

The relevance of Galatians 5:16-26 in the modern “spiritual intelligence” debate

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ABSTRACT

It is not acceptable for Christians to live their lives in isolation. It is important, especially for Christians to participate in, to influence and to hold an opinion regarding the relevant issues in the world. When our magazines and newspapers report something new, Christians should become actively engaged and position themselves. When a women’s magazine published an article about spiritual intelligence being a demand of the twenty-first century, I wondered whether Christians could view themselves as spiritually intelligent. Therefore, this article seeks to offer an exploration of what spiritual intelligence entails and a determination of the relevance of Galatians 5:16-25 in this debate. The list of virtues in this passage offers a clear picture of what a Spirit-filled life should be. The latter appears to be synonymous with a spiritually mature life, as demanded by our modern world. Being a Christian improves the way one manages everyday problems in the world. It alters the way one conducts business. Christian spirituality (like many other forms of spirituality) can contribute to a successful and whole person, family, company, and nation.

KEYWORDS

spiritual intelligence, holy life, Christian spirituality, Bible, Galatians 5:16-26

TREFWOORDE

spirituele intelligensie, heilige lewe, Christelike spiritualiteit, Bybel, Galasiërs 5:16-26

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1. INTRODUCTION

Nowadays, the issue of “spiritual intelligence” has become a modern demand. Even in popular South African magazines the person on the street is made aware of “spiritual intelligence”. A popular Afrikaans women’s magazine *Sarie*, featured an article on this topic and Rust (2007:208) reported that these days it is all about “spiritual intelligence” and in order to handle the demands of the twenty-first century, this intelligence is a necessity. Spiritual intelligence is a term that not only has made its way into the vocabulary of the modern world, but has also become a term frequently used in academic circles.

Hyde (2004:39) mentions that this term has even entered the domain of Australian educators, especially in church-related schools. Here, the term is used to describe the inner life of students and their ability to reflect inwardly. Johnson (2006:40) avers that as the ultimate goals of education are to achieve the personal growth and full development potential of each human being, this growth and development should not be purely intellectual. Educators must therefore also focus on the emotional, psychological, creative, social, physical, and spiritual potential of their students. This is where spiritual intelligence gains significance for education. Sisk (2008) penned an article on engaging the spiritual intelligence of gifted students so as to provide opportunities for them to connect with the lives of others, their communities, the earth, and the cosmos and to build a global awareness of the growing challenges in the world.

Luckcock (2008) discusses the possibility of including spiritual intelligence in the Leadership Programme for Serving Headteachers. Adams & Hyde (2008:60-62) comment on the significance of spiritual intelligence in children’s understanding of their dreams about death and the deceased. Spiritual intelligence can also assist children with such dreams by reducing their fear of death and by engaging them in discussions on the meaning of life and death with a new understanding.

It is acknowledged that the greatest criminals in human history had high IQ’s, but their spiritual intelligence was far below average (Axinia 2011). These days, the importance of spiritual intelligence is realised more and more. Spiritual intelligence is also increasingly being used in corporate settings by large companies such as Nokia, Unilever, McKinsey, Shell, Coca-Cola, Hewlett Packard, Starbucks, Co-operative Bank, and Merck Pharmaceuticals (Wylie 2005:3).

Spiritual intelligence is even considered to be a factor in resolving the global crisis. Collins (2010:320) states that the world is facing increasing pressure to find solutions to overpopulation, food and water shortages, sustainable sources of energy, climate change, and environmental degradation. For example, Wigglesworth (2006:1) avers

that the competition for energy resources has increased tensions in the Middle East. Moreover, climate change will cause migrations of people away from rising water levels, to safer or cooler climates (Wigglesworth 2006:2). Conflict will arise and the survival instincts of people will be triggered. This crisis is ever increasing and will challenge humanity to find new ways of constructing a meaningful life. Collins (2010:321) asserts that we are challenged by this crisis to develop our spiritual intelligence.

Wigglesworth (2006:1-2) reports that as a species, as countries, as organizations and as individuals we face life conditions that will demand complex solutions. As there is, for example, continuous contact with many different cultures thanks to travel, television, the Internet, and other media, we are exposed to “foreign” notions and this causes much irritation and aggression toward people who hold these notions (Wigglesworth 2006:1). Poverty, political instability, civil wars and dictatorships create diseases and a readiness to go to war (Wigglesworth 2006:2). However, Collins (2010:331) contends that spiritual intelligence can help to recognise how we live in interconnected relationships to life as a whole, so that we can solve these major problems.

2. WHAT IS “SPIRITUAL INTELLIGENCE”?

The question arises whether there is a difference between “religion”, “spirituality” and ‘spiritual intelligence’? Religion is often described as “systems of information”, providing believers with resources that are essential for living a good life (Emmons 1999:164). Newberg (2001:131-132) explains that religion promotes values and therefore it empowers the believer to alleviate stress by granting him or her a sense of control over an uncertain and terrifying world. It offers believers the assurance that their lives have meaning and purpose, that they are not alone in the struggle for survival. One could say, however, that it is not religion as such providing this power to believers; it only becomes a personal power once the individual makes it a personal choice.

