

660. Is the last part of the verse a question?
661. Does Paul teach elsewhere that the cross is a stumbling block?
662. If Paul preached both circumcision and the cross, would there have been less of a stumbling block?
663. Is Paul saying that the cancellation of the law by the cross is the stumbling block?
664. Compare translations on this verse. Do all of them mean the same?
665. Is Paul wishing that the false ones were dead?
666. How could they go beyond circumcision?
667. Does he imply that they ought to completely mutilate the flesh?
668. Does Paul mean that they ought to cut themselves off from the Church?

B. LIMITATIONS AND POWER OF FREEDOM 5:13-26

1. No fleshly License 5:13-15

TEXT 5:13-15

(13) For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. (14) For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. (15) But if ye bite and devour one another, take heed that ye be not consumed one of another.

PARAPHRASE 5:13-15

13 Now ye, brethren, have been called by the gospel into freedom from the law of Moses as the rule of your justification. Nevertheless, use not this liberty as a pretext for gratifying those appetites, and exercising those passions, which have

their seat in the flesh. But, agreeably to the law of Christ, assiduously serve one another in all things innocent.

14 They who stickle for the law ought to be zealous in the offices of love. For the whole law, as it respects our neighbour, is fulfilled by obeying one precept, even this: Thou shalt love thy neighbour as sincerely as thou lovest thyself.

15 But, if, from your zeal for, or your zeal against the law of Moses, ye wound and destroy one another's characters, have a care lest ye bring everlasting destruction on one another.

COMMENT 5:13

For ye, brethren

1. Paul called the Galatian Christian converts "brethren" even though he speaks strongly against their false teachers.
 - a. How long could they apostasize and be brethren?
 - b. Who among the sects, denominations, and division are our brethren?
 - c. How wrong must a Christian be to be out of the fellowship as a brother?
 - d. Is the follower of a false teacher a brother, while the false teacher is not to be considered so?
 - e. The problem of fellowship is not easily settled.
2. There are times when lines are to be drawn.
"Anathema." Cf. Gal. 1:8, 9
"receive him not into your house." Cf. II John 1:10

were called for freedom

1. A freedom from the burdensome rites and ceremonies of the law. 5:1
2. Freedom from the captivity of sin. Rom. 6:18
 - a. A Christian is the only free person.
 - b. God does not want us to be like Adam and Eve, hiding from him.
3. Freedom from death. Rom. 8:2

only use not your freedom for an occasion to the flesh

1. The devil would turn freedom to licentiousness.
 - a. The flesh reasons "If we are without the law, we may as well indulge."
 - b. "For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness." Jude 4
 - c. "Not using your freedom for a cloak of wickedness." I Peter 2:16
2. Freedom is not given for a person to act without restraint.

but through love be servants one to another

1. Folks want to be important; here is the way.
 - a. "Whosoever would be first among you shall be your servant." Matt. 20:27
 - b. "But he that is greatest among you shall be your servant." Matt. 23:11
 - c. "Good and faithful servant . . . enter thou into the joy." Matt. 25:21
2. This is a debt.

"Owe no man anything, save to love one another."
Rom. 13:8-10

COMMENT 5:14

For the whole law is fulfilled in one word, love (Lev. 19:18)

1. People get worked up over ceremonies—rituals, when one word carefully carried out, is worth all the ritual possible.
 - a. Leave off all this foolishness and get down to business.
 - b. One thing will fulfill all the law—love.
2. This new commandment sounds "short and easy."
 - a. It is never accomplished—among men.
 - b. Loving wayward men is not easily accomplished.
 - c. Intolerance for sin is sometimes accompanied by intolerance for the sinner.

as thyself

1. You can't find a nearer example than yourself.
2. If you were in trouble you know how you would want to be treated.

COMMENT 5:15

But if ye bite and devour one another

1. When the one faith in Christ is overthrown, peace and unity come to an end in the church.
 - a. Instead of being motivated by love, jealousy and strife prevail.
 - b. Backbiters are condemned by the Word: Rom. 1:30; Prov. 25:23; II Cor. 12:20
2. False teaching causes strife, etc. Cf. II Tim. 2:23, I Tim. 6:4

take heed that ye be not consumed one of another

1. Nothing is so destructive as religious disputes.
 - a. Both groups feel they are on God's side and the other is possessed of the devil.
 - b. Both have invested time and money and they do not want to see it turned to the enemy's advantage.
2. It consumes like a fire until Christians who are to give reasonable service become unreasonable.
3. The Church's greatest enemy is itself.

BITING AND DEVOURING ONE ANOTHER 5:15

We Christian people must not be like dogs and wolves. Dogs bite and run away. Wolves devour and destroy.

When we read the warning in Galatians 5:15 against "biting and devouring one another," we must realize that it is in the area of conversation that we "bite." We are being warned with a flashing light that there is danger when we depart from talking with love, kindness, longsuffering, concern, compassion, and a desire to help rather than to hinder others.

Harm can take place in an evening's careless conversation as doubts and bitterness, gossip and criticism poison people against brethren.

We are responsible for our use of our time, and perhaps doubly so for our use of other people's time. If we start a rumor, or continue one, we have taken unfair advantage of time that should have been given to exhortation to love and to good works.

One of the greatest faults of false teaching is what it does to brethren. Men fight over words and opinions and when the church is divided, it is a disgrace to God and in the community.

It is foolish to say, "it doesn't make any difference what you believe, just as long as you are sincere." Division is sinful. Human doctrines divide people.

Paul says to Timothy in II Timothy 2:14, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." I think Paul is talking about conversation and peripheral questions that use up time during which the "hearers" need some positive help. He is warning all of us who are children of the living God to show forth our love and compassion for one another and for the lost ones of the world when we sit conversing, and asking questions. He goes on to urge and command in verses 23, 24 and 26:

Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves . . . that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

There is to be a positive result in conversation and in question-and-answer times, as well as in teaching and preaching times.

STUDY QUESTIONS 5:13-15

669. Paul again emphasized freedom. Does he mean freedom

from burdensome rites?

