

THD-073 and 074
Galatians 5:21-23
The Fruit of The Spirit -
Part 8

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

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

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*

“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

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

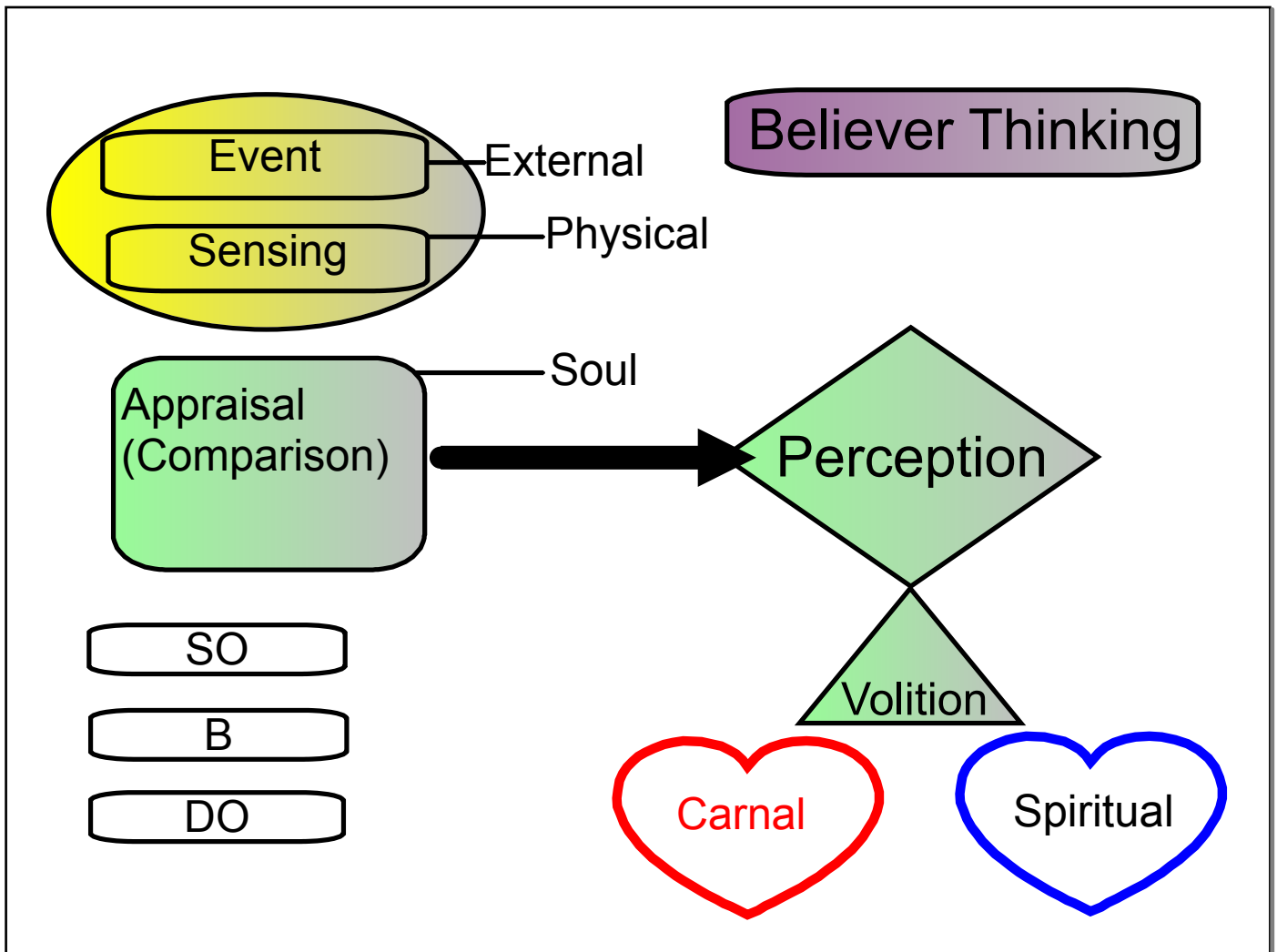
2 Samuel 24:10 And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