Hyde (2004:40) claims that the majority of recent research suggests that spirituality is more primal than institutional religion. Tirri, Nokelainen and Ubani (2006:39) explain that religion is usually defined as being organizational, ritual, and ideological, whereas the spiritual refers to being personal, affective, experiential, and thoughtful. Lombaard (2003:434) concurs that religion is the broader category and spirituality is the manner in which one expresses one’s faith. He explains it by using the metaphor of a tango dance – where the Bible is the one step and Christian practice the other. Spirituality thus flows from religion and religion is a wider concept than spirituality.

If religion is a system providing the resources for living a good life, then spirituality is different in the sense that it is the process by which individuals recognise the importance of orienting their lives to something nonmaterial that is beyond and larger than themselves, with a dependence on a higher power (Martin & Carlson 1988:59). As Hense (2006:64) points out, one must be cautious when defining spirituality, as there are simply too many different spiritualities. Still, Hyde (2004:40) avers that spirituality is concerned with an individual's sense of connectedness and relationality with self, others, the world or the universe, and with the transcendence. The sense of connectedness with the divine advances passion and action for justice. Priestley (2002) argues that spirituality requires people to regard others as whole beings and to respond to each of them with an own sense of wholeness. Parks (2000:16) defines spirituality as a search for meaning, transcendence, wholeness, purpose, and an apprehension of the spirit as the animating essence at the core of life. It seems to be all about two categories, as described by Mayhew (2004): connectedness and explication – being spiritual and making sense of why we exist.

Whereas Dibelius and Conzelmann (1972:40) suggest that the spirituality advocated in the pastoral epistles is one in which human flourishing is basically synonymous with conformity to the virtues valued by the wider Graeco-Roman society, Pietersen (2011:163) argues that the 'godliness' being advocated in 2 Timothy 3:12 is not conformity to the Graeco-Roman concept of loyalty to moral order – thus not simply good Christian citizenship. Neither, Pietersen further elaborates, can spirituality simply be equated with the Hellenistic Jewish concepts of *eusebeia*. Instead it is an authentic spirituality consisting of knowledge of God and its outworking in practical behaviour.

As far back as 1977, James (1977:367) reported that the new sphere of power emanating from a spiritual experience enabled one to draw on one's own spiritual experience as a mechanism for confronting and finding solutions to the difficulties and problems of life. As one of the features of intelligence is practical problem solving, spiritual intelligence must enable an individual to solve the problems he or she encounters within a particular context (Hyde 2004:40-41). Spiritual intelligence is thus not a mere re-labeling of spirituality, as it denotes an intelligence emanating from one's spirituality.

We are all used to the term "intellectual intelligence" (IQ). In the past few years we have been confronted by the term "emotional intelligence" (EQ), where one needs to be aware of one's own emotions as well as those of others. Where and when then did the term "spiritual intelligence" originate? Howard Gardner (1983) was the originator of the theory of multiple intelligences. He (Gardner 1999) has also considered spiritual intelligence to be a ninth intelligence. Spiritual intelligence is therefore concerned

with matters regarding the nature of existence and the ultimate issues. However, ultimately spiritual intelligence did not meet Gardner's requirements for intelligence. Others have explored this issue further and acknowledge the existence of spiritual intelligence. It is even called "the ultimate" intelligence (Zohar & Marshall 2000) and the 'central and most fundamental' intelligence (Covey 2004:53). This concept of spiritual intelligence is defined as:

Covey (2004:53)	The central and most fundamental of all intelligences, because it becomes the source of guidance for the others.
Emmons (1999:164)	The adaptive use of spiritual information to facilitate everyday problem solving and goal attainment.
Buzan (2001:xiii)	An awareness of the world and your place in it.
Zohar & Marshall (2000:3-4)	The intelligence with which we place our actions and our lives in a wider, richer, meaning-giving context; the intelligence with which we can assess that one course of action or one life-path is more meaningful than another.
Vaughan (2002:19)	The concernment with the inner life of mind and spirit and its relationship to being in the world.
Wigglesworth (2006:4-5)	The ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances.

Being spiritually intelligent first of all implies that one recognises the existence of a God. Because of this acknowledgement, one's life is changed in many ways. Emmons (1999:164) maintains that spiritual intelligence consists of at least five competencies that could form part of the knowledge base of an individual, and could lead to problem solving:

- the capacity to transcend the physical and material;
- the ability to experience heightened states of consciousness;
- the ability to sanctify everyday experience;
- the ability to utilize spiritual resources to solve problems in everyday life; and
- the capacity to be virtuous.

