

3/8/26

## 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 the doctrinal section, 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, 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!
  - a. Revelation. Gal. 1-2
  - b. Righteousness. Gal. 3-4
  - c. Right living. Gal. 5-6

### 5:1-6 The Galatians compromised liberty.

**5:1** The Christian is to guard their spiritual liberty.

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

- 1) The believer is to continue to trust Christ for justification, “Stand fast therefore in the liberty by which Christ has made us free.”  
vs. 1a
  - a) This is an imperative command, not a suggestion to keep on standing as an adult son born of the freewoman justified by grace and faith. Gal. 4:31
  - b) The life under grace enables a person by the Holy Spirit.
  - c) Some divide the chapter after verse one of chapter 5, that might be a better division.
  - c) The focus is determination and resistance. Eph. 6:10-12; 1Pet. 5:8-9; Rom. 12:1-2
- 2) This is a second imperative command to the believer to not to be ensnared with the Law for their justification, “and do not be entangled again with a yoke of bondage.”  
vs. 1b
  - a) Literally it reads, “For freedom Christ has made us free, stand fast therefore and not be entangled again with a yoke of bondage.
  - b) The yoke of bondage refers to the law in contrast between self-effort for justification to grace by faith in Christ.
    - 1)) A yoked restrained the ox to plow.
    - 2)) 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 warning against a false badge of righteousness by circumcision.

- 1) The one warning the Galatians is their spiritual father, “Indeed I, Paul,” vs. 2a-b
  - a) The Judaizers had deceived the Galatians.
  - b) The Galatians had allowed themselves to be deceived by the Judaizers.
- 2) The danger of trusting a religious rite for one’s righteousness, “say to you that if you become circumcised, Christ will profit you nothing.” vs. 2c-d
  - a) Circumcision for works of justification would profit them nothing. Rom. 2:25-29
    - a) The word profit “opheleo” means to not be useful or advantageous to their righteousness, not in one thing.
    - b) It was the seal of covenant. Gen. 17 Rom. 4:11
    - c) It symbolized the cutting of the sinful flesh life.
    - d) Joshua circumcised all at Gilgal that means “Rolling” their shame. Josh. 5
  - b) 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.

- c) Paul told the Corinthians for a person to abide in their 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, the Sabbath, make-up, pants for women, etc. Rom. 14:4-5; Col. 2:9-10, 13-17, 20-23

**5:3** The law required obedience to all the Law.

- 1) The warning by Paul as a witness of Christ to the Galatians who would follow the law, “And I testify again to every man who becomes circumcised.”
- 2) The obligation by their decision, follows, “that he is a debtor to keep the whole law.”
  - a) Paul had told them before, now ‘agin”.

- b) The law demands perfection, failing in one point made you guilty of the entire law. Gal. 3:10; 6:13; Ja. 2:10

**5:4** The consequences of such a choice.

- 1) The reality of their action, “You have become estranged from Christ.” vs. 4a
  - \* The word estranged “apo katargeo”, means make you inoperative, rendered idle of no affect, separated from Christ.
- 2) The gravity of decision, “you who attempt to be justified by law; you have fallen from grace.” vs. 4b-c
  - a) They would fall out of and 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, to perish.
  - b) They had loosened their hold of the Spirit of Grace and clung to the law for their justification.
    - 1)) Yet the letter kills, Spirit give life, ministration of death and condemnation. 2Cor. 3:6, 7, 9
    - 2)) 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 identified the Christian, “For we through the Spirit”.

- a) Those born again according to the Spirit, children of the free woman. Gal. 4:29, 31
- b) This refers to the imparted righteousness produced by the Holy Spirit in his or her life. Gal. 5:16, 22-23

- 2) Paul indicated the hope of the coming of Jesus, “wait for the hope of righteousness by faith.”
  - a) This is the coming Christ for His church, the ultimate consummation of His righteousness in us. Rom. 8:24-25; Phil. 2:13; Col. 1:5
  - b) The church, the bride of Christ will return with Jesus to set up the kingdom.

