

Galatians Chapter 5

1. Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

A. Stand fast therefore in the liberty, by which Christ has made us free,

1. **Stand fast-** Gr. **steko-** *to stand firm to persevere, to persist to keep ones standing*

2. therefore

a. When Paul wrote this letter there were no chapters and verses. He was continuing with the thought from chapter four. The Galatians were set free from the weak and beggarly elements of the earth. That means they were set free from having to appease God by rituals that involved days, years, feasts, and animal sacrifices. The Mosaic Law involved all of these same elements, although it did teach of the true Savior of the world - Jesus Christ.

3. **liberty-** Gr. **eleutheria-** *liberty to do or to omit things having no relationship to salvation*

a. Liberty to a Christian, means that what we do or omit from doing, has no bearing on our salvation and standing before God. This is established by the sacrifice of Christ and His permanent gift of righteousness given by grace and received by faith.

b. However, what we do or omit from doing has great bearing on our earthly relationships; both with Christians and concerning our testimony towards the lost.

4. **has made us free-** Gr. **eleutheroo**

B. and do not be entangled again with a yoke of bondage.

1. **entangled-** Gr. **enecho-** *to be held in, entangled, be held ensnared*

a. Those in legalism are held in a vicious cycle of try, fail, and condemnation. It is an exercise of futility. It is struggling in quicksand. Trying to achieve perfection from the place of imperfection is maddening, frustrating, and hopeless.

b. God has set us free from this cycle if we have believed upon Christ. God has given us the perfection of Christ freely and without our effort. [Heb. 10:14](#)

2. again

a. The Galatians had come out of a similar system of works in their lives as heathen. They were slaves to their gods, which demanded constant appeasement. Any infraction would incur their wrath. If something bad happened, it would send them on a quest to discover who or what caused it, and they sought immediate actions to regain favor. All religion is really the same- it is just re-packaged and given a new name.

3. yoke- Gr. **zugos**- *a yoke that is put on cattle; metaphorically, used of any burden or bondage*

a. You put a yoke on cattle to work.

b. All religion is based upon works. If you ceased to work, then you were doomed to perdition. However, unknowingly, those who did work were also doomed to perdition because they could not offer perfection to God.

c. Let us get this clear. God is a perfect God and He demands perfection to be accepted by Him. However, He is also Love. He knew that we could not give Him what His just and holy nature demanded, so God took on flesh and blood Himself and achieved what we could not, which was perfection. Christ came and lived under the law and fulfilled it in utter perfection. He did not do that for Himself. He did that for you and me folks. He did it as our representative. When we believe upon Christ, then His perfection is set to our account. We are then made perfect in our spirit in the new birth. We can rest in our vertical relationship with God. We have eternal perfection before the Father in Christ Jesus.

d. However, we must realize that we have many horizontal relationships that take work! We are to draw upon God's vertical grace to live our horizontal lives with great impetus and effect. Paul said that what he was, he was by the grace of God. He rested in his vertical relationship with the Father, but he went on to say that he also labored more abundantly than all the apostles by that grace. **1 Cor. 15:10**

Paul was laboring at taking the gospel to a dying and lost world. He had a job to do. We have a job to do folks. We cannot just rest on our intertube of grace singing, "How sweet it is to be loved by you!" We need to draw upon vertical grace to do horizontal work. We are called to marriages that take work. We are called to relationships of various kinds that take work. We are called to occupations that take work. We are called to preach the gospel that takes work. We rest in the grace that empowers us to do work!

- i. **For example:** You set a golf ball on a tee. It rests on the tee. However, when the swing of the golfer hits the golf ball it gets highly active really quick! This is the same with grace! We rest in God's grace, but when grace sufficiently impacts our heart, we become highly active really quickly! We are empowered by the force of another. We are empowered by the Spirit of God to do good works for God's glory and for the good of mankind.

4. **bondage**- Gr. **douleia**- *the condition of being a slave*.

2. Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.

A. Indeed I, Paul

1. This was Paul himself saying this. He was a circumcised Jew that was one of the most zealous proponents of the law there ever was. He is telling the Galatians not to be circumcised if they were doing it to impress and gain the favor of God.
2. Paul said this because the Judiazers were lying about what Paul taught and believed. Paul is now writing to them and says, "Hey, This is me- Paul! This is what I believe and teach- do not trust in circumcision to save you! Trust Jesus!"

B. say to you that if you become circumcised,

1. First, this shows that the Galatians had not been under the law before because they were not circumcised. The Judiazers were preaching you cannot be saved if you are not circumcised. [Acts 15:1](#)

2. Second, it appears the Galatians were taking their time in accepting the law because they had not received circumcision yet. That was a **HUGE** commitment and decision-literally! The Galatian men were still kicking the idea around. I do not blame them!

C. Christ will profit you nothing

1. **profit-** Gr. **opheleo-** *to assist, to be useful or advantageous, to profit*
 - a. It is amazing that in some people, Christ and what He did will not profit them at all. This verse debunks Universalism which teaches that Christ's death will profit all people.
 - b. Christ and what He has done will only profit us when we believe on Christ and what He has done, and not trust in ourselves to save ourselves. [Gal. 5:6](#)

3. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.

