

Galatians Chapter 5

Brief Background: Chapters 1, 2: Paul defends his apostleship as he presents the origin of the gospel; Chapters 3, 4: Paul explains the doctrine of the gospel showing that the law cannot justify or sanctify us (doctrine); Chapters 5, 6: Paul turns from doctrine to duty and privilege to describe the practical aspects of salvation through the gospel.

In Chapters 5 and 6 the power of the Gospel is seen in 1) freedom in Christ (5: 1-15), 2) life by the Spirit (5: 16-26), 3) doing good unto all (6:1-10), 4) a new creation (6:11-18)

Actions for the believer: v.1: Stand fast; V. 7 Run well; V 13 – serve (one another); V 16 – walk in the Spirit

What love does:

V, 6 – faith which worketh by love; v. 13 – through love serve one another; v. 14 – love thy neighbor as thyself; v. 22 – fruit of the Spirit is love;

Galatians chapter 5 emphasizes the role of the Spirit in our lives. We are: to walk in the Spirit (v 16); to be led by the Spirit (v 18); to live in the Spirit (v 25) and to sow to the Spirit (6:8)

In terms of the freedom in Christ he describes submission to ceremonial law as having fallen from grace (5:1-6). He then expresses his confidence in the Galatians (5: 7-12) and expands on the meaning of freedom (5: 13-15)

1. A plea to stand fast in liberty. The fact: the liberty wherewith Christ hath made us free; the appeal: Stand fast - be not entangled again with the yoke of bondage.
Liberty in Christ is freedom from sin's power and liberty to serve the Lord and each other. In contrast yokes prevent independent action.
Our liberty is intended to produce holy living.
2. Submitting to ceremonial law would show they trusted something else and reduce or eliminate Christ's influence and benefit.
I, Paul – building on his apostolic authority; Behold – Look carefully, mark my words
Circumcision represented identification with a system of salvation by works which would supplant grace,
3. The Law is integrated. Submission to one ceremonial law for justification obligates one to submit to the entire law. To allow the validity of circumcision as a means to salvation was to allow the validity of the whole law. Furthermore, to offend in one point is to be guilty of all.
4. To choose the law over Christ is to willfully separate oneself from the grace of God and from Christ. If they needed circumcision then they needed the entire law. And hence were seeking justification by the law.
There were many blessings and freedoms in Christ but these were of no value to them because they put themselves back under the law. Darby – they are deprived of all profit from Christ as separated (from Him). (RV – Severed from Christ) To follow the law would result in a loss of joy and power in all the promises that the Lord gives. Fallen from grace may have two aspects: Believers may lose hold of sanctifying and keeping grace available daily but because they are truly saved God's grace will not lose hold of them and those who were never truly saved but had come close to being saved but then rejected grace as the principle for getting right with God. (It is either law or grace, Christ is either all sufficient or completely insufficient). .Phillips translation – If you try to be justified by the law you automatically cut

yourself off from the power of Christ; you put yourself outside the range of his grace,

5 Together with Paul the believer who sincerely submits himself to the Spirit will look forward to the future day of glory with Christ.

We – we Christians (Paul now includes himself) Paul's faith and hope were in the Lord Jesus Christ who provided righteousness. Wait – to look forward eagerly; Hope- all our hopes for the future (not a question of if but when).

Hope of righteousness – In heaven we will be totally righteous and fully confirmed to the image of His son. This righteousness is based entirely on faith in the Lord Jesus Christ.

Through the Spirit- taught and enlightened through the Spirit (the Spirit is with us while we wait and keeps the hope alive within us)

6. The physical act of circumcision is of no value spiritually. Circumcision was introduced in Gen 17 to Abraham. It distinguished the children of Israel as children of the first covenant. For the Galatians submission to this action instead of having faith in Christ was a denial of the gospel.

Faith which worketh by love – Faith will produce good works that benefit others if it is real

Faith will be manifest in love for Christ that will make us want to please him.

Love makes us appreciative and desirous of pleasing the Lord. Love controls us and urges us on. The results of service come from God. Furthermore love goes beyond what the law would do and does not need rules to guide it.

