

“Paul with James” – Ephesians 2:8-10; Galatians 5:16-26

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February 21, 2021

[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, www.welovethegospel.com.]

Take a Bible and meet me at the beginning of the book of Galatians, which is a short epistle in the New Testament...

This will be our final sermon in our series on the doctrine of justification. Next week, we will pick up in James 3. In this series we have been comparing what James and Paul communicate on justification and the role of good works in our lives. We have taken Romans 3 and 4 and contrasted its teaching with James 2 and determined that, in those contexts, Paul and James are addressing two different situations. Paul was concerned with how we are justified—that is counted right in God’s sight—by faith alone in Christ alone (not by our works), whereas James was concerned with showing that our saving faith is demonstrated/evidenced by our work. We spent several weeks on this.

Last week we took a different approach in that I attempted to show that James’ epistle actually does line up with that emphasis in many of Paul’s writings on justification by faith alone. In context, we see that James was with Paul on this matter.

What I would like to do today is show that Paul is likewise with James when it comes to the place of good works in the life of a Christian. Good works are not the root of salvation, but they are the fruit that grows in the life of the saved. And since we are talking about these resulting works, we are really passing from justification (which tends to be associated with our conversion) to sanctification (which involves the Christian’s life). This aspect of our salvation is not just an emphasis in James. It also is stressed in Paul’s writings. There are various places we could demonstrate this in the Pauline literature and we cannot possibly cover all of that today. Our goal today is more modest. I simply want to highlight a couple representative examples.

One of the more terse passages where we can see both Paul’s insistence that salvation is received through faith alone and that those who are saved will evidence their salvation through good works is found in Ephesians 2, where Paul says the following:

“For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹ not a result of works, so that no one may boast. ¹⁰ For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.” (Ephesians 2:8-10)

You see both truths. We are saved by grace alone, through faith alone, apart from our works (2:8, 9). But we were saved *for* good works. Not *by* good works, but *for* them. Good works which God prepared in advance “*that we should walk in them*” (2:10). So we see the root and the fruit of our justification here. The root is God’s grace, which gifts us with faith in Christ alone. The fruit is a new life marked by God-ordained, good works. As one author notes...

“If the Spirit has deposited goodness in you, your life will certainly show it (Eph. 2:10). You will crush the darkness with the light God gave you. Make a difference. Serve your neighbor. Share the gospel. Be there for a widow. Care for an orphan. Just don’t do any of it to get right with God. Do it because God made you right with Him.”¹

Amen. And Ephesians 2 demonstrates these truths. In fact, it's probably the most succinct and obvious example. But for the rest of our time today, I want us to linger on another example. It's a famous "fruit" passage in Paul's writings. It's where he refers to "the fruit of the Spirit." And this brings us to Galatians.

Like so many of Paul's letters that we have in the New Testament, he begins Galatians with a heavy dose of theological reflection on the Gospel and then presses that theology into his readers on the backend to help them put into practice the Gospel's implications. The first four chapters of Galatians are really an attempt to define the true Gospel. Paul is very concerned about the Galatians getting the Gospel right. He knows that there are a lot of false gospels that subtly masquerade as the real thing and he feared that the Galatians were getting lured away by these counterfeits. So Paul doesn't mince words. He rebukes them right out of the gate. Look at chapter 1, verse 6 and following...

"I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel—⁷ not that there is another one, but there are some who trouble you and want to distort the gospel of Christ.⁸ But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.⁹ As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed."
(Galatians 1:6-9)

Listen up, church, because what Paul is describing here is very much a condition of our day. There are many "churches" preaching a false gospel today. It sounds appealing enough. But it is not what we have received from the Apostles, in the holy Scriptures. Indeed, there are even entire cults that claim that they received their gospel from an "angel from heaven"—think Joseph Smith, the founder of Mormonism or the Church of Jesus Christ of Latter-day Saints—but what do you think Paul would make of such a claim? We don't have to wonder. He says even if that is the claim (like it is among Mormons), if it doesn't line up with the biblical Gospel (and their teaching is demonstrably contrary to what Paul preached), "*let him be accursed.*"

Paul is not messing around. And we shouldn't either. You have got to know your Bible or you are going to get swept away in the false teachings offered by legions of false teachers, who, despite their Christian-sounding language, are feeding you a lie that, if embraced, will lead you to hell. False teachers are not embraced because they look like wolves. They are embraced because they look like sheep. They are often quite nice and approachable. They smile. They coddle. They can be compassionate on the surface. Disarmingly so. They have a way of sounding very safe and even biblical. But what they're peddling will destroy you.

