

**220410-1 Gal 5, 1-26, Freedom from the Law not an Occasion for the Flesh—
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In chapters 3 and 4 the apostle Paul has proved through both a literal and allegorical interpretation of the Scriptures that we are all, Jew and Gentile, justified before God, not by works of the law but by the faith of Jesus Christ, that is based upon the finished work of Christ in behalf of all of the promised seed of Abraham. (cf. Gal.2.16) Now in the 5th chapter, if we will think of this as the swinging of a pendulum from one side to the other, Paul anticipates being misunderstood. Though all of the promised seed of Abraham are free from the law as a means of justification before God; this is not to be construed as a license to live after the flesh.

Verses 1-12: the topic of the law is concluded. Verses 13-26: what liberty is and is not.

The topic of the law concluded. (vss.10-12)

1 ¶ Stand fast therefore

then

stand fast, στήκετε, 2ppl. pres. imper. of the verb στήκω, tss. *to stand* (2), *stand fast* (6).

Gal.4.30 Nevertheless what saith the scripture? Cast out the bondwoman and her son:

cast out, ἔκβαλε, 2ps. aor. **imper.** act. of the verb ἐκ out, from, off + βαλλω to cast, throw.

What does the text say? It says cast out, throw off, thrust from you the bondwoman, which in the allegory represents what? It represents the old covenant, the law covenant, the law of Moses that was given at Sinai. Why? Because it brings you into bondage trying to merit righteous before God and so destroys all work of Jesus Christ in our behalf to make us accepted to God. (Gal.4.24). The text also says, cast out her son which was born after the flesh. Put away the carnal, fleshly reason and efforts associated with the law. (Gal.4.23)

anything Godward. Christ Jesus alone, through the inward working of the Holy Spirit in the hearts of His people does it all in us without the law. They aren't bound to sacrificial rites, washings, circumcision, Sabbath-keeping, observances of holy days, tithing, dietary rules, and all of the social orders which the LORD imposed upon national Israel (both the regenerate and the unregenerate), until Christ came. But even now unregenerate Israel continues under this obligation and will continue so to the day of their national repentance, which will close out this present age of the Gentiles.

The negated passive voice of this verb, ἐνέχω *be not entangled with*, commands that they not allow themselves to be held by this yoke of bondage AGAIN. Get clear of this! Throw it off!

A yoke binds the beast so that it may pull the load. It is not that the children of Abraham, the promised seed have no yoke, but it is not the yoke of Moses. Theirs is the yoke of Christ.

*Mt 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
30 For my yoke is easy, and my burden is light.*

The yoke of the law will not be a light burden to serve God. So, don't be held fast under this yoke, but stand fast in the liberty that we have in Christ.

1 τῆ ἐλευθερίᾳ οὖν ἣ Χριστὸς ἡμᾶς ἠλευθέρωσεν στήκετε καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε

2 Behold, I Paul say unto you, that if ye be circumcised,

Christ shall profit you nothing.
advantages

shall profit, ὠφελήσει, 3ps. fut. ind. act. of the verb ὠφελέω, tss. to profit, to prevail, to better, to advantage.

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2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει

δὲ

3 For I testify again to every man that is circumcised, that he is a debtor

But

to do the whole law.

To offend in just one point is to be guilty of trespassing the whole law. (cf. Ja.2.10)

3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι

4 Christ is become of no effect unto you, whosoever of you are justified

[his work] - done away -
is loosed

become of no effect, καταργήθητε, 2ppl. aor. ind. pass. of the verb καταργέω, κατά down, after, under + ἀργός, adj. *idle, slow, barren*; καταργέω, is tss. *to cumber, to be without effect (Gal.3.17), to be destroyed, to bring to nought, to vanish away, to cease (Gal.5.11), to loose.*

by the law; ye are fallen from grace.

[As God's means for accepting you.]

ye are fallen, ἐξεπέσατε, 2ppl. aor. ind. of ἐκπίπτω, ἐκ of, from, out + πίπτω *to fall, to fall down, to light, to fail*; ἐκπίπτω, *to fall, to fall off, to fall from, to cast, to take no effect, to fail.*

4 καταργήθητε ἀπὸ τοῦ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε τῆς χάριτος ἐξεπέσατε

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

expect
anticipate

ἐκ
from

to work effectually, to be mighty, to effectually work, to be effectual fervent.

