

THD-075 and 076
Galatians 5:21-23
The Fruit of The Spirit -
Part 9

“the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, humility, self-control”

“As the Father has loved me, so have I loved you. Abide in my love. If you keep my commands, you will abide in my love, just as I have kept my Father’s commands and abide in His love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.” – John 15:9-11 ESV

*“Happy are they
that hear the word of God,
and keep it.” (Luke 11:28)*

Psalms 66:18 If I perceive sin in my heart, the Lord will not hear me.

Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, *"But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."*

Gal. 2:21, *"I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."*

Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

Without Faith it is impossible to please God - Heb. 11-6

*I am come that they might
have life, and that they might have it more abundantly.
John 10:10*

2 Corinthians 5:17 (NKJV)

*17 Therefore, if anyone is in Christ, he is a new
creation; old things have passed away; behold, all
things have become new.*

“Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete renovation of your thinking. Then you will be able to know the will of God— what is good and is pleasing to him and is perfect.” Romans 12:2

Ephesians 2:10 (NKJV)

10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

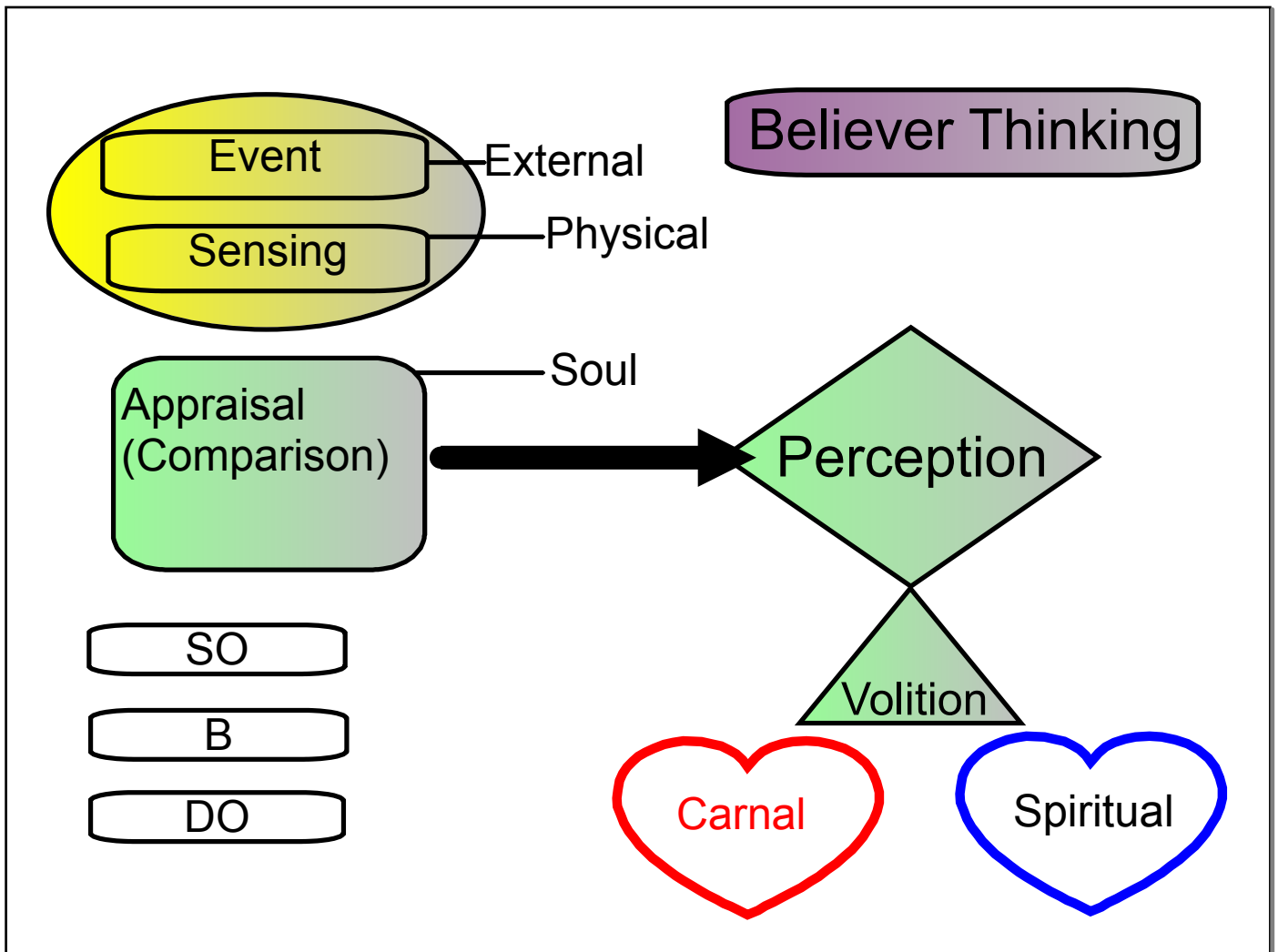
Ephesians 4:24 (NKJV)