670. Were they in danger of misunderstanding freedom?
671. Do people tend to lawlessness if you free them from law?
672. Compare I Peter 2:16 on this subject.
673. Is freedom for people with restraint or without it?
674. What influence should restrain us?
675. If love is our motive what will a man do?
676. If a person breaks fellowship in acceptance of false teaching, is he serving his brethren in love?
677. What one law is worth more than all the rituals and ceremonies combined?
678. What one word fulfills all the law?
679. Did Christ fulfill the law?
680. Are you able to do it? Do you love your neighbors, friends, relatives, enemies?
681. Is intolerance for sin often accompanied by intolerance for sinners too?
682. Do you consider yourself a good example of how all men would like to be treated?
683. Is this commandment one of the ten commandments?
684. Is this commandment as easy as it is short?
685. Was Peter demonstrating the commandment when he severed fellowship?
686. Was Paul showing love when he withstood Peter face to face?
687. Does love require sternness as well as warmth?
688. How do people bite and devour without being cannibals?
689. Where is this spirit condemned?
690. Will the motive of love destroy this sin?
691. How consuming is a church fight?
692. Is the innocent party to be careful too?
693. Do you feel that a church may be its own worst enemy?

2. Victory over the flesh 5:16-26

TEXT 5:16-18

(16) But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh. (17) For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. (18) But if ye are led by the Spirit, ye are not under the law.

PARAPHRASE 5:16-18

16 I command then, Walk according to the dictates of your spiritual part, and so you will not gratify the lust of your animal nature; particularly, ye will not gratify the sinful passions of envy, malice, anger, revenge.

17 Ye have great need to subdue the lusts of the flesh: For the flesh strongly inclines men to act contrary to reason and conscience; and these principles are often contrary to one another, so that he cannot always do the things which your better part inclines you to do. See Rom. 7:18.

18 But, to encourage you to subdue the flesh, know, that if ye habitually follow the dictates of your better part, ye are not under the curse of any law, so as to be punished.

COMMENT 5:16

But I say, Walk by the Spirit

1. MacKnight uses *spirit* to indicate man's spiritual part—the mind and conscience enlightened by the doctrines and precepts of the gospel revealed by the Spirit.
2. Walking in the Spirit places one above carnal ordinances.

ye shall not fulfill the lust of the flesh

1. Fulfill means to satisfy.
2. Satisfaction is the desire of the carnal man.

- a. "the mind of the flesh is enmity against God." Rom. 8:7
- b. "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." James 4:3

COMMENT 5:17

For the flesh lusteth against the Spirit

- 1. The definition of lust.
 - a. Unholy desire.
 - b. Unlawful desire.
- 2. The working of lust.
 - a. It burns. "Burned in their lusts one toward another." Rom. 1:27
 - b. It draws away. "Each man is tempted, when he is drawn away by his own lust, and enticed." James 1:14
 - c. It brings forth sin. "Then the lust when it hath conceived, beareth sin: and the sin, when it is full-grown bringeth forth death."
 - d. It is defilement. "But chiefly them that walk after the flesh in the lust of defilement and despise dominion." II Peter 2:10
 - e. It allures. "entice in the lusts." II Peter 2:18
- 3. The end of lust.
 - a. Passes away with the world. I John 2:17
 - b. Brings death. James 1:15

and the Spirit against the flesh

- 1. These beastly traits God is against.
- 2. The Spirit seeks to constrain the flesh.

these are contrary the one to the other

- 1. They do not attract, but repel.
- 2. Man's being is always locked in mortal combat.
- 3. A saint is not a piece of wood that has no feeling but is a combination that is in constant struggle.

that ye may not do the things that ye would

1. Paul expresses it in Romans completely. See Rom. 7:15.
2. The spiritual person is aware of the conflict within, while fleshly people do not care.

COMMENT 5:18

But if ye are led by the Spirit, ye are not under the law

1. A wise person would select the Spirit in place of the lust.
 - a. No doubt law here refers to law of sin, not the Mosaic law.
 - b. It is used in connection with a discussion of sin.
2. Now if you make this wise choice, your choice frees you.

STUDY QUESTIONS 5:16-18

694. Is this exhortation to produce fruit of the Spirit?
695. How can a person walk in the Spirit when he walks in a world of flesh?
696. Can a person be so full of goodness that there is no room or time for evil?
697. Can you walk in the Spirit and walk with the devil's crowd?
698. What does the word *fulfill* mean? Will a man get ulcers frustrating the flesh?
699. How can a person have the mind of Christ instead of a carnal mind?
700. What does Paul mean by flesh?
701. Define the word "lust."
702. How do we know lawful desires and unlawful ones?
703. What is the end of lust?
704. Does he mean that the Spirit lusts too?
705. Define *contrary*.
706. Are men aware of this awful combat within them constantly?
707. Is the saint more conscious of the warfare than the worldly person?

5:19, 20 GUIDANCE FROM GALATIANS

708. Describe a life led by the Spirit.

709. If we are led by God's Spirit, are we leading our own lives?

710. What law is meant—law of Moses or of sin?

TEXT 5:19, 20

(19) Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, (20) idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties.

PARAPHRASE 5:19, 20

19 Now, the works produced by the lust of the flesh are manifest: namely, adultery, fornication, and all kinds of uncleanness; such as incest, sodomy, bestiality, the indulging lascivious thoughts, and the reading of lascivious books;

20 The worshipping of idols, sorcery, or a pretended communication with the invisible malignant powers; enmities long kept up; quarrels issuing in unreasonable law-suits; ambitious emulations; violent anger; brawling; causeless separations; the forming of sects in religion, for the sake of gain, in opposition to conscience;

COMMENT 5:19

Now the works of the flesh are manifest (order and expression differs in King James)

adultery

1. Illicit relationships with a married person—it ruins families, alienates children from parents and causes parents to neglect children.

2. This word is missing in some manuscripts: It is not in the American Standard.
3. In the Old Testament such a person was to be stoned to death. Lev. 20:10
4. Adultery will keep one out of heaven. I Cor. 6:9; Heb. 13:4
5. In Hollywood it seems to add to one's box office appeal.

fornication

1. Illicit relationship of single or unmarried persons.
2. Fornicators will not be in heaven. Rev. 22:15
3. If adultery is not included in all Greek manuscripts, we may consider it included under fornication. See Matt. 5:32.

uncleanness

1. This word covers a wider range of sensual sin than fornication.
 - a. Eph. 4:19 speaks of "all uncleanness."
 - b. In Rom. 1:24 it refers to unnatural practices.
 - c. In II Cor. 12:21 it is connected with sexual perversion.
2. There are other sensual sins that must be included.
 - a. Tobacco is unclean.
 - 1) It leaves a stain upon fingers that handle it.
 - 2) It leaves a deposit in the lungs of the smokers.
 - 3) It makes the breath smell unclean.
 - 4) Wrappers, ashes, butts, litter streets and public houses.
 - 5) It makes the clothes, the house, the car smell foul to the non-smoker.
 - 6) Homes, cars, buses, banquet halls, and even some churches are made to smell from the smoke exhaled from the lungs.
 - b. Liquor is unclean.
 - 1) Wherever men indulge there is vomit, men in gutters, automobile wrecks, blood and death.
 - 2) It brings men to poverty and cheap, dirty hotels.

lasciviousness

1. This word is also translated wantonness.
2. It comes from the Greek.

- a. *The Pulpit Commentary*: "It is scarcely an adequate translation in this connection. It appears to point to reckless shamelessness in unclean indulgences."
 - b. *The Pulpit Commentary*: "In classical Greek the adjective form describes a man insolently and wantonly reckless in his treatment of others, but in the N.T. it generally appears to point more specifically to unabashed open indulgences in impurity."
3. There are other uses of the word.
 - a. Used with uncleanness and fornication in II Cor. 12:21.
 - b. Used with uncleanness in Eph. 4:19.
 - c. Is used with men of Sodom in II Peter 2:7.
 - d. Compare II Peter 2:18; I Peter 4:3 and Jude 4.
 4. In Mark 7:22 it may appear in its classical sense.

