

The Attackers: The Fruits of the Spirit: Norms & Standards for Divine Good Production: (1) Inwardly toward Self: Love, Joy, & Peace, (2) Outwardly toward Others: Patience, Kindness, & Goodness, & (3) Upwardly toward God: Faithfulness, Gentleness, & Self-control, Gal 5:22–23

(1) Three categories are given with three examples in each. The first set stresses norms and standards that should be directed inwardly toward self:

1. **Love:** this is **ἀγάπη (agapē)**. This standard is double faceted in that one must first develop personal love for God from which he is motivated to redirect that love unconditionally toward his fellow believers. Both these categories of love are based in thought, not action.
2. **Joy:** this is **χαρά (chara)**. This standard refers to inner happiness. True happiness is an inner resource developed from maximum doctrine resident in the soul and is so advanced in its grace orientation to the plan of God that all aspects of life are evaluated in the light of eternity.

Consequently, true happiness is the unique possession of the mature believer through which he shares the happiness of God.

3. **Peace:** this is **εἰρήνη (eirēnē)**. This word refers to inner peace which relates to a mental attitude absent conflict. Wherever tranquility is found there is a resultant environment of prosperity. This is spiritual prosperity in which the believer lives a life free of anxiety, fear, dread, or unhappiness. This does not mean there are not outside exigencies to consider but they are evaluated in the context of tranquility.

- (2) The second set stresses norms and standards that should be directed outwardly toward one's fellowman:
4. **Patience:** this is **μακροθυμία (makrothumia)**. This standard is the expression of the mental attitude of long-suffering and when applied suppresses anger, bitterness, and vituperation. Patience includes "bearing pains or trials calmly or without complaint; manifesting forbearance under provocation or strain; not hasty or impetuous; steadfast despite opposition, difficulty, or adversity."<sup>1</sup>
  5. **Kindness:** this is **χρηστότης (chrēstotēs)**. It refers to gentleness toward others under the principle of grace. It is opposite the attitude of **ἀποτομία (apotomia)** which refers to a severe, cutting manner of discourse.
  6. **Goodness:** this is **ἀγαθωσύνη (agathōsunē)**. This too emphasizes a grace mental attitude that is expressed toward others including the willingness to verbalize truth when truth will offer needed insight.
- (3) The third set is directed upward toward God:
7. **Faithfulness:** this is **πίστις (pistis)**. This is the word for faith but in this context it refers to faith in action, i.e., the execution of the faith-rest technique. Under stress the believer is able to regain composure of soul by claiming a promise, concentrating on a doctrinal rationale, and then resting in the confidence that God is in control of the situation.

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<sup>1</sup> Merriam-Webster's Intercollegiate Dictionary, 11th ed., s.v.: "patient."

8. **Gentleness:** This is **πραΰτης (*prautēs*)**. It refers to grace orientation directed toward God. Regardless of the circumstance this disposition orients and adjusts to the exigencies of life under the principle that God intends them for good, therefore it never questions or resists as if to imply that God is being unfair or unjust.
9. **Self-control:** this is **ἐγκράτεια (*enkrateia*)**. This word refers to personal “power or dominion over all things and over oneself; to be inwardly strong. Superiority to every desire. This superiority is expressed in restraint. It relates to food, sex, and the use of the tongue.”<sup>2</sup>

*Enkrateia* is brought into the English as Encratite and refers to a person who is “self-disciplined. In early church history it referred to one of a sect that abjured marriage and the use of wine and meat.”<sup>3</sup> Self-restraint therefore can be practiced by those who have common sense and have self-control.” Legalists turn self-restraint into an evil system of works.

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<sup>2</sup> Walter Grundmann, “ἐγκράτεια,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 340, 341.

<sup>3</sup> *Webster’s New Twentieth Century Dictionary of the English Language: Unabridged*, s.v.: “Encratite.”