

Galatians 5 Notes

Legalism, Liberty, License



“Subject again to a yoke of slavery”
(Gal. 5:1)

“You were called to freedom”
(Gal. 5:13a)

“An opportunity for the flesh”
(Gal. 5:13b)

Legalism

Read Matthew 23

Liberty

Read Romans 14 (weaker brother/sister),
Galatians 5:1, 2 Corinthians 3:17

License

Read Galatians 5:13-15, Romans 6

Legalism is marked by:

1. Power and control
2. Externals (looking good on the outside is most important)
3. Demanding honor
4. Feeding pride
5. Blindness to their state (not self aware).
6. Judgmentalism
7. Value gold more than God
8. Lack of justice
9. Hypocrisy
10. Lawlessness
11. Persecute the innocent

Liberty is marked by:

1. Meekness and surrender
2. Internal motivation to do right (being good)
3. Grant honor to others
4. Feeding sheep
5. Awareness of their heart (Self awareness)
6. Grace-oriented
7. Value God more than gold
8. Mercy for the weak
9. Authenticity
10. Lawful with joy
11. Defend the innocent

License is marked by:

1. Lack of control
2. Lack of motivation to do right (conscience not working)
3. Lacks personal honor
4. Feeding sin nature (enslaved)
5. Awareness of heart, but don't care to change.
6. Sin-oriented
7. Value pleasure more than God
8. Blindness to needs, narcissism
9. Situational identity, chameleon
10. Lawless for pleasure's sake
11. Apathy about anyone else

Galatians 5 The Message (MSG)

The Life of Freedom

Christ has set us free to live a free life. So take your stand! Never again let anyone put a harness of slavery on you.

²⁻³ I am emphatic about this. The moment any one of you submits to circumcision or any other rule-keeping system, at that same moment Christ's hard-won gift of freedom is squandered. I repeat my warning: The person who accepts the ways of circumcision trades all the advantages of the free life in Christ for the obligations of the slave life of the law.

⁴⁻⁶ I suspect you would never intend this, but this is what happens. When you attempt to live by your own religious plans and projects, you are cut off from Christ, you fall out of grace. Meanwhile we expectantly wait for a satisfying relationship with the Spirit. For in Christ, neither our most conscientious religion nor disregard of religion amounts to anything. What matters is something far more interior: faith expressed in love.

⁷⁻¹⁰ You were running superbly! Who cut in on you, deflecting you from the true course of obedience? This detour doesn't come from the One who called you into the race in the first place. And please don't toss this off as insignificant. It only takes a minute amount of yeast, you know, to permeate an entire loaf of bread. Deep down, the Master has given me confidence that you will not defect. But the one who is upsetting you, whoever he is, will bear the divine judgment.

¹¹⁻¹² As for the rumor that I continue to preach the ways of circumcision (as I did in those pre-Damascus Road days), that is absurd. Why would I still be persecuted, then? If I were preaching that old message, no one would be offended if I mentioned the Cross now and then—it would be so watered-down it wouldn't matter one way or the other. Why don't these agitators, obsessive as they are about circumcision, go all the way and castrate themselves!

¹³⁻¹⁵ It is absolutely clear that God has called you to a free life. Just make sure that you don't use this freedom as an excuse to do whatever you want to do and destroy your freedom. Rather, use your freedom to serve one another in love; that's how freedom grows. For everything we know about God's Word is summed up in a single sentence: Love others as you love yourself. That's an act of true freedom. If you bite and ravage each other, watch out—in no time at all you will be annihilating each other, and where will your precious freedom be then?

¹⁶⁻¹⁸ My counsel is this: Live freely, animated and motivated by God's Spirit. Then you won't feed the compulsions of selfishness. For there is a root of sinful self-interest in us that is at odds with a free spirit, just as the free spirit is incompatible with selfishness. These two ways of life are antithetical, so that you cannot live at times one way and at times another way according to how you feel on any given day. Why don't you choose to be led by the Spirit and so escape the erratic compulsions of a law-dominated existence?

¹⁹⁻²¹ It is obvious what kind of life develops out of trying to get your own way all the time: repetitive, loveless, cheap sex; a stinking accumulation of mental and emotional garbage; frenzied and joyless grabs for happiness; trinket gods; magic-show religion; paranoid loneliness; cutthroat competition; all-consuming-yet-never-satisfied wants; a brutal temper; an impotence to love or be loved; divided homes and divided lives; small-minded and lopsided pursuits; the vicious habit of depersonalizing everyone into a rival; uncontrolled and uncontrollable addictions; ugly parodies of community. I could go on. This isn't the first time I have warned you, you know. If you use your freedom this way, you will not inherit God's kingdom.

²²⁻²³ But what happens when we live God's way? He brings gifts into our lives, much the same way that fruit appears in an orchard—things like affection for others, exuberance about life, serenity. We develop a willingness to stick with things, a sense of compassion in the heart, and a conviction that a basic holiness permeates things and people. We find ourselves involved in loyal commitments, not needing to force our way in life, able to marshal and direct our energies wisely.

²³⁻²⁴ Legalism is helpless in bringing this about; it only gets in the way. Among those who belong to Christ, everything connected with getting our own way and mindlessly responding to what everyone else calls necessities is killed off for good—crucified.

²⁵⁻²⁶ Since this is the kind of life we have chosen, the life of the Spirit, let us make sure that we do not just hold it as an idea in our heads or a sentiment in our hearts, but work out its implications in every detail of our lives. That means we will not compare ourselves with each other as if one of us were better and another worse. We have far more interesting things to do with our lives. Each of us is an original.

[The Message](#) (MSG)

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Work at Home – Galatians 6

Tier One: Read (or listen to) Galatians 6.

Tier Two: Read (or listen to) Galatians 6. SUGAR the chapter in your Galatians Bible journal. (Refer to the SUGAR explanation.)

Tier Three: Read (or listen to) Galatians 6. SUGAR the chapter in your Galatians Bible journal. Complete the Digging Deeper Section below.

Digging Deeper

In verse 2, Paul uses the term *baros* (“burden”) to command the Galatians, “Carry each other’s burdens...” At first glance, this appears to contradict his statement in verse 5 where he says, “each one should carry their own load.” The term *baros* refers to a “particularly oppressive” experience. Elsewhere, it is used to describe a heavy weight or stone someone has to carry at length. It carried the sense of a weighty burden carried over long distances. In verse 5, Paul uses the term *phortion*, which was used to describe the cargo of a ship (Acts 27:10) as well as an individual’s luggage or backpack.

The difference is significant. In the former case, Paul is prescribing the responsibility of believers to bear the burdens of another when they are too heavy to be carried alone, regardless of the distance ahead (v. 2). But we should not abdicate our personal responsibility to care for the portions we ourselves have received (v. 5). It’s a reminder of our responsibility to serve one another humbly in love. Sometimes that will mean carrying the heavy weights of another. At other times, it will require us to invite the strength of our brothers and sisters to carry the weights we bear. *(from Kyle Idleman’s, Galatians leader guide)*

Have you experienced the privilege of bearing someone’s burden. Were there any blessings in it for you? If so, what were they?

Do you allow others to bear your burdens? The “baros” kind or the “phortion” kind? What has been your experience with either (or both)?

Does Scripture just call us to bear other’s burdens when we walk in close relationship with them? Read Luke 10:25-37. How can you apply this truth in your life?