3. DETERMINING SPIRITUAL INTELLIGENCE

Can we measure spiritual intelligence? A questionnaire appears to be the best means to measure spiritual intelligence. Wigglesworth (2006) developed a questionnaire measuring 21 skills. King is currently developing a self-reporting measure for spiritual intelligence, called the Spiritual Intelligence Self-Report Inventory (Axinia 2011).

Rust (2007:210) quotes Retha Alberts, a spiritual intelligence fundi from the University of Stellenbosch, when she poses ten questions to determine the spiritual intelligence of an individual. These questions could be rephrased for Christians:

- Do you make time for your own thoughts, feelings and inspirations?
- Do you have quiet times?
- Do you understand that your main goal in life is to understand the meaning of your life?
- Do you differentiate between material wealth and enduring, eternal wealth?
- Do you enjoy meaningful relationships and creativity?
- Do you strive for a balance between mind, body, emotions and your soul?
- Is your life a life of love?
- Do you live up to long-term, necessary and true principles?
- Do you show gratitude?
- Do you consider yourself to be part of a bigger world?

The instruments of spiritual intelligence are prayer, meditation, the appraisal and practice of an art form, individual time spent in nature – these are all part of the gate to one's inner quiet place (Rust 2007:210). All these instruments create an awareness of one's thoughts, emotions and actions, and helping one to understand the meaning of one's life.

Rust (2007:212) furnishes six characteristics of a person with spiritual intelligence:

- Courage and vision;
- Audacity to go for challenges without losing one's ethical values;
- Integrity;
- Intuition;
- Compassion and
- Wisdom: not living a life of fear, being aware of a Higher Hand.

Zohar and Marshall (2000:276) introduced 12 qualities of spiritual intelligence:

- Self-awareness: knowing what I believe in and value, and what deeply motivates me.
- Spontaneity: living in and being responsive to the moment.

- Being vision- and value-led: acting from principles and deep beliefs, and living accordingly.
- Holism: seeing larger patterns, relationships, and connections; having a sense of belonging.
- Compassion: having the quality of “feeling-with” and deep empathy.
- Celebration of diversity: valuing other people for their differences, not despite them.
- Field independence: standing against the crowd and having one’s own convictions.
- Humility: having the sense of being a player in a larger drama, of one’s true place in the world.
- Tendency to ask fundamental “why” questions: needing to understand things and get to the bottom of them.
- Ability to reframe: standing back from a situation or problem and seeing the bigger picture; seeing problems in a wider context.
- Positive use of adversity: learning and growing from mistakes, setbacks, and suffering.
- Sense of vocation: feeling called on to serve, to give something back.

Buzan (2001:7) adds that a spiritually intelligent person should develop an awareness of the beauty of nature.

It is easy to understand why spiritual intelligence is increasingly becoming a demand in the modern world. Christian communities now realise that spirituality provides one with an intelligence to solve problems in the world. Even in non-Christian communities, especially in big companies, it is recognised that people with a high spiritual intelligence have an ability to utilize spiritual resources to solve problems. One can imagine how companies would rather employ people who can think about life and its meaning, who can differentiate between material wealth and eternal wealth, who can enjoy meaningful relationships and creativity, who are guided by love, who live up to long-term, necessary and true principles, who consider themselves to be part of a bigger world, who have courage, vision, integrity, compassion, who possess audacity to pursue challenges without losing their ethical values, and who possess wisdom. Spiritually intelligent people would also be extremely successful managers – knowing what they believe in and what deeply motivates them; seeing larger patterns, relationships, and connections; valuing other people for their differences; and being people with a sense of vocation. These kinds of employees possess the

ability to learn and grow from mistakes and setbacks. Once a company experiences a temporal setback, a spiritually intelligent person in such a situation would stand back from the situation and view the activities of the company in a wider context. A company could trust such an employee for his or her integrity and honesty. Such a manager could also be trusted to display compassion on other employees.

Everyone has the potential for developing spiritual intelligence, remarked Vaughan (2002:21). Scientists speculated for a long time that the human brain features a God-spot (Didonato 2012). Newberg, D'Aquili and Rause (2001:4) have conducted some research on the relationship between religious experience and brain function and found that during meditation brain scans revealed unusual activity in the top rear section of the brain. New research has indicated that different parts of the brain function together to facilitate the spiritual experience of an individual. As some parts play more prominent roles than others, it is suggested that we rather talk about God 'spots' (Didonato 2012). Spot or spots – a spiritual experience seems to be biologically real and is intimately interwoven with human biology (Newberg, D'Aquili and Rause 2001:8). The human brain is created to make spiritual experiences real; therefore we as human beings are created to have a spiritual experience with God.

Vaughan (2002:22) explains that spiritual intelligence can be developed by a variety of practices and these practices are not the sole property of any single religious tradition or spiritual teaching. She further explains that once a person is spiritually intelligent, the latter is expressed in spiritual maturity. A spiritually mature person follows a spiritual path that leads to wholeness (Vaughan 2002:24). Wigglesworth (2006:16) maintains that we need to provide people with the vocabulary and skills to allow them to grow into mature people – thus people with spiritual intelligence.