**5:6** The common justification of all sinners.

- 1) Paul declared Jesus justified both Jew and Gentiles, “For in Christ Jesus neither circumcision nor uncircumcision avails anything.” vs. 6a
  - a) It is not necessary for their justification not take away from Christ, there is no religious or cultural barriers.
  - b) Cultural rites don’t impute righteousness.
- 2) Paul declared the means and evidence of trusting Christ, “but faith working through love.” vs. 6b
  - a) Faith is the total trust and dependence of Jesus.
  - b) Love is the identifying mark of faith.

- c) The three virtues are here, faith, hope, love, the greatest is love. 1Cor. 13:1-8a
- d) Agape love is the bond of perfection. Col. 3:14
  - 1)) By this shall all men know you, that you love one another. Jn. 13:34-35
  - 2)) Love bonds faith and hope together!

### 5:7-12      The hindrance to Galatians liberty.

5:7      The Galatians were thrown off course.

- 1) The Galatians had begun right, “You ran well.” vs. 7a
  - a) The word well “kalos”, means excellent or noble.
  - b) The metaphor is of a race, the Christian life. 1Cor. 9:24-27
  - c) Each person has their course to run. Phil. 3:12-14
- 2) The Galatians were hindered from obeying the truth, “Who hindered you from obeying the truth?” vs. 7b
  - 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 “anakopto” 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

5:8-9      The deception was not from God.

- 1) The deception came by man, “This persuasion does not come from Him who calls you.” vs. 8
  - a) God called them to liberty.
  - b) God called them to faith not works.
  - c) God called them to Christ not law.
- 2) The ideception came by the Judeaizers, “A little leaven leavens the whole lump.” vs. 9
  - a) Leaven is always evil and symbolic of sin in the Scriptures. Ex. 12
  - b) The Judaizers were like leaven , corrupting the gospel of Christ.
  - c) Parable of Sower, leaven in meal, refers to false doctrine. Matt. 13
  - d) Jesus said, “Beware of leaven of Pharisees, “hypocrisy and the Saducees materialism. Matt. 16:6
  - e) Paul says purge out therefore the old leaven. 1Cor. 5:6-7

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

- 1) Paul declared his confidence about the Galatians, “I have confidence in you, in the Lord, that you will have no other mind.” vs. 10a-b

- a) His confidence was not in the Galatians themselves, but in the Lord to reveal to the Galatians their deception to depend on Jesus again by His Holy Spirit.
  - b) Paul's confidence is that they will equally see the Judeaizers for what they were leaven among you wheat.
- 3) Paul also declared his confidence that the offender would not escape the judgment of God. "but he who troubles you shall bear his judgment, whoever he is." vs. 10c-d
- a) The Judaizers deceived the Galatians to turn their backs on Christ for their justification.
  - b) The Scriptures are full of examples and promises that God will judge false teacher severely. Ja. 3:1; 2Pet. 2; Jude

**5:11** The lies of the Judaizers about Paul.

- 1) Paul asked an important question to the Galatians, "And I, brethren, if I still preach circumcision, why do I still suffer persecution?" vs. 11a-b
  - a) The false teachers were saying that Paul was still teaching circumcision for justification. That was false. Gal. 5:2-4
  - b) The problem was he was still being persecuted, which contradicted their false claim. Gal. 6:12; 6:17; Col. 1:24

\* Jesus said, "Great is your reward in heaven for so persecuted they the prophets." Matt. 5:12

- 3) Paul declared the obvious conclusion if he still preached circumcision, "Then the offense of the cross has ceased." vs. 11c
  - a) The word offense "skandalon" means a stumbling block about the cross being the only way to be saved by Christ.
  - b) The offense of the cross than has ceased "katargoe" become inoperative, rendered ineffective, if he preached circumcision.
  - c) Paul preached not with wisdom of words. 1Cor. 1:17
  - d) God saved man by the foolishness of preaching. 1Cor. 1:21
  - e) To the Jews the cross was a stumbling block, to Greeks foolishness. 1Cor. 1:23
  - d) In Christ we are complete. Col. 2:8-9

**5:12** The righteous contempt of Paul

- 1) Paul expressed his fatherly irritateness, "I could wish that those who trouble you."
  - a) He disdained the purposeful deception of the Judaizers.
  - b) The word trouble "anastatoo" means to stir up, upset, unsettle or overthrow the Galatians hearts and minds about Jesus and the gospel.
- 2) Paul expressed his wish for the Judaizer in irony, "would even cut themselves off!"

