

# Galatians 5:22-23

- the desires of man are (often) demanding, the fruit of the Spirit is producing -

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## Introduction

- ❖ The fruit of the Spirit shows the true liberty of a Christian!
- ❖ “Paul’s letter to the Galatians is one of the most significant books of the New Testament and of the whole Bible. Sometimes described as “the Magna Carta of Christian Liberty,” it discusses in clear, emotional, and intensely personal language the basic issue of how a man is put right with God. In Paul’s own words, the basic question is: “Does God give you the Spirit and work miracles among you because you do what the Law requires or because you hear the gospel and believe it?” (3:5). And the answer comes in similar language: “A person is put right with God only through faith in Jesus Christ, never by doing what the Law requires” (2:16, emphasis added).”<sup>1</sup>
- ❖ This outline is a companion to Galatians 5:13-15.
- ❖ The context, form and structure, theological, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the Letter to the Galatians. This makes it possible to use this sermon outline as a “stand-alone”. You can also fit this outline into a series of sermons.

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<sup>1</sup> Arichea, D. C., & Nida, E. A. (1976, p. viii).

## Context

❖ Overview of the contents of the letter:

<i>Gal 1:1-5</i>	Sender and Addressees, greetings
<b>Cause for writing this Letter</b>	
<i>Gal 1:6-10</i>	“I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel— which is really no gospel at all” (Gal 1:6).
<b>The Gospel: justification by faith in Jesus Christ, and Paul</b>	
<i>Gal 1:11-2:21</i>	<p>“I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ” (Gal 1:11, 12).</p> <ol style="list-style-type: none"> <li>1. Galatians 1:13-17. Paul and his conversion.</li> <li>2. Galatians 1:18-24. After three years, Paul’s first visit to Jerusalem.</li> <li>3. Galatians 2:1-10. After fourteen years, Paul is acknowledged as the apostle to the Gentiles, Peter to the Jews.</li> <li>4. Galatians 2:11-14. Conflict at Antioch between Peter and Paul.</li> <li>5. Galatians 2:15-21. Paul’s testimony.            “We who are Jews by birth and not ‘Gentile sinners’ know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified” (Gal 2:15, 16).</li> </ol>

## Slavery or Freedom

Gal 3:1-4:31

“You foolish Galatians!”

Paul refutes the Galatians by using arguments and rhetorical questions.

1. Galatians 3:1-5 (*the Spirit, faith, and the Law*):  
“Did you receive the Spirit by observing the law, or by believing what you heard?”
2. Galatians 3:6-14 (*Abraham, faith, justification, and the Law*):  
“Consider Abraham: ‘He believed God, and it was credited to him as righteousness.’ Understand, then, that those who believe are children of Abraham” (Gal 3:6, 7).  
“Clearly no one is justified before God by the law, because, ‘The righteous will live by faith’” (Gal 3:11; Hab 2:4; Rom 1:17).  
“Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: ‘Cursed is everyone who is hung on a tree’” (Gal 3:13).
3. Galatians 3:15-25 (*Abraham, Christ, and the Law*):  
“The Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. So the law was put in charge to lead us to Christ that we might be justified by faith. Now that faith has come, we are no longer under the supervision of the law” (Gal 3:22-25).
4. Galatians 3:26-4:7 (*Christ, Abraham’s seed, sons of God*):  
“You are all sons of God through faith in Christ Jesus” (Gal 3:26).
5. Galatians 4:8-20 (*Paul, the teachers, and the Galatians*):  
“Formerly, when you did not know God, you were slaves to those who by nature are not gods. But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years!” (Gal 4:8-10).  
“Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them” (Gal 4:17).
6. Galatians 4:21-31 (*Hagar or Sarah, slavery or freedom*):  
“Therefore, brothers, we are not children of the slave woman, but of the free woman” (Gal 4:31).

