

The Will of the Spirit is Against the Will of the Flesh: A Socio-Rhetorical Interpretation of Galatians 5:16-26

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ABSTRACT

Galatians 5:16-26 contains ethical teachings about living by the Spirit where believers who are led by the Holy Spirit will produce the fruit of the Spirit in their daily lives. Freedom is granted to believers, but this does not mean that believers can do whatever they please, but must be in accordance with God's will. The research method used to explore the text of Galatians 5:16-26 is the Socio-Rhetorical Interpretation (SRI) method, namely a multidimensional approach by understanding the meaning of the text more deeply and comprehensively in a systematic literary and rhetorical, historical, sociological, ideological and theological approach. Through the socio-rhetorical interpretation, it is clearly seen how Paul describes the conflict between the desires of the Spirit and the desires of the flesh to show believers that believers must continue to struggle to implement the freedom they have received with the help of the Holy Spirit. It is the Holy Spirit who enables believers to become children of God who live in love and are able to resist the desires of the flesh. This research serves as an ethical teaching for believers to live in love.

Keywords: *Production, material, finished product, cost, determination, object, account, costs, sequence, fixed assets, raw materials, regulation, technological process, enterprise, account, report.*

INTRODUCTION

According to canonization in the New Testament, Galatians is one of Paul's letters. It is called Paul's letter because it is believed to have been written by Paul or known as Pauline (Klijn, 1967). In addition, Galatians is one of the four major letters most authentic to Paul (the others are 1 Corinthians and 2 Corinthians and Romans). The reason is because the claims of other letters for

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Paul's authorship are still doubtful, which is why the standard of assessment is this big four group of letters, especially Galatians (Bruce, 1982).

This letter is also known as the "Magna Carta of Christian Liberty" because Paul firmly and clearly expresses the grace of freeing Christians from the law to gain new strength in living righteously through faith and the Holy Spirit (Richards, 1991). This is also a reference as investigated by Andrew H. Wakefield, an author of the book "Where to Live: The Hermeneutical Significance of Paul's Citations from Scripture in Galatians 3:1-14", in his book he discusses the hermeneutical significance of scriptural references in Galatians 3:1-14. He wrote that Paul used references in the Old Testament, especially Habakkuk 2:4 and Leviticus 18:5 which state two alternative ways to obtain or live a righteous (eschatological/ethical) and authoritative life. These quotes reveal Paul's contention that these verses of scripture are authoritative and can be applied to the situation at hand (Harmon, 2010).

Based on the purpose of its writing, this letter was addressed to the Galatians, namely the Hellenized city dwellers. This can be seen from sociological observations where Paul organizes the contents of his letter rhetorically which refers to the understanding of using text as a communication tool to convince readers and listeners (Siahaan, 2017) as well as theologically, namely with regard to theology or approaches related to the knowledge of God (Napel, 2017). 2006). Regarding the year of authorship, the letter Galatians has two possible years of writing, namely the initial date is around 48 AD written in Antioch, while the final date is known to be around 54 AD in Ephesus. From Galatians 4:13-14 it can be seen that this was Paul's second visit to the congregation since his first visit when he was forced to stop his missionary work through Galatia due to an illness (Martyn, 1997).

Reading Galatians is like reading a play. This is because there was a strong bond of love and tension between Paul as an apostle who was divinely assigned to preach the Gospel of Christ to the congregation in Galatia. Apart from that, there is also history and roles that form the unity of Paul's story with the congregation in Galatia. The relationship with the Galatians was so good and close that only a short time had elapsed since the first visit that Paul stated he was surprised at how quickly the Galatians turned away from the Gospel that had been presented to them (Marxsen, 2008). This was one of the causes of the problems that arose, namely when the Gospel preached by Paul was rejected by the congregation in Galatia because of the congregation's doubts about Paul's apostleship. It can be seen from the opening greeting of the letter with Paul's affirmation of apostleship which he claimed was not shared by anyone else (Burton, 1952). The news about the Galatians turning away from the Gospel was what made Paul write a letter to the congregation so that they would remain steadfast and understand more about the Gospel and not be easily influenced by opposing groups who were trying to overthrow Paul.

