

## Galatians Chapter 5

### ***Fallen From Grace - Galatians 5:2-6***

*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*

Chapters five and six begin the practical section of the book of Galatians. After defending his apostolic authority in chapters one and two, and presenting the theology of justification in chapters three and four, Paul now turns to the practical aspects of justification by faith.

He starts out this discussion by summarizing the choice one has regarding justification by faith. One can stand firm in the liberty of grace, or one can become entangled again in the bondage of the law. There is really only those two choices. Any deviation from pure grace is entanglement by the law. Those who reject grace find themselves faced with four necessary and inescapable problems.

### **Christ Profits Nothing - Galatians 5:2**

*Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.*

The first problem faced by one who rejects the promise as given in chapter four finds that Christ is become of no benefit to them. The idea here is that Christ's life and substitutionary death becomes irrelevant since salvation can be attained apart from his sacrificial work. This is seen in Paul's use of the word "circumcised." He is talking to those who are circumcised as a requirement for salvation. To the Jew, circumcision was absolutely essential to salvation. Those who were not circumcised had no hope of heaven, and some even taught that the worst Jew, if circumcised, would go to heaven.

There is a dual meaning in this verse as well. Paul is telling those that were not saved that circumcision would profit them nothing spiritually unless they believe in Christ as well. To those who have already believed in Christ, circumcision would not add anything to their salvation or standing before God. Many today work hard after their salvation in order to gain merit before God. Works are to be a result of salvation, and should be done because of our love for God, but not in order to gain any special merit or favor as far as our salvation is concerned.

### **The Obligation of the Law - Galatians 5:3**

*For I testify again to every man that is circumcised, that he is a debtor to do the whole law.*

The second problem faced by one who rejects faith is the obligation to keep the whole law. Although this has already been mentioned by Paul to the extent that he sounds like a broken record, nevertheless it is a point that everyone who attempts to attain salvation on their own miss. One preacher likened the keeping of the law to a chain which held a person over a large pit. The question was asked, "How many links need to break to plunge the man into the pit?" The answer, of course, is one. In the same way, the breaking of a single law is all that is required to eternally damn a person to hell. Therefore, the only way to attain salvation by the law is to keep it all, perfectly, all one's life. The least slip up brings the judgment of God.

**Grace is Nullified - Galatians 5:4**

*Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*

The third result of rejecting justification by faith alone is that one loses their grip on grace. The word for “fallen” is *ekipto*, and means “to lose one’s grip on something.” The word for “no effect” is *katargeo*, which has the idea of “nullified” or “ineffective.” In other words, Christ becomes ineffective as a means of salvation to everyone who is seeking to be justified by the law. Again, we see the complete and total separation of law and grace. Paul is saying every way he can that law and grace cannot, and do not, mix as far as salvation and justification are concerned. Those who are justified by the law have lost their grip on grace.

**The Problem of Legalism**

1. **Legalism implies that Christ’s sacrifice was insufficient.**
2. **Legalism implies that I contribute to my own salvation.**
3. **Legalism accuses God of being a liar since mere belief is no longer sufficient.**
4. **Legalism is bondage to a list of activities that may or may not reflect a divine standard.**
5. **Legalism produces hopelessness and despair as one is never sure if they have done enough.**

*In Relation to Unbelievers*

For unbelievers, any attempt to become justified by the law causes one to lose their grip on grace. Not only can they not be saved at all, but in fact they are in danger of now becoming apostates. An apostate is one who knows the truth, has all of the facts, but rejects the truth for a lie. Those who are introduced to grace only to reject it for the law become apostates.

*In relation to believers*

For believers, any attempt to gain further righteousness or standing before God causes one to lose their grip on grace. This does not mean that one becomes “unsaved.” Rather it means that one reverts to a life of legalism and bondage. There are many believers who are truly born again, but who live in bondage to a system of legalism with the idea that somehow they are making God happy. Although we should make it a high priority to keep God’s revealed commandments, we need to be very careful about making up our own. If we do, we live by a false standard that brings bondage instead of liberty.

