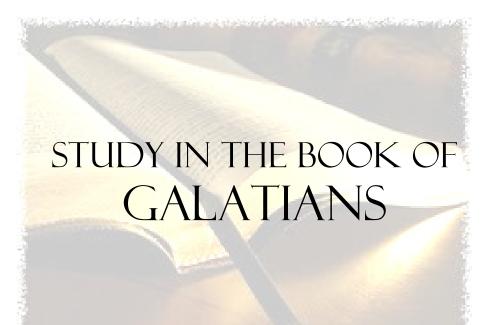


CHRISTIAN RESOURCES



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GALATIANS Study 1

GLOSSARY

New Testament Commentary. Galatians Stand Fast in Liberty Bible speaks Today. Galatians Free in Christ J. McArthur. R. Gromacki J. Stott E. Andrews

BACKGROUND

- 1. Introduction Galatians has often been called the MAGNA CHARTA (Christian declaration of independence. Out of Galatians pages the Reformation began.
- 2. Writer Paul
- 3. Region of Galatia In the New Testament times, it was a large province bordered on the West of Asia, on the East Capadocia to the South by Pamphillia to the North by Bythinia.
- Establishment of the churches (Acts 13:14 14:26)
 Established during Paul's first missionary journey. Churches were in Antioch, Iconium, Lystra and Derbe. Paul reached Galacia from Cypress.
- 5. Destination of the letter. There is a debate whether he wrote to the whole of Galatia or to Southern Galatia
- 6. Time and place. Written year 49-50 AD from Antioch
- 7. Purpose

After establishing the churches in the four cities Paul left, then false teachers came in and attacked two things, the Gospel and Paul's authority. The false teachers added to the Gospel.

THE CURSE OF A FALSE GOSPEL

(Chapter 1:1-9)

1. <u>BASIS OF THE TRUE GOSPEL</u> (v1-5)

- <u>Genuine Messenger</u>
 - a) His name

i)

ii)

A.

- (v.1a) Paul after his conversion Paulus (Acts 7: 58, 9:4,13:9 +13)
- b) His position
 - ition (v.1b) An Apostle
 - Sent not from men (Barnabas, Annanias)

(v.1-3)

- iii) Nor by men
- iv) But by Jesus Christ and God the Father (Acts 9:10-17, Acts 11)
- c) His Associates (v.2a)
 - Barnabas and the elders in Antioch
- d) The readers (v.2b)

The people in the four churches Paul established.

This is the only letter Paul wrote to more than one church.

- e) Blessing
 - i) Grace
 - ii) Peace

B. <u>Genuine Message</u>

(**v.4-5**)

- a) It involves substitution for our sin (v.4a, John 15:13)
- b) It involves deliverance (rescued us) (v.4b, Rom 5:8. 2 Cor 5:21)
- c) It involves the Will of God (v.4c, Matt 26:39, Eph 1:11)

(v.8-9)

d) It involves the Glory of God (**v.5**) Good News is what God has done for us in Christ.

2. <u>THE WARNING AGAINST PERVERSION</u> (v.6-9)

A. <u>His warning</u>

a) To angels and to himself. (v.8)

We (Paul, Barnabas and Elders) This is a hypothetical situation, Paul is saying if somebody comes and

preaches another gospel, let him be eternally condemned (Greek Anathama) Martin Luther.

The Greek word anathama signifies something cursed, detestable, which has nothing to do with God

b) Why was there such a strong reaction from Paul?

- i) Glory of Christ at stake
- ii) Because of his concern for souls
 - Test everything according to the Word.

B. <u>To the heretics</u> (v9)

Paul repeats his warning in order to underline what he had just said.

THE DIVINE ORIGIN OF PAUL'S GOSPEL

(Chapter 1:10-24)

1. <u>HIS MESSAGE CAME FROM GOD</u> (v.10-16a)

A. <u>His present confession</u> (v.10-12)

- a) He served only Christ (**v.10**)
 - In this verse Paul asks two questions?
 - i) Did he seek the approval of men or God? 1. ATTITUDE
 - ii) Did he seek to please men?
- b) He received his message only from Christ (v.11-12) Did not receive it from any man.
 - i) The gospel isn't something man made up.
 - ii) Nor did he receive it from any man (Ananias and Barnabas)
 - iii) Nor was Paul taught it.
 - iv) He receive it from a revelation from Jesus Christ

B. <u>His present conduct</u>, (v.13-14)

- a) He hated the church (v.13b) He persecuted the church and tried to destroy it. (Acts 8:1, 26:10, 9:1-2)
 b) He hated the church and tried to destroy it. (Acts 8:1, 26:10, 9:1-2)
- b) He loved the traditions (v.14) (Acts 26:4-5, Ph 3:5) advanced rapidly through the ranks of Judaism, advanced faster than all of his own age. Extremely zealous for the traditions of the fathers.

