

## THE EPISTLE TO THE GALATIANS

### FREEDOM IN CHRIST IS TO LIVE EMPOWERED BY THE HOLY SPIRIT GALATIANS 5:16-26

- A. The promise of spiritual victory (16-18)
1. Paul promises spiritual victory (16-18)
    - a. When a Christian is led by the Holy Spirit, he chooses not to pursue fleshly desires (16), *But I say, walk by the Spirit, and you will not gratify the desires of the flesh.*
      - 1) *But*
        - a) Paul had instructed the Galatians not to live under the law or to live lawlessly.
        - b) Now, Paul instructs them to live by the leading of the Holy Spirit.
      - 2) *walk by the Spirit*
        - a) *Walk* is a present command which can be translated, *keep walking.*
          - 1] The focus of *walk* is *continuity of action, the conduct of one's life.*
          - 2] Romans 8:4, *in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.*
        - b) The meaning of *walk by the Spirit.*
          - 1] Thomas Constable, *Walking by the Spirit means living moment by moment submissively trusting in the Holy Spirit rather than in self.*
          - 2] Ronald Fung, *To 'walk by the Spirit' means to be under the constant, moment-by-moment direction, control, and guidance of the Spirit.*
          - 3] Donald Campbell, *As a believer walks through life he should depend on the indwelling Holy Spirit for guidance and power. But the Spirit does not operate automatically in a believer's heart. He waits to be depended on.*
        - c) *Walking by the Spirit* is a fulfillment of Jeremiah's prophecy.
          - 1] Jeremiah 31:33-34, *For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.*
          - 2] Ronald Fung, *God's will is now an inward principle, the result of the leading of the Spirit within the believer.*
      - 3) A promise for those who *walk by the Spirit.*
        - a) *will not gratify*
          - 1] The word means *to make happen, to bring to fruition.*
          - 2] Paul used a double negative for *will not* for emphasis.
          - 3] Being led by the Spirit will not encourage carnal desires.
        - b) *the desires of the flesh*
          - 1] A Spirit-controlled person does not accomplish the plans of the old nature.
          - 2] John Stott, . . . *the flesh' stands for what we are by natural birth, 'the Spirit' what we become by new birth, the birth of the Spirit. And these two, the flesh and the Spirit, are in sharp opposition to each other.*
          - 3] Ronald Fung, *By living in this way believers can be sure that they will not "carry out" the desires of their sinful nature.*
        - c) The struggle between the Spirit and the flesh remains but the promise of victory is certain.
          - 1] Donald Campbell, . . . *while no believer will ever be entirely free in this life from the evil desires that stem from his fallen human nature, he need not capitulate to them, but may experience victory by the Spirit's help.*
          - 2] Grant Osborne, *Satan and his minions are equal opportunity invaders. They attack in every area of our being and look for cracks in the walls of our spiritual lives, exploiting every weakness. We must work hard at detecting and remaining particularly vigilant with regard to our vulnerable areas.*

- 3] Romans 7:22-25, *For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!*
- b. The desires of the Spirit are opposed to those of the flesh which are enticing (17), ***For 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.***
- 1) The flesh and the Spirit are not complementary but contradictory.
    - a) John Stott, . . . *'the flesh' stands for what we are by natural birth, 'the Spirit' what we become by new birth, the birth of the Spirit. And these two, the flesh and the Spirit, are in sharp opposition to each other.*
    - b) *desires*
      - 1] *Desire normally has a negative connotation but this translation supplies the same word to the Holy Spirit.*
        - a] *Desire can be used in a good sense.*
        - b] *Philippians 1:23, I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better.*
      - 2] *The Greek does not have desires of the Spirit and the better translation should be and the Spirit against the flesh.*
        - a] *I believe Paul was keeping flesh from being on the same level as the Holy Spirit.*
        - b] *It is a real struggle but the Holy Spirit is more powerful.*
        - c] *The Holy Spirit who indwells us is the One who ensures victory against the desires of the flesh.*
  - 2) A Christian can not stay neutral in this conflict between the flesh and the Spirit.
    - a) A believer must always choose whether to serve the flesh or follow the Spirit.
      - 1] *Romans 12:1, I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.*
      - 2] *Romans 8:6-7, For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot.*
      - 3] *Augustine, Lord, deliver me from that evil man, myself.*
      - 4] *Charles H. Spurgeon, All the fire that the devil can bring from hell could do us little harm if we did not have so much fuel in our nature. It is the powder in the magazine of the old man that is our perpetual danger. When we are guarding against foes without, we must not forget to be continually on our watchtower against the foe of foes within.*
    - b) *Donald Campbell, Both natures have desires, the one for evil and the other for holiness. Thus they are in conflict with each other, and the result can be that they keep a believer from doing what he otherwise would. In other words the Holy Spirit blocks, when He is allowed to do so, the evil cravings of the flesh.*
    - c) *Timothy George, So long as we remain in this present life, we never outgrow or transcend the spiritual conflict Paul was describing in this passage. There is no spiritual technique or second blessing that can propel the believer onto a higher plane of Christian living where this battle must no longer be fought.*
- c. Obedience to the Holy Spirit and not the law gives victory over sin (18), ***But if you are led by the Spirit, you are not under the law.***
- 1) *But*
    - a) *Paul is emphasizing victory over the flesh which he just described.*
    - b) *It is not accomplished by obeying the Law.*
  - 2) *If*
    - a) *This is a conditional clause of fact.*
    - b) *It is best to translate If with Since.*

