

7/27/18
4/5/18

2 Tim 2:25
correction, his opponents with gentleness

Gentleness

⊛ The one thing we never pray for. Jerry Bridges "It gets no respect" we pray for patience, love, peace, self-control, but who of us ever prays for the grace of gentleness?

Pravus (gentle)
4X - Adj.

Pravtes (gentleness)
11X
Tit Gal 5:22

Barclay - one of the most difficult words in NT to define because we do not have a precise English term for "pravtes". We usually use meekness or gentleness.

NAS translates as humility, 17, gentleness or meekness 1X

- Pravtes in NT
- 1 Cor 4:21 - Gentleness
 - 2 Cor 10:1 - Gentleness
 - Gal 5:22; 6:1 - Gentleness 2X
 - Eph 4:2 - Gentleness
 - Coloss 3:12 (Meekness)
 - James 1:21, 3:13 - meekness 2X
 - 1 Peter 3:16 - gentleness
 - 2 Tim 2:25 - gentleness
 - Titus 3:2 - ~~gentleness~~ courtesy

Pravus (gentle) ^{vicious anger} ^{and incapacity for anger}

1) Aristotle - the mean between ^{vicious anger} and ^{incapacity for anger}

2) used in secular Greek to describe a tamed animal

Aristotle spoke of tamed elephant #1

Def. Power under control

German Shepherd - gentle yet strong ^{Diplomacy story}

DEF.

Gentleness

Dictionary - "Mildness of manners or disposition"

Sports - win by crushing opponent / Military - strength overcomes weakness / business - win the bid

Jesus rode "Gentle" Mat 21:25 "Pravus" and mounted on a donkey

Matt 11:29 "Take yoke upon you for I am "Pravus" and lowly in heart"

Matt 5:5 blessed are the "pravis"

Gentle - Kind, Amiable, Tractable, Docile, soft + delicate

Opposite?

Aristotle said "Anger" I disagree... maybe arrogance?

Naughtiness

Harshness

Self-assertiveness

Interpreters 2/1p says opposite is haughty = boastful insolence

Pravtes + Pravus Keeps company in NT

- 1) Agape (Love) - 1 Cor 4:21 - ^{Jesus} Comes with love + spirit of pravtes
- 2) Epieskeia - 2 Cor 10:1 - ~~Jesus~~ The meekness + pravtes of Christ Barclay p. 116
- 3) Humility Eph 4:2 + Col 3:12

~~Pravus~~ ^{Pravus} ^{Pravtes} ^{Pravus} ^{Pravtes}

all elements used in NT

Meekness = Attitude
Gentleness = a practice

Difference between Gentleness + Meekness?

Power under control

Think of previous words - attributes of God... so how is God gentle?

Look to Isaiah 40

verse 10a

verse 15

v. 25-26

THEN verse 11 tucked away...

our behavior - marked by ^{patience,} kindness, goodness, gentleness

C. Norman Bartlett "We need less noise and more poise"

"Things need not shatter to matter"

"~~Steam~~ does the most work when it ~~makes the~~ less noise"

Pride can kill gentleness (want to get my own way)

Eel Welch When People are Big and God is Small

soft answer
turneth away
wrath
Prov 15:1

Discussion Questions

1. What do the following verses teach about how you can express gentleness? Name several practical ways you can apply each of these suggestions.
Galatians 6:1
Ephesians 4:1-3
2 Timothy 2:24-25
1 Peter 3:14-15
2. Each of us can probably name one event in the past week where we failed to maintain gentleness. We believed we were right and were determined to make that "rightness" known. It is easy to think about acting in gentleness; it is much harder to maintain it in daily living - Share your experience of "failed gentleness" - How could it have been handled differently.
3. How is gentleness as a "fruit of the Spirit" different from gentleness as a personality trait? (As described by Aristotle).

Gentleness

Bible commands us to be and act with Gentleness.
The ~~command~~ ^{call} appears 23 times. (imitate God - invitation)

Ps. 18:35 ; 37:11

1 Tim. ^{Person's} 3:3, 6:11

Is. 40:11

2 Tim 2:25

Zech. 9:9 ^{ride on donkey}

Titus 3:2

Matt. ^{meek} 5:5, 11:29-30, 12:20

Heb. 5:2

1 Cor. 4:21

James 1:21, 3:13, 5:17

2 Cor 10:1

1 Pet. 5:5b

Gal. 5:22-23, 6:1 ^{restore gently}

Eph 4:2

Col. 3:12

1 Thess 2:7

What is Gentleness? Ask Class ~

Meek Mild, easy going

Greek word in Gal 5 → Prautēs (Used in Beatitudes) ^{blessed are meek} 3:37:11

Meek in our society not an admirable quality →
Webster's 9th Collegiate Dict → "deficient in spirit and courage"!

modern versions use gentleness as an alternative.

Secular Greek of the time

1) a certain soothing quality - words which sooth anger, bitterness, or resentment. - used of an ointment to sooth pain of open wound.

Plato - child asking Dr. to treat as gently as possible

2) Gentleness of conduct - especially, those whose power was greater - Cyrus Persian King "gentle and forgiving of human errors"

Picture/ A trained horse and his trainer

3) right attitude in any argument or discussion.

Read Barclay p. 113

4) Most characteristic of the character in which strength + gentleness go together

(OT) → LXX - 70 B.C.

a) regularly contrasted w/ pride

Is. 26:16 - Feet of meek + lowly shall trample on proud

b) exaltation of meek.