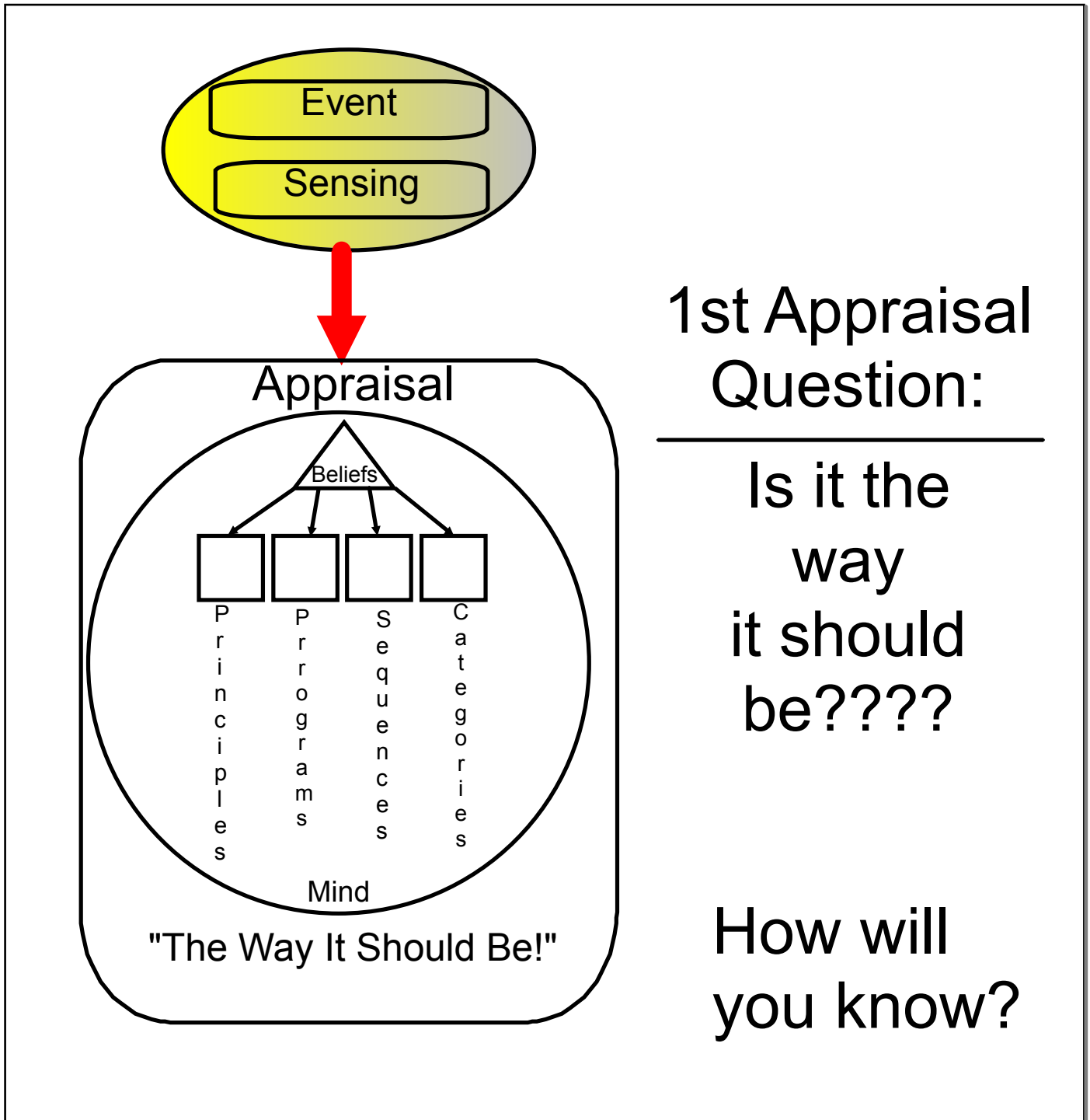
Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