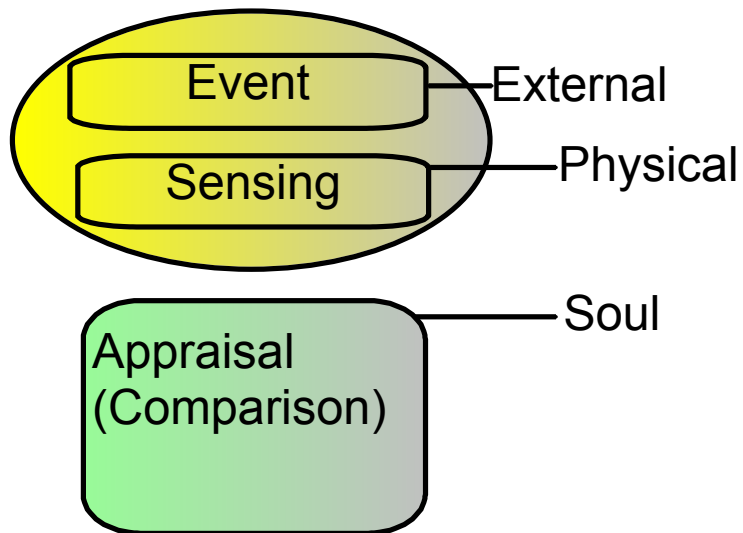
24 and that you put on the new man which was created according to God, in true righteousness and holiness.

Gal 5:16 *But I say, walk by the Spirit, and you will not gratify the desires of the flesh.*

17 *For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.*

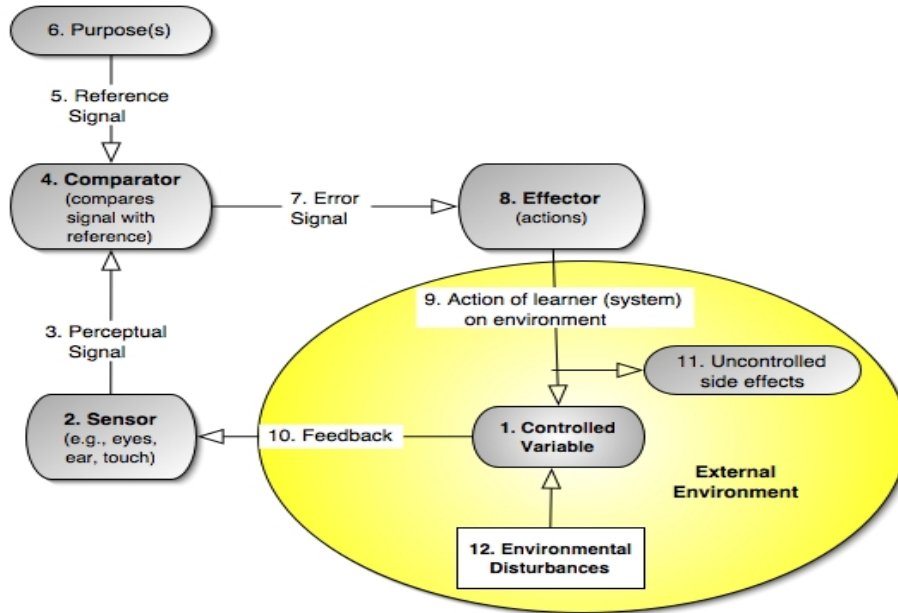
18 *But if you are led by the Spirit, you are not under the law.*





1. What is the Choice or Decision (Program Level)?
2. How does it line up with my Principles/Guidelines?
3. How does it line up with my Goals/Values (System Concept)?
4. What can I do to make it line up with them?
5. Do I need to change Principles or Values?

