

Assembly of Eloah

This is eternal life: that they may know you, the only true God, and the one you have sent -- Jesus Christ. Jn. 17:3

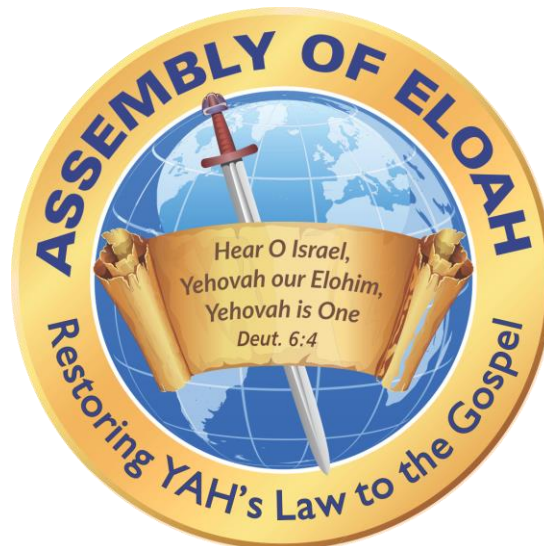
Pentecost

The Giving of the Law and its Relationship to the Fruits of the Spirit

(Copyright © 2006 Dave Treat)

Edition 1

The Law, which the Angel of Y^ehovah gave to Israel at Sinai, prefigured the giving of the Holy Spirit at Pentecost in 30AD. Through obedience to the physical law, we prepare ourselves for the indwelling of the spirit. We then move on to develop the fruits of the spirit that develop as a result of the law being written in our hearts.



P.O. Box 45 • Rockton • Ontario • Canada • L0R1X0 • www.assemblyofeloah.org

This paper may be freely copied and distributed provided it is copied in total with no alterations or deletions. The publisher's name and address and copyright notice must be included. No charge may be levied on recipients of the distributed copies. Brief quotations may be embodied in critical articles and reviews without breaching copyright.

The Law Given at Sinai

At sometime between midnight and daylight Israel left Egypt by the power of the One True God (Exodus 12:1-37). They left Egypt on the night portion of the 15th after consuming the lamb slaughtered on the afternoon of the 14th per the instructions given them by the Angel of Jehovah. They left and traveled to Succoth where they camped.

On the 15th day of the second month they departed from Elim and came to the Wilderness of Sin which lies between Elim and Sinai (Exodus 16:1).

Now in the third month, on the New Moon Israel entered the wilderness of Sinai (Exodus 19:1). They camped in front of Mt. Sinai (Exodus 19:2). In 45 days Israel found themselves camping at the foot of Mount Sinai. It was the third month. This is no accident. The number three is a significant number and relates to the fact that the law has both a physical and a spiritual component. In Appendix 10 of the Companion Bible E.W. Bullinger says:

Three. Denotes completeness, as three lines complete a plane figure. Hence, three is significant of Divine perfection and completeness. The third day completes the fundamentals of creation-work. The fourth, fifth, and sixth days are the counterpart and repetition of the first, second, and third, and correspond respectively. (See the structure of Gen. 1, p. 3.) The number, three, includes resurrection also; for on the third day the earth rose up out of the deep, and the fruit rose up out of the earth.

The number three is a number that denotes completeness. Israel left Egypt and, in the third month, they arrived at Sinai. This time period was a time of testing. We see the type in the legislation regarding fruit trees in Leviticus 19:23-25.

Lev. 19:23-25 "When you come into the land and plant any kind of tree for food, you are to consider the fruit forbidden. It will be forbidden to you for three years; it is not to be eaten. (24) In the fourth year all its fruit must be consecrated as a praise offering to Y^ehovah (the LORD). (25) But in the fifth year you may eat its fruit. In this way its yield will increase for you; I am Y^ehovah (the LORD) your God. (HCSB)

Israel, on the New Moon of the third month camped at the foot of Mt. Sinai. This would have been 45 days after they had left Egypt. They left on the 15th day of the month of Abib. According to Appendix 50 vii 3 of Bullinger's Companion Bible this month has 30 days. From the time Israel left Egypt to the New Moon of the second month would have been 15 days (counting the 15th as they left during the dark portion of the 15th). The second month of Zif has 29 days. This was a total of 44 days. Counting the New Moon of the 3rd month itself, which is the day they arrived, it brings the total number of Days to 45.

45 Days after Israel left Egypt, they are camped at the foot of Mt. Sinai. We then see Moses going up on the mountain in Exodus 19:3-7.

Exo. 19:3-7 Moses went up *the mountain* to God, and Y^ehovah (the LORD) called to him from the mountain: "This is what you must say to the house of Jacob, and explain to the Israelites: (4) You have seen what I did to

the Egyptians and how I carried you on eagles' wings and brought you to Me. (5) Now if you will listen to Me and carefully keep My covenant, you will be My own possession out of all the peoples, although all the earth is Mine, (6) and you will be My kingdom of priests and My holy nation. These are the words that you are to say to the Israelites." (7) After Moses came back, He summoned the elders of the people, and put before them all these words that Y^ehovah (the LORD) had commanded him. (HCSB)

This would have been the 46th day of the journey, the 2nd day of the 3rd month Sivan. On the next day Moses ascended the mountain for a second time to bring the words of the people back to the Angel of Y^ehovah.

