

# THD-059 and 060 Galatians 5:22-23 The Fruit of the Spirit

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

*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."*

Peter 1:2-3

• *“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.” -- 2*

Peter 1:3

*I am come that they might  
have life, and that they might have it more  
abundantly. John10:10*

*“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*

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

*Leviticus 5:5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:*

*Hosea 5:15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.*



"When we slip out of fellowship with the Father, how wretched we are, and how we contribute to the unhappiness of others! Whereas in fellowship with the Father there is strength to enable us to resist the devil, to enjoy the Lord, and to promote the true blessedness of His people. May we have the Lord Jesus very simply and constantly before our hearts!" --C.A. Coates

*2 Samuel 24:10 And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.*

*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 unrighteousness.*

## 10 Steps to Temptation

1. • Insubordination
2. • Approximation
3. • Speculation
4. • Consideration
5. • Conversation
6. • Misquotation
  - Omission
  - Addition
  - Substitution
  - Mitigation
7. • Contradiction
8. • Misapplication
9. • Rationalization
10. • Capitulation

- 1. Insubordination:
  - Removing yourself from the authority and protection of Divine Establishment and Divine Assets.  
*James 4:7 (NIV) Submit yourselves, then, to God. Resist the devil, and he will flee from you.*
  
- 2. Approximation
  - Placing yourself in a physical or mental position to be tempted.
  - *Proverbs 4:14-15 (NKJV) Do not enter the path of the wicked, and do not walk in the way of evil. Avoid it, do not travel on it: Turn away from it and pass on.*

- 3. Speculation

- (What if ...)

- Letting your mind wander from God and His Word to alternative “scripts” or “frames”.

*Ps 139:23 (BBE) O God, let the secrets of my heart be uncovered, and let my wandering thoughts be tested...*

*Gen 3:1 'Is it true that God hath said, Ye do not eat of every tree of the garden?'*

- 4. Consideration

- a matter weighed or taken into account when formulating an opinion or plan

- (Consideration of an alternative to the Word)

**Philippians 4:8 (NLT)** *And now, dear brothers and sisters, one final thing. Fix your thoughts on what is true, and honorable, and right, and pure, and lovely, and admirable. Think about things that are excellent and worthy of praise.*

- 5. Conversation
  - Moral exchange of sentiments, observations, opinions, or ideas
  - To discuss alternatives to God's mandates with the world, the flesh or the Devil.

Proverbs 18:7 (ESV) *A fool's mouth is his ruin, and his lips are a snare to his soul.*

Luke 12:16-21 (ESV) *And he told them a parable, saying, "The land of a rich man produced plentifully, and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?' ...*

- 6. Misquotation: to inaccurately repeat a passage
  - Omission: to leave out or leave unmentioned
  - Substitution: the act of putting in or using in the place of another
  - Addition: the act or process of adding; to say further
  - Mitigation: to lessen the effects of.

Gen 3:2 And the woman saith unto the serpent, 'Of the fruit of the trees of the garden we do eat, 3 and of the fruit of the tree which is in the midst of the garden God hath said, Ye do not eat of it, nor touch it, lest ye die.'

- 7. Contradiction
  - to assert the contrary of; take issue with

Proverbs 14:9 (ESV) *Fools mock at the guilt offering, but the upright enjoy acceptance.*

Psalm 14:14 (ESV) *To the choirmaster. Of David. The fool says in his heart, "There is no God."*
  
- 8. Misapplication • an act of misapplying:
  - to erroneously put into operation or effect.

Gen 3:5 *for God doth know that in the day of your eating of it—your eyes have been opened, and ye have been as God, knowing good and evil.'*



- 9. Rationalization

- to attribute (one's actions) to rational and creditable motives without analysis of true and especially unconscious motives.

*Gen 3:6 And the woman seeth that the tree is good for food, and that it is pleasant to the eyes, and the tree is desirable to make one wise,*

- 10. Capitulation • the act of surrendering or yielding.

*Gen 3:6 and she taketh of its fruit and eateth, and giveth also to her husband with her, and he doth eat;*

## The 3 Elements of Resisting Temptation

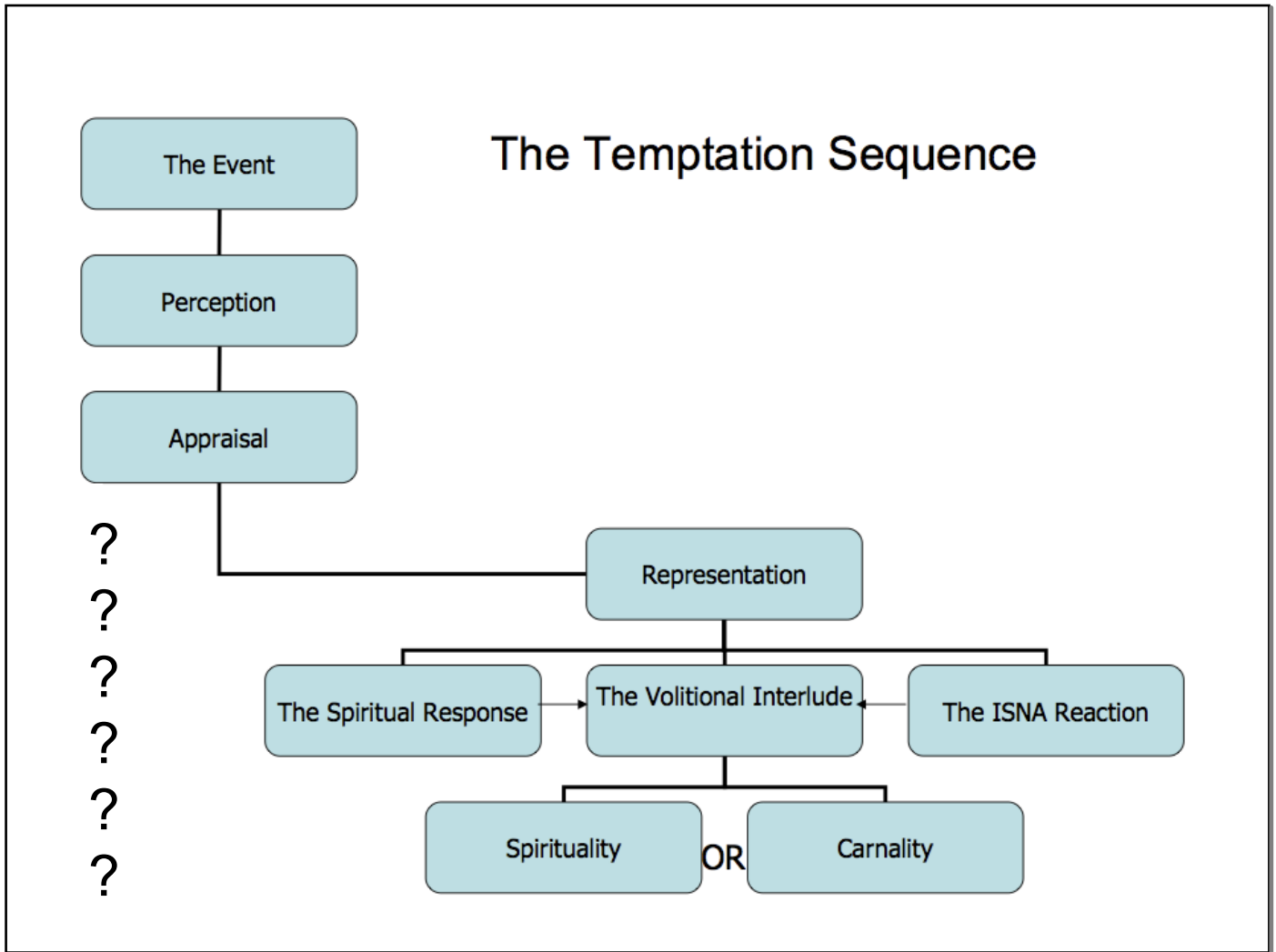
- 1. Understanding the mechanics of temptation.
- 2. Identifying Temptation when it happens, by knowing Sin Categorization.
- 3. The capability of Resisting through Biblical Alternative Thinking.