The Control of Perception



Comparing the demonstration with the PCT model (see diagram below) that goes something like this:

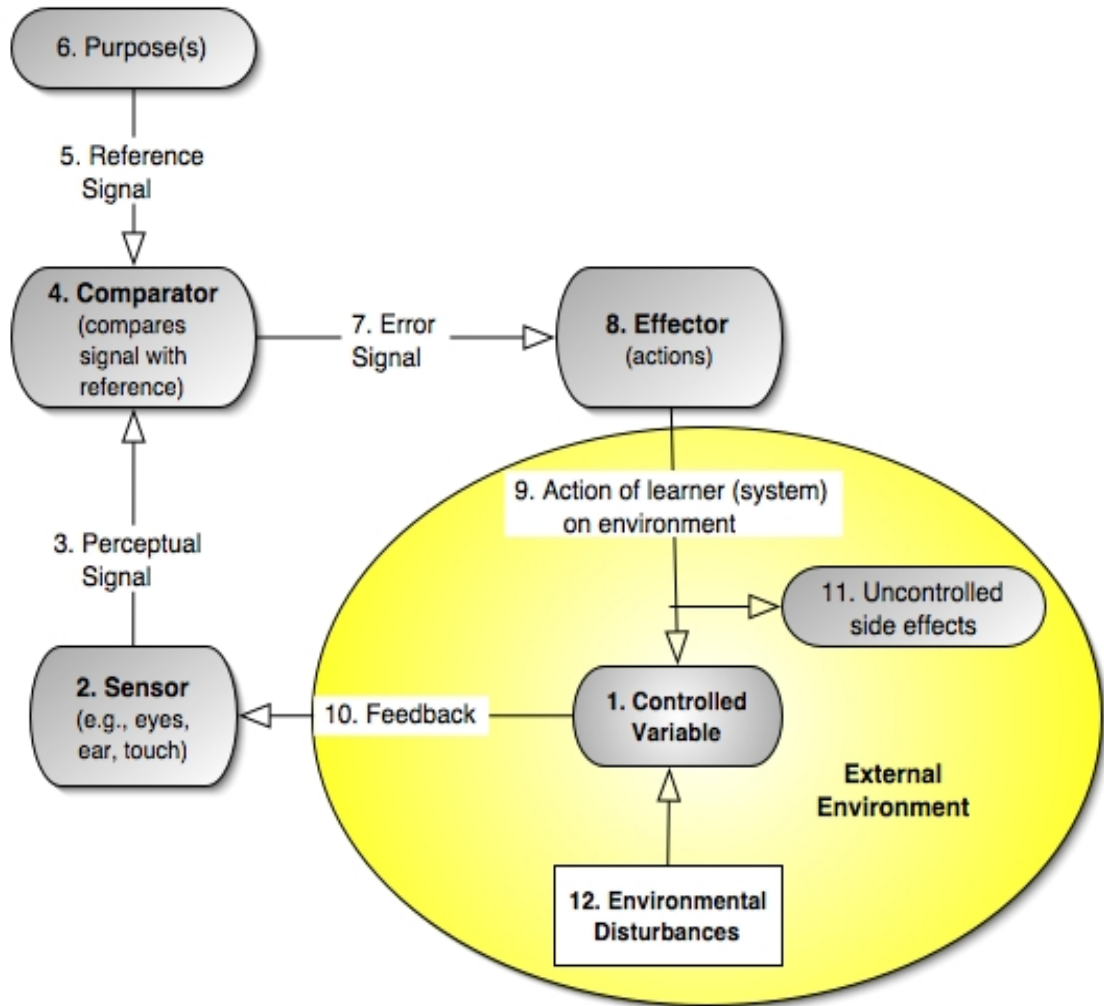
- The other person is the environmental disturbance (12).
- You keep the knot above the coin by looking at the controlled variable (1).
- The eyes are the sensors (2) that provide a perceptual signal (3) to the comparator (4).
- This compares the perceived position of the knot with the reference signal (5) provided by the purpose (6).
- The error signal (7) indicates the discrepancy between the intended perception and is sent to the effector (8) that causes muscle contractions to increase or decrease tension on your end of the rubber bands.

1. What is the Choice or Decision (Program Level)?
2. How does it line up with my Principles/Guidelines?
3. How does it line up with my Goals/Values (System Concept)?
4. What can I do to make it line up with them?
5. Or, do I need to change my Principles or Values?