Exo. 19:8-13 Then all the people responded together, "We will do all that Y^ehovah (the LORD) has spoken." So Moses brought the people's words back to Y^ehovah (the LORD). (9) Y^ehovah (The LORD) said to Moses, "I am going to come to you in a dense cloud, so that the people will hear when I speak with you and will always believe you." Then Moses reported the people's words to Y^ehovah (the LORD). (10) And Y^ehovah (the LORD) told Moses, "Go to the people and purify them today and tomorrow. They must wash their clothes (11) and be prepared by the third day, for on the third day Y^ehovah (the LORD) will come down on Mount Sinai in the sight of all the people. (12) Put boundaries for the people all around the *mountain* and say: Be careful that you don't go up on the mountain or touch its base. Anyone who touches the mountain will be put to death. (13) No hand may touch him; instead he will be stoned or shot *with arrows*, neither animal or man will live. When the ram's horn sounds a long blast, they may go up the mountain." (HCSB)

Moses, 47 days after leading the people out of Egypt, ascends Mt. Sinai a second time to tell the Angel of Y^ehovah that

Israel agrees to do all they are told to do.

Notice in verse 9 that the Angel of Y^ehovah told Moses that he was going to communicate with him from a dense cloud. This has significance for what happens at the death of Christ as well. We read the events in Exodus 19:14-25.

Exo. 19:14-25 Then Moses came down from the mountain to the people and consecrated them, and they washed their clothes. (15) He said to the people, "Be prepared by the third day. Do not have sexual relations with women." (16) On the third day, when morning came, there was thunder and lightning, a thick cloud on the mountain, and a loud trumpet sound, so that all the people in the camp shuddered. (17) Then Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. (18) Mount Sinai was completely enveloped in smoke because the LORD came down on it in fire. Its smoke went up like the smoke of a furnace, and the whole mountain shook violently. (19) As the sound of the trumpet grew louder and louder, Moses spoke and God answered him in the thunder. (20) Y^ehovah (The LORD) came down on Mount Sinai, at the top of the mountain. Then Y^ehovah (the LORD) summoned Moses to the top of the mountain, and he went up. (21) Y^ehovah (The LORD) directed Moses, "Go down and warn the people not to break through to see Y^ehovah (the LORD); otherwise many of them will die. (22) Even the priests who come near Y^ehovah (the LORD) must purify themselves or Y^ehovah (the LORD) will break out *in anger* against them." (23) But Moses responded to Y^ehovah (the LORD), "The people cannot come up Mount Sinai, since You warned us: Put a boundary around the mountain and consider it holy." (24) And Y^ehovah (the LORD) replied to him, "Go down and come back with Aaron. But the priests and the people must not break through to come up to Y^ehovah (the LORD), or He will break out *in anger* against them." (25) So Moses went down to the people and

told them. (HCSB)

Moses went up through the veil of smoke that the Angel created when he came down upon the mountain in fire. Moses was the type of Christ. In going up through the smoke and bringing Aaron with him, he typified the rending of the veil into the sanctuary and the passing of Christ into the holy of holies. The boundary around the mountain (verse 12) stood as a representation of the veil into the sanctuary. The smoke stood as a barrier between the people and the Angel of Y^ehovah. The veil stood as the barrier between the priesthood and the high priest. That's why they were not allowed to attempt to see the Angel by coming up the mountain through the barrier. Aaron was allowed to accompany Moses through the smoke as he was the high priest. This is typical of Christ entering the holy of holies.

We see in verse 22 the injunction that the priesthood couldn't approach the Lord unless they purified themselves. The priesthood is symbolic of the church. We are all kings and priests of the One True God (Rev. 1:6).

Rev. 1:6 and made us a kingdom, priests to His God and Father--to Him be the glory and dominion forever and ever. Amen. (HCSB)

The high priest was allowed to go up through the veil of the smoke but no other was allowed. As we become priests of the One True God, we are purified and are allowed to serve in the sanctuary. We still have a high priest, the Messiah (Heb. 14:4), who has entered the holy of holies. The holy of holies is typical of God's dwelling place. Christ has entered

that place and made the way manifest to us by the tearing of the outer veil of the sanctuary. We do not cross into that place until we are resurrected.

In Exodus 20, we see the giving of the law to Moses. This was 3 days after the 2nd ascension of Moses. The people had to purify themselves to be ready by the 3rd day (verses 14-15). On the 3rd ascension, we see the law given.

As we saw earlier three is the number of divine perfection or completeness. The number three is very prominent in the events surrounding the giving of the law. God's law is perfect (James 1:25).

James 1:25 But the one who looks intently into the perfect law of freedom and perseveres in it, and is not a forgetful hearer but a doer who acts--this person will be blessed in what he does. (HCSB)

Christ perfects us through the sacrifice of his life (Heb. 10:14).

Heb. 10:14 For by one offering He has perfected forever those who are sanctified. (HCSB)

The Israelites purified themselves for three days. This made them perfect in God's eyes. Even though we are imperfect, God sees us as perfect since we have been cleansed by baptism and have received the Holy Spirit which dwells in us.

We see that 50 days after leaving Egypt, Israel received the perfect law. The giving of the law occurred on the day of Pentecost. We see the legislation in

regard to Pentecost in Leviticus 23:10-21.