**Exclusion From Righteousness - Galatians 5:5-6**

*For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*

The problem for those who desire to live by the law is that the very righteousness which they hope to attain by the law becomes unattainable. Paul says in Romans 10:2-4, “For I bear them record that they have a zeal of God, but not according to knowledge. 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. For Christ is the end of the law for righteousness to every one that believeth.*" Paul's great burden for the Jewish people is that they tried to find God's righteousness by the law, and as a result missed the righteousness of Christ.

In order to flesh out the righteousness which is attained apart from the law, that is by faith, Paul lists three characteristics of Christ's righteousness: 1) it is lived through the Spirit, 2) is by faith, and 3) it is lived in patience and hope.

#### *It Is Lived Through the Spirit*

First of all, the righteousness of Christ is lived through the Spirit. By this we mean that instead of living a life characterized by the flesh, in which one labors to achieve righteousness by the legal code, one lives by the Spirit. Romans 8:1-4 is the commentary on this verse and reads, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Paul is saying that the law was weak through the flesh in that the flesh is not capable of keeping God's law and hence it is not capable of producing the righteousness of Christ. Only by the Spirit can one attain the righteousness of Christ which is the fulfillment of the law.

#### *It Is By Faith*

Secondly, the righteousness of Christ is not obtained by human effort, but by faith and faith alone. In Philippians three Paul talks about his life apart from Christ. In the first few verses of the chapter he lists all of his credentials, circumcision, being a Pharisee, zealotry for the law, blamelessness as far as the law was concerned, and his pure Jewish heritage. However, in verses eight and nine he writes, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." In other words, when Paul saw the incomparable Christ on the Damascus road, he trashed everything he was counting on for his own righteousness and exchanged it for the righteousness of God which is obtained by faith. The reason for this is clear in verse nine. He wanted to stand before God not having his own righteousness, but the righteousness of Christ which was imputed to him by faith since it is only Christ's righteousness which can stand the scrutiny of God.

#### *It Is Lived In Patience and Hope*

Thirdly, the righteousness of Christ is lived patiently and in hope. The idea behind hope is not the wishy-washy uncertainty of something that might happen, but rather the settled conviction about something that will happen in the future and is so certain that there is no possibility of being wrong. This is in distinction to the life of the legalist who is bound to his list of dos and don'ts. In a legalistic system there is no hope, since it is always possible that one falls short of the minimum accepted standard. For the true believer, such hopelessness need not dominate their life, as Christ fully and completely finished the work of salvation on the cross.

### **Character of the Judaizers - Galatians 5:7-12**

Paul continues his discussion of the results of justification by faith by pointing out the dangers of those who teach otherwise. Specifically, he lists six characteristics of false teachers.

#### **They Hinder the Truth - Galatians 5:7**

*Ye did run well; who did hinder you that ye should not obey the truth?*

The first characteristic of the Judaizers is that they hindered the Galatian believers from running the race that was started by faith in Christ. Here Paul uses the illustration of a foot race, something that was common to the Galatian people, to make his point about legalism. Those who introduce legalism into the Christian life are like those who slow down and hinder runners in a race.

Paul tells the Galatian believers that they started out very well. Unfortunately, it is not the start of the race that determines how the race is run, but rather the middle and the end. One can start out with a tremendous burst of speed at the beginning of a marathon race only to finish last. Similarly, the Galatian believers started out so well, and then became sidetracked by those who preached legalism.

#### **They Are Not of God - Galatians 5:8**

*This persuasion cometh not of him that calleth you.*

Secondly, a Judaizer is one who proclaims a false message. The idea of this verse is that Paul is telling the Galatian believers that the notion of legalism is not something that came from God the Father who is seen in this verse as the one who has sovereignly elected believers to salvation. It is not God's idea to mix law and grace, rather it is Satan's. Why? By confusing law and grace Satan can get men to believe in their own righteousness, which is a righteousness that cannot save.