The Rubber Band Illustration

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The Control of Perception



For as he thinks within himself, so is he. -
Proverbs 23:7

*“the fruit of the Spirit is
love,
joy,
peace,
longsuffering,
kindness,
goodness,
faithfulness,
humility,
self-control”*

Fruit of The Spirit - Level 3

- Love (Gr. *agape*, self-sacrificing affection for others)
So what does *agapē* mean in the nt? It is the most rational kind of love, inasmuch as it involves recognition and judgment of value, whence its frequent nuance of “preference.”

The verb *agapaō* most often means “value, set great store by, hold in high esteem”; it is a love with deep respect (1 Pet 2:17), which often goes along with admiration and can become adoration. This esteem and goodwill tend to be expressed in appropriate words and deeds.

Unlike other loves, which can remain hidden in the heart, it is essential to charity to manifest itself, to demonstrate itself, to provide proofs, to put itself on display; so much so that in the nt it would almost always be necessary to translate *agapē* as “demonstration of love.”

Fruit of The Spirit - Level 3

- Love (Gr. *agape*, self-sacrificing affection for others)

Finally, and perhaps above all, while friendship is properly used only of a relationship between equals, *agapē* links persons of different conditions: with rulers, benefactors, and fathers; it is a disinterested and generous love, full of thoughtfulness and concern.

It is in this sense that God is *agapē* and loves the world. With those who are indebted, for inferiors, for subjects, this *agapē*, which is first of all consent, welcome, acceptance, is expressed in gratitude: it is the love inspired in turn by generous love—which is the meaning in 1 John 4:10

Fruit of The Spirit - Level 3

- Joy (Gr. *chara*, deep-seated gladness regardless of circumstances)

The distinguishing characteristic of the Judeo-Christian religion is joy.

The proclamation of salvation is one of great joy (*charan megalēn*, Luke 2:10–11), which contrasts with the pessimism and despair of first-century paganism.

This explains why a large proportion of the occurrences of *chara* in the papyri are of Christian origin, why pagan occurrences of the word are so rare, and especially why pagan joy is never that of the soul.

Fruit of The Spirit - Level 3

- Peace (Gr. *eirene*, inner quietness and repose regardless of circumstances)

“And the peace of God, which surpasses all understanding, will guard your hearts and mind in Christ Jesus.” Philippians 4:7

15 Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.

16 Let the word of Christ richly dwell within you... - Col 3:15-16

Fruit of The Spirit - Level 3

- Peace (Gr. *eirene*, inner quietness and repose regardless of circumstances)

Eirēnē almost always translates the Hebrew *šālôm*; the sense of the root is “be well, complete, safe and sound,” and *šālôm* expresses “the state of a being who lacks nothing and has no fear of being troubled in its quietude; it is euphoria with security.

Fruit of The Spirit - Level 3

- Peace (Gr. *eirene*, inner quietness and repose regardless of circumstances)

This altogether spiritual peace resides in hearts and thus points to the Holy Spirit, who infuses it in the form of mutual love, harmony, and brotherly unity: “To set the mind on the Spirit is life and peace” (Rom 8:6); “the reign of God is righteousness and peace and joy in the Holy Spirit.”

So we understand not only that “the peace of God passes all understanding” (Phil 4:7), but that the apostles ceaselessly exhort believers to seek and find peace between themselves, because peace is a distinguishing mark of their religion.

Fruit of The Spirit - Level 3

- Peace (Gr. *eirene*, inner quietness and repose regardless of circumstances)

This is what gives the *eirēnē* of the apostolic salutations its density of meaning; it includes peace with God, the benefits of salvation, harmony with all people, Christian blessedness, that is, peace of heart or calm in the soul which is purified from its sins; an interior well-being that follows justification by faith and is the work of the Holy Spirit.

Fruit of The Spirit - Level 3

- Long-suffering (Gr. *makrothymia*, forbearance even under provocation). (Forbearance: an abstaining from the enforcement of a right.)

"We may proceed now to distinguish between these [makrothymia and hupomone] ; and this distinction, I believe, will hold good wherever the words occur; namely, that μακροθυμία will be found to express patience in respect of persons, ὑπομονή in respect of things."

... - TRENCH, SYNONYMS OF THE NT

Fruit of The Spirit - Level 3

- Long-suffering (Gr. *makrothymia*, forbearance even under provocation). (Forbearance: an abstaining from the enforcement of a right.)