C. <u>His personal conversion</u> (v.15-16a)

- a) God separated him (v.15b)
 "But when God" (v.15) God took the iniative. God separated Paul from birth (Jer.1:5, Rom 9:10-13)
- b) God called him (v.15c)
 "Why do you persecute me" TO CALL (GENERAL AND EFFECTUAL) God called Paul by His Grace.
- c) God illuminated him (v.16a, 2 Cor 4:6)
- d) God commissioned him (v.16b) "So that I might preach"

<u>GALATIANS</u> STUDY 3 – CONTINUED

2. <u>HIS MESSAGE DID NOT COME FROM MAN</u> (v.16-24)

A. <u>His conferences</u> (v.16b-20)

- a) The first three years (v.16b-17)
 After Paul's conversion he was led to Damascus, where he spent 3 days in the house of Judas (Acts 9:8-11), when his sight was restored he then stayed in the house of the disciples, he never consulted with any of them of what to believe or what to do. After a brief period in Damascus he went to Arabia, not sure precisely where he went must have not been far from Damascus. The reason for him going there was to have a period of solitude with God and he meditated on the Old Testament scriptures and the life and death of Jesus. He then returned to Damascus where he preached in the synagogue (Acts 9:20-25, 2 Cor 11:32)
- b) At Jerusalem (**v.18-20**)
 - i) After three years of meditating on the Word
 - ii) He only saw two Apostles
 - iii) He stayed in Jerusalem for 15 days.

He stresses the details so that the false teachers can understand that he never got his teachings from men but from GOD.

B. <u>His absence</u> (v.21-24)

- a) The churches in Judea did not see him (v.21-22)
 From Jerusalem to Caesarea then up the coast through Syria to Cilicia, He then went to Tarsus (home) where he spent the next 9 years (Acts 9:30)
- b) The churches in Judea hears about him (v.23-24)
 - i) His past
 - ii) His present
 - iii) They praised God.

THE RECOGNITION OF PAUL'S GOSPEL

(Chapter 2:1-10)

1. <u>THE CONVERSION OF TITUS</u> (2:1-5)

A. <u>People at the meeting</u> (v.1)

- a) Barnabas (son of encouragement) (Acts 4: 37,9:27,11:19-24, 11:25-26, Acts 13 and 14 (first missionary journey)
- b) Titus, a Greek converted under Paul's ministry (probably in Antioch) without being circumcised.

B. <u>Purpose of the meeting</u> (v.2)

- a) To present a gentile convert
 - Titus was saved by grace through faith in Christ alone.
- b) To set forth the gospel message.clarify the gospel in private to the leaders.Paul's fear was that he had run the race in vain, because of the damage the false teachers had done.

C. <u>Pressure at the meeting</u>

a) Upon Titus (**v.3**)

Titus was not asked to be circumcised.

b) Upon Paul (**v.4-5**)

To remain true to the gospel, not to give in to the false brothers. The false brothers were:

- i) False
- ii) Devious
- iii) They were not supposed to be at the meeting
- iv) Spies
 - v) Trying to make them slaves to legalism.

2. <u>BY THE OTHER APOSTLES</u> (v.6-10)

- A. <u>He did not need any information.</u> (v.6)
 - a) Their status (v.6) They seemed to be important
 - b) Their knowledge (**v.6**) They added nothing to his message.
- B. <u>He had a special sphere ministry</u> (v.7-8)
 - a) He had a different audience. (v.7) Gentiles
 - b) He had the same apostleship (v.8) God was at work

C. <u>He was part of the fellowship</u>

- a) They recognized the grace given to Paul
- b) They extended their right hand of fellowship.
- c) They agreed that they would minister to the Jews and Paul to the Gentiles.
- d) They all must remember the poor

CONCLUSION

- 1. The truth of the Bible is unchanging
- 2. The truth of the Gospel must be maintained at <u>all costs.</u>

GALATIANS <u>STUDY 5</u> THE DEFENCE OF PAUL'S GOSPEL (Chapter 2:11-21)

1. <u>CRITICISM OF PETER'S ACTIONS</u> (v.11-14)

A. <u>What Paul sensed in Peter</u> (v.11)

The background was Peter's visit to Antioch. He went to Antioch after the Council in Jerusalem and Paul opposed him to the face.

