
Chapter 5:1-4; Practical address - Stand fast in liberty not legalism

Galatians 5; liberty not legalism

- A. Stand fast **THEREFORE** in liberty; Therefore is a word that is used to let the reader know that the next thought or words show how to apply the thoughts from the previous verses.
1. Paul has just laid out in chapters 3 and 4 what each term means, blessing of Abraham, the promise, adoption, son, slave, schoolmaster, etc. He has explained through the allegory of Hagar and Sarah, Ishmael and Isaac, Mt. Sinai and Jerusalem above. He has taught them more about the Mosaic Law than the Judiazers knew. So, with all that knowledge Paul says;
 2. Therefore, stand fast in the freedom you have in Christ.
 - a. Don't let every wind of doctrine shake or change what you believe, Eph 4:14.
When the winds of strange doctrines blow, you will be able to withstand them because your roots (like a tree) are anchored to something solid.
 - b. The something that you must anchor to are verses of scripture. All scripture that connect with the gospel must be interpreted and understood through the Gospel of grace by faith alone.
 3. Therefore, Stand in grace, "what we receive" Rom. 5:1-2.
 4. Therefore, Stand in faith, "how we receive" 1 Cor. 16:13, Eph. 4:14.
 5. Therefore, Stand in the Gospel, "how it was created" 1 Cor. 15:1.
 6. Therefore, Stand in the power of God, "what faith is founded upon" 1 Cor. 2:1-5, Rom. 1:16.
The truth of Gal. 5:1-4 can be applied in all of the following 3 statements;
 - a. We are not saved by keeping the law.
 - b. We are not kept saved by keeping the law.
 - c. We do not serve God by keeping the law.
 7. Paul says to the Colossians in Col. 2:16-23.

B. Verse 1, Liberty in Christ;

1. Liberty means freedom - Jesus Christ freed all men from the bondage of the law but not all men will respond, they choose to stay in prison.
2. Liberty frees from the law. It is used in contrast to the concept of slavery. Reminder; what is the meaning of redeem, to purchase a slave for the purpose of setting him free?
 - a. That was the purpose of Christ, Luke 4:18
 - b. Why be entangled with the yoke of bondage, Acts 15:7-11.
 - c. Dead to the law, Gal. 2:19, Rom. 7:4.
3. Liberty is only liberty if a man has a free will to choose.
4. Liberty is founded upon free will. It presumes that there can be a choice.

5. Liberty establishes the free will to choose, 1 Cor. 7:39
 - a. Calvinists wrestle with the concept of man's free will and God's sovereignty. They cannot see how the free will of a man can be more powerful than God. What they fail to grasp is that God is most powerful and His sovereignty best displayed by giving man the free will to choose.
 - b. When a person is a slave, they are not free to make decisions for themselves, they have no free will! The offer is clear; whosever will.
 - c. Christ chose to die for men, He had the freedom to choose, John 10:18.
6. Liberty in Christ allows for profit.
 - a. Benefit or advantage
 - b. Rewards for self; 1 Cor. 3:8, 15:54, Matt. 5:11-12
 - c. Gifts to others – Eph. 4:7-8, 11-12.
7. Liberty reveals God's love,
 - b. Greater love hath no man than choosing to lay his life down for his friends, John 15:13.
 - c. Kids - the rules don't make them love you. **You set rules because you love them** and when they are mature, they have the freedom to choose how they will live.

C. Verse 2; Profit and loss

1. Christ shall profit you nothing. Profit means to assist, to be useful or be advantageous.
 - a. Rom 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.
 - b. Rom 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
 - c. Rom 10:4 For Christ is the end of the law for righteousness to every one that believeth.
2. If you chose circumcision, Christ's death is of no profit to you.
 - a. Circumcision was given to Abraham, Gen. 17:11.
 - b. Abram's name is changed by God to Abraham which means father of many nations. It was a token meaning a distinguishing mark. It was a mark that signified the covenant God made with Abraham regarding the nation of Israel. It was to be done to all Jewish males as a symbol of this covenant.
 - c. Moses was disobedient or forgetful in circumcising his sons, Ex. 4:24-26 and God looks to kill him. God sought to kill him because it was the sign of God's covenant promise to make Israel a nation and the leader that would bring them out of Egypt to fulfill this covenant didn't circumcise his own children.
 - d. Circumcision had nothing to do with the law.

