

Chapter 5 and 6 is the life in the Spirit.

Galatians 5:13

Freedom has two directions:

1. indulge in sinful nature
2. serve one another in love

Fulfilling the law is what legalizers tried to do. Now, only in freedom can it be done. Or, life free from the bondage of religious law.

“Freedom” mentioned in 2:4; 4:26; 4:31; 5:1

A Jew without the Mosaic Law could not imagine how morality would be maintained

A Pagan without some religious system of works would be completely unmotivated and uncontrollable.

Now, **a Christian** has the Spirit providing both the motivation and the power.

But, even more, it is now the believer’s new nature.

They are learning to walk in their new nature. Or, walk in the Spirit

Galatians 5:13 - Paul had said earlier that he believed they would have no other view and he picks up on that here by speaking to them about how to live the moral and ethical Christian life without a law.

The warning before was to avoid being saved and returning to legalism

Now the warning is to avoid being saved and returning to sin.

The options for the born again believer:

Self-service

Legalism

Immorality

Service to other:

Love

“indulge” is *aphorme* KJ: “occasion” meaning the “place from which an attack is made, a base of operation.” Syn: “opportunity, occasion, advantage.” Used in 2 Cor 11:12 twice “cut the ground. . .who want an opportunity.”

Galatians 5:14 “summed up” is *peplerotai*. It is translated “fulfilled” in Romans 13:8, “Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law.”

This means the law can be summarized

- i. Lev. 19:18 – “Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord.”
- ii. Mt. 22:39 and Lk 10:25-28 where Jesus quotes Lev. 19:18 as the second great command: “And the second is like it: ‘Love your neighbor as yourself.’ “

KEY VERSE: Rm 5:5 “God has poured out his love in our hearts.”

Romans 5:1-5, Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, ²through whom we have gained access by faith into this grace in which we now stand. And we boast in the hope of the glory of God. ³Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; ⁴perseverance, character; and character, hope. ⁵And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us.”

This also means the law can be fulfilled as the Judiaizers are trying to do by the Spirits work in the believer.

The law is still “holy” it is just not attainable by the flesh.

Galatians 5:15 - There are no details but the legalistic teaching resulting is self-service by the mass of Galatians (not to mention the loss of any opportunity to move together in love as in Ep. 4:11-16 where the body builds itself up in truth and love (Seed is the word, the soil is love.) But, if left to human effort the church will:

- a) Biting
- b) Devouring means attempt to eat up
- c) Destroying means consume and pictures wild animals in a deadly struggle.

“Bite” is *dakno*.

“to eat up” is *katesthio*.

Both these words refer to fighting among wild animals.

Notice Galatians 5:26 at this point for more insight into their church situation: “Let us not become conceited, provoking and envying each other.”

Galatians 5:16 – If you live by Spirit you will not indulge sin nature. The Greek word is the present imperative active of *peripateo* which means “to walk, to walk about, to conduct one’s life.”

- The present tense indicates a continual habit;
- The imperative is the mood of command;
- The active voice means you, the subject, causes or produces the action.

This is not a mystical, emotional activity, but a conscious attempt to access the source provided at the new birth and available by our knowledge of the truth. **See 2 Peter 1:3-13**

Galatians 5:17 – The Spirit of God will lead you and produce in you things contrary to the sin nature

Downside: You won’t be doing what you (sin nature) wants

Upside: You will be fulfilling the purpose of the law so you don’t need to be under the law to lead you step by step. The Spirit will be leading you step by step.

Galatians 5:18 Led by Spirit or allow yourself to be led by Spirit. This is called

- A) Walk in 5:16
- B) Led in 5:18
- C) Live in 5:25

Not be governed or placed into bondage by Spirit

More like “teach you to walk in this new nature”

You have been formed like Christ. Now learn to live like Christ or conform to Christ.

Galatians 5:19-21

This is not a list to put on your mirror or refrigerator and try in the flesh to avoid.

This is a checklist to evaluate your behavior and your reaction to see if you are living by the Spirit.