Can the Bible provide teaching for the growth of spiritual intelligence?

4. THE BIBLE IN THE CHRISTIAN RELIGION AND SPIRITUAL INTELLIGENCE

The Bible offers many guidelines for a holy living; a life dedicated to God. It provides sufficient teaching to attain spiritual knowledge. The characteristics of a holy life are not different from what is expected from a spiritually intelligent person. We should realise, however, that it is not sufficient for a person to claim spiritual knowledge without it being expressed in the world through wisdom, compassion and action. Integrating spiritual intelligence means living in accordance with one's core beliefs (Vaughan 2002:31). The prescriptions of the Bible for a holy life must become part of the life of an individual, and be expressed in wisdom and compassion and other spiritual intelligence qualities.

Is spiritual intelligence different from what the Bible expects of Christians? Would Christians, wanting to be successful employees, go against the Word of God trying to fulfill the demands of the modern-day so-called “spiritual intelligence”? Would a Christian, living according to the Bible, automatically qualify as a spiritually intelligent person?

In 1 Thessalonians 4:7 God calls us to live holy lives. Hebrews 12:14 and 1 Peter 1:15-16 command us to live a holy life. To live a holy life implies that one lives a life dedicated to God; being related to and guided by God and filled with the Holy Spirit. Being Spirit filled means that one is ‘guided’ by the Spirit. Romans 8:26 assure us that the Spirit will guide us and through the Spirit we are further assured that we are God’s children (Ro 8:14). A considerable section of the letter to the Ephesians emphasises the importance of lives lived in conformity with the salvation accomplished by God (Carson, Moo & Morris 1992:315). Believers are holy temples of God in which “God lives by His Spirit” (Eph 2:20-22).

Galatians 5:16-26 is an important Scriptural passage exhorting believers to live a Spirit-filled life filled with meaning, vision and values, and to follow the example of Christ with regard to compassion and integrity. In this passage a Spirit-filled life is a life of dependence on God (Gal 5:25). The following section focuses on an interpretation of Galatians 5:16-25 in order to determine if a Scriptural passage such as Galatians 5:16-25 can guide a believer on his or her way to spiritual intelligence.

5. GALATIANS 5:16-25

In Galatians 5:16-26 the command is to “live by the Spirit”:

... live by the Spirit, and you will not gratify the desires of the sinful nature
 ... But if you are led by the Spirit, you are not under law ... But the fruit
 of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,
 gentleness and self-control ...

5.1 Background of the passage

It is important to keep in mind that this letter was written by Paul to the church in Galatia around 50 AD. From Acts 13–14 we learn that Paul and Barnabas evangelised South Galatia by visiting the synagogues first. Then, as the Jews stirred up opposition, Paul turned to the Gentiles in those regions. After Paul had left those regions, however, some foreign Jewish Christians taught the church to submit to Jewish law. Thus Paul, being angry at the church of Galatia, wrote this letter as a result of these events. The emphasis in this letter is on justification by faith in Christ and

on Christian freedom. Therefore, Galatians is a constant reminder of how important it is to understand what Christian faith implies for Christian living.

Fundamental to the letter of Galatians, according to Tolmie (2011:172), is the notion of God as the one who brings about a total reversal in the situation of humanity. In his discussion on the spirituality of the letter to the Galatians, Tolmie (2011:171-172) further claims that humanity is depicted in terms of spiritual bondage in this letter. God, on the other hand, is the one who liberates humanity spiritually. It is thus God who brings about a total reversal in the situation of humanity. God calls people (1:6), justifies them (2:16), provides them with the Spirit (3:5; 4:6), uses Christ to redeem them from the curse of the law (3:13), blesses them (3:14), adopts them as children (4:5), makes them his heirs (4:7), knows them (4:9), liberates them (5:1) and creates them anew (6:17). It is thus all about a total transformation in the lives of believers. Humanity benefits from the total reversal of this situation effected by God.

Because Paul responds in anger towards his target readers, no thanksgiving is included in this letter. The letter commences with an introduction in 1:6-10 and a defense of Paul's apostolic authority. The entire letter-body-middle consists of two arguments: the choice between law and faith (3:1-4:31) and a description of a new life in practice (5:1-6:10). In the Old Testament a good life was described as a life lived by the law. Christ's saving work, described in the New Testament however, had significant implications for the definition of a "Christian life". A reference in Galatians 3:10 cites Deuteronomy 27:26 in the Old Testament which curses everyone who cannot abide by everything in the law, and states in verse 13 that Christ redeemed us from the curse of the law. We can receive the Holy Spirit by believing and in this way we can live a new holy life. Therefore the imperative in Galatians 5:16 to live by the Spirit is limited in Galatians 5:18, in the sense that it does not mean that one is under the law.

