

How's Your Fruit Growing? Holiness in Messiah



So as believers, how do we know that we are manifesting a Holy life in our walk? The Apostle Paul gives us a hint of what kind of fruit is produced by holy living, verses fruit that is produced by unrighteous living.

The Ruach is ALWAYS going to lead you to a life that is according to God's standard of Holiness, the flesh always wants the opposite and will also manifest dead fruit, where the Ruach produces living fruit.

Gal 5:16 What I am saying is this: **run your lives by the Spirit. Then you will not do what your old nature wants.**

Gal 5:17 For the **old nature** wants what is contrary to the Spirit, and the Spirit wants what is contrary to the old nature. These oppose each other, so that you find yourselves unable to carry out your good intentions.

Gal 5:18 But if you are **led by the Spirit**, then you are not in subjection to the system that results from perverting the Torah into legalism.

Gal 5:19 And it is perfectly evident what the old nature does. **It expresses itself in sexual immorality, impurity and indecency;**

Gal 5:20 involvement with the occult and

with drugs; in feuding, fighting, becoming jealous and getting angry; in selfish ambition, factionalism, intrigue

Gal 5:21 and envy; in drunkenness, orgies and things like these. I warn you now as I have warned you before: those who do such things will have no share in the Kingdom of God!

Gal 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

Gal 5:23 humility, self control. Nothing in the Torah stands against such things.

Gal 5:24 Moreover, those who belong to the Messiah Yeshua have put their old nature to death on the stake, along with its passions and desires.

Gal 5:25 Since **it is through the Spirit** that we have Life, let it also be **through the Spirit** that we order our lives day by day.

Gal 5:26 Let us not become conceited, provoking and envying each other. CJB

Avinu/Our Heavenly Father wants us to develop the fruit of the Ruach HaKodesh/Holy Spirit that He has implanted in our spirits. Yeshua said that we would be known by our fruit, what kind of fruit have you been growing? We need to cultivate the Fruit of the Spirit in our lives so that Yeshua/Jesus would be glorified and that others would want to become Talmidim of Yeshua Ha Mashiach/Jesus the Messiah as well.

If one of the fruits of the Spirit is not operating in our life, then our walls of defense have been broken down and Ha Satan (may his name be blotted out) can get through the breach in the wall. The fruits of the spirit, when active in our life provide a wall of defense that the enemy cannot conquer.

Yeshua/Jesus walked in the fullness of the Gifts of the Ruach HaKodesh/Holy Spirit and in the Fullness of the Fruit of the Ruach HaKodesh/Holy Spirit. The fruit of the spirit is a picture of what the Holy/Set Apart life looks like, if we want to know how to walk in Holiness, then learn to walk in the fruits of the Ruach HaKodesh/Holy Spirit that are within you, and cultivate and develop these fruits in your life.

Psalm 1:1-3 “ Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. **But his delight is in the law of the Lord: and in his law doeth he meditate day and night.** And **he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season;** his leaf also shall not wither and whatsoever he doeth shall prosper. KJV

The Complete Jewish Bible

Tehillim/Psalms 1:1-3 How blessed are those who reject the advice of the wicked, don't stand on the way of sinners or sit where scoffers sit! **Their delight is in Adonai's Torah; on his Torah they meditate day and night.** They are like trees planted by streams-they bear their fruit in season, their leaves never wither, everything they do succeeds.

We are not only to be studying the Torah/Word but also producing fruit (being a doer of what we have been taught and studied) when we do this we will be like a tree planted by rivers of living water.

Picture yourself as that tree, roots firmly planted in the soil of the Torah and being watered by His Ruach ha Kodesh/Holy Spirit, and producing much fruit in your life

for His Kingdom.

The Word Fruit – means reward. 6529 – Hebrew-Fruit
6529 priy per-ee'

from 6509; fruit (literally or figuratively):-- bough, ((first-)) fruit((-ful)), **reward.**

The Word succeed means to prosper

6743 – Hebrew-Prosper

6743 tsalach tsaw-lakh'

or tsaleach tsaw-lay'-akh; a primitive root; to push forward, in various senses (literal or figurative, transitive or intransitive):--break out, come (mightily), go over, be good, be meet, be profitable, (cause to, effect, make to, send) prosper(-ity, -ous, -ously).

The reward of fruit bearing is to prosper and succeed in all YHWH has called you to be and do in this life and the world to come. Amen.