Love was seen in the cross – it fulfills the law: Love without truth is tolerance with no real conviction about truth.

7. Christian life can involve progress and regress. The Galatians had started well but now were being hindered in obedience to the truth by the teaching of one (more) individuals,

They had been obeying the truth then someone came and stopped them.

Run well – they had lived up to their profession of faith (but they did not persevere)

Not running well – turning out for the way or tiring (or having someone elbow you out of the way).

Hinder – impedes progress by breaking up the road or placing an obstacle in the way.

False teachers had cut in and kept them from following on the right path and disrupted their spiritual progress.

8. They had been persuaded, this was not a revelation of the Scripture. It did not come for the Lord who had called them.

Persuasion - false teaching that circumcision was necessary was not of God

Source – hostile to God and the truth of salvation by faith and liberty and freedom in Christ.

9. If this teaching affected them in one way it would affect them in other ways until the whole life was corrupt. It would also affect and corrupt others in the assembly.

Leaven speaks of evil – some wrong or evil doctrine begins by affecting one person but soon spreads until possibly the whole company is affected. A little false doctrine and toleration of evil would characterize the whole if not judged.

The solution given in verses 16 and 25 is to walk in the Spirit.

10 Paul expressed confidence in them that the Lord would turn them from this false teaching and would bring the perpetrator under judgement. He also believed that God would bring judgment upon those caused the confusion. Sooner or later God will deal with every man.

11 Some may assert Paul preached circumcision but this was not true because he still suffered persecution for the cross and the gospel.

The Judaizers may have claimed that Paul preached the circumcision (possibly because he had Timothy circumcised.) He says this must be false because he continues to be persecuted. The cross removed the value of everything they gloried in – circumcision, the law, the Pharisaical structure. It brought Jew and gentile together. Among the Jews to preach circumcision brought praise, to preach the cross brought persecution.

12 Paul speaks harshly of those who troubled them (he wished they would cut themselves off) Paul is wishing that the false teachers would excommunicate themselves and leave the believers alone. The old versions have stronger imagery – the false teachers would mutilate themselves or make eunuchs (who lose the power of propagation) of themselves.

The next three verses deal with the purpose of freedom.

13 They had liberty in Christ but this was not to provide opportunities for the activities of the sinful flesh. Freedom from sin is not freedom to sin. Flesh, as used here, is human nature controlled by sin. Liberty is not to be used as a basis for self-indulgence. Indulgences are detrimental and/or rob us of time to serve the Lord. Some indulgences could include questionable literature, social activities, entertainment, worldly amusements, etc.

14 The law can be fulfilled but only by love and not through self-righteous acts.

Complying with the law means we will love others as much as we love ourselves.

Loving another is to seek their highest good and well being

What the law could not produce Christian liberty can.

Love is a fulfilment of the law and we are to have a faith that works by love.

15 Their wrong teaching was leading to competition and anger and they were in danger of destroying each other. Internal strife existed and they were not using the principles of grace and love to deal with it. Bite and devour – activities of the mouth (including the tongue). As with animals there was unrestrained abuse of each other

In earlier verses he contrasted liberty and bondage (v1) and liberty and license (v13), and here he contrasts liberty and life in the spirit (v16)

Liberty expressed by life in the Spirit

The Spirit and the flesh (16-25): In the next section Life in the Spirit is elaborated first by outlining the struggle that we have while here on earth: the perpetual struggle (5: 16-18), Contrasts between the work of the flesh and the fruit of the Spirit (5:19-23) and the importance of walking by the Spirit (5: 24-26)

Brief primer of the Spirit.

The Holy Spirit is a member of the Godhead which has a distinct personality and role. Those who are born again are indwelt by the Holy Spirit which provides them with direction and guidance, bringing the Word of God to our remembrance and exercising us about actions we should take and giving them the courage to undertake those actions. Christians can lose the Spirit's guidance if they 1) grieve Him, 2) resist Him, or 3) lie to Him.