I'm not being mean. I'm being Pauline. If he were here today, the Apostle Paul would not mince words with those entertaining such lies, why? Not because he was a jerk. Because he loved people enough to warn them that they were playing with fire in a gasoline-soaked house. It may warm you for a moment, but it is very dangerous and will destroy you if you don't flee the scene. That's the danger of false teaching. The consequence of false gospels. Paul fears that the Galatians are at risk of biting the hook. And I fear that those of you who don't know your Bible well enough and the true Gospel clearly enough to spot the countless lies out there may be just as vulnerable in our day.

And, by the way, I am not exempt from such scrutiny. You must always test what I say against the Word of God too. Because even genuine Christians can get things wrong, which is why in this very letter Paul talks about a situation where he had to correct the Apostle Peter when his behavior was out of sync with the Gospel (Gal. 2:11-14). If it could happen to Peter, it can happen to me. So you need to always be in the Word and test what is being taught against what God has revealed. I welcome that. And any teacher who discourages that is not your friend.

The false gospel that the Galatians were being lured away with was a gospel that made our works the basis of our salvation. This has been the temptation of every age—trusting in our works to make us right with God instead of Christ's work alone. Paul's correction is summed up nicely in chapter 2, verse 16...

“...yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.” (Galatians 2:16)

That’s basically a summary of what Paul is showing in Galatians 1 through 4. In truth, “this is the bread and butter of true religion: salvation by grace alone through faith alone in Christ alone to the glory of God alone.”² No one is getting eternal life with God on the basis of their own efforts. “Put another way, if you are a Christian, it’s not fundamentally because *you* were for Christ, but because *Christ* was for you.”³ But it gets even better, as Aaron Menikoff explains,

“...it is not merely that Christ was for the Christian. He is for the Christian. Christ is for us, fully and forever. The journey that began with faith in Christ is a journey that continues with faith in Christ. In what may well be the most famous verse in all of Galatians, Paul says Christ is, quite literally, his life: ‘I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God who loves me and gave himself for me’ (Gal. 2:20). This is how the Christian life begins. We died to our sins. Christ, by the power of the Holy Spirit, took up residence in our hearts. But it’s not just how the Christian life begins. It how it continues and, ultimately, how it ends. Even as Paul penned those words, he lived by faith. What’s true for Paul is true for every Christian. It’s true for you.”

Now why is that important to keep in mind when you get to the “good works” exhortations toward the end of Galatians? Because it helps us see that the good works that Paul calls us to live out are not good works *for* salvation, but good works *from* salvation. They are not the *root* of our salvation, they are the *fruit* of our salvation. And that fruit, just like in James, reveals whether or not the root is that of saving faith.

What does that fruit look like? Well, look, for example, at chapter 5, verses 16 and following...

“But I say, walk by the Spirit, and you will not gratify the desires of the flesh. ¹⁷ For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. ¹⁸ But if you are led by the Spirit, you are not under the law. ¹⁹ Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. ²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law. ²⁴ And those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵ If we live by the Spirit, let us also keep in step with the Spirit. ²⁶ Let us not become conceited, provoking one another, envying one another.” (Galatians 5:16-26)

Taken in the flow and context of the letter, we see that bearing that kind of fruit—that is increasingly less and less marked by those sinful tendencies and more and more marked by the fruit of the Spirit—is “Gospel work”. But, again, the order and progression of Paul’s thought in this epistle is significant, as Menikoff points out...