<b>Freedom!</b>	
<i>Gal 5:1-6:10</i>	<p>“It is for freedom that Christ has set us free” (Gal 5:1).</p> <ol style="list-style-type: none"> <li>1. Galatians 5:1-12: “Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery” (Gal 5:1).</li> <li>2. Galatians 5:13-26: “You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love” (Gal 5:13).</li> <li>3. “The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law” (Gal 5:22, 23).</li> <li>4. Galatians 6:1-10: “Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers” (Gal 6:10).</li> </ol>
<b>A final and emotional call</b>	
<i>Gal 6:11-18</i>	<p>“Neither circumcision nor uncircumcision means anything; what counts is a new creation” (Gal 5:15)</p> <p>Greetings.</p>

6. The Galatians had been confused by some people preaching a perverted Gospel. Because of what follows, the centrality of the problem seems to be the same question, that was discussed in Acts 15. Paul refers to the names of those who were present in Jerusalem at that time:
- Peter, James the LORD’s brother, John, and Barnabas (Acts 15:12-14).

### Form and structure of Galatians 5:13-26

<i>Called to be free (verse 13)</i>	<sup>13</sup> You, my brothers, were called to be free.
<i>Address of the problem (A) (verse 13-15)</i>	But do not use your freedom to indulge the sinful nature; rather, serve one another in love. <sup>14</sup> The entire law is summed up in a single command: “Love your neighbour as yourself.” <sup>15</sup> If you keep on biting and devouring each other, watch out or you will be destroyed by each other.

<i>The conflict between the Spirit and the sinful nature (verse 16-18)</i>	<sup>16</sup> So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. <sup>17</sup> For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. <sup>18</sup> But if you are led by the Spirit, you are not under law.
<i>The acts of the sinful nature and the inheritance of the Kingdom (verse 19-21)</i>	<sup>19</sup> The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; <sup>20</sup> idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions <sup>21</sup> and envy; drunkenness, orgies, and the like.  I warn you, as I did before, that those who live like this will not inherit the kingdom of God.
<i>The fruit of the Spirit (verse 22, 23)</i>	<sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness and self-control.  Against such things there is no law.
<i>The sinful nature has been crucified (verse 24, 25)</i>	<sup>24</sup> Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. <sup>25</sup> Since we live by the Spirit, let us keep in step with the Spirit.
<i>Address of the problem (B) (verse 26)</i>	<sup>26</sup> Let us not become conceited, provoking and envying each other.

## Technical, hermeneutical and historical notes

### The Letter to the Galatians

- ❖ The author is the apostle Paul.
- ❖ The location of the “churches in Galatia” cannot be established with certainty, it might be the southern or the northern part of central Turkey.
- ❖ The date of writing is only approximate: 53 C.E.
- ❖ There are strong connections with the Letter to the Romans.

### The occasion of the Letter, a historical reconstruction

- ❖ “I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel— which is really no gospel at all. Evidently some

people are throwing you into confusion and are trying to pervert the gospel of Christ” (Gal 1:6, 7).

- The Galatians had turned their back on Paul. This was instigated by some people, who discredited Paul, probably by accusing him of lies. Because of this, Paul defends himself and he ascertains:
  - “I assure you before God that what I am writing you is no lie” (Gal 1:20).
  - He tells about his own conversion: “For you have heard of my previous way of life in Judaism” (Gal 1:13). This is important because Paul was well aware of the tenets of Judaism, especially the law and the circumcision.
  - Paul recounts all his meetings with apostles, whose names are not unfamiliar to the Galatians. He can write about Barnabas, Peter, James, the Lord’s brother, Titus, and John, without introducing them!
  - About Titus, he writes: “Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek” (Gal 2:3).
    - Paul continues: “This matter arose because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves. We did not give in to them for a moment, so that the truth of the gospel might remain with you” (Gal 2:4-5). He contrasts the freedom we have in Christ with the slavery of the law.
- He concludes this part of the letter: “It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery”
- A thematic and historical reconstruction:

Formerly:	
<i>Gal 4:10</i>	“Formerly, when you did not know God, <b>you were slaves</b> to those who by nature are not gods.”
Paul’s preaching:	
<i>Gal 3:1</i>	“Before your very eyes Jesus Christ was clearly portrayed as crucified.”
<i>Gal 3:14</i>	“So that by faith we might receive the promise of the Spirit.”
<i>Gal 4:14</i>	“You welcomed me as if I were an angel of God, as if I were Christ Jesus himself.”
<i>Gal 5:13</i>	“You, my brothers, were called to be free.”
Quickly afterwards:	

