

**THE FRUIT OF THE SPIRIT**  
**Life in the Spirit**  
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We've been looking these last Sunday nights at Life in the Spirit, beginning with considering who the Spirit is and looking at the Work of the Spirit, the Baptism in the Spirit, the Spirit and Speaking in Other Tongues, the Spirit and the Gifts. And now bringing the series full circle the Spirit and the Fruit.

Of course the fruit of the Spirit is given to us as a list in Galatians 5:22-23. But here is one chapter before that, Galatians 4:19, a verse I think explains what the fruit of the Spirit is about. And what Paul is doing in giving us that list in Galatians 5 is preceded by this great statement in 4:19. "My dear children for whom I am again in the pains of childbirth. [I've never been in that kind of pain. Paul is saying these Galatians who in their Christian lifestyle have fallen so short of the character of Christ. He is in travail over them as though he were in labor.] until Christ is formed in you."

It's one thing to receive Christ in our life and acknowledge him as our savior and Lord. But then there's this process of his actually becoming the Lord and being formed in us so that the personality of Jesus moves into our personality. And we express through our own individual uniqueness the common characteristics and personality that really belong to Jesus. I've found that the more I become like Jesus the more uniquely I become myself. I guess that's one of the splendors of Christ being formed in us. We don't all look like we're cut out of a cookie cutter in terms of our personality. We're all still going to be different. But there is going to be a thread that unites us together because Christ is formed in us. When Christ is formed in us it means his personality is going to be duplicated in us.

So when we look at the fruit of the Spirit in Galatians 5:22-23 we read what the fruit of the Spirit is. But we could also say that Jesus is. And we could also say that because of him, we are. Jesus is loving, and I am loving. Jesus is joyful and I am joyful. Jesus is peaceful and I am peaceful. And right on down through the list. There is a commonness that links the fruit of the Spirit to the personality of Jesus and to our own personality.

I think as well as you look at the New Testament carefully you will see that the relationship of fruit bearing often is in direct proportion to our difficulties. Difficulties are not easy to bear. The Galatian letter was written to a group of people that came out of what we now know as south central Turkey. It was a very difficult area to launch the gospel. In every city described in Acts 13 and 14 there were tumultuous times for the apostle Paul. Times when he was kicked out of town after town and in one place pelted with rocks until he almost died. That's not the kind of environment that is a tranquil environment. If you think of the fruit of the Spirit as only being possible if you've got a lot of time on your hands, a lot of relaxation opportunities, an ability to spend hours setting under a tree reading and you get up from those times and be loving and joyful and peaceful because there's no kids running around the house pulling at your skirt, no spouse whose disagreeing with you, no stress on the job. If we all had this ideal environment we could develop the fruit of the Spirit. But the great thing about the fruit of the Spirit is it operates in difficulties. It's really seen so clearly then. Paul writing to the Galatians knows that they have seen the fruit of the Spirit in his life when he has been under extreme pressure and adversity. God's Spirit in us works in all kinds of temperatures, whether the temperature be emotionally cold or hot, the Spirit of God is seeking to bear fruit.

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Then two we take a moment to take a look at the relationship of the fruit to doctrine and to gifts. It is possible that a person can be orthodox in their belief and from their heart believe it, but it still doesn't mean that Christ has been fully formed. It's possible for us to be theologically orthodox and heretical in our lifestyle. What the Lord wants to do is bring our lifestyle in to correspondence with our belief so that we behave as we believe. Behavior and belief cannot be separated in the Christian's life. The fruit of the Spirit can't be confused with the gifts either. The gifts are plural. Last week we went through a list of 24 gifts in the New Testament. The gifts are plural. Meaning that they apply to our life in correspondence with our natural inclinations on many occasions and with the need of the body. Not all of us have all the gifts. Only Christ operates with all the gifts. Maybe some of the apostles as well.

But that's not the case with the fruit of the Spirit. We do not hunt and pick through the fruit of the Spirit saying, I'll take this one but I'd rather leave *that* one behind. In fact we often err when we talk about the fruit of the Spirit and mistakenly refer to it as the *fruits* of the Spirit. But the language of the scripture both in the original and in the English is very clear. It is the *fruit* of the Spirit. Not fruits. Therefore all of these characteristics listed in Galatians 5:22-23 are meant to be part and parcel of our life. We don't say I'd like to be loving but I'd rather not be patient or self-controlled. Patience and self-control are part of the package.