*“...when Paul penned Galatians 5, urging believers to ‘walk by the Spirit’ so as not to ‘gratify the desires of the flesh’ (Gal. 5:16), he had *already* written chapters 1-4. Only after making it clear the gospel is a gift of God’s amazing grace is Paul now ready to explain what a gospel-life looks like: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22-23). First comes the gospel, then comes fruit—not the other way around. Sanctification is to the gospel as the fruit is to the root.”⁴*

That's exactly right and what I have been laboring to show in this series. But Menikoff goes on to show in that same book I've reference—which is called *Character Matters*, if you want to check it out—three additional things that we need to see in Paul's "fruit" section in Galatians, namely, that bearing fruit is "essential", "guaranteed", and "a community project". These are helpful insights, that, in the rest of our time, I want to adopt, adapt, and elaborate for you, but I'll do so under just two headings. Here's the first one...

Everybody Bears Some Kind of Fruit

It's not a question of *if* a person's life will bear the fruit of works, it's a question of *what kind* of fruit will grow out of a person's life. Here in Galatians 5, we see Paul mentions "works of the flesh", which include all manner of sinful activity from "*sexual immorality*" to "*idolatry*," "*fits of anger*" to "*drunkenness*." He lists more than a dozen sins in verses 19 to 21, before telling us that the list is by no means exhaustive.

Christians are certainly capable of such sins. They happen in our lives too. But if a life is characterized by "*things like these*", then we are Christian in name only. Paul doesn't want us to deceive ourselves, so he warns in verse 21, "*that those who do such things will not inherit the kingdom of God.*" These "*works of the flesh*" are the "fruit of the flesh," the kinds of fruit produced in a life that does not know the Lord. As Paul told the Romans, "*For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death*" (Rom. 7:5). Do you see the connection? Walking "*in the flesh*" results in bearing "*fruit for death*."

So you see, everybody bears fruit. The question is what kind of fruit will you bear? "You will either bear fruit for life—spiritual fruit, good fruit—or you will bear fruit for death—fruit of the flesh, bad fruit." And John the Baptist wasn't wrong when he said, "*Every tree therefore that does not bear good fruit is cut down and thrown into the fire*" (Matt. 3:10).⁵ And Paul is no less bleak here in Galatians 5.

The assortment of sins he lists are representative of the fruit that can grow from a life unchanged by the Gospel of Christ Jesus. But he contrasts that with the life that has been transformed by the Gospel, the life of "*those who belong to Christ Jesus*" and have, therefore, "*crucified the flesh with its passions and desires*" (Gal. 5:24). This person's life will be marked by the Spirit's work in them. They are "*led by the Spirit*" and "*not under the law*" (5:18). And they bear "*the fruit of the Spirit*"—"love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, [and] self-control" (5:22, 23). The Christian's life is marked by this fruit. "The fruit of the Spirit is the natural produce of his gracious inward influence, the spontaneous and inevitable result of his uniting us to Jesus Christ."⁶

And notice that it is "*fruit*" in the singular. That may be Paul's way of indicating that "all these graces belong together," they are "one whole spiritual life" that the Spirit grows in the Christian.⁷ We don't get to pick and choose. All of these graces are part of what the Spirit works in us.

That said, Christians are a work in progress. Paul is describing patterns of behavior. But every Christian's life will evidence some inconsistency as we are maturing in the faith. Menikoff writes,

"...no Christian bears as much good fruit as he or she should; there's always room for growth. This is why Paul urges Christians to 'walk by the Spirit' (Gal. 5:16, 25). If we were already walking at the perfect pace or in the perfect direction, we wouldn't need this exhortation. The Christian life is one of constant self-examination. Similarly, after producing his own list of spiritual fruit, Peter exhorts believers to 'be all the more diligent to confirm your calling and election' (2 Peter 1:10). Why? In order to live a more fruitful life: 'For if these qualities are yours and are increasing, they keep you from being ineffective and unfruitful in the knowledge of the Lord Jesus Christ' (2 Peter 1:8). Peter and Paul agree: the fruit is not the cause of your salvation, but is evidence of spiritual life."⁸

If this is true (and it is), then the advice of the Scottish pastor, Charles Ross, is sound:

“Oh, with what earnestness, therefore, should each one of us enquire whether we are spiritually united to Christ, or simply artificially tied to him by a bare profession of his name or an outward adherence to his cause!”⁹

