

# GALATIANS

## CHAPTER 5



Discipleship, Teaching & Tool's To Grow




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# WHAT IF...



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**Most Everyone Wears A Particular Lenses  
Upon Which We View EVERYTHING**





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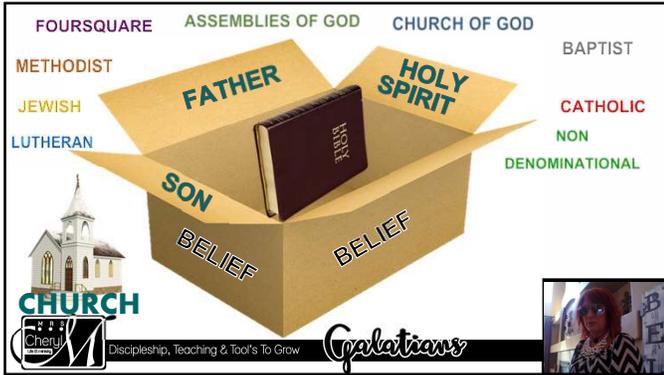
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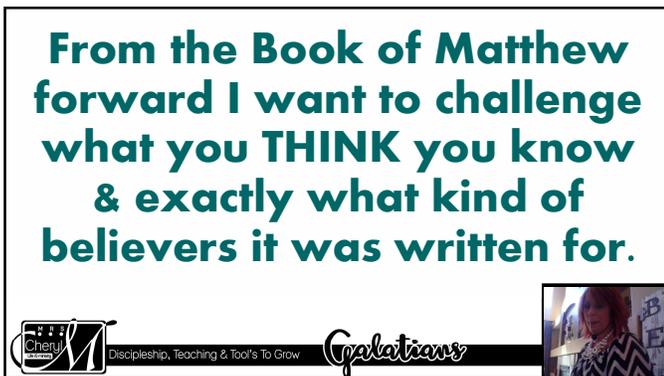
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**Jesus after Baptism**  
**The 120 in the upper room**  
**Phillip in Samaria**  
**Cornelius**  
**Paul on the road to Ephesus**




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**...There is MORE than what I am currently experiencing?**




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**Keep In Step With the Spirit**  
**Living By The Spirit's Power**  
**The Spirit vs The Flesh**  
**Walking in the Spirit**  
**Walk by the Spirit**




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**VERSE 1**

It was for this **freedom** that Christ set us free [completely liberating us]; therefore keep standing firm and do not be subject again to a yoke of slavery [which you once removed].



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**Snippets from 1 Corinthians 10: 21-33 (AMP)**

<sup>21</sup>You cannot drink [both] the Lord's cup and the cup of demons. You cannot share in both the Lord's table and the table of demons [thereby becoming partners with them].

<sup>23</sup>All things are lawful [that is, morally legitimate, permissible], but not all things are beneficial or advantageous. All things are lawful, but not all things are constructive [to character] and edifying [to spiritual life].

<sup>24</sup>Let no one seek [only] his own good, but [also] that of the other person.



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**Snippets from 1 Corinthians 10: 21-33 (AMP)**

<sup>31</sup>So then, whether you eat or drink or whatever you do, do all to the glory of [our great] God.

<sup>32</sup>Do not offend Jews or Greeks or even the church of God [but live to honor Him];

<sup>33</sup>just as I please everyone in all things [as much as possible adapting myself to the interests of others], **not seeking my own benefit but that of the many, so that they [will be open to the message of salvation and] may be saved.**



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### VERSE 2

Notice, it is I, Paul, who tells you that **if you receive circumcision** [as a supposed requirement of salvation], Christ will be of **no benefit** to you [for you will lack the faith in Christ that is necessary for salvation].



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### VERSE 3-4

Once more I solemnly affirm to every man who receives circumcision [as a supposed requirement of salvation], that he is **under obligation and required to keep the whole Law**.<sup>4</sup> You have been **severed** from Christ, if you seek to be justified [that is, declared free of the guilt of sin and its penalty, and placed in right standing with God] through the Law; you **have fallen** from **grace** [for you have lost your grasp on God's unmerited favor and blessing].