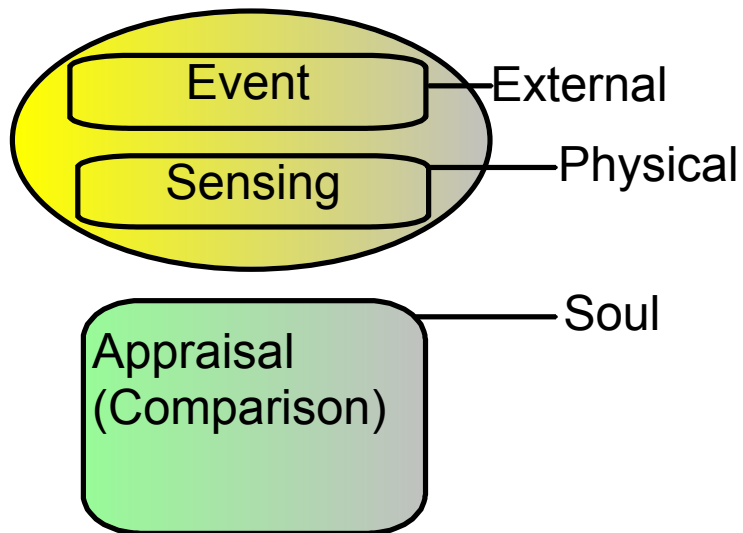
1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.

"A supernatural power is provided for the exact and perfect execution of the superhuman rule of life under grace. There is no aspect of the teachings of grace which is more vital than this, or which so fully differentiates these teachings from every other rule of life in the Bible. Under grace, the all-powerful, abiding, indwelling, and sufficient Holy Spirit of God is given to every saved person. - Chafer

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?

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5. Or, do I need to change my Principles or Values?

So, you will look at the "Choice" you "Perceive", then compare it to Your Principles, and if there is a Conflict, you will re-examine your System Concept.

Class Participation Time

Class Participation Time

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

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

Fruit of The Spirit - Level 3

- Love (Gr. *agape*, self-sacrificing affection for others)
The Greeks had four terms for expressing the major senses of love.

First, *storgē* (*stergō*) refers either to the tender feelings that parents naturally feel toward their children or children toward their siblings and parents, or to the bond that unites husband and wife, and also takes in sympathy for friends and compatriots.

Erōs (*eraō*), no doubt derived from an ancient neuter **eras*, is not found in the New Testament; it expresses above all unreasoning passion and desire (an *alogos orexis*), the desire of the wolf for the sheep.

Although it is often used with no negative connotation, this word for a type of covetousness can hardly express a love that is specifically divine, if only because it does not inspire respect.

Fruit of The Spirit - Level 3

- Love (Gr. *agape*, self-sacrificing affection for others)
Friendship or amity (*philia*, *phileō*) moves on an entirely different plane, even though it often refers to affection pure and simple, attachment, sympathy, always marked by a kindly attitude, and good will.

But the Greek philosophers, especially Aristotle, turned it into a very elaborate concept.

Strictly speaking, friendship wants reciprocity, does not take root except within a defined group of persons—thus we refer to “a pair of friends”...

If, then, in certain usages *phileō* is very close to *agapaō*, the former verb was hardly appropriate for expressing a love that unites God and humans and extends even to enemies, especially since the noun *agapē* did not enter literary usage, except in the LXX, before the first century.

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)
This affection—unlike *erōs*, which in the literature brings endless suffering and disaster—is accompanied by contentment, since the ordinary meaning of *agapaō* is to be happy, satisfied.
But in Christian usage, since it is a divine love, coming from heaven (Rom 5:5), it will be joyful and already a foretaste of blessedness.

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)

Eirēnē, [in secular Greek], refers to the state of a person who is not troubled or disturbed, who is tranquil: “There is nothing to keep you from speaking in peace (without opposition)” (Plato, *Symp.* 189 *b*).

But it is quite remarkable that there are no texts evoking the state of soul of a person not troubled by any care, any disquiet, having blessed tranquility—what we call “peace within.”

Fruit of The Spirit - Level 3

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

In reading the ot, one has the impression of entering another world, first of all because of the frequency with which peace is mentioned (about 280 times), then because of the new content of this idea, though it is always synonymous with tranquility.

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)

Nothing better can be desired for oneself and for others.”

There is also a nuance of plenty and prosperity (cf. 1 Macc 14:8); this is how the good health and joyfulness of the woman in Cant 8:10 appears in the eyes of her fiancé (cf. the strong woman who finishes her years in peace, Sir 26:2).

Furthermore, the Israelite greeting is a wish for peace, that is, for well-being and happiness.

