

**Pine Knoll Sabbath School Study Notes**  
**First Quarter 2017: *The Holy Spirit and Spirituality***  
**Lesson 7 “The Holy Spirit and the Fruit of the Spirit”**

**Read for this week’s study**

John 15:1-11; Galatians 5:22; 1 Corinthians 13; Romans 14:17; Ephesians 5:9; Matthew 5:5.

**Memory Text**

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law” (Galatians 5:22, 23, NASB).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. The Condition of Fruitfulness
- III. The Fruit of Love
- IV. Joy, Peace, and Patience
- V. Kindness, Goodness, and Faithfulness
- VI. Gentleness and Self-control
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. Paul talks about both the fruit of the Spirit and the gifts of the Spirit. What are some similarities and differences between these two concepts? Which of the two is more important to the work of God on this earth? What can we learn about the work of the Holy Spirit from the metaphor of fruit? (Sabbath afternoon)
2. Read John 15:1-11. What does the metaphor of vine, branches and fruit teach us about the relationship of the believer to Jesus? What does it mean to “abide” in Him and how do we actually do this in today’s world? In 2 Timothy 3:5 Paul describes people who “will act religious, but they will reject the power that could make them godly” (NLT). What is the difference between a religious life and a life that is filled with the Holy Spirit? How can we know which kind of life we ourselves are living? (Sunday’s lesson)
3. Read Galatians 5:22 and 1 Corinthians 13. Why is love the first and foremost aspect of the fruit of the Spirit? Why is love the greatest of the Christian virtues? Is it possible to love someone you truly really dislike? If God often loves people through other people, how can we show the love of God to others? (Monday’s lesson)

4. Read Galatians 5:22 and Romans 14:17. What is joy? What is the difference between joy and fun? Read Romans 14:17 again in light of John 14:27. What is peace? How is peace related to the work of the Holy Spirit? What is the relationship between inner peace and the way we treat others? Is there a relationship between peace and patience? Read 2 Peter 3:9. How does patience reflect the character of God? (Tuesday's lesson)
5. Read 1 Corinthians 13:4. What is kindness? Why does it have such a positive impact on others? In what ways does God exercise kindness in His dealings with humanity? Read Ephesians 5:9. What accompanies goodness in this passage and how does that help explain it? Read Galatians 5:22. Why is it important to be trustworthy and faithful in our Christian walk with God? (Wednesday's lesson)
6. Read Galatians 5:23 and Matthew 5:5. What is meekness and why is it important for Christlike leadership? Read Galatians 5:23 and Proverbs 16:32. What are the consequences when we don't exercise self-control? What blessings are gained when we are self-controlled and temperate in our lives? What areas of everyday life especially require self-control? (Thursday's lesson)
7. If we are saved by grace, why does the Bible have so much to say about victory over sin? (Friday's lesson)

### Thoughts from Graham Maxwell

Lou: There are many references in our Bible Reference Sheet referring to sealing, being sealed. Will we know if and when we have been sealed?

Graham: Well, if we understand we are sealed by the Spirit, we look for the fruits of the Spirit. For example, a great concern for truth. Also, the fruit of the Spirit is love. And love does not behave itself unseemly. All those things enter into that. I would say that, if more and more I am perceiving the truth, the all-important truth, and I'm liking it more and more, I'm coming to the place where I would stake my life on this conviction about God, then I realize the Spirit is having his way. However, I must take those convictions back to Scripture where I got them in the first place, continually submitting them to correction of the Scriptures inspired by the Spirit.

So I think that as one perceives that one is being more settled into this great picture of our God, not just as an opinion but one would even stake his life on it, and it really is affecting the way one looks at other people and behaves, then one could say, "God, I thank you for the Spirit. He's evidently having some success with me." {Graham Maxwell. Excerpt from the audio series, Conversations About God, #18 with Lou Venden, "God Waits for His Children to Grow Up" recorded June, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/18MMCAG>*

What are the two main fruits of the Spirit? Truth, he leads us into truth, and love. And love is the keeping of the commandments which we've already covered. Galatians 5:22 the fruit of the Spirit is love. And, by the way, all the ones that follow are really out workings of love. So they all come around to the same place. And it's all that Micah ever said and Amos and Hosea. What does God want as we approach him? For in the end we will all stand before him. Physically, visibly we will all stand; even if we are lost we will stand before him. And we ask like Micah, "With what shall I come before the Lord?" He says, "When you finally come, please just bring yourselves, and be humble and be teachable, and be trustworthy and be willing to listen, and I can save you." {Graham Maxwell. Excerpt from the audio series, The Three Angels' Messages, #6, recorded October, 1981, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/6MM3ANGELSM>

