
The Fruit of the Spirit

by Wayne McCown

Much attention has been given in recent years to the gifts of the Spirit. But relatively little has been written on the fruit of the Spirit. Yet even charismatic leaders acknowledge, “The proofs of being filled with the Holy Spirit are far more convincing in the area of His fruit than of His gifts.”¹ The Spirit-filled life is a fruit-filled life. Spiritual fruit is indisputable evidence of the Spirit’s presence — or His absence.

There is no substitute for the fruit of the Spirit. Jesus said to His disciples, “By this is my Father glorified, that you bear much fruit, and so prove to be my disciples” (Jn. 15:8).² The fruit manifest in the believer’s life is neither a human production nor an artificial creation. It is, rather, the natural yield of the life-giving Vine into which he has been grafted (see Jn. 15:1, 5). Thus, it is proof positive of a vital and healthy relationship to Christ, through the presence of His Spirit.

Fruit is the product of growth. When there is no spiritual growth, the Christian life becomes barren, unproductive and useless. Fruitlessness is a sign of degeneration or stagnation as caused by malnutrition or disease. But where there is growth in grace, there will be spiritual fruitage.

Principles of Fruit Bearing

There are certain principles of fruit-bearing in the spiritual realm.

An Analogy from Nature

Jesus set these principles before His disciples by drawing an analogy from nature (see Mt. 7:15-20). He began by calling attention to the necessary correlation between a tree and its fruit. “A good tree,” He said, “will bear good fruit”; in fact, “a good tree cannot bear evil fruit.” On the other hand, “the bad tree will bear evil fruit”; in fact, “a bad tree cannot bear good fruit.” Thus He concluded, “you

An alumnus of ATS, Dr. Wayne McCown is Academic Dean-elect at Western Evangelical Seminary (OR).

will know them by their fruits.” These principles are underscored by reference to the divine judgment: “Every tree that does not bear good fruit will be cut down and thrown into the fire” (Mt. 7:19).

Further illustration and application of these principles is provided in parallel accounts. “Each tree is known by its own fruit,” Jesus explained to His audience (see Lk. 6:43-45). “For figs are not gathered from thorns, nor are grapes picked from a bramble bush.” So, “the good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks.” Therefore, Jesus urged (in Mt. 12:33-34): “Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit. You brood of vipers! How can you speak good, when you are evil?”

From these words of our Lord, we deduce six fundamental principles of fruit-bearing. For convenience sake, they may be arranged in three pairs:

- 1) A good tree bears good fruit;
- 2) A bad tree bears evil fruit;

- 3) A good tree cannot bear evil fruit;
- 4) A bad tree cannot bear good fruit;

- 5) A tree is known by its fruit;
- 6) A man will be judged by his fruit.

A Survey of Scripture

If we encompass in our study a larger survey of Scripture, we discover four additional principles of fruit-bearing.

First, God desires fruit from His people; indeed, He expects it. Thus John the Baptist declared, “Every tree which does not bear good fruit will be cut down and thrown into the fire” (Mt. 3:10). This principle is illustrated in the parable of the fig tree (Lk. 13:6-9). We are told that a man had a fig tree planted in his vineyard. For three years he came seeking fruit on it, and found none. So he said to his vinedresser, “Lo, these three years I have come seeking fruit on this fig tree, and I have found none. Cut it down; why should it use up the ground?” Jesus also illustrated the divine expectation of fruit in an acted parable (Mk. 11:12-14). Once observing along the road a fig

tree in leaf, He went to see if He could find anything on it. When He came to it, however, He found nothing but leaves. Thereupon, He condemned it to eternal fruitlessness. God expects a tree to be fruit-bearing.

Next we observe: the gospel brings forth fruit. This principle is illustrated in the so-called parable of the sower. As the word of God fell on good soil, it bore fruit. In one case it yielded a hundredfold, in another sixty, and in another thirty. As for the seed which fell on inferior ground, it proved unfruitful (Mt. 13:3-23; see especially v. 8, 22, 23). The apostle Paul found cause for thanksgiving because the word of truth, the gospel, was bearing fruit and growing throughout the whole world. It was producing a manifest harvest of spiritual fruit (Col. 1:5-7).