But the great innovation of the ot is to make peace a religious idea: it is a gift of God. “Gideon built an altar to Yahweh and called it Yahweh-Peace” (*eirēnē Kyriou*, Judg 6:24); “I am Yahweh—I bring peace” (Isa 45:7); “Great is Yahweh, who wishes peace for his servant” (Ps 35:27).

Fruit of The Spirit - Level 3

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

If it is commanded to seek peace (Ps 34:14), much more often it is stated that it is God who secures peace (Isa 26:12; 57:19; 66:12) and that there is no peace for people except for that granted by God when they are in conformity with his will.

There can be no peace for the ungodly, but it is granted to those “who walk with God in peace and uprightness.”

Fruit of The Spirit - Level 3

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

That is to say that Israel will be the people of peace. Not only did God give Moses this formula of blessing: “May Yahweh lift his countenance upon you and give you peace” (Num 6:26); he gives it to the devotees of his temple: “Great will be the glory of this house ... in this place will I put peace,” and the faithful will implore “Peace upon Israel!” (Ps 125:5; 128:6; cf. Sir 30:23).

It is difficult to specify the content of Israelite *eirēnē*, but it is certain that without excluding the possession of human goods (Ps 4:8), it is in the first instance the fruit of trusting and loving relations with God, who comes to the aid of his own (1 Chr 12:18), hence a characteristic of Israelite religion, a completely original quality of soul of its faithful.

Fruit of The Spirit - Level 3

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

With “messengers of peace,” bearers of “good news,” peace is synonymous with salvation and victory.

A number of these announcements are eschatological, linking justice, peace, and salvation; a certain number are clearly messianic in character: “The government will rest upon his shoulders; his name will be called ... Prince of Peace. For the growth of his government and peace will be without end.” The death of the Messiah/liberator will be expiatory: “The punishment that earned our peace (salvation) has fallen upon him (the Servant of Yahweh)” (Isa 53:5). The nt writers would recognize that this religious peace was accomplished by the Savior Jesus.

Fruit of The Spirit - Level 3

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

The Synoptic Gospels retain the ot meaning of *eirēnē* —“security” (Isa 59:8), but they apply it to Jesus, who guides us “into the way of *eirēnē*” (Luke 1:79), that is, who introduces us to the messianic salvation. Simeon, having beheld the Savior, asks God—as a *doulos* asking his *despotēs*—“Let your servant depart in peace.”

At Bethlehem, the angels sang, “Glory to God in the highest and peace on earth to people upon whom his favor rests.” The Messiah henceforth present brings peace, the gift of God to all people.

When Jesus makes his entry into Jerusalem, his disciples sing Ps 118:26 and acclaim the Messiah-king who “comes in the name of the Lord, peace in heaven and glory in the highest places” (Luke 19:38).

Fruit of The Spirit - Level 3

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

Jesus, sent by God, carried out the mission that was entrusted to him; salvation is certain, and its author is glorified. Clearly the point is the reconciliation of humans with God, on the spiritual level.

We know that the Israelite greeting was expressed in a wish for peace.

Jesus prescribes this greeting to his apostles, but in so doing gives it a religious meaning, namely, benediction: "When you enter into the house, greet it; and if the house is worthy, let your peace come upon it." People also wished each other peace upon parting (1 Sam 1:17; 20:42; 29:7), and there again this commonplace manner of taking one's leave can express not only brotherly love but also the salvation of the soul, the forgiveness of sins; Jesus says to the forgiven sinner, "Go in peace."

Fruit of The Spirit - Level 3

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

In the Fourth Gospel, peace appears only in the “farewell discourse,” at precisely at the moment when Jesus is leaving his own, who will be so sorely tested and even terrorized by the passion of their Master.

He does not wish them peace; he gives them peace, and not just any peace, but his very own peace, which spreads among them like the sap of the vine to the branches by virtue of their ontological union (*en emoi eirēnē*).

It is a legacy that is the fruit of his sacrifice, by which he is victorious over death and Satan; a legacy that will permit his own to know nothing of fright and panic even in the midst of the worst catastrophes.