B. What Paul saw in Peter (v.12-13)

a) <u>Peters defection</u>

He began to separate himself from the gentiles, when he first went there he used to eat in the homes of the gentiles, expressing his unity with them, but very sadly, he stopped doing that.

- b) <u>Peters fear</u>.
 He was afraid of those who belonged to the circumcision group. He was afraid of criticism from minority groups, he knew that the group calling for circumcision would reject him.
- <u>Peters influence</u>
 Through Peter's withdrawal, other Jewish Christians followed him even Barnabas.

C. <u>What Paul said to Peter</u> (v.14)

a) <u>The cause of the rebuke</u>

When Barnabas followed Peter, Paul was hurt because the truth of the gospel was in danger

b) <u>The content of the rebuke</u> Paul saw in Peter's hypocrisy, he was demanding legalism in addition to the gospel.

2. EXPLANATION OF DIVINE JUSTIFICATION (v15-21)

- A. <u>Definition of justification</u> (v.15-16)
 - a) <u>Its necessity</u> (v.15) Whether you are a Jew or gentile, religious or a pagan we are all sinners, in need
 - b) <u>It means</u> (v.16)
 - i) Negative
 - Not by observing the law
 - ii) Positive
 - But by faith in Christ
- **B.** <u>Defence of Justification</u> (v.17-21)
 - a) Relationship to the law (v.17-19)

In those verses we learn of our relationship to the law, its main funding is to reveal my sin to me, once we see that, we turn to Christ.

- b) Justification with Christ (v.20)
 - i) Crucified with Christ (Romans 6:3-5)
 - ii) We are alive spiritually (John 10-10)
 - iii) Christ now lives in me (Col 1:27)
 - iv) This is a life of faith (Romans 1:17)
 - v) This is possible by Christ's love and death.
- C. <u>Incompatible with legalism</u> (v.21)

THE EXAMINATION OF TRUE SPIRITUAL EXPERIENCE

(Chapter 3:1-9)

1. <u>IN THE LIVES OF THE GALATIANS</u> (v.1-5)

- A) <u>Their problem</u> (v.1)
 - a) <u>They were foolish</u>
 - Foolish because they thought they could mix the Gospel and legalismb) They were bewitched
 - Jesus clearly portrayed as crucified, they started well but ended terribly
- **B**) <u>His solution</u> (v.2-5)
 - a) <u>How will you be made perfect</u> (v.3)

The Galatians had started well "with the Spirit", the Spirit had saved them They were relying on the spirit for their growth, no confidence in the flesh, but sadly they were ending badly. "Are you now trying to attain your goal by human effort"?

- b) <u>Why did you suffer</u> (v.4) (Acts 14:22, 13:44,14:2+5, 14:19) Now why have you changed, why are you throwing it all away
- c) <u>How did God perform miracles?</u> (v.5) Two miraculous works had been done in the Galatians
 - i) Holy Spirit came to all believers
 - ii) (Acts 14:5) God enabled them to perform miracles

2. <u>IN THE LIFE OF ABRAHAM</u> (3:6-9)

Abraham's name is mentioned nine times in Chapter 3 and 4 because he was the father of the Jewish nation and he was the first one mentioned for faith in God and imputed righteousness.

- A) <u>Necessity of faith alone</u> (v.6-7
 - a) <u>For Abraham (v.6)</u>
 - i) The <u>object</u> of his faith was <u>God</u>
 - ii) The <u>content</u> of his faith was his <u>own inability</u> but his confidence was in <u>God's ability</u> (Romans 4:18-22)
 - iii) When did he <u>exercise his faith before he was circumcised?</u>(Gen 15:6, 17:9-27)
 - iv) The <u>result</u>, it was <u>imputed to him as righteousness</u>
 - b) For his children. (v.7)
 - Those who believe are children of Abraham
- B. <u>Blessing of the Covenant</u> (v.8-9)
 - For all people potentially (v.8)
 God announced the gospel to Abraham hundreds of years before Jesus came, Gentiles were justified by faith
 - ii) For all believer specifically (**v.9**) All who have faith like Abraham will be blessed.