And this leads to the second thing I want us to note in Galatians 5. It’s not just that everybody bears some kind of fruit. We can do that introspection that Ross calls for precisely because it is also true (as I’ve already suggested) that, second,

Every Believer Bears Good Fruit

In this context, that good fruit is called “*the fruit of the Spirit*” (5:22). “It may take time to grow, but grow it must, for God will make it grow.”¹⁰

If I was preaching through Galatians I would probably slow down here and contrast this “fruit of the Spirit” with the vice list Paul associates with the flesh in the previous verses. We could call those “the weeds of the devil.” Each facet of the “fruit” of the Spirit has a “weed” as it’s opposite that tries to snuff it out. As one author points out: “The weed that tries to choke out love is enmity. Dissension stunts the growth of peace. Patience is crowded out by anger. The weed that grows around self-control is sensuality, and so forth.”¹¹ That’s worth considering more fully, but not today. If you are curious, John W. Sanderson has a book on the fruit of the Spirit that does just that.¹²

For our purposes today, I want you to consider something else. When Paul tells Christians, in verse 16, to “*walk by the Spirit*,” he is not trying to terrify us. He’s trying to comfort us. Think about the language.. Walk by the Spirit. So there is a kind of effort that is implied. Walking is work. But in this case, “it’s work fueled by God’s grace” because it’s “work God empowers.”¹³ Think back, again, to what Paul said in the first half of Galatians 2:20...

“*I have been crucified with Christ. It is no longer I who live, but Christ who lives in me...*” (Galatians 2:20)

So when Paul tells us to “*walk by the Spirit, and you will not gratify the desires of the flesh*” (5:16), it is as much a trajectory as it is a command. If you are a Christian, then you will walk by the Spirit. Because you’ve been crucified with Christ, He lives in you. And when you walk by the Spirit, you will not gratify the desires of the flesh. He’s asserting something, as much as he is commanding something. So verse 18 states that those who are “*led by the Spirit*” are “*not under the law.*” In other words,

“If the Spirit is the captain of our ship, we won’t try to earn God’s favor by following His commands. We will follow His commands because the Spirit is leading us into greater degrees of holiness. This is why verse 23 ends with the words, ‘against such things there is no law.’ Bearing fruit isn’t about earning a place in heaven, it’s about living out the grace already received.”¹⁴

Paul has us enrolled in Sanctification 101 class here. His argument is perhaps a bit subtle at points, but it’s quite helpful to keep in mind. The Christian’s “working” is not about earning God’s grace. It’s the “outworking” of grace already received. Paul is absolutely confident that this will be evidenced in other Christians, who, like him, “*have been crucified with Christ*” (2:20). Why? Because, as he says later, “*those who belong to Christ Jesus have crucified the flesh with its passions and desires*” (5:24). So back in chapter 2, we were crucified. Someone acted upon us. That someone was God the Spirit. Now in chapter 5, we are told that we do the crucifying, the crucifying of “*the flesh with its passions and desires.*” In one act of crucifying, we are passive. And in the other, we are active. In chapter 2, “Paul describes crucifixion as something that happened *to us*, by

the Spirit.” But now, in chapter 5, “crucifying ‘the flesh’ is something done by *us*.” In other words, “Because the Spirit crucified our flesh, we have and will crucify our flesh, too.”¹⁵ There is hope in this. The Christian is going to bear good fruit.

When Paul says in verse 24 that “those who belong to Christ Jesus have crucified the flesh with its passions and desires”, he is referring to something historically referred to as the mortification of sin. It is what Paul had in mind when he told the Romans to “Consider yourselves dead to sin” (Rom. 6:11). To mortify is to kill. But here in Galatians it’s not any old death that is called for. It’s a crucifixion. John Stott once said,

“To ‘take up the cross’ was our Lord’s vivid figure of speech for self-denial. Every follower of Christ is to behave like a condemned criminal and carry his cross to the place of execution. Now Paul takes the metaphor to its logical conclusion. We must not only take up our cross and walk with it, but actually see that the execution takes place. We are actually to take the flesh, our wilful and wayward self, and nail it to the cross.”¹⁶

But death by crucifixion is a specific kind of death. To start, it’s painful. Don’t think your flesh, with its sinful desires, is going to be excited about it. The mortification of sin is painful. And, just like death by crucifixion, it is gradual. Victims on the cross would often linger for days before they breathed their last. Similarly, as one 19th century commentator explained, “True Christians . . . do not succeed in completely destroying [the flesh] while here below; but they have fixed it to the Cross, and they are determined to keep it there till it expire.”¹⁷ There are no shortcuts in our sanctification.