By delighting in **Adonai's Torah** and studying it, hearing and obeying it we will be like a tree bearing fruit and successful in all we do. The Torah is our foundation, our fertile ground that will produce fruit in our life. Yeshua is the living Torah and the vine dresser. Without the foundation of Torah we will soon wither and not produce the fruit we need to minister to those who do not know Yeshua. The Brit Ha Dasha give us direction on how to walk/Halacha out our salvation (based on the Torah and Oral teachings that the Talmidim were rooted in) in Messiah Yeshua and be fruit bearing trees in His Kingdom.

When the Talmidim were waiting for the promise of Avinu/the Father and preparing themselves to receive the Ruach HaKodesh,

they were also preparing themselves to receive the Torah in their hearts, just as the children of Israel received the Torah at Mt. Sinai. They were preparing to become Temples of the Ruach HaKodesh and receiving the power of Messiah in their lives to bear fruit as His witness's and to make Talmidim/disciples of all nations.

It takes work to cultivate the fruit of the spirit in our life. You can be sure when you make the decision to bear much fruit, adversity will come to challenge that decision. It is in adversity that we find out what we are made of and which fruit we need to work on more in our life.

When we refuse to react according to the flesh, but choose to walk after the spirit fruit will grow in our lives.

God wants us to bear fruit in season...

Ecc 3:1 To every *thing there is* a season, and a time to every purpose under the heaven:

#1. A time to plant....nothing grows unless it has been planted first.

Seed needs to be sown into our spirit by spending time in study and prayer.

Ecc 3:2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

#2. and a time to pluck up [that which is] planted; a tree or herb, as before, when grown to its ripeness, and fit for use; or when grown old, barren, and unfruitful; there are seasons for planting plants, and some for one and some for another.

There comes a time when we must be a doer of the word that has been planted within us and taken root in our life. We

need to harvest the fruit within us by putting action to what we have learned to from the Word of God.

Jas 2:21 Wasn't Avraham avinu declared righteous because of actions when he offered up his son Yitz'chak on the altar?

Jas 2:22 You see that his faith worked with his actions; **by the actions the faith was made complete;**

Jas 2:23 and the passage of the Tanakh was fulfilled which says, "**Avraham had faith in God, and it was credited to his account as righteousness.**" He was even called God's friend.

Jas 2:24 **You see that a person is declared righteous because of actions and not because of faith alone.**

Jas 2:25 Likewise, wasn't Rachav the prostitute also declared righteous because of actions when she welcomed the messengers and sent them out by another route?

Jas 2:26 **Indeed, just as the body without a spirit is dead, so too faith without actions is dead.** CJB

(emphasis mine)

Rabbi Elazar ben Azariah used to say; "He whose learning is greater than his good deeds, to what can be compared? He is like a tree with many branches but few roots. The wind blows and uproots the tree. But he whose good deeds (fruits) are greater than his learning, to what can he be compared? He is compared to a tree with only a few branches, but with many roots. Even if all the wind in the world was blowing against it, it could not be uprooted.

Fruit = Deeds

There are seasons in our life when certain fruit will be needed in our service for Messiah:

The Fruit of Love – when you are persecuted and rejected for the Words sake and need to show the supernatural love of Messiah

The Fruit of Joy – When circumstances come that would try to rob you of your joy and discourage you.

The Fruit of Peace- When everything around you seem to be falling apart and ha Satan is putting on the pressure to shake your trust in God.

The Fruit of Patience – As you persevere in prayer and intercession for your family, friends and the World and it seems like nothing is happening.

The Fruit of Kindness – When you are tempted to return evil for evil.

The Fruit of Goodness – When someone needs to know that God loves them

The Fruit of Faithfulness – When you have done all to stand and believe you remember the faithfulness of God and that He never changes and that He will never leave you nor forsake you.

The Fruit of Humility – When pride comes knocking at your door

The Fruit of Self-Control – When you need to be an over comer in your life

Picture of a fruitless tree

Vs ¹⁹ And it is perfectly evident what the old nature does. It expresses itself in sexual immorality, impurity and indecency; ²⁰ idol-worship and misuse of drugs in connection with the occult; in feuding, fighting, becoming jealous and getting angry; in selfish ambition, factionalism,

intrigue ²¹ and envy; in drunkenness, orgies and things like these. I warn you now as I have warned you before: those who do such things will have no share in the Kingdom of God!

Picture of a Fruit Bearing Tree planted by rivers of living water.

Vs ²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ humility, self-control. Nothing in the *Torah* stands against such things.

²⁴ Moreover, those who belong to the Messiah Yeshua have put their old nature to death on the stake, along with its passions and desires. ²⁵ Since it is through the Spirit that we have Life, let it also be through the Spirit that we order our lives day by day.

