

1. Last week I taught Gal 5:20 and when the clock tolled 10:45 we were exegeting Galatians 5:21. Let's begin with a look at Paul and Barnabas's first missionary journey.



2. Before continuing, I want to give you opportunity to use 1Jo 1:9 as may be necessary.

3. Here is an expanded translation of Gal 5:19-20.

**Gal 5:19** “Understand, the production from the old sin nature is certainly seen in various sexual sins such as adultery, filthy thoughts and shameful sexual conduct ...

**Gal 5:20** envy, drunkenness, carousing, and the like. I warn you, as I did before, that those who practice such things will not inherit the kingdom of God.

4. Now let's continue the study of Gal 5:21.

KJV

Gal 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

NIV

Gal 5:21 and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

1. So far Paul has listed for the believers in the Province of Galatia the following production emanating from their collective uncontrolled old sin natures.

2. Now let's see what we can learn from an exegesis of Gal 5:21. The entire verse has been rendered in the NIV:

KJV-Sentence Continues

Gal 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

3. Let's first look at the three fruits of the flesh listed in verse twenty-one:

ENVYINGS    φθονος

1. **Phthonos** is well translated "envyings."

2. **Phthonos** is a noun/adjective declined as a nominative plural.

3. **Phthonos** appears nine times in Scripture where it is translated "envy, Envyings" and "envies." Examples:

Mat 27:18 For he knew that for **envy** they had delivered him.

Mat 27:19 When he (*Pilate*) was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

Phi 1:15 Some indeed preach Christ even of **envy** and strife; and some also of good will:

Phi 1:16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

Phi 1:17 But the other of love, knowing that I am set for the defence of the gospel.

Phi 1:18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

Jam 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.  
Jam 4:5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to **envy**?

Jam 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

1Ti 6:2 Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to serve them even better, because those who benefit from their service are believers, and dear to them. These are the things you are to teach and urge on them.

1Ti 6:3 If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching,

1Ti 6:4 he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in **envy**, strife, malicious talk, evil suspicions

1Ti 6:5 and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.

1Pe 2:1 Therefore, rid yourselves of all malice and all deceit, hypocrisy, **envy**, and slander of every kind.

1Pe 2:2 Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,

1Pe 2:3 now that you have tasted that the Lord is good.

## MURDERS DRUNKENNESS μεθη

1. **Methe** is well translated “drunkenness.” There is nothing in the better manuscripts to support a translation of “murders.”

2. **Methe** is declined as a nominative plural.

3. **Methe** appears two other places in the New Testament. Examples:

NIV

Luk 21:31 Even so, when you see these things happening, you know that the kingdom of God is near.

Luk 21:32 "I tell you the truth, this generation will certainly not pass away until all these things have happened.

Luk 21:33 Heaven and earth will pass away, but my words will never pass away.

Luk 21:34 "Be careful, or your hearts will be weighed down with dissipation, **drunkenness** and the anxieties of life, and that day will close on you unexpectedly like a trap.

Luk 21:35 For it will come upon all those who live on the face of the whole earth.

Luk 21:36 Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."

NIV

Rom 13:11 And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed.

Rom 13:12 The night is nearly over; the day is almost here. So, let us put aside the deeds of darkness and put on the armor of light.

Rom 13:13 Let us behave decently, as in the daytime, not in orgies and **drunkenness**, not in sexual immorality and debauchery, not in dissension and jealousy.

Rom 13:14 Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.

4. Drunkenness is always condemned as a sin.

Isa 5:11 Woe to those who rise early in the morning to run after their drinks, who stay up late at night till they are inflamed with wine ...

Isa 5:22 Woe to those who are heroes at drinking wine and champions at mixing drinks,

Rom 13:13 Let us behave decently, as in the daytime, not in orgies and **drunkenness**, not in sexual immorality and debauchery, not in dissension and jealousy.

Rom 13:14 Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.

Pro 20:1 Wine (**Yayin**) is a mocker and beer (**Shekar**) a brawler; whoever is led astray by them is not wise.

1Co 5:11 But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a **drunkard** or a swindler. With such a man do not even eat.

Eph 5:18 Do not get **drunk** on wine, which leads to debauchery. Instead, be filled with the Spirit.

5. Notice the similitude between the filling of the Spirit which controls and drunkenness which controls. Sins which surrender the control of the mind can lead to demon control/possession, and this certainly includes any form of chemical addiction.

6. Drinking as used in this lesson means "the consumption of fermented drink."

7. Now for the phrase "revelings and such like."

REVELLINGS AND SUCH LIKE ΚΩΜΟΣ Ο ΟΜΟΙΑ

1. **Revellings Ho Homia** is better translated “banqueting, excessive feasting and carousing the like of which ...”

2. **Komos** is a nominative plural followed by the monadic adjective/adverb **Homoia**.