What a list Paul has here, and very reminiscent of the list at the end of Romans 1. "I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God." That's obvious, isn't it? But the fruit of the Spirit now. He's already said that the demands of the Spirit are truthfulness and love; and love doesn't envy, it's not arrogant, not rude, and so forth. So he says, "But the fruit of the Spirit is love, and it is joy." How would you like to live in a place where everybody was trustworthy, and so respectful? Wouldn't that bring joy? "Peace," well, how about living in a society where nobody even **hates** anybody else? Where nobody would even think about hurting anybody else? That's peace. "Patience, kindness, goodness, faithfulness." Really trustworthy people. "Gentleness and self-control. Against such there is no law." That's for sure. Self-control; in the *King James*, temperance, isn't it? And temperance can mean self-control, but we've rather limited this, because of our emphasis on temperance to mean abstinence from liquor, tobacco and narcotics, and moderation in good things. The Greek word, I'm sure you all know this from before; it's pronounced "*enkratia*." The first part, the prefix, "*en*", means inside, within. The second part, "*krat*", "*kratia*", "*krat*", is the root for "democrat", that's when the people exercise authority. Autocrat, aristocrat; *krat* means to exercise power and authority. *Enkratia* means exercising authority within. And the modern equivalent is self-discipline, self-mastery, self-control. {Graham Maxwell. Excerpt from the audio presentation, Galatians, #5, recorded March, 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/5MMGALATIANS66>

Perhaps few would dare say that God is unforgiving and severe, and yet they imply the same by urging the necessity of a Friend up there to plead with God to forgive and heal.

You see, mere pardon, mere adjustment of our legal standing with that kind of a God, would hardly bring peace between him and sinners. Peace with that kind of a God, arbitrary, vengeful and severe, who yes, under certain circumstances may have chosen to forgive; peace with that kind of a God would be little more than a ceasefire, a temporary truce.

But Paul explained to early Christians that sinners can be restored to genuine peace with God. And hence that first verse, so familiar, on the Bible Reference Sheet, Romans 5:1: “Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ.” (RSV) That’s the famous verse. The wording is similar to that of the *King James* and others through the years.

But perhaps your version doesn’t say, “We have peace.” Does yours say, “Let us have peace”, as if we have justification first and then we seek for peace afterwards as an additional blessing? Or does justification in and of itself bring peace? One of the first English Bibles to translate “let us have peace” is the next one on the list, the *Rheims-Douay Version* of 1582. “Let us have peace”, rather than “We have peace.” Many other versions have agreed. The most famous of them is the *English Revised Version* of 1881, and what a furor that translation stirred up among the scholars! They thought that was very bad exegesis. “When we are justified we have peace, not ‘let us have peace,’” they said. Actually the whole squabble is much ado about nothing. Almost literally nothing, because it is an argument about the letter “o”, sometimes used for zero. You see, the word we have is pronounced in the Greek “*echomen*.” “Let us have” is “*echoomen*.” The difference is the letter “o.” If it is a short “o”, it means “we have.” If it is the long “o”, it means “let us have.” By the way, the short “o” is pronounced *Omicron* and the long “o” is pronounced *Omega*. The best manuscripts agree that it should be that long “o”, “*echomen*,” “let us have peace.” Does that mean that justification of itself doesn’t bring peace? Oh, it doesn’t imply that at all. If we prefer—and I would—the “let us have”, it can be translated, “let us go on having peace.” Justification brings it. Let’s go on having it. Look at *Moffatt*, the next one on the list. He translated years ago: “Let us enjoy the peace we have.” Or, Mrs. Helen Barrett Montgomery—I love to quote the women translators when I can. She renders it, “Let us continue to enjoy the peace we have.”

And I wish I had had room for the *Phillips* rendering of this verse. He translates it, “Let us grasp the fact that we have peace.” That really combines the two, doesn’t it? For justification does indeed bring peace—which indicates that justification must be more than mere pardon and the adjustment of our legal standing. Because have you ever wronged someone, and then been very generously forgiven, and then been embarrassed to meet that person again? {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #20, “At Peace With Our Heavenly Father” recorded June, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/20MMCAG>*

Lou: We know what God gave up to have peace in his universe, but I guess I'd like to close with this question, Graham: What is it that we have to give up to really have peace?

