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Fruits of the Spirit,

Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.

Briefly considered and explained by the Reverend and Learned Dr. *John Edwards*, in his first Discourse on the eighth Article of the Creed, as published in his *Body of Divinity*. A. D. 1713.

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The *Fruits* of the *Spirit*.

LET us consult the Apostle in *Gal. 5. 22. 23.* Where he reckons up the particular Fruits of the Spirit (no less than nine) If they may be thought to be Effects and Products of that Divine Being.

The first is *Love*, Love to all Mankind, a hearty Desire and a careful Endeavour to do Good and to communicate, to assist the Necessitous, to relieve the Distressed of what Rank and Quality soever they be, or whatever Kind of Distress it is that they labour under.

The second Fruit is *Joy*, opposed to a morose and sour Temper, a quarrelous and repining Spirit, and consequently denotes a contented and quiet Mind, a being satisfied with our Condition, let it be what it will: it is a chearful surrendring our selves to the divine Pleasure and Disposal, and rejoicing in doing our Duty in whatsoever State of Life we are placed.

The next Fruit is *Peace*, whereby is signified to us a Mind free from all extravagant

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 gant Passion, an avoiding of Schism and Sedition. A studying to be quiet and live peaceably with all Men, as much as in us lies. When this World at first was but a rude and indigested Chaos, this Spirit moved upon it, & hatched it into this good Order which we now see it in. And this is still the Work of the *Spirit*, it delights in Order and Comeliness, it checks all rude and extravagant Actions, it composeth the Turbulency of Men's Minds, and it inspireth them with humble and peaceable Tempers. If you see Men of another Spirit, if you observe them in all their Actions to be disorderly, fierce and mutinous, believe them not, when they pretend to the Spirit, but pronounce of them as St. *Jude* doth of this Sort of Persons, *They are sensual, having not the Spirit.* Where the Spirit dwells, there Unity takes up her Lodging: but where Divisions and Distractions are fomented by evil Minds, there, there the Spirit of Satan reigns. On the contrary, the Spirit of Christ is a Spirit not only of *Love* (as I said before) but of *Unity*, which is the genuine Consequent of that: Therefore we must endeavour to keep the Unity of the Spirit in the Bond of Peace, as the Apostle exhorts us in

Eph. 4. 3.

The fourth Fruit is *Long-Suffering*, that

is, being slow to Anger, not easily incensed, bearing one another's Burthens, stooping to the innocent and unavoidable Infirmities of our Brethren and willing to suffer rather than to fail of a certain Opportunity of doing Good to those who have not done so to us. This is a Christian Temper, this is a certain Mark of the Spirit. Whoever hath this, is free from all Unchristian Hatred, Malice and Ill-Will. None can have the Spirit of God, and yet hate and oppose it, and persecute those that have it. For the Spirit of God will not stir Men up to act against the Ways of God; the Spirit of Christ will not teach Men to oppose his own Kingdom.

The next is *Gentleness*, i. e. a Readiness to treat all Persons humbly and fairly, and not standing upon nice Points when we may oblige our Brethren; especially we must not shew ourselves implacable and cruel towards them; for the Spirit is no Lover of Inhumanity and Cruelty. Therefore he is not expressed to us in Scripture by any Bird of Prey, but by the *Dove*, a mild and gentle Creature. To call for Fire from Heaven to destroy our Adversaries; yea though they differ from us but in some smaller Matters, is not to resemble that gentle, meek Spirit
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of Christ, who came to further the Salvation of Men, but to destroy none: Wherefore this is unlike the *heavenly Fire* which came down at the Descent of the Holy Ghost.

Goodness is another Fruit of the Spirit; namely a free and obliging Behaviour towards all Men, a Simplicity of Manners, an open and honest Conversation in the World. Or (as the Word may be taken) it may signify a loving and encouraging of whatever is *good* and commendable either in ourselves or others. This is not unworthy of the *Holy Spirit*, who by the Apostle hath enjoined us to approve of *whatever Things are honest, just, pure, lovely, and of good Report, yea if there be any Virtue, and if there be any Praise* (i. e. if there be any Thing virtuous and Praise-worthy) *to think on these Things*, Phil. 4. 8.

Next, *Faith* is said to be a Fruit of the Holy Spirit, which being reckoned here among moral Virtues, or rather those Graces of the Spirit which appertain chiefly to the visible Manners and Conversation of Men, is not perhaps to be taken for justifying Faith, but rather is the same with *Faithfulness*, which consists in a Hatred of Lying and dealing falsely and deceiving others, and in a doing all Things sincerely and uprightly. This is

an Effect of the Spirit, for he is even in this Sense a Spirit of Truth. Those therefore who lay Claim to the Spirit, and yet give themselves to dissembling and equivocating, lying and double speaking, are to be esteemed as meer Pretenders. These are not the *cloven Tongues*, which sat upon the Apostles; whatever is false and hypocritical is not from the Spirit.

Again *Meekness* is justly ranked among the Fruits of the Spirit, which is a Readiness to pass by Injuries and to pardon Offences, without being enraged and stirred up to Passion. Or more generally, it is a Freedom from Wrath and Bitterness upon all Accounts whatsoever, but more especially it is a Being void of bitter Zeal and Eagerness about petty and disputable Matters, about indifferent and uncertain Things. They who uncharitably judge and condemn their Brethren for Things of this Nature discover little of the Spirit of Christ, for this teacheth us to think the best of others and candidly to interpret their Opinions as well as their Actions. This meek Spirit doth not violently compel, but sweetly and gently, peaceably and lovingly draw Men to the Acknowledgment of the Truth. This Spirit is calm and placid, this Dove is without Gall and Bitterness.

Lastly,

Lastly, *Temperance* is added as a Fruit of the Spirit; this teacheth us to keep ourselves within the due Bounds of Joy and Sorrow and other Affections of the Soul, and to be moderate in the Use of the good Things of this World. Or else it may signify Continence and Chastity: The Body which is the *Temple of the Holy Ghost*, must be clean and pure, consecrated unto God, and kept unspotted from all carnal Lusts. Thus we see what the Fruits and Effects of the Holy Spirit are: let us try and examine ourselves by them. The Sum of all that hath been said is this, That Man hath not the Spirit of Christ, and consequently is none of his who is not both inwardly and outwardly holy. It must needs be granted, that that Man hath not the Spirit of Christ, who hath the diabolical Spirit in him. Now this we are sure of, that such is the Spirit which resides in wicked Men. *The Prince of the Power of the Air* (as the Apostle informs us, Eph. 2. 2.) is the Spirit that works in the Children of Disobedience. This Spirit must be cast out and dispossessed before the other can enter. Never think that the Spirit of Darkness and Light will dwell together, that the impure Fiend of Hell and the Holy Spirit which comes down from Heaven will lodge in your Hearts