<i>Gal 1:6-7</i>	"I am astonished that <b>you are so quickly deserting</b> the one who called you by the grace of Christ and are turning to a different gospel— which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ." <i>And:</i>
<i>Gal 4:10</i>	"You are observing special days and months and seasons and years!"
<i>Gal 1:20</i>	<i>The relationship between Paul and the Galatians has been disturbed:</i> "I assure you before God that what I am writing you is no lie."
<b>Now, in this letter:</b>	
<i>Gal 5:1</i>	" <b>It is for freedom that Christ has set us free.</b> Stand firm, then, and <b>do not let yourselves be burdened again by a yoke of slavery.</b> "
<i>Gal 5:16</i>	"So I say, <b>live by the Spirit</b> , and you will not gratify the desires of the sinful nature."
<i>Gal 5:25</i>	"let us keep in step with the Spirit."

#### Acts 15 and Galatians

- ❖ The major theme of this letter is summarized by Paul: "**Did you receive the Spirit by observing the law, or by believing what you heard?**" (Gal 3:2). Compare this with Acts 15:
  - "Some men came down from Judea to Antioch and were teaching the brothers: 'Unless you are circumcised, according to the custom taught by Moses, you cannot be saved'" (Acts 15:1).
  - "After much discussion, Peter got up and addressed them: 'Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. **God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us.** He made no distinction between us and them, for he purified their hearts by faith. Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? No! **We believe it is through the grace of our Lord Jesus that we are saved,** just as they are'" (Acts 15:7-11).
- ❖ This matter hadn't been settled once and for all. Paul needs to write about Peter:
  - "When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs? "We who are Jews by birth and not 'Gentile sinners' know that **a man is not justified by observing the law, but by faith in Jesus Christ.** So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified" (Gal 2:14-16).

## The main problem: The Law, the sonship, and the inheritance

- ❖ The question needs to be asked how did the Galatians understand the “law”?
  - Observing the Law:

“know that a man is not justified by **observing the law**, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by **observing the law**, because by **observing the law** no one will be justified”

    - Observing the law = “**ἐξ ἔργων νόμου**”: *deeds that the law commands you to do*<sup>2</sup> (Gal 3:2, 5, 10; compare Rom 3:20, 27) as understood by the Galatians and especially by “some people” who “are throwing you into confusion and are trying to pervert the gospel of Christ” (Gal 1:7). They stress the necessity of circumcision as a prerequisite for the inheritance promised by God: “for if the inheritance depends on the law” (Gal 3:18).
    - Paul: “Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law” (Gal 5:3). It is not possible to single out one aspect of the law, the circumcision, which must be kept, to gain salvation (through Christ).
  - Through the Law:

“I do not set aside the grace of God, **for if righteousness could be gained through the law**, Christ died for nothing!”

    - Through the law = “**διὰ νόμου**”. The law was understood by these teachers as the means “**διὰ**” to gain righteousness and the acceptance as sons by God.
- ❖ Over and against this, Paul teaches the Galatians the function of the law. His personal experience is important:
  - “**For through the law I died to the law so that I might live for God**” (Gal 2:19). This personal statement is more elaborated in Romans 7:7-25. In Romans 7:7, Paul refers to the tenth commandment, which confronted him with the power of sin. “Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, ‘Do not covet’” (Rom 7:7).
  - “What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come” (Gal 3:19).
  - “But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. Before this faith came, **we were held prisoners by the law, locked up** until

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<sup>2</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 391).

faith should be revealed. So the law was put in charge to lead us to Christ that we might be justified by faith” (Gal 3:22-24).

❖ Positively Paul states:

- “The entire law is summed up in a single command: ‘Love your neighbour as yourself’” (Gal 5:15; Lev 19:18; Rom 13:8-10; Jas 2:8-11).

❖ And:

- “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness and self-control. Against such things there is no law” (Gal 5:22–23).

#### Second problem: observing special days

- ❖ “Formerly, when you did not know God, you were slaves to those who by nature are not gods. But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years!” (Gal 4:8-10).
  - The Galatians returned to certain practices of their former life, when they were enslaved to the gods.