D. Verse 3; if that's what you chose then you just obligated yourself to have kept the entire law, **James 2:10, Gal. 3:10, I Tim. 1:7-9**

This is a prime example of free will being exercised by man in response to God. Grace says that a man does not need to be circumcised for salvation. When those in Galatia that did get circumcised, they made that choice of their own free will – they chose. And there were those who chose not to be circumcised. Nevertheless, they both made the decision of their own free will.

C. Verse 4; Christ is become of no effect unto you

1. No effect means to inactivate or render inoperative.
2. Whosoever of you that are now seeking to be justified by the law.
We know that no one can be justified by the law, Gal. 2:16 so who is Paul talking about? Those who were so soon remove 1:6-9, those who were bewitched in 3:1-3, those who were seeking spirituality by the Law.
3. Paul is saying that when you chose works you refuse the payment that Christ made for you and are choosing to be judged by your works.
4. **To fall from grace.** This applies to the unbeliever as well as the believer as noted by Paul's use of the word – whosoever. Gal. 2:21
 - a. For the unbeliever who rejects the provision God made for salvation - Christ. God's grace, is not the **source** for their salvation but their works through the laws. "And we know that no flesh will be justified by the law, Gal. 2:16."
 - b. For the believer who rejects the love of God as motivation to serve Him, God's grace is no longer his **source** to live by. He is relying upon his own works to serve and worship. It is the flesh that is under the Law. Gal. 5:19
 - i. It places the believer back under the law and the curse from which God has set us **FREE positionally**. This does not mean a loss of salvation rather, the exclusions of the benefits of grace to live. Gal. 5:22-23
 - ii. Under the law we are dependent on our own strength and efforts but under grace we are dependent upon God's. We are to be open vessels always available to do any task by depending upon Him.
 - iii. The law required obedience but did not offer enablement - the Holy Spirit. So everything a man did in following the law was by his own effort.
 - iv. This is why crowns will be cast before Christ, Rev. 4:10.

Chapter 5:5-15; Practical address – When **Love** is hindered by **Law**

- I. **Verse 5;** Through the Spirit we wait for the hope of righteousness, not by our works.
 - A. Hope means "a joyful anticipation of a reality."
 1. When we fully realize/receive it in Heaven.
 2. Only found through Jesus Christ by the resurrection, 2 Cor. 15:19.
 - B. The hope of righteousness is the expectation that one day, we shall be like Christ – He will change us into His likeness.
 - C. The law cannot give the hope of righteousness. It is only found through the Spirit.

- II. **Verse 6;**
 - A. "...availeth" means to have power. (Accounts for something). Circumcision and uncircumcision are powerless to make one right with God.

1Co 7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? **let him not be circumcised.** *How is that for clarity?*

1Co 7:19 **Circumcision is nothing**, and **uncircumcision is nothing**, but the keeping of the commandments of God. (If you want to keep the law then go for it). Both mean nothing to Christians living in the age of grace.
 - B. Faith "worketh" by love?
 1. Work of faith, 1 Thess. 1:3. These are works that are done because of the faith that the believer has in God. For example;
 - a. One works to give the Gospel because he has faith that if that person believes it, God will save him also.
 - b. One does the work of the ministry, Col. 4:17, because he has faith that God is faithful to reward us, 1 Cor. 15:58 and 3:8.
 2. **The work of faith is the work of love**, 1 Cor. 13, love is what makes the gifts effective.

