

-Save This Page as a PDF-

The Fruit of the Ruach is Love

Galatians 5:22a and First Corinthians 13:1-8a

The fruit of the Ruach is love DIG: What does Paul contrast the fruit of the Ruach with? Why is it important to understand that the word fruit is singular? What can the fruit of the Ruach be compared to? What were the four words for “love” available during the B’rit Chadashah times? What does “*agape* love” look like? What are the nine fruits of the Ruach? What does the first grouping of fruit point to?

REFLECT: How would you define love in a single sentence? Since all of these nine fruits of the Ruach should be evident in you, which one or two would you say you need to work on the most? Can you fake “*agape* love?” Explain. Do you ever find yourself to be a clanging cymbal? Why? How can you change that? Who can you show love to this week?

When Paul spoke of **walking by the Ruach** (to see link click [By - Walk by the Ruach, and Not the Desires of the Flesh](#)), he was not referring to following after mystical visions and revelations. Instead, he provided a list of attributes that describe a **Ruach**-led person. Thus, the evidence of **the fruit of the Ruach** is a changed life. Paul now presents the proper path according to which those faithful to **God** in **His Messiah** should **walk**. **The fruit** stands in contrast to **the deeds of the flesh**. **The Ruach’s fruit** simply shows us the qualities which characterize the Kingdom of **God**. **But, in contrast to the deeds of the flesh, the fruit of the Ruach (singular, like a cluster of grapes) is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (5:22a). All of these elements should be a part of your life as you allow the Ruach ha-Kodesh to flow through you.**

When we get to **the fruit of the Ruach** in 5:22 and 23, the first grouping of three, **love, joy, and peace** are **God-ward**, everything flows from that, and are all single syllable words; the second grouping of three, **patience, kindness, and goodness** are **man-ward**, how we treat each other, and are all two syllable words; and the third grouping of three,

faithfulness, gentleness, and self-control are **in-ward**, it's how we become what **ADONAI** wants us to be, and are all three syllable words.



The fruit of the Ruach is **love** (Greek: *agape*). We live in a society that is fascinated with **love**. In our movies we have **love** stories. It's in our books, we have novels and romances. It's also in our music. It just permeates our society. Yet, with that emphasis it is amazing how perverted and distorted the idea of **love** has become. It's like we really don't know what **love** means. Now, I would agree that **love** is a hard word to define. It's hard to come up with a single sentence definition for **love**. Someone once said, "**Love** is a feeling that you feel when you feel a feeling that you've never felt before."

Love a hard word to define. And part of the reason for that is in our culture, we only have one word for **love**. "I **love** pizza, I **love** my country, I **love** my new pair of shoes." But, oddly, we use that same word to say, "I **love** my mother." How can you **love** pizza and **love** your mother in the same way? You can't. But that wasn't the case in the B'rit Chadashah. They had at least four words that they could use that were the different elements of **love**. They are all translated **love**, but they mean different things. The first was the Greek word *eros*, which is a physical attraction. A sexual attraction. Our word *erotic*, comes from the word *eros*. Interestingly, this word is not used in the B'rit Chadashah. The second Greek word was *storge*, which describes a family **love**. It is the **love** that a brother has for his sister, or a parent has for a child. We **love** each other because we are family. A third word that was available to them was *phileo*. It described the **love** that one friend has for another. It was the kind of **love** that Jonathan and David had for each other. It was not an *eros* kind of **love**, it was a *phileo* kind of **love**.

The fourth, and primary, word available for **love** was *agape*. Interestingly, that word was not used in Greek literature until the time of the Septuagint, or the Greek New Testament.