Ps. 37:11 - Meek shall inherit Earth

Ps. 76:9 - God rises in judgement to save meek in heart

Ps. 147:16 - God lifts up meek but brings sinner to the ground.

c) Numbers 12:3 Moses was meek, beyond all men that were upon the earth.

(NT) Proutēs occurs 15 times in NT

Paired w/ 1) Agape - Divine love 1 Cor 4:21 ^{real. earlier} come w/ whip or love + proutēs

2) Epieikeia - 2 Cor. 10:1 Jesus is both trans. gentleness Read Barclay p. 116

3) lowliness - Matt 11:29 Jesus M. + lowly of heart.

look at few ways in which Proutēs is essential to Xian Life

1) the spirit in which to learn (James 1:21)

2) in which discipline must occur (Gal 6:1) (look at later)

3) ~~in~~ ^{spirit} which ought to pervade whole Christian Life (James 5:13)

Note 2 Things

1) Proutēs - more than just gentle + gracious - remember Meek shall inherit earth → (strength)

2) 3X used of Jesus

(P. 3)

Aristotle · Nicomachean Ethics p. 372

sees every virtue as the mean between two extremes. Read p. 372

Remember Moses → no spineless creature (killed Egyptian, destroyed golden calf) - yet ruled people with gentle firm hand.
Jesus contrasted righteous anger w/ forgiving love.

Ultimately Pravtēs related to self control.

When we have pravtēs we can treat all men w/ perfect courtesy; we can rebuke w/o rancour, can argue w/o intolerance, face truth w/o resentment, can be angry but ~~sin~~ NOT!

Clearly ~~NO~~ man can do this by himself. This precisely why it's a fruit of spirit. can only come when we are God controlled w/ help of Spirit.

Meekness and Gentleness

Strength With a Tender Touch

Posted on Aug 3, 2009 by [Don Hooser](#)

The biblical qualities of meekness and gentleness are misunderstood and undervalued in today's society of extremes—where all too often people tend to angrily overreact or passively underreact.

The trained elephant illustrates the great value of having both strength and careful gentleness.

Elephants are so strong they have frequently been used for logging—to carry large logs and even uproot trees. But these giants are usually gentle, especially when tamed from a young age.

The elephant's trunk in particular is an example of strength coupled with precise control. Its trunk, with more than 40,000 individual muscles, is strong enough to rip branches from trees but sensitive enough to pick up a single blade of grass!

The trained elephant illustrates the great value of having both strength and careful gentleness—unlike the proverbial “bull in a china shop.”

Compared to English, the Greek language has more precise words for describing the valuable quality of trained animals like elephants and horses. The New Testament uses those same Greek words for a virtue God wants His people to develop.

When the apostle Paul lists “meekness” as the eighth attribute among the fruit of the spirit in Galatians 5:23 (King James Version), he uses the Greek noun *praotes* or *prautes*— and “meekness” is the closest translation for the Greek word used here. (Similarly, the closest English translation for the related Greek adjective *praos* or *praus* is “meek.”)

We are to be meek (*yielded, teachable, responsive*) first of all in our relationship with God, and secondly meek (*humble, gentle, respectful*) in our relationships with people. To become this kind of person, God must tame and train us!

A word with a closely-related meaning is *magnanimous*, defined as “generous in forgiving; avoiding resentment or revenge; unselfish.”

Meekness is an important part of true love. “Love is patient, love is kind ... It is not rude, it is not self-seeking, it is not easily angered” (1 Corinthians 13:4-5, New International Version).

The Bible places great value on meekness. Jesus said, “Blessed are the meek [Greek *praus*], for they shall inherit the earth” (Matthew 5:5). That's a mighty big reward for being meek!

But since “meek” is no longer a popular or commonly used word, modern Bible translations frequently substitute the almost-synonymous word “gentle.” Scriptures quoted in this article are mostly from the New King James Version, which uses “meek” and “gentle” interchangeably.

However, be aware that gentleness refers mostly to *actions*, whereas meekness refers to *attitude*— one's *whole state of mind* as well as actions. Meekness *produces* gentleness. This explains why meekness is one of the beatitudes—beautiful *attitudes* for which God promises blessings (Matthew 5:5).

Lawrence Anthony
"Elephant whisperer"
rescued threatened animals
Died March 7, 2012
a couple days later
arrived and stood vigil for 2 days
two herds traveled 12 hours through jungle
how did they know he died?

Elephant

#1

1 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραῦτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὅς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς:

4240. prautés ►

Strong's Concordance

prautés: gentleness

Original Word: πραῦτης, τητος, ἡ

Part of Speech: Noun, Feminine

Transliteration: prautés

Phonetic Spelling: (prah-oo'-tace)

Short Definition: mildness, gentleness

Definition: mildness, gentleness.

HELPS Word-studies

Cognate: 4240 *prautés* (compare 4236 /*praótēs*, another feminine noun which is also derived from the root *pra-*, emphasizing the divine *origin* of the meekness) – *meekness* ("gentle strength") which expresses *power* with *reserve* and *gentleness*. See 4236 (*praotes*).

For the believer, meekness (4240 /*prautés*, "gentle-force") *begins* with the Lord's inspiration and *finishes* by His direction and empowerment. It is a *divinely-balanced* virtue that can only operate through faith (cf. 1 Tim 6:11; 2 Tim 2:22-25).