- a) He wished the Judeaizers would go a bit further than circumcision to castrate themselves in their self-righteousness.
- b) Paul did not take kindly to those who corrupted the God's word and deceived people!
- c) The priests of Cybele in Asia castrated themselves, she was a Phrygian goddess.
- d) Origen castrated himself, wheather by a wrong interpretation of Scripture or otherwise, yet God never intended such a thing.

### **5:13-18      The exercise of the Galatians liberty.**

#### **5:13**      The proper used of liberty.

- 1) The believer is from all religious trappings, "For you, brethren, have been called to liberty." vs. 13a
  - a) The apostle calls them "brethern", Christians.
  - b) The believer has been called to liberty to all that will edify him. 1Cor. 6:12; 10:23, 31-33
- 2) The believer is not to misuse or abuse his or her liberty in Christ, "only do not use liberty as an opportunity for the flesh, but through love serve one another." vs. 13b-c

- a) The word opportunity "aphorme" is a military term and meana a starting point or base of operation.
- b) The prohibition is "for the flesh", their sin nature, the Old Man.
- c) Peter says, "As free, and not using your liberty for a cloak of maliciousness, but as the servant of God". 1Pet. 2:16
- d) The principle is that I not stumble others. 1Cor. 8:9-13
- e) 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) The proclamation, "For all the law is fulfilled in one word." vs. 14a
  - a) Jesus was asked which was the greatest commandment in the law .
  - b) Jesus said to him, "'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets." Matt. 22:37-40
- 2) The identifying mark of a Christian, "even in this: "You shall love your neighbor as yourself." vs. 14b-c
  - a) Paul is quoting the Law. Lev. 18:19

- b) Paul is not contradicting Jesus.
  - c) The fulfilment of this commandment on the horizontal plane, presupposes the vertical axis, loving God first.
  - d) You can not give what you do not have.
  - e) The first table of the law dealt with loving God and the second with loving man.
- 3) 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; 1Cor. 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** The caution to the Galatians.

- 1) Paul warned the Galatians against yielding to their sin nature, “But if you bite and devour one another.” vs. 15a
  - a) This is the activity of our sin nature that we still have, the flesh. vs. 13b
  - b) The words “bite and devour” are used of wild animals in deadly a struggle.

- c) The tense indicates the potential, not the reality of it at the time.
  - d) Jamse says, “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
- 2) Paul warned the Galatians consequences, “beware lest you be consumed by one another!” vs. 15b
- a) The word beware is an imperative command to not yield to carnality for it breeds and produces more flesh.
  - b) Divisions, factions and contentions were the marks of the Corinthian church. 1Cor. 1:10-12; 3:1-4

**5:16** The way a Christian stay free in Christ.

- 1) Paul give another imperative command, “I say then: Walk in the Spirit.” vs. 16a-b
  - a) The word walk “peripateo” means to make one’s way or progress.
  - b) Walking in the power of the Holy Spirit is the key to the Christian life, the very source of our ongoing liberty. Zech. 4:6; Eph. 5:18
- 2) Paul gives the outcome obeying to walk in the Spirit, “and you shall not fulfill the lust of the flesh.” vs. 16c
  - \*a) Christian life is not difficult, but impossible apart from the Spirit of God!

- b) The victory is not in legalism, which boasts in what it doesn't do, but in walking in the Spirit!
- c) You cannot reform or change the Old Man, he is depraved!