Whether someone is circumcised or not is a non-issue as it is related to righteousness. It contributes nothing to the issue of righteousness before God. Christ is our righteousness. And if we will do right it will be because of a faith which operates by love.

Ro 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

6 ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη

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

redirect - to disobey -

ye did run, ἐτρέχετε, 2ppl. imperf. of the verb τρέχω, tss. to run(19), to have course (1); v.2, I should run, I had run; 5.7, did run.

did hinder, ἀνέκοψεν, 3ps. aor. ind. of the verb ἀνακόπτω, ἀνά again + κόπτω to cut down, to lament, to wail, to mourn (v.12); ἀνακόπτω, is only this once in the NT; see v. 12 for ἀνακόπτω.

that ye ... should obey, πείθεσθαι, pres. infin. mid. of the verb πείθω, and add the negative μή, not.

The race of the Galatian brethren began in the past and it was not finished, but then some came along, and during the course of their race redirected them from the truth of Christ.

7 Ἐτρέχετε καλῶς τίς ὑμᾶς ἀνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι

8 *This persuasion [cometh] not of him that calleth you.*

belief

persuasion, πεισμονή, a noun related to the verb πείθω, above.

that calleth, καλοῦντος, gen. sing. masc. part. pres. act. of the verb καλέω, tss. *to bid, to call, to name, to call forth*.

‘This belief that it is necessary to obey to the laws of Moses, and to intermingle the observance of Jewish rites with the belief of the Christian doctrines in order to be saved.’ *Barnes’ Notes, Galatians*, p.379 ... ***cometh not of him that calleth you.***

8 ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς

9 A little leaven leaveneth the whole lump.

lump, φύραμα, a noun tss. always tss. *lump* (Ro.9.21; 11.16; 1Co.5.6, 7; Gal.5.9); in the LXXE, this is tss. *dough* (Ex.8.3; 12.34); the verb, which is only in the LXX is tss. *to knead*, meaning to mix (Gen.18.6; Ex.29.2, 40; Lev.2.4, 5; 14.20, etc).

The doctrine of these Judaizers must be put away or it will only continue to spread and grow among the children of God.

Mt.16.6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 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?

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12 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.

9 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ

εἰς ἐν ὅτι

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.
carry

troubleth, ταρασσων, nom. sing. masc. part. pres. act. of the verb ταρασσω, and only tss. *to trouble* (17).

shall bear, βαστάσει, 3ps. fut. ind. act. of the verb βαστάζω, tss. *to bear* (Gal.5.10; 6.5, 3ps. fut. ind. act.; Gal. 6.2, *bear*, 2ppl. pres. imper. act.), *to carry, to take up*.

but he that troubleth you – The idea is that he, anyone, everyone that is troubling the Galatians with this false doctrine is to be judged by the church. Paul doesn't know who they are, and doesn't need to know who they are. But it is more than a single person involved in misleading the churches in this area. (cf. v.12, *I would they were even cut off which trouble you.*) Remove these false teachers!

10 ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε ὃ δὲ ταρασσων ὑμᾶς βαστάσει τὸ κρίμα ὅστις ἂν ᾗ

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution?

suffer persecution, διώκομαι, 1ps. pres. ind. pass. of the verb διώκω, tss. *to persecute, to follow, to follow after, to suffer persecution, to press, to ensue*.

then is the offence of the cross ceased.

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But there is an offense and he is suffering persecution. They are trying to cut me off by persecution ...

11 ἐγὼ δὲ ἀδελφοί εἰ περιτομὴν ἔτι κηρύσσω τί ἔτι διώκομαι ἄρα κατήγγηται τὸ σκάνδαλον τοῦ σταυροῦ

καὶ
12 I would they were even cut off which trouble you.
Oh that also turn you upside down in the matter of justification

I would, ὄφελον, used in the NT as an interjection, 'O that! Would that!

cut off, ἀποκόψονται, 3rd pl. fut. ind. mid. of the verb ἀποκόπτω, ἀπό + κόπτω to cut down, to lament, to wail, to mourn (v.7); see v.7 for ἀνακόπτω; ἀποκόπτω, is always tss. to cut off (6).

which trouble you, ἀναστατοῦντες, nom. pl. masc. part. pres. of ἀναστατόω, ἀνά + ἵστημι; tss. to have turned upside down (Ac.17.6); to make an uproar (Ac.21.38).