Englishman's Concordance

πραῦς (praus) — 2 Occurrences

Matthew 11:29 Adj-NMS

GRK: ἐμοῦ ὅτι πραῦς εἰμι καὶ

NAS: from Me, for I am *gentle* and humble

INT: me for *gentle* I am and

Matthew 21:5 Adj-NMS

GRK: ἔρχεταιί σοι πραῦς καὶ ἐπιβεβηκῶς

NAS: IS COMING TO YOU, GENTLE, AND MOUNTED

KJV: cometh unto thee, *meeke*, and sitting

INT: comes to you *gentle* and mounted

Englishman's Concordance

πραῦτητος (prautētos) — 5 Occurrences

1 Corinthians 4:21 N-GFS

GRK: πνεύματί τε πραῦτητος

NAS: with love and a spirit of gentleness?

INT: spirit moreover of gentleness

2 Corinthians 10:1 N-GFS

GRK: διὰ τῆς πραῦτητος καὶ ἐπιεικείας

NAS: urge you by the meekness and gentleness

INT: by the gentleness and gentleness

Galatians 6:1 N-GFS

GRK: ἐν πνεύματι πραῦτητος σκοπῶν σεαυτόν

NAS: in a spirit of gentleness; [each one] looking

INT: in a spirit of gentleness considering yourself

Ephesians 4:2 N-GFS

GRK: ταπεινοφροσύνης καὶ πραῦτητος μετὰ μακροθυμίας

NAS: humility and gentleness, with patience,

INT: humility and gentleness with patience

1 Peter 3:15 N-GFS

GRK: ἀλλὰ μετὰ πραῦτητος καὶ φόβου

NAS: that is in you, yet with gentleness and reverence;

KJV: you with meekness and fear:

INT: yet with gentleness and fear

πραῦτητα (prautēta) — 2 Occurrences

Colossians 3:12 N-AFS

GRK: χρηστότητα ταπεινοφροσύνην πραῦτηταμακροθυμίαν

NAS: humility, gentleness and patience;

INT: kindness humility gentleness patience

Titus 3:2 N-AFS

GRK: πᾶσαν ἐνδεικνυμένους πραῦτητα πρὸς πάντας

NAS: every consideration for all

INT: all showing humility toward all

πραῦτητι (prautēti) — 3 Occurrences

2 Timothy 2:25 N-DFS

GRK: ἐν πραῦτητι παιδεύοντα τοὺς
NAS: with *gentleness* correcting those
INT: in *gentleness* disciplining those that

James 1:21 N-DFS

GRK: κακίας ἐν πραῦτητι δέξασθε τὸν
NAS: of wickedness, in *humility* receive
KJV: with *meekness* the engrafted
INT: of wickedness in *humility* accept the

James 3:13 N-DFS

GRK: αὐτοῦ ἐν πραῦτητι σοφίας
NAS: his deeds in the *gentleness* of wisdom.
KJV: works with *meekness* of wisdom.
INT: of him in *humility* of wisdom

πραῦτης (prautēs) — 1 Occurrence

Galatians 5:23 N-NFS

GRK: πραῦτης ἐγκράτεια κατὰ
NAS: *gentleness*, self-control; against
INT: *gentleness* self-control against

Matthew 5:5 ►

Text Analysis

Strong's	Transliteration	Greek	English	Morphology
3107 [e]	makarioi	μακάριοι	Blessed	Adj-NMP
3588 [e]	hoi	οἱ	the	Art-NMP
4239 [e]	praeis	πραεῖς,	meeek,	Adj-NMP
3754 [e]	hoti	ὅτι	for	Conj
846 [e]	autoi	αὐτοὶ	they	PPro-NM3P
2816 [e]	klēronomēsousin	κληρονομήσουσιν	will inherit	V-FIA-3P
3588 [e]	tēn	τὴν	the	Art-AFS
1093 [e]	gēn	γῆν.	earth.	N-AFS

Englishman's Concordance

πραεῖς (praeis) — 1 Occurrence

Matthew 5:5 [Adj-NMP](#)

GRK: μακάριοι οἱ πραεῖς ὅτι αὐτοὶ

NAS: Blessed are the gentle, for they shall inherit

KJV: Blessed [are] the meek: for they

INT: Blessed the meek for they

Matthew 11:29

Text Analysis

Strong's	Transliteration	Greek	English	Morphology
142 [e]	arate	ἄρατε	Take	V-AMA-2P
3588 [e]	ton	τὸν	the	Art-AMS
2218 [e]	zygon	ζυγόν	yoke	N-AMS
1473 [e]	mou	μου	of me	PPro-G1S
1909 [e]	eph'	ἐφ'	upon	Prep
4771 [e]	hymas	ὑμᾶς	you,	PPro-A2P
2532 [e]	kai	καὶ	and	Conj
3129 [e]	mathete	μάθετε	learn	V-AMA-2P
575 [e]	ap'	ἀπ'	from	Prep
1473 [e]	emou	ἐμοῦ,	me,	PPro-G1S
3754 [e]	hoti	ὅτι <i>adjective supplet</i>	for	Conj
4239 [e]	praus	πραῦς	gentle	Adj-NMS
1510 [e]	eimi	εἰμι	I am	V-PIA-1S
2532 [e]	kai	καὶ	and	Conj
5011 [e]	tapeinos	ταπεινός	humble	Adj-NMS
3588 [e]	te	τῇ	[in] the	Art-DFS
2588 [e]	kardia	καρδιά,	heart;	N-DFS
2532 [e]	kai	καὶ	and	Conj
2147 [e]	heurēsete	εὐρήσετε	you will find	V-FIA-2P
372 [e]	anapausin	ἀνάπαυσιν	rest	N-AFS
3588 [e]	tais	ταῖς	[for] the	Art-DFP
5590 [e]	psychais	ψυχαῖς	souls	N-DFP
4771 [e]	hymōn	ὑμῶν	of you.	PPro-G2P