Fruit of The Spirit - Level 3

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

When the resurrected Christ came upon his apostles, his greeting was not the ordinary wish, “Shalom,” nor even a benediction, but the confirmation of his gift: “*Eirēnē hymin*” (“Peace to you”).

The Acts of the Apostles mentions civil and political peace, like the unity following hostility within a group; but it also mentions the religious, brotherly harmony in the Christian communities; finally, and above all, it defines this peace in terms of Christ.

St. Peter says to the centurion Cornelius: “God has sent the word to the sons of Israel, announcing peace by Jesus Christ. He is the Lord of all” (Acts 10:36)

Fruit of The Spirit - Level 3

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

euangelizomenos eirēnēn evokes the old messengers of peace, but this has to do with the gospel message, which is the salvation granted by God to all people.

This reconciliation translates for them into peace of the soul, thanks to forgiveness of sins.

This is already the teaching of St. Paul.

We might almost say that the apostle created a new concept of *eirēnē*, an altogether internal and very spiritual peace, since he locates it at the heart of the Christian life and connects it to each of the persons of the Holy Trinity.

Fruit of The Spirit - Level 3

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

The most important text is Rom 5:1–2: “Being therefore justified by faith, let us keep peace with God through our Lord Jesus Christ, to whom we owe our access by faith to this grace in which we stand and our glorying in the hope of the glory of God.”

The first result of justification was obtaining peace, not only reconciliation with God, the end of a breach and a disorder, but the inauguration of new relations that promise future blessedness: “May the God of hope fill you with all joy and peace, so that you may abound in hope, by the power of the Holy Spirit” (Rom 15:13).

Fruit of The Spirit - Level 3

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

This Christian peace, which comes with the call to salvation and endures until the point of entering heaven, is the consequence of all the gifts of a God whom St. Paul describes as “the God of peace,” because he alone creates peace.

This peace, almost synonymous with salvation, is obtained thanks to Christ, who by his cross reconciled all humans with God.

He announces it, and his gospel would be described as the “gospel of peace” (Eph 6:15; cf. Isa 52:7).

Fruit of The Spirit - Level 3

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

He effects peace: his own peace (John 14:27; 16:33) is a spiritual reality that rules the minds and hearts of his disciples, making harmony among them, as with the members of a single body: “May the peace of Christ rule in your hearts: this is indeed the goal of the call that has gathered you into one body (the church)” (Col 3:15).

What is more, he is himself our peace, because he has not only reconciled us with God but also established peace between Jews and Gentiles, dissolving their indissoluble opposition (there is no longer Jew, nor Greek; they are one in him—Gal 3:28; Col 3:11).

He has eliminated the partition (*phragmos*) or the fence (of the Mosaic law and of enmity) or the wall that separated them.

Fruit of The Spirit - Level 3

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

This is the teaching of Eph 2:13–17: “You who once were far off have now drawn near, thanks to the blood of Christ. For he himself is our peace, who from the two has made one people ... breaking down the enmity in his flesh.... to create in his person the two in one new man, he who makes peace (*poiōn eirēnēn*), and to reconcile them with God, both in one body, by the cross: in his person he has put the enmity to death.

Having thus come he proclaimed peace (*euēngelisato eirēnēn*) to you who were far off and to those who were near.”

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

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

Thus, while both graces are ascribed to the saints, only μακροθυμία is an attribute of God; and there is a beautiful account of his μακροθυμία at Wisd. 12:20, however the word itself does not there appear. Men may tempt and provoke Him, and He may and does display an infinite μακροθυμία in regard of them (Exod. 34:6; Rom. 2:4; 1 Pet. 2:20); there may be a resistance to God in *men*, because He respects the wills which He has given them, even when those wills are fighting against Him.

Fruit of The Spirit - Level 3

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

But there can be no resistance to God, nor burden upon Him, the Almighty, from *things*; therefore ὑπομονή can find no place in Him, nor is it, as Chrysostom rightly observes, properly ascribed to Him... - 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.

Closely related to *agathopoiia* is *agathōsynē*, a strictly biblical term, unknown in secular Greek and in the papyri.

Used more than a dozen times in the Lxx (*tôb-tobah*), it refers to the beneficence that someone has shown (Judg 8:35; 2 Chr 24:16), to kind generosity (Neh 9:25, 35), to moral goodness, to well-being and happiness.