#### **They Contaminate The Church - Galatians 5:9**

*A little leaven leaveneth the whole lump.*

The third characteristic of false teachers, in this case the Judaizers, is that they infect and influence everyone they come in contact with. In Matthew 16:11-12 we find Christ scolding the disciples for missing his message about the leaven of the Sadducees and Pharisees. The disciples thought Christ was scolding them for forgetting bread. Rather he said, "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" Then the disciples got the message, "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." False doctrine is a insidious thing in that it has the potential of corrupting the truth in subtle ways. One of the most poisonous substances known to man is the atomic element Plutonium. Even a millionth of a gram is enough to cause a man to get sick and slightly larger quantities cause death. False doctrine is the same way. When any leaks into the Church, it will ultimately infect the truth and turn the truth into a lie.

#### **They Will Be Judged - Galatians 5:10**

*I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.*

The fourth characteristic of false teachers is that they will one day be judged by God. Peter writes in 2 Peter 2:1-3, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.” His point is that false teachers are among the flock of God not only today, but tomorrow and yesterday as well. Even so, God has already written about their judgment and someday that judgment will fall. In fact, in the verses following the above passage Peter makes a point to remind his readers about God’s past judgment on false prophets. He reminds them of God’s destruction of Sodom and Gomorra, as well as the flood and God’s judgment on angels. If God did not let Sodom and Gomorra off the hook, he certainly is not going to let false teachers off the hook. Although it may appear as though false teachers are off the hook as far as God’s judgment is concerned, there is coming a day in which their judgment will fall.

#### **They Persecute The True Teachers - Galatians 5:11**

*And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.*

A fifth characteristic of false teachers is that they will persecute the true teacher of God. Paul makes the point in this verse that if he taught circumcision, then he would not be persecuted by these false teachers. Only because he is teaching the truth do the Judaizers persecute him and try to destroy his reputation.

We are reminded of the account in 1 Kings 22 regarding the prophet Micaiah. Ahab (the king of Israel) and Jehoshaphat (the king of Judah) were considering going to war with the Syrians. They brought in the prophets of God to see what they should do, with the result that all 400 prophets said, “Go, and God will deliver the Syrians into your hands.” In fact, one of the prophets took a couple of iron horns and acted out a skit on how the armies of Israel and Judah would be successful. However, Jehoshaphat wasn’t convinced and asked if there were any other prophets. Ahab reluctantly mentioned Micaiah but didn’t like him because Micaiah didn’t follow the crowd. Micaiah at first sarcastically told them to go up and fight, but when pressed told them the truth, that they would lose and Ahab would be killed. The other 400 prophets didn’t like this and in fact one of them, Zedekiah, smote Micaiah on the face. In the end, however, Micaiah was proven right and the others wrong.

#### **They Should Be Cut Off - Galatians 5:12**

*I would they were even cut off which trouble you.*

The final characteristic of false teachers, specifically the Judaizers, is that Paul wishes that they would mutilate themselves. The word for mutilated, “cut off”, refers to the severing of a body part. Paul is in essence saying, “If these guys want to be circumcised, why don’t they go all the way and castrate themselves.” This is not a reference to divine judgment, but to an action these false teachers should do to themselves.

### **Called to Freedom - Galatians 5:13-15**

*For, brethren, ye have been called unto liberty;*

Paul sums up his discussion regarding the bondage of the law by telling the Galatian believers that they have been called to liberty, not bondage. However, unless he is misunderstood as to what this means, he qualifies the liberty he is talking about. It is not an antinomian liberty in which the law is completely disregarding and even defied, rather it is a liberty from the legal obligation to keep the law as a means of righteousness. The believer is still bound by the law in the sense that he keeps the law *because* of salvation, but not *for* salvation. Just because one is a believer does not imply that one can live any way they can. In developing this concept, Paul lists four reasons God has called us to liberty.