Lev. 23:10-21 "Speak to the Israelites and tell them: When you enter the land I am giving you and reap its harvest, you are to bring the first sheaf of your harvest to the priest. (11) He will wave the sheaf before Y^ehovah (the LORD) so that you may be accepted; the priest is to wave it on the day after the Sabbath. (12) On the day you wave the sheaf, you are to offer a year-old male lamb without blemish as a burnt offering to Y^ehovah (the LORD). (13) Its grain offering is to be four quarts of fine flour mixed with oil as a fire offering to Y^ehovah (the LORD), a pleasing aroma, and its drink offering will be one quart of wine. (14) You must not eat bread, roasted grain, or *any* new grain until this very day, and you have brought the offering of your God. This is to be a permanent statute throughout your generations wherever you live. (15) "You are to count seven complete weeks starting from the day after the Sabbath, the day you brought the sheaf of the presentation offering. (16) You are to count 50 days until the day after the seventh Sabbath and then present an offering of new grain to Y^ehovah (the LORD). (17) Bring two loaves of bread from your settlements as a presentation offering, each of them made from four quarts of fine flour, baked with yeast, as firstfruits to Y^ehovah (the LORD). (18) You are to present with the bread seven unblemished male lambs a year old, one young bull, and two rams. They will be a burnt offering to Y^ehovah (the LORD), with their grain offerings and drink offerings, a fire offering of a pleasing aroma to Y^ehovah (the LORD). (19) You are also to prepare one male goat as a sin offering, and two male lambs a year old as a fellowship sacrifice. (20) The priest will wave the lambs with the bread of firstfruits as a presentation offering before Y^ehovah (the LORD); the bread and the two lambs will be holy to Y^ehovah (the LORD) for the priest. (21) On that same day you are to make a proclamation and hold a sacred assembly. You are not to do any daily work. This is to be a permanent statute wherever you live throughout your generations. (HCSB)

Pentecost was to be held on the morrow after the 7th perfect Sabbath. This day had to be a Sunday as it was counted from the wave sheaf which was also on the day after the Sabbath, or Sunday (Verse 11).

The count to Pentecost is 50 days. The number 50 is representative of release. We see this in the legislation regarding the Jubilee (Lev. 25:9-17).

Lev. 25:9-17 Then you are to sound a trumpet loudly in the seventh month, on the tenth *day* of the month; you will sound it throughout your land on the Day of Atonement. (10) You are to consecrate the fiftieth year and proclaim freedom in the land for all its inhabitants. It will be your Jubilee, when each of you are to return to his property and each of you to his clan. (11) The fiftieth year will be your Jubilee; you are not to sow, reap what grows by itself, or harvest its untended vines. (12) It is to be holy to you because it is the Jubilee; you may *only* eat its produce *directly* from the field. (13) "In this Year of Jubilee, each of you will return to his property. (14) If you make a sale to your neighbor or a purchase from him, do not cheat one another. (15) You are to make the purchase from your neighbor based on the number of years since the last Jubilee. He is to sell to you based on the number of *remaining* harvest years. (16) You are to increase its price in proportion to a greater amount of years, and decrease its price in proportion to a lesser amount of years, because what he is selling to you is a number of harvests. (17) You are not to cheat one another, but fear your God, for I am Y^ehovah (the LORD) your God. (HCSB)

On the Day of Atonement in the 50th year, the jubilee was proclaimed. This has great significance as it relates to the Law and Pentecost. Pentecost is 50 days after the wave sheaf during the

atonement, or sanctifying period of Passover. This Passover sacrifice was typical of Christ's sacrifice on the 14th of Abib as the Lamb of God. The wave sheaf was typical of Christ ascending to God's throne to be given his kingdom and position at the right hand of the Father.

On the 50th day the law was given. This is the law of freedom or liberty (Jam. 1:25) and is representative of the blowing of the jubilee which signifies freedom from debt and a returning of inheritance. As we accept the law and keep it we free ourselves from the consequences of breaking that law. As we begin to keep the law and receive baptism for the remission of sin we receive our inheritance with our elder brother Jesus Christ. The giving of the Law at Sinai began the preparation of Israel for the receipt of the Holy Spirit at Pentecost.

The Spirit Given on Pentecost

We've seen how the events surrounding the giving of the law at Sinai have profound spiritual significance. Like all things in God's word they are there for our edification and they point to a deeper understanding of the plan of salvation for humankind.

The day of Pentecost plays an important role in God's plan of salvation. God's law was given to Israel on that day. We see yet another significant event occurring on Pentecost for the New Testament church.

In Matthew 3:11 we see John the Baptist foretelling baptism with the Holy Spirit.

Mat. 3:11 "I baptize you with water for repentance, but the One who is coming after me is more powerful than I. I am not worthy to take off His sandals. He Himself will baptize you with the Holy Spirit and fire. (HCSB)

Christ was baptized by John the Baptist and received the holy spirit in a visible manner (Luke 3:21-22).

Luke 3:21-22 When all the people were baptized, Jesus also was baptized. As He was praying, heaven opened, (22) and the Holy Spirit descended on Him in a physical appearance like a dove. And a voice came from heaven: You are My beloved Son. I take delight in You!

Having the spirit of God descend in such a visible manner served to show everyone the place which Christ held in the heart of God and his importance. It revealed him to John and the others as the son of The One True God.

This same spirit was promised to the apostles by Christ (John 14:25-26).