12 ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς

What liberty is and is not. (vss.13-26)

ἐπ'
13 ¶ For, brethren, ye have been called unto liberty; only use not liberty
are [ἐπ', a life based upon liberty]

have been called, ἐκλήθητε, 2nd pl. aor. ind. pass. of the verb καλέω.

εἰς διὰ
for an occasion to the flesh, but by love serve one another.
unto opportunity

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occasion, ἀφορμήν, acc. sing. of the noun ἀφορμή, and always tss. *occasion*; the LXXE tss. this Pv.9.9, *opportunity*, Ez.5.2, *occasion*, 3Mac.3.2, *purport*.

Now to arrest the swing of the pendulum to the other extreme, while we are not under the law and are free to serve Christ, we are not so free to follow after the lusts of the flesh. Being free from the law and justification by our works does not mean that we are free *from* virtue but *to* virtue. So, while being freed from the legalistic Jews they were not to return to that life they lived before Christ, steeped in idolatry and filthiness of the flesh. Being freed from the law did not mean that they were lawless.

1Co 9:21 To them that are without law, as without law, (being not without law to God [explained ...], but under the law to Christ,) that I might gain them that are without law.

The principle of Christ is not abandonment to the flesh. As we continue to read we find that we are under the law of love. I do believe that the love of God will compel me to live right before God and before others. The love of God will compel me to become Christlike in every part of my life. It will direct my desires, my words, and my actions. It will.

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε ἀδελφοί μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκὶ ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις

14 For all the law is fulfilled in one word, even in this;

is fulfilled, πληροῦται, 3ps. pres. ind. pass. of the verb πληρόω.

Thou shalt love thy neighbour as thyself.

shalt love, ἀγαπήσεις, 2ps. fut. of the verb ἀγαπάω, tss. *beloved, to love*.

14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς εαυτόν

βλέπετε

15 But if ye bite and devour one another, take heed

Watch

bite, δάκνετε, 2rpl. pres. ind. act. of δάκνω, only this once in the NT, *to bite*; LXXE, Ge.49.17; Ec.10.8, *to bite*.

devour, κατεσθίετε, 2rpl. pres. ind. act. of κατεσθίω κατά + ἐσθίω, is tss. *to eat, to live [(of the things) of the temple], to devour*; κατεσθίω, and always tss. *to devour* (6); .

take heed, βλέπετε, 2rpl. pres. imper. act. of βλέπω.

that ye be not consumed one of another.

[υρ]

that ye be ... consumed, ἀναλωθῆτε, 2rpl. aor. subj. pass. of the verb ἀναλίσκω, ἀνά υρ + ἀλίσκω, LXXE tss. this *to convict, to catch, to be captive, to be taken* (so, 'to be taken up'); ἀναλίσκω, is always tss. *to consume* (3); see Heb.12.29 for καταναλίσκω, *consuming*.

That shows a failure of the love of God working in me.

15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε

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

Be occupied

finish

walk, περιπατεῖτε, 2rpl. pres. imper. of the verb περιπατέω, περί about + πατέω *to tread, to tread under foot*; περιπατέω, tss. *to walk, to go, to be occupied, to walk about*.

shall ... fulfill, τελέσητε, 2rpl. aor. subj. act. of the verb τελέω, tss. *to go over, to make an end, to finish, to pay, to accomplish, to fulfill, to expire*.

16 Λέγω δέ πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε

κατὰ

κατὰ

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh:

ἵνα

and these are contrary the one to the other: so that ye cannot do the things
opposed in order that

contrary, ἀντίκειται, 3ps. pres. ind. of the verb ἀντίκειμαι, ἀντί
against + κειμαι to lay, to lay up, to set, to appoint, to be made;
ἀντίκειμαι, tss. to be adversary, to be contrary, to oppose.

that ye would.

The child of God cannot do either the things of the flesh or the things of the Spirit without there being internal opposition. No matter what we do there will be in the Christian, whether he would live after the flesh or after the Spirit, internal opposition, a conflict.

