

# Camp Creek Primitive Baptist Church



## Galatians 4



Wednesday July 11, 2018

Paul

The Stupid, Foolish, Idiotic  
Galatians Who Probably  
Won't Even Read This  
Because They Never Listen  
To Me Anyway



## **Galatians 5:1-4**

"1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

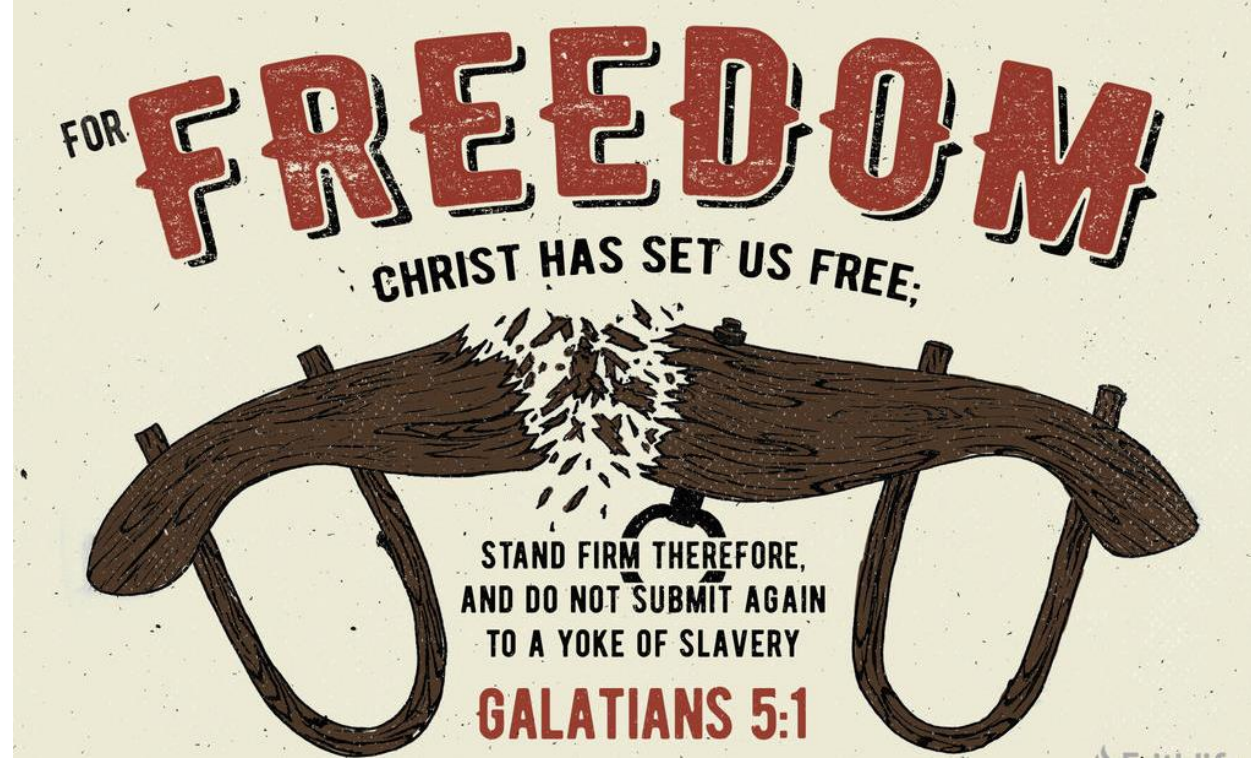
1 Stand fast therefore in the liberty wherewith

Christ **hath made us** free,

Aorist, Indicative, Active

and be not entangled again with the yoke of bondage.

- We are no longer under the condemnation of the law or the bondage of the law.
- We will also be delivered from the corruption of our flesh nature through the promise of Christ.
- Further, we are no longer under the bondage of worship and service under the law, because Christ has fulfilled it for us.



- We are free from the condemnation of heart that we troubled us before we came to the knowledge of the truth and now realize that Jesus **has** saved us from our sins.
- With the freedom that we have because of what Christ has done for us, we should stand fast and not go back under the bondage of legalism and law worship.