If you find yourself failing the test and are not producing the fruit of the Spirit then one of the following may be true in your life:

- a) You are not following the Spirit leading you through your new nature due to lack of focus (either: selfish legalism or selfish indulgence). You have been led astray by an empty philosophy as in **Colossians 2:8**
- b) The Spirit is not leading you because you are out of fellowship. The power base is unavailable because you are out of the light as in **1 John 1:5-10**
- c) Your flesh is in control. Your soul is receiving “seeds” (temptation) from your sin nature and you are naturally producing the work of the flesh. **James 1:13-15**
- d) Ignorant of the Word of God as in **2 Peter 1:9-13**

Remember, we all have a sin nature. This means we will always have the following temptations or thoughts arising out of that sin nature. To walk in the Spirit, and not in the flesh, means you will be looking for and experiencing a greater type “fruit” or production from your new nature. The Spirit will lead you into the production of this new way of behaving and show you the new way of reacting. We will review the fruit of the Spirit next week. Tonight we review and identify the works of the flesh (sin nature).

Galatians 5:19 “obvious” (“manifest” in KJ) is *phaneros* and means “to shine, to make shine, to cause to appear.” It is used in 1 Tm. 4:125 and 1 Jn. 3:10

This list of fleshly fruit includes sins that appear in the:

- a) mind (soul, heart)
- b) mouth
- c) body

Verse 19 lists sexual or fleshy sins

“**sexual immorality**” “porneia” is sex outside marriage, illicit sexual intercourse, any immoral sexual act. Mt. 5:19, 1 Co. 5:1.

“**impurity**” “akatharsia” is wrong acts. Originated from meaning being dirty and developed a moral reference. It means moral or ceremonial unclean.

Mt. 23:27 – filth inside tombs

Ep. 4:18,19 – result of rejecting the gospel and being ignorant

1 Th. 2:3 – produces error and false teaching.

“**debauchery**” “aselgeia” is excess, absence of restraint, not restrained by law

Mt. 7:27 – it is found in a man’s heart

Jude 4 – Men turn the doctrine of grace into this

Notice 2 Cor. 12:20-21. In verse 12:21 these three are mentioned together.

Verse 20 will list two religious sins.

5:20

“**idolatry**” “eidololatria” from *eidolon = temple* and *latreia = service*

An idol is something that man uses to:

- a) explain his origins

- b) define his morals
- c) control his environment

When something is excepted as having the answers to these three questions that man has he will then worship and follow this “idol”.

Rm. 1:22 - man’s weakness
 1 Co. 10:19 – door to demons
 Gal 4:3,8,9 – man’s attempt to control his environment

“**witchcraft**” “pharmakeia” This word means:
 “the use of medicine or drugs, the use of drugs for magical purposes, magic, sorcery” (from Linguistic Key by Rogers and Rogers)

Those involved with pagan worship would use drugs as a way of controlling themselves and enhancing communication with demons (gods)

Ex. 7:11, 22 – Pharaoh’s wisemen, sorcerers, magicians
 Is. 47:9
 Rev.9:21

Verse 20-21 lists personal sins of conflict among church members

“**Hatred**” “echthrai” hostility

”**discord**” “eris” strife

“**jealousy**” “zelos” different than envy. This zelos desires to have the same thing for self. Envy desires to deprive others of it.

Rm. 13:13 – a deed of darkness
 1 Cor. 3:3 – if you still have it you are still worldly.

“**fits of rage**” “thumos” this is not anger but the outburst of anger.
 Notice Ephesians 4:26, “In your anger do not sin.”

- a) anger? Anger itself is not a sin. If a believer can live in this fallen world and never be angry by the way people are treated or abused, for example, then I doubt they have any love in their hearts. Anger is a godly reaction to many things that are wrong. But, using anger as the basis of operation can quickly become sin. The sin nature will respond in anger and fits of rage to wrong things, at wrong times, and in wrong ways. Here “fits of rage” is an extreme, unbridled outburst of anger.
- b) Devil a foothold? (lit. “a place”)
 - a. Our sins come from our evil nature James 1:13
 - b. Satan will use our weakness like a crack
- c) Sundown?
 - a. If you have righteous anger you need to deal with the situation and resolve it. Your anger against a wrong is not a sin. Again, a healthy Christian should get angry about certain things. The issue here concerning “sundown” is that your anger is calling you to respond in a corrective measure to the wrong. To neglect responding, or making plans on how to correct it, would be the sin.
 - b. Ignoring a wrong is sin itself. An example is found in Lev. 19:17

“Selfish Ambition” “eritheiai” rivalries

Notice that many of these sins are sins that Paul dealt with in most of the churches he wrote to. Corinth, Philippi, Colossians, Galatia are just some of the churches where Paul had to deal with groups of people operating out of the sin nature in the church. They were divisive, filled with selfish ambition, jealous and envious of each other all within the church. In fact, these sins are very frequent among and between believers in church situations.

