

THE FRUIT OF THE SPIRIT

“Against Such There Is No Law”

Introduction

Gal 5:23b “Against such there is no law.” NKJV

This phrase is the punch line to a long argument presented throughout the book of Galatians. In this study, we have spent nearly three months studying two verses. I thought that in conclusion it would be appropriate to spend an hour examining their greater context.

Galatians is a letter. We do ourselves a literary disservice when we refer to the epistles as books. It is a letter written to the Galatian church because they were being bewitched by Judaizers who were telling them that the Old Testament law and the customs of the fathers were binding on New Covenant believers. This letter was written to refute that wrong doctrine.

I. Away from the Gospel

Gal 1:1-9

- 1 Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead),
- 2 and all the brethren who are with me, To the churches of Galatia:
- 3 Grace to you and peace from God the Father and our Lord Jesus Christ,
- 4 who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,
- 5 to whom be glory forever and ever. Amen.
- 6 I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel,
- 7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ.
- 8 But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.
- 9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. NKJV

Summarizing Points-

Adding legal requirements to salvation through faith in Jesus Christ is:

- ❑ Turning from God (vs. 6).
- ❑ Turning to a different gospel (vs. 6).
- ❑ Perverting the gospel of Christ (vs. 7).
- ❑ Brings a curse on the one who does it and the one who follows it (vs. 9). The curse it brings is the curse of the law – see Romans 2:17-29.

Rom 2:17-29

17 Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God;

18 if you know his will and approve of what is superior because you are instructed by the law;

19 if you are convinced that you are a guide for the blind, a light for those who are in the dark,

- 20 an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth-
- 21 you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal?
- 22 You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?
- 23 You who brag about the law, do you dishonor God by breaking the law?
- 24 As it is written: "God's name is blasphemed among the Gentiles because of you."
- 25 Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised.
- 26 If those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised?
- 27 The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker.
- 28 A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical.
- 29 No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God. NIV

II. Hypocrisy of Living by the Law

Gal 2:11-21

- 11 Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed;
- 12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.
- 13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.
- 14 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?"
- 15 We who are Jews by nature, and not sinners of the Gentiles,
- 16 knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.
- 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!
- 18 For if I build again those things which I destroyed, I make myself a transgressor.
- 19 For I through the law died to the law that I might live to God.
- 20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.
- 21 I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain." NKJV

Summary Points-

Trying to live by the law after having been justified by faith is:

- ❑ Hypocritical – we cannot possibly do what we preach.
- ❑ Setting aside the grace of God (vs. 21). This is translated “frustrate” in the KJV and “nullify” in the NAS.
- ❑ Saying that Christ died for no reason (vs. 21).

We have been:

- ❑ Justified by faith in Christ (vs.16).
- ❑ Crucified with Christ and thus dead to the law (vs. 19).
- ❑ Made to live by faith in the son of God (vs. 20).

III. The Promise of the Spirit Received by Faith

Gal 3

1 O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?

2 This only I want to learn from you: **Did you receive the Spirit by the works of the law, or by the hearing of faith?**

3 Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?

4 Have you suffered so many things in vain--if indeed it was in vain?

5 **Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?--**

6 just as Abraham "believed God, and it was accounted to him for righteousness."

7 Therefore know that only those who are of faith are sons of Abraham.

8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."

9 So then those who are of faith are blessed with believing Abraham.

10 **For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."**

11 **But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."**

12 **Yet the law is not of faith, but "the man who does them shall live by them."**

13 **Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),**

14 **that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.**

15 Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it.

16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.

17 And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.

18 For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.

- 19 What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.
- 20 Now a mediator does not mediate for one only, but God is one.
- 21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.
- 22 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.
- 23 But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.
- 24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.
- 25 But after faith has come, we are no longer under a tutor.
- 26 For you are all sons of God through faith in Christ Jesus.
- 27 For as many of you as were baptized into Christ have put on Christ.
- 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.
- 29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.
- NKJV

I stopped highlighting because I would have to highlight just about everything!

Summary Points-

The greatest evidence that we are no longer under the law is that we have received His Spirit. The law was designed to govern unregenerate man so that he would behave righteously even when he wasn't.

The Law:

- Was added to the promise because of man's transgression.

An example: a rich relative dies leaving you a substantial inheritance. The last will and testament is read and executed and the finances and estates are transferred to your name. Having confidence in the document, you move into your new house and make some necessary purchases that before you were unable to afford. Then the lawyers show up!