- III. **Verse 7;** *Ye did run well*, an illustration of a foot race.
 - A. Hinder literally means to throw off course, 2Ti 4:7 *I have fought a good fight, I have finished my course, I have kept the faith:*
 - B. Not obey the truth means to not continue in the liberty of the Gospel of grace. The Gospel is not just the truth to be declared but truth that governs our walk.
 - C. Paul rebuked the message of the Judiazers so that the truth of Gospel would continue with them, Gal. 2:4-5.
 - D. Peter by his dissimulation (hypocrisy) was not continuing or walking according to the truth of the Gospel, Gal. 2:14. (He gave credibility to the legalistic Jews).

- IV. **Verse 8;** Hindered by Persuasion,
 - A. The word for persuasion is qualified by Strong as a deceptive or treacherous persuasion.
 - B. Who or what calls men to salvation, the Gospel/Jesus Christ or the law/the Judiazers, 1 Cor. 1:9?

- C. Paul says that you did not get this new understanding from the source that gave you salvation!

V. Verse 9; the leaven

A. Always used in a negative sense,

1. Leaven is applied to that which, through a small quantity, yet by its influence thoroughly pervades a thing. (As yeast in dough).
2. The Jews had to remove all leaven from their homes for Passover, Ex. 12:15, 19.
3. Jesus warns the disciples of the leaven of the Pharisees, Matt. 16:6, 11-12; Luke 12:1.
4. Leaven is used to represent the sin of fornication in 1 Cor. 5:1-8.
5. See the parable of the leaven, Matt. 13:33. It is not the Gospel that permeates the kingdom it is sin and false teaching which provides the atmosphere for Satan to make one final attempt to defeat God, Rev. 20:7-9.

B. The false message of the Judiazers would eventually convert/pervert the church. It is a warning to believers to not allow even the slightest amount of error.

1. Mark them, Rom. 16:17.
2. Purge out the old leaven, 1 Cor. 5:1-13, purge means to thoroughly cleanse.
3. Revelation 2 & 3, the **Nicolaitans**. History is unclear as to who or what these people or beliefs were but God hates it and yet it was let into the church and caused corruption. *From nikao, "to conquer," and laos, "the people," or "laity." There is no ancient authority for a sect of the Nicolaitanes. If the word is symbolic it refers to the earliest form of the notion of a priestly order, or "clergy," which later divided an equal brotherhood Mat_23:8 into "priests" and "laity." What in Ephesus was "deeds" Rev_2:6 had become in Pergamos a "doctrine Rev_2:15. the church of Pergamos accepted their deeds and their condition had corrupted. (C. I. Scofield) It was the forming of an ungodly hierarchy in the church.*
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VI. Verse 10 - 12

1. The source of Paul's confidence was not in their skills or abilities to figure out the truth but in what Christ can do through them, specifically the Holy Spirit, 1 John 2:26-27.
2. Those that trouble you will be judged, Gal. 1:7 "let them be accursed."
3. Paul then asks, "Why am I still persecuted if I preach circumcision as the Judiazers claim that I do?"
 - a. The offence of the cross, 1 Cor. 1:17-25, Rom. 1:16
 - i. The cross was offensive to the Judiazers
 - ii. The cross is foolishness to the Greeks
 - iii. The cross is a stumbling block to Jews
 - b. Isaiah asks, "who's going to believe what I tell them?" John 12:37-38.
 - c. And Jesus asks His disciples, "Are you offended?" John 6.
4. Cut off in this verse has the same meaning of Duet. 23:1, to cut off the privy parts, castration. Paul might have been referencing the pagan worship of Cybele and Attis, a

mother son false god in which castration was practiced by males whereby they could obtain powers of prophecy.

VII. **Verse 13;** liberty is not a license to sin.

A. A license grants permission which eliminates the incursion of a penalty. As a child of God, I may choose to commit a particular sin and God may choose a particular form of chastisement.

1. Liberty does not eliminate the penalty for sin in a believer.
2. The penalty for the believer is as a father disciplines his child, Heb. 12:6-11.
3. The child can't be unborn but he can be taken home! Rom. 6:16, 1 Cor. 11:29-30.

