

Walking By The Spirit
Galatians 5:19-25
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INTRODUCTION

1. Tonight we are looking at a familiar passage of Scripture.
2. One that has been memorized and quoted by many Christians on “The Fruit of the Spirit.”
3. The passage I am referring to, of course, is found in Galatians 5:22-23.
4. Please take your Bible’s this evening and turn to Galatians chapter 5 as we begin our study of this wonderful passage.
5. Paul is writing this letter to a group of believers living in the Roman province of Galatia, located in Asia Minor.
6. He tells them in chapter 5, verses 22-23: “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.”
7. A simple reading of this letter would quickly alert you that the Gospel and its messenger is under attack.
8. False teachers had entered the church and taught that “salvation was by faith in Christ *plus* keeping the law” (Believer’s Bible Commentary).
9. But Paul quickly denounced that teaching by saying that no one is “justified by the works of the law but by faith in Jesus Christ” (2:16).

10. In other words, salvation is by Christ alone, by grace alone, and by faith alone.
11. To add anything to it is to “pervert the gospel of Christ” (1:7) and “preach [another] gospel” (1:8).
12. So Paul immediately confronts this perversion of the gospel head on.
13. As you read this letter, you might be surprised to learn that this letter laid the foundation of the Protestant Reformation with the writing of Martin Luther’s commentary on Galatians.
14. Luther said, “The epistle to the Galatians is my epistle. To it I am, as it were, in wedlock Galatians is my Katherine [the name of his wife].”
15. It was out of his careful and submissive study of Scripture, especially, the book of Galatians, that Luther discovered God’s plan of salvation by grace working through faith, a plan unalterably contrary to the thousand-year-old Roman Catholic teaching of salvation by works.
16. Some have called this book “the Magna Carta of spiritual liberty, the battle cry of the Reformation, and the Christian’s declaration of independence. It is clearly the Holy Spirit’s charter of spiritual freedom for those who have received Jesus Christ as Lord and Savior.

Merrill C. Tenney wrote of Galatians: “Christianity might have been just one more Jewish sect, and the thought of the Western world might have been entirely pagan had it never been written. Galatians embodies the germinal teaching on Christian freedom which separated Christianity from Judaism, and which launched it upon a career of missionary conquest. It was the cornerstone of the Protestant Reformation, because its

teaching of salvation by grace alone became the dominant theme of the preaching of the Reformers.” (Galatians [Grand Rapids: Eerdmans, 1957], p. 15.) (MacArthur, J. (1996, c1987). Galatians. Includes indexes. Chicago: Moody Press).

17. “The Judaizers in Galatia both discredited Paul and proclaimed a false gospel. It was necessary that Paul vindicate his apostleship and message, a task he undertook in the first two chapters. In this autobiographical section Paul demonstrated convincingly that his apostleship and his message came by revelation from the risen Christ. In chapters 3 and 4 Paul contended for the true doctrine of grace, that is, for justification by faith alone. Finally, to show that Christian liberty does not mean license the apostle, in chapters 5 and 6, taught that a Christian should live by the power of the Holy Spirit and that when he does he manifests in his life not the works of the flesh but the fruit of the Spirit.

Galatians was written to remedy a desperate situation, to call early Christians back from the Mosaic Law to grace, from legalism to faith. It is an emphatic statement of salvation by faith apart from works and is as relevant today as when it was originally penned” (Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). The Bible knowledge commentary : An exposition of the scriptures. Wheaton, IL: Victor Books).

18. It is against that background that we enter chapter 5.
19. Paul calls the Galatians to “not be entangled again with a yoke of bondage” (5:1) because they “have been called to liberty” (5:13).
20. He says but “do not use liberty as an opportunity for the flesh, but through love serve one another” (5:13).

