

Lexical Exegesis	1
Syntactical Exegesis.....	5
Synthesis	9
Problem/Solutions.....	12
Annotated Sermon Outline	18
Bibliography	20

Lexical Exegesis

5:16 *πνεύματι*. Here Paul is referencing the Holy Spirit (Stott, 146; Brown, 292; Edwards, 1086), who “is the worker of the new life in the fellowship of Christ’s death and resurrection” (Ridderbos, 202).

5:16 *περιπατεῖτε*. The English word “peripatetic” is derived from this; it usually means “going from place to place” (Ryken, 219; Wuest, 153). One can also gain insight into this word’s meaning from looking to Aristotle, as his students were known as the Peripatetic School, named such because he usually taught while walking from place to place (Ryken, 219). However, here it is used figuratively referring to ones conduct (Brown, 292).

5:16 *ἐπιθυμίᾳν*. This word denotes a strong impulse or desire (Friberg, 164; Earle, 285).

5:16 *σαρκὸς*. Flesh here is used in reference to “the nature of man” (Calvin, 102; Stott 146; Brown, 293).

5:16 *τελέσητε*. This word usually posses the idea of bringing something to completion (Wuest, 153). Here Paul is noting, “although the sons of God are subject to sin while they groan under the burden of the flesh, they are not its subjects or slaves, but strive to resist it” (Calvin, 102). Furthermore Paul’s phrasing is emphatic and could be rendered, “You will not sin” (Ryken, 220).

5:17 *σὰρξ*. See verse 16 (Burton, 300).

5:17 *ἀντίκειται*. Simply meaning to oppose (Abbott-Smith, 41).

5:17 *θέλητε*. Usually translated “to will, be willing, wish, desire” (Abbott-Smith, 204).

5:18 *νόμον*. Meaning law, but more specifically in reference to the Mosaic Law.

5:19 *πορνεία*. Possibly derived from *πέρνημι*, which references prostitution, here it refers to “illegitimate sexual intercourse in the widest sense” (Ridderbos, 205). Ryken, while in agreement with the other commentators, defines this term slightly differently. He notes its scope by noting that it can refer to any sexual sin;

however, he also makes note that it refers “especially to sexual intercourse between persons who are not married to one another” (Ryken, 229; Stott 147).

5:19 ἀκαθαρσία. Ridderbos notes that Paul always uses this term in its ethical sense (Ridderbos, 205). This category includes all unchaste behavior (Calvin, 104) and all uncleanness (Ryken, 229).

5:19 ἀσέλγεια. This describes “those who lead wanton and dissolute lives” (Calvin 104) and its emphasis here is on a lack of restraint (Ridderbos, 205; Stott 147). Not only does this term describe unrestrained indecency but it also describes flaunted and public acts of indecency (Ryken, 229).

5:20 εἰδωλολατρία. The public (Calvin 104; Stott 147) and pagan worship of images (Ridderbos 205).

5:20 φαρμακεία. Originally referring to medicine it came to refer to magic (Ridderbos, 205; Brown, 301). This term is often translated as witchcraft or sorcery, it implies the worship of evil (Ryken, 229; Stott 147; Jamieson, 1275).

5:20 ἔχθραι. This term is often translated enmity, hostility, or hatred (Friberg, 183; Jamieson, 1275) and it bears a close relationship with ἔχθρος, a word translated to mean an enemy (Ryken, 230).

- (1) Paul has in mind here a brief event (Calvin, 104).
- (2) As a plural it “stresses the continuous and numerous” (Ridderbos, 206).
- (3) Bruce expands upon both of these definitions by noting that the word includes both the brief acts and the enduring sentiments which fuel them (Bruce, 248).

PROBLEM

5:20 ἔρις. Often translated strife, debate, discord (Friberg, 172) Paul is referring to a prolonged and lasting act (Calvin, 104). Ryken notes that this is the inevitable fruit of “a quarrelsome spirit” (Ryken, 230).

5:20 ζῆλος. Referencing Aristotle Calvin notes that jealousy is driven by the desire to be superior (Calvin, 104). While there are good types of zeal here it does not connote such in fact Paul describes his pre-conversion zeal with this same term in Philippians 3:6 (Ryken, 230).

5:20 θυμοί. Often translated wrath, rage, fury, passion, indignation, or outburst (Friberg, 200; Danker 461; Louw-Nida, 2:121; Jamieson, 1275) here it denotes “rage-filled outbursts [resulting from] . . . a bad temper” (Ryken, 230).

5:20 διχοστασίαι. Often translated dissension or divisions (Friberg, 118; Abbott-Smith, 118) and can refer to any division whether familial, political, social, or spiritual (Brown, 301).

5:20 αἵρεσεις. Ryken notes that this is the Greek word from which the English word “heresy” is derived, further noting that, “theological error always divides [creates sects within] the church” (Ryken, 230). Brown notes that while the English word heresy is derived from αἵρεσις, within the Greek it referred to a sect and denotes a unnecessary division (Brown, 301).