John 14:25-26 "I have spoken these things to you while I remain with you. (26) But the Counselor, the Holy Spirit--the Father will send Him in My name--will teach you all things and remind you of everything I have told you. (HCSB)

The disciples of Christ had not yet received the Holy Spirit. Presumably they had all been baptized with the waters of baptism but they had not yet received the Holy Spirit. This event would not take place until after Christ's death, resurrection and final ascension. We find the story in Acts 2.

Act. 2:1-47 When the day of Pentecost had arrived, they were all together in one place...

Here we have the apostles all gathered in one place on the day of Pentecost. Why were they gathered together? Is it, as some would claim, that they were meeting on Sunday morning for church services? The answer to that question is, no! It was never Christ's tradition to observe Sunday as the Sabbath. He kept the law of God perfectly. God ordained the seventh day, known as Saturday, as the Sabbath. This was never changed by God or Christ and the apostles kept the same law.

...(2) Suddenly a sound like that of a violent rushing wind came from heaven, and it filled the whole house where they were staying. (3) And tongues, like flames of fire that were divided, appeared to them and rested on each one of them.

First we have the sound of the wind that grabs everyone's attention. Once their curiosity at the wind is aroused the divided tongues that looked like fire descended on the heads of the apostles. This must have been quite frightening to those in attendance that morning.

Fire is significant in that it had always been, to the Israelites, a symbol of divine presence (Exo. 3:2; Deut. 5:4).

Exo. 3:2 Then the Angel of Y^ehovah (the LORD) appeared to him in a flame of fire within a bush. As Moses looked, he saw that the bush was on fire but was not consumed. (HCSB)

Deut. 5:4 Y^ehovah (The LORD) spoke to you face to face from the fire on the mountain. (HCSB)

There could be no stronger sign to the Jews of that day than that of fire. This was visible evidence that what was taking place was taking place by the authority of God.

...(4) Then they were all filled with the Holy Spirit and began to speak in different languages, as the Spirit gave them ability for speech...

Verse 4 has been used in past times to give credence to the practice of "speaking in tongues". This practice usually includes violent fits in the aisle ways and speaking gibberish that has to be "interpreted" by another person so all can understand what is happening. This is quite different from what we see happening here. There is no evidence to support the idea that when the spirit moves one to speak in another tongue it will be one that no one understands. In fact, it is just the opposite in scripture (I Cor. 14:6-12).

1Cor. 14:6-12 But now, brothers, if I come to you speaking in *other* languages, how will I benefit you unless I speak to you with a revelation or knowledge or prophecy or teaching? (7) Even inanimate things producing sounds--whether flute or harp--if they don't make a distinction in the notes, how will what is played on the flute or harp be recognized? (8) In fact, if the trumpet makes an unclear sound, who will prepare for battle? (9) In the same way, unless you use your tongue for intelligible speech, how will what is spoken be known? For you will be speaking into the air. (10) There are doubtless many different kinds of languages in the world, and all have meaning. (11) Therefore, if I do not know the meaning of the language, I will be a foreigner to the speaker, and the speaker will be a foreigner to me. (12) So also you--since you are zealous in matters of the spirit, seek to excel in building up the church. (HCSB)

The subject of "speaking in tongues" merits a study in its own right so for purposes of this study suffice it to say that God is not the author of confusion so speaking in another tongue would only be done if it was for the edification of those to whom words are being spoken. Otherwise, it is for naught.

...(5) There were Jews living in Jerusalem, devout men from every nation under heaven. (6) When this sound occurred, the multitude came together and was confused because each one heard them speaking in his own language. (7) And they were astounded and amazed, saying, "Look, aren't all these who are speaking Galileans? (8) How is it that we hear, each of us, in our own native language? (9) Parthians, Medes, Elamites; those who live in Mesopotamia, in Judea and Cappadocia, Pontus and Asia, (10) Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome, both Jews and proselytes, (11) Cretans and Arabs--we hear them speaking in our own languages the magnificent acts of God." (12) And they were all astounded and perplexed, saying to one another, "What could this be?"...

More evidence that the speaking of tongues was done in a language that is understandable.

...(13) But some sneered and said, "They're full of new wine!" (14) But Peter stood up with the Eleven, raised his voice, and proclaimed to them: "Jewish men and all you residents of Jerusalem, let this be known to you and pay attention to my words. (15) For these people are not drunk, as you suppose, since it's only nine in the morning..."

Nine in the morning is the 3rd hour in Hebrew reckoning. This is the same time as the morning sacrifices. The apostles were gathered together at the 3rd hour

as was their custom. They were gathered for the 9AM Pentecost service.

...(16) On the contrary, this is what was spoken through the prophet Joel: (17) **And it will be in the last days, says God, that I will pour out My Spirit on all humanity; then your sons and your daughters will prophesy, your young men will see visions, and your old men will dream dreams.** (18) **I will even pour out My Spirit on My male and female slaves in those days,** and they will prophesy. (19) **I will display wonders in the heaven above and signs on the earth below: blood and fire and a cloud of smoke.** (20) **The sun will be turned to darkness, and the moon to blood, before the great and remarkable day of the Lord comes;** (21) **then whoever calls on the name of the Lord will be saved.** (22) "Men of Israel, listen to these words: This Jesus the Nazarene was a man pointed out to you by God with miracles, wonders, and signs that God did among you through Him, just as you yourselves know. (23) Though He was delivered up according to God's determined plan and foreknowledge, you used lawless people to nail Him to a cross and kill Him. (24) God raised Him up, ending the pains of death, because it was not possible for Him to be held by it. (25) For David says of Him: **I saw the Lord ever before me; because He is at my right hand, I will not be shaken.** (26) **Therefore my heart was glad, and my tongue rejoiced. Moreover my flesh will rest in hope,** (27) **because You will not leave my soul in Hades, or allow Your Holy One to see decay.** (28) **You have revealed the paths of life to me; You will fill me with gladness in Your presence.** (29) "Brothers, I can confidently speak to you about the patriarch David: he is both dead and buried, and his tomb is with us to this day. (30) Since he was a prophet, he knew that God had sworn an oath to him to seat one of his descendants on his throne. (31) Seeing this in advance, he spoke concerning the resurrection of the Messiah: **He was not left in Hades, and His flesh did not experience decay.** ...

