the faith, unwavering faith in God, in His Word, and in all that He does. "Meekness" – humility, showing a consciousness of one's defects, or shortcomings, treating others accordingly. Some people conduct themselves according to their position in life, others according to the grace of God, remembering the pit from whence they have been dug. It makes a difference. "Temperance" – to exercise self control in appetite, self restraint in conduct, expression, moderation in eating and drinking, moderation in indulging in the appetites. These three cover the state of the Christian in regards to his relationship with God.

All these things we have discussed will not be born overnight, but as we look into the Word of God, and behold the image and accept the molding process of the outside elements, we will be changed. 2 Corinthians 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord".

Fruit then comes from the divine nature within the believer.

THE FRUIT OF THE SPIRIT
BOOK 19
QUESTIONS ON LESSON 3

1. From where does the fruit of the Spirit proceed?
2. What is the difference between fruit and gifts of the Spirit?
3. How is fruit produced?
4. Are the gifts of the Spirit optional? Give a reason for your answer.
5. What is charity?
6. When are we to be kind?
7. Explain what is meant by meekness.

Book 19: The Fruit of the Spirit
Lesson 4: How the Fruit of the Spirit Is Produced in Our Lives
2 Peter 1:4-11
By Dr. Albert Grimes

The producing of the Fruit of the Spirit in our lives is not the work of a day, nor a year. It is the work of a lifetime. But we should be able to see progress. We ought to see fruit. We ought to be able to see where there has been a change in our lives.

FRUIT ON THE TREES

The fruit tree has to grow from three to five years before much fruit is produced. The tree is more concerned with the problem of growth than producing fruit. But there is some fruit, a few fruit in the early years. But more is produced as the growth proceeds.

The tree produces fruit because of its inner life. This inner life in the tree is like the divine nature in the believer. But fruit cannot be produced without the outside elements of sunshine, wind, rain, cultivation of the soil, frost, storm. Fruit in the Christian life is produced much in the same way. It comes from the inner life of the Divine nature, but is really produced in our lives because of other outside elements. As the elements are to the fruit tree, so these elements are to the child of God.

**THE PERSON WHO PLANTED HIS OWN FRUIT TREES
AND WAS ALLOWED TO CHOOSE HIS OWN WEATHER**

The story is told of one man to whom God gave the power to choose his own weather for the trees that he had planted. He chose lots of sunshine, and rain, but no wind, nor frost, nor storm. When the time for fruit came, there on the trees was fruit not fit to eat. We, as children of God, have within us the Divine nature, but we also have within us the fallen Adamic nature. And through appropriating the word of God, by testing and trial, temptation and chastisement, the old nature is being put to death. And then out of the soil of death comes the nature of Christ.

Is it that hard to die? To some of us it is that hard to die. It depends entirely upon us. Some of us fight the elements that come into our lives, and try to produce fruit. Some of us yield to, surrender to those same elements and produce fruit. We must become like Christ in this respect. Hebrews 5:8-9, "Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him".

WAYS IN WHICH FRUIT IS PRODUCED

Through the scriptural means of crucifixion, this can be accomplished by a knowledge of the Word of God, as revealed in Romans 6:3,6,9,16, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?...6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin...9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him..."

This knowledge of the Word of God will produce faith. If our faith is real, it will produce works or real appropriation of this word. The word then will become a positive fact, which we can reckon to ourselves, as in Romans 6:11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord". It's a reckoning of ourselves dead and a surrendering ourselves over to the Spirit that makes this real in our lives. Romans 8:13, "but if ye through the Spirit do mortify the deeds of the body, ye shall live".

**THE REVEALING OR THE REACTIONS
OF THE ADAMIC NATURE**

When the flesh is opposed, it always demonstrates, and it's these things that are revealed that we put to death. God has different methods by which He brings about things in our lives, if yielded and surrendered to, will produce the fruit of the Spirit, through testing. We are tested, not because there are wrong doings in our lives, but we are tested in order to refine us, to purify us, to mold us into Christ's image. The word "testing" in this sense; it's an examination or trial to prove the value or ascertain the nature of something; an event, or a set of circumstances that proves or tries a person's qualities, as a delay was a test of his patience. Through these testings we learn to know just how much of the old nature is still alive.