## How Temptation Becomes Sin

- The Mechanics of Temptation
- James 1:14 *But each one is tempted when he is carried away by his own lust and enticed.*
  - “but each one” = *hekastos* = each individual
  - “is tempted” = *peirazo* (Pres Pass. Ind.) = receives a solicitation to do evil

## How Temptation Becomes Sin

- when he is carried away = *ezeiko* = taken in tow, pulled
- by = *hupo* = under the authority of
- his own = *idios* = his personal or his individual
- lust = *epithumia* = lust pattern
- and enticed = *deleazo* = baited

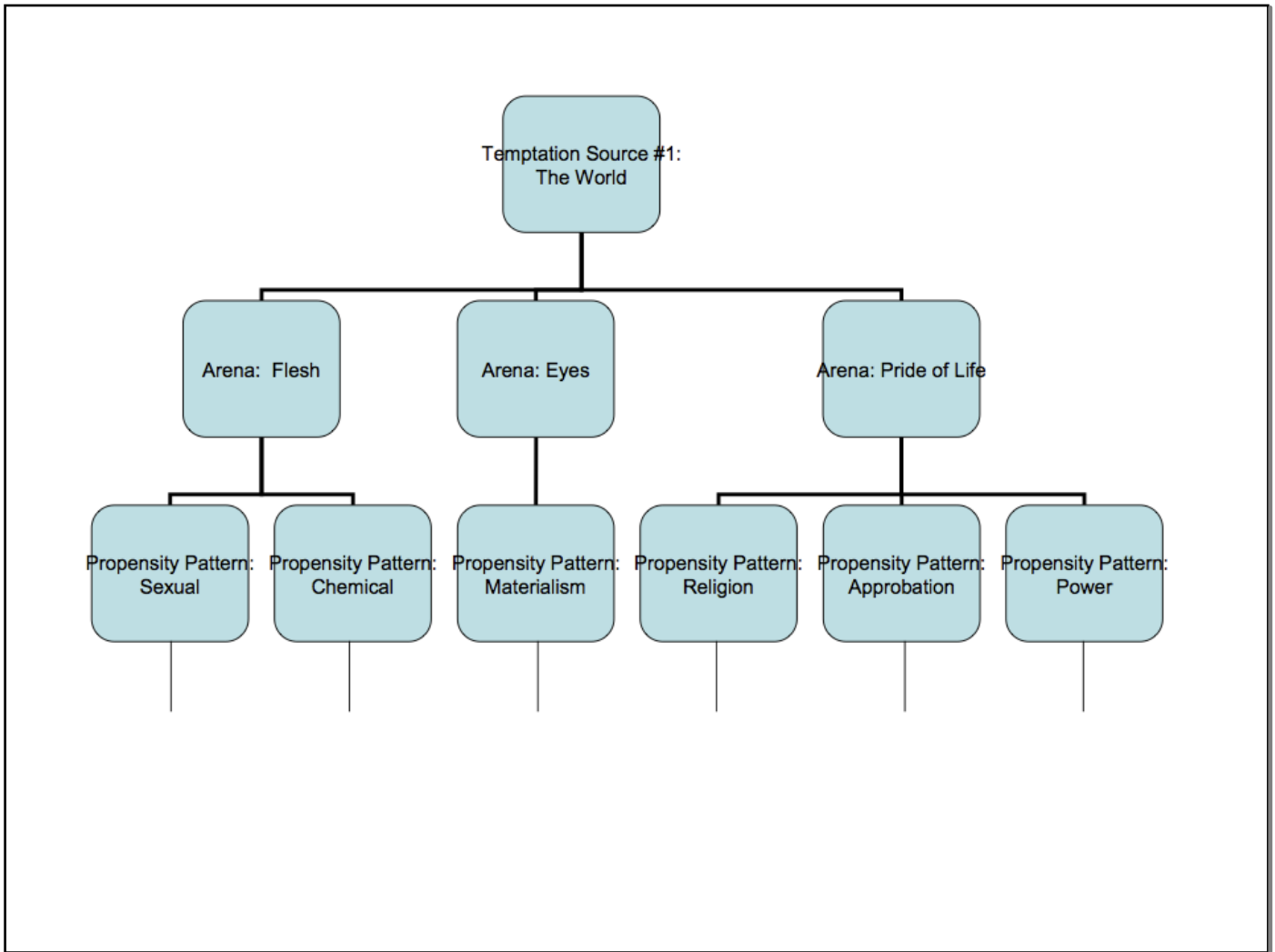


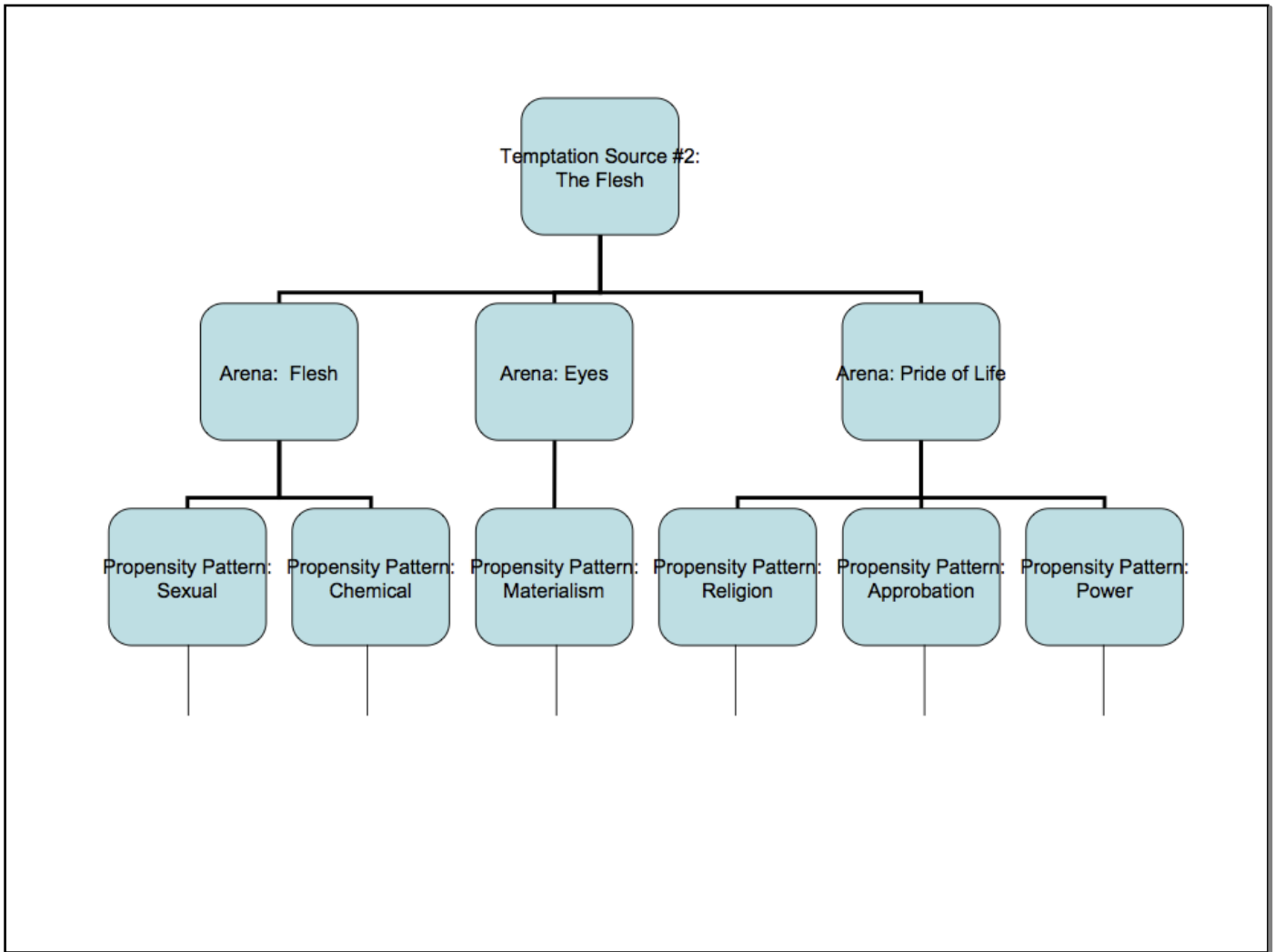
## Identifying Sins

- Sins can be grouped into one or more of the 6 Happiness Attainment Strategies of the IGHNA:
- C= Chemical Lust
- R = Religious Lust
- A = Approbation Lust
- M = Materialism Lust
- P = Power Lust
- S = Sexual Lust