21. So as we begin our look tonight at “the fruit of the Spirit” we must understand what Paul is talking about in this book and in this chapter.
22. We must understand the context by which verses 22 and 23 appear.
23. He wants them to “stand fast...in the liberty by which Christ has set [them] free” (5:1) by obeying the truth of the gospel which is by faith in Jesus Christ.
24. “Having begun in the Spirit,” (3:3), He wants them to “walk in the Spirit” (5:13) and “not fulfill the lusts of the flesh.”
25. So to help them do this he gives them the contrast of “the works of the flesh” (5:19) and “the fruit of the Spirit (5:22-23) and exhorts them to “walk in the Spirit” (5:25) by “not [becoming] conceited, provoking one another, envying one another” (5:26).
26. In other words, he “places the products of life lived in the flesh side by side with the products of life lived by the Spirit.

The sins of the first list are the ugly and repulsive results of evil desire, whereas the virtues of the second are the beautiful and attractive results of walking by the Spirit. Neither list is exhaustive but only suggestive (see. V.21, “and the like; and v.23, “against such”) of things that first of all were pertinent to the Galatian church and, second are pertinent to all believers” (John MacArthur, Galatians, p.160).”

26. Notice first *the contrast* in verse 19.

I. The Contrast (vv.19-23)

A. The Works of the Flesh (vv.19-21)

“Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.”

1. As a way of reminder Paul says that “the works of the flesh are evident”

“Evident” Gr.phaneros, “apparent, manifest, known,” (Strong) “open to sight, visible” (LS) or “widely known” (LN)

2. You don’t have to do much study on the flesh to find out what it is – it is “widely known” as to what it is because it is openly “manifest”

It “betrays itself...by its works, so that these are not hard to discover, and leave no doubt that they come not from the Spirit” (JFB Commentary).

“Note the plural, works, the complex mixture of evil desires and deeds. The flesh is always active; it never takes a vacation” (KJV Bible commentary. 1997, c1994. Nashville: Thomas Nelson).

3. The “works of the flesh” reflect the “sinful desires of unredeemed humanness, which are in spiritual warfare against the desires of the flesh (vv.16-17; cf.

24)” (MacArthur).

“It is evident here that the word sarx, “flesh,” is used to denote corrupt human nature, and not merely the body; since many of the vices here enumerated are the passions of the mind or the soul, rather than of the body” (Albert Barnes Notes on the Bible).

Jesus said in Matthew 15:19-20, “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to eat with unwashed hands does not defile a man.”

4. Verses 19-20 encompass three general areas: sex, religion, and human relationships.
 - a) The first group of sins relates to man’s defilement in the area of sex
 - (1) “adultery” does not appear in the critical text (NASB) but it is certainly a work of the flesh. It is unfaithfulness in the marriage relationship.
 - (a) The 7th commandment said, “You shall not commit adultery” (Ex.20:14).
 - (b) In Lev.20:10, God said, ““The man who commits adultery with another man’s wife, he who commits adultery with his neighbor’s wife, the adulterer and the adulteress, shall surely be put to death.”

- (c) Prov.6:32 says, “Whoever commits adultery with a woman lacks understanding; He who does so destroys his own soul.”
 - (d) Jesus took this command further by not just addressing the act but the heart when He said in Mat.5:27-28:

“You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.”
 - (e) Adultery is sin and Jesus said in verse 32 of Matthew 5 that “whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.”
 - (f) But adultery like any other sin can be forgiven - John 8:3-11
- (2) “fornication” Gr.porneia, from which we get the word “pornography.” This term “has a broad meaning” (MacArthur) but basically refers to “illicit sexual activity” (Rienecker) and includes “any and all forms of illicit sexual relationships” (The Bible Knowledge Commentary) like, “adultery, fornication, homosexuality, bestiality, and prostitution. In 1

Corinthians 5:1, Paul uses the term to refer to a form of incest (sexual relationships of a man with his mother or step mother) that even the pagans did not practice. In the next two chapters (6:13, 18; 7:2; cf. Eph.5:3; 1 Thess.4:3) he uses the same word to represent sexual sin in general” (John MacArthur, Galatians, p.161).

- a) “Fornication” is not to “be named among you, as is fitting for saints” (Eph.5:3).
 - b) 1 Thess.4:3 says the will of God is that you “abstain from sexual immorality.”
- (3) “uncleanness” Gr.akatharsia, translated “impurity” in the NASB. It literally means “unclean” and was used medically “to refer to an infected, oozing wound...In Scripture the term is used of both moral and ceremonial uncleanness, any impurity that prevents a person from approaching God” (MacArthur).