5:21 φθόνοι. Calvin, once again referencing Aristotle, notes that “the envious man has no desire to excel but chafes at the excellence of others” (Calvin, 104). Explained more negatively this word describes one who would “rejoice at the misfortunes of others” (Ryken, 230).

5:21 μέθαι. Often translated drunkenness or intoxication (Friberg, 256; Danker 625; Louw-Nida, 2:158) it can refer to both excessive eating and drinking (Ryken, 230).

5:21 κῶμοι. Commonly translated orgy (Louw-Nida, 2:149), carousing, or revelry (Danker, 580) it must also be understood in the wider sense as referring to more than simply sensuality (Calvin, 104), namely all excessive festivities (Ryken, 230; Edwards, 1090).

5:21 βασιλείαν. By “kingdom”

- (1) Paul is alluding to heaven (Ryken, 231; Ridderbos, 206; Stott 148, Bruce, 251).
- (2) The phrase here places emphasis upon the ethical quality rather than the literal eschatological kingdom (Burton, 311).

PROBLEM

5:22 καρπὸς. Translated fruit, the use of this word distinguishes it from a man produced work in that fruit “comes out of a definite principle . . . the principle of the Spirit” (Ridderbos, 207) (see also, MacArthur, 163; Wuest, 159).

5:22 ἀγάπη.

- (1) This love can be viewed as that which is directed toward our fellow man (Burton, 314).
- (2) That which is directed toward God (Stott 148).
- (3) It can also be viewed as that which is directed to both God and our fellow man (Ryken, 232; Brown, 305; Bruce, 251-252).

PROBLEM

5:22 χαρὰ.

- (1) That “which is the opposite of moroseness” (Calvin, 105) and which is directed toward other men, as opposed to the joy mentioned in Romans 14:17 (Calvin, 105).
- (2) This joy speaks primarily in reference to delighting in God (Ridderbos, 207; Stott, 148; Brown, 305, Burton, 314; Bruce, 252; MacArthur, 166; Wuest, 159-160). Ryken also takes this position noting that this joy is rooted “in one’s eternal identity in Jesus Christ” (Ryken, 233).

PROBLEM

5:22 εἰρήνη.

- (1) As above, Calvin explains this in reference to living peaceably among men,

rather than in reference to peace with God or an esoteric feeling to tranquility (Calvin, 105; Ridderbos, 207; Stott, 148).

- (2) Ryken does not see peace with God and peace with man at odds as he aptly notes “since we have peace with God, we are able to make peace with others” (Ryken, 233; Brown, 305).
- (3) While Burton notes that this joy is accompanied by a “tranquility of mind” (Burton, 314) it is founded upon a right relationship with God (Burton, 314; Bruce, 252; MacArthur, 166-167; Wuest, 160).

PROBLEM

5:22 μακροθυμία. This is often translated patience, long-suffering, endurance, steadfastness (Friberg, 252; Danker 612; Louw-Nida, 2:156) and references “the ability to endure through adversity” (Ryken, 233) (see also, Stott, 148).

5:22 χρηστότης. Ryken defines this word as a “constant readiness to help” (Ryken 233; Stott, 148).

5:22 ἀγαθωσύνη. Often translated goodness, generosity (Danker 4; Louw-Nida, 2:1), and more specifically ones “willingness to give” (Friberg, 30) (see also, Ryken, 233).

5:22 πίστις. This word is usually translated faith, trust, or faithfulness (Friberg, 314), however, Ryken expands on this definition by noting its source, namely “the trustworthiness that comes from trusting in the God of the Bible” (Ryken, 233).

5:23 πραΰτης. This word is usually rendered gentleness or meekness and is synonymous with humility (Friberg, 326; Danker 861). Ryken notes that a “gentle person has a sweet temper of spirit toward God, others, and the daily frustrations of life” (Ryken, 233).

5:23 ἐγκράτεια. Almost always translated self-control this word especially references matters of chastity (Friberg, 127; Danker 272; Louw-Nida, 2:70; Ryken 233).

5:24 ἐσταύρωσαν. The purpose of this word is to indicate not merely the death of the flesh but that this death is a direct result of the cross of Christ (Calvin, 106) Ridderbos further expands this by noting that the use of this word also indicates the finality of this event (Ridderbos, 208).

5:25 ζῶμεν. By “life” Paul is here referring to “the inward power” (Calvin, 106) (see also, Ridderbos, 210).

5:25 στοιχῶμεν. By “walk” he is referring to “the outward actions” (Calvin, 106) (see also, Ridderbos, 210).

5:26 κενόδοξοι. This word is from κενός, meaning empty (Danker 539), and δόξα, meaning glory (Friberg, 119) hence this term is often translated vainglorious (Moulton, 340; Abbott-Smith 244; Wuest, 162-163) or conceited (Friberg, 228). Stott notes that this characterizes a person who is either deceived or “just plain conceited” (Stott, 156).