WORKS OF THE FLESH 5:19-21

What is the flesh? What is it to walk after the flesh? We must be very careful here. There is ever the danger that we will equate flesh with the material body, and like modern gnostics, assume that matter is evil. That "the flesh" cannot always refer to the physical body, its natural cravings and desires, is evident from Romans 8:9, which says, "You are not in the flesh." All of us are in the physical body even when we walk in the Spirit.

The word flesh stands for the human nature weakened, vitiated, tainted by sin. The flesh is man as he is apart from Jesus Christ and the Spirit.

Flesh as used here is not limited to sexual perversion for many other things not directly related to sexual passion are also a part of the flesh, as one may learn by reading the works of the flesh as listed in Galatians 5:19-21.

Flesh is unsanctified human nature and represents all of us that is not given over to godliness.

The word flesh refers to the human nature corrupted by sin and selfishly concerned only with its gratification.

The fleshly man is under a power whose control manages

his existence and possesses the man's soul and body into a perverted activity.

Paul refers to man's behavior as "works" because it reveals in society as an unbridled self-indulgence, greediness. It creates insecurity, cruelty, terror and at last heartaches of the bitterest kind.

COMMENT 5:20

idolatry

1. The worshipping of idols could be considered a fruit of the flesh for pagan religions are lustful.
 - a. Temples have had their male and female prostitutes.
 - b. The most shameful practices have been done in the name of religion.
2. Paul warns about idolatry in I Cor. 8 and also 10.
3. Idolatry is not limited to pagan worship, but church members may be guilty.
 - a. "Put to death . . . covetousness, which is idolatry."
Col. 3:5
 - b. "Stubbornness is as idolatry." I Sam. 15:22, 23

sorcery

1. This word is translated *witchcraft* in the King James version.
2. It is from the Greek word denoting the use of drugs, but this sense is not used here.
3. The word in some forms was often used in reference to the employment of drugs in charms and incantations.
4. This sin is in bad company.
 - a. "murders . . . sorceries . . . fornication." Rev. 9:21; 21:8; 22:15
 - b. The sorcerers and magicians of Egypt. Exodus 7:11
 - c. Magical books. Acts 19:19
 - d. Imposters. II Tim. 3:13
5. Art Baker on a television program in February, 1951, had a spiritualist expose the work of mediums and announce

that Americans pay \$125,000,000 annually for this deceit.

enmities

1. This is translated *hatred* in the King James.
2. Differences over issues and differences in the churches sometimes make enemies out of brethren.
3. Brethren should have love rather than hatred in their hearts.
4. How can the church member condemn Russia if he has enmity within his heart for those in the church?

strife

1. This is translated *variance* in the King James.
2. This is the outward conflict of persons.
3. When hatred goes to work and appears in the open it is strife.
 - a. "Hatred stirreth up strifes." Prov. 10:12
 - b. "A wrathful man stirreth up contention." Prov. 15:18
4. Strife comes from other sources than hatred.

"A proud heart stirreth up strife." Prov. 28:25
Strife gendered between herdsmen. Gen. 13:7
Strife arose among disciples over greatness. Luke 22:24
Carnality causes strife. I Cor. 3:3
False teaching causes strife. I Tim. 6:4
Foolish questions gender strife. II Tim. 2:23

jealousies

1. *Emulations* is the translation of the King James.
 - a. The meaning is "ambitious" or "envious rivalry."
 - b. In this case it has the idea of resentment.
2. In the original Greek it has the idea of "zeal."
 - a. Zeal is good until corrupted.
 - b. Most vices are corrupted virtues.
3. The word is often connected with strife.

"Not in strife and jealousy." Rom. 13:13
"Among you jealousy and strife." I Cor. 3:3
"I fear . . . I should find . . . strife, jealousy." II Cor. 12:20

wrath

1. Wrath here is uncontrolled anger—passionate—probably with physical harm in mind.
2. Self-control is a requirement for an elder.
 “The bishop must be . . . no brawler.” I Tim. 3:3
 “Not to be contentious.” Titus 3:2
3. Wrath or anger has its place if controlled.
 “Be ye angry, and sin not.” Eph. 4:26
 “O ye that love Jehovah, hate evil.” Ps. 97:10
 - a. This does not mean that we should be hateful to those who are sinful.
 - b. See Matt. 5:44-48.

factions

1. *The Pulpit Commentary* challenges this word being translated strife as it appears in the King James.
 - a. The verb from which it is derived means to act the part of a day-labourer, then scheming or intriguing for a post of employment.
 - b. Next, it means “party action”—the contentious spirit of faction.
2. There are six other passages where the word appears.
 - a. “Unto them that are factious.” Rom. 2:8
 - b. “Some indeed preach Christ even of envy and strife.” Phil. 1:15
 - c. “Doing nothing through faction.” Phil. 2:3
 - d. See also II Cor. 12:20 and James 3:14-16.
3. In writing to Titus, Paul gives a warning about such people. Titus 3:10
 - a. “A factious man after a first and second admonition refuse.” Titus 3:10
 - b. This word here is translated *heretic* in the King James, but appears as *factious* in the American Standard.

divisions

1. *Seditious* is the King James translation.
 - a. Sedition means “going aside.”

- b. It carries the idea of insurrection, tending to excite, arousing to the point of going aside.
- 2. This is, distinctly formed parties standing apart from each other.
 - a. Division is the result of carnality. I Cor. 3:3-5
 - b. Divisions indicate a lack of perfection. I Cor. 1:10
- 3. The Lord's way is oneness, for that is the content of His prayer in John 17.

parties

- 1. The King James translates this word *heresies*.
- 2. The word in the original had the idea of "choice of views."
- 3. *The Pulpit Commentary* has a thorough discussion of this word.
 - a. The gospel is a revelation, it is not an opinion.
 - b. Opinions about the gospel makes heresies or parties.