Meekness - Trench's New Testament Synonyms

Meekness

praotes (G4236) Meekness

epieikeia (G1932) Gentleness

Clemency

Equity

Tapeinophrosyne (G5012) and epieikeia, though related by Clement of Rome, are too distinct to be synonyms. Praotes, however, is a middle term that is related to both words. In the previous section we dealt with its relation to tapeinophrosyne, and in this section we will consider its relation to epieikeia.

The existence of a word like epieikeia shows a high degree of ethical development among the Greeks. Epieikeia refers to the sort of moderation that recognizes that it is impossible for formal laws to anticipate and provide for all possible cases and that asserting legal rights can be dangerous since these rights can be pushed into moral wrongs, so that the highest right (summum jus) can in practice prove to be the greatest injustice (summa iniuria). By not claiming its own rights to the fullest, epieikeia rectifies and redresses the injustices of justice. Thus epieikeia is more truly just than strict justice would have been; it is "just and superior to the just," as Aristotle said. According to Brandis, "it namely is not what is legally just but what rectifies it." In Aristotle's words, epieikeia is "a correction of law where law falls short on account of generalities," and he contrasted the man who stands up for the last tittle of his legal rights with the epieikes (G1933). Plato defined epieikeia as "a lessening of legalities and advantages." In a fragment of Sophocles, epieikeia is opposed to "pure justice." Grotius defined epieikeia as "a correction when law fails on account of generality." Eugnomosyne is similar to epieikeia but not as closely related to the language of ethics. Epieikeia always refers to drawing back from the letter of the law to preserve its spirit. Seneca emphasized this aspect of epieikeia: "It does not effect less than the just, as it were, but as it really is the most just." Aquinas asserted: "It is the lessening of punishment when it is proper, of course, and in what respect it is fitting." Göschel, who often wrote on the relation between theology and jurisprudence, has some excellent material on this subject.

The archetype and pattern of epieikeia is found in God. God does not strictly assert his rights against men. He gives their imperfect righteousness a value it would not have if rigorously judged. He refuses to exact extreme penalties. He remembers our natures and deals with us accordingly. All of these attitudes exemplify God's epieikeia and require, in turn, epieikeia in our dealings with one another. After being restored, Peter had to strengthen his brethren (Luke 22:32). In the parable, the servant who was forgiven much (Matt. 18:23), who experienced the epieikeia of his lord and king, is justly expected to show the same epieikeia to his fellow servant. Epieikeia is often used with philanthropia, hemerotes, makrothymia, anexikakia, and praotes. Some have sought to degrade epieikeia by calling it anandria, the name of the vice that is its caricature.

The distinction between praotes and epieikeia is partially explained by Estius: "Praotes pertains more to the mind, epieikeia however more to outward conduct." Bengel remarked: "Praotes is rather an unrestricted virtue, epieikeia is applied more to others." Aquinas also has an excellent discussion on the similarities and differences of these words. Among other distinctions, Aquinas emphasized two. First, epieikeia always refers to the condescension of a superior to an inferior, something not necessarily implied by praotes. Second, praotes is more passive, and epieikeia is more active; or at least the seat of the praotes is the inner spirit, and the epieikeia necessarily embodies itself in outward acts. According to Aquinas: "They differ from each other inasmuch as epieikeia is a moderation of outward punishment; praotes strictly speaking diminishes the passion of anger."

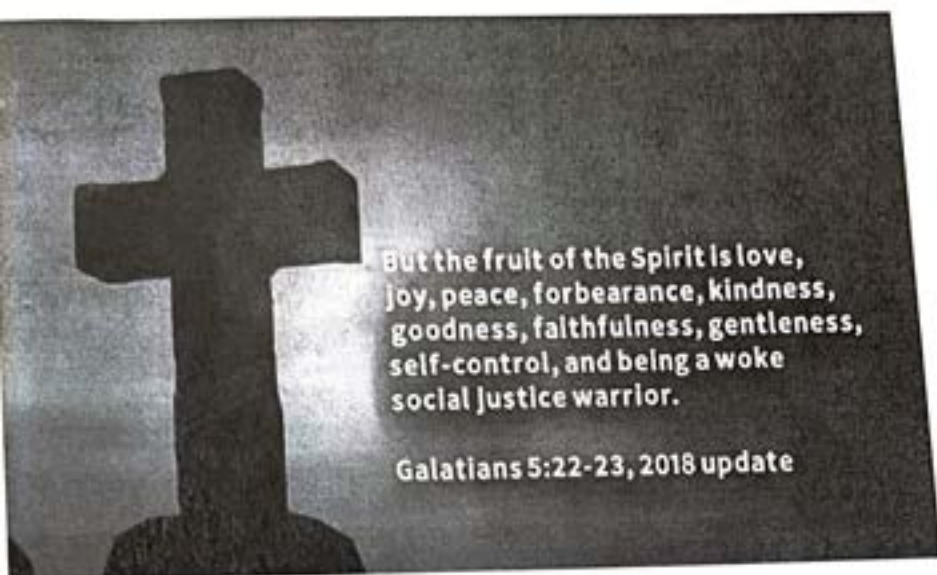
Translators from Wycliffe onward have used a variety of words to reproduce epieikeia and epieikes for English readers. Epieikeia occurs on two or three occasions (Acts 24:4; 2 Cor. 10:1; Phil. 4:5). It has been translated "meekness," "courtesy," "clemency," "softness," "modesty," "gentleness," "patience," "patient mind," and "moderation." Epieikes occurs five times in the New Testament (2 Cor. 10:1; 1 Tim. 3:3; Titus 3:2; James 3:17; 1 Pet. 2:18) and appears in the several versions of the Hexapla as "temperate," "soft," "gentle," "modest," "patient," "mild," and "courteous." Although "gentle" and "gentleness" are probably the best translations of epieikeia, there is no English equivalent that completely captures epieikeia's meaning.

