

## ***The Church of the Servant King***

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### ***Survey of the Bible Series – Paul’s Letter to the Galatians***

(SB\_Galatians\_Lsn12\_Chapter 5C)

#### **Chapter 5 (concluded)**

In our previous two lessons, we have examined chapter 5 through verse 15. As we have studied, Paul transitions to discussing the practical implications of the main thesis of the book of Galatians that Jews and Gentiles alike are saved by one means – grace alone through faith alone in Christ alone (see 2:16).

16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.<sup>1</sup> (Gal 2:16)

Today’s session resumes our study of chapter 5 where Paul builds upon the motif of freedom in Christ to be motivated through *agapao* love that is at the core of verses 1-15. As we have seen in recent and other studies, God provides the believer with insulation from the ravages of the sin nature (flesh), the cosmic system of thought that is ultimately opposed to freedom and life, and Satan’s deceptions that are sometimes institutionalized in “religious” systems.

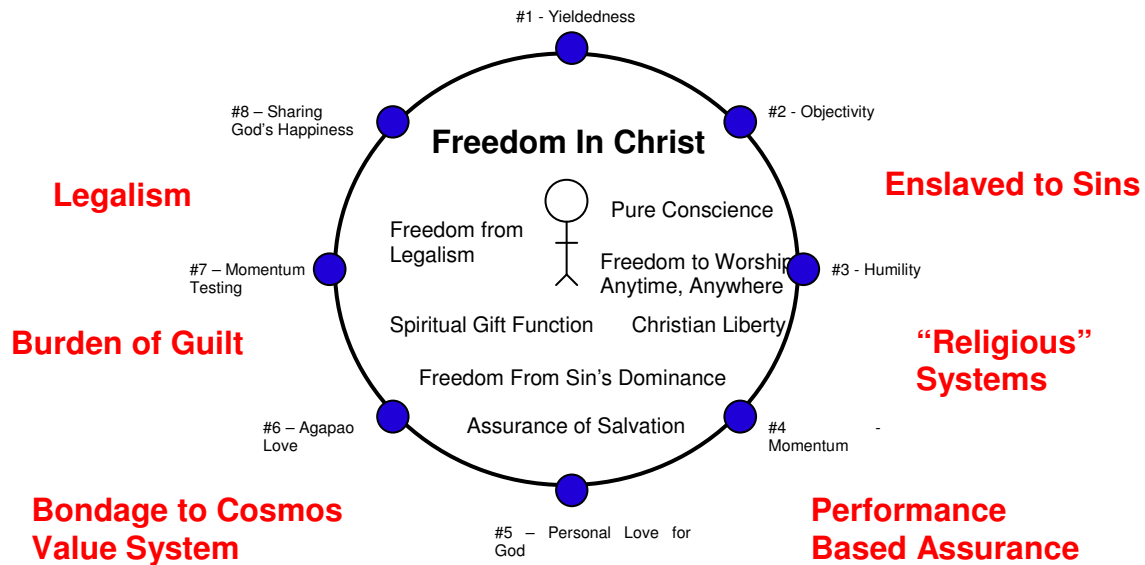
The conceptual framework that I have used to articulate that insulating sphere of power is titled – “The Divine Power Sphere.” Only as the believer actively engages in the process of transformation into the image of Jesus Christ through yieldedness (component #1 of this power sphere) will this protective sphere become less subject to being breached by the three enemies to the believer’s spiritual life. This conceptual framework flows like an undercurrent throughout the Scriptures that are relevant to the church age believer’s spiritual life, i.e. much of the Pauline corpus as well as content from other non-Gospel New Testament literature.

The principles and insight related to and provided by this conceptual framework are not presented in Scripture using this terminology; however, as is true of so many doctrines and truths from Scripture, one needs to use inductive techniques to extract such concepts. Other examples of doctrines or truths where the terminology is not necessarily found in Scripture, but where the concept is present include the trinity, the hypostatic union of Jesus’ divine and human natures, dispensations, some of the attributes of the essence of God, etc. The ability to articulate concepts is critical to any form of deeper understanding and thought process. The diagram below which was presented in the previous session provides a visual depiction of the conceptual framework called the *Divine Power Sphere*. We have examined each of the components of this invisible sphere in previous studies.