5:26 προκαλούμενοι. Often translated to call forth, to challenge, or to provoke

(Moulton, 541; Abbott-Smith 381; Bruce, 257) “it implies that we are so sure of our superiority that we want to demonstrate it” (Stott, 156).

Syntactical Exegesis

5:16 *Λέγω*. While this word is simply translated, “I say” it is the means by which Paul “emphatically presents to his readers . . . the vision of the Christian life” (Ridderbos, 202). Furthermore, it stresses the importance of the speech that follows (Brown, 292; Burton, 297; Wuest, 152).

5:16 *δέ*. This stands to contrast the previous section. In the previous section “He hints that the Galatians are carnal, destitute of God's Spirit and that they lead a life unworthy of Christians” (Calvin, 102). Now he moves to offer a solution to their problem, namely that they walk by the Spirit.

5:16 *πνεύματι περιπατεῖτε*. This phrase “goes to show that this life realizes itself not only in Christ but also in the present historical reality of the believer (Ridderbos, 202).” Furthermore, the emphasis here is on continuous habitual submission to the Spirit (Ridderbos, 203; Brown, 292-293) as it is in the Present tense.

5:16 *περιπατεῖτε*. Is both active and an imperative serving to reinforce the Galatians’ current behavior (Burton, 297; Wuest, 153).

5:16 *ἐπιθυμίαν σαρκός*. When combined these two words reference the sinful desires and lusts of natural man (Brown, 293; Stott, 147; Brown, 293).

5:17 *γὰρ*. A conjunction which can be simply translated for, here it “is confirmatory and the whole sentence is a proof of the [preceding verse]” (Burton, 300; Jamieson, 1275).

5:17 *τὸ δὲ . . . σαρκός*. “With the context, it seems that grace in the heart is on other than the spirit of God dwelling in the heart and becoming a principle of life and action there” (Edwards, 1085).

5:17 *ἡ γὰρ . . . πνεύματος*. Here Paul explains that their very nature is opposed to the Spirit (Calvin, 102).

5:17 *ἴνα*. Here Paul introduces a result clause, which stresses the result of the previously mentioned conflict between the Spirit and the flesh (Dana-Mantey, 249).

5:17 *ἴνα μὴ . . . ποιῆτε*. At this point it is clear that Paul is dealing with true believers as unbelievers do not truly battle against their lusts (Calvin, 103).

5:17 *ἴνα μὴ . . . ποιῆτε*. This “speaks of the result of this irreconcilable conflict: because of it the believers, too, do not do what they want to do by virtue of the new man in them” (Ridderbos, 204).

5:17 θέλητε. Here it is used in the subjunctive which moves into the realm of possibility and thus the word may is to be added to the root definition.

5:17 ποιῆτε. As above, this verb is in the subjunctive and expresses the possibility of doing.

5:18 εἰ δὲ . . . οὐκ. This is a first class conditional sentence and it is used when one “[assumes] the reality of his premise” (Kantenwein, 58) (see also, Dana-Mantey, 289).

5:18 ἄγεσθε. While this verb is passive in form, it does not refer to the passivity of the believer but rather a willingness to be led (Ridderbos, 204).

5:18 οὐκ . . . νόμον.

- (1) This is mean to emphasize man’s depravity in fulfilling the law leaving us with a profound sense of man’s bondage under it apart from his service to the Spirit (Ridderbos, 204).
- (2) This is mean to show that those who are led by the Spirit have no need for the law (Brown, 298; Burton, 302; Bruce 245-246; Wuest, 156).

PROBLEM

5:19 φανερὰ . . . τῆς σαρκός. To rule out any effort to deny the obvious he is emphatic in making it clear that the works of the flesh are manifest, clearly perceived and known (Calvin, 103-104). . His emphasis is not on their public nature but the ease with which they are identified as fleshly, with this as the case he moves to list several of these manifest works (Ridderbos, 205). Furthermore, “such is our innate hypocrisy that we never perceive our foulness until the tree has been made known by its fruits” (Calvin, 103).

5:19-21 ἄτινά ἔστιν . . . ὅμοια τούτοις. Paul presents the reader with a representative, non-exhaustive, list of the manifest works of the flesh (Ridderbos, 206) specifically ἄτινά places emphasis upon the quality, or nature, of the works of the flesh rather than upon their individual identities (Wuest, 157). In both Scripture and pagan literature at this time lists of vices were common and so it is not surprising to find one here (Ryken, 229).

5:19-20 πορνεία . . . φαρμακεία. Ramsay points out the connections within Paul’s list of works of the flesh as he notes that these five are all connected by the Anatolian religion as he notes its extremely primitive nature (Ramsay, 447-449)

5:20-21 ἔχθραι . . . φθόνοι. In keeping with the above scheme these eight works of the flesh are particularly related to “municipal life in the cities of Asia Minor” (Ramsay, 450-451); furthermore, he notes that such divisiveness and antagonism characterized both the rivalries held between cities, in that region, and the rivalries between the citizens themselves (Ibid., 450-451).