THE TESTING OF JOB

Job 1:8, "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" This is God's estimation of Job, but God tested him nevertheless.

SATAN'S ACCUSATIONS

Job 1:10,11, "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. 11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face". All we have to do is read all that took place after this, and we find that in the testing Job stood. Verse 22, "In all this Job sinned not, nor charged God foolishly". But again Satan comes into the presence of God concerning Job. Job 2:3, "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause".

After this we all know just what took place. Even his wife went against him. Job 2:9,10, "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. 10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips". He understands that God was testing him, and with this knowledge he said, Job 23:10, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold". When God has investigated, examined, proved me. Like the refiners of gold, when they can see their image in the metal, then it is purified. This then is the purpose of testing.

WHAT DOES THE TESTING REVEAL?

Sometimes the flesh demonstrates against this kind of testing, and we are made to realize that the old Adamic nature is not all put to death. But what is revealed in these testings can be surrendered to the Spirit of God for death. What if I break down under the testing, and blame God, and the flesh demonstrates? Repentance, and then mortifying of the flesh, by the power of the Spirit. Testing proves what we are, or what we are not.

"The Testing of our Faith". How much faith have we in God? How much are we willing to do for God? How much are we willing to give up for God? Sometimes God will test our faith as he did Abraham. Genesis 22:1,2, "And it came to pass after these things, that God did tempt Abraham..." This was not a temptation to sin, but a testing of faith. Genesis 22:2, "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of". Abraham's faith did not waver. He trusted God, and surrendered to the testing. Hebrews 11:17-19, "By faith Abraham, when he was tried, offered up Isaac...19 Accounting that God was able to raise him up..." Faith is a part of the Fruit of the Spirit. Testing then helps to produce the Fruit of the Spirit.

"Through Temptation". Sometimes God allows the enemy to tempt us, because of the things in our lives, things that we are not possibly aware of. He wants us to know in order that we might get rid of them.

"In Peter's Experience". Satan was allowed to tempt Peter. This was a temptation to evil. Luke 22:31-32, "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: (to take out the chaff). 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, (to put

back on the path) strengthen thy brethren”. Now in this temptation Peter failed and sinned. Matthew 26:74, “Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew”. Verse 75, “And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly”. Peter had no knowledge of how much the Adamic nature still controlled him. This is proven by his own words to Jesus. Luke 22:33, “And he said unto him, Lord, I am ready to go with thee, both into prison, and to death”. But when the test came, he failed the Lord. But Peter repented, and never again did he fail in that manner. So, sometimes these temptations reveal the hidden things, which when revealed, can be repented of, and put out of our lives, in order that we might bear the Fruit of the Spirit.

The purpose then of these temptations is brought out in the Word of God. James 1:1-4, “...2 My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience...” The word “patience” means constancy. “But let patience have her perfect work, that ye may be perfect and entire, wanting nothing”. It’s the producing of fruit, “Christ likeness”, as Peter brings out in 1 Peter 1:6,7, “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ”. These temptations in this verse came in the form of persecution from authorities, possible suffering unto death. Even these temptations were for the same basic reason – the producing of fruit.

“Through Chastening”. This perhaps is the more severe way of producing fruit. Hebrews 12:9-11, “shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby”. It’s afterwards it yieldeth the peaceable fruit of righteousness. So chastening, if received, produces fruit.

Through all these methods God uses, Christian character is molded, or, the fruit of the Spirit is brought forth. So let’s understand God’s method of producing fruit, and let us be subject and surrendered in order that Christlikeness may be produced in our lives.

THE FRUIT OF THE SPIRIT
BOOK 19
QUESTIONS ON LESSON 4

“HOW THE FRUIT OF THE SPIRIT IS PRODUCED IN OUR LIVES”

1. How long does it take to produce fruit in our lives?
2. Why does a tree produce fruit? Explain.
3. What does real faith produce and what do we do with it?
4. Why are we tested and what is the value of it?
5. What was God’s estimation of Job?
6. Explain what testing reveals and produces.
7. Why does God allow Satan to tempt us?
8. After Peter failed in his testing, what did he do?
9. What should we do in regards to God’s methods?