**Galatians 5:2** "Behold, I Paul say unto you, that if ye be circumcised, **Christ shall profit you nothing.**"

- If circumcision could make us free from the bondage, corruption, and condemnation of sin, then what purpose did Christ's coming and sacrificial atonement serve.
- If I could do something to make myself right with God, then there was no reason for Christ to come and redeem me.
- If my efforts are required to make me free from sin, then Christ really didn't do anything for me.
- However, of course, Christ is our salvation and we can do nothing to make ourselves free from sin. Circumcision cannot make us free from sin nor assist in making us free from sin

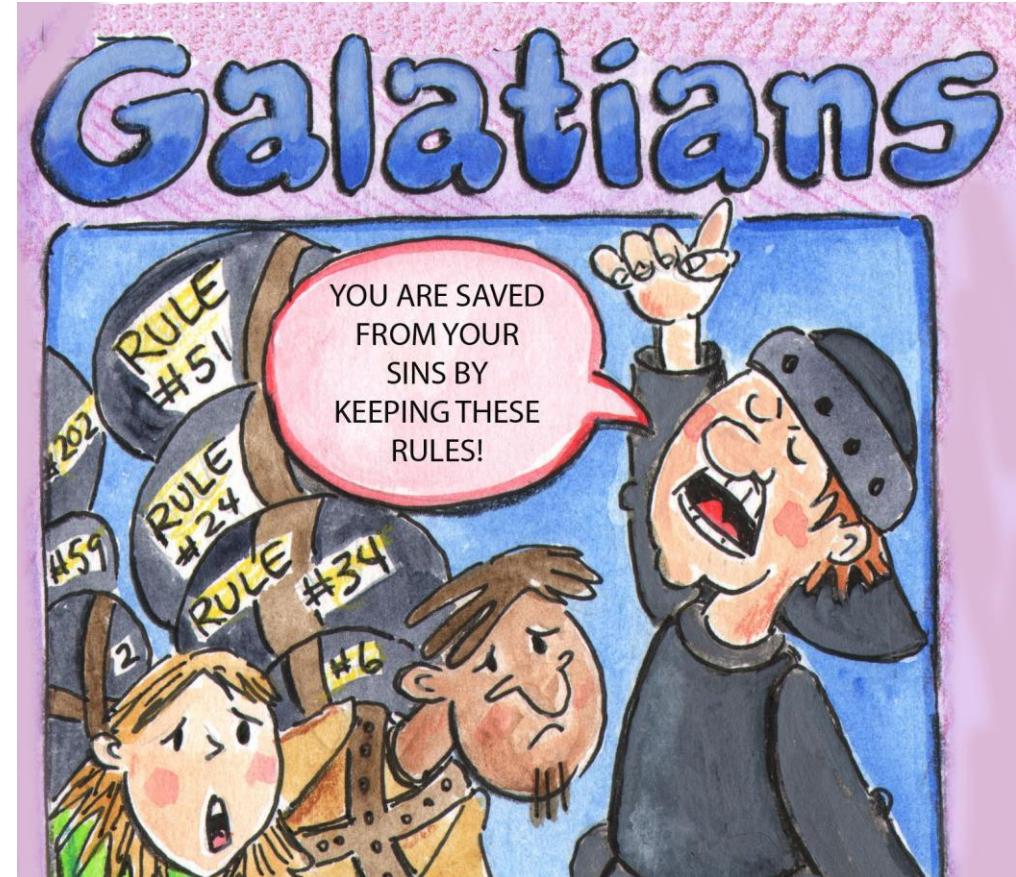


**Gal. 5:3** "For I testify again to every man that is circumcised, that **he is a debtor to do the whole law.**"

The law required perfection. To keep one part of the law, but fail to keep another part of the law rendered us guilty of the whole law.

Therefore, if we seek righteousness through keeping the law, then we must keep the whole law perfectly.

**We cannot just add circumcision and leave off the rest of the law**, but if we are circumcised, then we are debtor to keep the whole law, if we desire to obtain righteousness through the works of the law.



**Gal. 5:4** "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Anyone who thinks that he is justified by the keeping of the law, has no place for Christ because it is all about their effort, even if they use the name of Jesus in their attempts at worship.

They believe that eternal salvation is dependent on what they do and not **totally** dependent on Christ. Christ has become of **no effect** unto them.



**Gal. 5:4** "Christ is become of no **effect** unto you, whosoever of you are justified by the law; ye are fallen from grace."