5:21 μέθαι, κῶμοι. Ramsay continues by noting that the final two works of the flesh are characteristic of the “Hellenistic section of Phrygian society” (Ibid., 454).

5:21 καὶ τὰ ὅμοια τούτοις. Paul’s inclusion of the statement, “and things like these”

points to this list being nowhere near conclusive; he has given the reader a mere sampling of the works of the flesh (Ryken, 231).

5:21 ἀ προλέγω ὑμῖν. Paul's purpose here is twofold; to alarm the Galatians and to indirectly rebuke false teachers (Calvin, 104).

5:21 ὅτι οἱ . . . κληρονομήσουσιν. Here Paul warns that those individuals, who's habitual practice is such sin, will not inherit the kingdom of God, a understood "in its eschatological significance" (Ridderbos, 206) (see also, Ryken 231).

5:22 Ὁ δὲ καρπὸς τοῦ πνεύματος ἔστιν. Contrasting the works of the flesh in verse 19 he now notifies the reader both what the fruits of the Spirit are and that these particular fruits are from the Spirit (Calvin, 105; Ridderbos, 207).

5:22 καρπὸς. While there are many fruits of the Spirit listed in the following two verses Paul's use of the singular here indicates that he views the proceeding list as a singular body of fruit connected to the Spirit. Ryken likens the list that follows to nine facets on a singular jewel as opposed to nine separate jewels (Ryken, 234).

5:22 ἀγάπη. Here love is to be understood in reference to loving your fellow man (cf. 5:14). Furthermore, this love is "granted in Christ: that is, its motive (cf. eg., Mt. 18:23 ff.), its intensity (cf. eg., Mt. 18:22 and 5:43 ff.), and its object (cf. Lk. 10:30 ff.)" (Ridderbos, 207).

5:22 μακροθυμία. Calvin attributes longsuffering to a "gentleness of mind (Calvin, 105)" which predisposes an individual to charity.

5:22 ἀγαθωσύνη. In mentioning goodness Paul continues to explain the relationships between men (Ridderbos, 208).

5:22 πίστις. While this could refer to human relationships here, it carries a religious sense (Ridderbos, 208).

5:23 κατὰ τῶν τοιούτων. Similar to Paul's statement in 5:21 his point here is that the list is a mere sampling of the fruits of the Spirit (Ryken, 234).

5:23 κατὰ τῶν . . . νόμος. Here Paul's point is not merely to note the absence of laws opposing the works of the Spirit but rather to point out that "where the Spirit reigns, the law has no longer any dominion" (Calvin, 106). Furthermore it is important to note that the law serves to restrain and we need not restrain ourselves from such things (Stott, 149; Brown, 307; Edwards, 1090).

5:24 τὴν σάρκα ἔσταύρωσαν. It is important to notice that the verb is active; the Galatians were not passively receiving the crucifixion of the flesh, they were actively pursuing it (Stott 150). Ryken notes four aspects of crucifixion which are similar to the mortification of sin. First, it is shameful this is fitting because sin is shameful. Second, it is painful this is fitting because sanctification is often a difficult process. Third, it is gradual this is fitting as sanctification is a lengthy process. Fourth, it is final and Christ's death and resurrection dealt sin its final blow (Ryken, 237; Brown, 309). Stott mentions similar aspects with one that is distinct from the one above, namely that crucifixion is pitiless, the flesh must be shown no mercy (Stott, 150-151).

5:24 ἔσταύρωσαν. As to this particular usage it is in the gnomic aorist, which Dana renders “it is the normal disposition of those who are Christ’s to crucify the flesh” (Dana-Mantey, 197-198).

5:24 τὴν σάρκα . . . ἐπιθυμίας. By mentioning the flesh and its passions/desires Paul summarizes both the root and the fruit of the corrupt nature (Calvin, 106) he also uses this as a means of connection between the previous discussion concerning the works of the flesh (Ridderbos, 209).

5:25 εἰ ζῶμεν πνεύματι. Here Paul moves into an exhortation which flows from the truth which he has established in the previous passages. More specifically, the “chiastic construction [of this verse] gives . . . [it] unusual force” (Ridderbos, 210).

5:25 εἰ ζῶμεν . . . στοιχῶμεν. By moving from ones life to their walk he is drawing out the truth “that works are witness to spiritual life” (Calvin, 107). Ryken notes that here, as elsewhere in Paul’s writing, he follows an indicative with an imperative commanding them “to become what [they] . . . are” (Ryken, 239). Furthermore, the terminology here connects this verse to verse 16 where Paul uses similar wording.

5:25 πνεύματι καὶ στοιχῶμεν. Stott notes that this describes a walk that is both active and purposeful (Stott, 153).