Book 19: The Fruit of the Spirit
Lesson 5: Fruit Unto Eternal Life
John 15:1, 8, 16
By Dr. Albert Grimes

The Word of God teaches us that there are two kinds of fruit that must be produced in the believer's life. These two different kinds of fruit are known as "The fruit of the Spirit", and "The fruit of our Labour", or "Fruit unto Eternal Life".

"The fruit of the Spirit. Galatians 5:22-23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 meekness, temperance..." It is produced through the divine nature, as the old self life is put to death.

"The fruit of our Labour". This fruit is produced as we labour for the Lord, and is brought forth in different proportions, as stated in Matthew 13:23, "and bringeth forth, some an hundredfold, some sixty, some thirty".

This fruit is produced through sowing and reaping. There are ministries in the Body of Christ that sow the seed. They sow it in many ways, as God has ordained they should. Then there are ministries that reap, and it is to be noticed that both are rewarded for their labour. They are both producing fruit for their labour. They are both producing fruit – the man that plants the seed and the person that helps that seed to grow, and the person who gathers the fruit, all receive wages for their work. Sometimes, because of the joy of picking the fruit, we forget the person who planted the seed, and the person who helped it grow, but God does not. John 4:36, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together".

The same thought is brought out in regards to the different ministries in 1 Corinthians 3:6-8, "I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour".

This fruit is also spoken of in Romans 1:13, "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles". First the sowing of the word will produce this kind of fruit spoken of in Colossians 1:5-6, "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

This fruit is the Outcome of our Marriage, or Union, with Christ. This statement regarding our marriage should be qualified. We are speaking in a spiritual sense, in regards to our identification with Christ as stated in Romans 7:4, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God", which is the bringing forth of spiritual children or fruit unto eternal life.

Who brings forth this Fruit? The Word of God is very clear upon this point. And it is brought forth in the parable of the Sower. When the Word of God is preached, four different kinds of people hear the Word of God. Three of them, as they listen to the Word, the Word of God is not accepted, to the point that it is able to grow in them and produce fruit. Only one type of person accepts the Word of God, and also allows it to grow in him until he himself begins to grow fruit. These people are described in the Parable as:

"The Careless Listener", seed on the wayside, Matthew 13:19, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart". This describes the person who is not interested in the Word of God, being a careless listener. The devil takes away the word before it affects his spiritual condition. Because of what Satan does, no fruit is produced.

"The Listener who did not count the cost", the seed in the stony ground, Matthew 13:20,21, "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, (his heart was not prepared to receive the gospel demands) but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended". He was not prepared

to suffer for the gospel's sake. Because of this condition, no fruit was produced.

"The Listener who allowed other things to choke out the word", seed amongst the thorns and weeds, Matthew 13:22, "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful". Because of this condition, no fruit is produced.

"The Listener who counts the cost and allows the word a full place in his life", this is seed received on good ground, Matthew 13:23, "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty". This person fully understands what accepting the gospel means – tribulation or persecution. He does not allow anything to come between him and God's word or will. Thus he produces fruit unto eternal life, fruit of his labour for the Lord. So it is to be noticed that only one-fourth of the seed sown brings forth fruit. In other words, not all who hear the word as it is sown believe and accept it, and become fruit-bearing Christians.

What does our bringing forth this kind of fruit depend upon? First, it is already to be understood that the seed must fall upon good ground. The cost of following Christ must be counted. Nothing must be allowed to come between you and God's will for your life. Then we must abide in Christ, for the only way we can bring forth fruit is because of our union with Christ. John 15:4, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me". Verse 5, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing". It's the indwelling Spirit that will work in us, as we give Him His place in our lives. Without this close communion, one cannot produce fruit.

He will purge every branch that brings forth fruit. As we begin to bring forth fruit, Christ will begin to take away out of our lives all things that are not pleasing to Him. This purging spoken of has a twofold purpose.

First, Christ wants us Christ-like. This comes through the fruit of the Spirit. This purging will produce this fruit of the Spirit.

Second, we must become Christ-like in order to produce "fruit unto eternal life". Carnal Christians do not produce fruit. Thus this purging serves its twofold purpose in our lives. John 15:2, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit". Christ does not want anything to hinder our fruit-bearing.