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<sup>1</sup> Unless otherwise noted, all Scripture quotations are from *The New American Standard Bible*, (La Habra, California: The Lockman Foundation, 1977).

# THE INSULATING PROTECTION OF THE DIVINE POWER SPHERE



## Walking By Means of the Spirit (5:16-26)

### *The Internal Conflict (5:16-18)*

16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.  
 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. 18 But if you are led by the Spirit, you are not under the Law. (Gal 5:16-18)

The first word of this passage is the conjunction “but.” So, Paul is contrasting what he is about to say with something he has previously said. In the previous section as we’ve noted, Paul has begun to present the practical implications of the principle that we are saved by grace alone through faith alone in Christ alone. As a result, Paul has presented the believer with some options in the previous section:

- The option to live in the freedom that Christ has provided versus living with the guilt that characterizes life under the Law

It was for **freedom** that Christ set us free; therefore keep standing firm and **do not be subject again to a yoke of slavery**. (Gal 5:1)

- The option to be empowered by the Holy Spirit to a life of “hope” and “righteousness by faith” and to be motivated by *agapao* “love” (Gal 5:5-6).

5 For we through the Spirit [*divine power*], by **faith** [*the means by which we appropriate divine power*], are waiting for the **hope of righteousness** [*experiential righteousness*] 6 For in Christ Jesus neither circumcision nor uncircumcision means anything, but **faith** working through **love** [*agapao love that motivates the believer*]. (Gal 5:5-6)

- The liberty to serve Christ with his/her spiritual gift and the liberty to enjoy anything not sinful.

**13** For **you were called to freedom**, brethren; only *do not turn* your freedom into an opportunity for the flesh, but **through love serve one another** [*believers serving one another through the exercise of their spiritual gift motivated by agapao love*]. (Gal 5:13)

So, what is it that Paul is contrasting here? Paul's emphasis upon the believer's liberty motivated some to accuse Paul of teaching that the believer was free to sin. This is called licentiousness – i.e. license to sin. Believers clearly have that option (Gal 5:13 – "...do not use liberty as an opportunity for the flesh"). So, after exhorting believers to not exercise that option, Paul provides instruction, teaching and exhortation in regard to the internal conflict that wages in the believer's life.

The word that is translated "walk" is the present, active, imperative of the Greek word peripateo (περιπατεω). This construction could be translated "keep on walking." This emphasizes the necessity for momentum and consistency in the believer's yielded status to Truth and to God so that the divine power sphere can become the insulating factor it was meant to be in Satan's world.

It is clear from these verses (Gal 5:16-18) that an internal conflict rages. The "flesh" has desires that are clearly against the Spirit and the Spirit has desires that are clearly against the flesh. There is internal war. You have desires to indulge the flesh to enjoy pleasure in an unrestrained fashion and the Spirit desires to see the Lord magnified and glorified through sacrificial service motivated by *agapao* love toward others. Any "wish" that the believer may have at any given moment to either serve selfish, fleshly desires on the one hand or to glorify the Lord on the other hand will face opposition (Gal 5:17 – "so that you do not do the things that you wish"). It is inevitable.

**Principle:** Internal conflict between two opposing sets of desires is inevitable for the believer who is yielded to the Lord.

**Application:** We should not be shocked by the fact that we have internal conflict.

**Principle:** The longer of a period of time and the more consistently that a believer has remained yielded, the more developed (mature) the insulating influence of the divine power sphere in his or her life.

**Application:** Something for private meditation – How are you doing in this internal battle?

**Principle:** The believer who is led by the Holy Spirit will not operate under the principle of the Law or legalism (i.e. human power sphere, performance based lifestyle, bondage, guilt, shame, and slavery – Gal 5:18). (Paul's point in v. 18 is that the believer cannot overcome the desires of the flesh by living under the Law – the position advocated by the Judaizers).