The second argument in 5:1-6:10 explains what this Christian freedom implies for a Christian's life. De Boer (2011:329) explains that the situation of the Galatians at the time was characterised by ongoing strife (5:17) between the Spirit and the flesh. This argument is introduced by Galatians 5:1, which states that 'It is for freedom that Christ has set us free'. Paul commands the Galatians to stand firm and not to let themselves be burdened again by a yoke of slavery – a renouncing of their freedom, while Galatians 5:2-12 explains how one is burdened again by slavery or abandons one's freedom if one lets oneself be circumcised. Chapter 5:13: "For you were called to be free, brothers. Do not use your freedom to indulge the sinful nature, rather, serve one another in love" is a motivation for the previous statement. Then, verses 14-15 quote Leviticus 19:18 – regarding the love command: "love your neighbor as yourself". Chapter 5:16-26 commences with the words "I mean" (*legō de*). What

follows in verses 16-26 is a reminder of the other side of the coin, namely what the implications are for one's life if one misuses the aforementioned freedom.

5.2 The argument in this passage

Chapter 5:16 ensues from verses 13-15, out of the reminder of the command to love one another. This is very important. Paul was speaking about the call to be free, and commanded them to use this freedom, not to indulge the sinful nature, but to serve one another in love. In verse 16 he explains what this means: in order not to gratify the desires of the sinful nature, to love one another, one should 'live by the Spirit'. This means that believers should have a new way of living, having Christ living in them, and living in faith (see Tolmie 2011:176).

The author of Galatians 5:16-26 *commands* his readers to live a Spirit-filled life, this is demanded so that believers are able to escape the sinful nature and love one another (as explained in verses 13-14). The *purpose* is thus to escape the sinful nature, but to also love one another (13-15), and the *reward* would be freedom through the Spirit, not being a slave of the law (verses 17-18). This should be everybody's dream – to be free. Even in South Africa people like to announce that 'this is a free country!', but Paul reminds us that freedom may not be used as an opportunity for the flesh to indulge its sinful nature.

The 'freedom' that Paul is referring to does not imply 'feeling free'. It is the result of a personal conversion, which involves mutual respect, acceptance and trust. This freedom further implies a context in which people can discover, express and develop their free lives. A liberated person is also an integrated person who can let desires and powers merge³ into creative freedom. As mentioned before, the way to gain this freedom is to live a Spirit-filled life (verse 16). To be spiritually intelligent thus has one purpose in mind; to serve others with love and to escape the sinful nature of humankind. A spiritually intelligent person will thus always consider the welfare of others.

What does "guided by the Spirit" mean? Paul elaborates on his statement concerning freedom and guidance by the spirit in verses 19-23. He uses the example of the two sides of a coin to explain what one should not do, and what one should do. Paul offers a list of vices, called the works of the flesh. These kinds of lists were common in the literature of the ancient world.¹ By furnishing this list, Paul wants his readers

1 See Longenecker (1990:249-252) for a discussion of these systematic lists used or referred to by Plato, Aristotle, Zeno, Seneca, Epictetus, Cicero, Dio Chrysostom, and Plutarch.

to realise that freedom ‘as an opportunity for the flesh’ has negative consequences (Longenecker 1990:249). Paul’s list is made up of fifteen items and he concludes with ‘and the like’. When a list is concluded in such a way, it indicates that the list is to be regarded as only representative of what more might be added (Longenecker 1990:253).

5.3 A life not being filled with the Spirit

In Galatians 5:19-21 a warning is issued that a life not dedicated to God will result in sexual immorality, impurity, debauchery, idolatry, witchcraft, hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions, envy, drunkenness, orgies, and the like.

Many researchers have tried to organise these items into categories.² De Boer (2011:358-359) distinguished the following four categories:

- Sexual misconduct: sexual immorality (porneia), moral impurity (akatharsia) and licentiousness or debauchery (aselgeia). All these vices affect one’s own person and one’s relationship with one’s body.
- Religious misconduct: idolatry (eidololatria), and magic or sorcery (pharmakeia). These items concern one’s relationship with one’s God.
- Sources of communal discord: hatred or hostile actions (echthrai), strife or discord (eris), jealousy (zēlos), outbursts of anger (thumoi), selfish actions (eritheiai), dissensions (dichostasiai), factions (haireseis), and envy (phthonoi). All these sources of communal discord have destructive consequences for community life and are sources of conflict between people and their fellow human beings.
- Excessive drinking: drunkenness (methai), and drinking parties or orgies (kōmoi).

What is interesting about these categories, is that misconduct occurs on three levels:

- On one’s relationship with oneself and one’s body;
- One’s relationship with God; and
- One’s relationship with other human beings.