#### **To Oppose The Flesh - Galatians 5:13b**

*only use not liberty for an occasion to the flesh,*

The first reason God has called the believer to liberty is not so they can do what they want, but that they can do what God wants. The word for occasion, *aphorme*, was used to refer to a military base of operations. The believer is not to allow their flesh, their fallen humanity, to become a base of operations for sin.

Many believers do just this. They think that since they are believers, and on their way to heaven, it matters little how they live or what they do. After all, God will forgive them of their sin if they only repent. This thinking is contrary to the thinking of one who understands exactly what our liberty in Christ means. It is not license to sin, but liberty to serve God. In Romans 7 we find this struggle most graphically described by Paul. He desired to do right, but constantly found himself doing those things that were wrong. His response was not one of capitulation to the flesh, after all, God would forgive him. Rather his response was one of a struggle, they cry of one who desired to do right but didn't.

#### **To Serve Others - Galatians 5:13c**

*but by love serve one another.*

The second reason God has called us to liberty is so that we can serve others. Those who desire to indulge their flesh do not have any notion of service to others, only service to themselves. Christ was the great example of this. According to Matthew 20:28 Christ says, "*Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*" The word for minister is "serve." We are reminded that in the upper room Christ's great example to the disciples was that they should serve one another, not fight for the prominent place in the kingdom.

#### **To Fulfill God's Moral Law - Galatians 5:14 cf. Matthew 22:36-40**

*For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.*

Thirdly, we have been called to liberty so that we can fulfill God's moral law. One of the ways in which the Christian life can be viewed is positively by love, the other being negatively by a list. What we mean here is that if we love the Lord with all our heart, soul, mind, and strength, and we love our neighbor as ourselves, then we will fulfill the law of God as a result

of living out that love. We will not need a list, as the list is written on our hearts and acted out as we serve and minister to others.

#### **Fulfilling the Law**

**If we love the Lord with all of our heart, soul, mind, and strength then:**

- 1. We will have no other Gods before him since love is exclusive.**
- 2. We will not make any graven images since love is jealous.**
- 3. We will not take the name of God flippantly since love desires the honor of the one who is loved.**
- 4. We will reserve time for God since love desires to spend time with the object of that love.**

**If we love our neighbors as ourselves then:**

- 5. We will honor our parents as love respects those in authority over us.**
- 6. We will not kill our neighbor as love seeks no harm to the one who is loved.**
- 7. We will not commit adultery since love seeks the purity of the one who is loved.**
- 8. We will not steal as love seeks the best for others.**
- 9. We will not lie as love rejoices in the truth.**
- 10. We will not covet as love seeks the welfare of the one loved over oneself.**

#### **To Avoid Harming Others - Galatians 5:15**

*But if ye bite and devour one another, take heed that ye be not consumed one of another.*

Fourthly, if we have been called to liberty then we will not seek to harm others. The picture Paul uses is that of two animals who are savagely fighting one another to the death. Our liberty in Christ does not mean that we can indulge ourselves to the detriment of others, nor does it mean that we can be selfish seeking only our own good. This is Paul's point in *Philippians 2:1-4* where he writes, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

#### **Walking By The Spirit - Galatians 5:16-25**

Paul continues his discussion of the dichotomy between the flesh and the Spirit by talking about how one lives their life in liberty and not the flesh. This is merely an extension of the theme of Galatians, which is law and grace, applied to the daily conduct of the believer. A believer has the choice of either walking the flesh, or walking in the Spirit.

**The Command - Galatians 5:16**

*This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*

Paul starts out with a command, “Walk in the Spirit!” The word for walk, *peripateo*, is in the present tense and means “to continuously walk.” How does one walk in the Spirit? Day by day, hour by hour, minute by minute, one consciously chooses to do what God commands them to do. This is not a fleshly obedience, but an obedience motivated by one’s love for God and empowered by the indwelling Holy Spirit.