A. testify again

1. Paul had repeatedly told them this when he was there with them and now in this letter.

B. debtor- Gr. **opheiletes-** *one held by some obligation, bound by some duty*

C. keep- Gr. **poieo-** *to practice or do*

D. whole law

1. You cannot cherry pick the law and do only the things you want to and not do those you do not want to. You have to keep **ALL** 613 commands, all the time! [Deut. 8:19, 27:26](#) If you failed in doing even one of them, it is as you broke all of them! [James 2:10](#). The Mosaic Law is a mosaic! A mosaic is a bunch of pieces of glass that make a whole picture. If you break one, the whole thing is broken!
2. God made keeping the law an impossibility because some of the laws were tied to the temple in Jerusalem. Once the temple, priesthood, and sacrifices were taken away then keeping the law was made impossible!
3. Legalists will preach their limited set of rules they can keep or like to keep and forget the rest. They will preach holiness hard and heavy based on their list. However, holiness is based in doing ALL the will of God in perfection, not trying hard in some areas but failing in others. We cannot be saved by trying hard, being sincere, or doing our best.

Those that say they do their best are lying. No one ALWAYS does there best. Even if they did, it would not be good enough, if it is not perfect!

4. Jesus was perfect for us! We receive the gift of His perfection by faith! [Heb. 10:14](#), [Col. 2:10](#)

4. You have become estranged from Christ, you who *attempt to be justified by law*; you have fallen from grace.

A. You have become estranged from Christ,

1. **estranged-** Gr. **katargeo-** *to render idle, unemployed, inactivate, inoperative; to cause a person or thing to have no further efficiency; to deprive of force, influence, power; to be severed from, separated from, discharged from, loosed from any one to terminate all intercourse with one.*

- a. What is an **estranged** spouse? It is a spouse that is still married but is not living with their partner anymore. They are not sharing communion or interaction with their partner.
- b. When a Christian takes their eyes off of Christ and puts them on themself and trusts in their own ability to live, then they are estranged from Christ. There is still a legal relationship, but in practice there really is none. We become estranged from Christ's virtue and power to live the Christian life if we are trusting in ourselves. An estranged Christian is a powerless Christian!
- b. By our faith in Christ, we are recipients of His power and efficiency in living out righteousness and holiness.

B. you who attempt to be justified by law,

1. justified by law

- a. This means to try to become as you ought to be in the eyes of God by our own efforts and performance. If this effort does not result in perfection, it is a vain pursuit.

C. you have fallen from grace

1. fallen- Gr. **ekipto-** *to fall out of*

- a. Grace lifts us up and makes us do what we could not possibly do ourselves.

- b. If we got into a hot air balloon it would lift us up into the air. We could not have done that ourselves in a million years! However, if you happen to fall out of the balloon, you will soon discover your innate nature of an earth dweller! You would careen to the earth fast!
- c. The grace of God is the power and ability of God to lift us up to live an impossible life that the flesh could never achieve in a million years. This grace flows when we have our faith in Christ and is produced by the Spirit of Christ within us. If we remove our faith in Christ and put it on ourselves, we fall out of grace like falling out of the balloon and finding ourselves living the carnal natural life that our flesh can only live.

5. For we through the Spirit eagerly wait for the hope of righteousness by faith.

A. **eagerly wait**- Gr. **apekdechomai**- *assiduously and patiently waiting for*

B. **hope**- Gr. **elpis**- *confident expectation of good*

C. **righteousness by faith**

- 1. Paul is referring to the second coming of the Lord and our participation in the resurrection of the righteous.
- 2. Our redemption is three-fold- 1) **Spirit**-we have been redeemed in our spirit, 2) **Soul**- we are being redeemed by the renewing of our mind, and 3) **Body** - we await the redemption of our body. **Rom. 8:23** At the resurrection we will be righteous spirit, soul, and body.

6. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

A. **For in Christ Jesus neither circumcision nor uncircumcision avails anything,**

- 1. **avails**- Gr. **ischuo**- *to be of force, to be effective, capable of producing results; to be valid*

B. **but faith working through love**

- 1. **faith**- Gr. **pistis**- *heart assurance*
- 2. **working**- Gr. **energeo**- *to have energy and effect*
- 3. **love**- Gr. **agape**

- a. In verses 5-6 we see hope, faith, love. The greatest of these is love. God is love. **1 John 4:8** Faith works through God!
- b. Trusting in our self will produce nothing. However, faith in God [love] will produce great things!

- c. Faith works in our life when we understand and believe we are loved by God. Under the law there is no love because there is no relationship. How can you have a relationship with cold stone tablets? There is just motivation by fear. Under the New Covenant we have a more powerful motivator than fear, which is love. Love compels and empowers us to a God honoring life. [2 Cor. 5:14](#)

7. **You ran well. Who hindered you from obeying the truth**

A. **You ran well.**

1. **ran-** Gr. **trecho-** *to run on a prescribed course*

- a. Many only see the Christian life as rest. That is true in our vertical relationship with God. However, we have a horizontal calling in this world towards others! We are called to run the race set before us, taking the good news to the world. [Heb. 12:1](#)
- b. Running in the natural takes exertion! That is why I do not do it! That is why many Christians do not run in their spiritual life as well. They are resting on their bed of grace, while the world is dying to hear some good news! Let us get up and run with the gospel!