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2673, katargeó

#### Strong's Concordance

katargeó to render inoperative, abolish

Original Word: καταργέω

Part of Speech: Verb

Transliteration: katargeó

Phonetic Spelling: (kall-arg-eh'-o)

Definition: to render inoperative, abolish

Usage: (a) I make idle (inactive), make of no effect, annul, abolish, bring to naught; (b) I discharge, sever, separate from.

#### HELPS Word-studies

2673 καταργέω (from 2598 ἀνά, "down to a point," intensifying ὄϊν ἄργεόν, "inactive, idle") — properly, *idle down, rendering something inert* ("completely inoperative"), i.e. being of no effect (totally without force, completely brought down); done away with, cause to cease and therefore abolish; make invalid, abrogate (bring to naught); "to make idle or inactive" (so also in Euripides, Phoen., 753, Abbott-Smith).

[\*2673 (katargeó) means to make completely inoperative or to put out of use; according to TDNT (1:453) G. Rudman Williams, Renewal Theology "God, the World & Redemption," 389.]

13f; of persons, followed by ἀπό τίνος, to be severed from, separated from, discharged from, loosed from, anyone; to terminate all contact with one (a pregnant construction, cf. Winer's Grammar, 621 (577); Buttmann, 322 (277)): ἀπό τοῦ Χριστοῦ, Galatians 5:4 (on the

## SEVERED



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◀ 1601. ekpipto ▶

**Strong's Concordance**  
 ekpipto: I fall out, fall off, fall away, fade away, wither away  
 Original Word: ἐκπίπτω  
 Part of Speech: Verb  
 Transliteration: ekpipto  
 Phonetic Spelling: (ek-pip'-to)  
 Definition: to leap out  
 Usage: I fall out, fall off, fall away, hence in nautical language: I fall off from the straight course; of flowers: I fade away, wither away; I fall from, lose, forfeit; I am cast ashore; I am fruitless.

**Thayer's Greek Lexicon**  
 STRONGS NT 1601: ἐκπίπτω  
 ἐκπίπτω; perfect ἐκπέπτωκα; 2 aorist ἔξεπεσον; 1 aorist ἔξεπεσα (Acts 12:7 L T Tr WH; Galatians 5:4; on this aorist see (πίπτω and) ἀπέρχομαι); (from Homer down); to fall out of, to fall down from.

2. metaphorically,  
 a. τίφος (Winers Grammar, 427 (398), and De verb. comp. etc. as above), to fall from a thing, to lose it: τῆς χάριτος, Galatians 5:4;

**HAVE FALLEN**

To Grow  

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◀ 5485. charis ▶

**Strong's Concordance**  
 charis: grace, kindness  
 Original Word: χάρις, ἡ  
 Part of Speech: Noun, Feminine  
 Transliteration: charis  
 Phonetic Spelling: (khar'-eece)  
 Definition: grace, kindness  
 Usage: (a) grace, as a gift or blessing brought to man by Jesus Christ, (b) favor, (c) gratitude, thanks, (d) a favor, kindness.

**HELPS Word-studies**  
 Cognate: 5485 *charis* (another feminine noun from *char-*, "favor, disposed to, inclined, favorable towards, leaning towards to share benefit") – properly, grace. 5485 (*charis*) is preeminently used of the Lord's favor – freely extended to give Himself away to people (because He is "always leaning toward them").  
 5485 *charis* ("grace") answers directly to the Hebrew (OT) *chen* 2580 *Chaná* ("grace, extension/towards"). Both refer to God freely extending Himself (His favor, grace), reaching (inclining) to people because He is disposed to bless (be near) them.