This accounts for the diversity of translations, in which the sense of equity and fairness that is so strong in the Greek is more or less absent.

Trench's New Testament Synonyms Topics

Wokeness Added As New Fruit Of The Spirit

July 20, 2018



3.9k
Shares

3.5k

345

49

PORTLAND, OR—A coalition of progressive Bible scholars convened in Portland this week and agreed to add a new fruit of the Spirit to the biblical list in Galatians 5: "wokeness."

According to the resolution, being "woke" is an essential part of being a Christian, and anyone who's not on board with the social agenda and policies of the Left is not exhibiting the proper fruit of the Spirit in their lives.

"The collective fruit of the Spirit is now love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, self-control, and being a woke social justice warrior," Episcopal priest Heather Patterson announced at the closing of the conference. "There's simply no way to call yourself a Christian if you don't agree with progressives 100% on how society should handle issues of racial and social injustice."

"They will know we are Christians by our wokeness, as the old song says," she added.

Being woke isn't without its pitfalls, however. The cohort of progressive evangelicals warned fellow Christians that their level of wokeness can be challenged at any time by someone who has done a better job at virtue signalling than they.

"Be on your guard, for fellow left-leaning social justice advocates prowl about like a roaring lion, looking for someone to call out for not being woke enough," Patterson cautioned. "If you make one wrong move, we will eat you alive."

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1/29/18

Self-Control

The quality of restraining the desires of the flesh

The one fruit that is not necessarily seen as an attribute of God because it suggests one can be out-of-control and needs self-control... or can be tempted to misbehave...

eg Krataia

en: in Kratos = power to rule Krat = power or lordship

Acts 24:25

Gal 5:23

KJV = temperance

* see scripture (many of fallen state) (#1)

(Aristotle contrasts with ~~an~~ aKratia) a = NO someone without restraint

2 pet 1:6

NOT in LXX - of

verb form

in 1 Cor 9:25

mastery in all things

Adjective form IX in NT

Titus 1:8 - elders be sober, just, holy, + temperate.

DANGER! - the sheer idea of self-control is an illusion

No one can control the flesh with their own power. Not perfectly.

Not always. Not now, not ever!

Ascetic monks try + fail "willpower"

Self-control is a ^{part of the} fruit of the spirit

It is the Holy Spirit who gives us the attribute to hold back temptation

We walk by the Spirit (Gal 5:16)

I don't know why I act this way!

Not just dieting or sexual appetites → ALL things

Aristotle said "I count him brave who overcomes his desires than him who conquers his enemies; for the hardest victory is the victory over self."

Plato believed that our animal urges must be governed or else they will produce "a feverish state in the soul, a city of pigs" which knows no limits

over for rant on social media

A simple modern example of lack of self-control ...
social media

It used to be that you had to earn the right to be heard.
Now? ~~Now~~ Everyone has a mouthpiece

James 3: 3-11

"These things ought not to be"

Instead 2 Peter 1: 5-10! verse 6 egkrateia

Fruit of Spirit starts with Love - a quality that undergirds the rest
ends with self-control, without which the rest crumble
into meaninglessness

2 Tim 2:25f
In the hope the God will grant them
repentance leading them
to a knowledge of the truth,
and that they will come to their senses
and escape from the trap of the devil,
**who has taken them captive
to do his will."**

Scripture describes
our normal state



#1

On our own, we lack self-control. We are slaves to sin. Sin has overpowered us. **2 Peter 2:19** speaks of people being,

"slaves of depravity
—for a man is a slave
to whatever has mastered him."

Sin had mastered us. It had made us its slaves. **Romans 7:5** speaks of what Christians were like before the Spirit worked in them. It reads,

"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."

Before the Spirit came we were controlled by the sinful nature. We did not control it. It controlled us. We read about this in **Titus 3:3**,

"At one time we too were foolish,
disobedient, deceived
and **enslaved by
all kinds of passions and pleasures.**
We lived in malice and envy,
being hated and hating one another."

Ephesians 2:1f also speaks of people being controlled by sin and the evil one. Paul writes,

"As for you, you were dead
in your transgressions and sins,
in which you used to live
when you followed the ways of this world
and of the ruler of the kingdom of the air,
the spirit who is now at work
in those who are disobedient.
All of us also lived among them at one time,
**gratifying the cravings of our sinful nature
and following its desires and thoughts.**
Like the rest, we were by nature
objects of wrath"

Later -
see
next
Romans 8:5

But what has God done? God has given us His Spirit and through the Spirit is at work in us restoring us to what we should be. The Spirit is working in us so that we can again exercise self-control.