One can relate this observation to the initial reference to the command, issued in Galatians 5:14, to love your neighbor as yourself. This command refers to Leviticus 19:18 in the Old Testament, but it is also linked to Matthew 22:37-40 where one is

² See Lightfoot (1890:210) and Burton (1918:304).

commanded to love God, and to love your neighbour as yourself. This command envelops one's whole life. It therefore appears that Paul exemplifies how one's whole life can go awry when freedom is misused. If the Spirit does not fill one, all one's relationships are affected. Therefore it is logical today for companies rather to employ people who are filled with the Holy Spirit – who display spiritual intelligence. These employees can be trusted to take care of themselves and of their relationships with others.

5.4 A life filled with the Spirit

Galatians 5:16-25 is about more than only “being spiritual intelligent”. It is about a new life as a result of the Holy Spirit controlling the believer's conduct. The Spirit is controlling and guiding the life of the believer (see Bredenkamp 2006:332-333). The fruits of the Spirit then are the results of the power of the Spirit, of the believer's willingness to place his or her life in the hands of a Higher Power. It is about being “governed by the Spirit (Betz 1979:277). To live according to the Spirit, Loubser (2009:358,368) says, is “wisdom”, “wise ethical behaviour”.

Living a Spirit-filled life will result in the fruits of the Spirit (Gl 5:22-23): love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. It is important to realise that these specific virtues are not unique. In Greek and Roman philosophy as well as in Jewish thought, we find their parallels. De Boer (2011:363) proposes that these virtues may, in fact, represent common aspirations of the time and culture. Loubser (2009:366-367) even goes further by saying that “all right-minded communities” admire the virtues of Galatians 5:22-23.

5.4.1 Love (*agapē*)

Longenecker (1990:260) argues that Paul probably viewed all the other virtues in his list as an extension of the first virtue – love. Not only is love also mentioned earlier in this letter, but it is also referred to in the other letters of Paul. Hence, De Boer (201:364) contends that love is the singular fruit of the Spirit, with the remaining virtues merely describing the socially discernible and relevant circumstances, dispositions, and character traits that accompany love.

Modern-day spiritual intelligence demands that people consider themselves to be part of a bigger world and understand their roles in the bigger picture. It could be very easy for Christian groups to see themselves and their religious communities as the “world” by criticising and condemning those outside their group and not leaving any space for those who look, believe and act differently. These actions would not lead to spiritual intelligence. We need love in this world. In Galatians 5:22 the first fruit of the Spirit is ‘unconditional love’.

The rest of the Bible is clear about this kind of love. The passage in 1 Corinthians 13 is probably the most well-known passage in this regard. It announces in verses 1-3 that love is so important in the eyes of God that a person who excels in other qualities such as speaking in the tongues of angels, prophecies, wisdom, faith and compassion, is nothing without love. Christianity proclaims that God is love (1 Jn 4:8,16). The Greek word for ‘unconditional love’ occurs more often in 1 Corinthians, 1 John and Ephesians than in any other New Testament writing. It expresses the wonder of Christian love and the importance of living in love in a world that knows so little thereof (Carson et al. 1992:315). The Bible teaches us to love God (Mt 22:37), to love one’s neighbour (Lev 19:18; Mt 22:39; Ja 4:12), to love strangers (Lev 19:33-34), and even to love one’s enemies (Lk 6:27). Froehlich (2011:167) reminds believers that this kind of love opposes all hatred, all forms of disdain, discrimination and injustice.

In 1 Corinthians 13 (verses 4-8) the qualities of this kind of love are expanded on: it is patient and kind; it does not envy or boast; it is neither proud nor rude or self-seeking; it is not easily angered, does not keep any record of wrongs, nor does it delight in evil, but rejoices in the truth; and it protects, always trusts, always hopes, always perseveres and never fails. Within these all-embracing characteristics of love, Christians can accept and value other people for their differences, learn from them, communicate God’s love to them and in this way celebrate diversity.

It is these qualities of love that might save the world from violence – enabling people to understand and accept themselves and other people.

5.4.2 Joy (*chara*) and eace (*eirēnē*)

Joy, happiness, peace and harmony go hand in hand. These virtues do not depend at all on circumstances (Ryken 2005:233). Joy or happiness and peace are only possible in hearts where fear and anger (hatred) are absent. Our modern world is being destroyed by fear and anger. We live in a violent world and anger is an outcome thereof, as Galatians 5:20 and Colossians 3:8 warn us.

In our societies it is fear of violence and theft that chains us behind electric fences, safety doors and alarm systems. It creates an automatic passive attitude that affects us negatively in many ways. This situation might not change; therefore Christians have to cope with this situation in a different way. Froehlich (2011:165) asserts that Christian spirituality does not rest on fear. Although the emotions of fear and anger are all around us in different forms, they do not belong to the essence of true Christian spirituality. People fear for their health and safety, for their livelihood and jobs, for political stability, amongst other things. One can say that people fear the unseen and the unknown. It is a threatening and unpredictable world. However, as

2 Timothy 1:7 stipulates, ‘God has not given us a spirit of fear.’ Fear is thus not from God. Trusting God and hoping in Him, has the potential to wipe out fear. Thus, being fearless gives one an opportunity to live life to its fullest.