That said, the outcome of our sanctification, is predictable. Just like crucifixion always leads, eventually, to death, our sanctification always leads, eventually, to the removal of every sinful tendency. That will be our experience when we enter into glory. As Philip Ryken explains,

“Those who were crucified may have died slowly, but they always died eventually, because soldiers ensured that the victims were not taken down from their crosses until they were really and truly dead. The same is true in the Spirit’s war against the flesh. God is not fighting a losing battle. The sinful nature has already received its mortal blow, and the Spirit will see to it that it remains on the cross until it expires. The question is not if it will die, but only when.”¹⁸

Despite what I’ve already said, some of you are still thinking apprehensively, “Wait Pastor. I am struggling to bear spiritual fruit.” Me too. “Well then how, preacher, are we to have any hope when Paul said that those vices he lists are characteristic of those who will not inherit the kingdom?” Great question. If you do those things are you going to hell? “Certainly anyone who commits these sins deserves to go there, and for this reason we should not think lightly of these or any other sins.”¹⁹ However, Paul is not speaking of people who have committed these sins from time to time, because we know that believers commit these very sins. When he speaks of “*those who do such things*”, he uses a Greek verb that “indicates habitual action, not the occasional lapse.”²⁰ So he is not referring to a Christian who falls into sin, grieves the Holy Spirit, and wishes they would no longer stumble in this way. He is talking about people who have lives “dominated” by such sins. As Philip Ryken contends,

“This is not the kind of life that leads to heaven. Quite the opposite. Why would someone who loves to break God’s rules even want to go to the place where God’s rules are always kept? People who make a regular practice of vice need to repent of their sins and leave their old lifestyle behind, lest they fall into eternal judgment.”²¹

But if our faith is resting in Christ alone and we have therefore been united to Him, then even this struggle is a sign of the Spirit’s activity in us. Concern for our spiritual condition and the lack of godliness in our lives is itself an indicator that the Spirit is at work in us. As Paul says elsewhere, “*it is God who works in you, both to will and to work for his good pleasure*” (Phil. 2:13). When I see someone hungering and thirsting for godliness,

though they are struggling mightily, I am encouraged. The Spirit is likely working on them. That “hunger and thirst for righteousness,” as Jesus assured us, will not go unsatisfied (Matt. 5:6). So we must not let the struggle for godliness and godly living discourage us to the point of despair. If we are seeking to do it in faith and in His strength—to walk by the Spirit—then the struggle is by design. It’s purposeful. And it’s not unique to you. It’s the lot of every child of God. As J. C. Ryle explained,

“Sanctification in the very best is an imperfect work. The history of the brightest saints who ever lived will contain many a ‘but,’ and ‘howbeit,’ and ‘notwithstanding,’ before you reach the end. The gold will never be without some dross—the light will never shine without some clouds, until we reach the heavenly Jerusalem. The sun himself has spot upon his face. The holiest of men have many a blemish and defect when weighed in the balance of the sanctuary. Their life is a continual warfare with sin, the world, and the devil, and sometimes you will see them not overcoming, but overcome.”²²

And is that not what we would expect, given what Paul says, in verse 17?

“For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.” (Galatians 5:17)

You may be feeling overcome, but is the desire for holiness there? Is that why you came this morning? Then be encouraged. The Spirit is working. Bearing good fruit is hard. But Paul is trying to encourage us by reminding us that we are not in this fight alone. God is with us. “When we put our trust in him, it was not only to die for our sins, but also to put our sins to death.”²³ God has promised to finish what He started in us. But He didn’t promise to finish that sanctifying work today. He promised to wrap it up by “*the day of Christ Jesus*” (Phil. 1:6). And Jesus hasn’t come back yet, so He’s not done with us.