In this passage this is “a broad term referring to moral uncleanness in thought, word, and deed” (The Bible knowledge commentary).

Thayer’s lexicon says, “in a moral sense, [it’s the] the impurity of lustful, luxurious, profligate living.”

- a) Jesus used this word to describe “the scribes and Pharisees” whom He calls “hypocrites! For [they] are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men’s bones and all uncleanness” (Mat.23:27).

 - b) Paul uses this word in Romans 1:24 to describe those who suppress the truth in unrighteousness who were “futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed beasts and creeping things. Therefore God also gave them up to *uncleanness*, in the lusts of their hearts, to dishonor their bodies among themselves” (vv.21b-24).

 - c) This sin is also to not be “named among you” according to Ephesians 5:3.
- (4) “licentiousness” Gr. *aselgeia*, is translated “sensuality” in the NASB. It “originally referred to any excess or lack of restraint but came to be associated primarily with sexual excess. It is unrestrained sexual indulgence, such as has become so common in the modern Western world. It refers to uninhibited sexual indulgence

without shame and without concern for what others think or how they may be affected (or infected)” (MacArthur).

Lightfoot defines it as “unrestrained living, unbridled acts of indecency which shock the public.”

- b) The second group of sins, specifically idolatry and sorcery, relates to man-made religion, “which is as much a product of the flesh as are sexual sins” (MacArthur) (v.20)

“The deeds of the flesh not only defile men themselves but also their relationship to God.

All human religion is based on self-effort, on man’s sinful insistence that he can make himself acceptable to his humanly-conceived God by his own merits” (MacArthur)

- (1) “idolatry” Gr.eidololatreia, “the worship of false gods” (Strong) or “idols” (Friberg). It is “worshiping man-made images of whatever sort” (MacArthur)

"Idolatry is not only the worship of idols, but also the immorality that accompanies demon worship" (Believer's Bible Commentary).

"From the ancient fertility cult of Baal to the sacral prostitution at the Temple of Aphrodite in Corinth, the homage paid to false gods was often accompanied by shameful displays of sensuality" (George,

T. (2001, c1994). Vol. 30: Galatians (electronic ed.). Logos Library System; The New American Commentary (Page 394).

- (a) In 1 Peter 4:3, Peter says this was part of your old life:

“For we have spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.”

- (b) Therefore, Paul said in 1 Cor.10:14 to “flee from idolatry.”

- (c) In Col.3:5 he links idolatry with “fornication, uncleanness, passion, evil desire, and covetousness” and says to “put to death your members which are on the earth.”

- (2) “sorcery” Gr.pharmakeia, this is translated “witchcraft” in the AV. This word translates pharmakeia, from which we get pharmacy and pharmaceutical.

“It was originally used of medicines in general but came to be used primarily of mood and mind-altering drugs similar to those that create so much havoc in our own day.

Many ancient religious ceremonies

involved occultic practices in which drugs were used to induce supposed communication with deities, and pharmakeia thereby came to be closely related to witchcraft and magic.

Aristotle and other ancient Greek writers used the word as a synonym for witchcraft and black magic, because drugs were commonly used in their practice” (John MacArthur, Galatians, pp.161-162).

Following the 6th trumpet, Rev.9:21 says, “And they did not repent of their murders or their *sorceries* or their sexual immorality or their thefts.”

- c) The third group of sins relates to human relationships, which are defiled by these specific sins as well as by many others
- (1) “hatred” Gr.echthra, “strong feelings of malice directed toward individuals”
 - (2) “contentions” Gr.eris, “discord, variance, quarrells”
 - (3) “jealousies” Gr.zelos, “a form of anger and hateful resentment caused by coveting for oneself what belongs to someone else” (MacArthur)
 - (4) “outbursts of wrath” Gr.thumos, “sudden, unrestrained expressions of hostility toward others, often with little or no

provocation or justification”
(MacArthur). It is a “terrible flair up of
temper” (Trench)