I find it interesting that our text says '**self-control**' and not '**Spirit controlled**'. The reason I find this interesting is because the word '**self**' usually has negative connotations for us. Jesus told us that if any man would come after

FRUIT OF THE SPIRIT

Character of God	Command of Scripture	FRUIT OF Spirit	1 Cor. 13:1-7
God is love (1 John 4:16)	Thou Shalt Love (Matt. 22:37 KJV)	LOVE	Does not seek her own, is not selfish or self-centered.
He will rejoice over you (Zeph. 3:17)	Rejoice in the Lord (Phil. 4:4)	JOY	Love does not rejoice in iniquity, but rather rejoices in the truth.
The God of Peace (Heb. 13:20)	Seek Peace and Pursue it (1 Pet. 3:11)	PEACE	Love is not easily provoked.
He is Patient with You (2 Pet. 3:9)	Be patient toward all men (1 Thes. 5:14 KJV)	PATIENCE	Love suffers long, perseveres, is patient.
His Kindness to us (Eph 2:7)	Clothe yourself with ... kindness (Colossians 3:12)	KINDNESS	Love is merciful, thoughtful, and concerned; it envies not.
I will see the goodness of the Lord (Psalm 27:13)	Let us do good to all men (Galatians 6:10 RSV)	GOODNESS	Love is great, gracious, and generous; it is kind and good.
Great is your faithfulness (Lamentations 3:23)	Be thou faithful unto death (Rev. 2:10 KJV)	FAITHFULNESS	Love thinks no evil but has faith in God and others.
I am gentle and humble (Matt. 11:21)	Show true humility to all men (Titus 3:2 NIV)	GENTLENESS	Love is humble and gentle, does not vaunt itself.
He has shown strength (related Greek word) (Luke 1:51 RSV)	Add to your knowledge self-control (2 Peter 1:16)	SELF-CONTROL	Love is disciplined and controlled, does not behave unbecomingly.

Adapted from Spirit Life by Stuart Briscoe and A Evidencer looks at the Fruits of the Spirit by Phillip Keller.

him he had to deny himself and follow Him. (Matthew 16:24) Isn't the Christian life basically a war against self? We have evil desires within us. For example, in **James 1:13-14** we read,

"When tempted, no one should say,
'God is tempting me.'
For God cannot be tempted by evil,
nor does he tempt anyone;
but each one is tempted when,
by his own evil desire,
he is dragged away and enticed."

Jerry Bridges writes,

"we are at war with our own sinful desires.... What makes these sinful desires so dangerous is that they dwell within our own heart. External temptations would not be nearly so dangerous were it not for the fact that they find this ally of desire right within our own breast."

But the Spirit is working in us to put to death our old nature. What we should understand about this is that the Spirit's influence on us is liberating. It gives us freedom from slavery. It restores us to what we should have been.

The Spirit's influence is liberating. It helps us to attain control over ourselves. It gives us back the ability to control ourselves which was lost in the fall into sin.

Consider the **contrast** that Paul develops in **Romans 8:5f**. He compares what we were like to what we are like now.

"Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit **is life and peace**; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit"

Rather than ~~death~~ there is life. Instead of evil and futility, we can work the works of God. We can fulfill our true destiny, bringing glory to God by living for Him. Through the Spirit God restores us to our true self. He gives us His Spirit. He gives us liberty. He gives us self-control. He helps our 'self' to be what it was created to be. **There is a new principle of life at work in us.** In **Ephesians 4:22f** we read,

"You were taught,
with regard to your former way of life,
to **put off your old self,**

Keep in Step with the Spirit

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.

→ Romans 7:18

18 But if you are led by the Spirit, you are not under the law. 19 Now the works of the flesh are evident: sexual immorality, impurity, sensuality, 20 idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, 21 envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

Present tense

are ^{visible} evident: sexual immorality, impurity, sensuality, 20 idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, 21 envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

Karpov

The flesh may imitate the fruit but can never produce them (artificial flowering)

- When Spirit produces, God gets the glory
- When man produces the person is inwardly proud and pleased when others compliment

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

25 If we live by the Spirit, let us also keep in step with the Spirit. 26 Let us not become conceited, provoking one another, envying one another.

John 13:34-35
They will know we are disciples by our love

Works of the Flesh

sexual	(	<i>porneia</i>	Sexual Immorality
		<i>akatharsia</i>	Impurity
	)	<i>aselgeia</i>	Sensuality
religious	(	<i>eidololatreia</i>	Idolatry
		<i>pharmakeia</i>	Sorcery
	)	<i>echthra</i>	Enmity
social	(	<i>eris</i>	Strife
		<i>zelos</i>	Jealousy
		<i>thumos</i>	Fits of Anger
		<i>eritheia</i>	Rivalries
		<i>dichostasia</i>	Dissensions
		<i>hairesis</i>	Divisions
	)	<i>phthonoi</i>	Envy
personal	(	<i>methai</i>	Drunkenness
	)	<i>komoi</i>	Orgies

Fruit of the Spirit

<i>agape</i>	Love	inward
<i>chara</i>	Joy	
<i>eirene</i>	Peace	
<i>makrothumeo</i>	Patience	outward
<i>chrestotes</i>	Kindness	
<i>agathos</i>	Goodness	
<i>pistos</i> <i>pistos</i>	Faithfulness	upward
<i>prautes</i> <i>prautes</i>	Gentleness	
<i>egkrateias</i>	Self-Control	