16 The person who is guided by the Spirit will not follow those things that the flesh would encourage him to do. To enjoy true liberty, and the power of love, they need to walk in the Spirit. The flesh and the Spirit will always be opposed (what is meant by the conflict between the new nature and the old nature.) Positionally, the old nature was crucified with Christ so there is no reason for it to have the victory.

17 Within our hearts and minds there will be a conflict about what to do in many situations. The flesh will seek what is good for my pleasure and my selfish ambition while the Spirit will seek what is Christ-

like and what is good for the glory of God and the blessing of His people.

We can either yield to the flesh or yield to the Spirit. When we have a habit of always yielding to the Spirit we will live a life pleasing to God.

The flesh will be eradicated when we go to heaven.

Evil desires – Spirit works to prevent our action: Good desires – flesh hinders us from acting.

18 If we yield to the Spirit on a regular basis we will not be under the law's obligations but we will fulfil the law. We should be led in the path that God has marked out for us through his word and the Spirit's leading. When the Spirit leads, He controls our actions, they are not determined by the law or any man. To live by following the law is opposed to living by the Spirit. The law could not bring the flesh under control with its edicts and commands. In Christ we have liberty which the Spirit leads us to use for acting in love towards those who are in need and oppressed.

The sinful flesh produces 17 works or outcomes in the realms of sex (1-4(3)), religious activity (5, 6), violations of brotherly love in social interaction (7-15), and intemperance (16, 17). Furthermore the works of the flesh are manifest, they confirm that the Spirit is not present.

19. The works of the flesh are manifest (clearly shown) to confirm that the Spirit is not present in the individual. (Other listings are given in Rom 1: 26-32; 2 Tim. 3: 1-7; Mark 7: 20-23). Here the list includes:

Adultery –sexual activities outside marriage when one or both parties are married. Darby and some other translations do not include this word here.

Fornication, - Morally unlawful sexual indulgence. It includes unmarried people, and other defilement of the body through relationships that are outside the husband-wife marriage relation by unmarried persons.

Uncleanness <akatharsia> - that which is impure or soiled in thoughts, words, desires, and actions.

Lasciviousness <aselgeia> - wantonness, indecency, lack of self-control; which allows all sinful desires to express themselves.

20. Idolatry - worshipping creatures or objects rather than God the creator.

Witchcraft - <pharmakia> - (RV sorcery) occult, often achieved by the use of drugs to help communication with evil spirits, and Spiritism.

Hatred – unbridled and unabated anger and contempt for others

Variance – strife or discord – enmity or rivalry which has its outcome in contention, fighting, quarrelling.

Emulations – “jealousy” the desire to have what other people have. It is more specific and personal than variance.

Wrath – uncontrolled temper and outbursts of rage.

Strife – <eritheria> selfish ambition where self is promoted to create rivalries and factions.

Seditions – Standing apart to take (or create) sides, separating to divide the saints by having them follow different leaders.

Heresies - <hairesis> - holding an opinion so strongly that it leads to a sect. This is a division developed and matured. Usually it is an over emphasis on a particular truth to the exclusion of all others or a perversion of a truth.

21. Envy - <phthonos> - feeling of displeasure which grudges what another possesses and seeks to deprive them of it.

Murders – the act of killing someone or even wishing they were dead.

Drunkenness – excessive indulgence, intoxication with alcohol. It is a sin (and can become a disease although some try to eliminate personal accountability by saying it is a disease.)

Rumblings <kormoi> also translated reveling – orgies, wild parties that include drunkenness – On occasion, these events were characterized by celebrations of Bacchus (Rom.3:13; `1 Pet. 4:3)

And such like – the list is not complete – there are other things as well. The list is intended to be

representative, not exhaustive. Persons who practice these do not inherit the kingdom of God (they are unconverted). While a new believer may struggle with some of these things until he breaks old habits, the person who regularly practices these things is devoid of the Spirit (never been saved).

22-23: On the other hand the person who has the unified fruit of the Spirit will be marked by a life that brings glory to God without any reference to the law or law-keeping.

