

Galatians Review

Introduction

- **Salutation [1:1-5]**

Paul, an apostle (not *sent* from men nor through human agency, but instead through the agency of Jesus Christ and God the Father, who raised Him from the dead), and all the brethren who are with me,

To the churches of Galatia: Grace to you and peace from God our Father and the Lord Jesus Christ, who gave Himself up for our sins so that He might set us free from this present evil age, according to the will of our God and Father, to whom be the glory forevermore. Amen.

- **Admonishment [1:6-10]**

I am astonished that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is *really* not another; except there are some who are confusing you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, should proclaim to you a gospel contrary to the gospel we have proclaimed to you, he is to be accursed! As we have said before, so I say again now, since someone is proclaiming to you a gospel contrary to the gospel you received from us, he is to be accursed! For am I now seeking the approval of people, or of God? Or am I seeking to win the favor of people? If I were still trying to win the favor of people, I would not be a bond-servant of Christ.

Principles of Galatians 1:6-10

- If we abandon the true gospel of salvation by grace through faith, we are, in effect, abandoning God who called us [Eph 2:8-9; 2 Thess 2:13-14].
- If we pervert the true gospel by adding works, etc. we end up with a different Jesus and a “gospel” that is no gospel at all [2 Cor 11:1-4].
- Those who preach a false “gospel” will be handed over to God for punishment [2 Pet 2:1].
- Proclaiming a false “gospel” message will not lead unbelievers to salvation and could potentially unsettle believers and draw them away from a walk of faith [Acts 15:24; 20:29-30; Col 2:6].

- All believers possess the ability to discern between what is true and what is false because the Bible is the ultimate authority in doctrinal matters and the Holy Spirit enables every believer to understand the Scriptures [John 16:13; 17:17; 1 John 2:27; 4:1-3; Psalm 119:130; Pr 8:6-11; Jer 23:28-29; Acts 17:11; 1 Cor 10:15; 1 Th 5:21; 2 Tim 3:14-17].
- Paul had no desire to be a people-pleaser...
 - He did not preach a free grace gospel (including freedom from the Law) to please the Gentiles.
 - He would not deny the free grace gospel in order to please the Judaizers.
- We also should not seek to please men, but God who knows our heart [1 Thess 2:3-4; Heb 4:12-13].

Defense of Apostleship

- **Divine Origin of Paul's gospel [1:11-17]**

- Received Directly from God [1:11-12]

Indeed, I want you to know, brethren, that the gospel which was proclaimed by me is not of human origin. For I neither received *the gospel* from a human source, nor was I taught it *by people*, but I received it through a revelation from Jesus Christ.

Principles of Galatians 1:11-12

- Man-made human religions emphasize human good and the necessity of works to attain whatever form of “salvation” they espouse.
- In contrast, the true gospel message of salvation from condemnation by grace through faith did not originate from human imagination [2 Pet 1:20-21].
- Paul heard Stephen speak [Acts 7:1-60], but his knowledge of spiritual truth did not come from him.
- Paul was taught by the Pharisee Gamaliel, but he never learned the gospel from him [Acts 22:3-10].
- Paul received the gospel message directly from Jesus Christ in a spectacular way [Acts 26:12-18].
- In addition, the Scriptures that teach everyone about salvation today are not from men but are God-breathed and inspired [2 Tim 3:16-17].

- IMPORTANT NOTE: this passage absolutely confirms the deity of Jesus Christ.
- Paul's Conversion [1:13-17]

For you have heard of my former behavior in Judaism, how I used to aggressively persecute the Church of God and tried to destroy it; and I was progressing in Judaism beyond many of my contemporaries among my countrymen, being much more committed to the traditions of my fathers. But when God, who had set me apart *even* from before my birth and called me through His grace, was well pleased to reveal His Son to me so that I might proclaim Him among the Gentiles, I did not immediately engage in discussions with other people, nor did I go up to Jerusalem to those who were apostles before me; but instead I *immediately* went to Arabia, and returned once more to Damascus.

Principles of Galatians 1:13-17

- Prior to his conversion, Paul's only interaction with the Church was that he was a persecutor of it [Acts 8:3; 22:4-5; 26:9-11].
- He was so committed to his advancement as a Pharisee in Judaism [Acts 22:3] that he excelled within that realm by far in comparison to his peers.
- By citing this, Paul is establishing with certainty that had not learned the true gospel of grace prior to his conversion.
- This also emphasizes that, of all people, Paul was intimately familiar with the Law of Moses and the Rabbinical traditions.
- Given that, who was better equipped to properly evaluate the teachings of Judaism than Paul who understood them better than the Judaizers?
- But God knew Paul even prior to his birth [Psalm 71:6; cp. Luke 1:15] and had plans for him to be His chosen instrument [Acts 9:15].
- Given his background, the call of God on the Damascus Road could be nothing other than a call of grace [1 Cor 15:10; 1 Tim 1:12-14].
- In addition to the events on the Damascus Road, God the Father fully revealed His Son to Paul (likely during his stay in Arabia/Damascus).
- It was this working of God in Paul that enabled him to become a powerful minister to the Gentiles and write the message of Romans [Rom 15:15-18].