Note the result of one who walks in the Spirit. It is that they do not fulfill the lusts of the flesh. The word for lusts, *epithumeia*, refers to the desires of the flesh. Many times believers want to live godly lives and the way they try to do this is to keep a list. Unfortunately, no list can cover all of the contingencies, and no list can be kept by anyone who walks in the flesh. Only by walking in the Spirit can one deal positively with the lusts of the flesh because it is only the Holy Spirit that can grant victory over the flesh.

**The Conflict - Galatians 5:17-18**

*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. But if ye be led of the Spirit, ye are not under the law.*

The conflict between the flesh and the Spirit is described in vivid terms in these two verses. The Spirit wars against the flesh, and the flesh wars against the Spirit. In fact, there is no time in the life of the believer when the flesh wants to do anything that the Spirit wants to do. It is as though the flesh finds out what the Spirit wants to do, and then does the exact opposite.

Since Romans is the commentary on Galatians, we find these two verses expanded on in Romans 7:14-23. In this section of Romans we are confronted with one of the great controversies of Scripture, namely, “Who is Paul talking about?” There are three basic answers to this question: 1) he is talking about unbelievers, 2) he is talking about carnal believers, 3) he is talking about mature believers. A full analysis of this question is far beyond our consideration at this point, but it is safe to say with a tremendous amount of evidence, that Paul is talking about mature believers. The reasons for this are 1) he speaks in such a manner as to be describing himself, 2) the mature believer idea fits the context of this passage, and 3) the closer a person walks with God the more sensitive they are to sin. In analyzing this passage we will look at the struggle and the solution.

*The Struggle - Romans 7:14-23*

The struggle between sin and the believer takes the form of three woes or laments. These three laments start with “For we know” (verse 14), “For I know” (verse 18), and “I find then” (verse 21). In each of the three woes we find a condition, a proof of that condition, and a resultant struggle with that condition.

**Woe Number 1 - Sold Under Sin - Romans 7:14-17**

*For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me.*



The first woe described by Paul is the fact of his own carnality. Carnality is used to refer to the fact that all believers still retain the sinful flesh from which springs all manner of evil. At first, this concept may sound like it contradicts Romans 6, in which Paul proves that we are dead to the sin principle, but in actuality it does not.

The reason for this is that although we have indeed become dead to the sin principle, we still reside in our physical bodies with all of its sinful desires and habits. Although we have been freed from the obligation to serve it, we still must say “no” whenever it makes demands on us. This is the paradox of the Christian life. Although God has given us power over the flesh, we must choose to obey God instead of the flesh. This is the struggle Paul mentions in verses 15-16. He knows what he is to do, the problem is that he does not always do it. Verse 16 states that his failure to do that which is right does not make the law bad, it just shows his own evil. The source of that evil is found in verse 17, the sin that dwells in Paul.

How can that be! Paul spent a whole chapter, (chapter 6), showing that we are dead to sin and have been freed from its bondage to serve Christ. How can he turn around in chapter 7 and state that sin still dwells in us? The answer to this is to understand the difference between the sin principle, the new life of the believer, and the flesh.

When we were justified before God, the sin principle within us was crucified with Christ. This can be understood as the old man. 2 Corinthians 5:17 specifically states that “*if any man be in Christ, he is a new creation.*” In other words, the sin principle in the life of a believer has been rendered inoperative. On the other hand, anyone who is in Christ has had a new life created within them. This can be understood as the new man. Lastly, the flesh is that part of us in which the sin principle held sway and as a result is still under the influence of the what it finds natural, that is, sin.

By understanding these differences, we can understand verse 17. Paul, the new Paul created in Christ, does not nor cannot sin. However, the part of Paul consisting of his flesh can do nothing but sin. It is here where we find the struggle. It is not between an old nature and a new nature within us, instead it is between the flesh and our spirit. Perhaps this concept can be seen more clearly in the following quote from *The MacArthur New Testament Commentary on Ephesians*, page 164.