- (5) “selfish ambitions” Gr. *eritheia*, “self-centered strivings to be ‘number one,’ even at others’ expense”
- (6) “dissensions” Gr. *dichustrasia*, “separations caused by disagreements”
- (7) “heresies” Gr. *hairesis*, “sects formed by men with self-willed opinions”
- (8) “envy” Gr. *phthonos*, “displeasure at the success or prosperity of others”
- (9) “murders” Gr. *phonos*, “unlawful killing of others”
- (10) “drunkenness” Gr. *methe*, “intoxication caused by strong drink”
- (11) “revelries” Gr. *komos*, “riotous gatherings for entertainment, accompanied by drunkenness”

Both “drunkenness and [revelries] probably had special reference to the orgies that so often characterized the pagan worship ceremonies that many of the Gentile converts of Galatia had once participated in. In a more general and universal sense, however, they refer to becoming drunk under any circumstance and to all rowdy, boisterous, and crude

behavior” (John MacArthur, Galatians, p.162).

5. Paul concludes his list with a warning (v.21)

“Those who practice such things will not inherit the kingdom of God.”

“The key word in Paul’s warning is *practice*, which translates a present active participle of *prasso*, indicating durative, ongoing action.

“It is the continual, habitual practice of such things that marks a person as unregenerate and therefore barred from entrance into the kingdom of God” (MacArthur).

a) 1 John 3:4-10

b) 1 Cor.6:9-11

B. The Fruit of the Spirit (vv.22-23)

“But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.”

Here are nine attitudes in one package that are interlinked with each other and is the sum of godly character.

"Works are produced by human energy. Fruit is grown as a branch abides in the vine (John 15:5). They differ as a factory and a garden differ. Note that fruit is singular, not plural. The Holy Spirit produces one kind of fruit, that is, Christlikeness. All the virtues now listed describe the life of the child of God. Dr. C. I. Scofield has pointed out that every one of them is foreign to the soil of the human

heart" (Believer's Bible Commentary).

But when you “walk in the Spirit, ” which is commanded in verse 16, this is what you’ll be like. The Holy Spirit will produce these nine attitudes in your life.

“The Bible has much to say about fruit, which is mentioned some 106 times in the Old Testament and 70 times in the New.

In the New Testament such things as praise the Lord (Heb.13:15), winning converts to Christ (1 Cor.16:15), and godly work in general (Col.1:10) are spoken of as spiritual fruit produced through believers.

But such action fruit must come from attitude fruit, and that is the kind of fruit Paul focuses on in Galatians 5:22-23.

If those attitudes are characteristic of a believer’s life, the fruit of active good works will inevitably follow” (John MacArthur, Galatians, p.164).

1. “Love” Gr.agape

- a) Love is what God is (1 John 4:19)
- b) It is produced in the heart of the yielded believer by the Holy Spirit (Rom.5:5; Gal.5:22)
- c) It is “self-sacrifice for the benefit of the one loved” (John 3:16; Rom.5:6-8; John 15:13)

Agape love “reflects personal choice, referring not simply to pleasant emotions or good feelings but to willing, self-giving service” (MacArthur).

- d) 1 Corinthians 13 gives us the characteristics that are associated with love
 - e) We are to “walk in love” (Eph.5:2)
 - f) We are to “love one another, for love is of God; and everyone who loves is born of God and knows God” (1 John 4:7).
 - g) This is how “we know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death” (1 John 3:14).
2. “Joy” Gr.chara, this is “the deep-down sense of well-being that abides in the heart of the person who knows all is well between himself and the Lord” (MacArthur).
- a) It is not an experience that comes from favorable circumstances or even a human emotion that is divinely stimulated. It is God’s gift to believers. Joy is part of God’s own nature and Spirit that He manifests in His children

Neh.8:10 says, “The joy of the Lord is your strength” (NASB).
 - b) It is the inevitable overflow of receiving Jesus Christ as Savior and of the believers knowing His continuing presence

1 Peter 1:8 says, “Whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible

and full of glory.”