3. **Komos** appears three times in the New Testament where it is translated “reveling, rioting.” Historians have translated **Komos** “joyous banqueting, excessive feasting, carousing” and “revelry.”

3.1 **Komos** is often found in the records of Roman histories where such events were common place. Examples in Scripture:

Rom 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Rom 13:13 Let us walk honestly, as in the day; not in '**rioting**' (NIV debauchery) and drunkenness, not in chambering and wantonness, not in strife and envying.

Rom 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

1Pe 4:2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

1Pe 4:3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, '**revellings**' (NIV carousing), banquetings, and abominable idolatries:

1Pe 4:4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

1Pe 4:5 Who shall give account to him that is ready to judge the quick and the dead.

4. **Homoia** appears some seven times in Scripture where it is translated “likeness” in the KJV. Examples:

KJV

Luk 6:47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

Luk 6:48 He is **like** a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

Luk 6:49 But he that heareth, and doeth not, is **like** a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be **like** him; for we shall see him as he is.

Rev 9:7 And the shapes of the locusts were **like** unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

Rev 9:8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

Rev 9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

Rev 9:10 And they had tails **like** unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

#### OF THE WHICH ΟΥΤΟΣ ΟΣ

1. **Houtos Hos** is better translated “which such things ...”
2. **Houtos** is a demonstrative pronoun declined as a dative plural.
3. **Houtos** is the near demonstrative pronoun. The antecedent of the pronoun is “earlier taught doctrines prohibiting revelings.”
4. **Hos** is a relative pronoun declined as an accusative plural.

#### I TELL YOU BEFORE προλεγω συ

1. **Prolego Su** is better translated “I taught you before ...”
2. **Prolego** is a verb parsed as 1<sup>st</sup> person singular present active indicative followed by the pronoun **Su** declined as a dative plural.

#### AS I HAVE ALSO TOLD YOU IN TIME PAST καθως προεγω

1. **Kathos Proego** is better “just as I more recently repeated ...”
2. **Kathos** is an adverb followed by the verb **Proego** parsed as 1<sup>st</sup> person singular aorist active indicative.

#### THAT THEY WHICH DO SUCH THINGS οτι πρασσω τοιουτος

1. **Hoti Prasso Toioutos** is better translated “and that those who practice such ...”

2. **Hoti** is a causal conjunction followed by the verb **Prasso** parsed as a present active participle followed by the pronoun **Toioutos** declined as an accusative plural.

SHALL NOT INHERIT ΟΥΚ ΚΛΗΡΟΝΟΜΕΩ

1. **Ouk Kleronomeo** is well translated “shall not inherit ...”

2. **Ouk** is a negative adverb followed by the verb **Kleronomeo** parsed as a 3<sup>rd</sup> person plural future active indicative.

THE KINGDOM OF GOD. βασιλεια Θεοσ

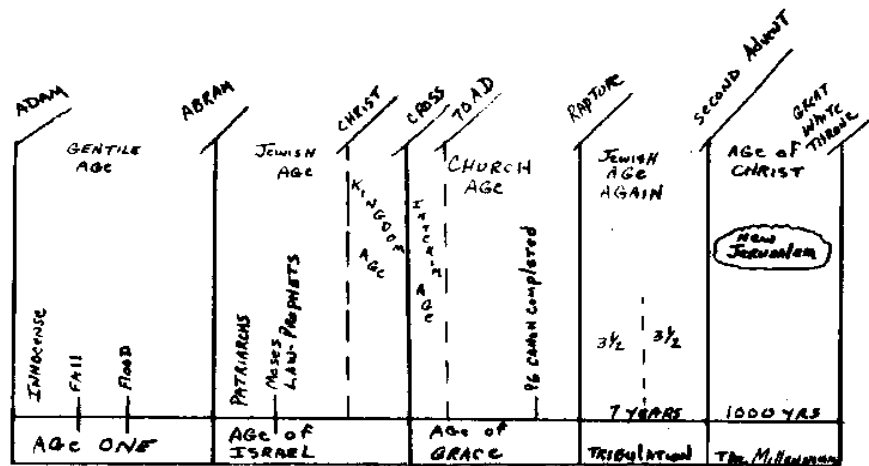
1. **Basileia Theos** is well translated as “the kingdom of God.”

2. **Baseleia** is a noun declined as a nominative singular followed by the noun **Theos** declined as a genitive singular.