Why, then, do we continue to sin after we become Christians? As Paul explains in Romans 7, “No longer am I the one doing it, but sin which indwells me. For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not” (vv. 17-18; cf. 20). Sin is still resident in the flesh, so that we are inhibited and restrained from being able to give full and perfect expression to the new nature. Possessing the fullness of the divine nature without the corruption of our unredeemed flesh is a promise we will realize only in the future (cf. Rom 8:23; Phil 3:20-21; 2 Pet 1:3-4). Biblical terminology, then, does not say that a Christian has two different natures. He has but one nature, the new nature in Christ. The old self dies and the new self lives; they do not coexist. It is not a remaining old nature but the remaining garment of sinful flesh that causes Christians to sin. The Christian is a single new person, a totally new creation, not a spiritual schizophrenic. It is the filthy coat of remaining humanness in which the new creation dwells that continues to hinder and contaminate his living. The believer as a total person is transformed but not yet wholly perfect. He has residing sin but no longer reigning sin (cf. Rom 6:14). He is no longer the old man corrupted but is the new man created in righteousness and holiness, awaiting full salvation (cf. Rom. 13:11).

#### Woe Number 2 - The Garment of Flesh - Romans 7:18-20

*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. For the good that I would I do*

*not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.*

The second woe is the filthy garment of sinful flesh that we reside in. Paul states very specifically that it is his flesh in which no good thing dwells. His spirit desires righteousness, but his humanness hinders the expression of that desire. We will not say more about this since the preceding quote pretty much explains the fact that our flesh is the real culprit in our sin, not our spirit.

### Woe Number 3 - The Principle of Sin in Our Flesh - Romans 7:21-23

*I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

The third woe is the principle of sin which resides in our members. This fits with our previous assertion that the source of sin in our lives is the flesh in which we reside, not the sin principle which was nailed to the cross. The word "law" in these verses can be best translated "principle." Paul finds two principles, the principle of sin in his members, and the principle of the spirit in his mind.

Paul describes the condition of his life that whenever he would do good, evil was close at hand. We have the same problem. Evil is not very far from us in word, deed, or action. Verse 22 shows Paul's true attitude towards the law, that of delight. For the true Christian the law of God is something that is eagerly obeyed from a heart of love, not obligation. Unfortunately, we have the principle of sin which wars against this desire and it is here where the conflict is joined.

### The Solution - Romans 7:24-25

*O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

The climax of this passages is found in verse 24, "O wretched man that I am!" Paul eagerly longed to live in accordance with God's law out of a heart of love but was constantly faced with the realization of the sin in his flesh that fought him all the way.

Verse 24 could be referring to an ancient form of punishment in which the body of a murder victim was tied to the body of the murderer. As the murder victim's body decayed, the decay ate its way into the body of the murderer thus killing him. This is a vivid picture of the body of sin that we carry around which is full of rotteness and decay.

If that was the end of the passage, the life of a Christian would be bleak indeed. However, the wonderful truth of the matter is that Jesus Christ has delivered us from the body of sin. Some day we will put off this body of sin and receive a new and glorified body in which there is no sin principle. It is like someone delivering the murderer from the body of his victim. The sad thing, though, is that without Christ there is no deliverance and the decay and sin of the flesh will someday kill the unbeliever and condemn them to an eternity apart from God. We will constantly struggle with sin in our flesh, but someday we will be delivered and presented holy before the Lord to spend eternity with him.

**The Contrast - Galatians 5:19-23**

In developing further the division between the flesh and the Spirit, Paul gives two lists. The first list is a list of various works of the flesh. These are not exhaustive, but representative vices that illustrate the true character of the flesh. He next lists the fruit of the Spirit which again, is not an exhaustive list, but a representative list of the nature of one who is walking by the Spirit.