- c) Victory over sin comes as a Christian is led by the Spirit not by adding works to grace.
  - d) Thomas Constable, *We might have expected Paul to write that since we are led by the Spirit we are not "under the flesh," but instead we read "under the law."* His point was that the Christian cannot overcome the desires of the flesh by remaining under the law. The Judaizers were advocating submission to the law as the way to overcome the flesh, but Paul advocated submission to the Spirit.
- 3) Spiritual maturity comes through active obedience to the guidance of the Holy Spirit.
- a) Judaizers said that faith in Christ alone is not enough.
  - b) Paul declares that faith in Christ alone is enough because of the empowering of the Holy Spirit sent by Jesus to indwell every person who trusts Christ alone.
    - 1] Acts 1:4, *And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me;*
    - 2] Romans 8:9, *You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.*
  - c) Freedom in Christ is experienced by the empowering Holy Spirit.
    - 1] Charles H. Spurgeon, *The Spirit never brings the soul into bondage. The terrors and the fears that come of legal slavery are not the work of the Spirit of God. Where He works, holiness is delight and the service of God is a continual joy. Oh, that we may be thus led by the Spirit!*
    - 2] Psalm 40:8, *I delight to do your will, O my God; your law is within my heart.*

## B. The works of the flesh (19-21)

1. Christians can identify that which is not produced by the Holy Spirit (19a), ***Now the works of the flesh are evident:***
  - a. *Now the works of the flesh*
    - 1) Paul will make clear what he meant by the desires of the flesh in the previous verses.
    - 2) Donald Campbell, *Since a Christian has the same sinful nature he possessed before salvation, he may fall prey to the sins that nature produces if he does not live by means of the Spirit.*
    - 3) Warren Wiersbe, *The flesh is able to manufacture sin but it can never produce the righteousness of God.*
    - 4) Max Anders, *The acts of the flesh symbolize spiritual death, but the fruit of the Spirit is evidence of spiritual life.*
  - b. *evident*
    - 1) A Christian senses the pull of the flesh as he or she struggles to control the old nature.
      - a) Colossians 3:5, *Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.*
      - b) Grant Osborne, *The most hardened sinners know instinctively what stands against God and the rest of society. Even if they rationalize their own sins against others to the point of becoming psychopathic, they are acutely aware when someone else has done them wrong.*
      - c) John Stott, *The flesh itself, our old nature, is secret and invisible, but its works, the words and deeds in which it erupts, are public and evident.*
    - 2) The new heart of a believer indwelt by the Holy Spirit combats the old nature
      - a) Matthew 15:18-20, *But what comes out of the mouth proceeds from the heart, and this defiles a person. For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. These are what defile a person.*
      - b) The struggle is not between equal opponents. Thankfully, the flesh must succumb to the leading of the Spirit as we make right choices.
  - c. Concerning Paul's list.
    - 1) Paul's list is not exhaustive as noted when he says *and things like these.*
    - 2) His list may be placed into four categories.
      - a) The categories are sex, religion, society and intemperance.
      - b) They are interpersonal offenses, either between individuals or between a person and God.
    - 3) Similar lists may be found in Mark 7:20-23; Romans 1:29-32, 1 Corinthians 6:9-11, Ephesians 5:5-7, 1 Timothy 1:9-10 and 2 Timothy 3:2-5.