They tell you that you can live in the house and keep your purchases so long as you follow some simple rules of the neighborhood. First of all, you are only allowed to use your electricity six days a week. They give you a list of all the nationalities you are never allowed to have over for dinner (they'd be just as happy if *those type* of people never came into the neighborhood). In addition to all that, they gave you a list of the types of meat you could and could not have in your kitchen. "Do all this," they say, "or we throw you out!"

"Throw me out?" you say, "It's my house! My relative willed it to me. Nothing in the will mentioned these terms." "Oh, it's not in the will," they inform you, "it's part of the housing association rules that came into effect when we built the neighborhood around this house." In a court of law, do you think you would have to abide by those regulations? – The law was added after the promise!

- The law cannot bring righteousness (vs. 21). Jesus wasn't righteous because He fulfilled the law. He was able to fulfill the requirements of the law *because* He was righteous.
- Concludes all under sin. We need to understand the purpose of the law.

1 Tim 1:5-10

5 The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith.

6 Some have wandered away from these and turned to meaningless talk.

7 They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm.

8 We know that the law is good if one uses it properly.

9 We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers,

10 for adulterers and perverts, for slave traders and liars and perjurers-and for whatever else is contrary to the sound doctrine NIV

The law works to expose our sin [transparency example].

- The law served as a governor until Christ is received.

The Spirit which is by faith:

- Truly justifies us.
- Causes us to be sons.
- Makes us inherit Abraham's promise.

IV. Children, Sons, and Slaves

Gal 4:1-11

1 Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,

2 but is under guardians and stewards until the time appointed by the father.

3 Even so we, when we were children, were in bondage under the elements of the world.

4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,

5 to redeem those who were under the law, that we might receive the adoption as sons.

6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

8 But then, indeed, when you did not know God, you served those which by nature are not gods.

9 But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?

10 You observe days and months and seasons and years.

11 I am afraid for you, lest I have labored for you in vain. NKJV

Rom 8:15

For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." NKJV

A Comparison of Rom 8:15 with Gal 4:4-6:

Rom 8:15	Gal 4:4-6
Spirit of bondage again to fear	Born under the law
Spirit of adoption	Adoption as sons (Spirit of His Son)
Abba, Father	Abba, Father

Summary Points:

- ❑ Child heirs and slaves hold the same position in the household.
- ❑ When we assume sonship, we are no longer slaves.
- ❑ Gal 4:4-6 corresponds to Rom 8:15

V. Sarah and Hagar

Gal 4:21-31

21 Tell me, you who desire to be under the law, do you not hear the law?

22 For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.

23 But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise,

24 which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar--

25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children--

26 but the Jerusalem above is free, which is the mother of us all.

27 For it is written: "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband."

28 Now we, brethren, as Isaac was, are children of promise.

29 But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now.

30 Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."

31 So then, brethren, we are not children of the bondwoman but of the free. NKJV

The Hearing of the Law: Two Sons

Ishmael Child of Flesh	Isaac Child of Promise (Spirit)
Hagar – bondwoman	Sarah – freewoman
Old Covenant	New Covenant
Mt. Sinai	Mr. Zion
Earthly Jerusalem	Jerusalem Above

Summary point:

Those born according to the flesh (they that are carnally minded or pursue to be under the law) are always persecuting those who are born according to the Spirit.

VI. Walking After the Spirit

Gal 5

- 1 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.
- 2 Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.
- 3 And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.
- 4 You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.
- 5 For we through the Spirit eagerly wait for the hope of righteousness by faith.
- 6 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.
- 7 You ran well. Who hindered you from obeying the truth?
- 8 This persuasion does not come from Him who calls you.
- 9 A little leaven leavens the whole lump.
- 10 I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.
- 11 And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.
- 12 I could wish that those who trouble you would even cut themselves off!
- 13 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.
- 14 For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."
- 15 But if you bite and devour one another, beware lest you be consumed by one another!
- 16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.
- 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.
- 18 But if you are led by the Spirit, you are not under the law.
- 19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,
- 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,
- 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.
- 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
- 23 gentleness, self-control. **Against such there is no law.**
- 24 And those who are Christ's have crucified the flesh with its passions and desires.
- 25 **If we live in the Spirit, let us also walk in the Spirit.** NKJV

Summary:

The Law is not of faith, but the Spirit is. We cannot reform the flesh to develop the fruit of the Spirit. We must by faith believe in our identification with Christ's crucifixion and thus crucify our flesh that we might live by the Spirit and fulfill the Law of Christ: *Love God with all your*

heart, soul, mind and strength and your neighbor as yourself. Love one another even as I have loved you! Amen!