**Principle:** The believer so led will be free to serve motivated by love (*agapao*), not the compulsion of guilt.

**Application:** Are you motivated by love (*agapao*) or are you motivated by guilt?

### *Some Distinctions Related to the Ministry of the Holy Spirit in the Believer*

It is important to acknowledge and recognize the distinction between "control" and "influence" in our choice of terminology related to the empowering ministry of the Holy Spirit and the conceptual framework of the divine power sphere. Unfortunately, many writers and theologians who present their understanding on the subject of the Holy Spirit's ministry in the believer's life choose to use the term "control" in describing this dynamic. That is a very bad

choice of terminology for it implies (while probably unintentional) that the believer has surrendered his or her volition. That is clearly not consistent with Paul's teaching as we've seen in these verses – the believer has options. Rather, as the believer consistently yields his decisions to Truth, the influence of the Holy Spirit becomes more pronounced in everything the believer's life exhibits, e.g. speech, conduct, thought, behavior, investment of time, etc. The more consistently this occurs, the stronger the insulating effect of the divine power sphere.

### *Paul Contrasts The Works of the Flesh and the Fruit of the Spirit (Gal 5:19-26)*

#### ➤ The Works of the Flesh (Gal 5:19-21)

19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.

The list that Paul provides should not be viewed as exhaustive, but representative. However, it is interesting to observe that the sins Paul lists fall into distinct categories.

#### Sexual Sins (v. 19) – Three sins are listed.

- ✓ Immorality – (Gr. πορνεία - *porneia*) – often translated “fornication,” but refers to all forms of illicit sexual relationships.
- ✓ Impurity – (Gr. ἀκαθαρσία - *akatharsia*) – a broad term referring to moral uncleanness in thought, word and deed. See Ephesians 5:3-4 for another passage using this word. This term embraces what we would describe as trashy, tasteless or locker room jokes and language.
- ✓ Sensuality – (Gr. ἀσέλγεια - *aselgeia*) – this term refers to an open, shameless, brazen display of sexually oriented sins. Other translations of this word include licentiousness and wantonness. The person demonstrating aselgeia is one who has allowed his or her norms and standards (i.e. conscience) to accept as normative deviations from God's desires for sexual relations. Thus, they have no shame, no inner restraint of a conscience that would otherwise restrain such brazen talk and behavior. We see plenty of examples of this in the entertainment industry today, not to mention other venues.

#### Religious Sins (v. 20) – Two sins are listed.

- ✓ Idolatry – (Gr. εἰδωλολατρία - *eidololatria*) – Paul and his readers' frame of reference would have been full of pagan idol worship that involved deviant, sexual activity. However, the term embraces all forms of addiction that robs one's time and energies in pursuit of an illusion or escape from reality – spiritual reality. Today, examples of addiction include excesses involving TV, entertainment venues, sports, sex, material possessions, pursuit of prestigious career, etc. Think of anything in your life that consumes an inordinate amount of your time so that your spiritual life is a dry desert.
- ✓ Sorcery – (Gr. φαρμακεία - *pharmakeia*) – this is the word from which we get our word *pharmacy* and *pharmaceutical*. Paul's use of the term referred to the use of drugs which often accompanied the worship of false gods and which might induce a trance-like state or ecstatic behavior (e.g. speaking in gibberish). This type of behavior will be present in the Tribulation period (see Rev 9:21 & 18:23).

21 and they did not repent of their murders nor of their **sorceries** nor of their immorality nor of their thefts. (Rev 9:21)

23 and the light of a lamp will not shine in you any longer; and the voice of the bridegroom and bride will not be heard in you any longer; for your merchants were the great men of the earth, because all the nations were deceived by your **sorcery**. (Rev 18:23)

Societal or Inter-personal Relationship Sins (vv. 20-21) – Eight sins are listed. Obviously, any one of these sins does not exist in isolation, but a cluster. The close relationship between each of these sins becomes obvious as we move through the list.

- ✓ Enmities – (Gr. ἔχθραι – *echthrai*) – sometimes translated “hatred.”
- ✓ Strife – (Gr. ἔρις - *eris*) – sometimes translated “discord.”
- ✓ Jealousy – (Gr. ζήλος - *zelos*) – the unseen sin that manifests itself through some of these other sins.
- ✓ Outbursts of anger – (Gr. θυμοί - *thumoi*)
- ✓ Disputes – (Gr. ἐριθειαι - *eritheiai*) – sometimes translated “selfish ambition.”
- ✓ Dissensions – (Gr. διχοστασίαι - *dichostasiai*) – the visible effect or result of this cluster of sins.
- ✓ Factions – (Gr. αἰρέσεις - *aireseis*) – the visible effect or result of this cluster of sins.
- ✓ Envy – (Gr. φθόνοι - *phthonoi*) – this is desiring what others have instead of being content with what God has provided.