#### Two problems, the same cause?

- ❖ Both problems, although seemingly different, have probably the same cause.  
**The Galatians were looking for certainty of faith in observing the law and special days.**

## Exposition (Galatians 5:22-23)

### Verse 22-23

❖ “But”

- Paul contrasts the fruit of the Spirit with the desires of the sinful nature. “For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want” (Gal 5:17; **compare Romans 7:14-25**).
  - “For when we were controlled by the sinful nature, **the sinful passions aroused by the law were at work in our bodies, so that we bore fruit for death**” (Rom 7:5).
- “But” implicates “examine yourself”: **“I warn you, as I did before, that those who live like this will not inherit the kingdom of God”** (Gal 5:21).

- Bruce referring to E. Schweizer writes: “These lists ‘emphasize sins against the common life in the brotherhood’; their function is not to ‘distinguish an outstanding group of high moral standards from the abominable immorality of the world’ but ‘to show the church how much this world is still living in its midst’”<sup>3</sup>
- “By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them” (Mt 7:16-19).  
By their fruit they will be recognized: the good fruit is the fruit of the Spirit.

#### ❖ “The fruit of the Spirit”

- Fruit is a metaphor for results and actions. These are the results of a spiritual life.
  - Betz comments: “They do not represent qualities of personal behaviour which man can elect, cultivate, and appropriate as part of his character. Nor are they ‘good deeds’ in the sense of Jewish ethics: they do not come from or constitute a code of law which must be obeyed and which can be transgressed.”<sup>4</sup>
  - “The *fruit* of the Spirit—something that issues of itself from the Spirit. It is not the work but the working out of faith in love. Also, it is probably not accidental that we have the singular *fruit*, which suggests that the working out of faith is not the sum of individual modes of behaviour listed in vv. 22–23\* but a unified picture of what love can mean in reality.”<sup>5</sup>
    - What is the relation between faith and love? How does faith work out love?
      - Faith is the primary act of a believer who is entrusted by the Spirit and entrusts himself to Jesus Christ, and his love, joy, and peace.
- There are two opposites:
  - The “bad fruit” of the sinful nature:
    - “The acts of the sinful nature are obvious: sexual immorality, impurity and

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<sup>3</sup> Bruce, F. F. (1982, p. 247).

<sup>4</sup> Betz, H. D. (1979, p. 286).

<sup>5</sup> Lührmann, D. (1992, p.107, 108).

debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like.” (Gal 5:19-21).

- How does the “fruit of the Spirit” grow?
  - Not by observing the law meticulously, thus by human effort. “I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort?”  
**It is by faith!**
  - The good “fruit of the Spirit” will grow when we “**live by the Spirit**” (Gal 5:16), and when we are “**led by the Spirit**” (Gal 5:18) and when we “**keep in step with the Spirit**” (Gal 5:25). “**Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires,**” like weeds, they have been eradicated.
    - Compare Romans 8:12-14: “Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; **but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God.**”
    - Live (verse 16) = “**περιπατέω**”: “**to conduct one’s life, comport oneself, behave, live** as habit of conduct.”<sup>6</sup>
    - Live (verse 25) = “[**ζάω**]”: 2. **to live in a transcendent sense, live**, of the sanctified life of a child of God. A life not of mere human achievement, but of Christ who lives in Christians.<sup>7</sup> Galatians 2:20: “I have been crucified with Christ and I no longer live, but **Christ lives in me**. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.” (See also Galatians 5:24).  
3. **to conduct oneself in a pattern of behaviour, live.**<sup>8</sup>
    - Lead = “**ἄγω**”: 3. **to lead/guide morally or spiritually, lead, encourage (in the direction of). Frequently of the working of the Spirit on human beings: passive be led, allow oneself to be led.**<sup>9</sup>

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<sup>6</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 803).

<sup>7</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 425).

<sup>8</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 425).

<sup>9</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 16).

