

1/9/15

Galatians 5

Paul began his letter by personal testimony telling the Galatians about how God gave him the gospel directly and that his authority was not inferior to those apostle at Jerusalem or any other. Gal.1-2

Paul then explained to them the doctrinal teaching justification by faith not works, grace not law. Gal. 3-4

For his final two chapters, Paul deals with the practical section of living things out and herein lies the problem of the Christian life:

1. Allowing it to go from head knowledge to heart experience!
2. Allowing knowledge to become wisdom!

Revelation. Gal. 1-2

Righteousness. Gal. 3-4

Right living. Gal. 5-6

5:1-6 The purpose of their liberty.

5:1 Christ came to free mankind.

* This is a transitional verse and looks both ways, therefore some have made it the last verse of chapter four.

- 1) Literally it reads, "For freedom Christ has made us free, stand fast therefore and not be entangled again with a yoke of bondage.
- 2) The exhortation to keep on standing as an adult son born of the freewoman. 4:31
- 3) Some divide the chapter after verse one of chapter five, that might be a better division.
- 4) The focus is determination and resistance. Eph. 6:10-12; 1Pet. 5:8-9; Rom. 12:1-2
- 5) The yoke of bondage refers to the law in contrast between self-effort for justification to grace by faith in Christ.
 - a) A yoked restrained the ox to plow.
 - b) The life of grace enables.
 - * We were dead in trespasses and sins but God delivered us from the power of darkness and translated us... Eph. 2:1-2; Col. 1:13
 - c) If the Son therefore shall free, you shall be free indeed. Jn. 8:36

5:2 The badge of righteousness.

- 1) Circumcision for works of justification would profit them nothing. Rom. 2:25-29
 - a) It was the seal of covenant. Gen. 17 Rom. 4:11
 - b) It symbolized the cutting of the flesh life.

- c) Joshua circumcised all at Gilgal, meaning “Rolling” their shame. Josh. 5
- 2) At the first church counsel Peter said that they should not attempt to put a heavy yoke on the gentiles that neither they nor their fathers could bear. Acts 15:10
 - a) Their circumcision was of heart. Col. 2:11
 - b) Their circumcision was without hands. Phil. 3:3
 - c) They were of the circumcision which worship God in the Spirit, and rejoice in Jesus Christ, and have no confidence in the flesh.
- 3) Paul told the Corinthians for a person to abide in calling. 1Cor. 7:17-20
 - a) There were “proselytes of the gate”, those who did not submit to circumcision.
 - b) There were other “God fearers”, proselytes who did submit to circumcision.
 - c) There are those who are Legalistic in the church today regarding meats, drinks, Saturday, make-up, pants for women, etc. Rom. 14:4-5; Col. 2:9-10, 13-17, 20-23

5:3 The obligation to the law.

- 1) Paul had told them before.

- 2) Paul was telling them “again”.
- 3) The law demands perfection. Gal. 3:10; 6:13; Ja. 2:10

5:4 The consequences of such a choice.

- 1) They would be estranged, separated from Christ.
- 2) They would fall from grace, the sacrifice of Christ would be of no value to them for justification.
 - * The word fallen means to fail, to loose one's hold.
- 3) They had loosed hold of the Spirit of Grace and clung to the law for their justification letter kills, Spirit give life, ministration of death and condemnation. 2Cor. 3:6, 7, 9
 - * A Jew was free to be circumcised, but not to depend on it for justification!

5:5 The hope of the believer with confidence.

- 1) Paul identifies the Christian “we through the Spirit”.
- 2) Paul says we wait for the hope of righteousness.
 - a) Some say this refers to the imparted righteousness produced by the Holy Spirit in his or her life. Gal. 5:16, 22-23

- b) Others say it refers to the coming Christ for is church and the ultimate consummation of His righteousness in us. Rom. 8:24-25; Phil. 2:13; Col. 1:5

5:6 The common justification of all men and women.