Scripture says that King David is dead and buried and his tomb is still with us. This flies in the face of the belief that when we die we go to heaven. Paul, here, is telling us that Christ has been resurrected but David has not. If David hasn't been resurrected, who was a man after God's own heart, it seems rather presumptuous for us to believe that we will go to heaven when we die. The resurrection is our hope.

...(32) "God has resurrected this Jesus. We are all witnesses of this. (33) Therefore, since He has been exalted to the right hand of God and has received from the Father the promised Holy Spirit, He has poured out what you both see and hear. (34) For it was not David who ascended into the heavens, but he himself says: **The Lord said to my Lord, 'Sit at My right hand (35) until I make Your enemies Your footstool.'** (36) "Therefore let all the house of Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Messiah!" (37) When they heard this, they were pierced to the heart and said to Peter and the rest of the apostles: "Brothers, what must we do?" (38) "Repent," Peter said to them, "and be baptized, each of you, in the name of Jesus the Messiah for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. (39) For the promise is for you and for your children, and for all who are far off, as many as the Lord our God will call." (40) And with many other words he testified and strongly urged them, saying, "Be saved from this corrupt generation!" (41) So those who accepted his message were baptized, and that day about 3,000 people were added to them. (42) And they devoted themselves to the apostles' teaching, to fellowship, to the breaking of bread, and to prayers. (43) Then fear came over everyone, and many wonders and signs were being performed through the apostles. (44) Now all the believers were together and had everything in common. (45) So they sold their possessions and property and distributed the proceeds to all, as anyone had a need. (46) And every day they devoted

themselves *to meeting* together in the temple complex, and broke bread from house to house. They ate their food with gladness and simplicity of heart, (47) praising God and having favor with all the people. And every day the Lord added to them those who were being saved. (HCSB)

On Pentecost in 30 AD, the apostles were given the Holy Spirit in power. God gave visible evidence of what happened. There were miracles performed and many wonders. This same spirit was given for us who came to the faith later (verse 39) as well as for them. We receive that spirit upon baptism and the laying on of hands. It is up to us to exercise that spirit so it can grow in strength and power.

Fruits of the Spirit

God's law emanates from His very character. It is His nature, His personality. His spirit is the power by which He works. The law was a physical manifestation of the spiritual principals that make up the character of God. There is a relationship between the two that cannot be broken. Upon realizing that God must be obeyed we begin to keep His law. The keeping of the law and the understanding thereof brings us to the realization that we must repent of wrongdoing. Repentance then leads us to desire baptism and receipt of the Holy Spirit. Once we are baptized and receive the Holy Spirit, we become a new creation (2Cor. 5:17).

2Cor. 5:17 Therefore if anyone is in Christ, there is a new creation; old things have passed away, and look, new things have come. (HCSB)

As a new creation, we begin to grow stronger just as a child, as he matures, becomes stronger. We exercise faith through the spirit by overcoming our flaws and improper behavior. The old things that we were, begin to fade as the new creation grows through the indwelling of the Holy Spirit. We truly become a new person (Rom. 6:6-7).

Rom. 6:6-7 For we know that our old self was crucified with Him in order that sin's dominion over the body may be abolished, so that we may no longer be enslaved to sin, (7) since a person who has died is freed from sin's claims. (HCSB)

As we go through the transformation process, our minds and thought processes are changed (Rom. 12:1-2).

Rom. 12:1 Therefore, brothers, by the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your spiritual worship.

Rom. 12:2 Do not be conformed to this age, but be transformed by the renewing of your mind, so that you may discern what is the good, pleasing, and perfect will of God. (HCSB)

It is part of our spiritual worship of God to be transformed by His spirit into a new creation with His law written in our hearts and minds (Jer. 31:33).

Jer. 31:33 "Instead, this is the covenant I will make with the house of Israel after those days"-- Y^ehovah's (the LORD's) declaration. "I will place My law within them and write it on their hearts. I will be their God, and they will be My people. (HCSB)

We will know if the law is written in our hearts if we instinctively obey it (Rom. 2:13-16).

Rom. 2:13 For the hearers of the law are not righteous before God, but the doers of the law will be declared righteous.

Rom. 2:14 So, when Gentiles, who do not have the law, instinctively do what the law demands, they are a law to themselves even though they do not have the law.

Rom. 2:15 They show that the work of the law is written on their hearts. Their consciences testify in support of this, and their competing thoughts either accuse or excuse them

Rom. 2:16 on the day when God judges what people have kept secret, according to my gospel through Christ Jesus. (HCSB)

As we mature in the faith, the law becomes fused with God's spirit within us to form the bond that drives us to desire to obey the One True God. We no longer want to do things that will disappoint Him. The behaviors that manifest themselves as a result of this bonding are called by Paul, the fruits of the spirit. We see these fruits listed in Gal. 5:22-25.

