

The Fruit from the Holy Spirit: Love

- I.** The fruit from the Holy Spirit is a divine enabling (Gal. 5:22-23).
 1. It contains nine facets.
 2. The nine facets are all mental attitudes and mental activity.
 3. No part of the fruit is emotional, or soulish.
 4. All facets are harmonious, working in concert.
 5. It is the believer's responsibility to produce works using the fruit; this becomes the believer's fruit.
- II.** The facet of love (Gal. 5:22).
 1. The term for 'love', *agape*, was changed by Jesus in the Upper Room and implemented at Pentecost (Jn. 13:34).
 - 1) Was human effort—now a divine enabling.
 - 2) Was self-centered—now other-centered.
 - 3) Was subjectively measured—now objectively measured.
 - 4) Had many human standards—now one divine standard.
 2. The highly symbolic 'foot washing' in the Upper Room demonstrated:
 - 1) Love is other—centered.
 - 2) Love is not a respecter of a person's position within the Body of Christ (e.g., 1 Cor. 12:21 cf. Eph. 1:22; 4:15; 5:23; Col. 1:18; 2:19).
 - 3) Love is directed at other believers—not Judas.
- III.** An example demonstrating the significant difference between 'fondness' and 'love' after Christ's resurrection (Jn. 21:15-17).
 1. Peter led a group that returned to their vocation (Jn. 21:3 cf. Mt. 10:34-38; Mk. 1:18).
 2. Jesus appears to the group, unrecognized (vv. 4-5).
 3. Jesus asks Peter twice if he 'loves' Him (vv. 15-16).
 4. Twice Peter answers that he is 'fond' of Him.
 5. The third time, Jesus uses Peter's term: 'fond' (v. 17).
 6. Peter is saddened by Jesus' skepticism about his truthfulness, given his return to fishing (v. 17).
 7. Jesus' questions point out:
 - 1) Peter was not 'loving' Jesus; 'love' was not yet available.
 - 2) 'Love' is different from 'fondness'.
 - 3) Love is seen in actions; Peter was fishing not 'following'.
 - 4) Peter's love in the future would be seen by ministering to the sheep/flock; linking 'love' to the New Commandment.