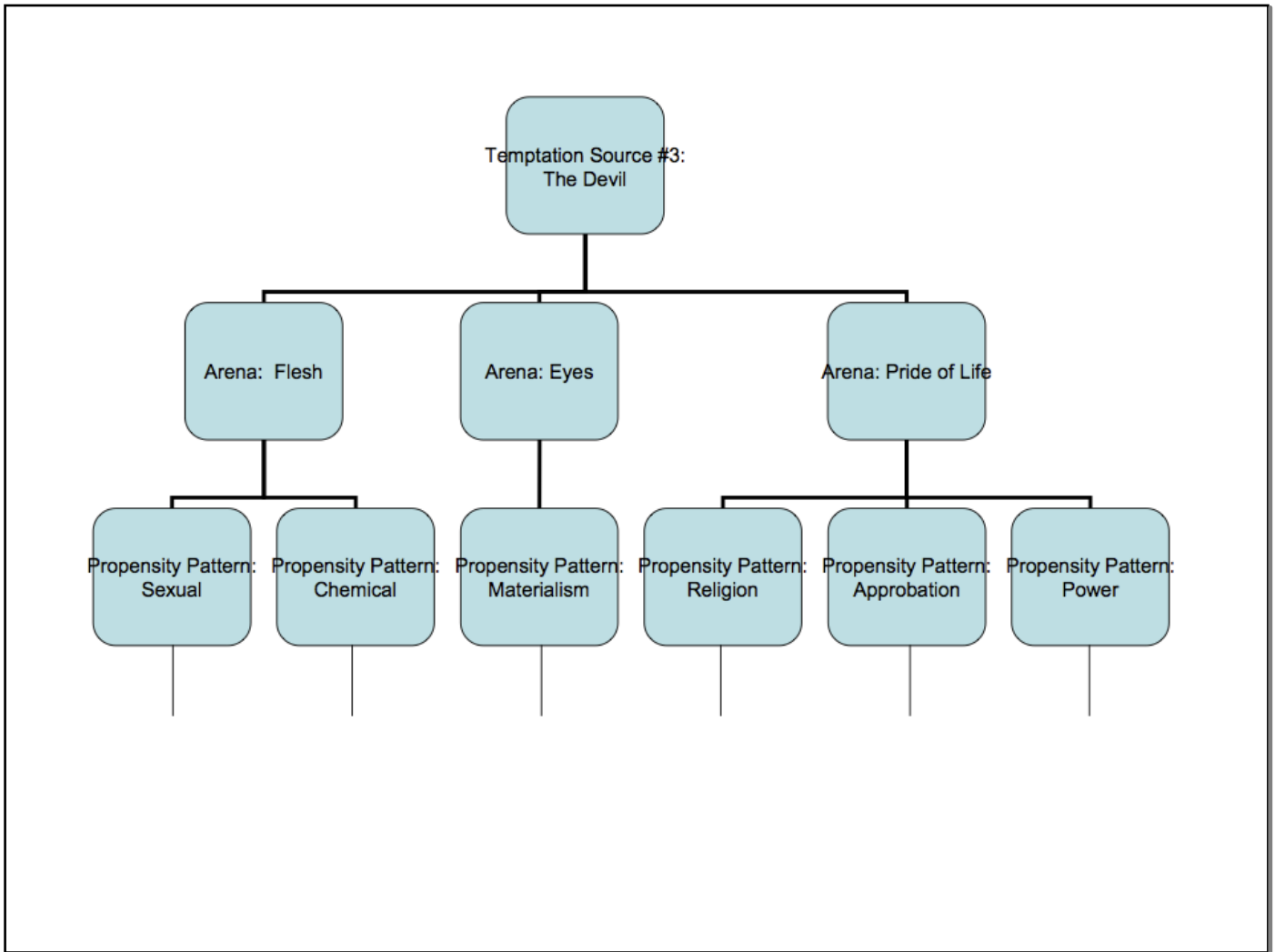


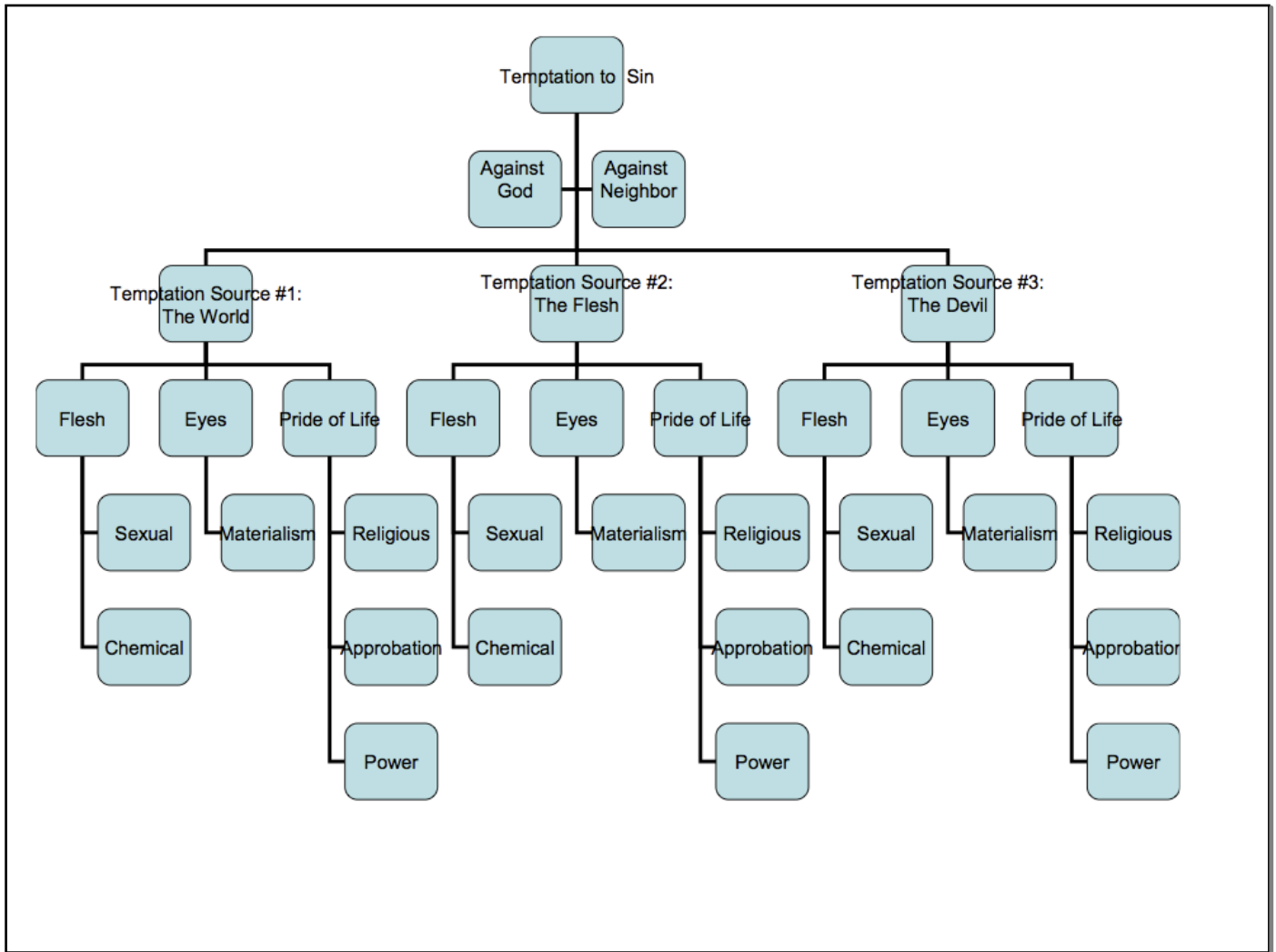
*“Walk in the Spirit, and you shall not fulfill the desires of the flesh” (5:16)*











*Ephesians 4:20–24; Colossians 3:8–10. “But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye **put off** concerning the former manner of life the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness....*

Put Off

*and be renewed in the spirit of your  
mind*

Put On

**Romans 12:1-2**

*I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.*

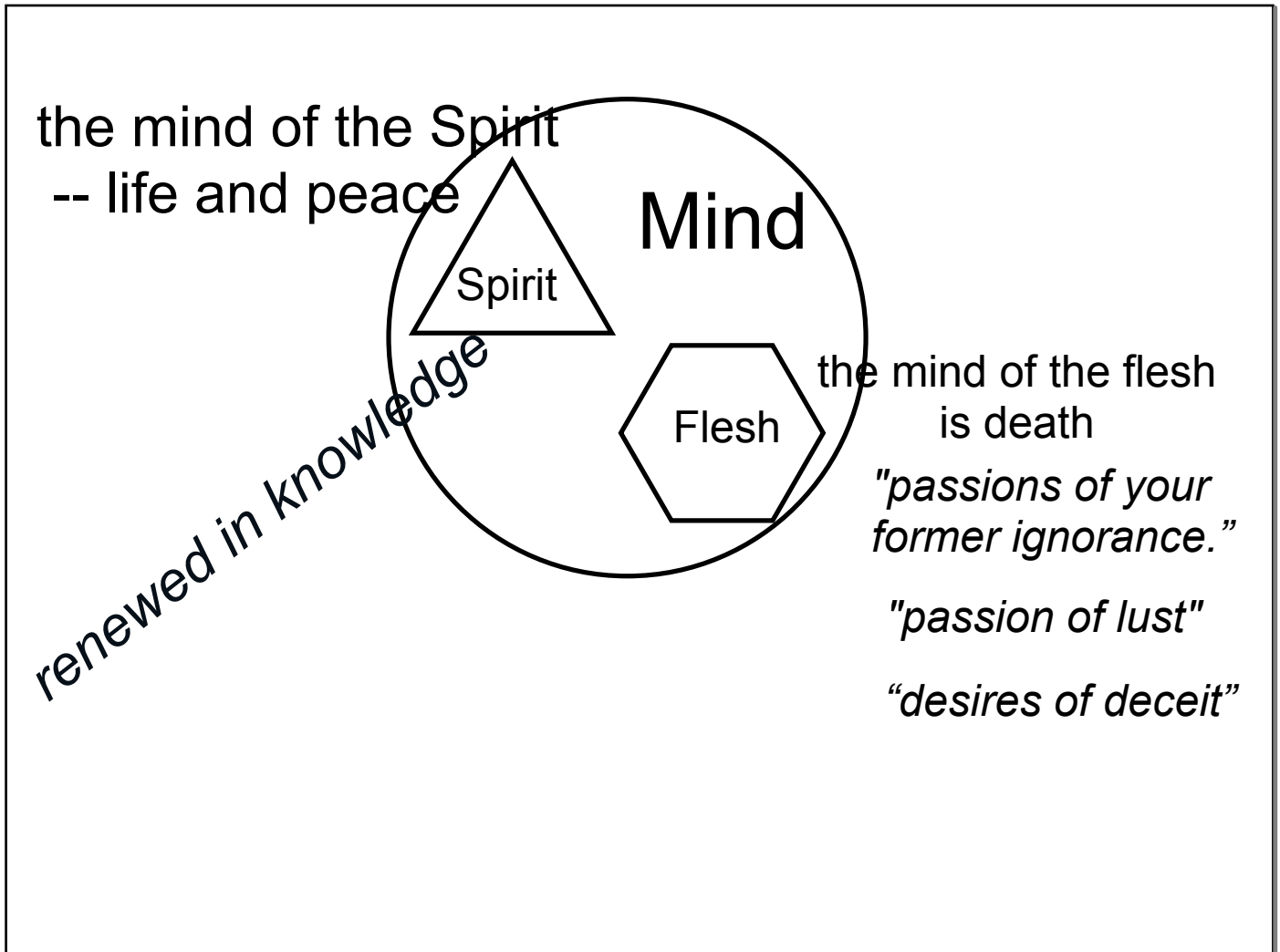
*2 Do not be conformed to this world, but be transformed by the renewal of your mind , that by testing you may discern what is the will of God, what is good and acceptable and perfect.*

The Need: *"for the mind of the flesh is death, and the mind of the Spirit -- life and peace;"*

The Remedy: *"be transformed by the renewal of your mind" in Romans 12:2*

The Means: *"Be renewed **by** the spirit of your minds."*

**Colossians 3:10** *and have put on the new man, which is being renewed in knowledge in the image of its Creator.*





### Power to Do Good

The reasonableness of the command, addressed, as it is, to every believer, to be filled with the Spirit (Eph. 5:18) is sustained both by the fact that Christ instructed His disciples that no service should be undertaken before the Spirit came upon them (cf. Luke 24:49; Acts 1:4, 8) and that in every subsequent major undertaking they are said to have been refilled for that service.