The man μακροθυμεῖ, who, having to do with injurious persons, does not suffer himself easily to be provoked by them, or to blaze up into anger (2 Tim. 4:2). The man ὑπομένει, who, under a great siege of trials, bears up, and does not lose heart or courage (Rom. 5:3; 2 Cor. 1:6; cf. Clement of Rom, 1 *Ep.* § 5).

We should speak, therefore, of the μακροθυμία of David (2 Sam. 16:10–13), the ὑπομονή of Job (Jam. 5:11). ... - TRENCH, SYNONYMS OF THE NT

Fruit of The Spirit - Level 3

- Kindness (Gr. *chrestotes*, benevolence and graciousness in the face of other's actions)

An expression of Agape: These occurrences [of CHRESTOTES] are so common and so diverse that it is impossible to discern the specific nuance in each instance: goodness, kindness, willingness to be of service, honesty, nobility, loyalty, probity.

In addition, the verb *chrēsteuomai* (unknown in secular Greek; cf. *Pss. Sol.* 9.11; *1 Clem.* 13.2) is translated differently in 1 Cor 13:4, *hē agapē chrēsteuetai*, “love is good, kind, considerate, willing to help, benevolent.”

It signifies “not merely goodness as a quality, rather it is goodness in action, goodness expressing itself in deeds; yet not goodness expressing itself in indignation against sin, for it is contrasted with severity in Rom. 11:22, but in ⁴⁷grace and tenderness and compassion.

Fruit of The Spirit - Level 3

- Kindness (Gr. *chrestotes*, benevolence and graciousness in the face of other's actions)

The point is brotherly love, a loving attitude that includes a willingness to serve one's neighbor.

This virtue is possessed only by magnanimous and unselfish souls who are characterized by kindness, friendliness, and liberality: the Christian is both delicate and generous in brotherly relations, seeking to be useful, considerate, helpful, beneficent, always in an agreeable way, even with a smile.

In the second century, the spectacle of Christian *agapē* was so stunning for pagans—"Vides, inquit, ut invicem se diligant" ("Behold, how they love one another!")—that according to Tertullian, they called Christians not *christiani* but *chrestiani*, "made up of mildness or kindness."

Fruit of The Spirit - Level 3

- Goodness (Gr. *agathosyne*, constructive action reaching out to others.

It is used in the New Testament only by St. Paul, who sees it as a gift of God (2 Thess 1:11), a fruit of the Spirit (Gal 5:22) and of the light.

This would be first of all goodwill or the intention to do that which is good, linked with the power of faith to accomplish it (2 Thess 1:11); then a right disposition of the soul, which we would call “kind feelings,” and which characterizes the person who is *agathos*, morally correct.

Fruit of The Spirit - Level 3

- Goodness (Gr. *agathosyne*, constructive action reaching out to others.

This person's excellence is seen in all areas: "in all goodness, justice, and truth" (Eph 5:9). But in the list of virtues in Gal 5:22, *agathōsynē* comes between *chrēstotēs* and faithfulness; it no longer means moral goodness so much as goodness of heart.

St. Jerome made this excellent comment: "Kindness or mellowness—the two senses of the Greek *chrēstotēs*—is a sweet, caressing, quiet virtue, disposed to sharing all of its goods; it invites familiarity; it is sweet in its words, steady in its ways.

Fruit of The Spirit - Level 3

- Goodness (Gr. *agathosyne*, constructive action reaching out to others.

Goodness per se (*agathōsynē*) is not far removed from kindness, because it also is given to doing good. The difference is that goodness can be a bit somber and have knitted brows and an austere moral tone, doubtless doing good and giving what is asked of it, but without being mellow in its dealings or drawing everyone in with its sweetness.”

Thus *agathōsynē* will always take care to obtain for others that which is useful or beneficial, but it can have a stern side and apply itself to correcting and punishing; kindness (*chrestotes*) adds to this basic and active goodness a shading of cordiality and sweetness (cf. Eph 4:32; Col 3:12).

Fruit of The Spirit - Level 3

- Faithfulness (Gr. *pistis*) reliability, trustworthiness.

No secular text can offer a parallel to nt or ot “faith,” but *pistis*, which derives from *peithomai* (“be persuaded, have confidence, obey”), connotes persuasion, conviction, and commitment, and always implies confidence, which is expressed in human relationships as fidelity, trust, assurance, oath, proof, guarantee.