Moreover, the Scripture teaches us: the righteous bear fruit. In the familiar words of Psalm 1:3, the righteous is "like a tree planted by streams of water, that yields its fruit in its season." In another text, the Psalmist goes even further, to affirm the righteous "still bring forth fruit in old age, they are ever full of sap and green" (Ps. 92:12-15). Likewise, the New Testament expects from Christians a life harvest of righteousness (Phil. 1:11; Rom. 6:22; James 3:18; Heb. 12:11; *cf.* Prov. 1:30).

This brings us to a culminating scriptural principle: we are to bear fruit. Indeed, Jesus said He had chosen and appointed His disciples, "that you should go and bear fruit" (Jn. 15:16). Similarly Paul affirmed, we have been raised to new life "in order that we may bear fruit for God" (Rom. 7:4). Thus the apostle exhorted Titus, "let our people learn to apply themselves to good deeds, . . . and not be unfruitful." Recognizing with James that "wisdom from above is . . . full of mercy and good fruits" (James 3:17), Paul prayed without ceasing for his converts to this end: ". . . that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, to lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God" (Col. 1:9-10). The maturing Christian life is active in the bearing of spiritual fruit.

Let us summarize the last four scriptural principles of fruit-bearing:

- 7) God expects fruit;
- 8) The gospel produces fruit;

The Fruit of the Spirit

- 9) The righteous are fruit-bearing;
- 10) We are to bear fruit.

An Example in Person

These principles are illustrated in the person of Paul. He was motivated in his mission work by the desire for spiritual fruit (see Rom. 1:13). He rejoiced at the evidence of such fruit in the lives of his converts and prayed that they might be “filled with the fruits of righteousness which come through Jesus Christ” (see Phil. 1:9-11). Like the hard-working farmer, he considered himself worthy to partake of the fruit which he had produced by his labor (II Tim. 2:6; I Cor. 9:7); and he regarded the collection for the Jerusalem community as a sharing of this fruit (Rom. 15:28).³ The life and ministry of the apostle was active in the bearing of visible fruit.

Choice Spiritual Fruit

It is Paul who, in Galatians 5:22-23, has given us a systematic presentation of the “fruit of the Spirit.”

A Leading-Walking Relationship

The catalog of the Spirit’s fruit is set against the backdrop of the evil “works of the flesh.” There is a very sharp contrast between the two. The apostle is setting before us a clear alternative in lifestyles. In the one instance, he depicts a life dominated by the desires and lusts of the flesh. That kind of life manifests itself in deeds characterized by “immorality, impurity, licentiousness . . . drunkenness, carousing, and the like.” But those who practice such things, Paul strongly asserts, show they have no part in the kingdom of God (Gal. 5:19-21).

But there is another kind of lifestyle. It is the conduct of one’s life, following the leading of the Holy Spirit. Paul assumes at this point that his audience has experienced a new birth in Christ through the Spirit. But there is an exhortation which follows on that experience in life: “If we live by the Spirit, let us also *walk* by the Spirit” (Gal. 5:25).

In the Greek, three different verbs are used to describe this leading-walking relationship with the Holy Spirit;⁴ several pertinent insights accrue from a careful study at this point. (1) The Spirit leads but does not control. The Spirit-led life is characterized by “self-control.” The Spirit does not make Christians controlled puppets,