Graham: In a sense, we don't have to give up a thing. However, we do have to give up prejudice, bias, fixed opinions. You think how the Son of God was here as the most consummately skillful and persuasive teacher of the truth there will ever be in all eternity—God himself in human form. And he came to a very pious people who had bought the devil's picture of God, and therefore were doing so many of the right things but for the wrong reasons. They were moved by law and fear. And Jesus couldn't change their minds; he did change a few, and more later on, the ones who gave us the marvelous picture in the New Testament. We do have to give up an unwillingness to listen, a self-satisfied stubbornness that there can be no new ideas. We do have to be willing to investigate this evidence. We have to give all that up. But in the end, we don't give up a thing. It's a gift to us. And you wonder how anybody could turn it down.

Well, remember in Galatians Paul said, "Oh, you dear idiots of Galatia." So maybe we have "dear idiots" scattered all over the planet, and he says, "Who has cast a spell over you?" We must realize the devil is our foe. He does not want us to see the truth. But forbid we should be even "dear idiots." We should not turn it down. What good news! {Graham Maxwell. Excerpt from the audio series, Conversations About God, #20 with Lou Venden, "At Peace With Our Heavenly Father" recorded June, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/20MMCAG>*

We began these Conversations by remembering that there once was peace throughout the universe. And there was peace because all the members of God's vast family trusted each other; all of them trusted their Heavenly Father, and he, in turn, could safely trust in them. But we have also talked about the war that began in Heaven, the conflict of distrust, the false charges of the adversary, and God's long and patient demonstration of the truth. This conflict was not over mere obedience to the rules, but over the very character and government of God himself. So victory for God is not the destruction of his enemies. That kind of victory he could have accomplished very easily, by the merest command or exhibition of almighty power. But the sad part is that God's enemies have been his own beloved and misbehaving children. What victory would it be for God to destroy them—easily as he could have done it? There would be no victory for God unless what went wrong has been set right, and peace in his family has been made eternally secure; not a false peace based on force or fear, but real peace based on freely given love and trust. What else could he find satisfactory from his children? {Graham Maxwell. Excerpt from the audio series, Conversations About God, #20, "At Peace With Our Heavenly Father" recorded June, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/20MMCAG>*

If you have self-control, you don't need to be ordered to behave. But the law does not give self-control, does it? The law is an emergency measure because we lack self-control. We need it until we recover self-control and love and trust, and so are able to use our freedom aright. This is what Paul explained to the Galatian believers who were so prone to misunderstanding God's use of law. Look at Galatians 5:13, and several verses that follow. Look at Paul's clear understanding of God's use of law:

You, my brothers, were called to be free [and I was sorry to leave out any part of it; the whole section is magnificent. You, my brothers, were called to be free]. The entire law is summed up in a single command: "Love your neighbor as yourself. . . But if you are led by the Spirit [the Holy Spirit of love and truth], you are not under law. . . But the fruit of the Spirit is love [which is the fulfilling of the law], joy [peace—the opposite of war], peace, patience, kindness, goodness, faithfulness [people who can be trusted], gentleness [and look at the last one], self-control. (NIV)

That's the real meaning of the *King James* "temperance." That is where real self-control comes from. Now, some people want God to command and control them for the rest of eternity. That seems to be so humble and safe, but it is telling God that we don't want the freedom that he has paid such a price for. How can we hand it back and say, "No, I don't want self-control. I want you to control me"?

Isn't it marvelous? God says, "When you are fully under the influence of my Holy Spirit, I won't control you. You will have recovered the dignity and joy of self-control." Then we really will have freedom once again. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #12, "God's Law is No Threat to Our Freedom" recorded April, 1984, Loma Linda, California} To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/12MMCAG>

How do you know if you're filled with the right Spirit?

Well, the right Spirit is the Spirit of truth. And more than that, when you're led by the Spirit, there will be the fruits of the Spirit; Galatians, coming up next time. And the first of the fruits is love. And you know how love behaves. And what's the last of the fruits of the Spirit? Self-control. And when you go into a service and they claim that people are filled with the Holy Spirit, and there is not evidence of self-control, then it is not the right spirit. If things are not being done decently and in order, then it is the wrong spirit. So we do have tests here. And Paul says, he's coming up with this, "I would rather speak five words with my intelligence, than ten thousands of words in one of these tongues" because these tongues are of no use to anybody. The best I can say is, you're communicating with God, but if you don't know what you're saying yourself, then what's the use of it? {Graham Maxwell. Excerpt from the audio series, *The*

Picture of God in all 66 – 1 & 2 Corinthians, recorded May, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/63MMPOGIA66> (Part 1) <http://pkp.cc/64MMPOGIA66> (Part 2)

Now, what happens when we are fully under the influence of the Holy Spirit? We have phrases that sometimes describe this, such as “Let go and let God”. It all depends on what that means. That can mean all kinds of things! But do we eventually completely surrender our self-control to God’s control, and now he runs us day by day? Is that what we desire?