- Had Paul gone to Jerusalem right away, he would likely have been influenced by the other apostles and might not have fully understood God's grace.
 - While in Arabia/Damascus, Paul had time for personal study, reflection and further revelations from God about Jesus Christ.
 - He was also able to use that time to dig into the Scriptures and find references to Christ throughout the Old Testament [cf. Luke 24:27].
 - In this passage, Paul has outlined his life before, during, and immediately after his conversion on the Damascus Road.
 - By doing so, he has proven beyond a shadow of doubt that his gospel message came from God Himself.
- **Relationship to Other Apostles [1:18-2:14]**
 - Paul's Early Years of Ministry [1:18-24]

Then three years later I went up to Jerusalem to visit Cephas and get to know him, and stayed with him fifteen days. But I did not see any other of the apostles except James, the Lord's half-brother. (Now in what I am writing to you, I assure you before God that I am not lying.) Then I went into the regions of Syria and Cilicia. I was still personally unknown by the churches of Judea which were in Christ; but they simply kept hearing, "The one who used to persecute us is now proclaiming the faith which he formerly tried to destroy." And they were praising God because of me.

Summary of Galatians 1:18-24

- During the three years in Arabia/Damascus, Paul was increasing in his spiritual understanding.
- Toward the end of that time, Paul began proclaiming to the Jews that Jesus is the Christ.
- Finding himself under threat from these Jews, Paul departed to Jerusalem and paid a visit to Peter.
- For fifteen days, Paul got to know Peter and had spiritual discussions with him.
- Peter almost certainly told Paul many things about the events of the life of Jesus during this time.
- While in Jerusalem, Paul also saw James and Barnabas.

- Barnabas was not yet considered to be an apostle, but would eventually be [Acts 14:14].
 - Although the visit was brief, it was Paul's first interaction with the apostles since his conversion.
 - While in Jerusalem, Paul continued to proclaim the message that Jesus is the Christ.
 - As a result, Paul once again found himself under threat from the Jews and had to leave Jerusalem, first going to Caesarea and then on to Tarsus.
 - Paul had not yet visited the churches of Judea, but the believers in those churches heard about the events of his conversion on the Damascus Road.
 - These Judean believers rejoiced about Paul's conversion and praised God for his grace gospel message.
 - All of this information about Paul's early ministry serves to solidify the divine source of his gospel and further defends his apostleship.
- The Trip to Jerusalem [2:1-5]
- Then fourteen years later I went up again to Jerusalem with Barnabas, taking Titus along also. It was because of a revelation that I went up; and I proffered to them the gospel which I proclaim among the Gentiles, but *I did so* in a private setting with those who were of reputation, for fear that I might be running, or had run, in vain. (But not even Titus, who was with me, though he was a Gentile, was compelled to be circumcised. But *there was pressure* because of the false brethren with devious motives, who had slipped in unnoticed to spy out our freedom which we have in Christ Jesus, in order to enslave us. But we did not yield in subjection to them for even a second, so that the unadulterated truth of the grace gospel would remain with you.)

Summary of Galatians 2:1-5

- Earlier in the same year that Paul wrote this letter to the Galatian churches, he went up to Jerusalem with Barnabas and Titus.
- This was Paul's second visit to Jerusalem and was prompted by a revelation that Agabus had regarding an impending famine [Acts 11:28-30].

- In a private meeting with those who were of high reputation within the Church, Paul presented the grace gospel message which he was proclaiming among the Gentiles.
- He did so, looking to get a response from these leaders regarding the grace gospel message.
- Paul was concerned that, while he was proclaiming the true gospel, others might be sullyng the purity of the message of salvation by grace through faith in Jesus Christ [Eph 2:8-9; Acts 4:12].
- Meanwhile, some false brethren with devious motives slipped into the meeting unnoticed.
- These false brethren applied pressure to Titus (and other Gentiles attending the meeting) to be circumcised and follow the Law.
- No one yielded to the pressure from these false brethren for even an instant, thus avoiding being hypocritical and preserving the purity of the gospel.

- Paul's Sanction [2:6-10]

But from those who were of high reputation (what they were does not matter to me; God shows no partiality among men) — well, those who were of reputation contributed nothing to my message. But on the contrary, recognizing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been entrusted with the gospel* to the circumcised (for He who has worked effectively for Peter in *his* apostleship to the circumcised has worked effectively for me also to the Gentiles), and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we *might go* to the Gentiles and they to the circumcised. *They only asked* us to remember the poor —the very thing I also was eager to do.