What happens to those who do not produce any fruit? This is still discussing the fruit of our labour, or fruit unto eternal life. And those who make no effort to bring forth fruit – what has the Word of God to say in regard to them? John 15:2, "Every branch in me that beareth not fruit he taketh away". The words "taketh away" mean to withdraw, or retire, a sinking out of sight, departing. The thought is, instead of purging as he does the other branch that produces fruit, He withdraws from the useless branch. Verse 6, "If a man abide not in me, he is cast forth as a branch, and is withered", which means to dry completely like a plant. So it is to be noticed that fruit-bearing is a necessary thing in our Christian life, for without it we will dry up like a plant, and wither away.

In the bringing forth of fruit unto eternal life, one sows and the other reaps. The law of the natural world is that things or seed must be sown, before anything can be reaped. And it is the same in the spiritual. John 4:36-38, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours". The same thought is brought out in 1 Corinthians 3:6-8, "I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour".

We are apt to give more credit to the person that reaps than to the person that sows the seed. But the scriptural thing to do is suggested in John 4:36, "that both he that soweth and he that reapeth may rejoice together".

If we contribute, or help in any way towards the producing of fruit, it is put down to our account. There is a teaching going forth in these days, and it suggests that there are certain ministries, especially along the Healing lines, and if we support them in their work, that God will give us a share of their rewards. This is not

altogether true. We must, in order receive any reward, first work at the ministry that God has given us. We have talents. We must use them. So supporting others without using what God has given us, we will never produce what God wants us to produce. If we are going to support in any sense, do it after, or while we are using our own ministry. Be sure that what we support is of God. If you are a member of a local church, and you feel that God has placed you in that church, and that you are being fed spiritually, and growing in the Lord because of it, and there is an outlet for your ministry, your first obligation in given then, is to that church. There is a reward for that kind of giving. Philippians 4:15-17, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. 16 For even in Thessalonica ye sent once and again unto my necessity. 17 Not because I desire a gift: but I desire fruit that may abound to your account".

False apostate teachers are known by the kind of fruit they produce. This fruit spoken of is the type of convert which their type of teaching produces, and also the type of fruit they themselves produce. Jude 12, "These are spots in your feasts of charity, (speaking of the love feast) when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth". (the same word as "spoil"). The fruit that they produce does not stand like real fruit should. "Without fruit, twice dead, plucked up by the roots". Matthew 7:15-20, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits..."

The same thought is brought out here also. Fruit, or converts that their ministry produces. Matthew 7:16, "...Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them". The greatest test of our ministry is the kind of fruit we produce, because we are known by the kind of fruit we produce.

We must produce fruit in order to live spiritually. We must understand that some sow, others reap, but we must do what is required of us, for if we do not, we will wither and dry up. We must put Christ first. John 15:5, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing". Verse 2, "Every branch in me that beareth not fruit he taketh away".

We are ordained to bring forth fruit. We are chosen of God, for the purpose of producing fruit, not just the fruit of the Spirit, but fruit unto eternal life, as stated in John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain". This producing of fruit also has a lot to do with our prayers being answered. If we produce fruit that remains, we will be able to ask the Father for things and He will give us whatsoever we asked of Him, John 15:7.

Fruit-bearing has a lot to do with our joy in the Lord. John 15:11, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full". Fruit-bearing will prove our love for one another. John 15:12, "This is my commandment, That ye love one another, as I have loved you". So we, as children of God, must learn to know our place in the Body of Christ, and learn to minister spiritual gifts to one another, produce the fruit of the Spirit, and also produce fruit unto eternal life. If we are of those who are to sow the seed, let us sow all we can, and by every means. If we are of those that reap, let us reap all we can, and by whatever means we can, that we all may rejoice together.

THE FRUIT OF THE SPIRIT
BOOK 19
QUESTIONS ON LESSON 5

“FRUIT UNTO ETERNAL LIFE”

1. How is the fruit of Labour produced?
2. Briefly explain the four kinds of listeners represented in the sower and the seed.
3. What percentage brings forth fruit?
4. Explain what our bringing forth fruit depends upon.
5. What is the twofold purpose of purging?
6. What happens to those who do not produce fruit?
7. In the bringing forth of fruit – one sows, the other reaps – who gets paid? Give scripture.
8. What should be our first concern?
9. When can we support others and what must we be sure of?
10. How do we judge apostate teaching?
11. For what purpose are we chosen of God?
12. What does fruit bearing produce?