SELF CONTROL

Englishman's Concordance

ἐγκράτεια (enkrateia) — 2 Occurrences

Galatians 5:23 N-NFS

GRK: πραΰτης ἐγκράτεια κατὰ τῶν

NAS: gentleness, *self-control*; against

KJV: Meekness, *temperance*; against such

INT: gentleness *self-control* against things

2 Peter 1:6 N-DFS

GRK: δὲ τῇ ἐγκρατεῖα τὴν ὑπομονήν

NAS: *self-control*, and in [your] *self-control*, perseverance,

KJV: and to *temperance* patience; and

INT: moreover the *self-control* the endurance

THE BEATITUDES

FRUIT OF THE SPIRIT

I CORINTHIANS 13

Pure in heart	◀ ▶	Love	◀ ▶	Does not seek her own
Poor in spirit	◀ ▶	Joy	◀ ▶	Rejoices in the truth
Those who mourn	◀ ▶	Peace	◀ ▶	Not easily provoked
Persecuted for righteousness	◀ ▶	Patience	◀ ▶	Suffers long...is patient
Merciful	◀ ▶	Kindness	◀ ▶	Merciful...and concerned
Hunger for righteousness	◀ ▶	Goodness	◀ ▶	Great, gracious...and good
Peacemaker	◀ ▶	Faithfulness	◀ ▶	Has faith in God and others
Meek	◀ ▶	Gentleness	◀ ▶	Humble and gentle
False statements made against you	◀ ▶	Self-control	◀ ▶	Disciplined and controlled

Are these nine aspects of the fruit of the Spirit something we do, or things the Spirit does for us? Clearly the Spirit is the *Planter and Producer* of the supernatural fruit for He alone can initiate and empower these graces, however each of these nine graces are also commanded of believers -

- Love ([John 13:34](#)),
- Joy ([Phil 4:4](#)),
- Peace ([2 Cor 13:11](#)),
- Patience ([Eph 4:2-note](#)),
- Kindness ([Eph 4:32-note](#)),
- Faithfulness ([Rev 2:10-note](#)),
- Gentleness ([Eph 4:2-note](#)),
- Self-control ([2 Pe 1:5,6 - note v5; note v6](#)).

Every believer has the potential to bear a "**bumper crop**" for as Paul explained we have "been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God." ([Php 1:11-note](#)) Our task on earth as obedient children is to work out what God has worked in. Or as Paul instructed the saints at Philippi...

work out (**present imperative** = command to make this our lifestyle, only possible as we learn to daily depend on [the Holy Spirit](#)) your salvation with fear and trembling, FOR (note this is a strategic **term of explanation** - it explains how it is possible for us to work out our salvation!) it is God Who is (CONTINUALLY) at work in you (HERE REFERS TO GOD THE HOLY SPIRIT), both to (CONTINUALLY) will and to (CONTINUALLY) work ("*the DESIRE and the POWER*" = [Php 2:13NLT](#)) for His good pleasure. ([Php 2:12, 13-see notes Php 2:12; 2:13](#))

Spurgeon is careful to add that...

Fruit again calls for care. If you have a garden you will soon know this. We had a profusion of flowers upon our pear trees this year, and for a few weeks the weather was warm beyond the usual heat of April, but nights of frost followed and cut off nearly all the fruit. Other kinds of fruit which survived the frost are now in danger from the dry weather which has developed and endless variety of insect blight, so that we wonder whether any of it will survive. If we get over this trial and the fruit grows well we shall yet expect to see many apples fall before autumn, because the worm has eaten into their hearts and effectually destroyed them. So is it with Christian life: I have seen a work for the Lord prospering splendidly like a fruitful vine, when suddenly there has come a frosty night and fond hopes have been nipped: or else new notions, and wild ideas have descended like insect blights and the fruit has been spoiled; or if the work has escaped these causes of damage, some immorality in a leading member, or a quarrelsome spirit, has appeared unawares like a worm in the centre of the apple, and down it has fallen never to flourish again. ([The First Fruit of the Spirit](#))

AGAINST SUCH THINGS THERE IS NO LAW: *kata ton toiouton ouk estin (3SPA) nomos:*

- [1Timothy 1:9](#)
- [Galatians 5 Resources](#) - Multiple Sermons and Commentaries

Against such things there is no law [that can bring a charge]. (Amplified)

There is no law which condemns things like that. (Barclay)

There is no law against behaving in any of these ways. (CEV)

There is no law that says these things are wrong. (ICB)

no law can touch such things as these (NJB)

Here there is no conflict with the law. (NLT)

here there is no conflict with Jewish laws. (TLB)

**Every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone.**

Author Unknown

There is no law - God does not make a law against the nine-fold fruit of the Spirit for these are the very virtues that God desires believers to supernaturally manifest in a Christ like walk. And just as there is "no law" against the fruit of the Spirit, there is likewise no law which will produce them for they cannot be produced by your self effort, including attempts to keep the law.