From the structure of Galatians, Galatians 5:16-26 is included in the ethical appeal section. Paul emphasizes how a Christian's life is in accordance with the Gospel of Salvation that has been given, namely the Gospel which talks about how a Christian lives who is free, who is in the Holy Spirit and who is responsible to others. Paul therefore conveys the message of "freedom in Christ" as living in the Spirit. This message gained traction among people interested in political, social, cultural, and religious emancipation. The Christian experience of the Galatians mentioned by Paul reflects all this. Paul shows several changes that occurred in the Galatians' way of life, namely that they stopped worshiping pagan gods and demons (Gal. 4:8-10); their prayers were addressed to one god or monotheism (Gal. 3:20; 4:6); and their elimination of the old religion was quite consistent and led to the elimination of all religious, social and cultural differences and discrimination (Betz, 1979).

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In other words, significant changes in the Galatian congregation occurred rapidly.

Departing from Paul's ethical appeal regarding living in the Spirit, in the previous chapter he discussed the Law and Promises as an argumentative part. The laws born from Jewish customs were considered the only way of salvation by the Jews and were also taught to the Galatian congregation (Keener, 2019). This is a traditional view that wants to emphasize that Jewish Christians believe that salvation can be fully achieved by observing Jewish laws and customs (circumcision and the Torah), especially referring to the covenant of the nation of Israel, as also written in Acts. 15:1. Apart from that, Paul's opposition also invited them to return to the worship of worldly spirits (Gal. 4:3, 8) (Martin, 1978). From this, Paul wants to show that Paul's opposition or opponent's understanding of salvation is actually almost the same as the early church. That is, anyone who wants to enjoy full salvation must follow Jewish customs, be circumcised for men and observe the Torah for both men and women. The emphasis of Paul's opponents is towards giving God's promise from the beginning to all believers which He will never change at any time (Ehrman, 2004).

Thus Paul's preaching is about the authority of the Gospel of salvation which gives freedom to humans. Paul preached that a free life is living under the Spirit of the gift of salvation that humans receive. That's why the Galatians felt confused and didn't understand when they were in Independence. This is what the apostle Paul wants to try to explain in Galatians 5:16-26 so that they understand what is meant by the desires of the Spirit and the desires of the flesh in the lives of believers. So the text of Galatians 5:16-26 contains the apostle's advice regarding the ethical appeal as a new human being, who has been freed in Christ and guided by the Holy Spirit to produce the fruit of the Spirit in the practice of human life (De Boer, 2011).

Exploration of the text will begin by looking at the practice of living by the Spirit as Paul advised the Galatians. Also emphasized that the way of salvation can only be obtained through Jesus Christ with the help of the Spirit. Therefore, Paul describes two important keywords conveyed through his text, namely Spirit and Flesh. The two are in conflicting positions. If we follow the dualism that appears in various fields and influences a lot of thought in the New Testament, especially anthropological dualism which states that humans start from two opposing realities, namely soul and body and spirit and flesh (Leon-Dufour, 1990). However, in the context of Paul's letter, the terms flesh and Spirit do not indicate anthropological dualism, because humans are one unit (Johnson, 1997).

Therefore, from excavating the text of Galatians 5:16-26, it will be seen how the freedom given is not a door to committing wrong fleshly deeds. But so that every congregation in Galatia interprets freedom as a new and fruitful life in the Spirit. Life that will bring every creation to carry out acts of love and produce the fruit of the Spirit which is the essence of human life. An examination of Galatians 5:16-26 will also show that Paul's antithesis regarding living according to the Spirit or the flesh refers to eschatological dualism and not anthropological dualism. So it will be known that the word "Spirit" that Paul means does not refer to humans but to the Spirit of God/Holy Spirit.

The word flesh uses the term deeds and the term fruit is used for the Spirit. This conflict between the flesh and the Spirit is a description that Paul makes to state that there is a significant difference between the two. The concept of conflict between the Spirit and the flesh in Galatians 5:16-26 and the form of repetition found in this text make excavations carried out using Socio-Rhetorical exegetical methods. With a method that focuses on looking at the text from various points of view and focuses only on the text, this method is appropriate to use.