Then something else in the introduction is the key to developing fruit is to abide in Christ. The fruit is not simply a result of our own self-effort. Certainly effort is involved. God is at work in us to will his good pleasure. But work out your own salvation. So there's God's work and our work. But the fruit comes as a result of abiding in Christ. John 15:5 says "If any man abide in me and I in him he will bring forth much fruit." You can't tie the fruit of the Spirit on to a life in which there is not vitality. The sap that is in Christ, the life stream, the life fluid that is in him is that which generates the fruit.

That's why in relationship developing the fruit – our personal prayer life and our time with God is so important. It is out of that association that the vitality of life comes to us.

I could spend too much time developing each of these units of thought. But we'll just kind of highlight each one this evening.

The first fruit of the Spirit is love. There are some who looking at scripture have said this really is the fruit out of which all the others come. There's really not nine fruit of the Spirit. There's really only one. That's love. If you have love you'll have everything else. I think there's a great deal of merit to that.

Often we think of love romantically. All of the fruit of the Spirit have their parallel in non-Christian experience. There are non-Christians who are very loving people. What makes Christian love different is that Christian love does not flow out of emotion and feeling. It flows out of commitment. Christian love is known by its extent, by the degree to which it will go. Human love is so often based upon attraction. We love those who are lovely. We love those who are somehow pretty to us. Everybody's idea of beauty is different. Your idea of beauty may be totally different from me. Beauty is in the eyes of the beholder. It's easy to love people who look good.

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It's easy too to love if the love is returned. Romantic love depends on something called reciprocity. We need that coming back to us. Paul says in Romans 5 that God loved us while we were yet sinners. When we were unattractive and when there was no reciprocity coming back to him he yet loved. He loved to the length and to the limit and he went to the cross for us to show us the extent of his love. Christian love finds that it's possible to not only love those within family but to go beyond that and love those who are in extreme need. To love the person who might be in our culture – the leper or the difficult person. Christian love reaches out to them. This is the fruit that the Lord is seeking to develop in our life. A love that is generated out of our commitment that is enduring and can be always counted upon that is sort of rock-rib to our nature.

The New Testament never takes it for granted that we know how to love. If you look in Romans 12:9-21 we have a whole list of prescriptions that are given to help us to love one another. From entertaining strangers and showing hospitality and honoring one another and returning good for evil. The New Testament is very clear in outlining for us the prescriptions on how we ought to love. So Christ reaches into us through our prayer and our attitudes and through our actions he's at work shaping us and helping us to become loving people.

Maybe as you hear this message tonight you're not at the place in your love – the development of fruit of love in your life – where you'd like to be. But since the fruit is developmental take where you are and grow from that. One of the most important things about love is to quit looking for someone to love you we all might say, I'd be better off if someone loved me more. If somebody in my family loved me more I'd be a better person. That may well be true. But we don't have any power, any control over what someone else is doing. But Christ has given us not a Spirit of fear but of power and love and of self-control. The changes we can make are in our life. So the Lord says don't spend your time *looking* for love. But rather spend your time seeking to give it, to find ways of expressing love through words and through actions and through heart attitudes. The fruit of the Spirit is love. It's hard to beat that. It's hard to beat love when it's really practiced.

The second fruit of the Spirit is joy. There is two kinds of joy. There is a joy that non-Christians have. There are moments when non-Christians are joyous just like Christians. They are celebrative moments in our life – weddings, births, engagements. Those kind of events are great bringers of joy. Then there are achievements – breaking the sales record in the office or graduating, making the honor roll. Achievements. We feel good when we've worked hard and gained an achievement. It brings us joy.

Then there's joy in relationships. And the joy that comes when we feel that things are right between us and another person.

Then there's joy when we've had great good luck. I've never yet seen sad lottery winner when they've won. Good luck moments bring joy.

Then life itself often brings joy even for the unbeliever. There is joy for people outside Christ but again it is different from the fruit of the Spirit, which is distinctly Christian joy.

I'm not saying that non-Christians by their very nature are happy. There are some non-Christians that seem to be very happy. But we know from our own experience in coming to

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Christ and from the Bible itself that there is even in the happiest non Christian a void, an emptiness, an aching that only Christ can fill.