as many in our day seem to suggest. He does, however, provide leadership. He goes before us, as we might say, and shows us the way in which we ought to walk. But it is up to us to follow His leading. (2) There are some places where the Spirit does not lead. Let no man say that the Spirit has led him to do something immoral or impure. Let him not say that the Spirit has prompted him to jealousy, envy or dissension. Rather, Paul tells us, if we follow the leading of the Spirit, we will *not* do such things. Indeed, the Greek construction used in Galatians 5:16 is a strongly emphatic negative: "But I say, walk by the Spirit *and you will not* fulfill the desires of the flesh."⁵ Why? Because the way of the Spirit does not run in those dark valleys. (3) We are called upon to conform our conduct to the way of the Spirit. The Greek verb for "walk" used in Galatians 5:25 literally refers to an arrangement of things in their proper sequential order. In the present passage it means "to walk in a straight line," following the leading of the Spirit. The New International Version translates, "Let us keep in step with the Spirit." We must beware of misleading temptations. The passion and lusts of the flesh must be eschewed. We must keep our sights set on the One who goes before us.

The concept of a leading-walking relationship to the Holy Spirit dominates the passage. It constitutes, as it were, a picture frame for the fruit of the Spirit presented here.

The "Fruit of the Spirit"

The picture of the Spirit's fruit is a beautiful unity, artfully arranged. The use of of the singular for "fruit" serves to present all the graces of character in the ensuing list as a unity. Together they represent the result of living by the Spirit. They are the natural product of a vital relation between the Christian and the Spirit of Christ. The catalog does not pretend to be comprehensive; Paul deliberately leaves it open-ended, by use of the phrase, "such as these" (Gal. 5:23; *cf.* v. 21). What we have here might be said to represent the choice spiritual fruit of the Christian life.

". . . these graces manifest the presence and power of the Spirit in the life and reveal that one is already a part of the kingdom."⁶ They are presented as a contrast to the "works of the flesh." The contrast is deliberate and thorough. William Barclay has stated well one important aspect of it: "A work is something which man produces for himself; a fruit is something which is produced by a power which he does not possess. Man cannot *make* a fruit."⁷ Indeed as the poet has

The Fruit of the Spirit

said, “Only God can make a tree.” In this instance *agape* love is “the taproot.”⁸ This is God’s love, which Paul says “has been poured into our hearts through the Holy Spirit which has been given to us” (Rom. 5:5). *Agape* love stands at the first of the list, and is probably thought of as the source from which issues the other “fruit of the Spirit.” Indeed, a comparison with I Corinthians 13 indicates that love embraces many of the characteristics suggested by the subsequent fruit. We read that love rejoices in the right; it is patient and kind; it is characterized by faith and humility. The fruit of the Spirit is love “As the expression of holiness,” Dayton explains, “this is the quality that describes the nature of God.”⁹ That is to say, love is a reflection of the indwelling presence of the divine Spirit within the life of a believer.

The presentation of the “fruit of the Spirit” appears to fall into three sets of three. The first triad describes the characteristics of the believer’s relationship to the Spirit. The second sets forth the Spirit’s qualification of the believer’s relationship to others. And the third set depicts the Spirit’s influence upon the character of the believer as a person.¹⁰

“Love is the root of all the rest,” as John Wesley has said.¹¹ As used here, it is descriptive of that love for God and man described by the Great Commandment (see Gal. 5:14). It is love as characterized by a desire to help one’s fellowman (see Gal. 6:1-2). Joy is frequently associated with the Holy Spirit (see Acts 13:52); indeed, Paul describes it as inspired by the Holy Spirit (in I Thes. 1:6). It is that inner sense of delight and gladness which springs from the consciousness of the presence of God. As He spoke of the comforter to come, Christ assured His disciples, “Peace I leave with you; my peace I give to you” (Jn. 14:27). This peace is the opposite of the strife, disputes and dissensions listed among the “works of the flesh.” It consists of an inner repose (see Phil. 4:7), which comes as we set our thoughts and desires on the things of the Spirit (Rom. 8:5-8). Thus, by reason of the indwelling presence of the Spirit, the believer’s relationship to God is characterized by love, joy and peace.