The work of the Holy Spirit in and through each believer is, as has been indicated, both negative (a victory over the world, the flesh, and the devil) and positive—an output from within of that which is good; furthermore, the filling of the Spirit, while it does provide for a triumph over what is evil, has as its more important objective a positive, vital life and service which only God the Spirit can achieve. In the larger field of that which is positive, the work of the Spirit during the present age is comprehended in seven ministries of which the filling is but one; admittedly, however, this ministry alone is directly related to Christians as the ground and source of the spiritual life.

Whatever untaught minds have supposed the spiritual life to be, it follows a channel which is, apart from the varying exercise of individual gifts and the outworking of personal responsibilities, a standardized expression of the mind of God in behalf of the believer.

A spiritual Christian is God's *normal* child, though in the outworking of daily life with its human weakness and failure he may not be the *usual* type.

It would still remain true that the Spirit-filled life with all its wealth of reality is God's standard, normal, and ideal, even though none ever attained to it.

The setting forth of these seven manifestations of the Spirit in the New Testament is not to place an ideal before the believer which he is to try in his own strength to realize; rather it is the presentation to him of that blessed life which he may anticipate as the result of the Spirit's operation in and through him.

To these God-manifested ideals the Christian should give attention and to them he should yield himself in sympathy and cooperation, but the achievement is definitely the Holy Spirit's own—these are only manifestations of the Spirit. The seven such realities indicated in the New Testament are:

- (1) the fruit of the Spirit,
- (2) the gifts which are inwrought by the Spirit,
- (3) the praise and thanksgiving which are inspired by the Spirit,
- (4) the teaching of the Spirit,
- (5) the leading of the Spirit,
- (6) the life of faith which is actualized by the Spirit, and (7) the intercession of the Spirit.

### **I. The Fruit of the Spirit**

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith [or, as in R.V., faithfulness], meekness, temperance” (or, as in R.V., self-control—Gal. 5:22–23).

This context—Galatians 5:16–25—follows naturally after a portion of Scripture but recently considered, namely, Romans 6:1–8:4, in which the Apostle has laid the foundation upon which all spiritual living and effective service is based: it is that aspect of Christ’s death which is a judgment of the sin nature, and by which the freedom is secured for the Holy Spirit to pursue an unhindered operation within the Christian in spite of the active presence of the sin nature which is in the flesh.

Since God in Christ has “condemned sin in the flesh,” the whole will of God may “be fulfilled in us,” but never *by us* (Rom. 8:3–4).

That is, the Spirit is appointed to bring the whole will of God to realization in the believer’s life, which experience could never be achieved when depending upon human ability (cf. Rom. 7:15–25).

This end result, which is doing the whole will of God, is not accomplished in all Christians or by virtue of the fact that they are saved, but only in those among the saved ones who “walk not after the flesh, but after the Spirit.”

The contrast is between those Christians who depend on their own human resources — which line of action is compatible with the character of all law-relationship to God—and those Christians who depend upon the power of the indwelling Spirit.

One method represents “the works of the flesh,” or that which the law anticipates when it makes its appeal to human resources; the other method, since it contemplates the enablement of the Spirit, results in a realization of all that the Holy Spirit may do.



That which follows in the context of Romans 8:4 is an important development of the contrast between the law principle and the faith principle; then too, as stated above, the determining walk by dependence upon the Holy Spirit as announced in Romans 8:4 is taken up again in Galatians 5:16–25, with the continuation of the same contrast between the works of the flesh and the inwrought works of the Holy Spirit.

In the Galatians passage the flesh and the Spirit are declared to be wholly irreconcilable.

The fact that the two cannot ever be reconciled is true without exception in every child of God (cf. Gal. 5:17), and so long as he remains in this body and in this world.

No believer has ever reached the place where he does not need to walk by means of the Holy Spirit.

The most mature Christian must, if awake to the truth respecting himself, witness to the fact that the flesh with its affections and desires is present with him and will demonstrate its presence through “the works of the flesh” if not held in check by the superior power of the Spirit.

Ideals of respectability may deter one from shocking disregard of society’s demands, but the full inward victory over the flesh is gained only by the working of the Spirit in response to specific dependence upon Him.

Extended and appalling are “the works of the flesh”:  
*“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery [S], fornication [S], uncleanness [S], lasciviousness [S], idolatry [R], witchcraft [C], hatred [P], variance [P], emulations [A], wrath [P], strife [AP], seditions [AP], heresies [R], envyings [M], murders [P], drunkenness [C], revellings [CS], and such like” (Gal. 5:17–21).*

[For a detailed study of the Works of the Flesh, see the HATS and BAT's Series.]

When walking by faith or in dependence upon the Holy Spirit, two results are secured:

- (1) the works of the flesh shall not be fulfilled and
- (2) the fruit of the Spirit shall have its manifestation.

Both the negative and the positive aspects of the spiritual life are guaranteed to those who thus depend upon the Spirit.

That which constitutes the fruit of the Spirit is precisely named.

It is a product of the Spirit operating in and through the believer.

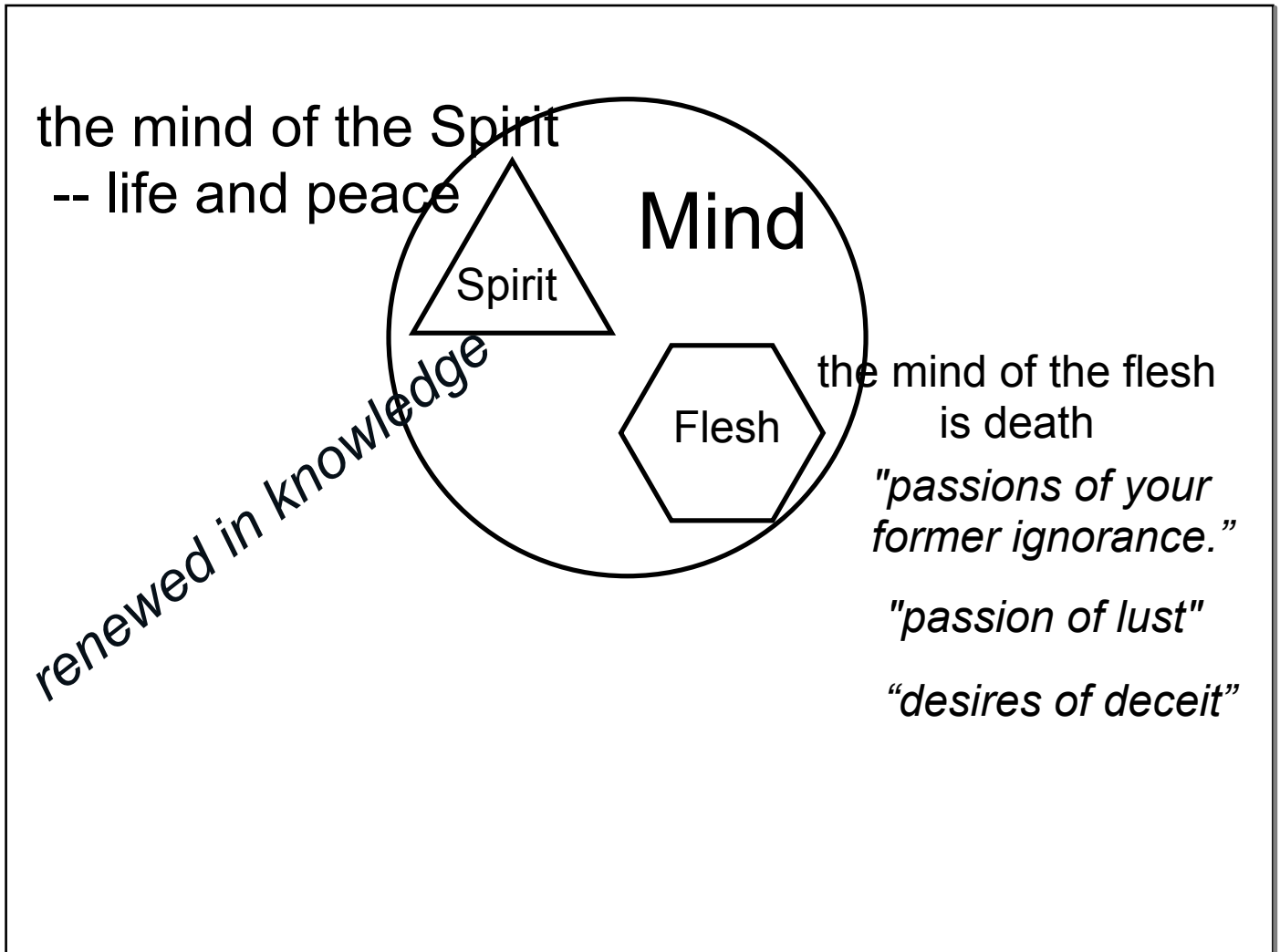
As employed in the passage now being considered (Gal. 5:22–23), the nine words which denote the fruit of the Spirit represent superhuman qualities of character; they could under no natural circumstances be produced by human ability; they are divine characteristics.