STUDY QUESTIONS 5:19, 20

- 711. Why does he use the word "works" in connection with the flesh?
- 712. Is this the word used when he speaks of the spiritual life?
- 713. What is the difference in works and fruit?
- 714. Define adultery.
- 715. What was the penalty for it in the Old Testament?
- 716. What is the penalty for it in Hollywood?
- 717. Can we get to heaven and be guilty of adultery?
- 718. Define fornication.
- 719. Are guilty ones to be included in heaven?
- 720. Can we be guilty even though we do not commit it in the flesh, according to Jesus?
- 721. If filthy literature is read and suggestive shows are seen, are we guilty?
- 722. Define uncleanness.
- 723. Is this limited to a failure to bathe?
- 724. What common sins could be classed as sensual?

725. Is it limited to sexual perversion?
726. Are dirty habits to be included in the category of uncleanliness?
727. Define lasciviousness.
728. What kind of company does it keep?
729. Are people proud of their impurity?
730. Do night club entertainers capitalize on this sin?
731. Can you be guilty and be saved?
732. Should Christians today be warned against idolatry?
733. Did Paul warn us against it?
734. What was Paul's definition of it?
735. Could church members be guilty of it?
736. Is a stingy church an idolatrous one?
737. Define sorcery.
738. What other terms are used in various translations?
739. Is it in bad company, according to other scriptures?
740. Is its use limited to heathen witch-doctors?
741. Define enmities.
742. Can the church condemn politics in Russia if it is guilty of enmity?
743. Does your congregation have any enmity in it?
744. Define strife.
745. What are its sources?
746. Could false teaching be guilty?
747. Are denominations striving against one another?
748. Is it better to have silent enmity than outward conflict?
749. Define jealousy.
750. Is it a corrupted zeal?
751. Were Christ's apostles guilty?
752. Are musicians, teachers, etc., in the church guilty of this sin?
753. Define wrath.
754. Is it wrong to have anger?
755. How can we have anger, and sin not?
756. Find verses that condemn angry outburst.
757. Define wrath.
758. Is God a God of wrath?

759. Can a person have controlled anger?
760. Is this sin sufficient to disqualify an elder?
761. What does wrath lead to?
762. Explain the value of anger.
763. Define factions.
764. Is it a common sin?
765. How many times does the Bible condemn it?
766. Are we to be patient and longsuffering with the factious man?
767. How do we know when we are dealing with such a person?
768. Define *divisions* as used in the New Testament.
769. Did the Corinthian church have this problem?
770. What was Paul's condemnation for it?
771. If it was wrong to name the church and thus divide it then, how about naming the church after men today?
772. Is denominationalism the same as divisions?
773. Is it against Christ's prayer for oneness?
774. What does the New Testament mean by *oneness*?
775. What does the New Testament mean by *parties*?
776. Do we have the right to a choice of views?
777. Is modernism a choice between God's view and man's views?
778. Do opinions versus revelation make parties?

TEXT 5:21

(21) envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God.

PARAPHRASE 5:21

21 Inward grievings at the happiness of others; the taking of men's lives unjustly, and the maiming of their members; drinkings to intoxication; lewd frolics, and running through

the streets in the night-time; and such like evil practices: concerning which I foretell you now, as I have often done formerly, that they who practice such things shall not inherit the kingdom of God. Awful declaration!

COMMENT 5:21

envyings

1. When you feel a pain at the sight or sound of excellence or happiness you are envious.
 - a. Are you able to enjoy the success, the victories, and joys of other people?
 - b. There is no room for envy in a Christian's life, nor in the church.
2. What is the difference between envy and jealousy?
 - a. Envy—One who discontentedly desires or covets the good fortunes or attainments of others is envious.
 - b. Jealousy—One is jealous who suspects and resents the diversion to another (especially to one regarded as a rival) of what one loves or prizes as his own.
3. The scriptures speak on the subject.
 - a. Examples of envy.
 - 1) "Jews, were filled with jealousy." Acts 13:45
 - 2) "Jews being moved with jealousy." Acts 17:5
 - 3) The Philistines envied Isaac. Gen. 26:14
 - 4) "Rachel envied her sister." Gen. 30:1
 - 5) Joseph's brothers envied him. Gen. 37:11
 - b. Condemnation of it.
 - 1) "Putting away . . . envies." I Peter 2:1
 - 2) ". . . Love envieth not . . ." I Cor. 13:4
 - 3) See also James 3:14-16.

murder

1. This word does not appear in the American Standard version.
 - a. It definitely is a fruit of the flesh.
 - b. Some felt that the Galatians were not guilty of this sin,

- that the others were appropriate to them.
2. Murder is not alone the taking of life.
 - a. Hear Jesus—"For out of the heart come forth evil thoughts, murders, adulteries, etc." Matt. 5:19
 - b. Hear John—"Whosoever hateth his brother is a murderer." I John 3:15

drunkenness

1. Millions are spent on liquor in face of the warning that drunkards will be condemned. I Cor. 6:10
2. Liquor is the greatest enemy to marriage, yet America spends a large percentage of its income on liquor.
 - a. Divorce is the Number One cause of juvenile delinquency—yet America drinks.
 - b. This is an awful price for freedom in appetites.

revellings

1. "Revelling" is carrying to excess such things as feasting, drinking, and hilarity.
 - a. Sin fills the night air with jesting, carousing, etc.
 - b. It is to take great or intense delight or satisfaction in merry-making.
2. This may have been a special sin of people in this area, for Peter likewise writes to the churches of "Pontus, Galatia—" saying: "lust, winebibbing, revellings, carousings, and . . . excess of riot . . ." I Peter 4:3, 4

and such like

1. He has not named everything specifically but he has given examples, and anything like them are just as much condemned.
 - a. "Such like" means works which are like these.
 - b. He has not named the theatre, gambling or dancing, but they are "such like."
2. These sins may be placed in categories.
 - a. Sin against marriage is adultery and fornication, the seventh commandment.