- 1) No religious or cultural barriers.
- 2) Faith is the common means.
- 3) Love is the identifying mark of faith.
 - * The three virtues are here, faith, hope, love, the greatest is love. vs. 5-6; 1Cor. 13:1-8a
- 4) Agape love is the bond of perfection, Col. 3:14
 - a) By this shall all men know you, that you love one another. Jn. 13:34-35
 - b) Love bonds faith and hope together!

5:7-12 The hindrance of their liberty.

5:7 The Galatians were thrown off course.

- 1) They had begun running well.
 - a) The metaphor is of a race, the Christian life. 1Cor. 9:24-27
 - b) Each person has their course to run. Phil. 3:12-14
- 2) They were hindered from obeying the truth.
 - a) The Judeaizer were the culprits.

- b) The intent was to keep the Galatians from obeying the gospel truth of having complete dependency on Christ for their standing before God.

- 1) The word hindered is a military word which means to set up an obstacle or break up the road.
- 2) The idea is to throw you off course and impede a person in the race. Gal. 1:6-7, 3:1

5:8 This persuasion was not of God.

- 1) He called them to liberty.
- 2) He called them to faith not works.
- 3) He called them to Christ not law.

5:9 The identity of the Judeaizers.

- 1) They were like leaven which is symbolic of sin in the Scriptures.
 - a) Parable of Sower, leaven in meal, false doctrine. Matt. 13
 - b) Beware of leaven of Pharisees, hypocrisy and the Saducees materialism. Matt. 16:6
 - c) Purge out therefore the old leaven. 1Cor. 5:6-7; Ex. 12

5:10 The confidence of Paul, the true teacher.

- 1) Paul's confidence is in the Lord, to reveal this to the Galatians by His Holy Spirit.

- 2) Paul's confidence is that they will equally see the Judeaizers for what they were leaven among you wheat.
- 3) Paul's confidence was also that the offender would not escape the judgment of God.
 - * The Scriptures are full of examples and promises that God will judge false teacher severely. Ja. 3:1; 2Pet. 2; Jude

5:11 The rumor about Paul.

- 1) The false teachers were saying that Paul was still teaching circumcision for justification. Gal. 5:2-4
- 2) The problem was he was still being persecuted which would contradict their false claim. Gal. 6:12; 6:17; Col. 1:24
 - * Great is your reward in heaven for so persecuted they the prophets. Matt. 5:12
- 3) The offense of the cross would cease if in fact he preached such a message.
 - a) He preached not with wisdom of words. 1Cor. 1:17
 - b) God saved man by the foolishness of preaching. 1Cor. 1:21
 - c) To the Jews a stumbling block, to Greeks foolishness. 1Cor. 1:23
 - d) In Christ we are complete. Col. 2:8-9

5:12 Paul's righteous contempt.

- 1) He wished they Judeaizers would go a bit further and castrate themselves to reveal their true paganism.
 - a) Paul did not take kindly to those who corrupted the word of God and deceived people!
 - b) They had troubled them trouble which means to upset or overthrow.
- 2) The priests of Cybele in Asia, a Phrygian goddess castrated themselves.
- 3) There have been men in the church who by their wrong interpretation castrated themselves yet god never intended such a thing.

5:13-18 **The exercise of their liberty.**

5:13 The proper used of liberty.

- 1) The believer has been called to liberty to all that will edify him. 1Cor. 6:12; 10:23, 31-33
- 2) They believer is not to use his or her liberty for the flesh.
 - a) The word opportunity "aphorme" is a military term and mean a starting point or base of operation.
 - b) Peter says, "As free, and not using your liberty for a cloak of maliciousness, but as the servant of God". 1Pet. 2:16

- c) The principle is that I not stumble others. I Cor. 8:9-13
- d) The liberty for which we are called to is to serve one another through love. 2Cor. 12:14-15

5:14 The fulfillment of the law.