2. Paul's list (19b-21a), *sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these.*
  - a. Sins pertaining to sex
    - 1) *Sexual immorality*
      - a) It means *to engage in forbidden sexual relationships of any kind* .
        - 1] The word *pornography* comes from this Greek word (*porneia*) which is often translated *fornication*.
        - 2] Charles Spurgeon, *Any kind of sensual indulgence, whatever it may be—a lustful glance, the cherishing of an unclean desire, the utterance of a foul expression—all this is condemned, as well as the overt acts of adultery and fornication.*
      - b) It was a common practice in Roman and Greek society.
        - 1] Grant Osborne, *In the Hellenistic world such behavior was expected and rampant, though that was not the case in Jewish society. This made ministry among Gentiles difficult, as it took a while for Gentile converts to understand the Christian aversion to sexual libertinism.*
        - 2] William Barclay, . . . *it has been said, and said truly, that the one completely new virtue Christianity brought into the world was chastity. Christianity came into a world where sexual immorality was not only condoned, but was regarded as an essential part of everyday life.*
      - c) Paul preached that sexual morality was not a preference but a principle from God.
        - 1] 1 Thessalonians 4:3, *For this is the will of God, your sanctification: that you abstain from sexual immorality;*
        - 2] 1 Corinthians 6:18, *Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.*
    - 2) *Impurity*
      - a) It means *all moral uncleanness in thought, word, and deed.*
      - b) It is a lack of purity or looseness in a moral sense.
        - 1] Ephesians 5:3-4, *But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving.*
        - 2] 1 Thessalonians 4:7, *For God has not called us for impurity, but in holiness.*
      - c) Grant Osborne, *Impurity (akatharsia) considers sexual sins from the perspective of Jewish purity laws, meaning that in God's eyes this behavior renders one unclean.*
      - d) William Barclay, *Impurity, then, is that which makes people unfit to come before God, the contamination of life with the things which separate us from him.*
    - 3) *Sensuality*
      - a) It means *behavior completely lacking in moral restraint, open immorality with shameless display of immorality.*
      - b) It is *unrestrained in moral attitudes and behaviors* and has been translated as *licentiousness, lasciviousness, and debauchery.*
        - 1] Ephesians 4:19, *They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.*
        - 2] 1 Peter 4:3, *For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.*
        - 3] F. F. Bruce, . . . *vice paraded with blatant impudence and insolence, without regard for self-respect, for the rights and feelings of others, or for public decency.*
        - 4] William Barclay, . . . *it is the act of a character which has lost that which ought to be its greatest defense—its self-respect, and its sense of shame. . . a love of sin so reckless and so audacious that a man has ceased to care what God or man thinks of his actions.*
    - 4) John Stott, *These three words are sufficient to show that all sexual offences, whether public or private, whether between the married or the unmarried, whether 'natural' or 'unnatural', are to be classed as works of the flesh.*

b. Sins pertaining to religion

1) *Idolatry*

- a) It is the *worship of anything other than the true God.*
- b) 1 Corinthians 10:14, *Therefore, my beloved, flee from idolatry.*
- c) Colossians 3:5, *Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.*
- d) Ronald Fung, . . . *its fundamental error consists in the offering of “reverence and worship to created things instead of to the Creator,”* note Romans 1:25, *because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.*
- e) Warren Wiersbe, *Idolatry is simply putting things ahead of God and people. We are to worship God, love people, and use things, but too often we use people, love self, and worship things, leaving God out of the picture completely.*
- f) William Barclay, *It is the sin in which material things have taken the place of God.*

2) *Sorcery*

- a) It is the *use of magic, to cast spells, often involving drugs.*
  - 1] Some Bible versions translate the word as *witchcraft.*
  - 2] The word *pharmacy* is a direct adaptation of this Greek word.
  - 3] Donald Campbell, *In ancient times the worship of evil powers was accompanied by the use of drugs to create trances.*
  - 4] John Stott, . . . *sorcery is the secret tampering with the powers of evil.*
- b) Magic arts were prevalent as can be seen by the quantity of such books burned by Ephesian Christians, Acts 19:19, *And a number of those who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty thousand pieces of silver.*
- c) It will be prominent in the Tribulation.
  - 1] Revelation 9:21, *nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.*
  - 2] Revelation 18:23, *and the light of a lamp will shine in you no more, and the voice of bridegroom and bride will be heard in you no more, for your merchants were the great ones of the earth, and all nations were deceived by your sorcery.*

c. Sins pertaining to society

1) *Enmity*

- a) It means *being an enemy.*
  - 1] Some Bible versions translate the word as *quarrels, hatred.*
  - 2] James 4:4, *You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.*
  - 3] The word is plural in Galatians 5:20, probably denoting enmity between groups or people.
- b) It is hatred between people that destroys relationships and is the opposite of the love Christians are to have for one another and for all people, note Luke 6:35, *But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil.*