Only this richness of meaning can account for the faith (*pistei, kata pistin, dia pisteōs*) that inspired the conduct of the great Israelite ancestors of Hebrews 11.

Fruit of The Spirit - Level 3

- Humility (Gr. *praytes*, acquiescence to authority and consideration of others)

This new meaning appears in the first occurrence of the term, regarding Moses, who was “very *prays* (Hebrew *‘ānāw*), the most *prays* man on earth” (Num 12:3).

This can hardly have to do with “non-violence”—since the mediator of the covenant, in resisting Pharaoh’s oppression, had killed an Egyptian (Exod 2:12)—rather, it means a religious quality involving radical submission to God and modesty in dealings with other people.

Fruit of The Spirit - Level 3

- Humility (Gr. *praytes*, acquiescence to authority and consideration of others)

OT *praytēs* is perfect submission to the divine will (Ps 132:1).

In contrast to prideful exaltation, *prautes* always remains modest (Sir 10:28).

This is no longer a matter of self-mastery or of reining in one's anger, but of a heart disposition and comportment characterized by restraint and modesty.

It is the distinctive mark of souls that belong to God and "fear" him, have a sense of his transcendence and of their own poverty.

Having been tested, they have acquired an approachable manner, measured speech, reserved attitudes.

Fruit of The Spirit - Level 3

- Humility (Gr. *praytes*, acquiescence to authority and consideration of others)

Their *praytēs* is not so much mildness as indulgence (French *mansuétude*).

The Latin word *mansuetudo* derives from *mansuesco*, literally, “accustom to the hand,” hence “tame”; so *mansuetudo*, “taming,” came to mean serene receptiveness, as opposed to impetuosity or insolence, hostility or gruffness.

It is in a way the docile and respectful attitude of a servant toward his master, always ready to submit.

Fruit of The Spirit - Level 3

- Humility (Gr. *praytes*, acquiescence to authority and consideration of others)

Totally submissive toward God and meek toward people, Jesus presented himself as “meek and lowly of heart” (*prays kai tapeinos tē kardia*) and on these grounds invites people to receive his teaching (Matt 11:29).

Far from being despotic, the Master must be patient and discreet toward his students lest he discourage or offend them; in his condescension he puts himself on their level and answers their problems, being at their service.

Fruit of The Spirit - Level 3

- Humility (Gr. *praytes*, acquiescence to authority and consideration of others)

This meekness is poured out into the hearts of all Christians by the Holy Spirit, and it is what maintains unity and harmony between all members of the community: “I urge you ... to lead a life worthy of the calling that you have received, in all humility, meekness, and patience; bear with one another with love” without grumbling.

Fruit of The Spirit - Level 3

- Humility (Gr. *praytes*, acquiescence to authority and consideration of others)

“You, God’s chosen ones, put on compassion, kindness, humility, meekness, patience; bear with one another and forgive one another, if anyone has a complaint against another.” So if one member of the community “is taken in a fault, you who are spiritual must restore him in a spirit of humility, taking care for yourselves, for you yourselves are also capable of being tempted.”

Fruit of The Spirit - Level 3

- Humility (Gr. *praytes*, acquiescence to authority and consideration of others)

The *praytēs* of believers cannot be confined to relations with other Christians; it has to extend to all people. “Remind the faithful not to slander anyone, not to be quarrelsome, but conciliatory (*epieikeis*), showing constant humility toward all people.”

“Who among you is wise and understanding? Let him show it by good conduct, by acts marked with the humility that belongs to wisdom” (*en praytēti sophias*, Jas 3:13).

This then is a characteristic of Christian comportment, a touchstone of a person who possesses *agapē*; such a person cannot be other than *prays*.

Fruit of The Spirit - Level 3

- Self-control (Gr. *enkrateia*, ability to master the Flesh in regards to the Fruit.)

In the nt, it is associated with righteousness, with gentleness (Gal 5:23), or inserted between *gnōsis* and *hypomonē* (2 Pet 1:6), receiving no particular emphasis in these “catalogs of virtues.”

The fact is that Philo considers conversion to be a passing “from incontinence to self-control”, the latter being the most useful of virtues, allowing the courageous to triumph over the obstacles along the way... it is opposed to impure desire (*epithymia*), to the love of pleasure (*philēdonia*), to gastronomic and sexual delights, and even to intemperance in language.