**Affect** and **effect** are easy to mix up. Here's the short version of how to use affect vs. effect:

**Affect** is usually a verb, and it means to impact or change.

**Effect** is usually a noun, an effect is the result of a change.

So, if A **affects** B, B experiences the **effect** of A's action.

Imagine Able (A) pushes Billy (B) into a pond. Able affects where Billy is standing. Billy being wet is the effect of Able's urge to push him into a pond.

**Gal. 5:4** "Christ **is become of no effect** unto you, whosoever of you are justified by the law; ye are fallen from grace."

They are "fallen" from grace means that they have fallen from a belief in salvation by grace.

The vast majority of Christ professing people have through their ignorance gone under a "grace, but" doctrine and therefore are fallen from a belief in salvation **by grace alone**. They are under the bondage of a religious works system.

**Gal. 5:5, 6** "For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

- The **hope of righteousness** is the hope of the resurrection for our bodies to be conformed to the image of Christ is set forth for us in Rom. 8:23  
"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it."
- We have this hope through covenant promise from God: **Titus 1:2** "In hope of eternal life, which God, that cannot lie, promised before the world began."

## Gal. 5:5

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

Our faith is not the **cause** of our obtaining the resurrection, but is **the means by which we embrace the covenant promise of God**. B  
we wait for the hope of righteousness by faith that was given to us in the new birth,

- 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

Gal. 5:7-12 "Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 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. 11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12 I would they were even cut off which trouble you."

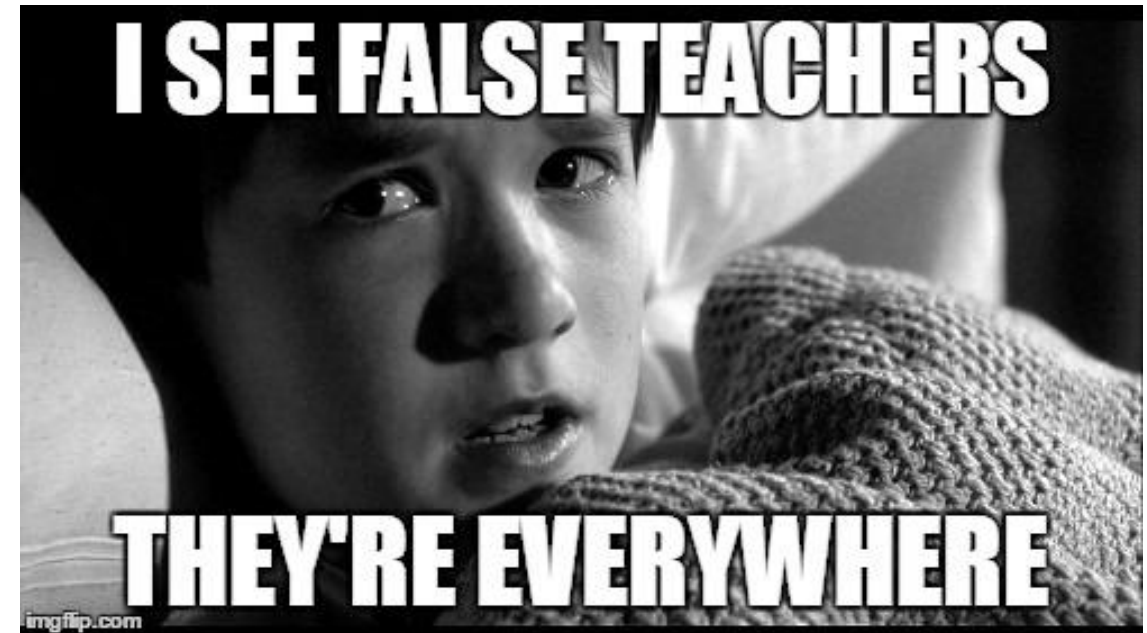
There are several points that we can make from the above passage of scripture:

1. The Galatian brethren at one time believed and held to the truth of salvation by grace alone.



2. The Galatian brethren had been persuaded to turn from the truth to believe that circumcision was necessary to be saved from sin.
3. This persuasion by false brethren was not of God who had called them to spiritual life. The men who were doing the persuading were false teachers and not under the leadership of God.
4. Just one legalistic requirement (leaven) leavens the doctrine of salvation by grace so that it is no longer salvation by grace alone. The whole lump is leavened by one legalistic requirement.
5. Paul had confidence that the Lord would lead the brethren out of their error and back to a knowledge of the truth.