- c) is sometimes greatest when unfavorable circumstances are the most painful and severe
 - (1) John 16:20 - "Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy."
 - (2) Acts 16
 - (3) James 1:2
3. "Peace" Gr.eirene, "If joy speaks of the exhilaration of heart that comes from being right with God, then peace refers to the tranquility of mind that comes from that saving relationship. The verb form has to do with binding together and is reflected in the modern expression 'having it all together.' Everything is in place and as it ought to be" (MacArthur).
- a) Jesus is the Prince of Peace (Isa.9:6)
 - b) He gives "peace" to His children - Jn.14:26

"Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid."
 - c) There "is absolutely no reason for a believer to be anxious or afraid" because "all things work together for good to those who love God, to those who are the called according to His

purpose” (Rom.8:28).

- d) Paul said in Phil.4:6-7 to “be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.”
 - e) After telling the Philippians what to “meditate” on in verse 8, he says in verse 9, “The things which you have learned and received and heard and saw in me, these do, and the God of peace will be with you.”
 - f) If you want peace, first come to Christ; second obey Him and you will “have it all together.”
4. “Longsuffering” Gr.makrothumia, “has to do with tolerance and longsuffering that endures injuries inflicted by others, the calm willingness to accept situations that are irritating and painful” (MacArthur) and "to take everything in good part and not to be easily offended. It is the ability to put up with other people even when that is not an easy thing to do" (George, T. (2001, c1994). Vol. 30: Galatians (electronic ed.). Logos Library System; The New American Commentary).
- a) God Himself is “slow to anger” (Ps.86:15) and expects His children to be the same
 - b) Paul said in Colossians 3:12-13, “Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humbleness of mind,

meekness, *long-suffering*; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.”

- c) In Ephesians 4:2-3, Paul said that walking “worthy of the calling with which you were called” (v.1) was walking “with all lowliness and gentleness, with *longsuffering*, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.”
 - d) In Romans 12:14, Paul said to “bless [eulogeo] those who persecute you; bless [eulogeo] and do not curse.”
5. “Kindness” Gr.chrestotes, “refers to tender concern for others. It has nothing to do with weakness or lack of conviction but is the genuine desire of a believer to treat others gently, just as the Lord treats him” (MacArthur).
- a) Paul reminded the Thessalonians that, even though he was an apostle, he “proved to be gentle among [them], as a nursing mother tenderly cares for her own children” (1 Thess.2:6-7 - NASB).
 - b) Jesus’ kindness is the believer’s example

When “some children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them,...Jesus said, ‘Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these’” (Mat.19:13-14 -

NASB).

- c) Just as their Lord is kind, His servants are commanded not to “be quarrelsome, but [to] be kind to all” (2 Tim.2:24).
6. “Goodness” Gr.agathos, This "is a rare word found only four times in the New Testament (and only in Paul). It conveys the idea of benevolence and generosity toward someone else, a going the second mile when such magnanimity is not required. We sometimes speak of a deed done 'out of the goodness of one's heart,' which comes close to the meaning here except that, as with all nine items in the list, we are dealing with ethical characteristics produced in the believer by the Holy Spirit, not with natural qualities or personality traits cultivated apart from this supernatural dynamic" (George, T. (2001, c1994). Vol. 30: Galatians (electronic ed.). Logos Library System; The New American Commentary (Page 403).

It "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 Bible knowledge commentary).

- a) Paul prayed for the Thessalonians that “God would count [them] worthy of this calling, and fulfill all the good pleasure of His goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in [them], and [them] in Him, according to the grace of our God and the Lord Jesus Christ” (2 Thess.1:11-12).

- b) He later exhorted the Galatians in 6:10 to “do good to all, especially to those who are of the household of faith.”
7. “Faithfulness” from *pistis* “which does not refer here to faith exercised by the saint, but to faithfulness and fidelity as produced in the life of the yielded Christian by the Holy Spirit” (Wuest) and refers to “loyalty and trustworthiness” (MacArthur) and it’s “the quality of being true, trustworthy, and reliable in all one's dealings with others” (George).

In its adjectival form Paul used this word in his instructions to Timothy concerning the appointment of church leaders: 'And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also' (2 Tim 2:2, KJV).