Gal. 5:22-25 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, (23) gentleness, self-control. Against such things there is no law. (24) Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. (25) If we live by the Spirit, we must also follow the Spirit. (HCSB)

Let's examine each of these fruits in more detail so we can understand what it is we are to be developing as character traits.

Love

The first fruit of the spirit that we are to develop is Love. This love is *Agape* in the

Greek which means, brotherly love, affection, good will, love or benevolence. We should be showing this concern for all men but especially to our brethren. This love extends itself even to those that may not have our best interests at heart.

Luke 6:27-35 "But I say to you who listen: Love your enemies, do good to those who hate you, (28) bless those who curse you, pray for those who mistreat you. (29) If anyone hits you on the cheek, offer the other also. And if anyone takes away your coat, don't hold back your shirt either. (30) Give to everyone who asks from you, and from one who takes away your things, don't ask for them back. (31) Just as you want others to do for you, do the same for them. (32) If you love those who love you, what credit is that to you? Even sinners love those who love them. (33) If you do *what is* good to those who are good to you, what credit is that to you? Even sinners do that. (34) And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners to be repaid in full. (35) But love your enemies, do *what is* good, and lend, expecting nothing in return. Then your reward will be great, and you will be sons of the Most High. For He is gracious to the ungrateful and evil. (HCSB)

The Greek term used for love here is *Agapao*. It means to love in a social or moral sense. It is a love that is not quite as close as *Agape* but it is love or concern for one's welfare none the less. It is by showing sincere concern for the welfare of others that we prove we are sons of the Living God; even when they don't love us back. This love is a natural by-product of the indwelling of the spirit. Christ gave his disciples as new commandment in John 13:34-35).

John 13:34-35 "I give you a new commandment: love one another. Just as I have loved you, you must also love one

another. (35) By this all people will know that you are My disciples, if you have love for one another." (HCSB)

By loving one another, and to a somewhat lesser degree, those that hate us, we prove to all that we are Christ's disciples and sons of God.

Joy

The next fruit of the spirit is joy. The Greek term used here is *chara*. It means cheerfulness or calm delight. This one is a most difficult concept to understand. How can one make themselves joyous? Joy happens as we understand that the problems we may face in this world are insignificant in comparison to the reward we will receive upon the return of Christ. Life is hard and full of trials and tribulations. Paul told the Philippians that he had learned to be content no matter what his situation (Phi. 4:10-13).

Phil. 4:10-13 I rejoiced in the Lord greatly that now at last you have renewed your care for me. You were, in fact, concerned about me, but lacked the opportunity *to show it*. (11) I don't say this out of need, for I have learned to be content in whatever circumstances I am. (12) I know both how to have a little, and I know how to have a lot. In any and all circumstances I have learned the secret of *being content*--whether well-fed or hungry, whether in abundance or in need. (13) I am able to do all things through Him who strengthens me. (HCSB)

Through Christ we can learn to be content. The strength we receive from him and the spirit that dwells in us makes the trials easier to bear. We are also told to find joy in trial.

James 1:2-4 Consider it a great joy, my brothers, whenever you experience various

trials, (3) knowing that the testing of your faith produces endurance. (4) But endurance must do its complete work, so that you may be mature and complete, lacking nothing. (HCSB)

As we grow in the spirit and in understanding, we will become more joyous. Joy is a state of mind.

Peace

The Greek term for peace is *eirenē*. Of this term Thayer says:

of Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is

As we become more joyous, we will naturally be more at peace. Our relationships will be more harmonious because of the love we have for our fellow man. If we are concerned more about others than ourselves, we will develop relationships that lead to peace. Peace is the natural result of love and joy.

Patience

The Greek term for patience here is *makrothumia*. It simply means longsuffering patience. God is, thankfully, longsuffering with us as we test Him with our shortcomings. We are to develop this same character. We are told that we should bear good fruit in patience (Luke 8:15). Through trials we gain patience and endurance is the building block upon which experience and hope are built. (Rom. 5:3-5).

Rom. 5:3-5 And not only that, but we also rejoice in our afflictions, because we know

that affliction produces endurance, (4) endurance produces proven character, and proven character produces hope. (5) This hope does not disappoint, because God's love has been poured out in our hearts through the Holy Spirit who was given to us. (HCSB)

Patience or endurance is more than just not getting frustrated when something is not going your way. It means not losing your zeal for the work of God. It means not losing faith even when life seems intent on destroying you. It means, as the salt of the earth, we don't lose our flavor (Matt. 5:13).

Mat. 5:13 "You are the salt of the earth. But if the salt should lose its taste, how can it be made salty? It's no longer good for anything but to be thrown out and trampled on by men. (HCSB)

We are warned not to lose our saltiness for it cannot be returned once it is lost. We have to stay focused on the prize and be zealous for God and His work.

Kindness

The Greek term for kindness is *chrestotēs*. It means usefulness, that is, moral excellence (in character or demeanor); gentleness or goodness. We are to be morally upstanding in all we do. We are to live as examples in our community. It is by our examples that people come to know what we are. Our religion is how we live our lives (1Tim. 4:12).