- b. Sin against the dignity of the body is uncleanness, lasciviousness, drunkenness, and revelry.
- c. Sin against the first and second commandment is idolatry, or witchcraft.
- d. Sin against a neighbor is hatred, variance, wrath.
- e. Sin against the church is heresies, factions.
- f. Sin against one's mind is envy, jealousy.

shall not inherit the kingdom of God

- 1. What will they inherit?
 - a. "Their part shall be in the lake of fire . . ." Rev. 21:8
 - b. "For without are the dogs . . ." Rev. 22:15
- 2. *The kingdom of God* is a familiar expression.
 - "Worthy of the kingdom of God." II Thess. 1:5
 - "His heavenly kingdom." II Tim. 4:18
 - "Entrance into the eternal kingdom." II Peter 1:11

STUDY QUESTIONS 5:21

- 779. Define envy.
- 780. Compare it to jealousy.
- 781. Give Biblical examples of envy.
- 782. Is it a common sin today?
- 783. How strongly is it condemned in the Bible?
- 784. Does love envy?
- 785. Define the word "murder."
- 786. How serious are murderous thoughts according to Jesus?
- 787. Would your church be shocked if all murderous thoughts were revealed as in a newspaper?
- 788. Define drunkenness.
- 789. Does Paul say that this is only a disease?
- 790. If an alcoholic is a drunkard because he has alcoholic disease can God condemn him?
- 791. Are people who vote for liquor guilty of helping to make drunkards?
- 792. Is the United States a drunkard nation?

793. How much was the liquor bill for the last political election?
794. Have you heard where in the United States the most liquor is consumed per capita?
795. Define revellings.
796. What cities are known for their all night gambling and drinking dens?
797. Is all merry-making revelling?
798. How far can one go in fun without being guilty?
799. How much money is spent in the United States on revelling?
800. Define "such like."
801. What all would you include in this category?
802. What if someone prepares a list with which you disagree?
803. Should we speak with the same authority about the ones we name as the ones specifically stated in the Word?
804. Is your preacher a hobbyist on the "such like" subjects or does he prefer to speak where the Word speaks?
805. If these flesh workers do not inherit the kingdom of God, what will they inherit?
806. What is the kingdom of God?
807. Why will men take their chances on the two kingdoms?

TEXT 5:22, 23

(22) But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, (23) meekness, self-control; against such there is no law.

PARAPHRASE 5:22, 23

22 But the fruit which reason enlightened by the Spirit of God produceth, is love to God and man; joy, occasioned by that excellent affection; peace with all men; the patient bearing of injuries; a soft and sweet manner of speaking; a beneficent disposition; fidelity in engagements, promises, and trust;

23 Calmness under provocations; temperance in the use

of meats and drinks. In praise of these virtues I observe, that there never was any law or religion by which they were prohibited, or the persons punished who practiced them.

COMMENT 5:22

fruit

1. The word "fruit" here takes the place of "works" in verse 19.
 - a. Trees that produce fruit are cultivated on the account of the fruit.
 - b. Glorious things in our lives will be produced as fruit, if we choose to be spiritual.
2. Fruit is a proof of the tree.
 - a. "For the tree is known by its fruit." Matt. 12:33
 - b. "A good tree cannot bring forth evil fruit." Matt. 7:18
3. The source of good fruit is described.
 - a. "Fruit of the Spirit." Gal. 5:22
 - b. "The gospel . . . is bearing . . . fruit in you." Col. 1:6
 - c. "He that abideth in me . . . beareth much fruit." Jn. 15:5
4. The ways that we bear fruit are listed.

"let us offer fruit of lips that make confession to his name."
Heb. 13:15

"this shall bring fruit from my work." Phil. 1:22

"The fruit of righteousness is sown in peace . . ." James 3:18

"Bring forth fruit with patience." Luke 8:15

By being cleansed. John 15:2

"Abiding in Christ." John 15:5

of the Spirit

1. Is the word *spirit* here, the spirit of man or the Holy Spirit?
 - a. Commentators do not seem anxious to deal with the question.
 - b. The word is capitalized in the Scripture which expresses the viewpoint of the majority of scholars involved in translation.
 - c. MacKnight says, "It is not possible to give a higher praise

to any temper of mind or course of life than to say it is the fruit of the Spirit; whether by the spirit we understand the Spirit of God, or the spirit of man."

- d. *The Pulpit Commentary* says: "The relation expressed here by the genitive case of the noun, 'of the Spirit' is probably much the same as is expressed by the corresponding genitive, 'of the flesh,' in each case meaning 'belonging to' or 'due to the operation of'; for the agent who in the one case does the works is not the flesh, but the person acting under the influence of the flesh; so here the fruitbearer is not 'the Spirit, but the person controlled by the Spirit.' "
2. An examination of life, of history, and of scripture reveals that man is sinful, so these fruits are not the fruits of man's spirit. The fruits of Gal. 5:22, 23 are Divine attributes.
 - a. However, these fruits do not appear in our lives without strenuous endeavor on our part.
 - b. "Work out your own salvation with fear and trembling." Phil. 2:12-13

love

1. Much has been said on the subject but none is so eloquent as I Cor. 13.
2. Jesus must be heard, for He says that love is in three directions: toward God, toward man, and toward self. Matt. 22:37
 - a. Love toward men is in two directions: toward those that love us, and toward our enemies.
 - 1) "Love your enemies." Matt. 5:44
 - 2) There is no honor in loving those that love you. Matt. 5:46
 - b. Love will prove our discipleship. "By this shall all men know . . ." John 13:35
3. John should be heard—for he speaks so pointedly.
 - a. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." I John 4:20

- b. "God is love; and he that abideth in love, abideth in God." I John 4:16

joy

1. This is radiance, a bubbling forth, like a mountain spring that has an eternal source.
 - a. There is no room for complaint of one's portion.
 - b. Listen to Paul in prison—in need of cloak, and parchments.
 - 1) "Finally my brethren, rejoice in the Lord." Phil. 3:1
 - 2) "Rejoice in the Lord always; again I will say, Rejoice." Phil. 4:4
 - 3) "I know how to be abased, and I know also how to abound." Phil. 4:12
 - c. Hear Paul in writing to Romans: "for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Rom. 14:17
2. The contrast would be the coldness and severity of feeling which many people have.
 - a. The Christian can not testify of the blessedness of Christ if his face is long, and his stories of hardship are endless.
 - b. Let us radiate joy and happiness until the world will desire the Christ.

