

**Text: Gal 5.22-23**

As always, we start with a reminder of Tom Constable's outline of Galatians which we are using to organize our understanding of the book.

- I. Introduction 1:1–10
- II. Personal defense of Paul's gospel 1:11–2:21
- III. Theological affirmation of salvation by faith 3:1–4:31
  - A. Vindication of the doctrine ch. 3
  - B. Clarification of the doctrine ch. 4
- IV. Practical application to Christian living 5:1–6:10
  - A. Balance in the Christian life ch. 5
    - 1. Living without the Law 5:1–12
    - 2. Living without license 5: 13-15
    - 3. Living by the Holy Spirit 5:16–26<sup>1</sup>

We are now working on the general them, “Living by the Holy Spirit.”

From last week, I want to remind you of two preliminary comments I made in that message:

1. This is the fruit of the *Spirit*, not the flesh or the self.
2. The word “fruit” is singular, so these qualities are facets of one thing, rather than differing qualities in someone that in some is more *love* and someone else more *peace*, for example.

Two other comments with which I'd like to begin:

**Charles Ryrie:** “The evidence that the Holy Spirit is in control of a life is not found in manifestations of the Spirit, but in the display of Christ. The fruit of the Spirit (Gal. 5:22–23) is a perfect description of the character of Christ; thus, the Christian who is spiritual will display love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and self-control.”<sup>2</sup>

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<sup>1</sup> Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Galatians, Introduction, Outline.

<sup>2</sup> Charles C. Ryrie, “What Is Spirituality?,” *Bibliotheca Sacra: Dallas Theological Seminary* 126, no. 503 (1969): 208.

**Timothy George:** “we should sit back and contemplate the beauty of this image rather than overinterpreting and analyzing it to death”<sup>3</sup>

This week we are going to look at the next two manifestations or aspects of the fruit of the Spirit, peace and patience.

## I. The fruit of the Spirit is peace

### A. Peace in the world

1. For the Greeks, peace was simply the opposite of war
2. For the Romans, *pax*, peace, implied an agreement between two parties, a commitment to peace, a treaty, an alliance
3. From this background, it can refer to a state of mind (no war inside)

### B. The Hebrew concept (*shalom*)

1. Not strictly peace, rather “well-being” (or “wholeness”)
2. Connected with “covenant,” that is, the parties to a covenant are committed to well-being towards one another
3. With Israel under exile, *shalom* became the hope of the future, the restoration of wholeness
4. In the NT, the meaning of “peace” carries the Hebrew sense far more than the Gk

“The Hebrew concept of *shalom* is much more positive than [mere cessation of hostilities], referring to a condition of wholeness and well-being that includes both a right relationship with God and loving harmony with one’s fellow human beings.”<sup>4</sup>

### C. The NT Concept:

1. “εἰρήνη in its widest sense ... the normal state of all things.”<sup>5</sup>

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<sup>3</sup> Timothy George, *Galatians*, The New American Commentary (Nashville, Tenn: B&H, 1994), 400.

<sup>4</sup> George, 402.

<sup>5</sup> Werner Foerster, “Εἰρήνη, Εἰρηνεύω, Εἰρηνικός, Εἰρηνοποιός, Εἰρηνοποιέω,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, vol. 2 (Grand Rapids, MI: Eerdmans, 1964), 412.

2. “the eschatological salvation of the whole man”<sup>6</sup>
3. “peace with God”<sup>7</sup>
4. “of men with one another”<sup>8</sup>
5. “as peace of soul.”<sup>9</sup>

“As the phrase θεὸς τῆς εἰρήνης [God of peace] has implications for external life, and as εἰρήνη [peace] is used for the normal state of man’s total being, so God creates in man the salvation which is the normal state of the soul that is in order—a state inseparable from χαρά [joy].”<sup>10</sup>

#### D. NT exhortations

1. Given by the Lord, Jn 14.27

Jn 14.27 “Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

2. Meant for your spiritual health, Phil 4.7

Phil 4.7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

3. Commanded to rule your heart, Col 3.15

Col 3.15 Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.

Now in our day, we don’t have war, but we do not have peace either (on the outside).

- Anxieties and fears about Covid

<sup>6</sup> Foerster, 412.

<sup>7</sup> Foerster, 415.

<sup>8</sup> Foerster, 416.

<sup>9</sup> Foerster, 417.

<sup>10</sup> Foerster, 417.

- Anxieties and fears about the government
- Anxieties and fears about vaccines

Yet we are told for the saint **the fruit of the Spirit is peace.**

- Do you have peace?
- Are you walking by the Spirit? (v. 16)

## II. The fruit of the Spirit is patience

A. One of my favorite Greek words, as a word: μακροθυμία (*makrothymia*)

1. I like the way it sounds

2. I also like its roots:

a. *makro* = macro = “long”

b. *thymia* = “suffering”

B. Richard Trench writes about it in his book on synonyms, comparing longsuffering with endurance (both sometimes translated “patience”)

“We ... understand by it a long holding out of the mind before it gives room to fiction or passion—generally to passion. ... Anger usually, but not universally, is the passion thus long held aloof...”<sup>11</sup>

1. This longsuffering is of persons and not of things

2. Long-suffering holds out against provoking people

3. Endurance bears up under provoking circumstances

C. Patience (long-suffering) as a people quality is prominent in relationships, especially church relationships

1. It is the first feature of true love, 1 Cor 13.5

1 Cor 13.4 ¶ Love is patient, love is kind *and* is not jealous; love does not brag *and* is not arrogant,

<sup>11</sup> Richard Chenevix Trench, *Synonyms of the New Testament* (London: Macmillan and Co., 1880), 196.

## 2. It is part of walking by the Spirit in the church, Eph 4.2

Ep 4.1-2 ¶ Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called,<sup>2</sup> with all humility and gentleness, **with patience**, showing tolerance for one another in love,

## 3. It is the subject of the apostle's prayer for the church and the Christian walk of the people in it

Col 1.9-11 ¶ For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding,<sup>10</sup> so that you will walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God;<sup>11</sup> strengthened with all power, according to His glorious might, for the attaining of all steadfastness and **patience** ...

*“Long-suffering* is gentleness of mind, which disposes us to take everything in good part, and not to be easily offended.”<sup>12</sup>

- Do your fellow church members ever make mistakes?
- Do they misunderstand you?
- Do they say things that hurt you?

Do you “macro-suffer” — μακροθυμία (*makrothymia*)?

Are you walking by the Spirit?

### Conclusion:

I thought I might be able to get to one or two more qualities, but perhaps it is best to conclude these studies after just a couple of them, to have us think long and hard about them.

Paul says the Spirit produces this fruit in our lives. It's automatic.

<sup>12</sup> John Calvin, *Calvin's Commentaries* (Galaxie Software, 2002), Gal 5.22.

You know, an apple tree doesn't have to consciously think about producing apples, it just does it. It bears its fruit according to its nature. Unless...

- It is an immature tree and isn't ready to bear apples.
- It is an old tree and its worn out and can't produce any more apples.

The thing is, we aren't apple trees. The Spirit is always ready to bear fruit. The Spirit never wears out. So what is the difference?

Gal 5.16 ¶ But I say, walk by the Spirit, and you will not carry out the desire of the flesh.