1:14, 17. χάρις is used of "the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues"; 2 Corinthians 4:15; 2 Corinthians 6:1; 2 Thessalonians 1:12; οἱ πεπιστευότες διὰ τῆς χάριτος, Acts 18:27; ὑπό χάριν εἶναι, 'to be subject to the power of grace, opposed to ὑπό νόμον εἶναι, Romans 6:14f; τῆς χάριτος ἐξεπέεσατε, Galatians 5:4; προσημένει τῇ χάρι,

**GRACE**

To Grow  

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**VERSE 5**

For we [not relying on the Law but] **through the [strength and power of the Holy] Spirit**, by faith, are waiting [confidently] for the hope of righteousness [the completion of our salvation].

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**b.** bb.; γεννάω, 1 at the end and 2 d.; ἐκχέω  
**b.;** χρίω, a.); γίνεσθαι ἐν πνεύματι, to come to be in the Spirit, under the power of the Spirit, i. e. in a state of inspiration or ecstasy, **Revelation 1:10; Revelation 4:2.** Dative πνεύματι, by the power and aid of the Spirit, the Spirit prompting, **Romans 8:13; Galatians 5:5; τῷ πνεύματι τῷ ἁγίῳ, Luke 10:21 L Tr**

## THROUGH THE SPIRIT



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**After Christ's resurrection the Holy Spirit was imparted also to the apostles. Subsequently other followers of Christ are related to have received it through faith, or by the instrumentality of baptism and the laying on of hands, although its reception was in no wise connected with baptism by any magical bond. To its agency are referred all the blessings of the Christian religion, such as regeneration wrought in baptism all sanctification; hence, the power of suppressing evil desires and practicing holiness; fortitude to undergo with patience all persecutions, losses, trials, for Christ's sake; the knowledge of evangelical truth; the sure and joyful hope of a future resurrection, and of eternal blessedness; for the Holy Spirit is the seal and pledge of citizenship in the kingdom of God. He is present to teach, guide, prompt, restrain, those Christians whose agency God employs in carrying out his counsels: He is the author of charisms or special gifts: men are said, to be led by the Holy Spirit, the Spirit is said to dwell in the minds of Christians.**



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**Paul himself... Philippians 3:4-9**

though I myself might have [some grounds for] confidence in the flesh [if I were pursuing salvation by works]. If anyone else thinks that he has reason to be confident in the flesh [that is, in his own efforts to achieve salvation], I have far more: <sup>5</sup>circumcised when I was eight days old, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews [an exemplary Hebrew]; as to the [observance of the] Law, a Pharisee; <sup>6</sup>as to my zeal [for Jewish tradition], a persecutor of the church; and as to righteousness [supposed right living] which [my fellow Jews believe] is in the Law, I proved myself blameless.



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### Continued...

<sup>7</sup> But whatever *former* things were gains to me [as I thought then], these things [once regarded as advancements in merit] I have come to consider as loss [absolutely worthless] for the sake of Christ [and the purpose which He has given my life]. <sup>8</sup> But more than that, I count everything as loss compared to the priceless privilege *and* supreme advantage of knowing Christ Jesus my Lord [and of growing more deeply and thoroughly acquainted with Him—a joy unequalled]. For His sake I have lost everything, and I consider it all garbage, so that I may gain Christ, <sup>9</sup> and may be found in Him [believing and relying on Him], not having any righteousness of my own derived from [my obedience to] the Law *and* its rituals, but [possessing] that [genuine righteousness] which comes through faith in Christ, the righteousness which comes from God on the basis of faith.



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### VERSE 6

For [if we are] in Christ Jesus neither circumcision nor uncircumcision means anything, but only faith **activated and expressed and working** through **love**.



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#### 1754. energéō

##### Strong's Concordance

energéō: to be at work, to work, to do

Original Word: ἐνεργέω

Part of Speech: Verb

Transliteration: energéō

Phonetic Spelling: (en-erg-eh'-o)

Definition: to be at work, to work, to do

Usage: I work, am operative, am at work, am made to work, accomplish; mid: I work, display activity.