2. **well-** Gr. **kalos-** *beautiful, graceful, honorably*

B. **Who hindered you from obeying the truth?**

1. **hindered-** Gr. **enkopto-** *to cut in or off*

- a. In a race you will see from time to time someone cuts right in front of someone else and it throws them off their pace and direction. In these cases, there is not much you can do about it if you are the one cut in on. However, the Galatians allowed this to happen to them in the spiritual race! No one can cut into our spiritual race unless we allow them to do so. How do we allow it? By giving heed to those who would entice us from the Word of God. Many Christians are allowing the world to cut in on them by giving full attention to their media- T.V., internet, movies, music, books, magazines etc. or religious people preaching law.
- b. The Galatians were cut in on and it threw them off stride and in the wrong direction. They were headed towards God, now they were running real fast away from Him. The strange thing was that they thought they were still headed in the right direction!

2. **obeying-** Gr. **peitho-** *to be persuaded of*
 - a. In the New Covenant obedience is synonymous with believing. You obey the truth in the New Covenant by believing the gospel and acting upon it. [Act 6:7](#); [Rom 2:8](#), [Rom 6:17](#), [Rom 10:16](#), [Rom 16:26](#); [2 Th 1:8](#); [Heb 5:9](#)
3. **the truth**
 - a. Christ and His good message. [John 14:6](#)

8. **This persuasion does not *come* from Him who calls you.**

- A. **persuasion-** Gr. **peismone-** *a persuasion that comes from an influence that has won you over, or that seems likely to do so.*
 1. It is a fact in life that you will become persuaded by, and, of something. What do you call someone who is persuaded of nothing? You call them a basket case! You will either be persuaded by the truth or by a lie. However, you will be persuaded by something.
 2. The Galatians used to be persuaded by the gospel of grace, but listened to a lie, and became persuaded of something else. They were once persuaded of Christ's merits to please God but became persuaded of their own ability to please God and make themselves acceptable to Him though the law.
- B. **Him who calls you**
 1. When and where God calls you, He provides the grace and anointing to walk in the call.
 2. When you call yourself, you must exert all the energy needed to walk in it. Religion is man's own call to try to imitate and serve God.
 3. The Gospel is God's invitation to come into Him and from Him to serve Him and others by His empowering grace from the inside out!

9. **A little leaven leavens the whole lump.**

- A. **little-** Gr. **mikros-** *we get micro from this word*
- B. **leaven-** Gr. **zume**

1. Jesus warned against the leaven of the Pharisees and Sadducees. [Matt. 16:6](#) This is the error of legalism and worldliness. Grace correctly taught, received, believed, and acted upon, will deliver you from both! Christians are no longer to be controlled by the law or lawlessness. They are to be guided by the Holy Spirit and empowered by grace through faith.

2. One area of compromise leads to another. The enemy never comes on full force. He wants us to do something "just this time". He wants us to just do it "just a little bit". He wants us to try it "just a little while". This is taking a step into quicksand!
 3. Allowing someone on your church leadership team that is given over to legalism or worldliness is like leaven. That person will start to affect everything around them. You must take that person out of leadership. [1 Cor. 5:6-7](#), [1 Cor. 15:33](#)
 4. If you are born again, you are unleavened by sin in your spirit, however, we have leaven in our souls. [1 Cor. 5:7](#) We need to get rid of the leaven of sin and worldliness out of our souls, by the intake of the Word of God and by acting on what we believe. We purify our souls by obedience to the Truth, which is the Word of God. [1 Pet. 1:22](#)
- C. **lump-** Gr. **phurama-** *any substance mixed with water and kneaded; a mass of dough*

10. **I have confidence in you, in the Lord that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.**

A. **I have confidence in you,**

1. **confidence-** Gr. **peitho-** *persuaded*

- a. Pastors need to place confidence in the people of God. Many pastors do not trust the people of God to live holy, so they preach rules and regulations to them. They do not trust them, so they try to control their movements and restrict their liberties.
- b. We are to have confidence in the people of God, but that is qualified by the next phrase, "in the Lord"
- c. We should not trust people's flesh any farther than we can throw it. That is why we need to make sure, all we do, is open for all eyes to see and have personal accountability one with another.

B. **in the Lord,**

1. We are in the Lord. Our spirit is one spirit with the Lord. [1 Cor. 6:17](#)
We are connected with the Lord in our spirit.
2. We can trust every Christian's spirit. That is why when we teach and preach the Word of God we should appeal to their spirit. Our spirit can do all of the Word of God. We are to show people who they are in their spirit and how to live from their spirit, by faith. When we do that, people do not need a lot of rules and regulations. They will be regulated by the Word, the Spirit, and by faith!

3. Many pastors are teaching and preaching to people's flesh. The flesh cannot do any of the Word of God! The flesh is corrupt at its core. We must appeal to the saint's spirit and then they can obey all of the Word of God with a smile because it is done in the power of grace, love, and faith!

C. that you will have no other mind;

1. **mind-** Gr. **phroneo-** *to have understanding, to feel, to think, to have an opinion of one's self*
 - a. It is only in the Lord that we have the same mind. As each believer learns who they are in their spirit, and learns to walk from their spirit, the more like-minded they become with others that are doing the same! They do not become like-minded in every area of doctrine, but they become like-minded in servitude, love, and peace.

