

# FRUIT OF THE SPIRIT

## *Bible Study*





## Know It

1. Look at Paul's description of love in 1 Corinthians 13:4–8. List those qualities down the left side of this space. (You can use alternate words if they have more meaning for you, such as “humble” for “is not proud.”) On the right side, list Paul's fruit of the Spirit from Galatians 5:22–23. What similarities do you notice?

LOVE 1 Corinthians 13:4–8	FRUIT OF THE SPIRIT Galatians 5:22–23

2. According to 1 John 3:11–18, what does authentic, practical love look like?



## Explore It

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### The Letter to the Galatians

Paul's letter was written to the churches in the region of Galatia (now part of Turkey). Earlier, Paul had traveled through Galatia, proclaiming the good news of salvation through Jesus' death and resurrection—the gift of God, entirely of his grace and not anyone's own doing. But a group, called the Judaizers, had come along behind Paul. The story they proclaimed was that without becoming converts to Judaism (obeying the Old Testament law and being circumcised) people couldn't *really* be saved. Paul's other letters (such as his letter to the Romans) make it clear that he was not in any way going to put up with this. He would not water down the astonishing grace of God to please this group who was out to discredit him and add their rules to the great message of God's grace.



In this context, Paul lays out for his beloved Galatians just what the difference is between living under the religious law (the old Jewish system) and living in the power of the Holy Spirit. Paul, a former Pharisee himself, makes it clear that he has no use for these “extras” which the Judaizers insisted were necessary for salvation. Paul points out that following religious law is not the answer for the Galatian Christians. Only by the power of the Holy Spirit would they become the people God wants them to be.

Paul supports his case in this way: He lists the acts of the flesh or sinful nature—hatred, divisions, and factions (which of course the Judaizers had created out of envy and selfish ambition), as well as things we might think of as “big sins,” like idolatry, sexual promiscuity, drunkenness, and witchcraft. Paul’s point is that *all* these behaviors are the outflow—or the fruit—of a life lived without the power of God’s Spirit.

## Outline of Galatians

1. Introduction and warnings against other gospels (1:1–10)
2. Paul’s defense of his apostolic calling (1:11–2:21)
3. Justification by faith (3:1–4:31)
4. Freedom in Christ (5:1–12)
5. Living in the Spirit and the fruit of the Spirit (5:13–6:18)

“Love is a fruit in season at all times, and within reach of every hand. Anyone may gather it and no limit is set.”

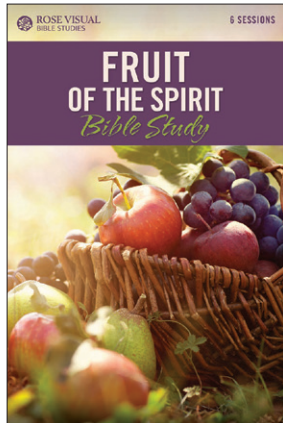
—MOTHER TERESA

<p><b>WHO WROTE GALATIANS AND WHO READ IT?</b></p>	<p>The apostle Paul wrote this letter (also called an epistle) to be circulated among the churches in the region of Galatia. Paul was a devout Jew who became a Christian after encountering the risen Christ on the road to Damascus. Before this, he had violently persecuted Christians. (Read his amazing conversion story in Acts 9.)</p>
<p><b>WHERE IS GALATIA?</b></p>	<p>Galatia is in modern-day Turkey.</p>
<p><b>WHY WAS GALATIANS WRITTEN?</b></p>	<p>After Paul had left Galatia, Judaizers had come to these churches claiming that faith in Jesus was not sufficient to save them or make them right with God. They told these new believers that they had to obey Jewish law to truly follow Jesus.</p>
<p><b>WHAT IS GALATIANS ABOUT?</b></p>	<p>Galatians is Paul's rebuttal to the false teaching of the Judaizers and encouragement to the believers to remain free of the law and to follow Jesus.</p>
<p><b>WHEN WAS GALATIANS WRITTEN?</b></p>	<p>There are two possible dates. If Paul was writing to churches mostly in southern Galatia, he may have written this letter around AD 49, after his first missionary journey and just before the Jerusalem Council in Acts 15. But if Paul was writing to churches in northern Galatia, he may have written this letter around AD 54, during his stay in Ephesus on his third missionary journey.</p>

## The Four Loves

The New Testament uses two different words to express the concept of love: *agape* and *phileo*. Ancient Greek had four words for love with fine distinctions. Although their differences are not always clear, these words were generally used in the following ways.

<b>AGAPE</b>	<ul style="list-style-type: none"> <li>• In Ancient Greek, <i>agape</i> was used for a general affection for people or things.</li> <li>• It appears over one hundred times in the New Testament.</li> <li>• The New Testament uses the word <i>agape</i> in a special way. It is the selfless, unconditional, deep love that Christ embodied.</li> <li>• <i>Agape</i> is the love that God showed for his creation (John 3:16), for Christ (John 17:26), and for those who believe in Jesus (John 14:21).</li> <li>• <i>Agape</i> is also the love that believers should have for each other (1 John 4:17–18).</li> </ul>
<b>PHILEO</b>	<ul style="list-style-type: none"> <li>• <i>Phileo</i> is not as common in the New Testament as <i>agape</i>, but it also means love.</li> <li>• <i>Phileo</i> refers to the affection for and response to people—such as family and friends—or activities one enjoys (John 11:3, 5; 13:23; 16:27; 1 Corinthians 16:22).</li> <li>• <i>Philadelphia</i> means “brotherly love” and occurs six times in the New Testament.</li> </ul>
<b>EROS</b>	<ul style="list-style-type: none"> <li>• This word does not appear in the New Testament.</li> <li>• <i>Eros</i> refers to passion and attraction between lovers, or more generally, romantic love.</li> </ul>
<b>STORGE</b>	<ul style="list-style-type: none"> <li>• This word does not appear in the New Testament.</li> <li>• <i>Storge</i> was primarily used to describe the affection between family members, for example, the natural love of parents toward children.</li> </ul>

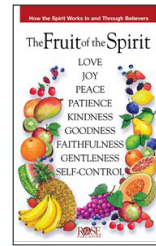


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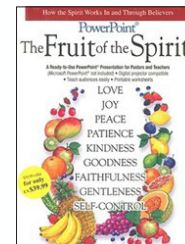


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