5:26 μὴ γινώμεθα . . . φθονοῦντες. Here Calvin notes that “It is only lawful for us to glory in God. Outside God it is always mere vanity” (Calvin, 107) (see also, Stott 156). Here Paul states a negative consequence, which would result from a failure to walk by the Spirit (Burton, 323).

5:26 κενόδοξοι. The context here points to a boasting in spiritual matters rather than in the law (Ridderbos, 211-212).

Synthesis

5:16 Paul begins by announcing to the reader that he has something to say, you might expect to find this at the beginning of the letter as he has been saying something for quite some time now. However, this announcement serves to highlight the proceeding speech as of extreme importance. He now issues a command telling the Galatians to walk by the Spirit, by this he means a habitual lifestyle that lives in continuous submission to the Spirit of God. Immediately tied to this is a promise that by such a walk the Galatians will not carry out the sinful desires of the natural man.

5:17 Now he moves to clarify and confirm the promise he made in the preceding verse by giving an expanded definition of the relationship between the Spirit and the flesh. First, he informs them that the sinful nature of man opposes the Spirit of God. Second, he likewise informs them that the Spirit of God opposes the sinful nature of man. Third, he summarizes the previous two points and notes the obvious truth that the Spirit and the flesh are opposed to each other, there are no neutral parties in this relationship. Within that summary he also reveals the purpose of such opposition, to keep them from doing the things they want to do.

5:18 This next statement seems oddly out of place, in a discussion concerning the Spirit and the flesh comes an interjection concerning the law. An important part of understanding this is that the structure of Paul's statement demonstrates that he is speaking under the assumption that the Galatians are being led by the Spirit. The law of which he is speaking is the Mosaic Law and he brings this up to emphasize man's inability to fulfill the law and thus his bondage to sin apart from a work of the Spirit (or, to emphasize that those who are led by the Spirit have no need for the law).

5:19 Continuing the theme of the mutually oppositional relationship between the Spirit and the flesh the author now provides the Galatians with two lists contrasting the nature of these two enemies. The first of which are the works of the flesh. Prior to beginning his representative, non-exhaustive, list he notes that the works of the flesh are manifest, namely the ease with which one is able to identify them and not their public nature. Furthermore the language here places his emphasis upon the quality or nature of the works rather than upon their specific identities. First, is sexual immorality which has a very wide definition referring to any sexual sin, however, it is especially representative of sexual acts occurring outside of marriage. Second, is impurity by which Paul is referring to all unclean and unchaste behavior. Third, is sensuality which describes a lack of public restraint, specifically publicly flaunted wanton acts.

5:20 Fourth, is idolatry which is simply the public and pagan worship of images. Fifth, is sorcery, a term which originally referred to the making of medicine and overtime grew to include magic and the worship of evil. Sixth, is enmity, which is very similar to the word for enemy; here Paul is speaking of /a brief act of hostility (or, a continuing and reoccurring act of hostility. or, both the brief acts of hostility and the enduring sentiments, which fuel them).

Seventh, is strife which describes an enduring quarrelsome spirit. Eighth, is jealousy, which is driven by a desire for superiority. Ninth, are outbursts/fits of rage and anger. Tenth, are rivalries. Eleventh, are dissensions which refers to any division whether familial, political, social, or spiritual. Twelfth, are divisions or sects and here is speaks primarily of unnecessary divisions.

5:21 Thirteenth, is envy which is descriptive of an individual who would rejoice at the misfortunes of others and yet feel no need to excel himself. Fourteenth, is drunkenness a word that can refer both excessive eating as well as drinking. Fifteenth, are orgies and while this word has a particular sensual connotation it refers to all excessive festivities in the widest sense. Finally, he closes the list by both reemphasizing the list's representative, non-exhaustive nature, and by once again placing the focus on the nature of the works of the flesh, as opposed to their specific manifestations, he does this by the summary statement and things like these. Rather than move directly to the contrasting fruits of the Spirit he now pauses to offer a much needed warning, a warning that he has issued before. His warning serves to both indirectly rebuke the false teachers among the Galatians and to alarm the Galatians of the sobriety of their situation. He warns them that those who habitually practice the works of the flesh will not inherit the kingdom of God, which is best understood

pr. /as the literal kingdom which is to come (or, in an ethical sense).

5:22 Paul introduces the next section of thought with the word but, which serves to further contrast the previously listed works of the flesh and the fruit of the Spirit which is preparing to enumerate. It is interesting that Paul says fruit of the Spirit rather than fruits, after all he does list numerous fruits. However, his use of fruit here places the emphasis on the unity of this fruit, namely that this is not a listing of individual fruits but a singular body of fruit which can be likened to the numerous facets on a singular jewel. The first of this fruit is love, which is best understood as love that is directed toward

IV. /one's fellow man (or, God. or, both God and one's fellow man).

pr. Second, is joy, which speaks primarily of one's

pr. /relationship with humanity (or, delight in God).

pr. Third, is peace, which speaks of

pr. /living peaceably among men (or, peace with God. or, the tranquility of mind, which results from a right relationship with God).

pr. Fourth, is peace, which speaks of enduring adversity; it can also be translated long-suffering. Fifth, is kindness a word which describes a predisposition towards aid and helping others. Sixth, and in a similar vein as kindness, is goodness, which speaks of one predisposed toward generosity. Seventh, is faithfulness, which is often described as the particular trustworthiness associated with believers.