Fruit is a unity. It is the fruit of the Spirit not our fruit. All elements should develop in balance. This fruit is Christ-likeness – the manifestation of Christ in our personalities. Fruit is the product of an inward power produced by the Spirit that dwells within. Fruit takes time to develop: in contrast to the sign gifts in 1 Cor 12, which are individual and sudden. This fruit is part of being a new creature in Christ and should be evident in every believer.

1) Aspects that are Godward: love, joy, peace (seen in the soul)

Love - <agape> same as the love of God in John 3:16. We are to love God and our Saviour the Lord Jesus Christ and also to love our brethren and sisters, the unsaved, and even our enemies. No matter what they say or how they act, we forgive, we do not seek revenge, we never speak evil of them, never exchange insults but seek their highest good.

Joy associated with the work of the Spirit and is ours because of knowledge and fellowship with the Lord. It involves contentment with the will of God for us that is independent of circumstance enabling us to deal with tests and trials as well as successes and blessings.

Peace <Eirene> peace of God which dwells in our hearts. It is the tranquility and contentment that we enjoy in all circumstances in life when we are in harmony with the will of God and in fellowship with Him.

These next six characteristics will be seen in our walk and give evidence of what is produced in our souls.

2) Aspects seen in relation to others: longsuffering, gentleness, goodness.

Longsuffering <makrothumia> patience in regard to people. It is used of God in 1 Pet, 3:20. Self-restraint in the face of provocation, patience when people annoy and oppose. We fix our thoughts on patient forbearance rather than anger and revenge.

Gentleness <chrestotes> - kindness: not irritated by others but we have compassion for them. This is goodness in action but shown in grace and tenderness.

Goodness <agathosune> similar to gentleness but also includes the sterner side. Gentles – kindly disposed to our neighbor; goodness – a kindly activity for the benefit of others. It includes doing good to others but not necessarily in gentle ways.

3) Personal aspects: faith, meekness, temperance

Faith <pistis> - involves faithfulness, fidelity, loyalty, trustworthiness – trustfulness – believes God is always good and is ready to do his bidding in every situation.

23. Meekness <praotes> similar to gentleness: opposite of assertiveness, arrogance and violence. It is strength under control. Meek person accepts the will of God without resistance, does not promote oneself, and is under perfect control by God.

Temperance - <enkrateia> - refers to self-control (Today with respect to alcohol but it applies to everything) It could apply to sexual and consumer desires and to impulses, appetites, and longings. Self-control is needed: tempers (Prov, 16:32), tongues (James 3:2), sexual desires (1 Cor. 6:12), appetites (Prov. 23:29-35).

The law was given to control and condemn man's evil nature. However there is no need of the law where the fruit of the spirit is manifest. It is the fulfilment of all the law would like to produce in man but cannot because of man's failure. While the law may restrain evil behaviour, it cannot change the heart while Spirit begins within and changes us so the fruit of the Spirit is seen.

24 When a person is saved their sinful flesh is placed in the position of death. It has no more authority to exercise power or influence. Each believer has the Spirit who will enable them to show the fruit of the Spirit regularly and practically, provided the believer relies upon the Spirit. By accepting the Lord Jesus Christ as our Savior we acknowledge that our sinful flesh can produce nothing of value for God. This means that our flesh with its affections and lusts has been crucified with Christ. We that are Christ's – <are of Christ>; have crucified <aorist tense> – a past act; the flesh - that which was crucified is our sinful nature and we are now free to live in the Spirit.

It is positional truth – it is what happened when we were born again.

We have accepted God's verdict and condemnation of our sinfulness that was expressed in the cross. The sinful flesh is powerless to act unless we consent to it having the authority to act.

Christ's death for sin includes our death to sin. Grace and the Spirit move in our lives by faith to give us confidence in God and to have no confidence in the flesh. When that death was completed on our day of salvation God through the Spirit provided the new life. However, sin is still in our members so we need to walk in the Spirit and not fulfill the lust of the flesh.