1Ti. 4:12 No one should despise your youth; instead, you should be an example to the believers in speech, in conduct, in love, in faith, in purity. (HCSB)

We are to be a light to the world and in so doing we will bring glory to the Father (Matt. 5:14-16).

Mat. 5:14 "You are the light of the world. A city situated on a hill cannot be hidden.

Mat. 5:15 No one lights a lamp and puts it under a basket, but rather on a lampstand, and it gives light for all who are in the house.

Mat. 5:16 In the same way, let your light shine before men, so that they may see your good works and give glory to your Father in heaven. (HCSB)

It is through the kindness that develops in us that we become examples to the world. It is by the spirit that this is made possible.

Goodness

The Greek term used here for goodness is *agathosune*. It simply means virtue; that is beneficence, goodness. We are to have an excellence about us in our moral conduct.

2Peter 1:3-7 For His divine power has given us everything required for life and godliness, through the knowledge of Him who called us by His own glory and goodness. 4) By these He has given us very great and precious promises, so that through them you may share in the divine nature, escaping the corruption that is in the world because of evil desires. (5) For this very reason, make every effort to supplement your faith with goodness, goodness with knowledge, (6) knowledge with self-control, self-control with endurance, endurance with godliness, (7) godliness with brotherly affection, and brotherly affection with love. (HCSB)

By demonstrating self-control or virtue, we become partakers of the divine nature. We are to strive to be good even

though there is only one who is good and that is God the Father (Mark 10:18).

Mark 10:18 "Why do you call Me good?" Jesus asked him. "No one is good but One--God. (HCSB)

A fruit of those in whom the spirit dwells is the goodness that comes from a desire to please God. If we desire to please God we will be as good as flesh and blood can be.

Faith

The Greek term used here is *pistis*. It has the following meanings: persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: - assurance, belief, believe, faith, fidelity.

Faith is a necessary element to the Christian development. Christ told his disciples, when they were unable to cast out a demon that it was due to their lack of faith. He also told them that in order to remove that particular type of demon, they must pray and fast (Matt. 17:18-21).

Mat. 17:18-21 Then Jesus rebuked the demon, and it came out of him, and from that moment the boy was healed. (19) Then the disciples approached Jesus privately and said, "Why couldn't we drive it out?" (20) "Because of your little faith," He told them. "For I assure you: If you have faith the size of a mustard seed, you will tell this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you. (21) [However, this kind does not come out except by prayer and fasting.]" (HCSB)

Verse 21 is missing in some manuscripts and it has been debated as to whether or not it should be included in scripture. It is reiterated in Mark 9:29 and many of the early church fathers used it but it is still being debated today. The crux of the matter is that fasting and prayer assist in building faith.

Christ told the Pharisees that they should not have neglected faith in their strict law keeping (Matt. 23:23).

Mat. 23:23 "Woe to you, scribes and Pharisees, hypocrites! You pay a tenth of mint, dill, and cumin, yet you have neglected the more important matters of the law-- justice, mercy, and faith. These things should have been done without neglecting the others. (HCSB)

God's law is a law of faith. Abraham was the father of the faithful and he kept the law. It is through faith in God's promises that we keep the law. Without faith in the promises of God, what need would there be for law-keeping? It is only by faith that we desire to keep the law (Rom. 3:31).

Rom. 3:31 Do we then cancel the law through faith? Absolutely not! On the contrary, we uphold the law. (HCSB)

It is faith that makes us righteous in the eyes of God (Rom. 5:1).

Rom. 5:1 Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ. (HCSB)

If we then are righteous, we will live by faith.

Rom. 1:16-17 For I am not ashamed of the gospel, because it is God's power for salvation to everyone who believes, first to the Jew, and also to the Greek. (17) For in it God's righteousness is revealed from faith to faith, just as it is written: **The righteous will live by faith.** (HCSB)

Our faith is what protects us from Satan's attacks (Eph. 6:16).

Eph. 6:16 In every situation take the shield of faith, and with it you will be able to extinguish the flaming arrows of the evil one. (HCSB)

As we experience God's hand in our lives, our faith grows. We can begin to see the cause and effect relationship in His law and the positive effects of keeping it. As we see the blessings that occur as a result of our obedience, our faith grows stronger. These blessings may not happen as quickly as we might want but they will happen if we obey. It is by exercising the laws, statutes and principals of God that we gain faith in Him and His ways. If we are to bear this fruit of the spirit we have to live according to His way.

The subject of faith deserves a study in its own right and the surface has barely been scratched in this study. This subject will be covered in detail in a future study.

Gentleness

The Greek term used here is *praotēs* and it simply means, gentleness and by implication humility or meekness. Christ told his disciples that the meek, or gentle, would inherit the earth (Matt. 5:5).

Mat. 5:5 Blessed are the gentle, because they

will inherit the earth. (HCSB)

The word translated gentle in verse 5 is *praus* which is derived from SGD 4235 *praoteš*. We are to be mild mannered and gentle. We are not to be revilers, which is to say abusive or mischievous (1Cor. 6:9-10).

1Cor. 6:9-10 Do you not know that the unjust will not inherit God's kingdom? Do not be deceived: no sexually immoral people, idolaters, adulterers, male prostitutes, homosexuals, (10) thieves, greedy people, drunkards, revilers, or swindlers will inherit God's kingdom. (HCSB)

In order for us to inherit the kingdom of God, we must put on gentleness or meekness as part of our character. We can't be one given to railing, which is to say harsh, abusive or insolent behavior. If we have this character flaw, we must put it off and, through the spirit of God, allow gentleness to develop. We are admonished in scripture to do so.