5:23 Eighth, is gentleness a word that is synonymous with humility and speaks of the sweet disposition which characterizes believers. Ninth, is self-control a word that can specifically reference matters of chastity; however, here it must be viewed in its widest sense. Paul's concluding statement is similar to the one found above in 5:21 and once again he stresses that the list is merely representative and non-exhaustive, by doing this he emphasizes the nature of the fruits rather than their

specific manifestations. Finally, he concludes that against such things there is no law emphasizing both that such fruits need no restraint and that the law has no dominion where the Spirit reigns.

5:24 Paul now brings a confident sense of closure to the previously described

V. opposition which exists between the Spirit and the flesh as he connects the death of the flesh to the cross of Christ. However, it is also important that believers do not merely receive the crucifixion of the flesh they actively pursue it. Furthermore, his mention of both the flesh with its passions and desires point to the end of both the root and the fruit of the corrupted nature.

5:25 Shifting from the doctrinal content of this section he now moves to give me direct application of the truths just expressed. He begins by noting that if their life, their inner source of power, is the Spirit then their walk, their outward actions, must also be those of the Spirit. This both serves to inseparably connect the two and to emphasize that outward action are often a witness to ones inward and spiritual disposition, a fact clearly demonstrated in 5:22-23.

5:26 In a brief moment of contrast Paul now provides them with an exhortation that both demonstrates the difference between life by the Spirit and life by the flesh as well as reminding them of their new identity as those who live by the Spirit. His command is that they not become conceited, or vainglorious boasting in things which are of no value and so provoke others by this demonstration of false superiority which fuels envy, a work of the flesh mentioned above.

Problem/Solutions

5:18 οὐκ . . . νόμον.

View 1 - This phrase is emphasizing man's inability to fulfill the law and thus his bondage to sin apart from a work of the Spirit (Ridderbos, 204).

PRO

- a. Clearly sinful man is unable to fulfill the law and therefore the mere mention of νόμος could allow for such an interpretation.
- b. Clearly freedom from the law is only through the Spirit and this reemphasizes man's inability to fulfill the law.

CON

- a. Nowhere in the text is there any direct mention of man's inability to fulfill the law.
- b. The immediate context, walking by the Spirit, does not allow such an interpretation.
- c. Elsewhere in this epistle when speaking of the law Paul's focus is not on their inability to fulfill the law but rather that the Spirit is received by faith and not earned by works of the law.

View 2 - This phrase is emphasizing that those who are led by the Spirit have no need for the law (Brown, 298; Burton, 302; Bruce 245-246; Wuest, 156).

PRO

- a. The immediate context suggests that this is the correct reading.
- b. The larger context of the epistle suggests that Paul is addressing their need to live by the Spirit rather than the works of the law.
- c. Even when addressing the works of the law Paul does not address their inability to fulfill the law but rather that the Spirit is not received through the works of the law but by faith.

CON

- a. Sinful man is unable to fulfill the law and as such that must be the meaning here.

Conclusion - View 2 offers the better explanation of this text as it takes both the immediate context and the larger context of the epistle into account rather than focusing narrowly on a single term and then imposing on it a usage that while used elsewhere in Scripture is not consistent with its usage here.

5:20 ἔχθραι. This term is often translated enmity, hostility, or hatred (Friberg, 183; Jamieson, 1275) and it bears a close relationship with ἔχθρός, a word translated to mean an enemy (Ryken, 230). The debate here is not in reference to the definition of the word but rather the duration of time, which it occupies.

View 1 - This particular word refers to a brief event (Calvin, 104).

PRO

- a. This could be taken to refer to an act of hostility thus lending one to understand its duration as both brief and singular.

CON

- a. The word itself is in the plural and thus speaks of numerous or ongoing hostility.
- b. The use of this word in both Biblical and secular Greek describes it as an ongoing mindset of hostility or hatred.

View 2 - This particular word refers to a continuous reoccurring event (Ridderbos, 206).

PRO

- a. The word being in the plural describes an event with numerous occurrences.
- b. The word itself implies an indefinite event and thus it cannot be confined to a brief span of time.

CON

- a. While it can refer to acts of hostility it also refers to the emotions of hatred, which lie behind those acts.
- b. As noted above its close relationship with *ἐχθρός* points to an ongoing state of mind rather than simply confining it to the events themselves.

View 3 - This particular word refers to both the brief acts and the enduring sentiments, which fuel them (Bruce, 248).