Ro.7.18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me (to do right); but how to perform that which is good I find not.

17 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς ταῦτα δὲ ἀντίκειται ἀλλήλοις ἵνα μὴ ἂν θέλητε ταῦτα ποιῆτε

ὑπὸ

18 But if ye be led of the Spirit, ye are not under the law.
[condemning finger of the]

be led, ἄγεσθε, 2ppl. pres. ind. pass of the verb ἄγω, tss. to bring, to keep, to go, to lead.

18 εἰ δὲ πνεύματι ἄγεσθε οὐκ ἐστὲ ὑπὸ νόμον

19 Now the works of the flesh are manifest, which are [these];

apparent

are manifest, φανερά, nom. pl. neut. of the adj. φανερός, tss.
openly, known, aborad, manifest, outwardly, may appear (marg. *be apparent*).

Adultery, fornication, uncleanness, lasciviousness,

19 φανερά δέ ἐστὶν τὰ ἔργα τῆς σαρκός ἅτινά ἐστὶν μοιχεία, πορνεία
ἀκαθαρσία ἀσέλγεια

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

20 εἰδωλολατρεία φαρμακεία ἔχθραι ἔρεις, ζῆλοι, θυμοὶ ἐριθείαι
διχοστασίαι αἰρέσεις

21 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

- also said previously - commit

do, πράσσοντες, nom. sing. masc. part. pres. act. of the verb
πράσσω, tss. *to exact, to require, to do, to use, to commit, to keep*.

shall not inherit the kingdom of God.

Before these saints of God was the hope of the coming kingdom of God to this earth. The kingdom that is coming is for them that live in expectation of it.

'Thy kingdom come.' (Mt. 6.10a)

21 φθόνοι φόνοι, μέθαι κῶμοι καὶ τὰ ὅμοια τούτοις ἃ προλέγω ὑμῖν καθὼς
καὶ προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ
κληρονομήσουσιν

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

22 Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη χαρὰ εἰρήνη μακροθυμία
χρηστότης ἀγαθωσύνη πίστις

κατὰ

23 Meekness, temperance: against such there is no law.

There is no prohibition of God against any of these things.

23 πραότης, ἐγκράτεια κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος

σὺν

**24 And they that are Christ's have crucified the flesh with the affections
motions**

have crucified, ἐσταύρωσαν, 3ppl. aor. ind. act., as a matter of fact
the flesh is crucified.

and lustr.
desires

affections, παθήμασιν, dat. pl. of the noun παθημα, tss. *motions*,
sufferings, *affections*, *afflictions*.

lusts, ἐπιθυμίαις, dat. pl. of the noun ἐπιθυμία, *lusts*, *desires*,
concupiscense.

The idea is that it is a agonizing death to put away the motions and desires
of the flesh. But them that abide in Him do.

24 οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς
ἐπιθυμίαις

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

walk orderly

[As opposed to
out of order.]

walk, στοιχῶμεν, 1ppl. pres. subj. of the verb στοιχέω, tss. *to walk orderly* (Ac.21.24), *to walk* (Ro.4.12; Gal.5.25; 6.16; Phl.3.16).

25 εἰ ζῶμεν πνεύματι πνεύματι καὶ στοιχῶμεν

26 Let us not be desirous of vain glory, provoking one another,

let us ... be desirous, γινώμεθα, 1ppl. pres. subj. of the verb γίνομαι, *to be*.

provoking, προκαλούμενοι, nom. pl. masc. part. pres. of the verb προκαλεομαι, or προκαλέω, only this once in the NT; Liddell & Scott, *to call out to fight, challenge, defy*, Lat. *provoco*.

envying one another.

envying, φθονοῦντες, nom. pl. masc. part. pres. of the verb φθονέω, only this once is the verb used in the NT, but see the noun φθόνος, tss. *envy, envyings, envies*.

We are not under the obligation of the law of Moses in the least to be justified before God. We are justified by the faith of Christ and to stand fast in this liberty with which Christ has made us free. This does not mean that we are not without law to God to live as we please. No, we are under law to Christ. And the law of Christ is dictated by the rule of love. We are free to live for Christ.

26 μὴ γινώμεθα κενόδοξοι ἀλλήλους προκαλούμενοι ἀλλήλοις φθονοῦντες