2 Cor:12:20 eris = strife zealos = jealous thumoi = anger eritheiai = rivalries

“dissensions” the flesh longs to divide

“factions” selfish ambition to gain followers and not always with false doctrine

“envy” desire to deprive others of what they have. Ill will against someone for who they are or what they have. Displeasure when others prosper

“Drunkenness” alcohol

“Orgies” “komoi” is carousing or a drinking party

“the like” there are more.

5:21 **“live”** is “to do, or to practice” in the present tense indicating a “life style” not a “lapse”

Meaning, if a person can go through their life living like this they give a strong indication they do not have the Spirit and so they are not born again and never were.

See 2 Peter 2:7 and Lot’s tormented soul

Warned “as I did before” Paul had obviously evangelized the Galatians and led them to the Lord. Here he said he had also given them this list, or checklist of sins.

If Paul had simply led them to the Lord and given them a list of ethics to obey, he would simply have done what many do today:

- a) Take a pagan who is in some worldly system of religion
- b) Lead that person to a saving faith in Jesus Christ
- c) Give that believer a list of legalistic rules which puts them right back into a worldly system of religion.

This is what the entire book of Galatians is against.

Paul would never have led them to the Lord and then given them a list.

What Paul did is clear as we look at the examples of his ministry in Acts and in the epistles. Between leading people to the Lord and identifying a checklist of Christian ethics Paul would teach them in order to give them a full understanding of the truth.

This teaching gave them a body of truth to believe.

It gave them information to change their world view and renew their mind.

It gave them spiritual motivation to live holy.

It shined a light into the darkness of their souls where they could find this new presence of the Holy Spirit and a new power for living.

Teaching made their new life in Christ real and something they could experience beyond a few days of emotional momentum.

In Thessalonica it is clear that Paul taught them eschatology in depth during their first 21 days as believers. Why? The entire eschatological system is reviewed in the closing verses of Second Peter in his final chapter days before his execution. Here Peter tells us that this information will make us “holy and blameless.”

Even in Paul’s epistles the first chapters are teaching and the closing chapters are identifying the correct Christian lifestyle and production.

In Galatians we have seen chapters 3 and 4 are an appeal to Old Testament scriptures and committed to establishing theology. Now, in chapters 5 and 6 Paul is calling them to Christian ethics, or the production of spiritual fruit. But he is only doing this on the foundation of the truth he has taught them.

To skip systematic teaching of the full revelation of God’s Word between the points of salvation and expecting Christian behavior is to give a believer nothing but legalism.

The system of legalism will never lead a Christian to fulfill their purpose in life.

It will never lead them to the fruit of the spirit.

It will cause frustration and discouragement in this life.

It will result in the lack of rewards in eternity.

Legalism will cause the believer to lose what they have worked for.

This is the correct way of Christian growth:

- a) Evangelism
- b) Teaching
- c) Ethics

Galatians 5:24

“Those who belong to Christ Jesus have crucified the sinful nature”

The verb is in the active voice. Meaning you did it.

Other places in reference to you being crucified is in the passive voice (Gal. 2:20)

Galatians 5:25

“Since we live by the Spirit, let us keep in step with the Spirit.”

“keep in step” is “stoichomen” and comes from “stoichos” which means “a row” and so translates as to walk in a line or to keep in step as you march in the battle ranks.

Used in Romans 4:12 of falling in line with the faith of Abraham.

Note: In Gal.5:16 the word for “walk” was “peripeteite” and means a habitual conduct or lifestyle. It is a different word with different meaning and communicates a different concept of the Christian life.

Galatians 5:26

“Let us not become conceited, provoking and envying each other.”