SUMMARY

- 1. What is the Gospel ?
- The Gospel is Christ crucified, his finished work on the cross
- 2. What does the Gospel offer me?
 - On the grounds of Christ's cross the Gospel offers me two things.
 - i) <u>Justification</u> ii) <u>The gift of the Holy Spirit</u>
- 3. <u>What does the Gospel require from us?</u>

<u>Faith</u>

THE RELATIONSHIP OF THE LAW

(Chapter 3:10-18)

INTRODUCTION

The subject of the Law was introduced in Chapter 2:16 and in the Book is mentioned

twenty nine times, there are times when the Law refers specifically in the entire Old Testament Cannon. Secondly the term law includes the moral, civil and ceremonial requirements at Mt Sinai. On other occasions the Law refers to the Ten Commandments. So far in this letter Paul has reminded us of three things the Law cannot do.

- 1. Man cannot be justified by works of the Law (2:16, 3:11)
- 2. You cannot receive the Holy Spirit by legalism.
- 3. Paul could not perform miracles by observing the Law

So the question is = What is the purpose of the Law?

1. <u>THE LAW AND THE CURSE</u> (v.10-14)

- A. The dilemma of the Law (v.10-12)
 - a) <u>The Law cannot justify</u> (v.11)
 - i) There are no exceptions
 - ii) The verb literally means is being justified, it points to what was going on at the time.
 - iii) You are not put right by the Law
 - iv) In the sight of the Lord He quotes for **Habakkuk 2:4**

The Law can curse you, the law cannot save you

<u>The Law is contrary to faith</u> (v.12) Legalism as the method of justification and sanctification has no place within the faith principle, the Law is not based on faith, faith says believe and live. The law says do and live.

B. <u>DELIVERANCE FROM THE LAW</u> (v.13-14)

- a) <u>Nature of redemption</u> (v.13) Since we have all broken the law and are therefore under its curse, the question is
 - How can I escape its judgement?
 - i) It is a finished redemption (Christ released us)
 - ii) It is a personal redemption (Christ died for people)
 - iii) It is a purposeful redemption (The curse of the Law)
 - iv) It is substitutionary He became a curse for us (I Pet.2:24, Is. 53: 4-
- b) <u>Purpose of redemption</u> (v.14)
 - i) It gives to the believer a right position (so that the blessing of Abraham might come on the Gentiles through Christ Jesus) The blessing of Abraham is the reality of justification by faith apart from circumcision and legalism.
 - ii) To give the believer the right power (power of the Spirit)
- of point 1 in Chapter 3:10-14.

1. There are two destinies

SUMMARY

b.

- i) Blessing Justification by faith and the gift of the Holy Spirit
- ii) Curse
- 2. There are two roads i) Faith ii) Law

GALATIANS STUDY 7 CONTINUED

Chapter 3:15-18

2. <u>THE LAW AND THE COVENANT</u> (v.15-18)

A. <u>The nature of the Covenant</u> (v.15-16)

- a) A human conditional covenant (v.15) Two people both do their part
- b) A Divine unconditional covenant (v.16)
 In this covenant God has promised to do everything (God will see it through. Promises made to Abraham and his seed (Jesus the seed)
 - i) Justification
 - ii) Holy Spirit

B. <u>Violation of the Covenant</u> (v.17-18)

- a) The Law cannot <u>annul the Covenant</u> (v.17)
 Initially the covenant made to Abraham was in Gen 12:3, 430 years later
 God gave the Law to Moses, but the Law did not do away with the Covenant.
- b) The Law cannot change the inheritance (v.18) The inheritance of justification and the Holy Spirit is only by faith.