It is a word that comes from the very heart of YHVH. **It is a divine love that flows from ADONAI through us as we become conduits of His love.** It is the *agape* kind of love that God has for us (First John 4:16). God's love has been poured into the heart of every yielded believer **through the Ruach ha-Kodesh who has been given to us (Romans 5:5).** *Agape* love is the form of love that most reflects personal choice, not referring merely to pleasant emotions or good feelings, but to willing, self-sacrifice. **But God demonstrates His own *agape* love toward us, in that while we were yet sinners, Messiah dies for us (Romans 5:8).** Yeshua Messiah is the supreme example of this kind of *agape* love (First John 3:16). For believers, love is not an option but a command. **Walk in *agape* love, Paul declared: just as Messiah also loved us and gave Himself up for us as an offering and sacrifice to God for a fragrant aroma (Ephesians 5:2).**

Agape love is the primary fruit of the Ruach. **Above all . . . put on *agape* love, which is the bond of perfect harmony (Colossians 3:14).** If you are going to have the other fruit of the Ruach, if they are going to be evident in your life, it starts with *agape* love. **God's love.** Yet, that command cannot be fulfilled apart from **the Ruach ha-Kodesh**, the source of this and all other expressions of spiritual fruit. **It** has to flow from **God** through you. You cannot fake this kind of love on your own. Wouldn't you like to know what *agape* love would look like in your life? Let's look at **First Corinthians.**

Paul wrote: If I speak with the [languages] of men and of angels but have no love, I have become a noisy gong or a clanging cymbal. The greatest truths spoken in the greatest way fall short if they are not spoken in love. Apart from *agape*, even one who speaks the truth with supernatural eloquence becomes just so much noise. Paul says that even the gift of prophecy needed to be ministered to in *agape*. **If I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains but have not *agape*, I am nothing.** That spiritual understanding would count for nothing without the supreme spiritual fruit of love. **If I give away all that I own (the rabbis taught that people did not ever need to give more than twenty percent, so Paul's illustration suggested unheard of generosity), and if I hand over my body to be burned but have not *agape*, I gain nothing (First Corinthians 13:1-3).** When persecution of the early Church became intense, some believers actually sought martyrdom as a way of becoming famous or of gaining special heavenly credit. But when sacrifice is motivated by self-interest and pride it loses its spiritual value. Even accepting agonizing death **gains nothing** if it is not done without divine love. The loveless person produces nothing, is nothing, and **gains nothing.**¹⁴¹

Love is patient, love is kind, it does not envy, it does not brag, it is not puffed up, it

does not behave inappropriately, it does not seek its own way, it is not provoked, it keeps no account of wrong suffered (First Corinthians 13:4-5). Here we find the most comprehensive biblical description of the fullness of *agape love*. **Paul** shines *agape* through a prism and we see fifteen of its colors and hues, the spectrum, if you will, of **love**. Each ray gives a facet, a property, of *agape love*. Unlike most translations, which include several adjectives, the Greek forms of all these properties are verbs. They do not focus on what **love** is so much as on what **love** does and does not do. *Agape love* is active, not abstract or passive. **It** does not merely feel **patient**, **it** practices **patience**. **It** does not simply have **kind** feelings, **it** does **kind** things. **It** does not only recognize **the truth**, **it** rejoices in **the truth**. **Love** is fully *agape* only when **it** acts (**First John 3:18**).

The purpose of **Paul's** prism is not to give a technical analysis of **love**, but to break it down into smaller parts so that we may more easily understand and apply its full, rich meaning. As will all of **God's** Word, we cannot truly begin to understand *agape* until we begin to apply it in our lives. **Paul's** main purpose here is not merely to instruct **the Corinthians** but to change **their** living habits. **He** wanted **them** to carefully and honestly examine **their** lives against those divine characteristics of **love**. To change the metaphor, **Paul** is painting a portrait of *agape love*, and **Yeshua Messiah** is sitting for the portrait.¹⁴²

Love does not rejoice over injustice but rejoices in the truth; it bears all things, it believes all things, it never gives up hope, and it endures all things. **Love** never takes satisfaction from sin, whether our own sin or that of others. Doing wrong things is bad enough in itself; **bragging** about them makes the sins even worse. To **rejoice over injustice** is to justify it. It is making wrong appear to be right. **Isaiah** declared: **Oy to those who call evil good and good evil, who present darkness as light and light as darkness, who present bitter as sweet, and sweet as bitter (Isaiah 5: 20)!** That is turning **God's** truth upside down. **Love never fails.** Throughout all eternity *agape* will **never** end. **Love**, like **God's** Word, is eternal (**First Corinthians 13:6-8a**). The only place you will find *agape love*, is when **the Ruach ha-Kodesh** flows through you.