Similarly, these nine graces taken together are constituted the one fruit of the Spirit.

The singular form *fruit* being used is explained by the fact that these nine graces form an indivisible whole.

The Holy Spirit will not produce a few of these and not all of them.

[As your mind is renewed by the Holy Spirit, according to the Knowledge you absorb, each of these will become manifest, by Him.]



"I find that the Lord Jesus loved me, and gave Himself for me when I was in a most unattractive state; but He makes me suitable to Himself, and I am so assured of the permanency of His love and of my association with Him that my heart is free to study Him. The more I am in His company, the more I acquire the tastes and characteristics which answer to His heart and mind" (2 Cor. 3:18). --J.B.Stoney

Thus, also, these nine graces constitute the essential elements of Christian character.

With little apparent thought for the implications involved, Christian leaders have urged upon believers the idea that Christian character is a thing to be built by strenuous self-effort, when by so much they enter upon a path which is not only characterized by, but ends with, a dependence upon human works as the basis of any acceptance before God.



The supposed sequence in character-building is said to be simply that thoughts determine acts, acts determine character, and character determines destiny.

Little need, indeed, is there for a Savior or the power of God in such a program of development.

Whatever the world may elect to designate as their plan by which man may reach what is supposed to be right character, a unique, immediate, and effective method is assigned to the child of God.

Christian character is a divine product which is not to be realized but partially and that at the end of a painful self-effort, as is the case with the world in using its method, but is a product which becomes wholly and instantly available when right relation to the Holy Spirit is unhindered.

As has well been said, Galatians 5:22–23 is the shortest life of Christ ever written, for the fruit of the Spirit is the outliving of the inliving Christ.

It may well be accepted, then, as the realization of that experience to which the Apostle referred when he said, “For to me to live is Christ” (Phil. 1:21; cf. Gal. 2:20).

*“Having begun in the Spirit, are ye now made perfect [mature] in the flesh?”(Gal. 3:3).*

*“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.” -- 2 Peter 1:3*

Respecting the nine graces which together comprise the fruit of the Spirit, Dr. C. I. Scofield has written:  
“Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces: love, joy, peace—character as an inward state; longsuffering, gentleness, goodness—character in expression toward man; faith, meekness, temperance—character in expression toward God.

Taken together they present a moral portrait of Christ, and may be taken as the apostle's explanation of Gal. 2:20, 'Not I, but Christ,' and as a definition of 'fruit' in John 15:1–8. This character is possible because of the believer's vital union to Christ (John 15:5; 1 Cor. 12:12, 13), and is wholly the fruit of the Spirit in those believers who are yielded to Him (Gal. 5:22, 23)" (*Scotfield Reference Bible*, p. 1247).

**From McLaren:****I. The Threefold Elements Of Character Here.**

It is perhaps not too artificial to point out that we have here three triads of which the first describes the life of the Spirit in its deepest secret; the second, the same life in its manifestations to men; and the third, that life in relation to the difficulties of the world, and of ourselves. The first of these three triads includes love, joy, and peace, and it is not putting too great a strain on the words to point out that the source of all three lies in the Christian relation to God.

They regard nothing but God and our relation to Him; they would be all the same if there were no other men in the world, or if there were no world. We cannot call them duties or virtues; they are simply the results of communion with God—the certain manifestations of the better life of the Spirit.

Love, of course, heads the list, as the foundation and moving principle of all the rest.

It is the instinctive act of the higher life and is shed abroad in the heart by the Holy Spirit.

It is the life sap which rises through the tree and gives form to all the clusters.

The remaining two members of this triad are plainly consequences of the first.

Joy is not so much an act or a grace of character as an emotion poured into men's lives, because in their hearts abides love to God.

Jesus Christ pledged Himself to impart His joy to remain in us, with the issue that our joy should be full. There is only one source of permanent joy which takes possession of and fills all the corners and crannies of the heart, and that is a love towards God equally abiding and all-pervasive.



We have all known joys so perturbed, fragmentary and fleeting, that it is hard to distinguish them from sorrows, but there is no need that joys should be like green fruit, hard and savourless and ready to drop from the tree. If God is 'the gladness of our joy,' and all our delights come from communion with Him, our joy will never pass and will fill the whole round of our spirits as the sea laves every shore.

Peace will be built upon love and joy, if our hearts are ever turning to God and ever blessed with the inter-communion of love between Him and us.

What can be strong enough to disturb the tranquillity that fills the soul independent of all externals?

However long and close may be the siege, the well in the castle courtyard will be full.

True peace comes not from the absence of trouble but from the presence of God, and will be deep and passing all understanding in the exact measure in which we live in, and partake of, the love of God.

The second triad is long-suffering, kindness, goodness. All these three obviously refer to the spiritual life in its manifestations to men.

The first of them, long-suffering—describes the attitude of patient endurance towards inflictors of injury or enemies, if we come forth from the blessed fellowship with God, where love, joy, and peace reign unbroken, and are met with a cold gust of indifference or with an icy wind of hate.

The reality of our happy communion and the depth of our love will be tested by the patience of our long-suffering.

Love suffereth long, is not easily provoked, is not soon angry.

He has little reason to suppose that the love of God is shed abroad in his heart, or that the Spirit of God is bringing forth fruit in him, who has not got beyond the stage of repaying hate with hate, and scorn with scorn. Any fool can answer a fool according to his folly, but it takes a wise and a good man to overcome evil with good, and to love them that hate; and yet how certainly the fires of mutual antagonism would go out if there were only one to pile on the fuel! It takes two to make a quarrel, and no man living under the influence of the Spirit of God can be one of such a pair.