The joy that is uniquely Christian begins with our salvation. So Jesus in talking about salvation in Luke 15 tells us the story of the lost coin and the lost sheep and the lost son. Why? Because these figures of speech speak of salvation. Your father rejoices over you. When we are saved that's a time for joy. When we see someone else saved and come to the Lord we rejoice.

Then Christian joy also comes into focus when we watch the progress of the Bible. I think that's often a dimension of joy that perhaps as individual Christians we don't focus enough upon. That we too easily bring the sense of joy into the non-Christian dimension and are looking for a feeling or going around all the time whistling a tune. And if we're not particularly happy in that moment emotionally we feel like we're not really exercising joy.

But one of the real dimensions of Christian joy in the New Testament is that Christians take great joy in the gospel coming to others. You find in John 4:36 that Jesus talks about the one who goes out sowing and reaping will rejoice together. And in Acts 15:3 the early church when they consider the conversion of the Gentiles rejoices over what God has done.

I like the phrase used of the apostle Paul at the end of Acts 14 when coming back after his first missionary journey. He talks to his sending church, the church at Antioch, and he reports to them all the things, which the Lord has done through them. He doesn't report the things he has done. But reports the things the Lord has done and how God had filled the disciples with joy. Somehow that to me I have that reaction. When I hear the progress of the gospel.

There is joy associated with the filling of the Spirit in Acts 2:13. The joy is so deep that they are mistakenly assumed to be drunk. But the Spirit does bring joy. Thank God there are those great celebrative moments in worship where our heart truly sings when we are literally outside of ourselves.

Then there's even Christian joy that's present in the midst of struggle and stress and suffering. Romans 5:3-4 "We rejoice in our suffering." Who rejoices in suffering? Christian joy finds us even in our down times and we rejoice because we know that even in that suffering God is working out a process in our life. A process that is initiated with suffering but goes on to the development of endurance – another fruit of the Spirit – and character – which is what we are when all the masks are removed.

And just a word to those of you who are being tested seemingly beyond your ability to bear it. There is a wonderful thing that happens when you come to the completion of the test. It's sort of like the walking across the pond that you don't know where the bottom of it is. And you don't know how to swim either. When you get to the other side – going through trial – it gives you the feeling of power and exhilaration that I don't think anything else in life. There's joy in that. Joy in finding that no matter what happens and you've gone through the severest test and you've passed it. We rejoice in our suffering for suffering produces endurance and endurance produces character and that produces hope and hope never disappoints us. We rejoice in that.

Then we rejoice also in our future hope. Jesus says to us in Matthew 5:12 "Rejoice, for great is your reward in heaven." We have not yet even begun to consider what the glories of heaven are.

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Many times we're even reticent to speak about heaven and the afterlife because of the criticism which is directed against us Christians that we are pie-in-the-sky people.

There have been many times in my own personal ministry that I have not really spoken on the eternal life with God because I didn't want to create the impression for the person sitting here who didn't know Christ who was a thinking person – "These Christians always say it will be better in the next life so they pass off responsibilities now." One of the persons I always have in mind when I'm preaching is the agnostic that might be sitting in the audience and wanting to hear the gospel but suspicious and skeptical. I pray that the Lord will help me give a presentation of the gospel which will not only reach the heart but will reach the mind as well.

Joy in our future hope. A great day is coming. Paul looked forward to that. He said, to be absent from the body is better because we get to be present with the Lord. Joy. Uniquely Christian joy.

I think the scriptures give us all kinds of ways we keep the joy level flowing. We keep the joy level as we love and as we sing and give thanks. Singing and having an attitude of thanksgiving are necessary corollaries to joy. Surrendering to the Lord and not fighting. When things are going against you. No matter how hard you tried to change them. "Lord, I tried my best to break that door in. Now, rather than being bitter or being resigned about it I just simply surrender my life anew to you. Have your way in my life. My life is yours anyway. Spend it anyway you want." Keep staying in fellowship with the Lord and with other believers. That brings the development of this fruit in our life.