This passage has stressed the Law cannot do three things

- 1. Cannot give you the Holy Spirit (3:1-5)
- 2. Cannot give righteousness of God (**3:6-9**)
- 3. Cannot give the blessing of the inheritance (3:10-14)

THE CONTRAST BETWEEN LAW AND FAITH (Chapter 3:19-29)

1. **<u>PURPOSE OF THE LAW</u>** (v.19:25)

- **A.**<u>The law and the seed</u> (v.19-20)
 - a) <u>The law was added</u> (v.19a)

The word added literally means to be placed before someone God placed his law before his people (**Ex 19:16**). The reason why it was added "because of transgressions" It restrained human nature, e.g. God said thy shall not steal and so it was intended to reduce the amount of sin, but its primary function was to create a sense of guilt (**Rom 3:20, 4:15, 7:7**)

- b) <u>The law was temporary</u> (v.19b) Until the seed should come, i.e. in other words it prepared Israel to receive the Covenant of Promise (Jn 1:17. Col 2:14) For the individual then the purpose of the law is fulfilled when we put our faith in Christ and so receive our justification.
- <u>The law needed a mediator</u> (v.19c)
 A mediator representing the two parties and so Christ became our mediator (1Tim 2:5, Heb 8:6, 9:15)
- d) <u>The promise needed no mediator</u> (v.20) The reason for that is God takes the initiative.
- **B.** <u>The law and the promises</u> (v.21-22)
 - a) <u>The law is not against the promises</u> (21a) No not at all, righteousness can only be obtained by faith in Christ alone.
 NB. The law was never given to replace or to add to the promises rather it prepared the people to receive the promise.
 - b) <u>The law cannot give life</u> (v.21b)
 - It is unable to give life because of the depravity of man.
 - <u>The function of the law was to prepare man to receive the promise</u> (v.22)
 (Rom 3:9+19) Unregenerate man is imprisoned as a slave to sin and he needs to come to Christ to be set free.
- C. <u>The law and the faith</u> (v.23-25)
 - a) <u>The law was a guard</u> (v.23) The law was like a jailer locking us up "Long my imprisoned spirit lay fast bound in sin"
 - b) <u>The law was a schoolmaster</u> (v.24-25) The law was a schoolmaster to lead us to Christ "so that we might be justified by faith

2. **POSITION UNDER FAITH** (v.26-29)

A. <u>We become sons of God</u> (v,26) (Jn 1:12) We are immediately placed under a position of sonship, where we enjoy all the privileges and responsibilities of sonship through faith in Christ.

- B. <u>We are baptized into Christ</u> (v.27a) This initiates us to Christ (2 Cor 5:17, 1 Cor 12:13)
- C. <u>We have put on Christ</u> (v.27b)
 - We throw off our filthy rags of self righteousness and put on Christ's righteousness
- **D.** <u>In this family oneness in Christ</u> (v.28)
 - 1) Racial oneness (Jew or Greek) 2) Social oneness (bond or free)
 - 3) Sexual oneness (male or female)
- E. <u>We are Abraham's seed</u> (v.29) If you belong to Christ you are Abraham's seed by faith in Christ alone

THE CONTRAST BETWEEN SONSHIP AND SERVANTHOOD

(Chapter 4:1-11)

- 1. <u>BIBLICAL SONSHIP</u> (v.1-7)
 - A. <u>Preparation for sonship (v.1-3)</u>
 - a) <u>A child is like a servant</u> (v.1)
 - E.g. The heir will only receive his inheritance when the rich relative dies, or he reaches the stipulated age, the same is true spiritually through the death of Jesus
 - b) <u>A child is under supervision</u> (v.2)
 - c) <u>A child is in bondage</u> (v.3)

In slavery to sin

- B. <u>Means of sonship</u> (v. 4-5)
 - a) <u>The incarnation of the son</u> (v.4)
 - i) The timing
 - ii) It was commissioned.
 - iii) The person sent His son
 - iv) The means made by a women
 - v) Under the law
 - b) <u>The redemption of the Son</u> (v.5) To redeem those under the law, so that we might be adopted into the family of God
- C. <u>Confirmation of Sonship</u> (v.6-7)
 - a) <u>Awareness of the Father</u> (v.6)
 - i) God sent His Spirit
 - ii) Into the heart of every believer
 - iii) So that you "Cry Abba Father"
 - b) Heirship with the Son (v.7)
 - You are no longer a slave, but a son by faith in Christ alone.