Intemperate Sins or Sins Affiliated with Alcohol Abuse (v. 21) – Two sins are listed.

- ✓ Drunkenness (Gr. μέθαι - *methai*) – the loss of control over one’s mental and physical abilities.
- ✓ Carousing (Gr. κῶμοι - *komoi*) – sometimes translated “orgies.” Obviously, in a drunken state, sexual sins become more prominent as inhibitions are lowered.

*Thoughts On “Inheritance” of the Kingdom* – Note that Paul states that “those who **practice** such things **shall not inherit** the kingdom of God.” The two key words or phrases are highlighted. The Greek word translated “practice” in our passage is *prasso* (Gr. πράσσω).

*Prasso* is the verb for habitual practice (our very word, in fact), not *poieo* for occasional doing.<sup>2</sup>

It is interesting that A.T. Robertson’s next sentence reads – “The habit of these sins is proof that one is not in the Kingdom of God and will not inherit it.”<sup>3</sup> By so doing, he has equated the concept of “inheritance” with “entrance” or “residence.” Some Christians who are of the reformed persuasion have adopted a similar interpretation and use this and similar passages in the attempt to support their view of the perseverance of the saints. The descriptive title “experimental predestinarian” has been used to describe those who interpret this passage in such a manner, i.e. the passage teaches that the professing believer who lives such a lifestyle was never really a believer, one of the elect, in the first place since all who are of the elect will indeed persevere unto the end of their lives.<sup>4</sup>

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<sup>2</sup> Archibald Thomas Robertson, *Word Pictures in the New Testament, Volume IV, The Epistles of Paul* (Grand Rapids, Michigan: Baker Book House, 1931), 313.

<sup>3</sup> Ibid.

<sup>4</sup> I borrow this term from Joseph C. Dillow who uses the term “experimental predestinarian” to describe adherents to the Calvinist/Reformed doctrine of perseverance. “Historically, this doctrine grew up in the Puritan tradition, and they called themselves ‘experimentalists.’ This is because they felt that Christ must be experienced and that, in order to ascertain whether or not one was a Christian, one must perform an experiment. He must ask, ‘Have I believed?’ and ‘Are there evidences of works in my life?’ If the answer to these questions was yes, he was justified in claiming that he was probably saved. Of course, the final verdict could only be rendered at the end of life when the evidence of final perseverance was compiled.” See Joseph C. Dillow, *The Reign of the Servant Kings* (Hayesville, NC: Schoettle Publishing Company, 1992), 19.

The subject of “inheritance” and its relationship to eternal life, heaven and the Kingdom is beyond the scope of our present study. However, it is important to note that there are principally two other interpretive positions among those who are not of the “reformed” or “experimental predestinarian” soteriological orientation.

- ✓ Position #1 – Paul is describing the unbeliever and “inheritance” of the Kingdom is equated to “entrance” or “residence” in the Kingdom.<sup>5</sup>
- ✓ Position #2 – Paul is describing the believer in these verses and “inheritance,” “salvation,” and “eternal life” are not equated. The believer can enter the Kingdom; however, the believer may forfeit some or all of his “inheritance” in the Kingdom.

The following points reflect the basics of my current understanding on the subject.

- ✓ Prior to the presentation of the “gospel of the Kingdom” by John the Baptizer, Jesus and the Twelve, the land of Canaan was equated with “inheritance” (e.g. Deut 15:4-5; 19:14; 25:19; 26:1).
- ✓ During Jesus’ public ministry on earth and during the preaching of the gospel of the Kingdom, entrance into the earthly, Messianic kingdom was closely associated with eternal life as well as “inheritance” of the Kingdom (e.g. Matt 5:5; 19:29; 25:34; Mk 10:17).<sup>6</sup>
- ✓ During both periods of the Age of Israel, the concept of obedience and faithfulness demonstrated by one’s actions is closely related to “inheritance” and “eternal life.”
- ✓ The close association of “inheritance,” “eternal life,” “obedience,” and visible displays of one’s faithfulness in these passages has led some to believe that Scripture promotes a view of perseverance akin to that of the “experimental predestinarians.”
- ✓ Some have attempted to argue that Paul distinguishes between “entrance” into the Kingdom and “inheritance” in the Kingdom and they cite such passages as 1 Corinthians 3:11-15; 6:8-11; Galatians 5:19-21; and Ephesians 5:5-6.<sup>7</sup>
- ✓ However, at present, I am not fully convinced of the arguments in this regard and I believe the explanation to be much simpler.
- ✓ In these passages within the Pauline corpus (including ours), Paul simply uses the lifestyle that characterizes the life of an unbeliever as an illustration of that of which the