Buzan (2001:xxviii) remarks that the modern world can provide a lot of ‘negative vibes.’ Therefore it is important to know that peace comes from God (Php 4:7) and that Christ himself is our peace (Eph 2:14). It is one of the fruits of the Spirit mentioned in Galatians 5:22. If we live by the Spirit, peace is a natural consequence. The importance of the bond of peace is mentioned in Ephesians 4:3. In 1 Timothy 2:1-2, Timothy is urged to make every effort to attain a peaceful life. Similar commands are issued in Romans 12:18 to “live at peace with everyone” and in Romans 14:19 to ‘let us make every effort to do what leads to peace’ (read also Heb 12:14 and Ps 34:15). Therefore, being obedient to God leads to an inner peace, which comes from God himself (Lev 26:3-6).

Longenecker (1990:261) is of opinion that Paul was an heir to the Jewish understanding of “peace”. One can thus interpret this virtue as one that offers personal wholeness and beneficial relationships in the home, the church and the world. Wadell (2006:291) contends that in a culture where power has become the ultimate idol, we have to be committed to peace and unity – it is the call of the church. Committed to a new way of life and being spiritually intelligent will make believers the “salt of the earth” – a transformative presence in the world.

5.4.3 *Patience (makrothumia)*

This Greek word *makrothumia* does not appear often in non-Jewish Greek writings (Longenecker 1990:261). Longenecker (1990:262) asserts that Paul uses the word here in the sense of a patient endurance of wrong without anger or seeking vengeance. It is the ability to endure through adversity. Ryken (2005:233) affirms that a patient person has a slow fuse. Such a person is willing to suffer aggravation or persecution without complaint.

5.4.4 *Kindness (chrēstotēs) and goodness (agathōsunē)*

Classical authors used the word *chrēstotēs* to mean “goodness”, “honesty”, or “kindness”. The word *agathōsunē* is however, is not found in classical writings. In the LXX it is used as a synonym for *chrēstotēs*. In Paul’s writings this word is translated with an emphasis on its root idea *agathos* to mean “goodness” (Longenecker 1990:262). This “kindness” or “goodness” is more than a random act of consideration – it is the extension of God’s grace to the people around us through practical acts of caring (Ryken 2005:233). Van der Walt (2009:27) believes that kindness facilitates accessibility. It opens avenues between people for goodness, mercy, compassion and generosity.

Great spiritual leaders such as Mother Theresa and Gandhi demonstrated how compassion could change the world. To love one's neighbour automatically inspires one to show some compassion to those in need. The Gospel of Luke, chapter 10:25-37 teaches believers all about compassion; not only compassion towards those we like and love, but also towards those we do not know or even hate and despise. Vaughan (2002:21) argues that compassion offers one inner strength, hope and mental peace.

5.4.5 Faithfulness (*pistis*)

Faithfulness gives birth to trust, it grows respect, it feeds loyalty and it protects love (Smit 2009:30). It is a trustworthiness that comes from trusting in God (Ryken 2005:233). Trustworthiness is the point of departure of every relationship – with your colleagues, friends, family and life partner. Therefore, being spiritually intelligent and being inhabited by the Spirit and guided by God, creates a person who can be trusted in the corporate world. The faithful person is reliable with regard to important tasks, loyal to friends, and dependable in emergencies (Ryken 2005:233).

5.4.6 Gentleness (*praūtēs*)

Longenecker (1990:263) avers that this 'gentleness' is the opposite of 'an arrogant and self-assertive spirit'. One can say it is all about humility. For Christians Jesus is the perfect example of humility. He came to earth as the Son of God, not as a King or Prince or even a wealthy man, but as the son of Mary and Joseph, born in a manger (Lk 2:7). He led a simple life serving His Father and grew up as a normal young boy (Lk 2:52). On the cross He was humiliated when the guards mocked and beat him (Lk 22:63). The passage in John 19:2-3 narrates how Jesus was humiliated when the soldiers twisted together a crown of thorns in pretense and laced it on his head, clothed him in a purple robe, and exclaimed "hail, King of the Jews". Jesus' whole life was a humble experience. All Christians strive to be Christ-like and that calls for them all to be humble, as explained in Ephesians 4:2.

A Christian's life is not full of himself, but full of God. Ryken (2005:233) observes that a gentle person has a sweet temper of spirit towards God and others as well as towards the daily frustrations of life. Such a person is not prone to anger, but is humble, sweet, and mild.