D. but he who troubles you shall bear his judgment,

1. **troubles-** Gr. **tarasso-** *to agitate, trouble (a thing, by the movement of its parts to and fro), to cause one inward commotion, take away his calmness of mind, disturb his equanimity, to disquiet, make restless, to stir up to render anxious or distressed to perplex the mind of one by suggesting scruples or doubts.*
2. **bear-** Gr. **bastazo** - *to take up with the hands, to bear what is burdensome*
3. **judgment-** Gr. **krima-** *a decree, judgment condemnation of wrong, the punishment with which one is sentenced.*
 - a. The Universalists of today says that Christ bore all of mankind's judgment so no human will ever be judged again. How can they explain away this verse that says, "He will **bear his judgment**"?
 - b. Mankind's sins have been judged in Christ. All the judgments due to those sins have been removed by and in Christ. However, not everyone is in Christ. You must be in Christ to experience freedom from the wrath of God. He is our ARK! Not all people are in Christ or die in Christ. Notice, Ananias and Sapphira and Herod. [Acts 5:5, 10, 12:23](#) These were unbelievers who were judged while they lived! All three were struck down and died for their sin! It is true that God was **in Christ** reconciling the world to Himself, not imputing man's sins to them. [2 Cor. 5:19](#) However, please notice,

where these sins are not imputed to world- **IN CHRIST!!** You must be in Christ, for your sins not to be imputed to you. We are now presently in the dispensation of the grace of God. God is withholding His wrath in large part, in this age of grace towards those not in Christ, to demonstrate His goodness to lead people to repentance. **Rom. 2:4** However, during the Tribulation, God's wrath is clearly poured out on unbelieving mankind in one judgment after another. Did Jesus not die for all those people that will live in the Tribulation too? If He is not imputing sins to them, then why will all the judgments and wrath come upon them? Has God changed his Word in the Tribulation or did Jesus not die for those in the Tribulation? No, our sins are not imputed to us **IN CHRIST**. The age of grace will be over at this time.

- c. We all will be judged for our works. A Christian's bad works will be burned up and we will suffer the loss of rewards. Our good works will be rewarded. **1 Cor. 3:11-15** The guilt and punishment for our wicked deeds have been born by Christ.
- d. Unbelievers will be judged for their works and be punished. **Rev. 20:11-15** They will be thrown into the Lake of Fire for their rejection of Christ, but there will be different levels of torment based upon works.

E. whoever he is.

- 1. God is no respecter of persons.

11. And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.

A. And I, brethren,

- 1. I Paul.

B. if I still preach circumcision,

1. still preach

- a. Paul used to preach circumcision when he was Saul of Tarsus.

C. why do I still suffer persecution?

1. still suffer persecution

- a. What you are **still** doing is what makes a difference, for bad or good. What are you still doing in your life? Paul was still preaching grace although he experienced suffering for it.

D. Then the offense of the cross as ceased.

1. **offense-** Gr. **skandalon-** *scandal; any impediment placed in the way and causing one to stumble or fall*

2. **ceased-** Gr. **katargeo-** *to render idle, unemployed, inactivate, inoperative, to deprive of force, influence, power*

a. The offense of the cross is that God crucified the old man and his sins, with Christ, on the cross. This crucifixion was God's judgment upon man and his works - Jew and Gentile. Man could not be rehabilitated through the law; he had to die because of his corruptness. The cross was man's sentence. The Judiazers despised the cross and its message of grace. To accept the cross would accept that they were corrupt sinners who had no hope of self-justification. They had no stomach for being justified freely through the shed blood of the cross. The Judiazers were too proud of their fleshly accomplishments to ever do that. They still sought to be justified by their works much like Cain was in the Old Testament.

12. I could wish that those who trouble you would even cut themselves off!

A. **wish-** Gr. **ophelon-** *where one wishes that a thing had happened which has not happened, or a thing be done which probably will not be done*

B. **trouble-** Gr. **anastatoo-** *to stir up, excite, unsettle; to excite tumults and seditions to upset, unsettle, minds by disseminating religious error*

1. Legalism will always breed pride, tumults, seditions, and divisions.

2. Grace will bring humility and unity.

C. **cut themselves off-** Gr. **apokopto-** *to cut off or amputate*

1. The Judiazers taught the need for circumcision. Paul wished they would go all the way and castrate themselves!

13. For you, brethren, have been called to liberty; only do not *use* liberty as an opportunity for the flesh, but through love serve one another.

A. **For you, brethren,**

1. Paul is repeatedly calling them brethren to show that he does not believe they have rejected Christ.

B. have been called to liberty;

1. We have been called to liberty. With God's call comes grace and anointing to fulfill that call. However, we must believe that and act upon it for it to go into effect for us.
2. Our liberty speaks of our vertical relationship with God. We no longer perform for God's favor or blessings. Christ performed for us, perfectly. We no longer are under any obligation of rules and regulations to earn God's favor. However, we still have horizontal relationships in the world that we are called to steward the grace of God towards.

1Pet. 4:10

C. only do not use liberty as an opportunity for the flesh,

1. Many who are hearing about their vertical liberty with God seem to think they have the same horizontal liberty as well. They do not seem to think they need to work anymore or be faithful when they do work. They do not think that they need to be honest with others or serve others.

They think that if they are called to any natural responsibility that it means they are being put under bondage to the law. Hogwash! We live in a natural world with other people in which we are called by God, to serve them, by bearing the fruit of the Spirit. There is a world of lost people who can only see Jesus in our actions and service. Grace is not freedom to live as we want, but it is power to live as God wants us to, in order to love and serve others.

2. opportunity for the flesh

- a. Many have rejected the law and have gone over to antinomianism, which means "against law". We are not called to antinomianism! We are called to live by higher laws than the Law of Moses. The Laws of Moses were all external. However, now we are to live by the internal laws of faith (Rom. 3:27), love (Jn. 13:34), and the Spirit of life that is in Christ Jesus (Rom. 8:2)!