For those who are called to serve as leaders of God's people, now as then, faithfulness should be a far more coveted mark of ministry than temporal success, ecclesiastical recognition, or popular acclaim.

After having served in India for eight years with few visible results to show for his efforts, William Carey wrote to his friend John Williams, 'Pray for us that we may be faithful to the end'" (George, T. (2001, c1994). Vol. 30: Galatians (electronic ed.). Logos Library System; The New American Commentary (Page 403).

Jesus said to the church at Smyrna in Revelation 2:10, “Be faithful unto death, and I will give you the crown of life.”

8. “Meekness” Gr. *praotes*, “includes the idea of gentleness, but is usually better translated meekness,” which is “that humble and gentle attitude that is patiently submissive in every offense, while being free of any desire for revenge or retribution” (MacArthur).

It “is strength under control, power harnessed in loving service and respectful actions. One who is gentle in this sense will not attempt to push others around or arrogantly impose one's own will on subordinates or peers” (George).

“Of the nine characteristics of the fruit of the Spirit, this one and the one following do not apply to God as God. The Old Testament never refers to God as being meek, and in the New Testament only the Son is spoken of as meek, and that only in His incarnation” (MacArthur).

In the New Testament *praotes* is used to describe three attitudes:

- a) Submissiveness to the will of God - Col.3:12

“Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, *meekness*, longsuffering.”

- b) Teachableness - Jas.1:21

“Therefore lay aside all filthiness and overflow of wickedness, and receive with *meekness* the implanted word, which is able to save your souls.”

c) Consideration of others - Eph.4:1-2

“I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and *gentleness*, with longsuffering, bearing with one another in love.”

9. “Self-control” Gr.egkrateia “has reference to restraining passions and appetites” (MacArthur) and “refers to the mastery over one's desires and passions” (George).

a) In 1 Cor 7:9 Paul used this expression in a context related to the control of sexual impulses and desires. That idea is certainly included here as well, although self-control as a Christian virtue cannot be restricted to matters of sexuality.

b) Paul's athletic imagery for the Christian life helps us to interpret this word. In 1 Cor 9:24-27 he compared Christians to athletes who must undergo strict training in order to compete as a runner or boxer. A Christian without self-control, he intimates, is like a racer who runs aimlessly from one side of the course to the other or a boxer who merely pummels the air, never landing a blow. In contrast, Paul said, 'I discipline and subdue my own body so that, after I have preached to others, I myself will not be disqualified for the prize.'

Paul ends verse 23 by saying “Against such [the fruit of the Spirit - this attitude fruit] there is no law [restraint].” If these attitudes are manifest there is no need of a law.

II. The Conquest (vv.24-25)

“And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit.”

A. All Persons Who Belong to Jesus Christ By Faith in Him and His Perfect Saving Work “Have Crucified the Flesh with its Passions and Desires” (v.24)

1. They have “died” (Col.3:3)
2. The “old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin” (Rom.6:6).
3. Sin is no longer their master (Rom.6:14)
4. This points back to the cross of Jesus as a past event, “have crucified the flesh” and looks at “the time at which the death of the flesh was actually accomplished. Yet, because we are still alive on the earth and still possess our humanness, we have not yet entered into the future fullness of that past event.

Meanwhile, the *flesh with its passions and desires* is dead in the sense of no longer reigning over us or holding us in inescapable bondage” (MacArthur).

B. Because the Flesh is Defeated Forever, and We Now Live in the Realm Where Christ Reigns Over Us By His Spirit, We Should Live According to the Spirit and Not the Flesh (v.25)

Paul says in verse 25, “If we live in the Spirit, let us also walk in the Spirit.”

1. Believers have a new life in Jesus Christ, they should also have a new *way* of life
2. “If we live in the Spirit, let us also *walk* in the Spirit”

Similar language is used in Col.2:6-7, which says,
“As you have therefore received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.”

CONCLUSION

1. Do you see why Paul said in chapter 3, verse 3 to the Galatians: “Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh.”
2. You’re not justified by the works of the law nor can you be “made perfect by the flesh.”
3. It’s only through God’s Spirit that we can truly “stand fast...in the liberty by which Christ has made us free” (5:1).
4. Let’s pray.