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The Doctrine of the Holy Spirit (Y-Z)

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DOCTRINE OF THE HOLY SPIRIT (Y-Z)

Y. THE HOLY SPIRIT AND FRUIT (PART ONE)

“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 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” (Rom. 6:22; 7:4).

“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God”(Col. 1:10).

The Two Kinds of Fruit

- Outer fruit

1. Right acts in general

“He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season, his leaf also shall not wither; and whatever he doeth shall prosper” (Psa. 1:3).

“Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Phil. 1:11).

“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” (Heb. 12:11).

“And the fruit of righteousness is sown in peace of them that make peace” (Jas. 3:18).

2. Soul-winning in particular

“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours” (Jn. 4:35-38).

“The fruit of the righteous is a tree of life; and he that winneth souls is wise”
(Prov. 11:30).

“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” (Rom. 1:13).

- Inner fruit:

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law . . . For the fruit of the Spirit is in all goodness and righteousness and truth” (Gal. 5:22, 23, Eph. 5:9).

The Distinction Between the Fruit of the Spirit and the Gifts of the Spirit

Consider the following illustration: Upon salvation the believer is ushered into both an orchard and a vineyard.

- The official name of the orchard is the Gifts of the Spirit Orchard. Upon entering, the believer notes that there are 18 “apples” (gifts) hanging from each tree. The Holy Spirit then selects several “apples” and gives them to the believer.
- The official name of the vineyard is the Fruit of the Spirit Vineyard. Upon entering, the believer notes that there are eleven “grapes” hanging from each cluster on the vines. The Holy Spirit then selects an entire cluster and gives it to the believer. In other words, the Christian receives some of the apples, but all of the grapes.

This is why the word *fruit* as found Gal. 5:22 and Eph. 5:9 is in the singular. In other words, Paul does *not* say, “the fruit of the Spirit *are*,” but rather, “the fruit of the Spirit *is*.”

The Four-Fold Desire of God in Regards to Fruitbearing

- That His new creation do the same as He ordered His old creation to do (Gen. 1:28)
- That the believer fulfill the prophesy concerning Joseph (Gen. 49:22)
- That His children experience the blessings of Psalm 5:3
- That the sons of light today function as His Tree of Life will function in eternity (Rev. 22:1, 2)

The Prerequisites for Bearing Fruit

- One must die to the world (Jn. 12:24).
- One must abide in the Savior (Jn. 15:1-5, 16).
 1. In the Old Testament, the nation Israel was God's chosen vine (Psa. 80:8).
 2. But Israel refused to bear fruit (Hosea 10:1).
 3. Thus, that nation was eventually set aside (Mt. 21:43; 24:37-39).
 4. In the gospel accounts Christ was God's chosen vine vessel while He was on earth (Jn. 15:1; Isa. 11:1; 53:2).
 5. Since Pentecost, the believer is to be God's fruit bearer (Jn. 15:16).
 6. However, to do this, one must submit to pruning (Heb. 12:11).
 7. This pruning and purifying process is absolutely vital to fruitbearing. According to Jesus, it will result in—
 - a. Fruit (Jn. 15:2a)
 - b. More fruit (Jn. 15:2b)
 - c. Much fruit (Jn. 15:5, 8)
 - d. Permanent fruit (Jn. 15:16)
 8. Thus, we are to function as branches.

The only function of a branch is to bear fruit. A branch does not produce fruit; it simply bears it. Branch wood is useless for any other purpose!

Z. THE HOLY SPIRIT AND FRUIT (PART TWO)

The Eleven "Grapes" Which Make Up Each Cluster in Regards to the Fruit of the Spirit

- Love

" . . . the love of God is shed abroad in our hearts by the Holy spirit who is given unto us" (Rom. 5:5).

"And above all these things, put on love, which is the bond of perfection (i.e., full development; maturity) . . . Col. 3:14).

In the Greek vocabulary there are four main words for love:

1. *Stergein*: This is a natural, gravitational love, an instinctive concern for one's offspring. It is found in animals and humans alike, used but two times in the Greek New Testament, where it is translated, *"without natural affection"* (Rom. 1:31; 2 Tim. 3:1-3).