- 1) Loving one's neighbor as one self. Lev. 18:19
 - a) The fulfillment of this commandment presupposes loving God first.
 - b) You can not give what you do not have.
 - c) The first table of the law dealt with loving God and the second with loving man.
- 2) Jesus said that the world would know His disciples by their love for one another. Jn. 13:35
 - a) James calls it the Royal law. Ja. 2:8
 - b) Jesus gave a lawyer who asked which was the greatest commandment that the two fulfilled the law. Matt. 22:34-40; Lk. 10:25-28
 - c) Love works no ill to his neighbor: therefore love is the fulfilling of the law. Rom. 13:10, I Cor. 13
 - d) Love is the evidence of our new birth. 1Jn. 2:9; 3:14, 16-18, 23; 4:7-13, 16-19; 1Pet. 4:7-8

5:15 Paul's caution about their flesh.

- 1) The tense indicates the potential not the reality of it at the time.
- 2) Carnality breeds and produces more flesh.
- 3) Divisions, factions and contentions were the marks of the Corinthian church. 1Cor. 1:10-12; 3:1-4
- 4) The words "bite and devour" are used of wild animals in deadly a struggle.
 - * Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? Ja. 4:1

5:16 How to stay free.

- 1) Walking in the Spirit is the key to the Christian life, the very source of our ongoing liberty.
- 2) The outcome will be not to fulfill the lust of the flesh.
 - * Christian life is not difficult, but impossible apart from the Spirit of God!
- 3) The victory is not in legalism which boasts in what it doesn't do, but in walking in the Spirit!
 - * You cannot reform or change the Old Man, he is depraved!

5.17 The warfare of the believer.

- 1) Paul gives to us the reality of life in the Spirit, it has an adversary, the flesh.
- 2) You and I a believers can not do the things that we wish as we did before Christ because the Holy Spirit convicts us. 2Pet. 1:3-4
- 3) This does not mean that we can not sin but only that we do not practice sin as a manner of life and practice.
 - a) Here in Galatians Paul is giving us the warfare.
 - b) In Romans seven Paul gives us the willful frustration by thinking that you is still the ability in us. Rom. 7:14-23
 - c) Sin lies at the door. And unto you shall be his desire, and you shall rule (resist) over him. Gen. 4:7
 - d) But put you on the Lord Jesus Christ and make no provisions for the flesh to fulfill the lust thereof. Rom. 13:14
 - e) arm yourselves.... 1Pet. 4:1-5; 5:8-10
 - f) Spirit lusts to envy. Ja. 4:5-7
- 4) Note on Luther
The papists dreamed that this commandment belongs only to their clergymen, and that the Apostle exhorts them to live chastely, by subduing the flesh with watching, fasting, labor, scourging, etc., that they should not fulfill the lusts of the flesh. But, by these means, they never were able to suppress and keep under these

lusts. Jerome was a marvelous advocate of chastity: yet hear his confession: "O, how often have I thought myself to be in the midst of the vain delights and pleasures of Rome, even when I was in the wild wilderness." Again, "I, who for fear of hell had condemned myself to such a prison, thought myself oftentimes to be dancing among young women, when I had no other company, but scorpions and wild beasts. My face was pale with fasting, but my mind was inflamed with desires in my cold body: and although my flesh was half-dead already, yet the flames of fleshly lust, boiled within me, etc."

5:18 The freedom realized

- 1) The Spirit gives power to overcome and be victorious.
- 2) The Law declares man guilty and provokes him to sin, due to his sin nature. Rom. 3:19; 7:7-9; 8:1-4

5:19-21 The works of the flesh.

5:19 The works of flesh are evident and all around us in the fallen world.

- * There are other list in the New Testament.
Rom. 1

- 1) Adultery is being unfaithful to one's married partner, the most selfish sin considering none other but self.
* Suicide might be a bit more selfish!
 - a) Can a man take fire to his bosom and his clothes not burn? Prov. 6:27
 - b) He shall not be innocent. Prov. 6:29
 - c) lacks understanding, destroys his own soul. Prov. 6:32
 - d) Her husband will regard no ransom. Prov. 6:35
- 2) Fornication originates from prostitution but has a broader base for any immoral sexual intercourse, often prior to marriage.
 - a) Flee fornication, every sin is without the body, fornication is sin against your own body. 1Cor. 6:18
 - b) The will of God is our sanctification possessing our bodies in honor. 1Thess. 4:3-4
- 3) Uncleaness is the sense of being dirty, sensual impurities lasciviousness
- 4) Lewdness is more than sensual impurities, one who acknowledges no restraints, nor respect to public opinion, but enslaved to his fleshly desires without conscience as to act or deed.
- 5) Idolatry is the worship of the creature rather than the Creator in images at times.