25 Since we are in Christ our new life is in the Spirit, we should walk in the Spirit and live out that which has taken place in our lives.

If – since – in view of the fact

Walk <stoicheo> to walk in line or to keep in rank like a soldier. "Let us go on walking in the Spirit" – it is to be an on-going development. In contrast to v. 16 where it refers to the whole round of activities.

This is the source of harmony and removes contention between believers.

See Eph. 5:18: For the Spirit to have full control we must be emptied of ourselves and any confidence we have in the flesh thereby enabling the Spirit to have full control in our lives.

Application in the assembly:

26 In view of what is ours in Christ we should be humble, ready to treat others as better than ourselves and always ready to give thanks for those blessed more than we are.

One another – he is again emphasizing relationship.

We are not to become conceited <kenodoxos> - vain glory – having a wrong opinion of ourselves. It will lead either to provoking others (because we look down on them) or to envying others (because we think we should have what they receive in terms of recognition and opportunity)

Provoke - <prokaleo> to challenge another so we can show our superiority. Calvin – when people seek to be self-important all of God's teaching is instantly corrupted.

Envy <phthonos> - displeasure because of the prosperity of another and seeking to remove that success or trying to cause others to think less of that person.

We should serve each other in love and be at peace amongst ourselves (1 Thess. 5:13) and not envy one another.

Challenge:

How does the Spirit work in our lives so that Christ-likeness is seen in us, and our testimonies for the Lord are strengthened and our contributions to the local assembly are multiplied?

Acts 6: 13-14

acts 6:12

and they stirred up all the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the counsel,

13 and set up false witnesses which said, this man ceases not to speak blaspheme us words against this holy place, and the law:

14 for we have heard him say that this Jesus of Nazareth's shall destroy this place, and shall change the customs which Moses delivered us.

15 and all that sat in the counsel, looking steadfastly on him, saw his face as it had been the face of an angel.

Philippians 3:2: beware of dogs, beware of evil workers, beware of the concision.

Verse 13

Ex. 21.

Mark 10; 42-45

Mark 10:42 has called them to him; and Seth unto them, ye know that they which are accounted to rule over the Gentiles exercise lordship over them: and their great ones exercise authority upon them.

43 but it shall not be but so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 and whosoever of you will be chiefest, shall be the servant of all.

45 for even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Verse 13:

Gal. 2:20;

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ

is dead in vain.

Phil. 1: 22:

Philippians 1:22 for to me to live is Christ, and to God die is gain.

22 but if I live in the flesh, this is the fruit of my labour: yet what shall I choose I want not.

2 Pet. 2:18;

3 Two Peter 2:18 for when they speak great swelling words of vanity, they lure through the lusts of the flesh, through much wantonness, those that where Finis escaped from them who live in error.

4 19 while they promise them liberty, they themselves are the servants of corruption: four of whom a man is overcome, of the same as he brought into bondage.

1 John 2:16

One John 2:16 one John 2:16 for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father, but is of the world.

Rom. 6:19;

Romans 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity: even so now yield your members servants to righteousness unto holiness.

Rom. 8:3:

Romans 8:3 for what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh

four that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

Verse 14:

Lev. 19:18

Genesis 17: 9-11: And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and thee.

First John 1:14 first John 4:2 hereby know ye the Spirit of God: every spirit that confesses that Jesus Christ is come in the flesh is of God.

And three and every spirit that confesses not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world

John 1:14 and the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the father,) full of grace and truth.

Romans 13:8: oh no man anything, but to love one another: for he that loveth another hath fulfilled the law.

Matthew 22 4039 and the second is like unto it, thou shalt love thy neighbour as thyself.
40 on these two commandments hang the all the law and the prophets.

Romans 715 for that which I do I allow not: for what I would, that do I not: but what I hate, that it do I.

16 if then I do that which I would not, I consent unto the law that it is good

17 now then it is no more I that do it, but sin that dwell within me.

18 for I know that in me, that is, in my flesh, dwell is no good thing: for to will is present with me; but how to perform that which is good I find not.

19 for the good that I would I do not: but the evil which I would not, that I do.