Apart from that, the excavation of this text is driven by the phenomenon of the lives of today's

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Christians who still carry out many fleshly acts, such as fornication, debauchery, drunkenness, idol worship and so on. In fact, Christians should understand free life as a gift from God and the help of the Holy Spirit. A freedom that is given so that humans can glorify God through their lives is not freedom that has no limits, forgetting themselves and doing every daily action just to fulfill the desires of the flesh. Even carrying out any religious activities is just a formality. That's why a proper and correct understanding of Christian values in human life is needed. A correct understanding of Christian values will lead humans to actions that show quality and responsibility towards themselves and others.

In the New Testament, true Christian values are outlined in the embodiment of daily life in Christ and the guidance of the Holy Spirit. By understanding the work of the Holy Spirit in human life, Christians will understand how Christian values produce the character of the fruit of the Spirit in everyday life. This teaching can be found through digging into the text of Galatians 5:16-26 which speaks about the will of the Spirit as opposed to the will of the flesh to contribute theological value to Christianity today. Specifically in this letter, Paul talks about the conflict between the Spirit's Desire (pneuma) which produces the fruit of the Spirit or the Flesh's Desire (sarx) which produces the deeds of the flesh.

RESEARCH METHOD

The research method used to explore the text of Galatians 5:16-26 is the Socio-Rhetorical Interpretation (SRI) method, namely a multidimensional approach by understanding the meaning of the text more deeply and comprehensively in a systematic literary and rhetorical, historical, sociological, ideological and theological approach.

The scope of this article is limited to exploring the text of Galatians 5:16-26 using literature research on theological books and scientific journals in the field of theology with a Socio-Rhetorical approach. So that we gain an understanding of the background to the text of Galatians 5:16-26, the conflict between the desires of the Spirit and the desires of the flesh, as well as the meaning of living under the desires of the Spirit today based on Galatians 5:16-26. Galatians 5:16-26 is an ethical teaching about living by the Spirit which has an impact on producing the fruit of the Spirit in the daily life practices of believers today.

FINDINGS AND DISCUSSION

A. Theology of Living by the Spirit

The theology of living by the Spirit departs from the understanding that believers who live in Christ have gained freedom in life so that they are not under or enslaved by the law. Because in Christ we are no longer slaves but children of God who receive the Holy Spirit (Gal. 4:4-6) and become new creations (2 Cor. 5:17). Freedom to live in the Spirit is given to humans not as freedom to carry out the desires of the flesh. Nor is it a liberation from the binding norms of God's law, but a new devotion (Rom. 7:6), a form of service to the living God (1 Thess. 1:9) and to Christ (Rom. 14:8, 16:15). In other words, as a form of obedience, not to sin, but to righteousness (Rom. 6:16-18) (Bultmann, 1951). Paul clearly emphasizes that he makes no distinction between Christ and the Holy Spirit in believers. Because Christ who is glorified in heaven lives in believers through the Holy

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Spirit.

He emphasized that in Christ it is "static", namely providing the basis for the new creation, while in the Spirit it is "dynamic" to provide strong motivation in working on the new creation. So believers realize that through the Spirit they can connect with Jesus Christ who lived in history but who is now exalted. Jesus Christ was resurrected from the dead and ascended to heaven, so the Holy Spirit returned to work as the power of God's self-revelation in Christ. The Holy Spirit is the determinant in the transformation process of the universe. That Spirit is the unconditional creative presence of Him who is to come (2 Cor. 1:22, 5:5, Rom. 8:23) (Schnelle, 2005). Or in other words, belief in the Holy Spirit as the driving force of Divine power in new life. Or in other words, the gift of salvation from God involves practical changes in humans as new creations with the help of the Holy Spirit.

In teaching the theology of life by the Spirit, Paul believes that the Spirit is Divine, because He is the Spirit of God, the Spirit of Christ who is His Son. This means that the Spirit is believed to originate and be sent by God (to ek tou Theou - 1 Cor. 2:12, Gal. 4:6). The Spirit of God produces love in humans, this is quite a personal activity because it is the Spirit who guides believers (Gal. 5:18). So for Paul, the Spirit is a great divine person (Morris, 2001). With an identity as a person who is free and in Christ, there is an imperative aspect for believers who live led by the Holy Spirit. In Gal. 5:16 Paul states the imperative aspect "walking by the Spirit", that believers must live, be held and walk by the Spirit. This is also one of the functions of the Spirit's presence in human life, namely to liberate. This liberation is seen as being released from the desires of the flesh (Guthrie, 2019). Therefore, this verse wants to show that the teaching in the text focuses on having a new life that comes from the Spirit and no longer following the flesh.