- 6) Sorcery "pharmakia" is used of drugs.
* Sorceries. Rev. 9:21
- 7) Hatred is hostility, opposed to love.
- 8) Contentions are discords.
- 9) Jealousies are for what another has and one does not have.
- 10) Wrath is outburst of anger strife.
- 11) Self ambitions are strife and selfish self-seeking.
- 12) Desentions are divisions and factions.
- 14) Heresies are divisions where feuds flourish.
- 13) Envy, a desire to - act of taking, of choosing (context determines)
- 14) Envy is closely related to jealousy, feelings of displeasure when others are advanced or prospered
- 15) Murders, the taking of lives.
- 16) Drunkenness, the drinking of alcohol.
- 17) Revelries drunken processions in streets with debauched conduct and orgies.
- 18) And the like means that the list is not exhaustive.
- 19) I told in times past such shall not inherit the kingdom of God.
 - a) And such were some of you, but you are washed, sanctified, justified in the name of the Lord Jesus and the Spirit of our God. 1Cor. 6:11
 - b) Abstain from fleshly lust that war against the soul. 1Pet. 2:11

- c) Their entanglement is worst than first.
2 Pet. 2:20-22

5:22-23 The fruit of the Spirit.

5:22 Fruit of the Spirit.

- 1) It is in contrast to the works of the flesh.
- 2) It is singular not plural, everything that follow is a manifestation of Agape love.
 - a) It is shed abroad in our hearts. Rom. 5:5
 - b) Love is describes. 1Cor. 13:1-8a
- 2) Joy is the result of God in us, what is inside, not outside.
 - a) Joyful. 1Jn. 1:4
 - b) Joy in the Holy Ghost. Rom. 14:17
 - c) Joy unspeakable. 1Pet. 1:8
- 3) Peace means to bond together that which has been broken.
 - a) We were justified by faith making peace with God. Rom. 5:1
 - b) Now we have the peace of God that passes all understanding. Phil. 4:6-7
 - c) Jesus said, "In me you might have peace. In the world you shall have tribulation..." Jn. 16:33
- 4) Long-suffering means steadfastness under provocation or ill treatment by others. 1Pet. 2:20
- 5) Kindness means divine compassion or gentleness as God acts towards men.

- 6) Goodness is the quality of motive and intent in generosity.
- 7) Faithfulness means trustworthiness or reliable not of belief.
- 8) Gentleness mean meekness and mildness in dealing with others so as to not be out of control, temperance.
- 9) Self-control means the quality that give victory over the flesh abusers.

5:24-25 The life of liberty.

5:24 The life of a believe in practice.

- 1) The believer has done that in accepting Christ. Rom. 6:6
- 2) The believer does this on an ongoing basis. Rom. 6:11
 - a) For you are dead and your life is hid with Christ in God. Col. 3:3
 - b) Paul lived a crucified life with Christ. Gal. 2:20

5:25 The important relationship of the Spirit.

- 1) If we live in the Spirit, let us also walk in the Spirit.
 - a) It is a choice.
 - b) Living will result in walking on a daily basis.
 - c) The word walk means to walk in a straight line, in rank and file.

* It is different from “walk “ in verse sixteen which means to walk about.

2) The flesh can not produce what the Spirit can, never!

* Notice that though we live in the Spirit, it is for us to appropriate it daily

5:26 What can still take place if we do not walk in the Spirit.

* This verse could be a better division of chapter five and the beginning of chapter six.

1) We can be conceited vain claims for self and honor.

2) We can provoke one another, be it to a legalistic life or exercising my liberty to defile the conscience of others. Rom. 14;
1Cor. 8,10

3) We can envy one another about what another has or is!

a) Love is the only protection against the works of the flesh!

b) Love is the only motive God accepts!