The second and third members of this triad—kindness, goodness, slide very naturally into one another. They do not only require the negative virtue of not retaliating, but express the Christian attitude towards all of meeting them, whatever their attitude, with good. It is possible that kindness here expresses the inward disposition and goodness, the habitual actions in which that disposition shows itself. If that be the distinction between them, the former would answer to benevolence and the latter to beneficence.

These three graces include all that Paul presents as Christian duty to our fellows.

The results of the life of the Spirit are to pass beyond ourselves and to influence our whole conduct.

We are not to live only as mainly for the spiritual enjoyments of fellowship with God.

The true field of religion is in moving amongst men, and the true basis of all service of men is fore and fellowship with God.

The third triad—faithfulness, meekness, temperance—seems to point to the world in which the Christian life is to be lived as a scene of difficulties and oppositions. The rendering of the Revised Version is to be preferred to that of the Authorised in the first of the three, for it is not faith in its theological sense to which the Apostle is here referring. Possibly, however, the meaning may be trustfulness just as in 1 Corinthians 13 it is given as a characteristic of love that it 'believeth all things.'

More probably, however, the meaning is faithfulness, and Paul's thought is that the Christian life is to manifest itself in the faithful discharge of all duties and the honest handling of all things committed to it.

Meekness even more distinctly contemplates a condition of things which is contrary to the Christian life, and points to a submissiveness of spirit which does not lift itself up against oppositions, but bends like a reed before the storm.

Paul preached meekness and practised it, but Paul could flash into strong opposition and with a resonant ring in his voice could say 'To whom we gave place by subjection, No! not for an hour.'



The last member of the triad—temperance—points to the difficulties which the spiritual life is apt to meet with in the natural passions and desires, and insists upon the fact that conflict and rigid and habitual self-control are sure to be marks of that life. -- A. McLaren - *Expositions of Holy Scripture: 2 Corinthians 7-12, Galatians, Philipians 1-3* (162–171)

Now, from the Preacher's Commentary:  
How different it is when people live the life of the Spirit. In introducing this catalogue of the character traits of a Christian, Paul uses a singular word, *karpos*, whereas he has talked in the plural about the *works* of the flesh. This leads us to see that the *fruit of the Spirit* is love, and each fruit of the spirit which follows in the list is another expression of love. This distinction between the *works* of flesh and the *fruit* of the Spirit grew out of Paul's experience. His life had been in chaos. His sinful nature in rebellion against God made him at war even with himself, and split his life into fragmentary deeds.

Then came the reconciling love of Christ, integrating his life with God and with others and bringing him together inside. It all centered in the unifying love of Christ.

Thus, *joy, peace, longsuffering*, etc., were simply love in another form.

Sometimes in Holy Spirit movements (i.e., the current charismatic movement), clear distinction is not made between the meaning and significance of the *fruit* of the Spirit and *gifts* of the *Spirit*.

The neb translates *karpos* as “harvest,” the “harvest of the Spirit.”

Thus you have the beautiful image of Christ growing within us with the harvest of that growth being all these expressions of the *fruit* of the Spirit.

So it is important to see that spiritual gifts (*charismata*) such as those described in 2 Corinthians 12:8–11 are powers or capacities with which we are endowed by the Spirit for ministry.

The tendency in every age is to associate the Spirit's working with extraordinary manifestations of activity and power.

In current parlance usually the expression "Spirit-filled Christian" designates a person gifted by God with dramatic and ecstatic expression of the Holy Spirit. We need to keep our signals clear.

To be Spirit-filled is the gift that belongs to all Christians.

The primary work of the Spirit in our lives is making real the indwelling Christ, sanctifying us, bringing us to real maturity—“to the measure of the stature of the fullness of Christ” (Eph. 4:13, rsv).

The fruit of the Spirit is the outward expression of Christ dwelling within.

This fruit grows and is expressed in any person that willingly dies to what Christ died to so that the Spirit may bring him or her to new life in Christ.

Powerfully and surely the Spirit works—sometimes dramatically; sometimes slowly, almost imperceptibly—in our lives to repeat the miracle of a new creation in Christ Jesus.

Like the preceding list of evils, Paul's cataloguing of the fruit of the Spirit is not exhaustive.

The infinite variety by which the indwelling Christ expresses Himself through our unique personalities defies our description, as the outburst of undisciplined passion is also beyond our limitation to label.

(1) *Love* leads the list—naturally. Love is the summing up not merely of the law, but of all true spiritual life. We may talk and write endlessly about love, but we never fully describe it, never adequately express it, nor probe the impenetrable depths of its meaning.

Albert Camus put it this way: “Love is never strong enough to find the words befitting it.”

Paul tried, and rose to eloquent heights in 1 Corinthians 13.

Even there all is not said.

Jesus did more with pictures: a shepherd braving the wilds for a lost sheep and a father embracing in total acceptance a prodigal son who has finally come home.

The ultimate dynamic of love Jesus expressed in these words: *Greater love has no man than this, that a man lay down his life for his friends* (John 15:13, rsv).

As was always the case, it was not enough for Jesus to say it; He had to live it and die it.

So He did—on the Cross.

That love is a fruit of the Spirit and repeats itself daily in the lives of those who are willing to die to themselves and be raised with Christ.



(2) *Joy*. During a two-month period recently, I worshiped in two settings that were vastly different. One was a Christmas Eve morning worship service in a “main-line” Protestant church.

I had looked forward with great anticipation to this celebration of the “coming of the light.”

Seldom have I experienced such dullness and deadness. Soon thereafter I was in an ecumenical service of those who would be labeled “charismatic.”

What life!

The singing, the excitement, the light on faces, the mutuality of sharing reflected a joy that verified the chorus they sang: “Joy is the banner flying high over the castle of my heart when the King is in residence there.”

A person knowing nothing about the church or the Christian faith would find it well nigh impossible to believe that those two congregations professed the same faith, both identifying themselves as Christians. The latter gathering was no superficial expression, no manipulated ecstasy, and, looking at them both, my understanding of joy is verified.

Joy is two-faceted in its expression.

*It is the gift of the Spirit that becomes a condition of the heart which is confident of its relationship to Christ—a forgiven sinner accepted by God's grace with the living Christ as daily companion.*

On the other hand, *joy becomes the expression of celebration which empowers us to be Christian.*

Joy makes us strong, produces energy.

Those who do not celebrate the joy that is a gift will not generate the joy that is strength overflowing into all other facets of our lives.

Nail this down. Joy cannot be self-created.

We might generate surface excitement and rile ourselves up to some heights of emotional ecstasy.

But joy is something else, and its only source is obedience.

Recall Jesus' words when a woman in the crowd shouted out to Jesus, "Blessed is the womb that bore you, and the breasts which nursed you!" and Jesus responded, "Blessed are those who hear the word of God and keep it!" (Luke 11:27, 28).

What about that?

It is a more blessed thing to live in obedience than to have been the mother of the Messiah!

Joy (blessedness) comes from obedience.

(3) *Peace*. By the time Paul used this word, two streams of meaning had flowed into it: the Greek stream from the word *eirene*, meaning primarily “harmony”; and *shalom*, the Hebrew word which expressed “total well-being.”