Well, it’s so interesting in this list of the fruits of the Spirit. If one is led by the Spirit he will have all those good things mentioned until you come to the last one, translated in the *King James*, “temperance”. Do you have temperance in your version? You know temperance is something the *Women’s Christian Temperance Union* promoted through the years, and gave temperance a certain understanding. It’s abstinence from liquor, tobacco, narcotics, and moderation in all other things. But is that what Paul has in mind?

What do you have in your version for the last of the fruits of the Spirit? Self-control? Anything else? Do they all agree, self-control? It might be self-discipline, self-mastery, self-control. And that’s exactly what the Greek word is. If I were to put it on the board, it’s, well it’s hard to put it quite into the English letters. Maybe I’ll just pronounce it “*enkrateia*.” The “*en*” is “in”-inside, and “*krateia*” is the root for democrat; the rule of the people. Aristocrat; the rule of the few. Autocrat, and so on. So “*enkrateia*” means exercising power, or rule, inside. And that’s the word for self-control.

Now, think what that says about God. That when we have come completely under his saving and healing power, we have not given up self-control; we have recovered it. Is that tyranny? God’s desire is not to run us all, like robots. God’s desire is to lead us to the place where we will responsibly and reliably and consistently exercise self-discipline, self-mastery, self-control. And hasn’t it cost God a great deal to give us back our self-control? If he hadn’t given us this power in the beginning there wouldn’t have been the revolt in his universe. So I think the fruits of the Spirit are so significant that it ends with God’s ultimate goal for us, that when we come into full harmony with his ideal for us, we have recovered the dignity of self-mastery and self-control.

{Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Galatians*, recorded May, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/65MMPOGIA66>

### Further Study with Ellen White

The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process. {DA 172.3}

While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God. {DA 173.1}

“Herein is My Father glorified,” said Jesus, “that ye bear much fruit.” God desires to manifest through you the holiness, the benevolence, the compassion, of His own character. Yet the Saviour does not bid the disciples labor to bear fruit. He tells them to abide in Him. “If ye abide in Me,” He says, “and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood. The words of Christ are spirit and life. Receiving them, you receive the life of the Vine. You live “by every word that proceedeth out of the mouth of God.” Matthew 4:4. The life of Christ in you produces the same fruits as in Him. Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ. {DA 677.1}

In this last meeting with His disciples, the great desire which Christ expressed for them was that they might love one another as He had loved them. Again and again He spoke of this. “These things I command you,” He said repeatedly, “that ye love one another.” His very first injunction when alone with them in the upper chamber was, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practiced by

them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another. {DA 677.2}

This love is the evidence of their discipleship. "By this shall all men know that ye are My disciples," said Jesus, "if ye have love one to another." When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart. {DA 678.1}

Wherever there is union with Christ there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbor is the very essence of our religion. No one can love Christ and not love His children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch draws nourishment from the vine. If we are grafted in Christ, if fiber by fiber we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. If we are connected with the Light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians are bound with the chain of love which links earth to heaven, which binds finite man to the infinite God. The light that shines in the face of Jesus Christ shines in the hearts of His followers, to the glory of God. {1SM 337.2}

By beholding we are to become changed; and as we meditate upon the perfections of the divine Model, we shall desire to become wholly transformed, and renewed in the image of His purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. He passes from death unto life; he becomes spiritual and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of His law. As a man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding. In becoming a man of obedience to God, he has the mind of Christ, and the will of God becomes his will. {1SM 338.1}

As the severed branch, leafless, and apparently lifeless, is ingrafted into the living stock, and, fiber by fiber, and vein by vein, drinks in the life and strength of the vine until it buds and blossoms and bears fruit, even so may the sinner, by repentance and faith, connect himself

with Christ, become a partaker of the divine nature, and bring forth in words and deeds the fruit of a holy life. {OHC 145.2}

As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings. {COL 333.1}

God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfill the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciple that the Christian becomes like Him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God. {DA 251.1}

When love fills the heart, it will flow out to others, not because of favors received from them, but because love is the principle of action. Love modifies the character, governs the impulses, subdues enmity, and ennobles the affections. This love is as broad as the universe, and is in harmony with that of the angel workers. Cherished in the heart, it sweetens the entire life and sheds its blessing upon all around. It is this, and this only, that can make us the salt of the earth. {MB 38.1}

As you receive the Spirit of Christ, . . . you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely. . . . {SD 32.5}

The loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God. Love to God, zeal for His glory, was the controlling power in our Saviour's life. Love beautified and ennobled all His actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. "We love, because He first loved us." 1 John 4:19, R.V. In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around. {SC 59.3}