C Norman Bartlett writes that although there is no law against the aforementioned fruit of the Spirit...

many Christians live and act as if there were, if one judges by the meagerness of spiritual fruit bearing in their lives. Law can neither produce nor prevent the fruit of the Spirit mentioned in these verses. Legality, however, militates against the vitality so essential to their production. Memorize Galatians 5:22,23. (C. Norman Bartlett: Galatians and You: Studies in the Epistle of Paul to the Galatians, 1948)

S Lewis Johnson writes that...

in the concluding words of Galatians 5:23 there is an important point made by Paul. The Law of Moses finds no flaw in the fruit of the Spirit. The flesh may imitate, or counterfeit, certain of the virtues, but it can never produce them. The Spirit alone can do that, and the result satisfies all the demands of the moral law in the believer's life. It is sometimes forgotten that life by the Spirit is not a lower standard than life by the moral law, or the Ten Commandments. It is, if anything a higher standard. Arthur Way has caught that in his rendering of Galatians 5:18 "But if you definitely surrender yourselves to the Spirit's guidance, you are then not under the law, but ON A HIGHER PLANE."

Vincent explains that...

Against such virtues there is no law to condemn them. The law can bring no charge against them.

Paul explained to Timothy...

the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching (1 Timothy 1:9-10)

Lightfoot notes that...

Law exists for the purpose of restraint, but in the works of the Spirit there is nothing to restrain; compare 1Ti 1:9 Thus then the Apostle substantiates the proposition stated in Gal 5:18, 'if ye are led by the Spirit, ye are not under law.' (St. Paul's Epistle to the Galatians)

Wuest adds that Paul's words at the end of Galatians 5:23...

are an understatement of Paul's thought in the premises, and are for the purpose of rhetorical effect. This mild assertion to the effect that there is no law against such things, has the effect of an emphatic statement that

these things fully meet the demands of the law. (Wuest, K. S. Wuest's Word Studies from the Greek New Testament: Erdmans)

Spurgeon comments that...

Neither God nor man has ever made a law against these things; the more there is of them, the better will it be for everybody. Oh, that they prevailed all over the world!

(No law) Neither human nor divine. Good men make no law against these things, nor does God, for He approves of them. What a wonderful cluster of the grapes of Eshcol we have here! "The fruit of the Spirit" — as if all this were but one after all; — many luscious berries forming one great cluster. Oh, that all these things may be in us and abound, that we may be neither barren nor unfruitful!

there is no law - For the works of the flesh there is no gospel, and against the works of the Spirit there is no law. These are things that are commended on all hands. But if we do not have them—if they are not found in us—then we do not have the Spirit; for if we had the Spirit, we should bear the fruit of the Spirit.

Richards - Laws are passed against sinful acts. No one would think of passing a law against love, joy, kindness, goodness, or patience. It follows then that Law is irrelevant to Christians who live by the Spirit. What need is there for Law in a heart where love, kindness, and goodness reign? Commit yourself to Jesus, actively love others, and trust the Spirit to express Himself through you. Do this, and you need not worry about the Law. (Richards, L. The 365 Day Devotional Commentary)

Boice writes that this last "clause is most likely an understatement used for rhetorical effect. The law, as Paul has said, was given to restrain evil; but these qualities do not need to be restrained. Hence, no law opposes them. There may also be a sense, however, in which Paul is suggesting that the law cannot be against such as live in this manner because of the very fact that by being so led they are in principle fulfilling all that the law requires.

William Kelly asks "When did law ever produce these? So the law will never condemn those who walk in these things... If you are producing these fruits of the Spirit, there is no condemnation against them. (Kelly, W. Lectures On The Epistle Of Paul The Apostle To The Galatians. page 154)

The UBS Handbook has an interesting explanation of this verse

What does Paul mean by concluding this enumeration with the statement There is no law against such things as these? What he probably means is that the law just has no part to play in the realm of the Spirit. The law exists for restraint, but there is nothing to restrain in these qualities. This meaning is reflected in NEB: "*There is no law dealing with such things as these.*" One may also translate as "*The laws do not even speak about such matters as these,*" or "*These actions are not even contained in any of the laws.*"

It is possible to understand the statement in another sense, and that is to read the Greek word for such things as these as masculine, in which case Paul would be saying "*There is no law against such men.*" This is reflected in Knox: "*No law can touch lives such as these.*" The law was never meant for people who demonstrate these qualities, since no law can check or condemn their conduct.

One may also translate "*There are no laws which speak against people who live in this way,*" or "*...who do these things.*" (The United Bible Societies' New Testament Handbook Series)

SPIRITUAL GROWTH

O THOU MOST HIGH,

In the way of Thy appointment I am waiting for Thee,
My desire is to Thy Name,

My mind to remembrance of Thee.
I am a sinner, but not insensible of my state.
My iniquities are great and numberless,
but Thou art adequate to my relief, for Thou art rich in mercy;
the blood of Thy Son can cleanse from all sin;
the agency of Thy Spirit can subdue my most powerful lusts.
Give me a tender, wakeful conscience
that can smite and torment me when I sin.
May I be consistent in conversation and conduct,
the same alone as in company,
in prosperity and adversity,
accepting all thy commandments as right,
and hating every false way.
May I never be satisfied with my present spiritual progress,
but to faith add virtue, knowledge, temperance, godliness,
brotherly kindness, charity.
May I never neglect
what is necessary to constitute Christian character,
and needful to complete it.
May I cultivate the expedient,
develop the lovely,
adorn the gospel,
recommend the religion of Jesus,
accommodate myself to thy providence.
Keep me from sinking or sinning in the evil day;
Help me to carry into ordinary life portions of divine truth
and use them on suitable occasions, so that
its doctrines may inform,
its warnings caution,
its rules guide,
its promises comfort me.