Fruit of The Spirit - Level 3

- Self-control (Gr. *enkrateia*, ability to master the Flesh in regards to the Fruit.)

It is in this sense that 1 Cor 9:25 compares the Christian to an athlete, observing: “Whoever contends—submits to every kind of abstinence.”

We know how rigorous the training of Greek athletes was, and the self-mastery cited here as an example applies to all arenas.

The people of the end-times will not have it (2 Tim 3:3, *akrateis*); it is not so much that they lead a dissolute life, but rather that they cannot control themselves, and so they no longer act as human beings—they are amoral beings. In the first century ad, self-control is especially a virtue of the religious, who master their passions

Your Assignment:
Prepare a list of the Fruit of
the Spirit and a brief
description of each from
today's Level 3 teaching.

Class Participation Time

- Love (Gr. *agape*, self-sacrificing affection for others)
- Joy (Gr. *chara*, deep-seated gladness regardless of circumstances)
- Peace (Gr. *eirene*, inner quietness and repose regardless of circumstances)
- Patience (Gr. *makrothymia*, forbearance even under provocation)
- Kindness (Gr. *chrestotes*, benevolence and graciousness)
- Goodness (Gr. *agathosyne*, constructive action reaching out to others)
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- Self-control (Gr. *enkrateia*, ability to master oneself)

Reckoning and the Fruit of the Spirit

Without Faith it is impossible to please God - Heb. 11-6

“There must be Spirit-dependent study and concentration on the part of the believer if he is to enter into the spiritual growth that is realized through reckoning.” - Miles J. Stanford

When Paul tells the Galatians that if they will walk by the Spirit they will not carry out the desire of the flesh, what is he saying?

Paul has made it clear throughout this letter that the desire or lusting of the flesh is to achieve justification through works rather than resting exclusively in the finished work of our Savior.

- This is the greatest temptation you will ever face.
- Every religious message you hear is grounded in Jesus plus something you can do.

“Nowhere is the flesh appealed to more than in the realm of religion and nowhere will you be more disturbed, troubled, and downtrodden than when the flesh surely fails you.

- Paul's solution to that dilemma is to walk by the Spirit.

- So what does it mean to walk this way?”

“If succumbing to the temptation of the flesh is foolishly seeking to be justified by law (Galatians 5:4), then walking by the Spirit is when you are living life convinced that you have been fully and irrevocably justified by the work of Jesus Christ...period.

“It is when your mind and heart are so completely settled on this issue that you are not compelled to do something to keep yourself right with God, especially when you have failed.

- Walking by the Spirit is not so much a formula for insuring that you "act like a Christian" as it is a heart and mind conviction that having been justified by faith you have peace with God through our Lord, Jesus Christ (Romans 5:1).”

...the Galatians of Paul's day, just like those caught up in the same religious bondage of today, had been duped and tricked into thinking that they could actually work their way to righteousness.

- As they undoubtedly failed and failed again to attain their goal through the flesh (Galatians 3:3), the fear, condemnation, and anxiety they suffered must have been overwhelming.
- You too can fall into that trap from time to time by drifting away from the truth of the gospel.”

Jesus has succeeded on your behalf in bringing you to Himself.

- Rest in what He has done to make you right plus nothing.
- Not only will you then be walking by the Spirit, but you will also know the peace and joy that is the fruit of the Spirit (Galatians 5:22).” - *How To Know When You Are Walking By The Spirit* by John Money Penny

1. Principles:

- According to Webster, a principle is “the law of nature [or the method] by which a thing operates.”
- The *how* of reckoning is based on principles.
- Our Father works according to His spiritual principles to fulfill His purpose in our lives.

2. Identification With Christ

- The truths of identification are those facts in the Word which reveal our identification with Christ in His death unto sin, and our subsequent re-creation in His resurrection.

As foreknown believers, our Father judicially placed us in His Son on the cross—so that we died in Him unto sin, and are now alive in Him unto God.

3. Reckon

- The word means “to regard as being, to count as true.”
- Romans 6:11 calls upon us to count upon the truths of our identification with Christ: “Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus” (ASV).
- We count upon the truth that is made known to us; we exercise faith by resting upon the facts.

It may be helpful to observe the reckoning that begins our spiritual development.