The reality of the Spirit’s presence finds expression in the believer’s relationship to his fellows. First, there is the fruit of patience (otherwise translated, forbearance or longsuffering). This is one of the attributes of *agape* love (I Cor. 13:4). Patience is manifest when we refuse to retaliate for wrong done to us. Christ has left us a great example in this respect (see I Pet. 2:20-25). Thus when we are patient,

we show forth the Spirit of Christ. Kindness is another positive characteristic of love (I Cor. 13:4). Drummond says kindness is “love active.”¹² It is that gentle and gracious spirit which Jesus manifest, in forgiving the sinful woman who washed His feet with her hair (Lk. 7:37-50). This attitude, too, is a fruit of the Spirit. Goodness is also descriptive of one’s attitude toward others. It does not have reference to a passive, pietistic withdrawal from social intercourse. Rather, it is love active in benevolent deeds to others. It is that characteristic of ministry which Peter referred to in Jesus: “You know . . . how God anointed him with the Holy Spirit and with power and how he went about doing good and healing all who were oppressed by the devil; for God was with him” (Acts 10:38; see also 11:24). So also the disciples of Christ are to be active in “well-doing,” in practicing good to others (see I Pet. 2:15, 20; 3:6, 11, 13, 17; 4:19). The Spirit of Christ is the spirit of goodness.

The Spirit’s influence upon the character of the believer, moreover, is manifest in faithfulness, gentleness and self-control. “Faith,” as a fruit of the Spirit, means fidelity (as the word is translated in Titus 2:10, KJV). It shows itself in being trustworthy (see I Cor. 4:2). It is faithfulness to one’s appointed ministry, following the example of Christ (see Heb. 3:1-2). Adam Clarke gives to this virtue a practical application: “punctuality in performing promises, conscientious carefulness in preserving what is committed to our trust, in restoring it to its proper owner, in transacting the business confided to us, neither betraying the secrets of our friend nor disappointing the confidence of our employer.”¹³ This is a quality of character the Spirit produces in the person of the believer himself. Gentleness is meekness, but it is not weakness.¹⁴ As the use of the term in Galatians 6:1ff indicates, meekness is that quality which Paul otherwise describes as not thinking of one’s self more highly than one ought to think (Rom. 12:3). It is a humble self-acceptance. It is the spirit of those who, in climbing higher, refuse to trample on others. Our Lord described Himself as “gentle and lowly of heart” (Mt. 11:29). And He pronounced His blessing upon those who are of like mind and spirit (Mt. 5:5). Self-control is the mastery of one’s own desires and impulses. It is specifically opposed to the drunkenness and carousings of the previous list. However, its meaning extends to all the carnal lusts insofar as they threaten to enslave a man and dominate his life (see Rom. 6:12). The Spirit of Christ sets a man free to serve his fellowman in love (Gal. 5: 1, 13).

The Fruit of the Spirit

A Difference in Conduct

The presence of the Spirit in the believer's life makes a difference in his conduct. Specific illustrations of this difference are provided by the apostle in Galatians 6 (the succeeding context). Several insights result from a consideration of this connection between Christian character and Christian conduct. (1) Those who are spiritual bear a special responsibility for their weaker brethren. (2) There is a norm for spiritual conduct. It is the law of Christ which Paul has described as the principle of love in action. (3) Those who are spiritual sow to the Spirit. They do not sow to their own flesh, but give themselves to doing good unto others. They are promised that in due season they shall reap a spiritual harvest.

Thus the "fruit of the Spirit" as depicted in Galatians 5:22-23 represents the picture of an ongoing process in the life of the Christian believer. The Spirit-filled life is like a productive tree bearing good fruit. The Spirit-led life manifests itself in Christ-like conduct and loving ministry to others.

No Unfruitful Works

Another passage on the fruit of the Spirit is found in Ephesians 5:6-21. Most modern translations follow the more substantial text tradition and read as does the Revised Standard Version in verse 9, "For the *fruit of light* is found in all that is good and right and true." However, the earliest manuscript witness, dating about 200 A.D., supports the variant reading reflected in the King James Version, "For the *fruit of the Spirit* is in all goodness and righteousness and truth." Most commentators feel that the meaning is the same in either reading. On the other hand, very few writers have taken the passage seriously in relation to the fruit of the Spirit.