In the meantime, we must “*walk by the Spirit*” and “*not gratify the desires of the flesh*” (5:16). This is the way of bearing good fruit. Remember the Spirit of God is “a loving person, who glories in and magnifies the work of Jesus.” So walking by the Spirit must mean at least this. We use the means that God provides—His Word, His Church, His worship, the ordinances—to see and savor the Lord. And as He is seen as glorious, sin is shown to be what it is, less satisfying by comparison. The desires of the flesh lose their luster when Christ is beheld aright. We are not utilizing those means of grace that God provides us to see and savor Christ, if we are indulging the flesh. But when we steward those means, by God’s grace in our life, the mortification of sin will follow. I’ll leave you with these words from the late John Stott...

“This victory is within reach of every Christian, for every Christian has ‘crucified the flesh’ (verse 24) and every Christian ‘lives by the Spirit’ (verse 25). Our task is to take time each day to remember these truths about ourselves, and to live accordingly. If we have crucified the flesh (which we have), then we must leave it securely nailed to the cross, where it deserves to be; we must not finger the nails. And if we live in the Spirit (which we do), then we must walk by the Spirit. So when the tempter comes with evil insinuations, we must round on him savagely, and say to him: ‘I belong to Christ. I have crucified the flesh. It is altogether out of the question that I should even dream of taking it down from the cross.’ Again, ‘I belong to Christ. The Spirit dwells within me. So I shall set my mind on the things of the Spirit and walk by the Spirit, according to His rule and line, from day to day.’”²⁴

God help us. Let’s pray...

¹ Aaron Menikoff, *Character Matters: Shepherding in the Fruit of the Spirit* (Chicago: Moody Publishers, 2020), 119.

² *Ibid.*, 165.

³ *Ibid.*

⁴ *Ibid.*, 166-167.

⁵ *Ibid.*, 167-168.

⁶ Philip Graham Ryken, *Galatians* (REC; Phillipsburg, NJ; P&R Publishing, 2005), 235.

⁷ *Ibid.*, 234.

⁸ Menikoff, 168. He continues: “Why does this matter? Because you could be the most eloquent preacher in the world and still be on the road to hell. You could have a church building packed to the brim every Sunday morning and yet not be a child of God. Your ministry may seem to be thriving under your leadership, but if you lack the fruit of the Spirit, you don’t know Christ and need to repent immediately. Jesus said it is not enough to claim Him as Lord; you must bear fruit. If we are branches abiding in Christ who is the vine, our lives will prove it. If they don’t, we are lost: ‘Every branch of mind that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit’ (John 15:2). The fruit Jesus wants is not a big church but a loving heart. He’s not concerned with the size of your platform but the gentleness of your spirit. Examine yourself. With the Gospel in mind and a firm conviction that fruit is necessary, take a close look at your heart.” *Ibid.*, 168-169.

⁹ Charles Ross, *The Inner Sanctuary: An Exposition of John Chapters 13-17* (Edinburgh: Banner of Truth, 1967), 127. Frist published in 1888 (cited also in Menikoff, 169).

¹⁰ Ryken, 235.

¹¹ *Ibid.*, 234.

¹² See John W. Sanderson in *The Fruit of the Spirit* (Phillipsburg, NJ: Presbyterian and Reformed, 1985).

¹³ Menikoff, 170.

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ John R. W. Stott, *The Message of Galatians: Only One Way* (BST; Downers Grove: InterVarsity Press, 1968), 150.

¹⁷ John Brown, *An Exposition of the Epistle of Paul the Apostle to the Galatians* (Edinburgh, 1853; repr. Evansville, IN: Sovereign Grace, 1957), 309. (Also quoted in Ryken, 237).

¹⁸ Ryken, 237-238.

¹⁹ *Ibid.*, 231.

²⁰ *Ibid.*

²¹ *Ibid.*, 232.

²² J. C. Ryle, *Holiness: Its Nature, Hindrances, Difficulties, and Roots*, Abridged (Chicago: Moody Press, 2010), 87-88 (also quoted in Menikoff, 171).

²³ Ryken, 238.

²⁴ Stott, 154.