- Crucify = “σταυρώω” in a figurative sense. The sinful nature has been identified as a bad nature, due to its passions and desires. The believer has distanced himself from and condemned his former passions and desires. Positively, the believer identifies himself with the crucified Christ:

The apostle Paul writes: “If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin— because anyone who has died has been freed from sin. Now if we died with Christ, we believe that we will also live with him” (Rom 6:5-8).

- To live with Christ means: “clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature” (Rom 13:14).

❖ “love” = “ἀγάπη”: 1. the quality of warm regard for and interest in another, *esteem, affection, regard, love*.<sup>10</sup> This love is rooted in the love of Christ: “serve one another in love. The entire law is summed up in a single command: ‘Love your neighbour as yourself’” (Gal 3:13, 14).

- “As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father’s commands and remain in his love” (Jn 15:9, 10). “The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith” (1 Tim 1:5).
- This love will grow, as the fruit of the Spirit, in communion with God: “And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in him” (1 Jn 4:16).
  - To live in communion with God means knowing God (Jn 17:3).
- This love is the imitation of God: “Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God” (Eph 5: 1, 2).
- This love is the fulfilment of the law: “Love does no harm to its neighbour. Therefore love is the fulfilment of the law.”
- This love is sincere (Rom 12:9; 2 Cor 6:6). This love is impartial and unconditional. “Above all, love each other deeply, because love covers over a multitude of sins” ( 1 Pet 4:8).

<sup>10</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 6).

- “And over all these virtues put on love, which binds them all together in perfect unity” (Col 3:14).
  - See also 1 Corinthians 13:4-7: “Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.”
  - Dunn remarks, quoting Cousar: “all the following items are to be seen from a Christian perspective as expressions of the one all-embracing grace of love (cf. Col. 3:14); **love is not one virtue among a list of virtues, but the sum and substance of what it means to be a Christian.**”<sup>11</sup>
- ❖ “joy” = “χαρά”: 1. **the experience of gladness.**<sup>12</sup>
  - This joy is the gift of Christ. “If you obey my commands, you will remain in my love, just as I have obeyed my Father’s commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete” (Jn 15:10, 11).
  - Paul mentions joy and peace often together:
    - Romans 14:17: “For the kingdom of God is not a matter of eating and drinking, but of righteousness, **peace and joy in the Holy Spirit.**”
    - Romans 15:13: “**May the God of hope fill you with all joy and peace as you trust in him,** so that you may overflow with hope **by the power of the Holy Spirit.**”
  - Dunn writes: “Here again the contrast with ‘works of the flesh’ is noteworthy: joy by its nature is something uncontrived, often with an unexpected element in it; in this case a consequence of the believer’s openness and responsiveness to the leadings of the Spirit, affording new experiences of fellowship and new insights into the working out of the gospel.”<sup>13</sup>
- ❖ “peace” = “εἰρήνη”: 1. **a state of concord, peace, harmony.** 2. **a state of well-being, peace, a. corresponding to Hebrew shalom, welfare, health.**<sup>14</sup> (Sjalom: completeness, soundness, welfare, peace.<sup>15</sup>) Peace will be an essential characteristic of the messianic kingdom.<sup>16</sup> Peace among the believers will be a sign of this kingdom.

<sup>11</sup> Dunn, J. D. G. (1993, p.309-310).

<sup>12</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 1077).

<sup>13</sup> Dunn, J. D. G. (1993, p.310).

<sup>14</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 287).

<sup>15</sup> Brown, F., Driver, S. R., & Briggs, C. A. (1977, p. 1022).

- The result of this peace is a tranquil mind and heart in Christ: “And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus” (Philip 4:7).
- “Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord” (Heb 12:14).
- The desires of the sinful nature will not result in peace!
- Dunn writes: “Moreover, in Jewish thinking ‘peace’ was also bound up with covenant faithfulness (e.g. Num. 6:22–7; 25:12–13; Isa. 48:18; Mal. 2:4–5; 2 Macc. 1:2–4) and with covenant ‘righteousness’ (e.g. Ps. 35:27; Isa. 32:17; 48:18). So the sub-text of Paul’s inclusion of ‘peace’ at this point is a further reminder that one of the great blessings promised to the people of the covenant is a direct consequence of the Spirit’s activity in individual and community life.”<sup>17</sup>

❖ “patience” = “μακροθυμία”:

- 1. **state of remaining tranquil while awaiting an outcome**, *patience, steadfastness, endurance*
- 2. **state of being able to bear up under provocation**, *forbearance, patience toward others*.<sup>18</sup>
  - “Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace” (Eph 4:2).
  - Jesus Christ is the example: “But for that very reason I was shown mercy so that in me, the worst of sinners, **Christ Jesus might display his unlimited patience as an example** for those who would believe on him and receive eternal life” (1 Tim 1:16).