In this case, the flesh is considered a visible, earthly part that can be controlled and becomes a temporary controlling force over humans. Its manifestation is a human force that binds humanity to death. Meanwhile, the Spirit is considered not from the worldly environment, invisible and uncontrollable and eternal and becomes the controller for anyone who directs their life to the Spirit. Its manifestation as the giver of freedom for believers, opens up the future and eternal life.

The believer's life is led by the Spirit as a substitute for obedience to Christ who has fulfilled the Law and is proof that the future has been set in motion. In other words, Paul views the Holy Spirit as fulfillment (Fee, 1996), as an important experience for humans to experience and live the salvation that God presents in Christ, as well as a gift to build and encourage each other in life in the world. However, the main thing of all is that the Holy Spirit makes believers like Christ through His fruit in human life.

The word presence is an important word for Paul to refer to the Holy Spirit who comes and becomes the fulfillment of all forms of God's promises. There are differences in how believers understand the presence of the Spirit. Firstly, Spirits were thought to be present only to prominent people, namely those close to the gods. In fact, the true statement is that every believer, even small ones, is believed to have the Spirit of God within him. Second, many people believe that a spirit can be seen descending on a person if strange physical symptoms appear. Paul himself stated emphatically that the Fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22-23). This means that what is an indication of the presence of the Spirit is moral behavior, not just a state of ecstasy. That's why it is called the Holy Spirit, not the Almighty Spirit, or the wise Spirit and so on.

Regarding the Gospel of Salvation which provides the gift of freedom for believers, it must

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involve changes in daily life because of their position as new creations. Paul called these new harmonious values a new life ethic. Basically, the new life ethic in question is born from guidance by the Holy Spirit who works within humans and provides guidance regarding adequate ethical standards and gives the power to implement them. The Holy Spirit is the one who produces fruit in the lives of Christians and adjusts the minds of Christians to the correct norms and attitudes and supports them. The fruit of the Spirit in question refers to the existence of an organic relationship that cannot be found in the actions of the flesh.

The main theological virtues are love, joy and peace which are placed at the beginning. The other virtues embody these three cardinal virtues. So a formula for life that is not selfish is born, instead showing patience, mercy, gentleness and self-control. There is also kindness and loyalty which are common Christian virtues (Guthrie, 2016). Virtue is not a natural thing that can be obtained by human effort. It is a gift and choice from the Holy Spirit which is a supernatural/supernatural virtue. Therefore, Christian life requires a continuous understanding of supernatural powers (Richardson, 1958). Therefore Paul describes it as walking by the Spirit, being led by the Spirit or living by the Spirit (Gal. 5:16,18, 25).

Paul's theology regarding living by the Spirit wants to describe the work and personality of the Spirit as a divine person or person who is equal to the Father and Christ. One of them is the character of the Holy Spirit. Paul presents the Holy Spirit as a very perfect personal figure because he has holy qualities, namely love, joy, peace, patience, mercy, goodness, faithfulness, gentleness and self-control (Gal. 5:22-23) (Tandiassa, 2008). When these characters are demonstrated in the life of a Christian, what is called wearing new clothes is evident. Paul confirmed this with his moral clothing, namely a change in overall perspective in the lives of believers. As the presence of Christ through the Holy Spirit essentially changes humans in a more meaningful direction (Sipayung, 2020).

Apart from the text Galatians 5:16-26 which mentions the theology of living by the Spirit, it also appears in Galatians 6:8 which talks about the believer's life must be based on the Spirit because it will reap eternal life. On the other hand, if the flesh is followed, it will reap in destruction. This verse uses the metaphor of sowing and reaping. Although the fall is like an allegory because the sower sows seed to either the flesh or the Spirit in two completely different fields and reaps according to the nature of the field. Paul's explanation to Gal. 5:16, 18, 22-25 is indeed in line with eternal life because of the Spirit in this text. Although the case for destruction by the flesh goes a little beyond the statement in Gal. 5:16-21 but still expresses the warning in verse 21b. Through this, it can be understood that Paul continues to emphasize living by the Spirit by describing the difference to the flesh which leads to destruction.