2. <u>PAGAN SERVANTHOOD</u> (v.8-11)

- A. <u>Their pagan past</u> (v.8)
 - a) <u>They did not know the true God</u> (v.8). (Eph.2:12, 4:17-18)
 - b) They (you) served false gods (v.8) (Acts 4:11-13)
- **B.** <u>Their present position</u> (v.9)
 - a) They know the true God (**Jn 17:3**)
 - b) The true God knows them (you) (Jn 10:3+27, 2 Tim.2:19)
- C. <u>Their perilous position</u> (v9-10)
 - a) They were turning back to legalism (v.9) Notice that it is weak and miserable.
 - b) They were desiring to be slaves (**v.9**)
 - c) They were observing ritualistic feasts (**v.10**)
 - Days, months, seasons or years Law of Moses (Col 2:16-17)
- **D.** <u>Paul's perplexity</u> (v.11)

CONCLUSION

In this section Chapter **4:1-11**, two lessons emerge.

- 1) What the Christian life is, it is a life of sons and daughters not slaves.
- 2) How we live the Christian life, by faith in Jesus alone

THE DANGERS OF LEGALISM (Chapter 4:12-31)

1. <u>THE STRAIN THAT THERE WAS BETWEEN PAUL AND</u> <u>THE GALATIANS</u> (Chapter 4:12-20)

A. <u>Warmth of the past</u> (12-15)

- a) He had not been permanently hurt (v.12) Although Paul was hurting inside, his arms were outstretched towards them. (2 Cor 12:15)
- b) He had preached in weakness (v.13)
 We aren't sure what that was. Some suggestions are malaria; he had a severe eye problem; the effects of his stonings; the results of persecution. Notice the cost that was involved in preaching.
- c) They accepted him completely (v.14) They did not despise his physical presence.
 <u>Robertson:</u> "He was a small, short, bowlegged man with eyebrows that closely linked together and an aquiline nose". Further more they accepted him as an angel from God.
- d) They would have given him their eyes (v.15) That shows how much they loved and respected him.
- **B.** <u>The coldness of the present</u> (v.17-20)
 - a) They no longer liked what he said (**v.18**) By simply telling the truth.
 - b) They liked what the Judaisers said (17-18)Note that the Judaizers appeared to show an interest in the Galatians "But for no good"... They in fact wanted to separate Paul and the Galatians
- C. <u>The hope for the future</u> (v.19-20)
 - a) For Christ likeness (v.19)
 Goal: Paul is not satisfied for Christ to live in them; he longs to see
 Christ formed in them. Not just decisions, but discipleship.
 - b) For removal of his doubts (v.20)Paul wants to visit them again as soon as possible.

2. <u>THE CONFLICT BETWEEN ISAAC AND ISHMAEL</u> (v21-31)

A. <u>The appeal</u> (v.21)

He asks them if they know what they are doing by wanting to go back to legalism. Over the next few verses he will expose how illogical it is.

GALATIANS STUDY 10 CONTINUED

- **B.** <u>The history</u> (v.22-23)
 - a) The two sons by two women (v.22)
 Abraham was 75 when God made him a promise. (Gen 17:1-4). So when no son came after 10 years, Sarah, his wife, encouraged Abraham to sleep with their maid. Hagar = Ishmael. Later Sarah miraculously conceived and bore Isaac = Abraham was 100 years old!
 - b) Two sons by two methods (v.23) Ishmael = flesh Isaac = promise Everyone is either an Ishmael or Isaac.
- $C. \qquad \underline{\text{The allegory}} (v.24-27)$
 - a) Most are part of works (Mt Sinai)
 - b) We are pictured also by way of Jerusalem.
- **D.** <u>The application</u> (v.28-31)
 - a) In identity (v.28)
 Paul identifies himself with the Galatian Christians who are identified with Isaac.
 - b) In persecution (v.29) Ishmael was + - 17 years when Isaac was + - 3 years. Ishmael was persecuting Isaac. He mocked him and persecuted him. It has not stopped; Ishmael to this day mocks Isaac.
 - c) <u>In discipline</u> (v.30) Ishmael and Hagar were told to leave. (Gen 21-9-10)
 - d) In summary (v.31)Spiritually we are born again by God's grace, not by works of the flesh.