##### HELPS Word-studies

1754 *energéō* (from 1722 /en, "engaged in," which intensifies 2041 /érgon, "work") – properly, energize, working in a situation which brings it from one stage (point) to the next, like an electrical current energizing a wire, bringing it to a shining light bulb.

## WORKING



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**1. affection, good-will, love, benevolence:** John 15:13; Romans 13:10; 1 John 4:18. Of the love of men to men; especially of that love of Christians toward Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed: Matthew 24:12; 1 Corinthians 13:1-4, 8; 1 Corinthians 14:1; 2 Corinthians 2:4; Galatians 5:6; Philemon 1:5, 7; 1 Timothy 1:5; Hebrews 6:10; Hebrews 10:24; John 13:35; 1 John 4:7; Revelation 2:4, 19, etc. Of

**LOVE**



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**VERSE 7**

You were running [the race] well; who has interfered and prevented you from obeying the truth?



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**Thayer's Greek Lexicon**  
STRONGS NT 1465: ἐγκόπτω

ἐγκόπτω (in Acts T WH ἐνκόπτω, so T in 1 Pet. where R ἐκκόπτω; see ἐν, III. 3); 1 aorist ἐνεκομο; passive (present ἐγκόπτομαι; imperfect ἐνεκοτόμην; to cut into, to impede one's course by cutting off his way; hence, universally, to hinder (Hesychius: ἐμποδίζω, δεικνολύω); with the dative of the object, Polybius 24, 1, 12; in the N. T. with the accusative of the object, 1 Thessalonians 2:18; followed by an infinitive, Galatians 5:7 (see ἀνακόπτω); an infinitive preceded by τοῦ, Romans 15:22; εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν, that ye be not hindered from praying (together), 1 Peter 3:7; equivalent to to detain (A. V. to be tedious unto) one, Acts 24:4 (cf. Valcken. Schol. 1:600f).

**CUT OFF**



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**VERSE 8**

This [deceptive] persuasion is not from Him who called you [to freedom in Christ].



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**1 THESSALONIANS 5:21**

But test all things carefully [so you can recognize what is good]. Hold firmly to that which is good.



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**VERSE 9**

A little leaven [a slight inclination to error, or a few false teachers] leavens the whole batch [it perverts the concept of faith and misleads the church].



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**Thayer's Greek Lexicon**  
STRONGS NT 2220: ζυμόω

ζυμόω, ζύμω; 1 aorist passive ἐζυμώθη; (ζύμη); **to leaven** (to mix leaven with dough so as to make it ferment): [1 Corinthians 5:6](#); [Galatians 5:9](#) (on which passage see ζύμη); ἕως ἐζυμώθη ὅλον, namely, τό ἄλευρον, words which refer to the saving power of the gospel, which from a small beginning will gradually pervade and transform the whole human race: [Matthew 13:33](#); [Luke 13:21](#). (the Sept., Hipp., Athen., Plutarch.)

LEAVEN



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31

**VERSE 10**

I have **confidence** in you in the Lord that you will adopt no other view [contrary to mine on the matter]; but the one who is **disturbing you**, whoever he is, will have to bear the penalty.



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◀ 3982. peithó ▶

**Strong's Concordance**

peithó: to persuade, to have confidence  
Original Word: πειθό  
Part of Speech: Verb  
Transliteration: peithó  
Phonetic Spelling: (pi'-tho)  
Definition: to persuade, to have confidence  
Usage: I persuade, urge.

**HELPS Word-studies**

3982 peithó (the root of 4102 /pistis, "faith") – to persuade; (passive) be persuaded of what is trustworthy.

The Lord persuades the yielded believer to be confident in His preferred will (Gal 5:10; 2 Tim 1:12); 3982 (peithó) involves "obedience, but it is properly the result of (God's) persuasion" (WS, 422).