2) *Strife*

- a) It means *conflict resulting from rivalry and discord.*
  - 1] Some Bible versions translate the word as *variance, discord.*
  - 2] 1 Corinthians 1:11, *For it has been reported to me by Chloe’s people that there is quarreling among you, my brothers.*
  - 3] It is the outworking of enmity.
- b) Charles H. Spurgeon, *If you give way to a contentious spirit, foster disagreements, are filled with hatred and envy, so that you cannot bear to know that others prosper more than you, and desire to drag them down to your level; if you give way to bursts of passion or indulge in backbiting, for that is strife—you are sowing to the flesh.*

3) *Jealousy*

- a) It means *strong feeling of resentment against someone, envy, self-centered animosity.*
  - 1] Some Bible versions translate the word as *envy.*
  - 2] It can have a positive connotation when the feeling is for another and not oneself, note Romans 10:2, *For I bear them witness that they have a zeal for God, but not according to knowledge.*

- b) In Galatians 5:20, it is the desire to have the same thing another has.
- 1] Acts 13:45, *But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him.*
  - 2] James 3:14, *But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth.*
  - 3] Grant Osborne, *Envy is a refusal to accept with satisfaction what God has given us and be satisfied.*
- 4) *Fits of anger*
- a) It means *passionate outbursts, temper eruptions.*
    - 1] Some Bible versions translate *fits of anger* as *fury, rage.*
    - 2] Acts 19:28, When they heard this they were enraged and were crying out, “Great is Artemis of the Ephesians!”
    - 3] Fits of anger come as a final eruption of smoldering jealousy.
  - b) Charles H. Spurgeon, *This is the fury of angry passion and all the madness that comes of it. . . If you were a saint of God to the very highest degree in all but in this one point, it would pull you down. Indeed, at any moment an angry spirit might make you say and do that which would cause you lifelong sorrow.*
- 5) *Rivalries*
- a) It means *a feeling of resentfulness based on jealousy.*
    - 1] Some Bible versions translate *rivalries* as *disputes, strife, factions, selfish ambitions.*
    - 2] Philippians 1:17, *The former proclaim Christ out of selfish ambition, not sincerely but thinking to afflict me in my imprisonment.*
    - 3] Philippians 2:3, *Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves.*
  - b) Grant Osborne, *It is a self-centeredness that is willing to divide the group in order to gain praise and power for oneself.*
- 6) *Dissensions*
- a) It means *standing apart, disputes over issues or personalities, revolt, rebellion.*
    - 1] Some Bible versions translate *dissensions* as *seditions, divisions.*
    - 2] Romans 16:17, *I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them.*
  - b) The dispute is formed by opinion instead of truth, as in the Judaizers’ dispute in favor of works instead of grace.
- 7) *Divisions*
- a) It means *a separation of people into different and opposing sets.*
    - 1] Some Bible versions translate *divisions* as *heresies, party spirit, factions.*
    - 2] It is the word from which we derive *heresy.*
    - 3] 1 Corinthians 11:19, *for there must be factions among you in order that those who are genuine among you may be recognized.*
  - b) It carries the idea of people taking sides as in, should we go with the Judaizers or with Paul?
- 8) *Envy*
- a) It means *to have ill will toward someone because of a real or presumed advantage experienced by the other person.*
    - 1] Some Bible versions translate *envy* as *jealousies.*
    - 2] Mark 15:10, *For he perceived that it was out of envy that the chief priests had delivered him up.*
    - 3] Proverbs 14:30, *A tranquil heart gives life to the flesh, but envy makes the bones rot.*
  - b) It does not necessarily want the things of others for oneself (*jealousy*) but it doesn’t want the other person to have those things, Basil the Great, *grief at your neighbour’s good fortune.*

- 9) Some manuscripts include *murder* but the earliest Greek manuscripts do not.
    - a) I believe it was a note by a scribe which was picked up later as part of the text in some manuscripts.
    - b) Regardless, *murder* needs little clarification.
  