Paul uses the word "called" to imply that they have passed from one state into another. They have been called from the state of bondage into the state of liberty.

B. Liberty is not for an occasion to the flesh;

1. Not an occasion to the flesh for ourselves, 2 Cor. 5:14-15.
2. Not an occasion to the flesh as it affects others, 1 Cor. 10:23-33.
3. Rather to be a slave in bondage to Christ and others, Ex. 21:1-6.
4. Liberty will not excuse the consequence. Gal. 6:7
5. False teachers change God's grace into lasciviousness (unbridled lust), Jude 4.

VIII. **Verse 14;** there are 3 laws in liberty and they all mean **LOVE**.

1. **The law of Christ** is to **love** one another, Gal. 6:2.
2. **The royal law** is the command to **love** one another, Lev. 19:11, James 2:8.
3. **The law of liberty** is the freedom to **love** one another, James 2:12-13.

a. Liberty is the **right context** for the works of the believer.

The law of liberty - you will receive the consequences of your choices, chastisement on earth and or loss of rewards in Heaven, James 2:12-13. *This is another reason to recognize that James chapter 2 is not talking about salvation. A judgment without mercy for the basis of salvation would mean that everyone would get what they deserved - Hell.*

b. The law of liberty is the **proper context** for the believer's works.

c. Again, liberty can only be found in Christ not through the law!

4. Law is fulfilled in one word, Love thy neighbor, see Matt. 19:16-21, the rich young ruler.

IX. **Verse 15,** in the absence of love people will;

A. Bite and consume, Gal. 5:26.

1. Expressed between believers is a sign of carnality, 1 Cor. 3:3, James 3:14 & 4:1-2
2. Expressed to unbelievers, James 2:5-7 - the absence of love.

B. **The WORKS of the flesh is the absence of LOVE from the Spirit.**

Chapter 5:16-26; (Part 1 of 2)

WHY ONLY THE TWO NATURES CAN EXPLAIN GRACE**THE PROBLEM: THE REQUIREMENT FOR HEAVEN IS PERFECTION**

If a preacher understood the truth of the Gospel they would never preach that a saved man had to persevere to be saved, to stay saved, or to prove one is saved. They wouldn't say, "If you're really saved, you're not going to want to live in sin, or you can't tell me that you can live as you please and still go to heaven, or I know that I'm saved, but I don't know for sure if I'm going to heaven."

**SALVATION IS MAKING A SINNER PERFECT. IF THIS IS NOT ACCOMPLISHED,
THERE IS NO SALVATION.**

1. An Eternal salvation must be a **perfect** salvation
"And being made perfect, he became the author of eternal salvation unto all them that obey him;" **Heb. 5:9**
(To obey the gospel is to believe what he says)
2. The law made nothing (no-one) **perfect**, but it's evident that something else did.
"For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God." **Heb. 7:19**
3. The law failed to make the comers **perfect**, but the Gospel does.
"For the law can never make the comers thereunto perfect." **Heb. 10:1**
4. The perfect payment by the perfect Son of God makes those that are sanctified (pure and holy and set apart) **perfect forever**.
"By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.¹² But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; ¹⁴ For by one offering he hath perfected for ever them that are sanctified." **Heb. 10, 12, 14**

DOES THE GOOD WORKS OF ANY MAN MEET THE REQUIREMENT OF PERFECTION?

Does making Christ the Lord of my life make me perfect? NO then why say it?

Does Turning from Sin make me perfect? NO then why say it?

Any so called gospel that teaches a man can either earn his way to Heaven or can lose it after he has been saved is an admission that their gospel is not perfect and therefore cannot save at all. For anything to last for eternity it must be perfect.