In the New Testament text outside the book of Galatians, the theology of life by the Spirit is also found in Romans 8:6. This verse emphasizes the teaching of the transformation of the lives of Christians who have taken the path determined by the Spirit. This means that Christians live within the scope of the Spirit and direct that life to the work of the Spirit. This text explains the idea of the Spirit that living by the Spirit finds a new will that does not come from humans, but originates from God's salvation. There is a definite direction, freedom and victory in the battle against the desires of the "flesh" because it is led by God's request." So from this verse we get the teaching of Christians to live by the Spirit.

The teaching about living by the Spirit also appears in the Old Testament, in the text Isaiah 32:15 which emphasizes the theology of new life in the Spirit, namely the Spirit who provides renewal in human life. God will arrive at the appointed time to act and reveal His power. Then the

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Spirit of God will be poured out on humans as the giver of life. Because of the outpouring of the Spirit, great changes will be achieved. The depiction of fertility because the outpouring of the Spirit will give birth to the fruit of the Spirit in the form of justice and truth (Widyapranawa, 2015). This is a form of teaching new life by the Spirit in the context of the Old Testament by giving birth to newness in life.

B. Contextualization of the Theology of Living by the Spirit based on Galatians 5:16-26

Departing from Paul's theology in the letter Galatians 5:16-26 which focuses on living by the Spirit, it gives birth to teaching about the concept of a new life in Christ which Paul calls Christian Life Ethics. It was in response to the freedom that was born because of Christ's sacrifice that Paul emphasized choosing a way of life to always follow the Spirit and resist every desire of the flesh. Being a new creation led by the Spirit means having new life principles, new moral ideas, and new methods of thinking that influence an individual. Because the Holy Spirit who was given to humans works in actions, words and all aspects of humans. Living by the Spirit means following the guidance of the Holy Spirit, including giving birth to the character of the Holy Spirit, namely the fruit of the Spirit in everyday human life. The Fruit of the Spirit shows unity which is manifested in 9 different qualities (Dellistone, 1986).

Referring to the teaching of living by the Spirit, that is, every minister of the congregation represents Paul who preached the Gospel of Salvation and the believers representing the church congregation today are the Galatian congregation. The teaching of living by the Spirit which is shown in the practice of daily life, the fruit of the Spirit must continue to be preached today to be able to fight the desires of the flesh and not fall into an attitude of moralism. Such a lifestyle will make believers carry out all worship and church activities as a mere formality because they walk according to their own will rather than being led by the Spirit. Believers also increasingly forget to interpret the freedom that God has given and continue to fall into the deeds of the flesh. This challenge must be understood by congregational ministers so that believers do not fall into an attitude of moralism.

Every believer today must be led by the Holy Spirit and produce the character of the Holy Spirit in daily life. The resulting character can be related to relationships with God, relationships with fellow humans, or relationships with oneself. First, character related to God consists of 3 things: The love that God pours out to humans. The work of the Holy Spirit in every believer must produce love for one another; Joy, namely a form of call to adopt a Christian lifestyle, both in joyful situations and in adverse situations. From joy we also get a deep theology that it is God who controls everything for His glory and the good of believers because He is also the source of that joy; Peace is understood as a safe and peaceful atmosphere and is something that everyone seeks whenever and wherever they are. The peace in question is not measured by material things, such as money, houses, cars or anything else. But it is a belief that God's providence is in human life so that no event can take away that peace in the life of a believer.

Second, character relating to fellow humans: Patience as the quality of self-control in the face of provocation. Like Christ who patiently provides salvation and repentance for humans, it must be the basis for believers to seek peace for others; Mercy means generosity towards others who need help, including unpleasant people or our enemies. These two things must be complemented by kindness, namely the element of discipline in trying to make other people better. From theological values regarding relationships with fellow humans, the reality is that this is indeed difficult to do.

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However, the Holy Spirit will enable you.

Third, character related to oneself, namely: loyalty, this is the quality of honesty and integrity in every action of a believer, commitment and responsibility as a human being; gentleness is related to the attitude of the heart that surrenders under God's control to control the emotion of anger in humans; Self-control focuses on how a person is able to control himself in every problem whatever occurs, whether in good or bad conditions. So that it remains stable and able to face problems calmly (Dilla, 2015).