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CONFIDENCE



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ἐταράχθη τῷ πνεύματι, John 13:21. γ. **to render anxious or distressed, to perplex** the mind of one **by suggesting scruples or doubts** (Xenophon, mem. 2, 6, 17): Galatians 1:7; Galatians 5:10; τινολόγοις, Acts 15:24. (Compare: διαπαράσσω, ἐκπαράσσω.)

**DISTURBING YOU**



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**VERSE 11**

But as for me, brothers, if I am still preaching circumcision [as I had done before I met Christ; and as some accuse me of doing now, as necessary for salvation], **why am I still being persecuted** [by Jews]? In that case the stumbling block of the cross [to unbelieving Jews] has been abolished.



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**VERSE 12**

I wish that those who are troubling you [by teaching that circumcision is necessary for salvation] would even **go all the way and castrate themselves!**



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**VERSE 13**

For you, my brothers, were called to freedom; only **do not let your freedom become an opportunity for the sinful nature** (worldliness, selfishness), but through love **serve and seek the best for one another.**



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**ROMANS 6 Believers Are Dead to Sin, Alive to God**

<sup>6</sup> What shall we say [to all this]? Should we continue in sin *and* practice sin as a habit so that [God's gift of] grace may increase *and* overflow? <sup>2</sup> Certainly not! How can we, the very ones who died to sin, *continue* to live in it any longer? <sup>3</sup> Or are you ignorant of the fact that all of us who have been baptized into Christ Jesus were baptized into His death? <sup>4</sup> We have therefore been buried with Him through baptism into death, so that just as Christ was raised from the dead through the glory *and* power of the Father, we too might walk *habitually* in newness of life [abandoning our old ways]. <sup>5</sup> For if we have become one with Him [permanently united] in the likeness of His death, we will also certainly be [one with Him and share fully] *in the likeness* of His resurrection. <sup>6</sup> We know that our old self [our human nature without the Holy Spirit] was nailed to the cross with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin. <sup>7</sup> For the person who has died [with Christ] has been freed from [the power of] sin.



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<sup>8</sup> Now if we have died with Christ, we believe that we will also live [together] with Him, <sup>9</sup> because we know [the self-evident truth] that Christ, having been raised from the dead, will never die again; death no longer has power over Him. <sup>10</sup> For the death that He died, He died to sin [ending its power and paying the sinner's debt] once and for all; and the life that He lives, He lives to [glorify] God [in unbroken fellowship with Him]. <sup>11</sup> Even so, consider yourselves to be dead to sin [and your relationship to it broken], but alive to God [in unbroken fellowship with Him] in Christ Jesus.

<sup>12</sup> Therefore do not let sin reign in your mortal body so that you obey its lusts *and* passions. <sup>13</sup> Do not go on offering members of your body to sin as instruments of wickedness. But offer yourselves to God [in a decisive act] as those alive [raised] from the dead [to a new life], and your members [all of your abilities—sanctified, set apart] as instruments of righteousness [yielded] to God. <sup>14</sup> For sin will no longer be a master over you, since you are not under Law [as slaves], but under [unmerited] grace [as recipients of God's favor and mercy].



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<sup>15</sup>What then [are we to conclude]? Shall we sin because we are not under Law, but under [God's] grace? Certainly not! <sup>16</sup>Do you not know that when you *continually* offer yourselves to someone to do his will, you are the slaves of the one whom you obey, either [slaves] of sin, which leads to death, or of obedience, which leads to righteousness (right standing with God)? <sup>17</sup>But thank God that though you were slaves of sin, you became obedient with all your heart to the standard of teaching in which you were instructed *and* to which you were committed. <sup>18</sup>And having been set free from sin, you have become the slaves of righteousness [of conformity to God's will and purpose]. <sup>19</sup>I am speaking in [familiar] human terms because of your natural limitations [your spiritual immaturity]. For just as you presented your bodily members as slaves to impurity and to [moral] lawlessness, leading to further lawlessness, so now offer your members [your abilities, your talents] as slaves to righteousness, leading to sanctification [that is, being set apart for God's purpose].