3. Let’s see what we can learn from the *Doctrine of the Kingdom of God*.

The Kingdom of God

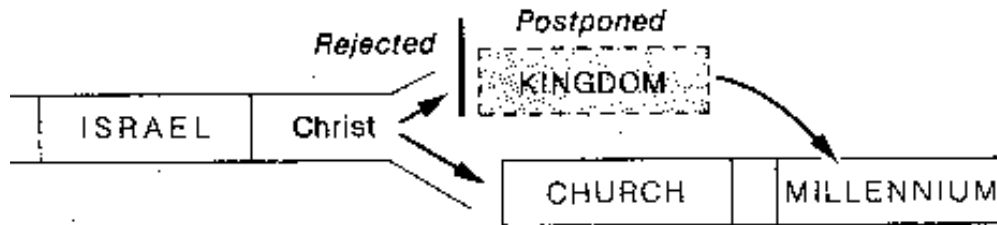
1. In subject matter the division between the Old Testament and the New occurs at the Cross of CHRIST, rather than between Malachi and Matthew. The Gospels, in the main, carry forward the same dispensational conditions that were in effect at the hour when CHRIST was born.



2. Especially is this true of the Gospel of Matthew, CHRIST being set forth in that Gospel, first of all, as a King with His Kingdom described. The Spirit faithfully selected those deeds and teachings of CHRIST from the vast manifestations in the flesh which portrayed Him as the dominant character reflected in each Gospel.

- in Matthew He is presented as the King;
- in Mark as the Lord's servant;
- in Luke as the perfect human; and
- in John as the very Son of GOD.

3. In all the gospel narratives, the Lord Jesus is seen acting and teaching under the same conditions which existed for centuries before the Cross. There are purposefully veiled references as to what would follow the Cross but greater still are the references as to what had gone on before the cross.



4. Whatever preceded the Cross, in the main, fell under those conditions and colorings of "the law which came by Moses," and JESUS not only held up Moses as the controlling authority during the Kingdom Age, though He most certainly expanded the teachings of the law given to Moses.

5. A great division between the Old Testament and the New, therefore, lies in the fact that "grace and truth came by Jesus Christ," and that "grace and truth" being connected and expanded with the Cross of CHRIST rather than with His birth. Matthew opens with an emphasis upon CHRIST as the Son of David.

6. Although, in Matthew's Gospel, JESUS is presented as the "son of Abraham" in sacrificial death, the primary purpose of the writer is to describe the nation's King. The office of Israel's King is the only office assigned to the "Son of David."

7. The tracing of the divinely appointed Kingdom thus proceeds from the Old Testament into the New without a change other than the appearance of the long-expected King, accompanied by His forerunner, whose predicted ministry had occupied the closing words of the Old Testament revelation. There is no break in the narrative.

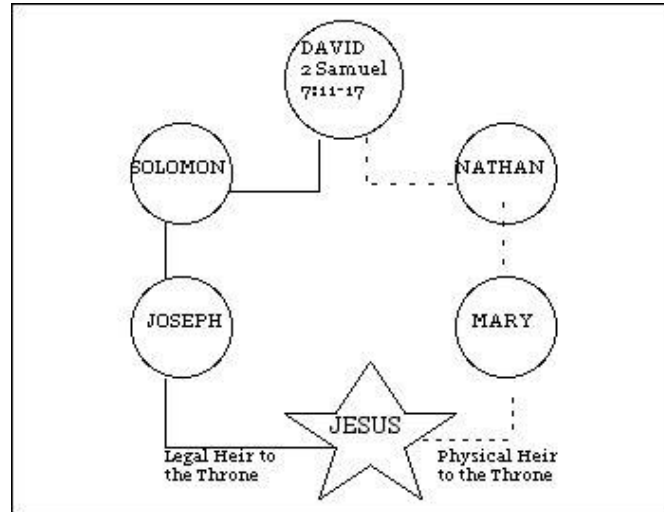
8. The fact that JESUS was David's Greater Son, the fulfiller of all the nation's Kingdom blessings is not based on human opinion. It was announced by the angel Gabriel before the birth of CHRIST as recorded in Luk 1:31-32.

Luk 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord



Luk 1:32 God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

9. Jesus was the rightful heir both through Mary and his step-father Joseph, just as was recorded in the Old Testament, the Gospel of Matthew and the Gospel of Luke. Isa 9:6-7; Mat 1:16 and Luk 3:31



10. No Gentile blessings are in view here; nor is there need for the Gentiles to intrude. Gentile blessings will eventually flow out of this very throne; but these are not in view, nor are any Gentile blessings endangered by a faithful recognition of this distinctly Jewish purpose—to confirm the promises made unto the fathers.

Rom 15:8 Now this I say that Jesus Christ was a minister to Israel for the truth of God, to **confirm the promises made unto the fathers.**

11. He did not come to annul those promises; but He did come to confirm them. The promises made unto the fathers are well defined: however, no direct promises were made by the Godman to Gentiles. The term "the fathers" can mean none other than GOD's chosen men of Israel.

12. By these promises Israel was to be redeemed and placed in her own land and that by Immanuel (God with us). Immanuel was to be the final Prophet, Priest and King. He was to be her King over Israel's covenanted Kingdom. The covenanted promises were certainly to include the four unconditional promises: Abrahamic, Palestinian, Davidic and New.

## End Lesson

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