THE BAD NEWS **The characteristics of the flesh-the old man-the lost man are:**

- A. None righteous Rom. 3:10
"As it is written, There is none righteous, no, not one:"
- B. None that understands Rom. 3:11
"There is none that understandeth, there is none that seeketh after God."
- C. None that doeth good, Rom. 3:12
"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."
- D. All have sinned. Rom. 3:23
"For all have sinned, and come short of the glory of God;"
- E. Wages of sin is death. Rom. 6:23
"For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."

- F. Are not the children of God. Rom. 9:8
 "That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed."
- G. Cannot inherit the kingdom of God. I Cor. 15:50
 "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."
- H. Salvation is not of the flesh, Eph. 2:8-9
 "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: ⁹ Not of works, lest any man should boast."
- I. Children of the flesh cannot see or enter the kingdom of God without being born again (from above)
 John 3:3-5

THE GOOD NEWS The characteristic of the The New Nature, New Birth

If the gospel we preach does not make one perfect immediately upon receiving the new birth from above; it is totally ineffective in getting us to heaven. In Christ we all inherit a divine nature and **live forever**. Being born again has nothing to do with changing, or improving the old man; **but the birth of a new man**.

- A. Jesus said "Ye **must** be born again" John 3:6-7
 "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷ Marvel not that I said unto thee, Ye must be born again."
- B. At the moment of receiving Christ John 1:12
 "But as many as received him, to them gave he power to become the sons of God, **even to them that believe** on his name:"
- C. Being born from above last forever. I Peter 1:23, 25
 "Being born again, not of corruptible seed, but of incorruptible, by the word of God, **which liveth and abideth for ever.....**
²⁵ But the word of the Lord endureth for ever. And this is the word which **by the gospel is preached unto you.**"
- D. Those born of God cannot sin. I John 3:9
 "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and **he cannot sin**, because he is born of God."
- E. You are seen by God as in the Spirit Rom. 8:9
 "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."
- F. You are a new creation in Christ II Cor. 5:17
 "Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new."

The conflict

The conflict is illustrated by the story of **Mr. Law & Mister Love** in Romans 7.

Our death separates us from the LAW and our resurrection gives us a new birth in Christ.

Rom. 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the **law hath dominion** over a man **as long as he liveth?**

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the **husband be dead**, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, **she is free from that law**; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, **ye also are become dead to the law** by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

All the lost (flesh-birth) are under the LAW

Rom. 3: 19 Now we know that what things soever the law saith, it saith to them who are **under the law**: that every mouth may be stopped, and **all the world** may become guilty before God.

All believers (spirit-birth) are under GRACE

Rom 6:14 For sin shall not have dominion over you: for **ye are not under the law**, but under grace.

Rom. 7:15-22 Paul admitted failure after 25 years (**BOLD** is added by Pastor Arnold)

“For we know that the law is spiritual: (**The Law is perfect-nothing wrong with it**) but I am carnal, (**fleshly minded**) sold under sin. (**The old nature was born in sin, lives under the dominance of sin, and dies in sin**) (**Here is what I’ve done**)¹⁵ For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. (**I do things wrong that I didn’t want to do**)¹⁶ If then I do that which I would not, I consent unto the law that *it is* good.¹⁷ Now then it is no more I (**in my new birth**) that do it, but sin (**my old nature from my old birth**) that dwelleth in me.¹⁸ For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.¹⁹ For the good that I would I do not: but the evil which I would not, that I do.²⁰ Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.²¹ I find then a law, that, when I would do good, evil is present with me.”

Gal. 5:16-23 **God has not removed the old nature or improved it. Nor has God taken away anybody’s sinful desires.**

“*This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. (**This shows that the believer must walk in the spirit or he will walk or fulfill the works of the flesh**)¹⁷ For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.¹⁸ But if ye be led of the Spirit, ye are not under the law. (**The flesh is under the law and the spirit is under grace**)¹⁹ Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,²⁰ Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,²¹ Envyings, murders, drunkenness, revellings, and such like: (**This is a list of things a believer can commit if he walks in the flesh**) of the which I tell you before, as I have also told *you* in time past, (**Remember, the flesh does not inherit the kingdom of God**) that they which do such things shall not inherit the kingdom of God.”