**5.17** The spiritual warfare of the believer.

- 1) Paul gives to us the reality of life in the Spirit, it has an adversary, the flesh, "For the flesh lusts against the Spirit, and the Spirit against the flesh." vs. 17a-b
  - a) The flesh in the context again means sin nature, the Old man that still resides in every believer till death.
  - b) The Spirit is the New man, with a divine nature by the new birth.
  - c) The flesh and Spirit are against, antagonistic to each other, two different natures.
- 2) Paul gives the explanation, "and these are contrary to one another, so that you do not do the things that you wish." vs. 17c-d
  - a) The word contrary "antikaimai", means opposite to each other, they are at war constantly.
  - b) So you and I as believers can not do the things that we wish as we did before Christ because the Holy Spirit convicts us of sin. 2Pet. 1:3-4

- 3) This does not mean that we cannot sin, but only that we do not practice sin as a manner of life and habitual practice as before Christ.
  - a) In Galatians Paul is giving us the spiritual warfare. that every believer in with.
  - 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) God told Cain, "Sin lies at the door. And unto you shall be his desire, and you shall rule (resist) over him." Gen. 4:7
  - d) We must walk in the Spirit and put you on the Lord Jesus Christ and make no provisions for the flesh to fulfill the lust thereof. Rom. 13:14
  - e) Peter says, "Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God. 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." 1Pet. 4:1-3
  - f) James says "Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"? But He

gives more grace. Therefore He says:  
 “God resists the proud, But gives grace  
 to the humble.”the Spirit” Ja. 4:5-5

- 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 and enjoyed.

- 1) The Spirit gives power to overcome to be victorious, “But if you are led by the Spirit.” vs. 18a

- a) The word “But” marks the great contrast to walking in the flesh, being led by and in the Spirit.
- b) This does not deny one’s own sin nature nor the spiritual warfare.
- 2) The believer is not dependent or subject to the Law, but spiritually free, “you are not under the law.” vs. 18b
- a) The law declares man guilty and provokes him to sin, due to his sin nature, vs. 18b Rom. 3:19; 7:7-9; 8:1-4
- b) The Law does not justify a person, but only pointed to the One who would justify sinner, Jesus.

**5:19-21** **The natural works of the flesh.**

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

- \* The introductory proclamation, “Now the works of the flesh are evident, which are.” vs. 19a-b
- 1) The sexual sins are four. vs. 19b-e
- a) Adultery “moikia” is being unfaithful to one’s married partner, the most selfish sin considering none other, but self.
- \* Suicide might be a bit more selfish!
- 1)) Can a man take fire to his bosom and his clothes not burn? Prov. 6:27
- 2)) He shall not be innocent. Prov. 6:29

- 3)) lacks understanding, destroys his own soul. Prov. 6:32
- 4)) Her husband will regard no ransom. Prov. 6:35
- b) Fornication “pornia” originates from prostitution but has a broader base for any immoral sexual intercourse, often prior to marriage.
  - 1)) Flee fornication, every sin is without the body, fornication is sin against your own body. 1Cor. 6:18
  - 2)) The will of God is our sanctification possessing our bodies in honor. 1Thess. 4:3-4
- c) Uncleanness “akatharsia” is the sense of being dirty, sensual impurities lasciviousness
- d) 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.
- 2) The spiritual sins are two. vs. 20a-b
  - a) Idolatry is the worship of the creature rather than the Creator in images at times.
  - b) Sorcery “pharmakia” is used of drugs, “Do not repent of their Sorceries.” Rev. 9:21
- 3) The social sins, are eleven. vs. 20c-21d

- a) Hatred “ekthra”, is hostility, opposed to love.
- b) Contentions “eirs” are strive, discords.
- c) Jealousies “zelos” are for what another has and one does not, competitive rivalry.
- d) Outburst of wrath “thumos”, rather than a constant attitude, often due to resentment, bitterness and unforgiveness.
- e) Self ambitions “eritheia dikostasia”, a factious spirit, strife and selfish self-seeking.
- f) Desertions “dichostasia” are divisions and factions.
- g) Heresies “haireisis”, means to make a choice, a different opinion but later became identified with false doctrine divisions.
- h) Envy “phthonos”, means feelings of ill-will for who you are or what you have.
  - \* Envy is closely related to jealousy, feelings of displeasure when others are advanced or prospered.
- i) Murders, “phonos” is the taking of lives intentionally.
- j) Drunkenness “methe”, means intoxications with alcoholic drink.
- k) Revelries “komos”, means nocturnal and riotous procession and carousing, usually associated with sexual orgies and bouts of drinking, honoring the god Dionysus or Bacchus, in festival celebrations.