When faced with the phenomenon of life attitudes of believers today, it is very inversely proportional. It cannot be denied that of the nine characteristics of the fruit of the Spirit which should be a description of Christian life that are still often found are the deeds of the flesh which Paul describes in a list of 15 evils. For example, carnal acts of fornication, uncleanness, lust are included in sexual crimes. Nowadays, sexual crimes such as pornography, rape and prostitution are cases that often appear on the news pages. Like the case of sexual harassment by a 34-year-old elementary school teacher in Selamat District, North Lombok, NTB, harassing his students who were in grade 6. Not only in Indonesia, international news also announced that in 1997 children in Illinois, United States were victims of abuse by priests. church.

If we look at sexual crimes in Indonesia, based on statistical data from the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia (Kemenpppa), things that have occurred as of January 2023 (until now/real time) in Indonesia are as follows:

- A total of 9,664 cases of sexual crimes occurred in Indonesia
- with 1,832 male victims
- with 8,614 female victims

Another example is a case of dispute that occurred in the HKBP Cibinong congregation, Bogor Regency, West Java because a management dispute caused damage to the church building in 2022.

Apart from the examples of carnal acts above, there are also forms of carnality that are widespread in today's developments. For example, a consumptive and hedonistic lifestyle is shown through social media by showing off all the wealth they have. For example, news about the KPK's wife having to be summoned by the LHKPN directorate (state administrator's wealth report) and the Supervisory Board because she showed off her luxury and went viral among the public. Likewise with the form of greed that occurs in the midst of the church. Greed is a form of inability to control oneself. As taught in the 9th fruit of the Spirit, namely self-control. For example, churches show their consumerist lifestyle by carrying out debauchery through building parties every year and making flower altars in large churches which take up quite a large amount of funds. This shows that there are still many acts of the flesh in today's church congregation.

From the example above, slavery to the flesh in sexual terms, discord, consumer lifestyle, hedonism and greed leads to a destructive lifestyle and increasingly adds to the victims and perpetrators in terms of the flesh. This indicates that humans reject the Holy Spirit from working in their lives and prioritize and follow their own desires. The comparison between the correct values regarding the fruit of the Spirit and the contradictory actions of the flesh in daily life is faced with the current reality which is very inversely proportional, so the church as a community of believers and as an extension of God's hand in the world must provide correct teaching. Teaching that emphasizes living in the Spirit and giving birth to the character of the fruit of the Spirit in the lives of believers and fighting against the desires of the flesh. This teaching can be carried out through the Tri Tasks of

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the church's calling, which consists of 3 tasks, namely Marturia, Koinonia and Diakonia. Through these three church tasks, HKBP moves to teach theology for new life in Christ and being led by the Holy Spirit.

In Marturia's duties, teaching about living by the Spirit can be implemented through sermons as an important peak in every service. There are two important teachings that can be conveyed in sermons as the main means of declaring God's word based on Galatians 5:16-26, namely: first, that the life of a believer must be led by the Spirit and the fruit of the Spirit which is produced through human action is not the result of human work. but rather the work of the Holy Spirit. Therefore, believers need humility to accept the Holy Spirit given and be guided to resist all fleshly desires. This fruit of the Spirit must be demonstrated through real daily life practices, not just discourse. So that believers will not fall into a moralist understanding and misunderstand that the fruit of the Spirit is the result of human action.

Second, teaching the correct understanding of "man" according to Paul's theological values. The desires of the Spirit and the flesh which are described as opposites are seen from an eschatological perspective, not an ontological perspective which states that humans consist of three parts, namely body, soul and spirit. Therefore, the flesh in question is not the human body, but rather the sin that tries to surround humans continuously, which is why it must be resisted.

Apart from that, in the Lord's Prayer the request section contains a request to provide sufficient food with the intention that God always provides food or daily needs even though people do not ask. Therefore, through these requests, believers are taught to be aware of, guide, and give thanks for what is asked for. This is then emphasized in the sixth request (and do not lead us into temptation) and the seventh request (but deliver us from evil) with the intention of asking God's help to preserve and protect from the world and the flesh which deceives and misleads humans, as well as protecting humans from every evil of body and spirit, the temptation of wealth or high position.