*The Works of The Flesh - Galatians 5:19-21*

*Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

Paul here lists some sixteen vices. These vices are representative works of the flesh whose meaning is as follows:

<b>Fleshly Vice</b>	<b>Description</b>
Adultery, fornication - <i>porneia</i>	Refers to any kind of sexual sin which includes bestiality, homosexuality, or adultery.
Uncleanness - <i>akatharsia</i>	Referred medically to an open, oozing wound and morally to any kind of moral impurity
Lasciviousness - <i>aselgeia</i>	Refers to unrestrained vice in terms of pillaging, raping, and wanton destruction.
Idolatry - <i>eidololatria</i>	Means to have other gods before God.
Witchcraft - <i>pharmakeia</i>	Referred to sorcery with the twist of drug use.
Hatred - <i>echthrai</i>	Hateful attitudes regarding others.
Variance - <i>eris</i>	Refers to bitter conflicts and fights.
Emulations - <i>zalos</i>	Means jealousy towards others.
Wrath - <i>thumoi</i>	Unrestrained and uncontrolled outbursts of anger.
Strife - <i>eritheiai</i>	Refers to fights between individuals.
Seditions - <i>dichostasiai</i>	Has the idea of stirring up of trouble between two parties.
Heresies - <i>aireseis</i>	Refers to those who create factions and fuel the fires of discontent.
Envyings - <i>phthonoi</i>	Means to desire those things that belong to others.
Murders - <i>phonois</i>	Killing of other people.
Drunkenness - <i>methai</i>	Becoming inebriated and drunk with wine.
Revellings - <i>komoi</i>	Riotous partying.

Paul's summation of those who practice the above vices as a way of life is that they will not inherit the kingdom of God. This does not mean that a Christian who may commit one of the vices above will miss out on heaven, but that people who practice these vices and are characterized by them evidence the fact that they do not know God. They do not inherit the kingdom because they do such things, rather they do not inherit the kingdom because they are not true believers as *evidenced* by the fact that they do such things.

*The Fruit of The Spirit - Galatians 5:22-23*

*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.*

Contrasted with the works of the flesh is the fruit of the Spirit. This fruit is the godly actions and attitudes that are produced in the life of one who walks in the Spirit. They are not the result of human effort, but of divine accomplishment.

<b>Spiritual Fruit</b>	<b>Description</b>
Love - <i>agapa</i>	Refers to a self-sacrificial love for others who are unworthy of your attention.
Joy - <i>chara</i>	Refers to the deep, inward joy that persists in spite of circumstances - it is the deep feeling that everything is all right between us and God.
Peace - <i>eirana</i>	The settled conviction that God is in control which results in tranquility of mind.
Longsuffering - <i>makrothumeia</i>	Means to put up with the injustices and injuries from others without becoming bitter.
Gentleness - <i>chrastatas</i>	Refers to tender care for others.
Goodness - <i>agathosuna</i>	Refers to moral and spiritual excellence.
Faithfulness - <i>pistis</i>	The character trait of loyalty and trustworthiness.
Meekness - <i>prautaus</i>	Means power under control.
Self-control - <i>egkrateia</i>	The ability to restrain passions and appetites.

**The Conquest - Galatians 5:24-25**

*And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.*

What is the character of one who is walking in the Spirit and justified by faith? They are of those who have crucified the flesh. This is not referring to a physical act, but to the spiritual reality of one's identification with Christ in his death, burial, and resurrection (Romans 6). Those who are believers were crucified with Christ on the cross, with the result that their body of sin has become ineffective (Romans 6:6). What this means is that since we have been identified with Christ in his death on the cross, the body of sin, our flesh, has had its power over us broken. We are no longer under bondage to obey its lusts, but rather we are now free to serve Christ.

Since we live in the Spirit, and we do (this is a first-class conditional), then we need to walk in the Spirit. This is the exact same message as Romans 6:1-14. Our baptism with Christ (identification on the cross) has broken the power of sin in our lives and made the mastery of our flesh a broken reality. Because we live in the Spirit, we now need to act that way. When we revert to walking in the flesh we actually submit ourselves once again to the bondage of the flesh, a mastery that has been broken.