20 now if I do that I would not, it is no more I that do it, but sin that dwell within me.

21 I find in the law, that, when I would do good, evil is present with me.

22 for I delight in the law of God after the inward man

but I see another law in my members, warring against the law of my mind, and bringing me in to captivity to the law of sin which is in my members.

20 40 wretched man that I am! Who shall deliver me from the body of death of this death.

25 I think God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin.

Romans 834 what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

Galatians 3 to this only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith?

Three are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh Russian Mark

have ye suffered so many things in vain? If it be yet in vain.

He therefore that minister us to you the Spirit and worketh miracles among you, do as he at by the works of the law, or by the hearing of faith?

Titus 211 for the grace of God that brings salvation hath appeared to all men.

Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Look

13 looking for that blessed hope, and the glorious appearing of the great God and our saviour Jesus Christ.

14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Matthew 5:19 whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven

Matthew 58 Blessed are the pure in heart for they shall see God

Genesis 19 for before they lay down, the men of the city, even the men of Sodom, compassed the house around, both old and young, all the people from every quarter: five and they called unto Lot, and said unto him where are the men which came into the this night? Bring them out to unto us that we may know them.

And Lot went out at the door unto them and shut the door after him. And said; I pray you, brother, do not so wickedly revelation 21 eight but the fearful, and unbelieving, and

the abominable, and murderers, and warmongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death

Romans 128 and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

29 being filled with all unrighteousness, or indication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 without understanding, covenant breakers, without natural affection, implacable, unmerciful:

32 who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Two Timothy 31 this know also that in the last days perilous times shall, two for men shall be lovers of their own loss and selves, coverages, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, three without natural affection, truce breakers, falls accusers, incontinent, fierce, despisers of those that are good,

four traitors, Heidi, high-minded, lovers of pleasure more than lovers of God;

five having a form of godliness, but denying the power thereof: from such turn away.

One Corinthians 69 know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 nor thieves, nor coverages nests are covetous, nor drunkards, nor revile her's, nor extortioners shall inherit the kingdom of God

and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 all things are lawful unto you all things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

Romans 313 their throat is an open sepulcher: with their tongues they have used a seat, the poison of asps is under their lips.

First Peter 43 for the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in the city's new's, lusts, excess of wine, revolutions, banqueting things, and abominable idolatries. Where in they think it strange that ye run not with them to the same excess of riot, speaking evil of yougal 5

John 15:2 every branch in me that bears not fruit taketh away: and every branch that bears fruit, he purchased that, that it may bring forth more fruit.

Eph. 6:7 –

The Spirit reveals Christ

1 Cor. 12:3;

John 15:26:

John 15:26

But when the comforter is come, whom I shall send unto you from the father, even the Spirit of truth, which proceeded from the father, he shall testify of me: and ye shall bear witness because he have been with me from the beginning.

The Spirit bears witness

Rom. 8: 16.

Romans 8:16

the spirit itself bears witness with our spirit, that we are the children of God.

John 16: 8-11

John 16:8 – 11

and when he is come, he will prove reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my father, and ye see me no more; of judgment, because the prince of this world is judged.

The Spirit convicts of sin

The Spirit renews/regenerates:

Titus 3:5:

Titus 3:5

not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Everyone who is saved is indwelt by the Spirit:

Rom. 8:9;

Romans 8:9

for I was alive without the law once: but when the commandment came, sin revived and I died.

Romans 8:9

but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwellest in you.

1 Corinthians 3:16

know ye not that ye are the temple of God, and that the Spirit of God dwellest in you?

The Spirit gives freedom

Romans 8:2

for the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

We walk according to the Spirit

Rom. 8:4;

Romans 8:4

that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit for the that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit.

Rom.8:13;

Romans 8:13 for if ye live after the flesh, he shall die: but if ye through the Spirit do mortify the deeds of the body, he shall live. For as many as are led by the Spirit of God, they are the sons of God for ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, father

Gal 5: 16.