First off, Paul’s *peace* was with God. God was the source of peace.

His peace, through Christ, is “shed abroad in our hearts,” and His intention is for persons to live in harmony with Him and with each other.

Not only did God send His Son to make peace, He calls His followers to preach peace, and be peacemakers.

This peace includes right relations with God and justice between persons.

It is far more than freedom from strife.

In fact, the peace is past all understanding. Paul continued to be amazed at it.

Because of what God had done for him—forgiven his sins; stilled his inner strife; made him a son and an heir, a citizen and a co-laborer in the kingdom—Paul knew that nothing, absolutely nothing in all the universe—past, present, or future—could separate him from the love of God (Rom. 8:38–39).

This was the deep well of spiritual reality that gushed forth as peace for Paul.

So Christian peace does not mean freedom from strife or exemption from suffering. Storms may rage on the sea of life, even shipwrecks may happen, but making the harbor is certain.

Peace is knowing “you are not alone!”

That Christ is with us is the result of His indwelling presence, *the fruit of the Spirit*.

(4) *Longsuffering*. One of the most interesting and illuminating things about this *fruit of the Spirit* is that the word is commonly used in the New Testament to describe the attitude of God and Jesus towards men (Rom. 2:4; 9:22; 1 Tim. 1:18; 1 Pet. 3:20).

This word *makrothymise*, is translated “patience” and “forbearance” as well as “longsuffering.”

The great church father and preacher Chrysostom said that it is the grace of the man who could revenge himself and who does not.



The word is used generally as patience in regard to people, not to things or events.

Certainly we have no difficulty thinking, as was suggested earlier, that patience is another expression of love. In the great Hymn of Love (1 Cor. 13), Paul used the word to illuminate the nature of love: "Love is patient and kind."

How patient God is with us.

He suffers long, bears with us in all our sinning and rebellion, all our apathy and unconcern.

He does not draw back when we spurn His love.

Forebearing provides another shade of meaning. There is the negative sense, “to refrain or abstain” or “to control oneself,” and it also carries the positive meaning of *bearing one up*, carrying one. It is this kind of relationship of forebearing that Paul talks about in Galatians 6:6, “*Bear one another’s burdens.*”

(5) *Kindness*. This is sometimes translated gentleness. Only slight shades of meaning differentiate these words.

This is illustrated in the fact that the kjv uses the word gentleness at this point in the listing while the rsv and the nkjv use “kindness.”

Then later when the kjv uses meekness the rsv and the nkjv use gentleness.

The Greek word is *chrestotes*, quite commonly translated “goodness” and sometimes “gentleness.”

Again this verifies the integration of the inner character and the outward expression of our lives as we grow up into the full stature of Christ.

We become patient and kind, good and gentle.

The brightest facet on this diamond of kindness is suggested by the fact that old wine is called *chrestos* (mellow), and Christ's yoke is likewise called *chrestos* (Matt. 11:30).

The yoke of Christ does not chafe or gall; it fits, it is easy.

Does that not suggest a style of relationship, being with another in the way that Christ is with us, making the way of the other easier because we are *yoked* with them?

(6) *Goodness*. The word Paul uses here, *agathosune*, is a strict biblical word, not used in secular Greek (Rom. 15:14; Eph. 5:9; 2 Thess. 1:11). it is a goodness that is “good for something.”

French says that Jesus expressed *agathosune* in cleansing the temple and driving out the money-changers.

His *goodness* was expressing itself *prophetically*, demanding a change, requiring a response, bringing the fruit of the Spirit to fruition.

Continuing this thought, French says Jesus expressed *chrestotes* in His kindness to the sinning women who anointed His feet.

Thus *agathosune*/"goodness" is prophetic; *chrestotes*/"kindness" is pastoral.

We need both: (*agathosune*/"goodness" is prophetic; *chrestotes*/"kindness" is pastoral) the kind of life that has such integrity in relation to Christ that those around us who are comfortable in their apathy, unconcern, and insensitivity will be *afflicted* by our very presence, and those who are afflicted by the pains and problems of life will be *comforted* by our same presence.

(7) *Faithfulness*. The word here is *pistos*, which means both “faith” and “faithfulness.”

It was a key word for Paul (see commentary on Gal. 2:16 and Gal. 3:10–14).

Faithfulness, or fidelity, which is one meaning of the word, is a fruit of the Spirit, but is possible only because of faith—our trusting response to God in Jesus Christ. Because our faith is in God’s *faithfulness* we can be faithful in word and deed and reliable in our discipleship.

Our response to God in faith evokes His gift of the Spirit, and the Spirit makes us faithful.

(8) *Gentleness*. The Greek word here, *prautes*, is the most untranslatable of Paul's list. Barclay suggests that it is the adjectival form *praus* that throws most light on its meaning. This is used to describe an animal who has been tamed and brought under control. For the Christian it means submission to the will of God. The third beatitude, "blessed are the meek" (Matt. 5:5), is talking about this kind of person, one who is faithful and submissive to God even in the midst of trial.



The meekness, or gentleness, that is blessed by our Lord is not weakness; it is strength.

The meek person is the person who knows his or her strength, but submits that strength to Christ in a ministry of love and caring for others.

This kind of person Martin Luther described as “the most free lord of all, and subject to none; the most dutiful servant of all, and subject to everyone.”

The meek are also *teachable*.

Their humility grows out of knowing both their strength and their weakness, thus producing an openness to God and to others for the perfecting of their own lives.

Gentleness also describes the way that those in whom the love of Christ is growing treat others: gently, tenderly, with respect, and consideration.

Albert Schweitzer was once asked to name the greatest person in the world.

Many would have voted on Schweitzer himself as that person but Schweitzer said, "No one can properly determine the greatest person in the world.

The greatest person... is some unknown person who at this very moment has gone to help another person in the name and with the loving Spirit of Jesus Christ."

Schweitzer was echoing Jesus' word about the least becoming greatest and the meek inheriting the earth.

(9) *Self-control*. The kjv translates this word, *egkrateia*, as temperance. It is that, but more. It has to do with the mastery of the self. This is the Christian's overcoming of the "flesh-works" Paul has already listed. It is used both to refer to an athlete's discipline of his body and to the Christian's refusal to give free reign to impulse and desire.

Paul said that even when things are lawful and not harmful, they should be subjected to three tests: Is it helpful? Is it constructive? Is it to the glory of God? (1 Cor. 10:23, 31).

If that principle is true of that which is not harmful and lawful, how much more should we ask those questions of those drives, desires, and impulses which we know play havoc with our physical health, our mental and spiritual well-being, our relationship with others?

The purpose of self-control is that we may be fit for God, fit for ourselves, and fit to be servants of others. No wonder Paul listed it as a fruit of the Spirit. Like all the other expressions, it too flows out of love. It is not a rigid religious practice—discipline for discipline's sake.

It is not dull drudgery aimed at exterminating laughter and joy. It is the doorway to true joy, true liberation from the stifling slavery of self-interest and fear.

In that sense it is bound to joy, for joy is the keynote of all disciplines aimed at self-control.

Dunnam, M. D., & Ogilvie, L. J. (1982). *Vol. 31: The Preacher's Commentary Series, Volume 31 : Galatians / Ephesians / Philippians / Colossians / Philemon*. The Preacher's Commentary series (112–117). Nashville, Tennessee: Thomas Nelson Inc.