A Rejection of Worldliness

This passage is marked by a number of strong parallels with Galatians 5:16-25. We note especially the exhortation against worldliness: "But immorality and all impurity or covetousness must not even be named among you, as is fitting among saints" (Eph. 5:3). The apostle goes on to state, as he does in Galatians 5:21, that those who are engaged in such improprieties have no inheritance in the kingdom of Christ and of God.¹⁵ Paul warns of God's judgment because of such things. The readers are called to disassociate

themselves from those who walk in darkness. Again we find an emphasis on this walking motif, in concern for the Christian's conduct of his life: ". . . now you are light in the Lord; walk as children of light" (Eph. 5:8; see also v. 2, 8). The exhortation parallels closely Galatians 5:25. The point of concern in these two passages is much the same, and so is the content of the apostolic appeal.

The "Fruit of Light"

The brief listing of the "fruit of light" is contained in a single triad. The preceding "all," however, lends to the catalog a more comprehensive reach. The first fruit named is goodness, which is paralleled in Galatians. Righteousness and truth, on the other hand, have no specific parallels. But they certainly do not contradict the previous list in any respect. They are totally consonant with its essence and intention. They are a reminder that Paul did not regard the catalog in Galatians as conclusive. It is not correct to speak of "the nine fruits of the Spirit." The presence of the Spirit is manifest not only in the fruit of goodness, but also in the fruit of righteousness and truth. Here in Ephesians 5, the apostle broadens the scope of interest to include all that is pleasing to the Lord (see v. 10, immediately following).

The "fruit of light," it is generally argued, is a reading more compatible with context. That is true, as the context focuses around a contrast between light and darkness. On the other hand, we ought to heed the exhortation in which this argument reaches its climax: "Therefore do not be foolish, but understand what the will of the Lord is, . . . do not get drunk with wine . . . but be filled with the Spirit" (Eph. 5:17-18). Thus the influence is legitimate: the "fruit of light" is the produce of a Spirit-filled life. It is the character of a life conducted in accordance with the Lord's will for His children. This is a description of the fruit-bearing life.

A direct contrast is drawn in this passage between the "fruit of light" as produced by the "children of light," and "the unfruitful works of darkness" as produced by the "sons of disobedience." Here again, as in Galatians 5, we have a contrast between "fruit" in the singular and "works" in the plural. However, we also have a contrast between fruit-bearing and unfruitfulness. The deeds of darkness are described as fruitless, because they result in nothingness. The fruit of sin is death (Rom. 6:20-23). James describes the process very carefully by which sin is conceived and grows. But when it is full

The Fruit of the Spirit

grown, he says, it brings forth death (James 3:14-15). With a great flare of rhetoric, Jude describes the futility of those who have abandoned the way of the Lord to walk in the way of Cain. He describes such persons as “waterless clouds, carried along by winds; fruitless trees in late autumn, twice dead, uprooted; wild waves of the sea, casting up the foam of their own shame; wandering stars for whom the nether gloom of darkness has been reserved for ever” (Jude 12-13). In a similar vein, Philips challenges the modern Christian in his translation of Ephesians 5:13: “Let your life show by contrast how dreary and futile these things are.” The works of darkness produce nothing of lasting value.

In Imitation of God

In contrast, the “children of light” produce fruit which is as eternal as God Himself. Indeed, they conduct themselves as “imitators of God” (see Eph. 5:1). No longer do they belong to the darkness; no longer are they “sons of disobedience.” Now they are light in the Lord; now they are “beloved children” with an inheritance in the kingdom of God. Thus they are called to conform their conduct to the One whom they address, with thanksgiving, as Father. Such God-likeness, however, is possible only as they are filled with the presence of the divine Spirit.

Growing in Grace

This brings us to the point of beginning in a third parallel text, II Peter 1:3-11.