PRO

- a. Paul's inclusion of the statement, "and things like these" in verse 21 cast the works of the flesh which precede it in a general light. His emphasis is not the specific works themselves but the nature of the works.
- b. The etymology of the word itself lend toward expanding its definition beyond the individual acts to the sentiments from which they flow.
- c. The word is in the plural and so it refers to an indefinitely reoccurring event.
- d. See CON b. under View 1 above.
- e. See CON b. under View 2 above.

CON

- a. See PRO a. under View 1 above.

Conclusion - View 3 takes into account both the etymology of the term, its usage in the plural and Paul's inclusion of *καὶ τὰ ὅμοια τούτοις*. in verse 21.

5:21 βασιλείαν.

View 1 - By “kingdom” Paul means heaven using it in its eschatological sense (Ryken, 231; Ridderbos, 206; Stott, 148; Bruce, 251).

PRO

- a. The language here when used elsewhere in Scripture always refers to the eschatological kingdom (cf. Matthew 25:34; I Corinthians 6:9-10, 15:50; Ephesians 5:5).
- b. The use of the word inherit also lends to the understanding of the kingdom as an eschatological one.
- c. The use of the term in both Biblical and secular Greek lend to its being understood as a literal rule by a ruling authority.
- d. The readers at the time would have most definitely associated such a term with an eschatological kingdom.

CON

- a. This definition does not take into account the immediate blessings of godly living.

View 2 - The phrase here places emphasis upon the ethical quality rather than the literal eschatological kingdom (Burton, 311).

PRO

- a. Only this definition takes into consideration the immediate blessings imparted through godly living.

CON

- a. See PRO a. under View 1 above.
- b. See PRO b. under View 1 above.
- c. See PRO c. under View 1 above.
- d. See PRO d. under View 1 above.

Conclusion - View 1 offers the only viable understanding of this text. The understanding presented by View 2 would have been unknown to the readers at the time.

5:22 ἀγάπη.

View 1 - This love can be viewed as that which is directed toward our fellow man (Burton, 314).

PRO

- a. Clearly love toward ones fellow man must be included in the fruits of the Spirit.

CON

a. While love toward ones fellow man is clearly a fruit of the Spirit nothing here prevents the term from being defined more widely, to include love toward God.

b. Within Scripture the term is used to describe both love toward God and love toward men.

View 2 - Here is speaks of love that is directed toward God (Stott 148).

PRO

a. Clearly love toward God must be included in the fruits of the Spirit.

CON

a. While love toward God is clearly a fruit of the Spirit nothing here prevents the term from being defined more widely, to include love toward ones fellow man.

b. See CON b. under View 1 above.

View 3 - It can also be viewed as that which is directed to both God and our fellow man (Ryken, 232; Brown, 305; Bruce, 251-252).

PRO

a. See CON a. under View 1 above.

b. See CON b. under View 1 above.

c. See CON a. under View 2 above.

d. It is only logical to view both fellowship between believers and fellowship with God as being a fruit of the Spirit.

CON

a. Some commentators have divided this list of fruits between those, which refer specifically to ones relationship with God, and those, which refer specifically to ones relationship with fellow believers.

Conclusion - View 3 best explains Paul's thought at this point. The emphasis here, as seen by the use of $\tau\omega\tau\omega\tau\omega\tau\omega$ in verse 23, is on the essence or nature of the fruits not the specific fruits themselves and as such narrow definitions fail to capture Paul's thought at this point.

5:22 $\chi\rho\alpha$.

View 1 - Here joy is used to refer to the relationship with humanity (Calvin, 105).

PRO

a. It is logical to assume that a joyous relationship between both believers and the whole of humanity would be a fruit of the Spirit.

CON

a. Ultimately there is nothing, either lexically or syntactically, that defines the source of this particular joy.

View 2 - This joy speaks primarily in reference to delighting in God (Ridderbos, 207; Stott, 148; Brown, 305, Burton, 314; Bruce, 252; MacArthur, 166; Wuest, 159-160; Ryken, 233).

PRO

- a. It is logical to assume that a believer's joy is ultimately a joy in God.
- b. It is logical to assume that joy in God is a fruit of the Spirit.

CON

- a. See CON a. under View 1 above.

Conclusion - Neither View 1 nor View 2 captures the full scope of what Paul is saying here therefore it is best if the two views be combined, with View 1 ultimately taking a subservient position to View 2. First, this joy is a fruit of the Spirit, which ultimately places its source in God; this is a God-given/infused joy. Second, while this is a God-given/infused joy it must also be a God-derived joy, namely that ones correct relationship with God and His Spirit is a source of joy for the believer. Third, this is joy which expresses itself among others and allows us to have joyous relationships with others and so while God is the ultimate source of such joy it is also found to be expressed in and heightened by our relationships with others.

5:22 εἰρήνη.

View 1 - This in refers to living peaceably among men, rather than in referencing peace with God or an esoteric feeling to tranquility (Calvin, 105; Ridderbos, 207; Stott, 148).