5.4.7 Self-control (*enkrateia*)

By the time of Paul's ministry, this virtue had become a central concept in Hellenistic ethics (Longenecker 1990:263). However, being self-controlled does not mean that one has no powerful passions. It only means that one can keep those passions under control and thus resist temptations. Longenecker (1990:263) explains that Plato set self-control in opposition to overindulgence in both food and sex. Ryken (2005:233)

concur that it concerns self-control in sensual matters such as eating, drinking, and sex.

Self-control is not only a choice the believer exercises, but it is also one of the fruits of being filled with the Spirit that requires a strong will power. It has many advantages in people's lives, especially to help one to resist temptations of all kinds. One is then capable of changing one's moods, attitudes and emotions in order to choose the best reactions. Self-control further enables one to live a holy life to the advantage and well-being of those around one. Finally, self-control leads to inner peace.

5.4.8 Conclusion

Their belief in the existence of God made the Galatians believers. Their faith in God offered them the opportunity to change their lives in many ways. This *inter alia* prompted Paul to exhort the people of Galatia to live their "new" lives by being filled with the Spirit, and to offer them practical guidelines. He warns them about the implications of a life without the Holy Spirit. Then he shares the Good News by giving them a virtue list, which describes what a person who is living a Spirit-filled life, should resemble. Hence, being filled with the Spirit furnishes believers with a spiritual intelligence. They know where they stem from and how they should live; this results in behaviour patterns that benefit the world.

6. OVERALL CONCLUSION

Christianity does indeed offer teaching and opportunities for the development of spiritual intelligence. The Scriptural passage in Galatians 5:16-25 is but one of the Bible passages that provides guidelines for a Spirit-filled life – guidelines for typical Spiritual maturity.

Christians worshipping God, living their lives according to His word, might be the spiritually intelligent people that companies are searching for. It seems as if the world has finally realised the value and importance of believing people. A Christian employee might be that person in a company who does not attempt to steal from the company, as his or her focus is centered on eternal riches. As people with exceptional skills who make wise decisions are highly valued and respected by companies and by the world at large, those who are guided by their knowledge in their field of expertise, by the interests of the people with whom they are involved, by their own interests, but especially by God's interests, will be the ones who benefit the world. Christians in a company or institution can be trusted to make decisions in the interests of the company or institution, rather than self-interests. God, being pure and peace loving, impartial, sincere, and considerate, guides these decisions.

Choosing to believe in God automatically implies that a person's mission is to live according to a set of values and beliefs prescribed by God. This presents a clear notion of what kind of behaviour one can expect from such a person. Belonging to God, following His value system and being guided by His Spirit creates an awareness of a life planned by God. That means that every step taken every day is not without God's notice. There is an acknowledgement that everything is part of God's plan and will. Choosing a career therefore is only one way of accomplishing what God has planned for believers. The Christian nurse, doctor, police officer, firefighter and others will therefore serve humanity as a service to God. Therefore, every career becomes an opportunity to serve God and to be used for His Kingdom in that particular career and circumstances. God calls not only pastors and evangelists and missionaries, but every single person is called to serve Him in a particular place in this world.

Beardsley (2004:8) argues that spiritual intelligence enables ordinary people to transform experiences and emotions such as bereavement so that they do not "grieve like the rest of men, who have no hope" (1 Th 4:13). Christian spirituality depends on power, as Froehlich (2011:165) remarks. God has given all believers a spirit of power (2 Ti 1:7), however, a power in weakness, a power of minorities, of individual acts of courage, of small steps taken in showing compassion and mercy (Froehlich 2011:166). Believing in God offers one a sense of security and power, which engenders courage so that one is not startled by every stumbling block. Therefore, setbacks in life can then be viewed as being purposeful in one's personal growth in faith and one can see problems in a wider context under the control of God. Consequently there is hope to move on.

Being spiritually intelligent signifies an awareness of the magnificence of every living creature and the vast and immense beauty of the universe (Buzan 2001:7). Christians are taught that God created this world and that nature reveals God's power, wisdom and love. Christians also believe that God commanded mankind to rule over the world. Christians are exhorted to honour the works of God's hands, because they honour God.

The conditions and problems we face, as individuals in modern families, in a modern society, in a twenty-first century world, need to be solved and managed by spiritually intelligent people. These people will need to embody an advanced stage of personal development, linked to spiritual intelligence. The Christian religion can contribute to the development of such an advanced form of intelligence.

Christians can indeed participate in the modern debate about spiritual intelligence. In fact, the modern world has finally realised the value of religion and spirituality for everyday life. Buzan (2001:xx) contends that the emphasis on developing spiritual

intelligence has come at just the right time for a world that is spiritually sick. Perhaps the significance of spirituality was finally tested by the value of the fruits of spirituality. Being part of a religious community and practicing spirituality improves the way people manage everyday problems in the world. It also changes the way people do business. Christian spirituality (like many other forms of spirituality) can contribute to a successful and whole person, to a successful and whole family, to a successful and whole company, to a successful and whole nation.

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