In terms of Koinonia's duty to fellowship, the practice of the fruit of the Spirit can also be taught, both to the categories of Sunday School, Youth, Naposobulung, Ina, Ama and the Elderly. That the nine fruits of the Spirit must continue to be practiced in everyday life. However, it is not by relying on personal strength but rather something that is produced because of willingness and humility guided by the Holy Spirit. The theological values of the fruit of the Spirit taught to congregation members can build each individual congregation to grow better and even build the future of the church as an extension of God's hand in the midst of the world.

CONCLUSION

The text Galatians 5:16-26 explains the ethical teaching about Living by the Spirit as something that was emphasized by Paul as the Apostle who preached the Gospel of Salvation to the congregation in Galatia. Believers who follow the leadership of the Holy Spirit in their lives will produce the fruit of the Spirit in their daily lives as a result of the work of the Holy Spirit which has the character of the fruit of the Spirit. Through the Socio-Rhetorical interpretation method, several important points are produced from Galatians 5:16-26, with the following details:

1. Paul's advice is described in the form of repetition and argument between the words desire, Spirit and flesh which develop in meaning. With the emphasis that living by the Spirit means releasing humans from the power of the flesh and the power of the law that binds humans. Also switching to living life with the Holy Spirit given by God in order to continue the work of salvation that has been done through His Son, Jesus Christ, namely helping humans live life in

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the world. Paul's description of the conflicting desires of the Spirit and the desires of the flesh is to show believers that amidst the freedom they have received, believers must continue to fight and hold fast to God through the help of the Holy Spirit. The comparison drawn between the Spirit and the flesh is not to show that the Spirit desires to be equal to the flesh. Instead, Paul wants to show the difference between the way the flesh works on human will and the fruit of the Spirit which is produced by the power of the Holy Spirit

2. God's work of salvation is also proven through His words in the Old Testament in Isaiah 32:15-20 which also describes the work of God's Spirit to provide renewal and life for humans through His fruit. So, both the Old Testament and the New Testament talk about God's real power through His Spirit. So it is understandable that believers cannot live like Christ without the strength and power of His Spirit. It is the work of the Holy Spirit who enables humans to become fruitful children of God according to His will.
3. If it is said that we live by the Spirit, it means that believers are not under the power of the flesh and do not follow every rule to obtain salvation. Because the truth is that the salvation given by God is a gift, not because of human works. It is the Holy Spirit who directs the believer's desire to be free from legal obligations and any prohibitions that believe in the beliefs of the flesh. This is very conversionist in nature, through the giving of freedom by Christ and asking for the help of the Holy Spirit to live in a world full of sin. So believers are able to resist the desires of the flesh. If humans change for the better then the world will change too. So salvation is a change in the human heart with the intervention of God, the Giver of salvation.

Paul's advice regarding Living by the Spirit aims to direct believers to walk with the Holy Spirit through the fruit of the Spirit. The Fruit of the Spirit is the result of the Work of the Holy Spirit in the believer's life which is similar to the qualities of Christ in practical matters in the believer's daily relationships. This is the secret of the believer's life from a supra-natural perspective to a natural thing which Paul calls the Christian's new life ethic. The most obvious fruit of the Spirit can be seen through daily actions, especially what summarizes all the fruits of the Spirit is Love. This is the essence of a life led by the Spirit in its daily practice because God who is love directly gives His love to humans. However, when faced with the phenomenon of human actions today, there are still many who do not demonstrate the practice of the fruit of the Spirit in their daily lives. People often follow the desires of their flesh rather than asking for the help of the Holy Spirit to help them. Starting from the fact that there are still many feuds between human beings instead of peace, love and joy; cases of sexual crimes that are mushrooming in society are even committed by educated people; also the nature of believing in gods other than the power of God makes people ask for things from shamans or worship statues, what's worse, worshipping God in church is done as a formality and not from a sincere heart. Therefore, especially ministers as extensions of God's hands must be more aggressive in preaching and teaching the meaning of living by the Spirit which will give birth to the fruit of the Spirit in the lives of Christians. It is from the fruit of the Spirit that is visible in Christians that relationships with fellow humans will become a way to preach the fruit of the Spirit wherever and whenever Christians are

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