2. *Eros*: *Eros* is a sexual, passionate (and often lustful and perverted) love. In mythology *Eros* was the son of *Aphrodite*, the Greek goddess of love. This word for love is not found in the Greek New Testament.
 3. *Phileo*: *Phileo* is a beautiful and friendly love. This is the love that David had for Jonathan. “*And it came to pass, when he had made an end of speaking unto Saul, that the sould of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul*” (1 Sam. 18:1).
 4. *Agapao*: *Agapao* is a divine love, found only in God. This love is not dependent upon the beauty of the object being loved. It is found 320 times in the Greek New Testament, but rarely in classical writings. Homer used it two times, and Euripedes used it three times. Thus, *agapao* love may be defined as follows:
 - a. It is the act of one person seeking the highest good for another person.
 - b. It is the unselfish concern for the welfare of another.
 - c. This is the love that God had for us while we were yet sinners (Rom. 5:8).
 - d. This is the love that husbands are to have for their wives (Eph. 5:25).
 - e. This is the kind of love we are to have for other Christians (Jn. 13:35; Eph. 4:2).
 - f. This is the kind of love we are to have for our enemies (Mt. 5:44).
 - g. This is the kind of love we are to have for God Himself (Jas. 1:12; 2 Peter 1:8).
 - h. This is the kind of love all three members of the Trinity have for believers:
 - (1) The Father (2 Thess. 2:16; 1 Jn. 3:1).
 - (2) The Son (Jn. 13:1, 34)
 - (3) The Holy Spirit (Rom. 15:30)
- Joy

“ . . . for the joy of the Lord is your strength (Neh. 8:10).

“ . . . for the kingdom of God is . . . joy in the Holy Ghost” (Rom. 14:17).

“ . . . having received the word in much affliction, with joy of the Holy Spirit” (1 Thess. 1:6).

 1. The definition of biblical joy

It is the settled and certain assurance that whatever may fall in our path will eventually result in two glorious outcomes:

 - a. That through it all, God will receive the most amount of glory
 - b. That through it all, we will receive the most amount of good
 2. The distinction between joy and happiness:

They are *not* the same—happiness is:

 - a. Associated with feelings

- b. Only brought about by positive circumstances
- c. Is temporary
- d. Does not usually lead to spiritual maturity

Joy is:

- a. Associated with faith
- b. Is often accompanied by negative circumstances (1 Peter 1:6-8; Jas. 1:2, 4)
- c. Is permanent (Jn. 16:22)
- d. Can and should lead to spiritual maturity.

3. The benefits of this well-earned joy:

- a. Patience (Jas. 1:3)
- b. Produces faith more precious than gold (1 Peter 1:7)
- c. Promises great rewards in heaven (Mt. 5:12)
- d. Allows the believer to participate in Christ's suffering and thus know Him more intimately (1 Peter 4:13a)
- e. Gives assurance we will share in His glory (1 Peter 4:13b)
- f. Leads to full maturity (Jas. 1:4)

4. Well-known N. T. examples concerning both angels and humans who demonstrated this biblical joy:

- a. The angels who announced the birth of Jesus (Lk. 2:10)
- b. The wise men who worshipped the young child Jesus (Mt. 2:10)
- c. The women who met the resurrected Christ at the tomb (Mt. 28:8)
- d. The disciples as they witnessed the ascension (Lk. 24:52)

5. The ultimate joy of Jesus Christ Himself!

- a. The grievous pain involved

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

- b. The glorious prize involved

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

- Peace

"Let us therefore, follow after the things which make for peace" (Rom. 15:19).

"And let the God of peace rule in your hearts" (Col. 3:15).

"Now the Lord of peace himself give you peace" (2 Thess. 14:16).

1. As classified

In reality there are two kinds of peace referred to in the scriptures:

a. There is the peace *with* God

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1)

b. There is the peace *of* God

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:6, 7).

2. As contrasted

These two are decidedly not the same.

The Peace With God

- a. Enjoyed by all Christians
- b. Associated with our justification
- c. Is imparted but once
- d. Deals with our standing before God

The Peace of God

- a. Enjoyed by Spirit-filled Christians
- b. Associated with our sanctification
- c. Is imparted as many times as needed
- d. Is temporary (sin can affect it)
- e. Deals with our state before God

- Longsuffering

“Strengthened with all might according to his glorious power . . . longsuffering with joyfulness” (Col. 1:11)

“Put on . . . as the elect of God . . . longsuffering . . . ” (Col. 3:12).

“ . . . exhort with all longsuffering . . . ” (2 Tim. 4:2).

1. The definition of longsuffering

It is the ability to gracefully bear an unbearable situation and to patiently endure the unendurable. In reality, longsuffering and patience are one and the same.

2. Biblical examples of longsuffering

- a. God (Rom. 2:4; 9:22; 1 Peter 3:20; 2 Peter 3:15)
- b. The Apostle Paul (2 Cor. 6:6; 1 Tim. 1:16; 2 Tim. 3:10; 4:2)

- Gentleness

“ . . . the wisdom that is from above is . . . gentle . . . full of mercy . . . without partiality” (Jas. 3:17).