Eph. 4:1-3 I, therefore, the prisoner in the Lord, urge you to walk worthy of the calling you have received, (2) with all humility and gentleness, with patience, accepting one another in love, (3) diligently keeping the unity of the Spirit with the peace that binds us. (HCSB)

Col. 3:12-14 Therefore, God's chosen ones, holy and loved, put on heartfelt compassion, kindness, humility, gentleness, and patience, (13) accepting one another and forgiving one another if anyone has a complaint against another. Just as the Lord has forgiven you, so also you must *forgive*. (14) Above all, *put on love*--the perfect bond of unity. (HCSB)

1Ti. 6:11 Now you, man of God, run from these things; but pursue righteousness, godliness, faith, love, endurance, and gentleness. (HCSB)

2Ti. 2:24-26 The Lord's slave must not quarrel, but must be gentle to everyone, able to teach, and patient, (25) instructing his opponents with gentleness. Perhaps God will grant them repentance to know the truth. (26) Then they may come to their senses and escape the Devil's trap, having been captured by him to do his will. (HCSB)

It is clear from the above scriptures what the expectation is for those purporting to be Christian. The spirit growing within us should be manifesting itself with this trait. If it isn't, then we need to be on our knees in prayer asking God to give us the strength to overcome. By failing to overcome a harsh or abusive way, we are potentially quenching the spirit and that could lead to the second resurrection.

Self-Control

The Greek term used here is *egkrateia* which means, self-control (especially continence), temperance. Thayer defines it as: self-control (the virtue of one who masters his desires and passions, especially his sensual appetites).

We are to be in control of our wants and desires. It is lust that leads to sin. Lust can be sexually based or based on covetousness. Covetousness and lust go hand in hand. Peter tells us that if we put on the fruit of self-control, amongst others, we will not become unfruitful and useless (2Pet. 1:4-8).

2Peter 1:4-8 By these He has given us very great and precious promises, so that through them you may share in the divine nature, escaping the corruption that is in the world because of evil desires. (5) For this very reason, make every effort to supplement your faith with goodness, goodness with

knowledge, (6) knowledge with self-control, self-control with endurance, endurance with godliness, (7) godliness with brotherly affection, and brotherly affection with love. (8) For if these qualities are yours and are increasing, they will keep you from being useless or unfruitful in the knowledge of our Lord Jesus Christ. (HCSB)

Paul tells us that he beat his body into subjection (1Cor. 9:24-27).

1Cor. 9:24-27 Do you not know that the runners in a stadium all race, but only one receives the prize? Run in such a way that you may win. (25) Now everyone who competes exercises self-control in everything. However, they do it to receive a perishable crown, but we an imperishable one. (26) Therefore I do not run like one who runs aimlessly, or box like one who beats the air. (27) Instead, I discipline my body and bring it under strict control, so that after preaching to others, I myself will not be disqualified. (HCSB)

Paul knew that if he didn't have self-control he was in danger of losing his crown. We must not succumb to the lusts of the flesh (Eph. 2:3-5).

Eph. 2:3-5 We too all previously lived among them in our fleshly desires, carrying out the inclinations of our flesh and thoughts, and by nature we were children under wrath, as the others were also. (4) But God, who is abundant in mercy, because of His great love that He had for us, (5) made us alive with the Messiah even though we were dead in trespasses. By grace you are saved! (HCSB)

We can't put our hand to the plow and look back. We must continue to move forward and overcome. It is a lifelong battle, but a battle from which we cannot retreat.

Conclusion

We have seen how the Israelites were given the law at Sinai on the day of Pentecost. We have seen how that law is spiritual in nature and that keeping it leads us to the desire to repent and be baptized. It was that event that prefigured the giving of the spirit at Pentecost and the forming of the New Testament church.

We have seen that upon baptism and the receipt of the Holy Spirit, we begin to become a new creation through the indwelling of that spirit. As we grow in that spirit, we begin to develop character traits that manifest themselves in the fruits of the spirit.

Failure to develop the fruits of the spirit can exclude us from the first resurrection. It is incumbent upon every Christian to progress toward this goal. We can't become complacent and run the risk of losing our flavor as salt does.

The development of the fruits of the spirit are inextricably linked to keeping the law. Law-keeping leads to faith, which leads to growth in the spirit. The fruits of the spirit build one upon the other in the formation of a new creation that is acceptable to God. We become spiritual in nature and not physical. As Paul stated in Gal. 5:23b-25:

Gal. 5:23b-25 Against such things there is no law. (24) Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. (25) If we live by the Spirit, we must also follow the Spirit. (HCSB)

The fruits of the spirit are given to us as a guide to the type of character we are to be developing. In 2Cor. 13:5, Paul tells us:

2Cor. 13:5 Test yourselves *to see* if you are in the faith. Examine yourselves. Or do you not recognize for yourselves that Jesus Christ is in you?--unless you fail the test. (HCSB)

We should be constantly examining ourselves to test whether or not we are in the faith and Christ is dwelling in us. If he is, we will be developing these fruits of the spirit. Hold fast and be on constant guard for Satan waits at the door for his opportunity to steal our crowns.

Amen, Y^ehovah