

GALATIANS 5

Paul shows how the miracle of justification by faith brings about both freedom and fruit.

I. THE FREEDOM IN THE SON (5:1-15)

A. Protection from the legalism of the legalizers (5:1-12)

1. *The work of Christ has freed us from the bondage of the law (5:1-4,6-12).*
2. *The work of Christ will (someday) free us from the bondage of our body (5:5).*

B. Protection from the license of the libertines (5:13-15): Paul warns against using freedom to indulge the sinful nature.

II. THE FRUIT OF THE SPIRIT (5:16-26)

A. The conflict (5:16-18): Paul describes the fierce struggle within the believer.

1. *The contenders (5:17-18)*
 - a. The evil nature (5:17a)
 - b. The Holy Spirit (5:17b-18)
2. *The council (5:16)*
 - a. "Live according to your new life in the Holy Spirit" (5:16a).
 - b. "Then you won't be doing what your sinful nature craves" (5:16b).

B. The children (5:19-26)

1. *The fruit of the flesh* (5:19-21):

¹⁹ The acts of the sinful nature are obvious:

Sexual Sin - sexual immorality, impurity and debauchery;

Satanic Acts - idolatry and witchcraft;

Conflict - hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions ²¹ and envy;

Revelry drunkenness, orgies, and the like

2. *The fruit of the Spirit* (5:22-23): Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

The first triangle are habits of mind of those led by the Spirit.

Love (*agape*). Self-sacrificing love that sent Christ to die for sinners is the kind of love that believers who are Spirit-controlled manifest.

Joy (*chara*) is a deep and abiding inner rejoicing which was promised to those who abide in Christ (cf. [John 15:11](#)).

Peace (*eirene*) (cf. [John 14:27](#)). It is an inner repose and quietness, even in the face of adverse circumstances; it defies human understanding (cf. [Phil 4:7](#)).

The second triangle are patterns of relationships, of those led by the Spirit

Patience (*makrothymia*) is the quality of forbearance under provocation (cf. [2 Cor 6:6](#); [Col 1:11](#); [3:12](#)). It entertains no thoughts of retaliation even when wrongfully treated.

Kindness (*chrestotes*) is benevolence in action such as God demonstrated toward men. Since God is kind toward sinners (cf. [Rom 2:4](#); [Eph 2:7](#)) a Christian should display the same virtue (cf. [2 Cor 6:6](#); [Col 3:12](#)).

Goodness (*agathosyne*) may be thought of both as an uprightness of soul and as an action reaching out to others to do good even when it is not deserved.

The third triangle graces in personal conduct of a believer who is led by the Spirit.

Faithfulness (*pistis*) is the quality which renders a person trustworthy or reliable, like the faithful servant in [Luke 16:10-12](#).

Gentleness (*prautes*) marks a person who is submissive to God's Word (cf. [James 1:21](#)) and who is considerate of others when discipline is needed (cf. "gently" in [Gal 6:1](#); [2 Tim 2:25](#); "gentle" in [1 Cor 4:21](#); [Eph 4:2](#); [Col 3:12](#); [1 Peter 3:16](#)).

Self-control (*enkrateia*; this noun is used in the NT only here and in [Acts 24:25](#); [2 Peter 1:6](#)) denotes self-mastery and no doubt primarily relates to curbing the fleshly impulses just described.

3. The fight of the faithful-([5:24-26](#)) they **mortify** the deeds of the flesh to walk in the Spirit.