AN APPEAL TO LIBERTY AND LOVE

(Chapter 5:1-15)

1. <u>STAND IN LIBERTY</u> (v.1-12)

A. <u>Command to steadfastness</u> (v.1)

- a) Stand in liberty: Paul gives us three characteristics of this **freedom**.
 - i) Specific: A believer has no obligation to any system of legalism which is required for either justification or sanctification.
 - b) Only by Christ
 - c) Takes place at your conversion. Freedom is ours.
- b) Don't become entangled with legalism (Acts 15:10)
- **B.** <u>Problem of mixing law and grace</u> (v.2-4)
 - a) No profit from Christ (v.2)
 - No value at all. A person is not saved in what Christ has done and by faith by what I must do, No legalism
 - b) Debtor to the whole law (v.3)If the Galatians were circumcised it would put them under the law again.
 - c) Fallen from Grace (v, 4)"Nothing in my hands I bring, simply to the cross I cling"
- C. <u>Privilege of believers</u> (v.5-6)
 - a) Hope for righteousness. (v.5) The believer has an eager anticipation for the future, to be with Christ.
 - b) Equality of Christ (**v.6a**)
 - c) Works of faith through love (**v.6b**)
- **D.** <u>Perils of false teachers</u> (v.7-12)
 - a) Hinders us (v.7)
 - b) Persuade you (**v.8**)
 - c) Permeate you (v.9) spreads
 - d) Trouble you (v.10) confusion
 - e) Persecuted Paul (v.11) (How saved)
 - f) Unsettle you (v.12)

2. <u>STAND IN LOVE</u> (v.13-15)

- A. <u>Basis of love</u>
 - a) Liberty without love: Do not abuse freedom!
 - b) Liberty to love: **NB.** Rather serve one another in love.
- **B.** <u>Options of love.</u> (v.14-15)
 - a) Presence of love (v.14) Love one another
 - b) Absence of love (v.15) "Biting each other".

BASIS OF SANCTIFICATION

(Chapter 5:16-23)

1. <u>NATURE OF SPIRITUALITY</u> (v. 16-18)

$A. \underline{It's \ command} \ (v.16)$

- a) Definition
 - "Live by the Spirit", allow the Holy Spirit to control your life, every day, be filled with the Spirit.
 - b) Result
 - "You will not gratify the desires of your sinful nature"
- **B.** Its conflict (v.17)
 - a) Two natures: from the day we are born again. Old nature and new nature (1 Pet.1:23, Eph.4:22, 1Jn 3:9, 2 Peter 1:4)
 - b) Two desires: Sinful = contrary to the Spirit Spirit = contrary to sinful nature.
 - c) Perplexity: They are in conflict with one another.
- C. <u>Its salvation</u> (v.18)

If led by the spirit not under the law.

2. <u>CONTRAST BETWEEN WORKS AND FRUIT</u> (v.19-23)

A.Works of the flesh(**v.19-21**)

| a) | Sexual sins : | sexual immorality. This will include pre-marital |
|----|-----------------|--|
| | | and extramarital sex. |
| | Impurity : | A more general term for sexual sin. |
| | Debauchery : | Includes film, literature, anything that has a illicit sexual connotation. |
| b) | Religious sins: | idolatry. |
| | - | Witchcraft = (Pharmakeia) - pharmacy drugs |
| c) | Attitude sins : | hatred, discord, fits of rage, selfish ambition |
| | | dissension, factions, envy. |
| d) | Social sins : | drunkenness, orgies. |
| `` | | |

e) Judgement for these works (v.21) Will not inherit the Kingdom of God.

2. FRUIT (SINGULAR) OF THE SPIRIT (v.22-23)

A. Believer should portray every one of these characteristics.

- a) Inward aspects. Love, Joy, Peace (against such things there is no law!)
 b) Outward aspects. Patience, goodness (against such things there is no law!).
 c) Upward aspects.
 - Faithfulness, gentleness, self-control (against such things there is no law!)
- d) No law against these.

MARKS OF SPIRITUALITY

(Chapter 5:24 - 6:10)

1. <u>MORAL RESPONSIBILITY</u> (v.24-26)

- A. <u>He has crucified the flesh</u> (v.24) This simply states that there has been a definite break with the past. This is both painful and pitiless.
- B. <u>He walks in the Spirit</u> (v.26) As being led by the Spirit, we now are led by the standards and regulations of the Word of God.