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<sup>5</sup> For example, see J. Dwight Pentecost, *Thy Kingdom Come* (Wheaton, Illinois: Victor Books, 1990), 283.

<sup>6</sup> Other points which are relevant to the discussion of the term “inheritance” as used in passages the context of which is the Age of Israel include the following. During that final seven year period of the Age of Israel known as the Tribulation, those who “endure to the end” of that period will be “saved,” i.e. delivered into the Kingdom (Matt 24:13). Believers who were alive during Jesus’ public ministry had the potential to have lived through Daniel’s seventieth week (the Tribulation) and to have entered the Messianic Kingdom IF Israel en masse had accepted the Gospel of the Kingdom (Acts 3:19-26). Only believers will be alive at the beginning of the Messianic Kingdom – “all Israel shall be saved” (Rom 11:26).

<sup>7</sup> For example, see Joseph Dillow, *The Reign of the Servant Kings*, 43-110; Zane Hodges, *Grace in Eclipse – A Study on Eternal Rewards* (Dallas, Texas: Redencion Viva, 1985, 1987), 76-77; Bob Wilkin, “Galatians 5:19-21: Who Will Inherit the Kingdom?” *Grace Evangelical Society Newsletter* (December, 1987), 2. All of these men (plus others) are aligned with the ministry of the Grace Evangelical Society – a group that is focused upon refuting error associated with the doctrine of the eternal security of the believer. It is my opinion that they have produced some valuable materials; however, their hermeneutical approach, while dispensational, fails to properly distinguish between those passages relevant to the Age of Israel and those relevant to the present age or dispensation. The distinction between these two disparate dispensations is certainly acknowledged in principle; however, the ramifications of that distinction in terms of the interpretation of Scripture is not.

- believer is capable if he or she does not exploit the spiritual privileges that are his or hers in Christ.
- ✓ The doctrine of the eternal security of the believer is not an issue in context in spite of what those on both sides of the argument may present.
  - ✓ We know that our reward in heaven is based upon faithful service in time; however, we should not impose that view upon passages that do not support it or upon passages where the eternal security of the believer is not an issue.
- The Fruit of the Spirit (Gal 5:22-26)

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. 25 If we live by the Spirit, let us also walk by the Spirit. 26 Let us not become boastful, challenging one another, envying one another.

Note that Paul uses the singular “fruit” verses the plural “fruits.” In other words, we should view these characteristics as various aspects of the same whole. To the extent that the believer’s life is insulated by the divine power sphere, then to that extent, the Holy Spirit will work in the believer’s life to manifest these attributes. The Christ-like nature is unified.

Note also that when Paul described the manifestations of the sin nature, he used the term “works” or “deeds.” When Paul described the manifestations of the Holy Spirit in the believer’s life, he used the term “fruit.” This contrast is consistent with the distinction between 1) the energy of the flesh that results from reliance upon human power and a lack of trust and 2) the life of faith and trust that results in yieldedness, humility, and reliance on God’s power. It is extremely important to note that these qualities or characteristics are produced by the Holy Spirit empowering the believer rather than being born of human power systems.

The nine characteristics or attributes Paul uses to describe the fruit of the Spirit fall into three main groupings as follows.

#### Mental or God-ward (v. 22)

- ✓ Love (Gr. ἀγάπη - *agape*) – this is the love for one’s fellow man that is not based upon any inherent quality (good or bad) in that individual, but it is based upon one’s perspective of life shaped by eternal realities. The believer whose outlook on life and view of and interaction with others is shaped by eternal values vs. temporal values has *agape* love. There is a yearning to see the unbeliever saved and the believer edified with Truth so that Christ, the object of one’s love and appreciation, can be glorified. *Agape* love is the love manifested toward other members of the human race (component #6) and is built upon one’s personal love for God (component #5).
- ✓ Joy (Gr. χαρά - *chara*) – the believer who consistently resides within the divine power sphere will share God’s happiness (component #8) and experience and manifest joy in life.
- ✓ Peace (Gr. εἰρήνη - *eirene*) – that quality of contentment with whatever state the yielded believer is placed because he or she is trusting in God (see Rom 8:28; Phil 4:6-7). This quality is a reflection of objectivity (component #2), humility (component #3), and sharing the happiness of God (component #8) as well as having relationship to all components of the divine power sphere.