Ephesians 3:16:

that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

Galatians 2:20

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the son of God who loved me, and

gave himself for me.

The spirit strengthens us:

Eph, 3:16:

The Spirit guides our lives:

Rom 8:14:

The Spirit gives us Christlikeness, He cause the beauty of Christ to be brought forth in us. Conditional on us allowing this work to happen. It is his fruit – He bears it. Various manifestations but one Spirit.

Must give up to ever trying to attain anything of value through our efforts,

Gal. 2:20.

The Spirit guides us into all truth

john 16:13:

John 16:13 howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He will he shall glorify me, for he shall receive of mine, and shall show it unto you.

The Spirit preaches Christ's words

John 14:26

but the comforter, which is the Holy Ghost, whom the father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

John14:26:

The spirit reveals mysteries

The Spirit helps us in communication:

1 Thess.1:5:

1 Thessalonians 1:5

for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as you know what manner of men we wear among you for your sake.

Philippians 3:3

for we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Acts 13:2 – 4

as a minister to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work or into I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed unto Sue Lussier; and from fence they sailed to Cyprus.

Romans 8:6

For to be carnally minded is death: but to be spiritually minded is life and peace

1 Corinthians 12:3

wherefore I give you to understand, that no man speaking by the Spirit of God call of Jesus accursed: and that no man can say Jesus as Lord, but by the Holy Ghost

The Spirit teaches us to pray,

Phil. 3:3:

The Spirit calls to worship:

Acts 13:2-4:

The Spirit guides us

Acts 8:27 – 29

and he arose and went and behold a man of Ethiopia, a unit of great authority under Candace a queen of the Ethiopians, who a charge of all her treasure, and had come to Jerusalem for the worship, was returning, and sitting in his chariot red Isaiah the prophet. Then the Spirit said unto Philip, go nearer, and join myself to this chariot

Acts 8:27-29:

That Christ may dwell in your hearts through faith –

Eph. 5:18:

We can quench the Spirit (1 Thess, 5:16-22) nt doing what he desires us to do

We can lie to the Spirit

We can grieve the Spirit – by sin in the lofe, by inattention,by reducing the nfluence of life where he has influence (Acts 7:51)

22 but the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

Fruit

1 Corinthians 12:3

1 Corinthians 12:3

Wherefore I give you to understand, that no man speaking by the Spirit of God call of Jesus accursed,: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

John 3:16.

Matt. 5:44

Matthew 5:44 but I say unto you, love your enemies, bless them that curse you, do good to them that heat you, and pray for them which despitefully use you, and persecute you.

John 13:35

By this shall all men know that ye are my disciples, if ye have love one to another

Romans 5:5

And hope maketh not ashamed, because the love of God is shed abroad in your hearts by the Holy Ghost which is given unto us

Peace:

Longsuffering:

1 Peter 3:20 which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Gentleness:

Titus 3:4

but after the kindness and love of God our saviour toward man appeared,

Matthew 11:30

for my yoke is easy, and my burden is light

Goodness{

Faith

Verse 23:

Meekness:

Matthew 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

James 3:13

who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom..

Temperance –

1 Corinthians 7:9

But if they cannot contain, that they marry: for it is better to marry than to burn

1 Corinthians 9:25

and every man that is striving for the mastery is temperate in all things. Now they do it

to obtain a corruptible crown; but we an incorruptible

Prov, 16:32:

James 3:2:

for in many things we offend all. If any man offend not in word, the same is a perfect man and able also to bridle the whole body.

1 Corinthians 6:12

all things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

Prov. 23:29-35:

Verse 24:

Romans 6:6

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead die is no more; death has no more dominion over him. For in that he died, he died unto sin wants: but then in that he liveth, he goes on to God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord Colossians

Colossians 3:3

For ye are dead, and your life is hid with Christ in God

Verse 25

In contrast to v. 16:

Verse 26

1 Thessalonians 5:13 5:12:

And we beseech you, brother, to know them which labour among you, and are over you and the Lord, and admonish you; and to esteem them very highly in love for their work sake, and be at peace among yourselves.