2. <u>BROTHERLY CONCERN</u> (6:1-2)

- A. <u>Restore the sinning brother</u> (v.1)
 - a) The object of restoration: "They are **caught** in a sin".
 - b) The means of restoration: Send **spiritual** brothers
 - c) The meaning of restoration: To bring back to its original use.
 - d) The attitude pf restoration: Do it gently, spirit of self-protection.
- B. <u>Bears the burdens of each other (v.2)</u> "Carry each others burdens..."

3. <u>PROPER ATTITUDE</u> (v.3-5

A.<u>Humility</u> (v.3)

Don't think of yourself more highly than you aught to. Have a biblical opinion.

- B. <u>Self fulfillment</u> (v.4)
 - a) His work. E.g. Complete task, glory of God
 - b) His satisfaction: Take pride without comparing.
- C. <u>Accountability</u> (v.5) Each one should carry his own load.

4. <u>GOOD WORKS</u> (v.6-10)

- A. <u>In supporting ministries</u> (v.6)
- B. <u>In sowing righteousness</u> (v.7-9)
 - a) The problem (v.7a) : Do not be deceived, you reap what you sow
 - b) The principle (**v.7b**) : Reap what you sow.
 - c) The promise; if you sow to please the Spirit, you will reap eternal life, **but** if you sow to the flesh, you will reap destruction. Do not become tired of doing good.
- C. <u>In giving charity.</u> (v.10) Do good to all people.

THE FINAL CONTRAST BETWEEN PAUL AND THE JUDAIZERS (Chapter 6:11-18)

1. <u>IN PERSONAL CONCERN</u> (v.11-12)

A. <u>The concern of Paul</u> (v.11)

"See what large letters I use....". The reason why large letters are used is probably due to the tremendous persecution which Paul went through, which even damaged his eye sight, his normal custom was to use a secretary, he simply writes the closing section on his own (1 Cor.16:21, Col.4:18)

- **B.** <u>The concern of the Judaizers (v.12)</u>
 - a) They wanted to impress others They were simply people pleasers.
 - b) They were dictators.Compel you to be circumcised, they were a bossy bunch.
 - c) They were afraid of persecution.

2. <u>IN GLORY</u> (v.13-14)

- A. <u>The glory of the Judaizers</u> (v.13)
 - a) They glory in inconsistency They said all Christians must keep the law and be circumcised, but they didn't keep it themselves, they were hypocrites.
 - b) They gloried in their converts They boasted about your flesh, they simply bragged about how many they had circumcised.
- **B.** <u>The glory of Paul</u> (v.14)
 - a) The cross of Christ While the Judaizers boasted in their circumcisions, Paul glorified in what Christ had done for him on the cross
 - b) In his cross
 - i) Through whom the world has been crucified to me. The cross meant that all the earthly treasures, pleasures and honours were dead attractions to Paul (**Phil 3:7-8**)
 - ii) I, to the world. This meant that for Paul this world saw him in contempt, they said forget about him.

3. <u>IN POSITION</u> (v.15-16)

 $A. \qquad \underline{A \text{ new creation}} (v.15)$

Notice that neither circumcision nor un circumcision means anything, the most important thing in a persons life is whether they have been born again (**Eph.2:14-18, 2 Cor 5:17**)

SUMMARY

What really matters is **not** whether a person has been circumcised or not or whether they have been baptized or not, because both circumcision and baptism are works of the flesh. What is important is whether a person is a new creation or not.

B. <u>A new walk (v.16</u> Notice two words "Peace and Mercy" both of these aren't enjoyed by those who follow legalism, but only by those who are in Christ.

4. <u>IN BENEDICTION</u> (v.17-18)

- A. <u>Upon the critics</u> (v.17) He says to them, don't cause me anymore trouble, the reason is that he bears in his body the marks of Jesus (2 Cor.11:24-25)
- B. <u>Upon the church</u> (v.18) **"The grace of our Lord Jesus Christ be with your spirit"**.

CONCLUSION

The Galatians had been hounded by the false teachers in three areas:

- 1. <u>The question of authority</u> To Paul and for us the authority is the Word of God.
- 2. <u>The question of salvation</u> Judaizers - Jesus and circumcision Paul - By grace through faith in Christ alone.
- 3. <u>The question of holiness.</u> Only possible through the power of the Spirit, put to death the deeds of the flesh and live by the fruit of the Spirit.