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<sup>20</sup>When you were slaves of sin, you were free in regard to righteousness [you had no desire to conform to God's will]. <sup>21</sup>So what benefit did you get at that time from the things of which you are now ashamed? [None!] For the outcome of those things is death! <sup>22</sup>But now since you have been set free from sin and have become [willing] slaves to God, you have your benefit, resulting in sanctification [being made holy and set apart for God's purpose], and the outcome [of this] is eternal life. <sup>23</sup>For the wages of sin is death, but the free gift of God [that is, His remarkable, overwhelming gift of grace to believers] is eternal life in Christ Jesus our Lord.



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**VERSE 14**

For the whole Law [concerning human relationships] is fulfilled in one precept, "**YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF** [that is, you shall have an unselfish concern for others and do things for their benefit]."



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**Strong's Concordance**  
**αγαπάω**: to love  
 Original Word: αγάπη  
 Part of Speech: Verb  
 Transliteration: agapaō  
 Phonetic Spelling: (ag-ap-ah'-o)  
 Definition: to love  
 Usage: I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.

**HELPS Word-studies**  
 Cognate: 25 αγαπάω – properly, to prefer, to love for the believer, preferring to “live through Christ” (1 Jn 4:9,10), i.e. embracing God’s will (choosing His choices) and obeying them through His power. 25 (αγαπάω) preeminently refers to what God prefers as He “is love” (1 Jn 4:8,16). See 26 (αγαπέ).

With the believer, 25 /αγαπάω (“to love”) means actively doing what the Lord prefers, with Him (by His power and direction). True 25 /αγαπάω (“loving”) is always defined by God – a “discriminating affection which involves choice and selection” (W&L 477). 1 Jn 4:8,16,17 for example convey how loving (“preferring,” 25 /αγαπάω) is Christ living His life through the believer.

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**YOU SHALL LOVE to have a preference for, wish well to, regard the welfare of:**



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**VERSE 15**

But if you bite and devour one another [in bickering and strife], watch out that you [along with your entire fellowship] are not consumed by one another.



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**VERSE 16**

But I say, **walk habitually in the [Holy] Spirit [seek Him and be responsive to His guidance]**, and then you will certainly not carry out the desire of the sinful nature [which responds impulsively without regard for God and His precepts].



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### EPHESIANS 2: 1-3

And you [He made alive when you] were [spiritually] dead *and* separated from Him because of your transgressions and sins, <sup>2</sup> in which you once walked. You were following the ways of this world [influenced by this present age], in accordance with the prince of the power of the air (Satan), the spirit who is now at work in the disobedient [the unbelieving, who fight against the purposes of God]. <sup>3</sup> Among these [unbelievers] we all once lived in the passions of our flesh [our behavior governed by the sinful self], indulging the desires of human nature [without the Holy Spirit] and [the impulses] of the [sinful] mind. We were, by nature, children [under the sentence] of [God's] wrath, just like the rest [of mankind].



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### VERSE 17

For the **sinful nature** has its desire which is **opposed to the Spirit**, and the [desire of the] Spirit opposes the sinful nature; for these [two, the sinful nature and the Spirit] are in **direct opposition to each other** [continually in conflict], so that you [as believers] do not [always] do whatever [good things] you want to do.



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### VERSE 18

But **if** you are **guided and led by the Spirit**, you are not subject to the Law.



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### GUIDED AND LED BY

c. to more, impel, of forces and influences affecting the mind: [Luke 4:1](#) (where read ἐν τῇ ἐρήμῳ (with L text T Tr WH)); πνεύματι Θεοῦ ἄγεσθαι, [Romans 8:14](#); [Galatians 5:18](#);



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### ROMANS 8:14

For all who are allowing themselves to be led by the Spirit of God are sons of God.