  - d. Sins pertaining to intemperance
    - 1) *Drunkenness*
      - a) It is excessive use of alcoholic drinks.
        - 1] Titus 1:7, *For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain,*
        - 2] Ephesians 5:18, *And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,*
      - b) It is not the total exclusion of alcohol.
        - 1] John 2:10, *and said to him, "Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now."*
        - 2] 1 Timothy 5:23, *(No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.)*
      - c) It is a personal choice, if and when to drink. The rule of thumb is not to harm a weaker brother, Romans 14:20-21, *Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. It is good not to eat meat or drink wine or do anything that causes your brother to stumble.*
      - d) A thought from Charles Spurgeon, *It is not merely that you may drink to excess, but you may eat to excess, or clothe your body too sumptuously, or there may be some other spending of money upon your own gratification that is not according to sober living.*
    - 2) *Orgies*
      - a) It means *parties fueled by excessive drinking which leads to immoral behavior.*
        - 1] Some Bible versions translate *orgies* as *reveling, carousing.*
        - 2] Romans 13:13, *Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy.*
        - 3] The worship of Bacchus (Dionysus), the god of wine, required excessive drinking in public which led to unrestrained behavior.
      - b) Max Anders, *Alcohol controls people and distorts their thinking. Many people, under the influence of a few drinks, have committed grievous sexual sins.*
  
  - e. *and things like these*
    - 1) Paul gives a representative not an exhaustive lists of the works of the flesh.
    - 2) There are a number of sins mentioned by Paul elsewhere that are not included in this list, note Romans 1:24–32; 13:13; 1 Corinthians 5:10f; 6:9f; 2 Corinthians 12:20f; Ephesians 4:25–31; 5:3f; Colossians 3:5; 8f; 1 Timothy 1:9f; 2 Timothy 3:2–5.
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3. Paul's warning concerning such behavior (21b), ***I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.***
  - a. Paul warned them of the consequences of such behavior when he was with them.
  - b. Now, he repeats his warning that such repeated behavior excludes one from inheriting the kingdom of God.
    - 1) 1 Corinthians 6:9-10, *Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.*
    - 2) Ephesians 5:5, *For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God.*
  - c. Understanding Paul's warning.
    - 1) *Do*
      - a) It is best translated *practice such things.*
        - 1] Ronald Funk, . . . *it denotes not an occasional lapse but habitual behavior.*
        - 2] The warning is for those who make such behavior their way of life.

- b) It is not that Christians are incapable of such behavior but that their pattern of life is being transformed by the indwelling Spirit of God.
  - c) The Bible does teach that there is a difference of reward for believers based on faithfulness to God, 1 Corinthians 3:11-15, *For no one can lay a foundation other than that which is laid, which is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.*
- 2) *Kingdom of God*
- a) Paul continues to emphasize the new state of those who have come to faith in Christ alone.
  - b) Christians are no longer slaves but heirs of the kingdom of God, note Galatians 4:1-7.
  - c) Also, Paul identifies this kingdom as *the kingdom of His dear Son* in Colossians 1:13.
  - d) Ronald Fung, . . . *the kingdom of Christ seems to denote the present phase of the divine kingdom (as in Col. 1:13), which is mediatorially administered by Christ, while the kingdom of God refers to its future consummation in glory when Christ "delivers up the kingdom to God the Father" (1 Cor. 15:24).*
- 3) *will not inherit*
- a) People who practice such sins are not the kind of individuals who will inherit the kingdom of God.
  - b) License is not part of the life of one who is indwelt by the Holy Spirit.
    - 1] 1 Corinthians 13:5, *Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?—unless indeed you fail to meet the test!*
    - 2] 1 Corinthians 6:11, *And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*
    - 3] Thomas Constable, . . . *Paul mentioned the fate of these sinners so the Galatian Christians would avoid these vices. . . . Paul seems to have been contrasting unbelievers whose lives typically bear the marks of these vices with believers whose lives typically manifest the fruit of the Spirit (vv. 22–23). He said that those who practice these vices will not inherit the kingdom to warn his Christian readers away from them.*
    - 4] Donald Campbell, *This does not say that a Christian loses his salvation if he lapses into a sin of the flesh, but that a person who lives continually on such a level of moral corruption gives evidence of not being a child of God.*
    - 5] John Stott, *Since God's kingdom is a kingdom of godliness, righteousness and self-control, those who indulge in the works of the flesh will be excluded from it. For such works give evidence that they are not in Christ. And if they are not in Christ, then they are not Abraham's seed, nor 'heirs according to promise' (3:29).*
  - c) Paul is warning the Galatians to examine themselves to determine whether their behavior demonstrates the works of the flesh or the fruit of the Spirit.