“Partakers of the Divine Nature”

Participation in the divine nature is set forward by Peter as the starting point, (not the goal), of Christian living.¹⁶ The apostle writes to those who have already escaped from “the corruption that is in the world because of passion.” Moreover, he says, they have been granted “all things that pertain to life and godliness” through the knowledge of Jesus Christ (II Pet. 1:3-4). In using the daring descriptive, “partakers of the divine nature,” Peter speaks of their real union with Christ (see I Pet. 5:1). How? We would say, through the indwelling presence of the Spirit of Christ in the believer, although that is not directly stated by the apostle. However, this passage is parallel to the other two in that it speaks of a contrast

between barren and fruitful Christians. It also encompasses a specific list of graces which are to be manifest in the life of the maturing believer. It, too, sets before the pilgrim a vision of entrance into the eternal kingdom of our Lord. The particular emphasis in this passage is, however, on the necessity for growing in grace.

An early cynic described his view of Christian experience as “an initial spasm followed by a chronic inertia.”¹⁷ This passage makes clear that a vital and growing Christian life is a cooperative experience.¹⁸ Green comments on II Peter 1:5: “The grace of God demands, as it enables, *diligence* or ‘effort’ in man.”¹⁹ We are exhorted to make every effort to “supplement” our faith. The Greek verb used at this point is quite colorful. It is a metaphor drawn from the Athenian drama festivals. Two insights result from a consideration of it against this background. (1) The supplying of a chorus was an expensive act performed by a rich citizen in support of the dramatic production. These citizens often vied with one another in the generosity of their equipment and training of the chorus. Thus the word has come to mean a generous and costly cooperation. So we must commit ourselves to cooperation with God in the outfitting of our lives as fruitful Christians.²⁰ (2) As applied to the chorus itself, *epi-choregeo* meant to add one thing after another, in order, until the chorus was made complete. So, too, in the Christian life there is to be added to faith a whole complement of virtues, together comprising a right and harmonious whole.²¹

The Requirement of Diligence

Growing in grace requires diligence on the part of the individual Christian. He is to supplement his initial trust in Christ by a complement of seven goodly qualities. In this case, the list seems to be arranged in ascending order, climaxing with *agape* love. The list of seven, no doubt, is indicative of a full complement of graces and thus symbolic of Christian perfection.

Briefly we comment on these seven graces listed here. The first, although generally translated “virtue,” is more properly a reference to “excellence.” The same word is used in context as descriptive of the excellence of Christ Himself (II Pet. 1:3). He, of course, was the man *par excellence*. Christian excellence, then, can be aptly described as Christ-likeness. Thus the Christian is called to diligence, that his life should reflect something of the character of his Lord. To excellence he is to add knowledge. Peter, of course, knew that this was one of the

The Fruit of the Spirit

favorite words of the false teachers of the day, the so-called gnostics. Nevertheless, Peter was not afraid to use it. He was confident that the God who had revealed Himself in Jesus Christ was the God of truth. Moreover, the message of salvation had come through a knowledge of the truth (see II Pet. 1:3). Such knowledge will never harm the Christian. Indeed an increase in understanding and knowledge seem, according to the Scriptures, to be prerequisite for progress along the road towards Christian maturity. As Michael Green has stated, “Peter would have no truck with that so-called faith which shrinks from investigation lest the resultant knowledge should prove destructive. Trust has nothing to do with obscurantism. The cure for false knowledge is not less knowledge, but more.”²²

True knowledge leads on to self-control. This virtue, along with the next, patience, demonstrates the correspondence between this list and the “fruit of the Spirit” in Galatians 5. To these Peter adds godliness, by which is meant a reverence towards God. One writer has described it as “a very practical awareness of God in every aspect of life.”²³ Such piety, however, is not worth much without brotherly kindness and *agape* love. “If anyone says, ‘I love God,’ and hates his brother, he is a liar” (I Jn. 4:20). Those who have become “partakers of the divine nature” love God’s children (see I Jn. 5:1-2). Indeed, Jesus told His disciples that their love for one another would be a distinguishing mark of their relationship to Him (Jn. 13:34-35).