PRO

- a. In light of Paul's statements in verses 19-21 it would be apparent that here Paul is countering the works of the flesh and demonstrating that the fruit of the Spirit is the opposite thereof and as such allows for peaceable relationships among one's fellow man.
- b. The term for peace used here can be used to describe one's relationship with others.

CON

- a. See View 2 below.
- b. See View 3 below.
- c. The use of τῶν τοιούτων in verse 23 emphasizes the basic essence of these fruits and as such they must be defined widely.

View 2 - Peace with men is predicated upon peace with God and thus the two are not at odds (Ryken, 233; Brown, 305).

PRO

- a. This view takes into account the use of τῶν τοιούτων in verse 23.

b. This view is superior to View 1 above as it takes a more holistic approach to the term peace.

CON

a. See PRO a. under View 1 above.

b. See PRO a. under View 3 below.

View 3 - This peace refers to the tranquility of mind which results from a right relationship with God (Burton, 314; Bruce, 252; MacArthur, 166-167; Wuest, 160).

PRO

a. The term used for peace here can be used to describe such a tranquility of mind.

b. It is true that a certain tranquility of mind results from a right relationship with God.

CON

a. While it is true that a tranquility of mind results from a right relationship with God such a relationship is defined by being at peace with God, as opposed to our previous relationship being characterized by enmity.

b. See CON c. under View 1 above.

Conclusion - View 2 takes the use of $\tau\tilde{\omega}\nu\tau\omega\tilde{\nu}\tau\omega\tilde{\nu}$ in verse 23 into account and is thus the preferred definition. Furthermore the tranquility of mind described in View 3 finds its source in the situation described by View 2 and thus View 3 is not a sufficient definition.

Annotated Sermon Outline

¹⁶But I say, walk by the Spirit, and you will not gratify the desires of the flesh. ¹⁷For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.

¹⁸But if you are led by the Spirit, you are not under the law. ¹⁹Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. ²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law. ²⁴And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

²⁵If we live by the Spirit, let us also walk by the Spirit. ²⁶Let us not become conceited, provoking one another, envying one another.

I. Walk by The Spirit (5:16-17)

v.16: Paul begins by both contrasting his previous section and announcing that he has something to say. He intends to set this portion of the letter apart from the rest as extremely important.

v.17: He continues by expanding this promise by further defining this relationship, namely that:

- A. The Flesh Opposes the Spirit(5:17a)
- B. The Spirit Opposes the Flesh(5:17b)
- C. The Purpose of this Mutual Opposition(5:17c)

v.17c: Rather than simply stating the obvious here Paul is actually explaining the purpose of this mutual opposition, namely “to keep you from doing the things you want to do.”

II. Freedom from the Law in the Spirit (5:18)

v.18: While this statement about the law seems out of place, the construction here actually gives valuable insight into Paul’s address. The phrasing here demonstrates Paul’s assumption that the Galatians are living by the Spirit and thus not under the law.

III. The Works of the Flesh (5:19-21)

v.19-21: Paul gives us two keys to understanding the works of the flesh. First, he notes that they are “manifest,” by which he means their easily identifiable nature. Second, in closing the list he concludes the list by saying “such things” which emphasizes the lists non-exhaustive and representative nature. Paul’s emphasis here is not on the individual sins but the easily identifiable basic nature they have in common. He close with the warning that “those who do such things will not inherit the kingdom of God”

IV. The Fruit of the Spirit (5:22-23)

v.22-23: “But” here he draws a contrast between the works of the flesh and the fruits of the Spirit. It is interesting that Paul says fruit of the Spirit rather than fruits; after all, he does list numerous fruits. However, his use of fruit here places the emphasis on the unity of this fruit, namely that this is not a listing of individual fruits but a singular body of fruit, which can be likened to the numerous facets on a singular

jewel. Paul concludes by noting “against such things there is no law” and his emphasis here is twofold; as in the previous section the list is a mere representative one and he is emphasizing that the law has no dominion where the Spirit reigns.

V. Our Present Condition (5:24-26)

v.24: “And those who belong to Christ Jesus have crucified the flesh with its passions and desires.” Crucifixion here is active it is not something you receive it is something you pursue, you must actively seek to mortify your sin. Furthermore, the mortification is directly connected to the cross of Christ.

A. Living and Walking by the Spirit (5:25)

v.25: If your life, your inner source of power, is the spirit then your outward actions must be those of the Spirit. Your life is a witness to your inner spiritual disposition.

B. Guarding against the Desires of the Flesh (5:26)

v.26: This statement may appear out of place but Paul is further drawing the distinction between life by the Spirit and life by the Flesh. He is simply saying “look don’t boast in things which are of no value.”

Conclusion

The message of this text is simple; there are two ways to live by the flesh or by the Spirit, there are no neutral parties in this relationship. It is a cut and dry issue. Mortify your flesh with its passions and desires or feed it. You make the call.

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