Under the Law is a positional truth for the unbeliever and

Under Grace is a positional truth for the believer.

Chapter 5:16-26; (Part 2 of 2)

WHY ONLY THE TWO NATURES CAN EXPLAIN GRACE

A. Understanding the terms

1. **Flesh** – not the body but the sin nature, also called the old man.
 - a. Is deceitful and wicked, Jer. 17:9. Is in rebellion to God, Rom. 8:8.
 - b. Will not inherit eternal life, 1 Cor. 6:9
2. **Spirit** – not the human spirit but the Holy Spirit.
 - a. Indwells as a consequence of salvation 1 Cor. 6:19-20, Gal. 4:6.
 - b. Teaches/reveals to us the things of God, 1 Cor. 2:9-14, 1 John 2:27.
3. **Body** – it is a neutral vessel that both the sin nature and Holy Spirit seek to use.
 - a. Will die because it was corrupted at the fall, Gen. 3:17-19, Rom. 5:12.
 - b. Will not inherit the kingdom of God, 1 Cor. 15:50. (flesh & blood)
4. Verse 21, **kingdom of God** – refers to the eternal Spiritual realm. (John 3:3-6) The kingdom of the heavens (Dan. 7:27) is the millennial kingdom which is within the kingdom of God.

B. The 2 natures from two births live within one body. True for every believer until death or rapture.

1. **A new creation in Christ**, 2 Cor. 5:17. **Your old position in the old man has been changed to the new position in the new man. Your sinful nature in your body has not passed away, but your old position as a lost man has passed away.**
 - a. The new creation is not a cleansing, changing or removing of the sin nature, Rom. 7:21, but the addition of the new man. **Your standing in the flesh has been changed to your new position in Christ.**
 - b. The new man – quickened “made alive” by the Holy Spirit.
 - i. Born of God, Eph. 4:24. Cannot sin, 1 John 3:9,
 - ii. Will inherit eternal life, Cannot die.
2. **The war**; Gal. 5:17; the sin nature (the flesh) and the Spirit are contrary to the other. Paul’s conflict is seen by what he wants to do but doesn’t do.
 - a. Paul uses 2 different Greek words for “do”.
 - i. Verse 17, *poieo* cannot “do” – means to commit a single act. (Spirit cannot)
 - ii. Verse 21, *prasso* which “do” – means to practice. (Flesh continually fulfils the LUSTS)
 - b. The sin nature is in constant rebellion **against the new man through the old man.**

C. Verse 16-26; walk in the Spirit to overcome the lusts of the flesh.

1. **Verse 16**; So then, walking in the Spirit is to walk in obedience to the Word of God.
 - a. Act upon your **new set of desires** from God, Psalm 37:4,
 - b. Act upon your **new position**, Eph. 5:8,
 - c. To **walk in joy**, Acts 20:24, and the rest of the fruits of the spirit.
 - d. To **see difficulties as opportunities designed by God for a purpose**, Psalm 37:23,
2. We walk in the flesh (in the body) but not according to the flesh nature, 2 Cor. 10:3-5.
 - a. Walking, meaning a continuous action as we depend upon the Holy Spirit.
 - b. We obey/yield and the Holy Spirit does the enabling.
 - c. Be filled with the Spirit literally means to be constantly controlled by the Spirit, Eph. 5:18.
 - d. **A step is not a walk but a walk is a series of steps.**

*Note; notice that the victorious Christian life is positive in nature. It is not, "look at all the things I'm not doing," but rather, "**walking in obedience to the Word of God.**" /