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### VERSE 19-21

Now the practices of the sinful nature are clearly evident: they are sexual immorality, impurity, sensuality (total irresponsibility, lack of self-control), <sup>20</sup> idolatry, sorcery, hostility, strife, jealousy, fits of anger, disputes, dissensions, factions [that promote heresies], <sup>21</sup> envy, drunkenness, riotous behavior, and other things like these. I warn you beforehand, just as I did previously, that those who practice such things will not inherit the kingdom of God.



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**VERSE 22-23**

But the **fruit of the Spirit** [the result of His presence within us] is **love** [unselfish concern for others], **joy**, [inner] **peace**, **patience** [not the ability to wait, but how we act while waiting], **kindness**, **goodness**, **faithfulness**, <sup>23</sup> **gentleness**, **self-control**. Against such things there is no law.



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**HELPS Word-studies**

**2590** *karpós* – properly, *fruit*; (figuratively) everything done in *true partnership with Christ*, i.e. a believer (a branch) lives in union with Christ (the Vine). By definition, fruit (**2590** /*karpós*) results from *two* life-streams – the Lord living His life through ours – to yield what is eternal (cf. 1 Jn 4:17).

Jn 15:1,2: "1 I am the true vine, and My Father is the vine-dresser. 2 Every branch in Me that does not bear *fruit* (**2590** /*karpós*), He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit" (NASU).

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**The FRUIT**



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**love, joy, peace, patience kindness, goodness**



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◀ 4102. pistis ▶

**Strong's Concordance**

pistis: faith, faithfulness  
 Original Word: πίστις, 403, f;  
 Part of Speech: Noun, Feminine  
 Transliteration: pistis  
 Phonetic Spelling: (pis'-tis)  
 Definition: faith, faithfulness  
 Usage: faith, belief, trust, confidence; fidelity, faithfulness.

**HELPS Word-studies**

4102 pistis (from 3982/pisthō, "persuade, be persuaded") – properly, persuasion (be persuaded, come to trust); faith.

Faith (4102/pistis) is always a gift from God and never something that can be produced by people. In short, 4102/pistis ("faith") for the believer is "God's divine persuasion" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4).

**FAITHFULNESS**



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**gentleness, self-control**



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**VERSE 24**

And **those who belong** to Christ Jesus have **crucified** the sinful nature together with its passions and appetites.



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◀ 4717. σταυρό ▶

**Strong's Concordance**  
 σταυρό: to fence with stakes, to crucify  
 Original Word: σταυρός  
 Part of Speech: Verb  
 Transliteration: stauróō  
 Phonetic Spelling: (stow-roo-oh)  
 Definition: to fence with stakes, to crucify  
 Usage: I fix to the cross, crucify; fig: I destroy, mortify.

**HELPS Word-studies**  
 4717 σταυρό – to crucify, literally used of the Romans crucifying Christ on a wooden cross. “Crucify” (4717 /stauróō) is also used figuratively of putting the old self to death by submitting all decisions (desires) to the Lord. This utterly and decisively rejects the decision to live independently from Him.

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**CRUCIFIED**



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**VERSE 25**

**If we [claim to] live by the [Holy] Spirit, we must also walk by the Spirit** [with personal integrity, godly character, and moral courage—our conduct empowered by the Holy Spirit].



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**b. to walk:** with a locative dative (Winers Grammar, § 31, 1 a. cf. p. 219 (205); yet cf. Buttmann, § 133, 22 b.). τοῖς ἴχθει τίνος, in the steps of one, i. e. follow his example, **Romans 4:12; to direct one's life, to live,** with a dative of the rule (Buttmann, as above), εἰ πνεύματι ... στοιχῶμεν, if the Holy Spirit animates us (see ζάω, I. 3 under the end), let us exhibit that control of the Spirit in our life, **Galatians 5:25; τῷ κανόνι,** according to the

**WALK**



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**VERSE 26**

We **must not become conceited,**  
**challenging** or **provoking** one another, **envying** one  
another.



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