²⁶ Let us not become conceited, provoking and envying each other⁶[6]

11 Peter 1:1-11

1 ¹ From: Shim'on Kefa, a slave and emissary of Yeshua the Messiah
To: Those who, through the righteousness of our God and of our Deliverer Yeshua the Messiah, have been given the same kind of trust as ours:

² May grace and *shalom* be yours in full measure, as you come to a full knowledge of God and Yeshua our Lord.

³ God's power has given us everything we need for life and godliness, through our knowing the One who called us to his own glory and goodness. ⁴ By these he has given us valuable and superlatively great promises, so that through them you might come to share in God's nature and escape the corruption which evil desires have brought

into the world.

⁵ For this very reason, try your hardest to furnish your faith with goodness, goodness with knowledge, ⁶ knowledge with self-control, self-control with perseverance, perseverance with godliness, ⁷ godliness with brotherly affection, and brotherly affection with love. ⁸ For if you have these qualities in abundance, they keep you from being barren and unfruitful in the knowledge of our Lord Yeshua the Messiah. ⁹ Indeed, whoever lacks them is blind, so shortsighted that he forgets that his past sins have been washed away. ¹⁰ Therefore, brothers, try even harder to make your being called and chosen a certainty. For if you keep doing this, you will never stumble. ¹¹ Thus you will be generously supplied with everything you need to enter the eternal Kingdom of our Lord and Deliverer, Yeshua the Messiah.7[7]

Here we find the ingredients or recipe needed for a fruitful life:

First you mix your faith with goodness, then you add knowledge with self-control, then perseverance with godliness and to godliness you add brotherly affection and the last, but not least ingredient is love. We are told to have these qualities in abundance in our lives. We need ALL of the ingredients to be fruitful, not just one. Try making a cake and leave one of the ingredients out, you will soon find out that it does not look much like a cake or like the picture on the box. It takes ALL the fruits to produce a fruitful life In Messiah.

Love is the character of YHWH that has been imparted to us through Yeshua ha Mashiach.

1 Corinthians 13:4-8

4 Love endures long *and* is patient and kind; love never is envious *nor* boils over with jealousy, is not boastful *or* vainglorious, does not display itself haughtily.

5 It is not conceited (arrogant and inflated with pride); it is not rude (unmannerly) *and* does not act unbecomingly. Love (God's love in us) does not insist on its own rights *or* its own way, *for* it is not self-seeking; it is not touchy *or* fretful *or* resentful; it takes no account of the evil done to it [it pays no attention to a suffered wrong].

6 It does not rejoice at injustice *and* unrighteousness, but rejoices when right *and* truth prevail.

7 Love bears up under anything *and* everything that comes, is ever ready to believe the best of every person, its hopes are fadeless under all circumstances, and it endures everything [without weakening].

8 Love never fails [never fades out or becomes obsolete or comes to an end]. As for prophecy (the gift of interpreting the divine will and purpose), it will be fulfilled *and* pass away; as for tongues, they will be destroyed *and* cease; as for knowledge, it will pass away [it will lose its value and be superseded by truth].8[8]

We are to be clean and holy vessels to produce spiritual fruit in our lives. We need to judge ourselves by prayer and prepare ourselves to be filled or refilled by the Ruach HaKodesh so that fruit may abound in our lives.

To Judge oneself is linked with prayer:

Tefillah (pl. Tefillot)- Prayer

Stems from *pallel* which means "to judge," the literal meaning of its reflexive form

"hitpallel" means "to judge oneself." Prayer in Hebraic thought connotes self-examination and is why prayers dwell on introspection and self-judgment; The Amidah, the standing prayer, is often referred to as Ha-Tefillah, "The Prayer."

We need to purify ourselves in His Torah/Word and immerse ourselves with His Living Water.

In Hebrew thought one such practice of purification is called Mikveh (Immersion). It is also a picture of His "Living Water" cleansing us. Mikveh is used as part of purifying ourselves and as a part of the repentance process. A prayer you might say could be;

"Blessed art thou oh Lord King of the Universe, cleanse my thoughts, my words and my deeds so that I might produce fruit for your Kingdom in Yeshua's name."

Per a Hebrew Dictionary the Mikveh is as follows: Mikveh (al. Mikveh; pl. Mikvaot)- Ritual Bath:

Used for spiritual purification. It is used primarily in conversion rituals and after a woman's menstrual cycles, **but many Chasidim immerse themselves in the mikveh regularly for general spiritual purification. Immersion in such a bath is called Tefillah**

Tefillah- Immersion

Ritual immersion in a Mikveh for purposes of purification and conversion.

Hebrew Names Version

Mat 3:1 In those days, Yochanan the immerser came, preaching in the wilderness of Yehudah, saying, Mat 3:2 "Repent, for

the Kingdom of Heaven is at hand!"