3. **Verse 18**; led of the Spirit.
 - a. In the Greek construction, the phrase "if ye be led..." implies that the leading is active not conditional. So, "since ye are being led by the Spirit..."
 - b. Being led is a constant action of the Holy Spirit independent of our obedience, **Rom. 8:14**. He is always leading whether we are obedient or not.
 - c. We can be hardened by sin and not obey or even recognize the leadings of the Holy Spirit. This will lead to the;
 - i. Chastening of the Lord, Heb. 12:6.
 - ii. Chastening can also be the silent treatment, Psalm 66:8.
 - iii. Can a true believer even forget their salvation, 2 Pet. 1:8-9, 2 Tim. 2:13?
2. **Verse 19**; The works of the flesh – the sin nature
 - a. Work; something that is by the effort of man.
 - b. These are the characteristics or deeds of the sin nature. The phrase, "Now the works of the flesh are manifest..." means the works of the flesh are exposed or unveiled. When we see these in the believer we can know that the source is the sin nature;
 - i. Adultery means illicit sexual intercourse.
 - ii. Fornication is a broader meaning of adultery which includes incest, unlawful sexual intercourse like homosexuality or bestiality.
 - iii. Uncleanliness is referring to cultic or moral impurity.
 - iv. Lasciviousness is unbridled lust and wantonness that causes others to lust. We would apply this to immodest apparel or behavior.
 - v. Idolatry is the worshipping of images.
 - vi. Witchcraft is actually the illicit use of drugs, not for medical purposes. Drunkenness applies to anything to produces a state of intoxication as a means of escape.
 - vii. Hatred, wrath, strife, seditions, and murder are deep loathing for others, anger, causing divisions. Murder is both the physical and spiritual sense, James says "Ye lust and have not; ye kill and desire to have..." James 4:1-2.
 - viii. Variance is a contentious disposition, someone who is always looking for a fight.
 - ix. Emulations and envying are resentments and jealousy, an inner discontent for the success of others. Envying is a refusal to be satisfied with God's gift of His grace to us, see Paul "my grace is sufficient for thee" 2 Cor. 12:9.
 - x. Heresies mean spreading falsehoods.
 - xi. Revellings refers to what we would call living the party life.
3. **Verse 22**; The fruit of the Spirit is unveiled, exposed, and magnified when believers display their walk with God.
 - a. **Love**: In a general sense to be pleased with; to regard with affection, on account of some qualities which excite pleasing sensations or desire of gratification.

- b. **Joy** means intense ecstatic and exultant happiness or rejoicing. How is this different than the same feeling experienced by the lost man?
- c. **Peace** means a tranquil state of the soul. How is this different than the feeling experienced by the lost man?
 Isa 26:3 Thou wilt keep him in perfect peace, **whose mind is stayed on thee**: because he trusteth in thee.
 Isa 26:4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:
- d. **Longsuffering** means resignation or forced acceptance. Longsuffering applies to people. God is longsuffering meaning he suffers long with us for a purpose, 2 Pet. 3:9, salvation.
- e. **Patience** is a term that applies to circumstances or things.
- f. **Gentleness** means good and kind. When used of people it means good, decent, having a good disposition.
- g. **Goodness** is excellence as in the excellence or goodness that only God can produce.
- h. **Faith** is the confidence in the trustworthiness of God. The Holy Spirit strengthens our faith as we go through trials. **Feed your faith and your doubts will starve to death. Feed your doubts and your faith will starve to death.**
- i. **Meekness** means mild and gentle friendliness. The meekness of Jesus is a prime example; meekness is not weakness. **A horse can be meek when power is under control.**
- j. **Temperance** means to have self-control over oneself.

*Note: Even the words used for each, the flesh and the Spirit are telling. Works are something that a man can do and fruit is something that must be grown, can't be created by man's efforts.