But brotherly love has to be worked at. It entails bearing one another’s burdens, causing no offense to the weaker brother, welcoming those of different opinions, and striving to maintain the unity of the body of Christ. The crown of the Christian’s progress toward perfection is such *agape* love. As Paul stated in I Corinthians 13:13, “The greatest of these is love.”

The Blessings of Growth

These spiritual qualities, according to II Peter 1:8, are to be the possession of each believer. They are to be manifest in his life and conduct. Moreover, they are to abound or increase. There is no place for slackening of effort. The Christian life is to be a growing experience. As these qualities characterize your life more and more, “they keep you,” the apostle affirms, “from being ineffective or unfruitful.” That is to say, fruitfulness in the Christian life is dependent on the process of growth. A person who ceases to grow spiritually soon becomes barren of fruit. Peter says he has become

shortsighted, forgetful, blind and is close to falling away. On the other hand, growth in grace produces increased fruitfulness. The growing Christian also will be blessed with a farsighted perspective on life, an assurance of preservice and, the promise of an inheritance in the eternal kingdom of our Lord (II Pet. 1:8-11).²⁴

Conclusion

We conclude by calling to remembrance the words of Jesus in John 15: “I am the true vine and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit, he prunes, that it may bear more fruit Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned By this my Father is glorified, that you bear much fruit, and so prove to be my disciples” (Jn. 15:1-2, 4-6, 8).

Footnotes

¹John Rea (ed.), *Layman's Commentary on the Holy Spirit* (Plainfield, New Jersey: Logos, 1972), 81.

²All Scripture quotations are from the Revised Standard Version, unless otherwise indicated.

³Friedrich Hauck, “καρπός, . . .,” *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, et al; trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1967-1976), III, 615.

⁴περιπατέω, Galatians 5:16; ἄγομαι, 5:18; στοιχέω, 5:25.

⁵Translated by the author from the Greek.

⁶Wilbur T. Dayton, “Galatians,” *Wesleyan Bible Commentary*, ed. Charles W. Carter (Grand Rapids: Eerdmans, 1964-1969), V, 358.

⁷William Barclay, *Flesh and Spirit* (Nashville: Abingdon, 1962), 21.

⁸Charlew W. Carter, *The Person and Ministry of the Holy Spirit* (Grand Rapids: Baker, 1974), 292.

⁹Dayton, *ibid.*

¹⁰Carter, *op. cit.*, 294-300.

The Fruit of the Spirit

- ¹¹Henry Drummond, *Greatest Thing in the World* (New York: Thomas Y. Crowell, nd.), 11.
- ¹²John Wesley, *Notes on the New Testament* (London: Epworth Press, 1954 reprint), 697.
- ¹³Adam Clarke, *Commentary on the Whole Bible*, ed. Ralph Earle (Grand Rapids: Baker, 1967), 1166.
- ¹⁴See Ernst DeWitt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, International Critical Commentary (Edinburgh: T. & T. Clark, 1921), 317.
- ¹⁵See also Romans 14:17-18: "The kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit; he who thus serves Christ is acceptable to God and approved by men."
- ¹⁶Michael Green, *The Second Epistle of Peter and the Epistle of Jude*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1968), 65.
- ¹⁷*Ibid.*, 66.
- ¹⁸Charles S. Ball, "I & II Peter," *Wesleyan Bible Commentary*, ed. Charles W. Carter (Grand Rapids: Eerdmans, 1964-1969), VI, 289.
- ¹⁹Green, *ibid.*
- ²⁰*Ibid.*, 66-67.
- ²¹Eldon Fuhrman, "I and II Peter," *Beacon Bible Commentary* (Kansas City, MO.: Beacon, 1964-1969), X, 323.
- ²²Green, *op. cit.*, 68.
- ²³*Ibid.*, 70.
- ²⁴Fuhrman, *op. cit.*, 324-325. ■