❖ “kindness” = “χρηστότης”:

- 1. **uprightness in one’s relations with others**, *uprightness*
- 2. **the quality of being helpful or beneficial**, *goodness, kindness, generosity*.<sup>19</sup>
  - “Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, **kindness, humility, gentleness and patience**” (Col 3:12).

<sup>16</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 288).

<sup>17</sup> Dunn, J. D. G. (1993, p. 310, 311).

<sup>18</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 612).

<sup>19</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 1090).

- ❖ **“goodness” = “ἀγαθωσύνη”**: as human characteristic; **positive moral quality characterized especially by interest in the welfare of others.**
  - a. in general *goodness*; b. *generosity*.<sup>20</sup>
    - “(for the fruit of the light consists in all goodness, righteousness and truth)”
    - “I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another” (Rom15:14).
- ❖ **“faithfulness” = “πίστις”**: a. the state of being someone in whom confidence can be placed, *faithfulness, reliability, fidelity, commitment*.<sup>21</sup>
- ❖ **“gentleness” = “πραΰτης”**: **the quality of not being overly impressed by a sense of one’s self-importance, gentleness, humility, courtesy, considerateness, meekness.<sup>22</sup>
  - “Who is wise and understanding among you? Let him show it by his good life, by deeds done in **the humility that comes from wisdom**” (Js 3:13).
  - Jesus Christ has set the example: “for **I am gentle** and humble in heart, and you will find rest for your souls” (Mt 11:29; see also Mt 5:5).**
- ❖ **“self-control” = “ἐγκράτεια”**: **restraint of one’s emotions, impulses, or desires, self-control.<sup>23</sup>
  - “For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, **self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love**” (2 Pet 1:5-7).
  - In 1 Corinthians 7:9, the verb is used in relation to sexual desire.
  - It is interesting that Paul concludes this list of the fruit of the Spirit with self-control.**
- ❖ **“Against such things there is no law”**
  - Paul refers to the law as was understood by the Galatians. It is also applicable to Roman law, and any other law.
    - The apostle Peter writes: “Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. **Live such good lives among the pagans that, though they accuse you of doing**

<sup>20</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 4).

<sup>21</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 818).

<sup>22</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 861).

<sup>23</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 274).

wrong, they may see your good deeds and glorify God on the day he visits us.”

- *Within the context of this letter, Paul might imply: “You want to observe the law? Well, show a character like this.”*
- ❖ The result is freedom (Gal 5:13-15):
  - **“were called to be free.”** By God. This is a divine passive. The proclamation of the Gospel sets us free through faith in Jesus Christ by the Holy Spirit. By his grace(!) (Gal 1:15).
    - “The point he now wished to bring out was that the call to freedom was a call not merely *from* the older enslavement, but also a call *to* a new responsibility. The freedom of God has both aspects, otherwise it is not God’s freedom. The liberty which does not ask, Liberty for what?, is a dangerous commodity.”<sup>24</sup>
    - This freedom is explained in the following verses:
      - Compare: “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom” (2 Cor 3:17).
      - **“Not under the law”** (Gal 5:18).
      - The believer is not depended on circumstances, special occasions, happenings, personal emotions and feelings, but ultimately depended on the Spirit of Christ and of God, to enjoy love, joy and peace.
      - John Stott: “What sort of freedom is Christian freedom? Primarily, as we saw in the previous chapter, **it is a freedom of conscience**. According to the Christian gospel, no man is truly free until Jesus Christ has rid him of the burden of his guilt. And Paul tells the Galatians that they had been ‘called’ to this freedom. It is equally true of us. Our Christian life began not with our decision to follow Christ but with God’s call to us to do so. He took the initiative in His grace while we were still in rebellion and sin. In that state we neither wanted to turn from sin to Christ, nor were we able to. But He came to us and called us to freedom.”<sup>25</sup>

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<sup>24</sup> Dunn, J. D. G. (1993, p. 286, 287).