#### Interpersonal or Other-ward (v. 22)

- ✓ Patience (Gr. μακροθυμία - *makrothymia*) – this is long-suffering endurance, the quality of forbearing under provocation or testing. Patience is essential to maintaining momentum (component #4) in the spiritual life and journey. Patience is essential to enduring momentum testing (component #7). Patience is a manifestation of genuine humility (component #3). (See 2 Cor 6:6; Col 1:11; 3:12).

- ✓ Kindness (Gr. χρηστότης - *chrestotes*) – benevolence in one’s actions towards others, a manifestation of agape love toward others (component #6). (See Rom 2:4; Eph 2:7).
- ✓ Goodness (Gr. ἀγαθωσύνη - *agathosune*) – relates to personal integrity in action toward others.

#### General or Self-ward Qualities (v. 22-23)

- ✓ Faithfulness (Gr. πίστις - *pistis*) – trustworthiness, reliability. Again, another description of personal integrity. Relates to consistency, thus momentum and endurance of momentum tests (components #4 and 7).
- ✓ Gentleness (Gr. πραύτης - *prautes*) – submissiveness to God and Truth (components #1 and 3). Tactfulness is closely related to gentleness.
- ✓ Self-control (Gr. ἐγκράτεια - *egkrateia*) – not given to emotional, irrational, erratic, impulsive behavior. Yieldedness to God and truth (component #1) and possessing objectivity (component #2) would closely relate to self-control.

Paul concludes his list with the statement that “against such there is no law.” Paul is highlighting the fact that no one would create a law that could either empower such qualities or prohibit them. Obviously, the contrast with the Mosaic Law was in mind. Adherence to the Mosaic Law as promoted by the Judaizers would never result in such qualities since such a system as promoted by the Judaizers was completely empowered by the energy of the flesh. There was no spiritual dynamic involved.

In verse 24, Paul reminds his readers of the basis for the contrast between the two systems of empowerment available to the believer – i.e. the human power system and the divine power system. Paul uses the aorist, active, indicative of *stauroō* (Gr. σταύρωω) which is translated “have crucified.” This Greek construction highlights the point in time that the person believed in Christ, thus emphasizing the positional truth that is also taught in Romans 6 that should serve as the doctrinal basis for the believer’s motivation toward daily experience of that Truth. Knowledge of positional truths is always presented as a motivation for the believer to live out those truths in daily experience. Had Paul used the present, active, indicative, he would have been highlighting something that was an ongoing reality. Rather, he uses the aorist tense to highlight a reality that focuses upon a single event or point in time. The difference is critical to the understanding of this verse and is critical to responding to the position of experimental predestinarians.

The experimental predestinarian would love to pull this verse (verse 24) out of context and try to use it to support a soteriological system that promotes the view that if one is truly a believer, a Christian, then they will manifest it in the fruit of their lives. However, the context of the verse is clearly set within a passage that is directed to believers and is focused upon the believer’s demonstration of faith in daily life (i.e. experiential righteousness and sanctification) that is built upon a foundation rooted in truths related to one’s salvation (i.e. positional sanctification). Paul is not questioning these believer’s salvation nor is he in a doctrinal debate related to the eternal security of the believer. Paul is clearly concerned with the consistency of grace principles in the lives and testimony of these believers. The next two verses (vv. 25-26) highlight this fact.

Paul uses the subjunctive mood in both verses and in so doing, he highlights the conditional nature of the actions to which he is exhorting the Galatians. They have the option of either adhering or not adhering to a life in the power of the Spirit. Paul did not use the indicative mood – a mood of reality or fact. This would have highlighted that this was already a reality in the life of the Galatians and confused the distinction between phase 1 (salvation related) and phase 2 (daily life, experiential, sanctification related) truths.