Then the third fruit of the Spirit is peace. Peace arises out of God's grace. When the fruit of the Spirit of love is there and joy is there then love and joy naturally produce a person who is at peace. When the scripture talks about peace it's not talking simply about cessation of conflict. Sometimes the saints are in conflict with one another. Some people think that peace is no conflict. But life is filled with conflict. You're going to have conflict this week. If you haven't had conflict maybe you're living in a room by yourself. There will be conflict. How do you have peace? In the grave there is no conflict but it's not my idea of resting in peace. In the scriptures, the great word *shalom* means wholeness. Well being. Fulfilling the purpose for life. The person is living out their dreams, not living in a fantasy world. Living with a sense of wholeness and balance and well being. We need that kind of gyrocompass in our life that in the center of us is at peace. Comfortable with who we are, no longer trying to be like somebody else. No longer trying to match up to somebody's expectation of us. How many of us are driven in life by what other people think of us. Some of us are still driven by what people expected of us that are no longer living. We're still trying to get someone's approval. In our heart there's no this fixed center of rest.

The person of peace is resolving hostility in their life. They're especially resolving hostility towards those who are against them. They're using what Jesus taught us to do with the persons who take our peace from us. They are praying for the difficult persons in their life. They are blessing them – speaking well of them. They are doing good to them. They are forgiving and resolving anger daily. "Don't let the sun go down upon your wrath." You can be at peace as you do these things.

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The person at peace, God is helping to resolve stress. There may be many responsibilities and pressures but God is in control and God can help us to live with the strength we need for today. It's wonderful when we can just kind of back off and say, God, you're in control of my life. I don't have to fight and scratch and claw and push myself. But I can set still and be in God. Be the person he made me to be – a one talent or two-talent person and be content with that. Be at peace.

The fourth fruit of the Spirit is patience. "I want it now!" One of the fruit of the Spirit that obviously cannot be developed without adversity. Patience comes about by situations in our life that would make us impatient. There are two Greek words translated in the New Testament as "patience." The word that is used here in Galatians 5:22 that means movement of air or water and gradually came to be used to describe anger – a movement, a violent movement, to well up, to boil up, to blow up. So patience is "long anger." A person who takes a long time to boil up and well up and blow up. Not a quick fused person.

Then another Greek word which is used interchangeably in the New Testament on several occasions. It describes a person who "remains under". When we're praying for God to do something in our life, maybe we're carrying a load. He can either give us strength to carry the load or he can remove the load from our back. Strength to carry to the load – to remain under. The only way you get a chance to develop patience is to find those impatient circumstances of life. Patience is an attribute of God for it describes his willing news to be long suffering on our behalf. When you're loving and joyful and peaceful somehow patience easily slides into that growing development of the fruit of the Spirit.

Then there's kindness, a fifth fruit of the Spirit. The Greek word is akin to "Christ" or "Messiah." I think those words in the Greek beautifully match one another. That the Christian person is the kindness person. In fact when the word is used in the New Testament, of the 17 times it is used, 8 of those 17 times it describes the character of God whose kindness leads us to repentance – Romans 2:4. Who out of his incomparable riches and his kindness gave us salvation in Christ. – Ephesians 2:7. And 1 Peter 2:3 says to us that we have tasted of the Lord and the Lord is kind.

In English the word "kind" comes from the root "kin" and it originally meant to treat others as kin, as relatives. I think therefore that this attribute in our life is one so descriptive of all of our human relationships that we bring people in. Treat them as family.

A non-kind person – sometimes we know what something is by looking at what the opposite is – is hostile and punitive or maybe indifferent. Doesn't really care. Doesn't do anything. Or a non-kind person reduces life to a set of rules. If you keep the rules everything will be all right. But I don't have to have mercy upon you if you don't keep the rules.

When we over emphasize one trait of a gift and leave out the fruit we get into an imbalance. Kindness is not reducing life to a set of rules. They have compassion even on those who have broken the rules. The person may even be faithful to God's rules and not have God's heart. That was Jonah. He didn't have kindness. That was his basic problem. Kindness speaks of warmth in our human relationships – Ephesians 4:32 "Be kind and compassionate to one another, forgiving each other as in Christ God forgave you."

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The sixth fruit of the Spirit is goodness. For some people maybe “good” means average. Goodness in the Bible is a very worthy trait. It describes a person in which there is not a deterioration or decay or rottenness. A person who is what you see is what you get, who is clean and wholesome.