- 4) The stern warning to the Galatians, “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.” vs. 21e-h
- a) “The like” means the list is not exhaustive, there are 17 listed.
  - b) Paul told them beforehand, in times past, that those who practice such things will not inherit the kingdom of God.
    - 1)) Paul told the Corinthians, “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
    - 2)) Peter says, “Abstain from fleshly lust that war against the soul.” 1Pet. 2:11
    - 3)) Those believers that fall back into these sins, their entanglement is worst than first. 2Pet. 2:20-22

### 5:22-23      The supernatural fruit of the Spirit.

#### 5:22      The Fruit of the Spirit.

- 1) The introductory proclamation, “But the fruit of the Spirit is love” vs. 22a
  - a) The Fruit of the Spirit is in contrast to the works of the flesh.
  - b) Love “agape” is God’s divine love.
  - b) The word fruit is in the singular not plural, the list is not nine fruits of the Spirit, as so many teach.

- c) The eight virtues that follow agape love are manifestations of God’s divine love.
  - 1)) Agape love is shed abroad in our hearts. by the Holy Spirit. Rom. 5:5
  - 2)) Agape love describes in its great efficient potential. 1Cor. 13:1-8a
- 2) Joy “chara” 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 “ierene” means to bond together that which has been broken and now in harmony.
  - 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 “makrothumia”, means steadfastness under provocation or ill treatment by others. 1Pet. 2:20
- 5) Kindness “chrestotes” means divine compassion or goodness as God acts towards men.
- 6) Goodness “agathothune” is the quality of motive and heart intent in generosity.
- 7) Faithfulness “pistis” means trustworthiness or reliable not of belief.

- 8) Gentleness “praotes” mean meekness and mildness in dealing with others, so as to not be out of control, temperance.
- 9) Self-control “egkrateia” means the quality that give victory over one’s desire, passions,, especialy sensul appetites.

### **5:24-26      The life of liberty of the Christian.**

**5:24**      The life of a believe in practice.

- 1) The believer has died to sin nature by faith, “And those who are Christ’s have crucified the flesh with its passions and desires.”
  - a) Passions “pathema” that which one suffers or has suffered.
  - b) Desires “epithumia” cravings and longings for the forbidden, the old man.
- 2) The phrase “have crucified” is the aorist active indicative, at repentance. Rom. 6:6
  - a) The believer reckons the old man dead daily, the crucified life. Rom. 6:11; Gal. 2:20
  - b) For you are dead and your life is hid with Christ in God. Col. 3:3

**5:25**      The important relationship of the Spirit.

- 1) The position of the believer is by faith, “If we live in the Spirit.” vs. 25a
  - a) To trust and depend on Jesus.
  - b) To depend on the Holy Spirit.

- 2) The practice of the believer in obedience, “let us also walk in the Spirit.” vs. 25b
  - a) This is an imperative command!
  - b) This is a choicw, living will result in walking on a daily basis.
  - c) The word walk “stoicheoi” means in a straight line, in rank and file, as a soldier.
    - \* The word “walk” in verse sixteen means to make one’s way or progress.
  - d) The flesh cannot produce what the Spirit can, never!
  - e) Notice that though we live in the Spirit, it is for us to appropriate it daily

**5:26**      The Old man is ever present.

- 1) This verse could be a better division of chapter 5 and be the first verse of chapter 6.
- 2) These three things is what can still take place if we do not walk in the Spirit.
  - a) “Let us not become conceited”, claiming for our own honor and self.
  - b) “Let us not be provoking one another” be it to a legalistic life or exercising my liberty to defile the conscience of others. Rom. 14; 1Cor. 8, 10
  - c) “Let us not be envying one another” about what another has or is!
    - 1)) Love is the only protection against the works of the fleah!
    - 2)) Love is the only motive God accepts!