peace

1. Two things definitely will be absent from the heart that has peace.
 - a. Worry will be absent: "Be not anxious for your life." Matt. 6:25
 - b. Hatred and strife will be absent.
 - 1) Abraham said, "Let there be no strife." Gen. 13:8
 - 2) "on earth, peace, among men." Luke 2:14
 - 3) "the mind of the Spirit is peace . . ." Rom. 8:6
 - 4) "He is our peace." Eph. 2:14
2. Peace proves our wisdom: "The wisdom that is from above is first pure, then peaceable." James 3:17
3. This virtue practiced would end all war: "That we may

lead a quiet and peaceful (*tranquil* A.S.) life." I Tim. 2:2

longsuffering

1. Paul expresses this as a result of love: "love suffereth long." I Cor. 13:4
 - a. What is wrong, but a lack of love, when marriages do not last a year?
 - b. Love is not present when some churches have folks sitting on opposite sides of the building to keep from speaking to each other.
 - c. Men are quick to cease their efforts for good.
2. God is longsuffering; without this grace there would be no salvation.
 - a. "Longsuffering—not wishing that any should perish." II Peter 3:9
 - b. "Longsuffering . . . in the days of Noah." I Peter 3:20
 - c. Men would blow the universe up in disgust, but God waits.

kindness

1. This, in the King James, is *gentleness*.
2. The etymology of the word means "usableness" and seems to suggest sweetness of disposition, a willingness to comply, a willingness to be of service to others.
3. This word in the Greek appears in II Cor. 6:6; Eph. 2:7; Col. 3:1; Titus 3:4, and is translated as *kindness*.
4. In Rom. 2:4—The same word is translated *goodness*.
5. Paul in I Cor. 13:4 speaks of love being kind; so if we will love, many good things will result.
 - a. Courtesy, sympathy, and understanding are in the word *kind*.
 - b. Consideration will be an attribute of one who is kind.
6. One who is kind will watch his speech, for words can cut deeply and wound severely the sensitive soul.

goodness

1. This term seems to be a wide art of benevolence. See Rom. 5:14, also Eph. 5:9.

2. The Christian is to be more than good; his life is to be exceedingly good, as Jesus expressed in Matt. 5:20.
3. It is to be exercised especially toward the Christian. Gal. 6:10

faithfulness

1. There seems to be some dispute as to what shade of meaning the apostle had—faith or faithfulness.
 - a. *The Pulpit Commentary* insists that the idea of fidelity, which the word bears in Titus 2:10, seems out of place when we consider the particular evils which are now in his eye as existing or in danger of arising in the Galatian Church.
 - b. *The Pulpit Commentary* says “belief in the gospel fits the occasion perfectly.”
2. It would be a rare case that a lesson on faithfulness would not be needed.
3. If Christ is unchanging (Heb. 13:8), then faithfulness must be included in the list of the fruit of the Spirit.
4. It is essential to salvation.
 - a. “Be thou faithful unto death.” Rev. 2:10
 - b. “Except ye believed in vain.” I Cor. 15:2
 - c. “Endureth to the end.” Matt. 10:22
 - d. “No man . . . looking back . . . is fit.” Luke 9:62

FRUIT OF THE SPIRIT 5:22, 23

- I. Types of Fruit found in the New Testament
 - A. Consumptive fruit, i.e., literal fruit. (Matt. 21:19, Luke 22:18)
 - B. Conception is used figuratively as “fruit.” Luke 1:42—“the fruit of the womb.” Gen. 1:28—Be fruitful and multiply.
 - C. Confession is referred to as “fruit.” Heb. 13:15—“The fruit of our lips that give thanks to His name.”
 - D. Contributions are called “fruit.” Rom. 15:28—“I put my seal on this fruit of theirs.” Phil. 4:16, 17.
 - E. Conversions are also regarded as “fruit.” John 4:31-36,

I Cor. 16:15—"first-fruits of Achaia."

- F. Conduct in general is alluded to as "fruit." Col. 1:10—"bearing fruit in every good work."
- G. Character is the primary understanding of "fruit" in the N.T. Gal. 5:22, 23 lists character qualities. Eph. 5:9

II. Principles of Fruit

- A. The Spirit of God produces the fruit, we just bear it. Hosea 14:2 "From Me comes your fruit." Jn. 15:4—"As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me."
- B. Spiritual fruit always comes in a cluster. "Fruit" is singular in Gal. 5:22. We can't have one aspect of Christ's character without the rest.
- C. Spiritual fruit is the **NORM** for the Christian life. Every Christian is to manifest all of these character qualities.
- D. Spiritual fruit constitutes the character of Christ-likeness. Christ was the perfect personification of this fruit.
- E. Spiritual fruit is the visible criteria of a genuine Christian. Matt. 7:20—"by their fruits, ye shall know them."
- F. Spiritual fruit implies a quiet, steady growth. It is not a bombastic, spectacular display, but more often a quiet evidence of "abundant life."
- G. Mature fruit-bearing takes **TIME**. Fruit doesn't grow "overnight." We must not expect a perfect expression of these "habitudes" immediately.
- H. There is a personal responsibility in fruit-bearing.
 - 1. There is a yieldedness and dying to Self required.
 - 2. We must "walk in the Spirit," i.e., maintain the fullness of the Spirit. Gal. 5:16
 - 3. We must "abide in Christ." John 15

Conclusion

To walk after the flesh is the fate of once-born men; to walk after the Spirit is the feat of twice-born men.

COMMENT 5:23

meekness

1. This is quite often thought of as weakness, but the two words resemble each other only in sound.
 - a. It does not mean spiritless but does mean the opposite of domineering and blustering.
 - b. It means mild of temper, patient under injuries.
2. There is strength in humility.
 - a. Moses was meek. Numbers 12:3
 - b. Jesus was meek. Matt. 11:29
 - c. Now, name two men who had a greater influence for human society than those two persons.
3. Examine the words of Jesus in the light of history: "The meek shall inherit the earth." Matt. 5:5, Cf. Ps. 37:11
 - a. Hitler with his "goose step" and brag of a superior race, went down to defeat, to poverty, to ashes, and destruction.
 - b. Those nations that allow the meek and lowly Jesus to be preached, are the leading nations of the world.
 - c. If our riches destroy our meekness then "pride goeth before destruction." Prov. 16:18
4. There are some very fine instructions on the subject.
 - a. "In meekness correcting." II Tim. 2:25
 - b. "Walk . . . with lowliness and meekness." Eph. 4:2
 - c. "Showing all meekness." Titus 3:2
 - d. "Receive with meekness." James 1:21
 - e. "Give a reason . . . concerning hope . . . with meekness." I Peter 3:15

self control

1. *Temperance* is the King James translation.
2. This word stands in opposition to such words as fornication, drunkenness, and revellings, named in this chapter.
3. Control of mind and body is an essential for an elder. See I Tim. 3:2-4; also Titus 2:2.
4. Alexander the Great controlled the world at age 33, but died at that age because he failed to control his own lusts.

against such there is no law

1. These attributes are generally recognized as beneficial, hence men do not legislate against them.
 - a. Who would want a law against being kind? Humane societies are formed to encourage men to extend kindness to animals.
 - b. These are opposed by the law of lust, but no legislation of man or God is against the fruit of the Spirit.
2. The law of Moses is not against these.
 - a. The law could not produce righteousness. Gal. 3:21
 - b. We walk not after the flesh. See Rom. 8:4.
 - c. The law pointed out these sins, so the law would not be against these.