Then the seventh fruit of the Spirit is faithfulness. Again, it’s flowing out of the others. Faith or faithfulness is the only one of the fruit that is also listed as a gift. In the Greek it is the same word that is used for the gift of faith as the fruit. But the Greeks had a way of using the same word for either faith or faithfulness. So in the English translation this word comes across as “faithfulness.” And faithfulness likewise flows out of God’s character. God is faithful to strengthen and protect us from the evil one – 2 Thessalonians 3:3. “God is faithful in that he will not let us be tested beyond what we can bear.” 1 Corinthians 10:13. We need to say those things to ourselves when we’re tested seemingly beyond our strength – 2 Thessalonians 3:3 and 1 Corinthians 10:13. No, God is faithful. He knows where my limits are and he knows when to intervene and back the pressure off. He will not let me be tested beyond what I can bear.

God is faithful to me even when I am not to him – 2 Timothy 2:11-13. And God is faithful to forgive. – 1 John 1:9. He’s faithful to present us without fault on that day. God has made a covenant in that he is going to present us in that day acquitted in his presence, when I stand before eternal God. Jesus is going to allow no one to come and accuse. There are aspects in each one of our lives that have had dim moments, moments when the personality of Christ hasn’t flowed through us as completely as it ought. But Jesus is going to be faithful to present us on that day faultless before him.

A faithful person can be relied upon. Their word is good. They don’t need a contract. When they make a commitment on the phone or make an appointment or have an obligation they can be counted upon. It’s a distress for me to deal with situations among credentialed ministers where they have not kept their word to people in the matter of bills or obligations. Faithful persons try to make those things right and if they can’t pay, at least answers the letter. Makes some sort of attempt to manifest good faith and character.

A faithful person lives with fixed beliefs. There are things that a person of faith knows are true and nothing can deny. I know that Jesus is. I know that God loves me. A faithful person can successfully deal with obstacles. You need faith to deal with obstacles because faithfulness has two dimensions. Sometimes faithfulness and faith call us to remove the obstacles and other times faithfulness requires us to tunnel through them. We don’t see them removed but we either get around them or go underneath them.

A faithful person sticks with commitments regardless of feelings. A faithful person can be content with God’s approval even if human approval isn’t forthcoming. God rewards faithfulness.

The eighth fruit of the Spirit is gentleness. That’s a difficult word to translate. At various times it’s translated “meek.” It’s actually used in three different ways in the Greek language. It is used to describe the person who is not on the extreme. Who is not on the one hand a miser or the other hand who spends every nickel he gets. He’s balanced. That would be one way of looking at this word.

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Then another way of a wild horse that has been broken. Now it's energies have been channeled. That wild horse may be said to be disciplined. That didn't mean it was tame and passive and lacking spunk but it just meant that all that spunk and spitfire had now been channeled for a purpose.

Then a third definition – gentleness. A balanced person and a disciplined person has a gentleness in their lifestyle Jesus said, “I am meek and gentle of heart.” He certainly was not a passive, milquetoast kind of a person. Strong personality but gentle. Gentle with children, gentle with women. Gentle with his disciples.

This is a trait that is very helpful when people disagree with us. It's helpful also with people who correct us. To be gentle in response. It's helpful when people fail us. To be gentle. Paul says in Galatians 6:1 “When someone fails, falls into sin, we're to restore them in a Spirit of gentleness.” We're not to have a harsh kind of an attitude toward them.

The ninth fruit of the Spirit is self-control. That comes from the Greek from which we derive terms like “democracy.” It simply means power. Democracy is power to the people. Theocracy is power to God. Here is a person who is in strength, in control. 1 Corinthians 9:25 speaks of the athlete. Everyone who agonizes in all things controls himself. Here he's speaking of a person who takes on disciplines. Paul now is especially speaking of Spiritual disciplines, which are a struggle at times to live with. Prayer is not easy. Studying the scripture is not easy. It's agonizing. Giving ourselves to the Lord's work in any significant way involves development of character and training. That brings with the agony, self-control. A person who is not out of control. Or investing their happiness in the hands of someone else and their well being. He has found strength in themselves through God.

I see the fruit of the Spirit therefore as obviously sequential in development. Much like the locks on a canal. That canal operates on the principle that the giant ocean liners move into a closed space called a lock. One body of water is lower than the other body of water they're moving to. Gradually by the ship going up hill or down hill it must move through a sequence of locks. Each of the locks that it moves through fills up with water and floats the ship higher and it moves into the next lock and goes on.

I think the fruit of the Spirit is like that. Beginning with love we move all the way through until we've gotten progressively through and we've come at the last to that hardest of all to develop self-control.