“conceited” is “kenodoxoi”

- notice the second word “doxoi” or “glory”
- the first word “keno” means “empty”
 - it implies hollowness and the lack of contents
 - it does mean the absence of good but also includes then the presence of evil since man’s moral nature does not remain a vacuum
- together they mean “emptyglory” or our word “vainglory”
- It is man who is pursuing the glory of God for himself

The person who has created a vacuum in his soul by pursuing the glory of God for himself will manifest the evil he has sucked into himself in two ways:

- 1) Provoking others
 - a. “provoking” is “prokaloumenoi” and means “to call forth to a challenge”
 - b. This manifest itself by stirring up strife between others and yourself or stirring up strife between others.
- 2) Envyng others

Paul’s teaching is once again brought to the point of being applicable. He has described the mystical union and power of the Spirit. But, what are we to do with it?? He now tells us how we will be able to use this abstract concept to manifest God in our daily lives.

The first situation Paul uses is when you find yourself in the presence of another believer who has suddenly slipped into a sin. Do you:

- a) Pretend you did not notice the sin, because it is an awkward position
- b) Deal with the situation in such a way that does not bring attention to the sin because we all know we will want someone to overlook our sin some day, maybe even today.
- c) We respond in “love”, by “forgiving” the sin, smiling like nothing happened because “love” would never make someone feel uncomfortable.
- d) Quickly point out the sin and rebuke it so as to cut it off at its roots and so fulfill our role as the local “sin-dicator”. This way we maintain our “purity” and “holiness”.
- e) As soon as possible “warn” the other believers of this “stain” that is among us. While doing this it is only logical that you draw attention to the fact that you were the one that recognized this “evil” and that it never even occurred to your “righteous” self that such a thing could be done by a believer.

Galatians 6:1

“If someone is caught in a sin, you who are spiritual should restore him gently.”

“Caught” is the word “prolamphtha” (προληφθη)

- Notice the prefix “pro” which means “in front of, before, prior to”
- This word means to be taken by surprise by a sin or to be overpowered before he can escape. It means he was “hurried into error” and surprised himself by his sin.

“Spiritual” refers to those who meet the criteria of being in fellowship or “in step” with the Spirit of God. These verses might help remind us what Paul has in mind for the Spiritual person in the book of Galatians:

3:2
3:3
3:5
3:14
4:6
5:5
5:16
5:18
5:25

“Restore” is “katartizete” means “to restore, to correct.”

- It is a medical term used as a surgical term for setting bones or joints.
- Also in some contexts of strengthening and sustaining people who have become weary. (Rev.3) (Ep. 4:12)
- Mixing medicine
- A sailor preparing his boat for a journey (similar to Rom. 9:22; Heb10:5 and 11:3)
- A fisherman fixing his net (Mk. 1:19)
- A politician compromising to bring to separate parties into unity

The Correct Answer:

You would deal with it like a doctor deals with a broken arm. The pain and inability to function is the result of a problem on the inside. It is something that can be fixed.

The mature (spiritual) believer will be able to make the correct diagnosis and fix the problem.

The immature (fleshly) believer will do a variety of things that never address the problem:

- Tell the person to stop having a broken arm.
- Give the person a list of “legalistic” exercises to do to strengthen the broken bone and prove that it is “saved”
- Remove that person since they are useless with a broken arm.

6:1 “But watch yourselves, or you may also be tempted.”

“Watch yourselves” is singular and is addressing each of us as individuals to watch our own self.

“Watch” is “skopon” (σκοπων) and means to watch attentively.

- Vincent quotes Schmidt as saying: “To direct one’s attention upon a thing, either in order to obtain it, or because one has a peculiar interest in it, or a duty to fulfill toward it.”
- The verb form is present tense which indicates a continuous action of being very diligent to pay sharp attention to yourself.

“tempted” is “peirasthas” (πειρασθης) and means to try, to attempt.

- “peirasthas” can refer to a trial from God or a temptation from the sin nature (James 1)

Galatians 6:2

“Carry each other’s burdens, and in this way you will fulfill the law of Christ.

Galatians 6:3

“If anyone thinks he is something when he is nothing, he deceives himself.”

Galatians 6:4