STUDY QUESTIONS 5:22, 23

808. What does the Spirit produce—fruit or works?
809. Is fruit a proof of the kind of a tree?
810. Is the Spirit the source of good fruit?
811. Find as many places in God's Word as you can where the word fruit is used.
812. Is the word *Spirit* capitalized?
813. Does this indicate man's fruit or God's fruit?
814. Are they divine attributes even though you should conclude that the word *spirit* is used here to be opposite flesh?
815. Why does he put *love* first here, when he places it last in I Cor. 13:13?
816. Should love be first, last, and always?
817. What love is meant in this verse?
818. Does he mean love for God or love for man, or both?
819. What if we do not have love in our heart?
820. Describe joy.
821. Can one be sour, disgruntled, and a chronic complainer and be joyful?
822. When should a person be joyful?
823. Where may we exhibit joy as a testimony of our faith?

824. If Christians were joyful, would it be a contrast to the fun-loving world?
825. Describe peace.
826. If one has worry and anxiety, does he have peace?
827. Is the peace described here only the absence of war?
828. How are peace and wisdom connected?
829. What will be absent from the heart of the man who is peaceful?
830. Define longsuffering.
831. In what relationship should longsuffering work?
832. Is God longsuffering toward us?
833. Define kindness.
834. What does Paul say about it in I Cor. 13?
835. Can you hate and be kind?
836. Can you love and be unkind?
837. Do people in love sometimes treat others with more kindness than they do each other?
838. Do we take advantage of the longsuffering of others?
839. How can unkindness manifest itself?
840. Are you able to define goodness?
841. Is it easier to define than it is to practice?
842. Are we to be as good as the Pharisees?
843. Define faithfulness.
844. Are faith and faithfulness the same?
845. Is God faithful? What is the evidence?
846. Is faithfulness essential to salvation?
847. When a person lacks it, has he fallen from grace?
848. If your answer to the two former questions is yes, then is it possible for a person to fall from grace and to be lost?
849. Define meekness in the Word of God.
850. Is it weakness or does it have strength?
851. Jesus said that the meek would inherit the earth: in the light of the Communistic power does He seem to be right?
852. Give examples of great people who were meek.
853. Name some other scriptures that teach on the subject of meekness.
854. Explain the meaning of self-control.

855. How do other translations speak of it?
856. What appetites destroy control?
857. Is a failure at this point enough to disqualify a man for the eldership?
858. Have you heard of laws against these virtues?
859. Why do men not legislate against kindness, love, patience, etc.?
860. What kind of a world would we have if all our society produced the fruit of the Spirit?

TEXT 5:24-26

(24) And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. (25) If we live by the Spirit, by the Spirit let us also walk. (26) Let us not become vainglorious, provoking one another, envying one another.

PARAPHRASE 5:24-26

24 Besides, they who are Christ's brethren, have from love to him, and admiration of his character, crucified the body with the passions and lusts proper to it.

25 Since we live in the spiritual dispensation of the gospel, and enjoy the spiritual gifts, let us also walk by the spirit; that is, by the rules prescribed in this spiritual dispensation.

26 In particular, let us who enjoy the spiritual gifts, beware of being puffed up with pride, lest we provoke one another to anger; and let us who want these gifts, abstain from envying those who possess them.

COMMENT 5:24

they that are of Christ Jesus

1. *Christ Jesus* is not a common expression.

- a. It occurs in Eph. 3:1 and Col. 2:6.
- b. The title *Christ* means the "Anointed one," so it is "The Anointed Jesus."
- c. It is questioned whether the expression is descriptive or a proper name.
- 2. The expression is one of possession: "are of Christ Jesus."
 - a. We, as Christians, are Christ's; we belong to Him.
 - "Ye are Christ's . . ." I Cor. 3:23
 - "We are the Lord's." Rom. 14:8
 - "God's own possession." Eph. 1:14
- 3. How do we become possessed of God and Christ?
 - a. By faith we recognize Him as Lord.
 - b. By repentance we will to become like Him.
 - c. By baptism we die to the past and rise to walk in the kingdom of Christ.
 - d. Our life is then a confession, accompanied by the words of our lips, that we are His.
 - e. Romans 8:15 tells us that we may know that we are His.
 - 1) The Spirit's testimony says believe, confess, repent, be baptized, be faithful.
 - 2) My spirit says I have done these; therefore, the Spirit's testimony and my testimony are in accord.
 - 3) We are none of His if we have not been obedient.
 - f. "As many as are led by the Spirit . . . these are sons of God." Rom. 8:14

have crucified the flesh with the passions and the lusts thereof

- 1. This crucifixion is best described by Rom. 6:1-6.
 - a. Crucifixion is accomplished at baptism when one has willed to die to sin.
 - 1) There is nothing magical about water, that can conquer sin.
 - 2) Baptism crucifies only when mentally and spiritually there is a death to sin and a birth of the Spirit.
 - b. Our "old man" is crucified with Him.
 - 1) We hang the flesh on the cross of Jesus.
 - 2) The flesh must not be taken down to ourselves again.

2. What is the difference between passions and lusts?
 - a. Passion appears as *affections* in the King James version.
 - b. *The Pulpit Commentary* says:
 - 1) *Passions* (affections) denotes the disordered states of the soul viewed as in a condition of a disease.
 - 2) *Lusts* points to the goings forth of the soul towards objects which it is wrong to pursue.
 - c. MacKnight says *passions* are malice, anger, revenge, envy, and pride.