The fruit of the Spirit tells us that God is far more concerned with who we are than what we're doing. The fruit of the Spirit tells us if you're looking for God's will for your life don't look first of all at where God wants you to go. Or what God wants you to do. Look first of all at what God wants you to be. Probably 99% of knowing the will of God is being the person God wants you to be because if you're being that person you can go anywhere and do anything and you'll be in God's will. You can be guided.

Fruit of the Spirit often grows in adversity. That's the opposite of fruit in the natural sense. When we have a real bad chill the fruit gets frozen. If it's too bad it may effect the tree altogether. The tree cannot survive under tremendous adversity. But the great thing about the fruit of the Spirit is nothing can kill the development of Christ's personality within our life.



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Christ's personality grows under all kinds of temperatures and atmospheres. The fruit of the Lord's personality is being shown even in that special gift of martyrdom that we mentioned last week when Stephen who has that one time gift is going to have his life extinguished. He responds with the love of Christ. He says, "Lay this not to their charge."

Revelation 22:1-2 points us to that future age where we're taken to that eternal city of God and there is in that city down the main street a river called the River of the Water of Life. Jesus said to the woman at the well, "If you knew who you were talking to you would have of me and I would have given you living water. He that drinks of this water will never thirst again." Here now in the eternal city is water, the river of life. On either side of that river are fruit bearing trees changing fruit for every one of the twelve months of the year. I think that describes the fact on a symbolic scale that where there is the life of God there you will have the full and rich variety of the fruit of God.

I'd simply move that picture of Revelation into our life now. Where Christ's life is living in us now there you will see the wonderful sight of the water of his life bringing fruit to our own. The great thing about fruit is it's no good if it's just left on the tree. Fruit is meant to be eaten. That's how we are in our relationships with one another, God wants to make us delicious. Delicious to the person you're living with. If we'll let Christ's personality be developed in our life people who know us well will have such a satisfying experience partaking of our life. Those that we minister to that are outside family wherever Christians gather together there will be that sweetness in Christ. That's why it's contradictory to be a crabby or mean or cantankerous Christian. Contradictions in terms. There can't be. The fruit is meant to be tasted. The scriptures tell us, "O taste and see that the Lord is good." And we might add to that that the Lord wants us to be his tasty fruit in the world.

The gifts of the Spirit comes to us through the miraculous endowment of God's Spirit. Some of them may also be developmental. The baptism in the Spirit is kind of a climatic crisis sort of a moment. But the fruit of the Spirit grows as we continue to sink our roots down in Christ.

We want to do that tonight. We want to reaffirm our love for the Lord and our desire for his personality to live in us.

Father, our desire in life is to have your personality in us. So we simply pray this evening as we offer our lives to you anew that all you want for us will come to pass. That Christ will be formed in us. We take a moment to think through and pray through this fruit of the Spirit. As we do we think Lord of those that maybe is difficult for us to love. We ask that we will have love. We pray for those in the service this evening who are depressed and going through hurting times that you would give them your joy which the world cannot take away. That those who are going through times of great stress and anxiety and worry will have your peace. And those who are disappointed because there is not a quick solution to long term problems will be given your patience. Those who are tempted to be harsh and vindictive and critical and cruel will have kindness and where evil dwells in us there will be in its place goodness. And faithfulness will characterize our life. For those Lord who are being tested to neglect faithfulness to you or faithfulness to their relationships in life and their commitments. The enemy has come to rob and to steal and to destroy. What looks good on the outward if it would make us to be unfaithful it can never be right. Give us, Lord, deep in our heart faithfulness. Give us the gentleness that is balanced and self-control

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and kindness. Then, Lord, help us to be self-controlled. Where there are friends here tonight who are not in control because of drugs or alcohol or cigarettes or habits of any kind, Lord Jesus we pray that you would move your control into our life so that we may be a person who has this fruit richly abiding in us as well. We thank you that as you encourage us to pray you tell us that when we pray you will give the Holy Spirit to those who ask. And we're to go on asking and go on seeking and go on knocking. We bring Lord that passage of scripture right here to Galatians 5:22-23 and we look at what the personality of the Spirit is like. We are asking for that. We are seeking for that. We are knocking for that. We will not be content to have any other objective in life than to have as our central most objective to be like you and to ask for that with all of our heart and seek for that with all of our being and knock at that door with every ounce of energy we have so that we might be conformed into your image. We pray it Lord in your name. Amen.