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.”

Fruit of The Spirit - Level 3

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

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

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

The usage of *pistis* in the papyri is usually legal, and its predominant meaning is “guarantee, security.”

Pursuant to a loan granted him by Zeno, Philo reckons that his creditor is claiming more than his due.

The judges ask for a statement of credits and debts that both parties agree is correct, and they decide—with respect to the contested sums—that the adversaries must exchange guarantees (*pisteis*).

Fruit of The Spirit - Level 3

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

Faith is also “plighted faith,” respect for a commitment, the carrying out of obligations (*P.Mert.* 32, 2), as with the young widows who “have rejected their first faith.”

This *pistis*, which encompasses good faith, loyalty, and fidelity, is described as (“the great bond of faith,”) and is the basis of all contracts.

Fruit of The Spirit - Level 3

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

This is probably the sense of 2 Tim 4:7—“I have kept the faith.”

This refers not to the conservation of the (theological) faith, but to fidelity (cf. Josephus, *War* 6.345: *pisteis etērēsa* = “I kept my word”; *Ant.* 15.134), and more exactly to the fidelity shown by those who serve a superior, such as mercenaries, royal and imperial officials, those who have a duty: Paul testifies to his painstaking faithfulness to his duty as apostle in the service of Jesus Christ.

Fruit of The Spirit - Level 3

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

In light of the secular parallels, it is not surprising that the OT attributed *praytēs* to Moses (Num 12:3; Sir 45:4; cf. Josephus, *Ant.* 3.97, 316) to David (Ps 132:1), to Artaxerxes (Esth 5:1 e), to the high priest Onias (2 Macc 15:12), and to the Messiah.

It is surprising, however, to see the LXX uses *prays* and *praytēs* exclusively to translate the Hebrew words

‘*ānāw*, ‘*ānî*, ‘*ānāwâh*, ‘*ānâh*, always expressing humility and abasement; *prays* is even synonymous with *tapeinos* (Isa 26:6; cf. Sir 10:14) to the point that unlike *chrēstotēs*, *praytēs* is never attributed to God.

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.

As it happens, Moses shows “clemency” by praying for his sister Miriam when she is stricken with leprosy after plotting against him.

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), and the Lord loves the combination of faithfulness and meekness (Sir 1:27; 45:4) that characterizes his people.

In contrast to prideful exaltation, these folk always remain modest (Sir 10:28); if a poor person accosts them, they reply gently (Sir 4:8); if a woman expresses herself with modesty, her husband is no common mortal (Sir 36:23)!

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This absence of any immoderation characterized Onias, “of modest bearing and gentle manner (*praon de ton tropon*), distinguished in his speech and gifted from childhood with all the practices of virtue” (2 Macc 15:12). A person who conducts himself in that manner is loved by all people who are accepted by God (Sir 3:17).

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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.

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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.

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If the nt heightens and focuses these essential meanings, it does not change them by making *praytēs* a major Christian virtue.

It is notable that this noun is unknown in the Gospels and the adjective *prays* is found only in Matt (and at 1 Pet 3:4), but with remarkable significance: “Blessed are the *praeis*, because they shall inherit the earth.”

It is not the sociological condition that is exalted, but religious submission and confidence in God, which translates into patience and mildness.

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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).

Thus he reveals his innermost soul, but he also takes up a tradition that is constant from Pindar and Isocrates and that attributes *praytēs* to teachers.

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.

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

At the entrance of the Messiah-King into his capital on Palm Sunday, Matt 21:5 quotes Zech 9:9—“Your king comes to you, humble (*prays*, Hebrew *‘ānî*), mounted on the foal of an ass,” the mount of the poor, and not on a horse, the warrior’s noble mount.

Using a bold metaphor, 1 Pet 3:4, addressing Christians, appeals to “the secret person, the one of the heart, in the incorruptibility of a meek and calm spirit.”

Fruit of The Spirit - Level 3

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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 meekness, 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 and arrive at last in heaven; 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

Fruit of The Spirit - Level 3

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

It is clear that we must interpret against this literary background the virtue demanded of candidates for overseer: that they be *enkratēs*, that is to say, self-controlled.

But with Christians, this virtue is a gift of the Holy Spirit (Gal 5:23).

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