- 4. **Verse 23**; against such there is no law meaning that walking in the Spirit produces the kind of character that would make the law meaningless. The law was written for the works of the flesh, not the fruit of the Spirit.
- 5. **Verse 24**; have crucified the flesh,
 - a. This is past tense and it is not referring to a complicit act with us. It was done by the Holy Spirit at the moment of salvation and is only effective positionally.
 - b. We do not crucify the sin nature that was done with Christ, Rom 6:6, positionally.
 - c. However, we do crucify the flesh meaning reckon ourselves to be dead to the desires of the flesh, Rom. 6:11, because we have not yet attained our position – the sin nature is still with us, Gal. 2:20, Rom. 7:24!
 - d. Romans 7:24, the body of death is a reference to a particular punishment performed by the Romans. In the case of murder they would strap the victim's dead body to the man face to face. As the body decomposed the putrid gases emitted would be inhaled by the person and eventually die from the diseased decomposing body.
- 6. **Verse 25**; So, we are seen in the Spirit by God, then abide where we have been placed.
- 7. **Verse 26**; why does Paul need to instruct them to not provoke each other, have vain glory and envy? Because those are the effects of legalism.

"Meaning of the words Listed in Galatians"

Introduction: Words according to the 1828 Webster Dictionary

1. Works of the Flesh Gal. 5:19-21

- a. **Adultery:** Violation of the marriage bed; a crime, or a civil injury, which introduces, or may introduce, into a family, a spurious offspring.
- b. **Fornication:** The lewdness of unmarried persons, male or female.
- c. **Uncleaness:** Foulness, dirtiness, filthiness. Want of ritual or ceremonial purity. Moral impurity; defilement by sin, sinfulness.
- d. **Lasciviousness:** Looseness; irregular indulgence of animal desires, wantonness; lustfulness, tendency to excite lust.
- e. **Idolatry:** The worship of idols, images, or anything made by hands or which is not of God.
- f. **Witchcraft:** The practice of witches, sorcery; enchantments, intercourse with the devil. Powers more than natural.
- g. **Hatred:** Great dislike or aversions to; hate; enmity. It may spring from offenses or injuries done by fellow men, or from envy or jealousy.
- h. **Variance:** Difference that produces dispute or controversy; disagreement; dissension; discord.
- i. **Emulations:** The act of attempting to equal or excel in qualities or actions; rivalry; desire of superiority, attended with effort to attain to it.
- j. **Wrath:** Violent anger; vehement exasperation; indignation;
- k. **Strife:** Exertion or contention for superiority; contest of emulation, either by intellectual or physical efforts.
- l. **Seditions:** A factious commotion of the people, or a tumultuous assembly of men rising in opposition to law or the administration of justice, and in disturbance of the public peace.
- m. **Heresies:** A fundamental error in religion, or an error of opinion respecting some fundamental doctrine of religion.
- n. **Envyng:** Mortification experienced at the supposed prosperity and happiness of another. Ill will at others on account of supposed superiority.
- o. **Murders:** To kill a human being with premeditated malice. To destroy;
- p. **Drunkenness:** Intoxication, inebriation; a state in which a person is overwhelmed or overpowered with spirituous liquors, so that his reasoning is disordered, and he staggers in walking.
- q. **Revellings:** Feasting with noisy merriment; carousing.

2. Fruit of the Spirit Galatians 5:22-23

- a. **Love:** In a general sense to be pleased with; to regard with affection, on account of some qualities which excite pleasing sensations or desire of gratification.
- b. **Joy:** To rejoice; to be glad;
- c. **Peace:** In a general sense, a state of quiet or tranquility; freedom from disturbance or agitation; applicable to society, to individuals, or to the temper of the mind. Heavenly rest; the happiness of heaven.
- d. **Longsuffering:** Long endurance, patience of offense.
- e. **Gentleness:** Softness of manners, mildness of temper; sweetness of disposition, meekness.
- f. **Goodness:** The moral qualities which constitute value, excellence; moral virtue;
- g. **Faith:** In theology, the assent of the mind or understanding of the truth of what God has revealed. Simple belief of the scriptures, of the being and perfections of God and of the existence, character and doctrines of Christ, founded on the sacred writers is called...faith.
- h. **Meekness:** In an evangelical sense, humility, resignation, submission to the divine will, without murmuring,; opposed to pride, arrogance and refractoriness.
- i. **Temperance:** Patience; calmness; sedateness; moderation of passions.