These are the laws of grace!

- i. Heb 8:10 FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL **PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS**; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

- ii. God did not write the Mosaic Law upon our heart; he put the laws of love, faith, and the Spirit of life that is in Christ Jesus in our hearts!
- b. If we just lay on our intertube of grace and float down the river of God's love and refuse to operate in faith, love, and the Spirit of Christ, we will default to our selfish, self-serving flesh! The ONLY antidote to living free from the control of our flesh is to walk in the Spirit. If we walk in the Spirit, we will not fulfill the lust of the flesh. [Gal. 5:16](#)
- c. Walking in the Spirit means to operate in the laws of faith, love, and the Spirit of life in Christ Jesus. These laws reside in our spirit and are there by grace. When we tap into these internal laws of grace, they will lift us up out of the flesh to higher realms than we could attain naturally. Keys to tapping into these laws are meditation of the Word of God and renewing our mind. As we daily gaze into the mirror of the Word, we are transformed into that image, by the Spirit of God. [2 Cor. 3:18](#)

D. but through love serve one another

1. serve one another

- a. We are not only positionally justified vertically before the Father, but we also have received the life and nature of Jesus, to bear His fruit in our natural horizontal relationships. One of the chief displays of the nature of Jesus in and through us is servant hood. Jesus did not come to be served but to serve. [Matt. 20:28](#) He took upon Himself the form of a servant during His ministry. [Phil. 2:7](#)
- b. One test, if we are walking in the Spirit, is the servant hood test.
- c. Promotion in the kingdom of God is just the call of God to a greater realm of servant hood.

14. For all the law is fulfilled in one word, *even* in this: "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."

A. For all the law is fulfilled in one word,

- 1. **fulfilled-** Gr. *pleroo-* *to render full or complete*
- 2. **one word**
 - a. The one word is **LOVE**.

B. even in this: You shall love your neighbor as yourself.

1. love you neighbor as yourself

- a. Jesus fulfilled the law for us. He did it through LOVE. None of us has perfectly fulfilled this one word! None of us has perfectly loved our neighbor as himself. Jesus did this. He loved us as Himself. He took our sins on Himself. He took our curses on Himself. He died for us. Jesus is LOVE for God is love. **1 John 4:8**
- b. We can never fulfill this one word by will power or by the energy of our flesh. We can only fulfill this by the internal laws of grace.
- c. We can only fulfill the righteous requirement of the law if we walk in the Spirit and are empowered by the love of God that has been shed abroad in our hearts by the Holy Spirit.
Rom. 8:4, Rom. 5:5
- d. The law is only fulfilled by Jesus and our faith in Him. Jesus fulfilled the law by perfectly satisfying the law. This establishes our vertical relationship with God. Only Jesus, living in and through us, can satisfy the righteous demand of the law, which is love. Jesus fulfills the law horizontally through us when we walk trusting in His Spirit and Word working through us.

15. But if you bite and devour one another, beware lest you be consumed by one another!

A. But if you bite and devour one another,

1. **bite-** Gr. **dakno-** *to bite with the teeth; metaphorically, to wound the soul, cut lacerate, rend with reproaches*
2. **devour-** Gr. **katesthio-** *to consume by eating, to eat up, devour; to strip another of anything*
 - a. Biting and devouring speak of internal hunger. All humans hunger for significance, importance, and value. In legalism you are left to attain this yourself. However, God offers this by His grace through faith.
 - b. Legalism is external religion. In legalism, internal hunger is directed outward. In legalism you will seek to satisfy your hunger for significance, importance, and value from your own endeavors and from people.

- c. Biting and devouring people is the product of legalism. You will always be in a competition with others to attain significance, importance, and value. In legalism, this is always in short and limited supply, in which you must get yours or do without! The legalist relishes when others are put in a bad light, while they themselves are delighted when they stand in a good light in front of others. We were made to eat food, not people. **Legalists are cannibals!** They eat people. They bite and devour people! Do not be a cannibal! There is nothing as sad as a Christian cannibal! By the way, being a cannibal will never satisfy that internal hunger. Only the love and grace of God will satisfy it through the Holy Spirit. We need to feed on the Word of God, the love of God, and His faithfulness. [Matt. 4:4, Ps. 37:3](#)
- d. With the riches of God's grace there is no shortage of supply of significance, importance, and value. All can receive to the satisfaction of their souls and the supply will not be exhausted! We can celebrate other's significance, importance, and value and not have ours diminished at all!

B. beware lest you be consumed by one another

1. **beware-** Gr. **blepo-** *to see, discern, to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine*
 - a. We need to watch ourselves closely because the default of our flesh is to attain significance, importance, and value independent of the grace of God. When we do this, we will always end up being cannibals!
 - b. The second we find ourselves having critical thoughts towards others or a desire to be put in a good light, especially at the expense of others, we need to draw upon the unconditional love of God towards us and remind ourselves of who we are in Christ and because of Christ.
2. **consumed-** Gr. **analisko-** *to expend; to consume, use up, destroy*
 - a. Legalism will consume you and others. Legalism is living by your own resources. Your resources will be consumed but never God's resources!

- b. Legalistic churches and preachers consume their people. They use the people to attain their own significance, importance, and value all the while saying it is all for God's glory. It is really just spiritual cannibalism! It will make you throw up!

16. **I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.**

A. **I say then**

- 1. Now the antidote to walking in the flesh and to cannibalism is!