- Whether it was realized or not, we began to “reckon” at the very beginning of our Christian life.
- As lost sinners, we were convicted of our need and shown in the Word that the Savior died on the cross to redeem us.
- By His grace we ‘reckoned’ upon the truth, and received Him as our personal Savior.

Reckoning is the Volitional Orientation Process.

- When you believe something, you 'reckon' it to be true.
- The problem is, as we've seen in our study of Romans 7, our life is not immediately set right.
- We are ignorant of the truths of Romans Six.

Most believers live in the futile struggles of Romans Seven.

- Some even follow the alluring experience- centered errors of the so-called “holiness” or Pentecostal/ Charismatic groups to try to find a “Spirituality”.
- Unfortunately, while their motivation is sincere, their search is in the wrong direction.
- They follow a system of rules or look for signs and wonders for a spirituality, rather than the sanctification commanded.

The holiness group seeks a righteousness of their own doing, by following a set of rules to establish some sort of righteousness; sowing to the flesh to try to reap spirituality.

- *“Having begun in the Spirit, are ye now made perfect [mature] in the flesh?”* (Gal. 3:3).
- *“rejoice in Christ Jesus, and have no confidence in the flesh”* (Phil. 3:3).

Three Steps in Reckoning

- Everything that has to do with our Christian life, including the longed-for freedom from the power of sin and self is in our Lord Jesus Christ.
- Through our spiritual birth in Him, we know Him in His person to be the very source of our life.
“Your life is hid with Christ in God ... Christ, who is our life” (Col. 3:3, 4).

Three Steps in Reckoning

- Failure when reckoning is certainly not failure of the truths reckoned upon.
- Without the Scriptures we would have absolutely nothing.

Our authoritative Bible is the only means in the universe by which we can ever know anything rightly and personally of the Father, the Son, and the Holy Spirit.

- Sad to say, even with the revealed Word, there is little enough of this all-important spiritual knowledge among believers today.

Three Steps in Reckoning

- We should remind ourselves that the written Word was designed specifically by God to bring us to know the Living Word.
- Never for a moment is the written revelation to be bypassed, or slighted in any way.
- We are to study, meditate, and count upon it through the ministry of the Spirit of Truth, in order that we may know the Lord Jesus.

Three Steps in Reckoning

- He is our all, *by means of the Word*.
- *“His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.”*
- *“For in him dwelleth all the fulness of the Godhead bodily”* (2 Pet. 1:3, 4; Col. 1:17, 18; 2:9).

Three Steps in Reckoning

- It can be affirmed that the written Truth, authored and administered by the Holy Spirit, is the “vehicle” by which the Father and the Son come to us, and we to them.
- Still, as to reckoning upon the specific identification truths centered in Romans Six, nearly all of us *stop* at the written Word.
- It is as though we stand there, with a death-grip on a handful of truth, repeating with conviction: “I believe this is true, and I reckon, reckon, reckon!”

Three Steps in Reckoning

- Much of the failure of our reckoning is due to *erroneous expectation*.
- We are not delivered by belief only in the liberation truths!
- Certainly we must believe and appropriate these truths, but the actual liberation comes as the result of our execution in fellowship with the Lord Jesus through the Holy Spirit.
- Simply put, the principle is: *liberation is in the Liberator*.

The reckoning that counts is made up of three essential steps.

- Most believers stop at the first, many stop at the second, but none can know the true results of reckoning apart from reliance upon all three factors.

Our freedom from domination by the sinful Adamic life was completed *positionally* through our identification with the Lord Jesus on Calvary.

- There we shared His death unto sin, and from there we entered into His life unto God.
- From this eternal position in Christ, our *experiential* freedom and growth are carried out as we:

- (1) Know, and reckon upon, the identification truths. (Knowledge)
- (2) Abide, and rest, in our Liberator. (Mechanics)
- (3) Depend upon, and walk in, the Spirit. (Execution)

Not just the first step, not even the first and second, but all three comprise the walk of reckoning!

Without Faith it is impossible to please God - Heb. 11-6

The Fruit of the Spirit and Reckoning

Your Assignment, this next week, is to find situations for each of the aspects of the Spirit's Fruit and how Reckoning worked for you in each.

- (1) Know, and reckon upon, the identification truths. (Knowledge)
- (2) Abide, and rest, in our Liberator. (Mechanics)
- (3) Depend upon, and walk in, the Spirit. (Execution)

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