COMMENT 5:25

If we live by the Spirit, by the Spirit let us also walk

1. This suggests the sphere in which we should walk.
 - a. "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." Rom. 8:9
 - b. It is a spiritual realm rather than a physical one.
2. At least three things will manifest themselves in a Spirit Walk.
 - a. In the production of the fruit of the Spirit.
 - b. In soul winning.
". . . they had been with Jesus." Acts 4:13
". . . turned world upside down . . ." Acts 17:6
 - c. In worship. Acts 2:42

COMMENT 5:26

Let us not

1. This is a communicative form of exhortation in which the exhorter joins himself with the ones being exhorted.
 - a. Why? Perhaps to soften the tone of superiority implied in exhorting them.
 - b. A second viewpoint is to imply that they as yet were not vainglorious but were in danger of becoming so.
 - c. A third definitely should be stated, "for this was a

temptation that could befall anyone including Paul.”

become vainglorious

1. *Vainglorious* means empty glory; perhaps a vain thinking respecting one's self.
2. Galatians 6:3 probably throws light on what Paul means: “If a man thinketh himself to be something when he is nothing, he deceiveth himself.”
3. Boasting of one's attainment or even puffing up one's own self to oneself would be destructive of spiritual life.

provoking one another

1. This word is found nowhere else in the N.T.
2. *Provoking*, says *The Pulpit Commentary*, is perhaps not meant in the sense in which this English verb is now commonly used, as making angry, but challenging to legal controversy, or to battle, or to mutual comparative estimation in any way.
3. There is a good provocation. “Provoke . . . unto love and good works.” Heb. 10:24

envying one another

1. There is a definite correlation of these two words, both of which appear only here in the N.T. (*Pulpit Commentary*).
 - a. One group who thought they were strong, would challenge; another group who found themselves weaker, would envy.
 - b. Both faults are traced to one root—the excessive wish to be thought much of.

STUDY QUESTIONS 5:24-26

861. Is the order of Jesus' names unusual here?
862. What does each title mean?
863. Does this indicate that some belong to Christ?
864. How do we become possessed by Christ?
865. How do we know when we are?

- 866. When does one crucify the flesh?
- 867. When flesh is crucified, what goes with it?
- 868. Does the water crucify the flesh?
- 869. What is the difference between passions and lusts?
- 870. Where in Romans is this subject discussed?
- 871. With whom are we crucified?
- 872. Is the Christian to consider himself fleshly or spiritual?
- 873. What characterizes a spiritual walk?
- 874. How can we allow the Spirit to lead our walk?
- 875. If we live by the Spirit, would our walk naturally be a spiritual walk?
- 876. Did Paul include himself in this exhortation?
- 877. Does this imply that the Galatians were not yet guilty of vanity?
- 878. Define vainglorious.
- 879. Is the proud person an empty person?
- 880. What is meant by provoking one another?
- 881. Is provocation good or bad, or both?
- 882. What right have Christian people to envy one another?
- 883. What is basically wrong with the individual who is envious?

QUESTIONS ON GALATIANS, CHAPTER FIVE

Completion:

- 1. For freedom did _____ set us free.
- 2. I Paul say unto you, that if ye receive _____ Christ will profit you nothing.
- 3. Every man that accepts circumcision, is a _____ to do the whole law.
- 4. Ye who are justified by the law are fallen away from _____.
- 5. Walk by the _____ and ye shall not fulfill the lust of the flesh.
- 6. If ye are led by the Spirit, ye are not under the _____.
- 7. The flesh lusteth against the _____.
- 8. A little leaven leaveneth the whole _____.

9. If ye be circumcised Christ shall profit you _____.
10. They that are Christ's have _____ the flesh with the affection and lusts.
11. The Galatians were told this _____ cometh not of him that calleth you.
12. We through the _____ wait for the hope of righteousness by faith.
13. Paul warned the Galatians about being entangled again in a yoke of _____.
14. Paul names the fruit of the Spirit and says, against such there is no _____.
15. Paul says "ye were running well, who _____ you that ye should not obey the truth."

True - False

- _____ 1. According to Paul it is possible to be severed from Christ.
- _____ 2. Paul warns that freedom must not be used as an occasion for the flesh.
- _____ 3. Paul states that the fulfillment of the law is "Thou shalt love thy neighbor as thyself."
- _____ 4. Paul enumerates the fruit of the Spirit and then follows it with a catalogue of the fruits of the flesh.
- _____ 5. Factions and divisions are named as works of the flesh along with drunkenness and revellings.

SPECIAL STUDY ON THE SPIRIT FILLED LIFE

MAN AND THE SPIRIT — THREE ACTIONS OF THE SPIRIT

I. Walk in the Spirit

"I say walk by the Spirit and ye shall not fulfill the lust of the flesh." Gal. 5:16

A. A person's walk speaks a lot.

1. Walk of the timid, shy.
2. Walk of the arrogant.
3. Walk of the thief.

4. Walk of the kind.
 5. Walk of the sorrowing.
 6. Walk of the joyful.
 7. Walk of the conquered, vanquished.
 8. Walk of the Victorian.
- B. Where a person walks, is an index to his character.
1. To sports.
 2. To taverns.
 3. To the needy.
 4. To Church.
- C. Walk in the Spirit and you will be kept away from the walk in sin.
- II. Be led of the Spirit — “If ye are led by the Spirit, ye are not under the law.” Gal. 5:18
- A. The majority of people are led, not leaders.
1. Led into sin — drinking — gambling.
 2. Led into crime.
 3. The world is full of Judases who betray.
 - a) Judas — Goat who leads sheep to slaughter.
- B. Majority are led by laws — they do not make them.
1. Illustration in national life.
 2. Illustration in moral realm.
 - a) Bow to sin — under its power — its law.
 - b) Subject to a power beyond their own.
- C. We have a leader who will help us to escape bondage.
1. “He leadeth me beside still waters.” Psalm 23
 2. The Holy Spirit leads us into all truth — The Bible.
- III. Live in the Spirit — “If we live by the Spirit, by the Spirit let us also walk.” Gal. 5:25
- A. It is the right way. John 14:6
- B. It is the eternal way.
1. Live any other way — and your experience is death.
 2. “Soweth to the flesh . . . reap corruption.” Gal. 6:8
- C. It is the satisfying way.

1. Sin brings regret — bondage — death.
2. The Spirit gives life — peace.

Conclusion: Take Your Choice.

- A. Walk by the leading of the Spirit and you will live.
- B. Walk by the leading of Sin and you will die.

C. DEMANDS OF FREEDOM 6:1-10

1. Mutual helpfulness and responsibilities 6:1-5

TEXT 6:1-5

(1) Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. (2) Bear ye one another's burdens, and so fulfill the law of Christ. (3) For if a man thinketh himself to be something when he is nothing, he deceiveth himself. (4) But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. (5) For each man shall bear his own burden.

PARAPHRASE 6:1-5

1 Also, brethren, if any member of your churches, through the strength of temptation, or the frailty of his own nature, is surprised into any work of the flesh, ye who are teachers and rulers, restore such a person to his proper place in Christ's body, the church, by meek instructions and affectionate rebukes; and thou who readest, take a view of thine own frailty, lest even thou fall by temptation.

2 Instead of rebuking one another with harshness, sympathize with one another in every distress; and thus fulfill the law of Christ, which enjoins benevolence even to those who fall into sin.