B. **walk in the Spirit,**

- 1. **walk-** Gr. **peripateo-** *to make one's way, progress; to make due use of opportunities; to regulate one's life, to conduct one's self*

- a. The walk in the Spirit is something that we must choose to do one step at a time, one day at a time. You do not make a onetime commitment to the Spirit. It is a daily, hourly, and minute by minute decision.

2. **in the Spirit**

- a. "In" speaks of union - The Holy Spirit is one with our reborn spirit. **1 Cor. 6:17** We are a spirit and share the life of Christ, by the Holy Spirit.
- b. "In" speaks of empowerment by - The Spirit through our spirit is our power source for Christian living. We experience this power by trusting faith, not by the strength of our will power.
- c. "In" speaks of identification with - In our spirit we are identified-made identical, to Jesus. As we believe, speak, and act in accordance with this truth we will experience the supernatural empowerment of the Holy Spirit and will bear the fruit of the Spirit.

C. **and you shall not fulfill the lust of the flesh**

- 1. **Fulfill-** Gr. **teleo-** *to bring to a close, to finish, to end, to perform, execute, complete, fulfill, (so that the thing done corresponds to what has been said).*

2. **lust of the flesh**

- a. The Spirit is more powerful than the flesh. **1 John 4:4** However, the flesh is much stronger than soulish will power. We have a choice to use soulish will power or tap into the power of the Spirit by faith. Using your will power puts you under your own works. Using faith places you under the power of grace!

- b. Paul repeatedly tells Christians to put off the works of the flesh and put on Christ and His deeds. [Rom. 13:12-14](#), [Eph. 4:22-24](#), [Col. 3:8-11](#) Put off and put on are clothing terms. Clothing speaks of our identity. We are to cast off the old deeds that belonged to the person we were before we were born again and put on new deeds that belong to the new man which we are in Christ.
- c. This is done by faith in God's Word. This is done by speaking out our identity in Christ. This is done by using the name of Jesus! Say, "*In the name of Jesus I put off this work of darkness! I put you on Jesus! Thank you for clothing me with yourself and power right now!*" Say it and believe it! Right now, believe it!

17. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

A. For the flesh lusts against the Spirit,

- 1. **lusts-** Gr. *epithumeo- desires*
- 2. **against-** Gr. *kata- against, down*
 - a. The flesh is not just against the Spirit, it wants to suppress the Spirit!

B. and the Spirit against the flesh;

- 1. **Spirit-** Gr. *pneuma- wind, human spirit, or the Spirit of God*
 - a. Only the context will show which it is.
 - b. Here it can refer both to our spirit and the Holy Spirit because they are in union with each other in the Christian. [1 Cor. 6:17](#)
- 2. **flesh-** Gr. *sarx- the body the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God*
 - a. The Spirit is not just against the flesh, but it desires to suppress the flesh!

C. and these are contrary to one another

1. **contrary-** Gr. **antikeimi-** *to be set over against, opposite to oppose, be adverse to, withstand.*
 - a. A Christian must understand that the fight is not really between them and their flesh, but between the Spirit and the flesh. So often we try to fight the flesh with our soulish will power and lose every time! You cannot win over your flesh by trying, effort, will power, or resolve. Your flesh is a constant that always pulls on your soul towards sin. If you fight the flesh with soul power, you will give out eventually.
 - b. How do you win against the flesh? It is by allowing the Spirit to overcome for you! How do you do that? You do it by faith. It is by Spirit power that you find victory!
 - c. As we have seen, we must understand that our old man was crucified with Christ. We are a new man! So, put off the deeds that belonged to the old man and put on the deeds of the new. We do this by exercising our authority in Christ by faith. We speak to the sinful temptation from the flesh and say, "I am dead to you, so I put you off in the name of Jesus! I am a new man and I put on Christ right now! Lord thank you for clothing me with you power and grace right now! I believe you are clothing me right now and empowering me by your Spirit! Hallelujah!"

D. so that you do not do the things that you wish

1. **do not do**
 - a. Paul discusses this problem in **Romans 7**.
2. **wish-** Gr. **thelo-** *to will, have in mind, intend, to be resolved or determined, to purpose to take delight in, have pleasure.*
 - a. In **Romans 7**, Paul said the things he wanted to do he could not do. Those things he resolved, determined, and even delighted in he could not bring to pass. This speaks of trying to overcome the flesh with soul power. Paul discovered the vanity of it! He ended up shouting, "What a miserable man I am! Who will deliver me?" That was a good question! Up until then, Paul was trying to deliver himself from his flesh. Now Paul understood someone else must do it because he was helpless in himself to find victory. Paul got a revelation that the Spirit would deliver him.

18. But if you are led by the Spirit, you are not under the law.

A. But if you are led by the Spirit,

1. **led-** Gr. **ago-** *to lead by laying hold of, and this way to bring to the point of destination: to lead by accompanying to (into) a place; to lead with one's self, attach to one's self as an attendant; to conduct, bring, to move, impel: of forces and influences on the mind.*

- a. I have thought for years that being led by the Spirit meant to listen to what the Spirit says and to do it. However, the Greek word **ago** does not mean this kind of leading.
- b. The Greek word "ago" is found 70 times in the New Testament and every time it means to be brought along by the force and power of another. It was used of Jesus being led to Pilate by the angry guards. It was used of animals being brought along by ropes. This word is not passive word but a forceful word!
- c. Therefore, being led by the Spirit means to be empowered by, brought along by, or carried along by the Holy Spirit.