<sup>25</sup> Stott, J. R. W. (1986, p. 139).

## Application

### Praises

- ❖ Praise God, because by his grace he called us to be free.
- ❖ Praise Christ, because with him our sinful desires have been crucified.
- ❖ Praise the Holy Spirit, who dwells in us (Jn 14.16, 17), who sets us free!
- ❖ Praise the Holy Spirit, who produces the spiritual fruit In believers, love foremost.

### The contrast

- ❖ **“But”**
  - Pay attention to the preceding verses (verse 19-21). Not all will understand that these vices are wrong, especially when they are part of the culture and accepted in the wider society. A nice test case might be the question: “What do people view and like on television?”
    - Osborne comments: “When the Spirit dominates our conduct, the flesh (our sinful tendencies) will of necessity diminish in power over us. Believers who follow the command to “walk in the Spirit” reap the benefits of a prophetic promise: “You will not gratify fleshly desires.” Allow me to reiterate: The more the Spirit is in control, the less power the flesh will have to tempt us. This is an incredible promise, but we must acknowledge at the same time that the flesh is so strong that it is difficult for us to yield fully to the Spirit. The areas in which the Spirit reigns within us are those areas in which we are victorious, while the areas in which we ignore the Spirit are those in which we experience defeat. Satan and his minions are equal opportunity invaders. They attack in every area of our being and look for cracks in the walls of our spiritual lives, exploiting every weakness. We must work hard at detecting and remaining particularly vigilant with regard to our vulnerable areas.”<sup>26</sup>

### The fruit of the Spirit

- ❖ **“The fruit of the Spirit”**
  - Showing the fruit of the Spirit is being Christ-like and glorifying God
  - The Fruit is a metaphor for results and actions, the outcome of spiritual life.
    - Spiritual life is based on prayer and knowledge of God and Jesus Christ, as children of God:  
“Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, ‘Abba, Father.’ So you are no longer a slave, but a son; and since you are a son, God has made you also an heir” (Gal 4:6, 7).

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<sup>26</sup> Osborne, G. R. (2017, p. 180).

Dunn remarks: “The contrast between ‘works’ (5:19) and ‘fruit’ also invites some elaboration. **The flesh demands, but the Spirit produces.** Where the one list breathes an air of anxious self-assertiveness and frenetic self-indulgence, the other speaks more of concern for others, serenity, resilience, reliability. The one features human manipulation, the other divine enabling or engracing, reinforcing the point that inner transformation is the source of responsible conduct (cf. Rom. 12:1–2).” (p. 308).

- The fruit of the Spirit (5:22, 23): “**love**, joy, peace, patience, kindness, goodness, faithfulness, gentleness and **self-control.**” It is not by accident that Paul lists love first and self-control last.
  - “I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God” (Eph 3:16-19).
  - also Colossians 3:12–17 and Philipians 4:4-9.
  
- It can be helpful to make the following analyses-sheet (example).

Biblical understanding of	My personal experience of	The experience of believers	The experience of people in general
Love			
Joy			
Peace			
.....			
.....			
Self-control			

- It is equally helpful to contrast the fruit of the Spirit with the effects of the desires of the sinful nature.

Lührmann remarks: “None of this fruit of the Spirit is in any way against the law, as Paul says with perhaps an undertone of irony. Conversion to the works of the law, however, produces nothing in this regard; it brings nothing different and nothing new. On the contrary, this is a paraphrasing of the commandment of love, which was taken from the law itself, as the initial position of love in v. 22 shows. If the Galatians believe that they did not attain all of this fruit until their conversion to the other gospel, then they are deceiving themselves, for the Spirit whose fruit is enumerated here comes not from the law but from the preaching of faith” (Gal 3:14). (p. 112)

Application:

- 1. The fruit of the Spirit comes from the preaching of faith!**
- 2. The fruit of the Spirit doesn't come from moralistic preaching!**

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