6. Further, Paul believed that God would judge the false teacher, who had persuaded the brethren to believe a lie, for what he did
7. Paul pointed out that he suffered persecution from those who hold to a legalistic works system. If Paul had preached circumcision then he would logically not suffer persecution from those who hold to a legalistic works system.
8. Paul desired that the false teachers be cut off from the brethren of Galatia.



**Gal. 5:13-18** "13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law."

Gal. 5:13 ""For, brethren, ye **have been called** unto liberty."

Aorist Passive Indicative

- This is true both with the **effectual call** of the Holy Spirit and of the gospel call to repentance and service. The effectual call delivers us from the law of sin and death. It imparts a new nature within us that enables us to understand the things of the Spirit of God and to seek after God
- The **gospel call** to repentance and service delivers the born-again children of God from false doctrines, from false worship, from many pitfalls in our daily lives, from the errors of ignorance, from sinful practices, from personal destruction in our lives, in the lives of our families, and it leads us unto the true worship and true service of God

Gal. 5:13 "Only use not liberty for an occasion to the flesh."

- So, it is possible to misuse grace. Don't do it!
- Paul addresses this issue more fully in the book of Romans.

Romans 3:5-8 "But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just."



Gal. 5:13-14 "But by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."

- Our motivation to worship and serve God is not out of fleshly fear of what will happen to us in eternity if we fail to live up to some standard that man has set, but our motivation to worship and serve God is because of the love of God manifest towards us.
- Based on this motivation of God's love, we are to manifest our love to God by loving our neighbor and serving one another.



Gal. 5:16 "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

- All that have been born of the Spirit of God have a two-fold nature.
- We have a spiritual nature and it cannot sin and we have a fleshly nature in which dwells no good thing.
- We are not to attempt to tame or change the flesh, but we are to mortify the deeds of the flesh.
- Only by walking (living our life by the leadership of the Spirit) in the Spirit, can we mortify the deeds of the flesh and bring our bodies into subjection to the spiritual inner man.

**Gal. 5:19-21** "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 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** shall not inherit the kingdom of God."

In the above passage, there are seventeen specifically named works of the flesh along with the statement "and such like."

This is not an exhaustive list. For example, smoking pot is not mentioned but is just as wrong.

Gal. 5:19-21 "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 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 shall not inherit the kingdom of God."

- Thus, all the works of the flesh are sinful works. Yet, nearly every denominational Christian religion has a part of their belief system that man in the flesh must *do something* in order to be born of the Spirit and to be saved from his sins. For the flesh to bring about the new or spiritual birth and to cause one to be saved from his sins, would require a sinful work to bring about the new spiritual birth and salvation from sin. This is impossible. Paul said, "**I know that in me, that is in my flesh, dwelleth no good thing.**"
- If in our flesh dwells no good thing and our flesh is incapable of doing good, then our flesh cannot bring about the new birth or cause us to be saved from our sins.

Gal. 5:22, 23 "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

- It is a law of nature that you must have a tree before a tree can bear fruit. The fruit of a tree cannot be borne when there is no tree.
- This is obvious. Yet, many today seem to fail to grasp that which is so obvious. You must first have the Spirit before you can bear the fruit of the Spirit. The flesh cannot bear the fruit of the Spirit. You must be born of the Spirit before you can bear the fruit of the Spirit.
- As Jesus said in Luke: Luke 6:43 "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.



Gal. 5:22, 23 "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

You show me someone who is manifesting the love of God, joy, peace, longsuffering, gentleness, goodness, faith, meekness, or temperance and I will show you someone who is ***already*** born of the Spirit of God. The spirit brings forth these fruits, not the other way around.

**Gal. 5:24-26** "And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another."

- "And they that are Christ's" is not talking about the spiritual birth as many who have been born of the Spirit have not yet come unto a knowledge of the truth.
- However, it is speaking to us about those who have believed in Christ and his covenant work. These that **are Christ's** in this manner have, in the belief system of their heart and mind, have crucified on the cross the works of the flesh with the affections and lust.



# Questions?