“And the servant of the Lord must not strive, but be gentle unto all men . . . ” (2 Tim. 2:24).

“Now I, Paul, myself beseech you by the gentleness of Christ . . . ” (2 Cor. 10:1).

“ . . . thy gentleness hath made me great” (2 Sam. 22:36)

1. The definition of gentleness

- a. It involves being considerate, respectful, and understanding of others.
- b. It is kindness, laced with mercy.

2. The classic example of gentleness: The Lord Jesus Christ!

“He will not quarrel nor cry out, nor will anyone hear His voice in the streets. A bruised reed He will not break, and smoking flax He will not quench, till He sends forth justice to victory; and in His name Gentiles will trust” (Mt. 12:19-21).

- Goodness

“ . . . the earth is full of the goodness of the Lord” (Psa. 33:5).

“For he . . . filleth the hungry soul with goodness” (Psa. 107:9).

“ . . . I myself (Paul) also am persuaded of you, my brethren (Roman believers), that ye also are full of goodness . . . ” (Rom. 15:14).

1. The definition of goodness

- a. It is wholesome acts, going the extra mile (See Mt. 5:41.).
- b. It is associated with righteousness and truth in Ephesians 5:9.

2. The fruit of goodness as contrasted:

In Rom. 5:6-8 Paul contrasts three kinds of men: (1) a righteous man, (2) a good man, and (3) a sinner. Thus, imagine three butcher shops with one owned by each of these three men.

(1) A customer walks into the store owned by the righteous man and orders five pounds of hamburger, which is exactly what he receives.

(2) He walks into the shop owned by a good man and asks for the same amount. If the customer looks down on his luck, he might receive five and a half pounds.

(3) Finally, he orders the same amount in a store owned by a sinner. Yes, you guessed it—he leaves the store with only four and a half pounds.

- Faith (Faithful)

“But without faith it is impossible to please him . . . ” (Heb. 11:6).

“Above all, taking the shield of faith . . . ” (1 Cor. 15:13).

“For we walk by faith, not by sight” (2 Cor. 5:7).

1. The definition involved — As has been previously noted, the scriptures speak of several aspects of faith:
 - a. There is saving faith (Acts 16:31).
 - b. There is stewardship faith — this is one of the spiritual gifts — (Rom. 12:6).
 - c. There is *the* faith, a reference to the entire body of the Christian religion (Jude 3).
 - d. There is sanctifying faith which is associated with the fruit of the Spirit. This faith produces loyalty, fidelity, and reliability in the life of the Christian. It also allows one to trust God for those things which cannot be seen. It is the assurance that the story will have a happy ending!
2. The three-fold emphasis of this faith:

“ . . . the just shall live by faith . . . (Hab. 2:4). This great O. T. verse is quoted three times in the N. T., with each reference emphasizing a particular section. Thus:

 - a. *The just*, emphasized in Romans 1:17.
 - b. *Shall live*, emphasized in Galatians 3:11.
 - c. *By faith*, emphasized in Hebrews 10:38.
3. This sanctifying faith also includes the ability to trust God and accept those things one cannot understand. This was demonstrated —
 - a. By Job (Job 1:20, 21)
 - b. By Abraham (Heb. 11:17, 19)
 - c. By Martha (Jn. 11:23-27)
 - d. By the martyred remnant during the Great Tribulation (Rev. 6:9, 10).

- Meekness

“But the meek shall inherit the earth” (Psa. 36:11; Mt. 5:5).

“The Lord lifteth up the meek” (Psa. 147:6).

“Put on, therefore, as the elect of God . . . humbleness of mind, meekness . . . ” (Col. 3:12).

“ . . . showing . . . meekness unto all men” (Titus 3:2).

“But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear” (1 Peter 3:15).

1. Definition of meekness
 - a. Negative: It is *not* the same as weakness.

- b. Positive: It is subdued strength.
- 2. An Old Testament and New Testament example of meekness:
 - a. Moses: *“(Now the man Moses was very humble, more than all men who were on the face of the earth)”* (Num. 12:3)
 - b. Christ:
 - (1) According to His own testimony (Mt. 11:29; Mt. 21:5)
 - (2) According to the testimony of Paul (2 Cor. 10:1).
- Temperance, Self-Control

“He who is slow to anger is better than the mighty, And he who rules his spirit than he who takes a city” (Prov. 16:32). *“Whoever has no rule over his own spirit Is like a city broken down, without walls”* (Prov. 25:28).

 - 1. Definition of temperance
 - a. It is the power to keep oneself in check.
 - b. It is the curbing and controlling fleshly impulses.
 - 2. Classic N. T. example of self-control—Paul!

“But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified” (1 Cor. 9:27).