Mat 3:3 For this is he who was spoken of by Yeshaiyahu the prophet, saying, "The voice of one crying in the wilderness, make ready the way of the Lord. Make his paths straight."

Mat 3:4 Now Yochanan himself wore clothing made of camel's hair, with a leather belt around his waist.

His food was locusts and wild honey.

Mat 3:5 Then people from Yerushalayim, all of Yehudah, and all the region around the Yarden went out to him.

Mat 3:6 They were immersed by him in the Yarden, confessing their sins.

The three types of ritual washing (ablution) mentioned in Scriptural and Talmudic literature are: 1) Complete immersion (*tevilah*) in a natural water-source or in a specially constructed *mikveh*, prescribed for married women following their periods of menstruation or after childbirth as well as for proselytes (*gerim*) on being accepted into Judaism.

2) Washing the feet and hands, prescribed for the Kohanim in the Temple service at Yerushalayim.

3) Washing of the hands (*netilat yadayim*) before sitting down to a meal and before prayer, upon rising from sleep and after the elimination of bodily wastes, also after being in proximity to a dead human body.

Judaism has always regarded bathing and physical cleanliness as implicitly important because, as Hillel taught, the human body reflects the divine image of G-d. In honor of the approaching Shabbat, bathing on Fridays has ever been a universal Jewish custom. Ritual bathing, on the other hand, symbolizes spiritual purification, as well as Tohorot HaMishpachah (purity of married

life), and is not necessarily connected with physical cleanliness.

A person who immerses himself participates in an obvious yet living metaphor of purification, with the water, as it were, washing away the impurity. Here Yochanan the Immerser proclaims for the old practice of immersion a new context, cleansing from a life pattern of sin (see vv. 2&N, 6, 11). Jewish New Testament Commentary-Daniel H. Stern

Maimonides' symbolical significance of *Tefillah*:

"The person who directs his heart to purify his soul from spiritual impurities, such as iniquitous thoughts and evil notions, becomes clean as soon as he determines in his heart to keep apart from these courses, and bathes his soul in the water of pure knowledge" (Mikvaot 11:12)

Ephesians 5:25-27

²⁵ As for husbands, love your wives, just as the Messiah loved the Messianic Community indeed, gave himself up on its behalf, ²⁶ **In order to set it apart for God, making it clean through immersion in the mikveh, so to speak,** in order to present the Messianic Community to himself as a bride to be proud of, without a spot, wrinkle or any such thing, but holy and without defect. 10[10]

We are Messiah's Bride, He is our Bridegroom, we need to be purified by His Word:

A Jewish bride enters the mikveh (ritual bath) in order to be purified prior to the marriage ceremony, which is called ת (literally, "being **set apart for God**").

Revelation 19:7-8

"Let us rejoice and be glad!
Let us give him the glory! For the time, has

come for the wedding of the Lamb, and his Bride has prepared herself—

⁸ fine linen, bright and clean has been given her to wear."

("Fine linen" means the righteous deeds of God's people.)

Righteous deeds are the fruit we have produced in our lives and for His kingdom.

Titus 3:3-7

³ For at one time, we too were foolish and disobedient, deceived and enslaved by a variety of passions and pleasures. We spent our lives in evil and envy; people hated us, and we hated each other. ⁴ But when the kindness and love for מankind of God our

Deliverer was revealed, ⁵ he delivered us. It was not on the ground of any righteous deeds we had done, but on the ground of his own mercy. **He did it by means of the mikveh of rebirth and the renewal brought about by the Ruach HaKodesh** whom he poured out on us generously through Yeshua the Messiah, our Deliverer.

⁷ He did it so that by his grace we might come to be considered righteous by God and become heirs, with the certain hope of eternal life. CJB

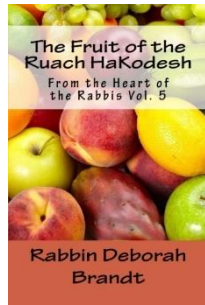
We need to be clay in the potter's hands, let Him make you in to a fruit bowl full and running over with the fruit of the Ruach Ha Kodesh, ripe with His anointing and power so others can taste and see that the Lord is good.

Jer 18:2 Arise, and go down to the potter's house, and there I will cause thee to hear my words. Jer 18:3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

Jer 18:4 And the vessel that he made of clay was marred in the hand of the potter: so he

made it again another vessel, as seemed good to the potter to make *it*.
 Jer 18:5 Then the word of the LORD came to me, saying,
 Jer 18:6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

Taken in part from my book “The Fruit of The Ruach HaKodesh” Available by going to are website
<http://www.deborahsmessianicministries.com>



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