2. by the Spirit

- a. The Holy Spirit was sent to be our helper. One of the ways the Holy Spirit helps us is empowering us to do what we could never do in our natural selves. He carries us along when we believe the Word of God. The Spirit empowers us to do the Word!
- b. This is being under grace. [Rom. 6:14](#)

B. you are not under the law.

1. under the law

- a. The principle of the law was based upon self-effort and self-reliance. When we are under the law, sin will have dominion over us. [Rom. 6:14](#)
- b. When we are being empowered by the Spirit [grace] we are not under the principles of self-effort and self-reliance.

19. Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,

A. Now the works of the flesh are evident,

1. works of the flesh

- a. These are a by-product of living independently of reliance upon the Holy Spirit.

- b. These are not just sins, that unbelievers do, but also what Christians do. The book of Galatians was not written to unbelievers but to Christians.
 - 2. **evident**- Gr. **phaneros**- *apparent, manifest, evident, known; to be plainly recognized.*
 - a. It is clear to see if you are in the flesh or not. Just look to see if you are involved in the things in this list.
 - B. **which are**
 - 1. There are certain things listed in the Word that are sin. These things listed here are sins.
 - 2. Paul will start with the sins of the body, and then move to the sins of the heart.
 - C. **adultery**- Gr. **moicheia**- *to commit adultery with, have unlawful intercourse with another's wife*
 - D. **fornication**- Gr. **porneia**- *illicit sexual intercourse of any kind: adultery, fornication, homosexuality, lesbianism, intercourse with animals etc. sexual intercourse with close relatives; sexual intercourse with a divorced man or woman; intercourse with an person you are not married to. It also includes activity with pornography. We get the word "porn" from this Greek word.*
 - E. **uncleanness**- Gr. **akatharsia**- *in a moral sense: the impurity of lustful, luxurious, profligate living; defilement, filthiness.*
 - F. **lewdness**- Gr. **aselgeia**- *unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence*
20. **idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,**
- A. **idolatry**- Gr. **eidolotreia**- *the worship of false gods, in the plural, the vices springing from idolatry and peculiar to it*
 - 1. This is not just the bowing down to a stone or metal statue. It is placing anything in your affections higher than God.
 - B. **sorcery**- Gr. **pharmakeia**- *the use or the administering of drugs; poisoning; sorcery, magical arts, often found in connection with idolatry and fostered by it - we get our word pharmacy from this word!*
 - 1. The use of drugs is considered partaking in sorcery. The use of drugs opens up someone to demonic activity and altered states of reality.

2. Although sorcery involved demonic activity, it is called a work of the flesh. Demons have no control over them unless they yield to them through their flesh.
 3. Christians do not need deliverance sessions; they need truth sessions with the Word and to walk in the Spirit!
- C. **hatred**- Gr. **echthra**- *enmity*
- D. **contentions**- Gr. **eris**- *strife, wrangling, fighting*
1. This only comes by pride- **Prov. 13:10**
- E. **jealousies**- Gr. **zelos**- *an envious and contentious rivalry, jealousy; ardor in embracing, pursuing, defending anything.*
- F. **outbursts of wrath**- Gr. **thumos**- *passion, angry, heat, anger forthwith boiling up and soon subsiding again*
- G. **selfish ambitions**- Gr. **eritheia**- *electioneering or intriguing for office apparently, in the NT a courting distinction, a desire to put one's self forward; partisanship, fractiousness*
- E. **dissentions**- Gr. **dichostasia**- *dissension, division*
- F. **heresies**- Gr. **hairesis**- *dissensions arising from diversity of opinions and aims; act of taking, capture*
1. The enemy introduces heresies in order to capture the saints of God with error.
 2. This is rampant today. A safeguard to being captured by heresies is to be grounded in the Word of God.
21. **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.**
- A. **envy**- Gr. **phthonos**- *ill will (as detraction), that is, jealousy (spite)*
- B. **murders**- Gr. **phonos**- *to slay, slaughter*
- C. **drunkenness**- Gr. **methe**- *intoxication, to be under the influence of a toxin.*
- D. **revelries**- Gr. **komos**- *a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry*
- E. **and the like;**
1. This is not an exhaustive list...

F. of which I tell you beforehand

1. This means that this behavior is always a future temptation.

G. just as I told you in time past,

1. This has been going on for a long, long time.

H. that those who practice such things will not inherit the kingdom of God.

1. **practice-** Gr. **prasso-** *to exercise, practice, to be busy with, carry on; perpetrate*

- a. This is a habit of life, not a slip of indiscretion or weakness.

2. **inherit-** Gr. **kleronomeo-** *to receive a lot, receive by lot especially to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance*

- a. There are many things that are ours because we are children of God; however, they must be actively received by us by faith and our maturity.

- b. The things listed above are signs of immature carnal Christians who are not ready to walk in their inheritance.

- c. We are told in the book of Hebrews that it is through faith and patience that we inherit the promises. **Heb. 6:12** Faith and patience are signs of a mature believer who is both able and ready to walk in their inheritance.

- d. Walking in the things in this list reveal a lack of faith in God and His Word. It is impossible to practice these things and also inherit God's promises through faith and patience!

3. **kingdom of God**

- a. God's kingdom is a spiritual kingdom and upon Christ's return it will be both a natural and spiritual kingdom.

- b. Walking in our inheritance here on earth brings God's spiritual kingdom into manifestation in our natural world!

22. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

A. But the fruit of the Spirit is love

1. **fruit-** Gr. **karpos-** *fruit; that which originates or comes from something, an effect, result*

- a. fruit does not come by straining and effort. Fruit comes by abiding and receiving! **John 15:5**

- b. We do not produce the fruit of the Spirit by the energy and effort of our wills, but through our abiding and faith in Christ within us.

2. **love- agape**

- a. The fruit [singular] of the Spirit is love, for God is love. **1 John 4:8**
The attributes listed after love are the various manifestations and produce of the love of God.

B. **joy-** Gr. **chara-** *joy, gladness*

1. God's love produces joy. When we know we are loved by God unconditionally, it brings us joy and gladness!
2. God's love is unconditional on His side. You cannot make Him love you more or make Him love you less. However, for God's love to impact you on your side it is conditional upon believing. **1 John 4:16** We must believe and receive God's love for it to impact us.

C. **peace-** Gr. **eirene**

1. God's love produces peace in our life.

D. **longsuffering-** Gr. **makrothumia-** *to endure long with people*

1. God's love produces patience with people.

E. **kindness-** Gr. **chrestotes-** *moral goodness, integrity; kindness*

1. God's love produces kindness.

F. **goodness-** Gr. **agathosune-** *the state of goodness, that is, virtue or beneficence*

1. God's love produces goodness.

G. **faithfulness-** Gr. **pistis-** *fidelity, faithfulness; the character of one who can be relied on*

1. Faithfulness is rooted in and is the demonstration of faith. Those who are faithful are those who are full of faith!
 - a. Stephen was selected to be a deacon in the early church because of his faithfulness. It is mentioned of him that he was full of faith!
Acts 6:5, 8
2. God's love produces faithfulness.

23. **gentleness, self-control. Against such there is no law.**

A. **gentleness-** Gr. **praotes-** *gentleness, mildness, meekness*

1. God's love produces gentleness.

B. **self-control-** Gr. **egkrateia-** *self-control (the virtue of one who masters his desires and passions, especially his sensual appetites)*

1. We can only control ourselves by the power of the Spirit. We cannot get a handle on ourselves by our own efforts and will power!

C. Against such there is no law

1. **Against-** Gr. *kata-* *against, down*

- a. There is nothing that can dominate or control the power of the Spirit when it is brought into action!

2. **no law**

- a. There is no law given that is against the fruit of the Spirit. The fruit of the Spirit is the fulfillment of the law! We cannot fulfill the law by our own effort, but only through faith in Christ in us!
- b. The law of sin and death cannot dominate nor have victory of the power of the Spirit and God's love!

24. And those *who are* Christ's have crucified the flesh with its passions and desires.

A. those who are Christ's

1. Those that are born again by faith in God's grace.

B. have crucified the flesh

1. This is past tense in the Greek. Our old man has been legally crucified in Christ, our representative on the cross. We were identified with Him on the cross. When he died, our old man died. What is of the old creation, including our flesh, has been legally crucified in Christ. We experience freedom from the flesh by reckoning on this spiritual fact by faith!
2. The problem with many Christians is that they are trying to crucify their flesh by their own effort and will power! Let us get this straight. No one ever has committed suicide by crucifixion! You might be able to hammer in one nail yourself, but I would like to see you get the other two in! Crucifixion is not something you do to yourself! It is something that is done to you by another! We were crucified when Jesus was! He did not crucify Himself. We cannot crucify ourselves. We do not have to crucify ourselves! It has already been done, for us, in Christ! I pray we all get this revelation that will dramatically impact our lives!

C. passions- Gr. *pathema-* *of an inward state, an affliction, passion*

D. desires- Gr. *epithumia-* Gr. *desire, craving, longing, desire for what is forbidden, lust*

25. If we live in the Spirit, let us also walk in the Spirit.

A. If we live in the Spirit,

1. Christians have been born again in their spirit. Their spirit is alive by being joined to the Holy Spirit. **1 Cor. 6:17**
2. In our spirit we have the likeness and nature of Jesus!

B. let us also walk in the Spirit

1. The goal of being a Christian is not just to be spiritually alive to God.
2. We are also called to bear the fruit of God as a witness to the world so that they may be saved.
3. We need to walk out who we are in our spirit by faith. We were saved by faith, and now we are to walk before the world in the same manner. **Col. 2:6**

26. Let us not become conceited, provoking one another, envying one another.

A. Let us not become conceited,

1. **become conceited-** Gr. **kenodoxia-** *glorying without reason, conceited, vain glorious, eager for empty glory*
 - a. Every Christian is born again by grace through faith. This takes humility to admit that you cannot save yourself and are not worthy of acceptance by God through your own merits.
 - b. However, it is possible, and more often than not a reality, that Christians get conceited after they are saved. They move from grace to legalism. They start endeavoring to merit God's favor and blessing. They start competing with other Christians on who can out do the other in religious observances.

B. provoking one another,

1. **provoking-** Gr. **prokalemai-** *to call out especially to challenge to a combat or contest with one; to provoke, to irritate*
 - a. This means to call out someone to compete with them. This is one result of legalism. You find people you think you can whip in your holy observances and call them out to humiliate them so you can look good.

C. envying one another

1. **envying-** Gr. **phthoneo**
 - a. This is an opposite result of legalism. This is where you envy others who seem stronger or more advanced in their holy observances than you.

We need to return to grace, to humility, where we are all equal at the cross in our personal unworthiness and need to God's mercy and grace.