Summary of Galatians 2:6-10

- While in Jerusalem, Paul met with James, Peter and John – three men who had a reputation as pillars of the Christian faith.
 - Peter & John were apostles of the Lamb [Mt 10:2].
 - All three, including James, the Lord's half-brother, were apostles of the Church [Acts 8:14; Gal 1:19].

- While Paul respected these three men, he was not awed by their reputation because he knew that God shows no favoritism [Deut 10:17; 2 Chr 19:7; Job 34:19; Rom 2:9-11; Eph 6:9; 1 Pet 1:17].
- These three recognized that Paul had been sent by God to give the gospel to Gentiles [Acts 9:15].
- They also recognized that God had been working effectively through Paul in his apostleship to the Gentiles [1 Cor 12:6; Phil 2:13; Heb 13:20-21].
- They offered Paul the right hand of fellowship, acknowledging him as a peer and fellow worker in the gospel of Christ [1 Thess 3:1-3].
- This acknowledgment also indicated approval of the gospel of grace which Paul had been proclaiming among the Gentiles [Eph 2:8-9].
- This gospel of grace was the exact same gospel message that James, Peter and John had been proclaiming among the Jews.
- In the early days of the Church, Peter had been commissioned by God to proclaim the gospel to the Gentiles [Acts 15:7].
- It is not clear when or exactly how that changed, but at this point Peter was considered God's chosen vessel to deliver the gospel to the Jews.
- James, Peter and John made one request of Paul in his ministry – that he would always remember the poor.
- Paul was in Jerusalem for that very purpose and had a heart for those in need throughout his ministry [Acts 24:17; Rom 15:25-27; 1 Cor 16:1-4].

○ Rebuke of Peter [2:11-14]

But when Cephas came to Antioch, I stood up against him to his face, because he was guilty of doing wrong. For prior to the coming of certain men from James, he used to eat with the Gentile believers; but when they came, he *began* to withdraw and separate himself from the Gentiles, being afraid of the party of the circumcision. The rest of the believing Jews in Antioch joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. But when I recognized that they were not behaving in a manner consistent with the unadulterated truth of the grace gospel, I said to Cephas in the presence of all, “Since you, being a Jewish believer, live like the Gentiles and not like the Jews, *how is it that you try to* compel the Gentile believers to embrace the Jewish customs?”

Summary of Galatians 2:11-14

- Either prior to Paul's trip to Jerusalem or shortly after his return, Peter came to Antioch.
- During the first part of this visit, Peter freely associated with the Gentile believers there.
- These fellowship times involved meals which included food not permitted under Mosaic Law.
- Peter learned from Jesus that the food restrictions of the Mosaic Law had been lifted [Mk 7:18-19].
- Peter was also taught that what God had cleansed he should no longer consider unholy [Acts 11:9].
- This lesson included food items as well as Gentile believers [Acts 10:1-48].
- His actions in Antioch demonstrated that Jew and Gentile are one in Christ [1 Cor 12:13; Col 3:11].
- After Peter had been in Antioch for a while, a group of men from the Jerusalem church arrived.
- Upon their arrival, Peter changed his behavior and began avoiding the Gentiles altogether.
- Peter feared the unbelieving Jewish leaders and their utter disdain for anyone who follows Christ [Matt 26:69-75].
- The group of men who came from Jerusalem were not associated with those Jewish leaders, but their presence concerned Peter, nonetheless.
- Apparently, Peter was concerned that news of his associating with Gentiles would make its way back to Jerusalem and the Jewish leaders.
- However, in distancing himself from the Gentiles Peter was putting on a hypocritical display for the men from Jerusalem.
- In doing so, Peter was sending a message to the Gentile believers in Antioch that they were not fully accepted in Christ [Rom 15:7].
- The other Jewish believers in Antioch foolishly joined Peter in his hypocrisy, including Barnabas.
- When Paul found out that Peter and the others were not behaving in a manner consistent with the gospel, he confronted Peter face-to-face.

- Paul called out Peter on his hypocrisy and warned him that his actions were applying pressure upon the Gentile believers to embrace Jewish customs.
- Paul did so in the presence of the entire church at Antioch so that everyone would understand the seriousness of this hypocrisy [1 Tim 5:20].
- In this way, Paul staunchly defended the purity of the gospel message, preventing the perversion of the gospel by adding works [Rom 3:28; Eph 2:8-9].

Defense of the Gospel

• Justification by Faith Stated [2:15-21]

We *are* Jews by nature and not “sinners” from among the Gentiles; nevertheless having known that a man is not justified by the works of the Law but through faith in Jesus Christ, even we ourselves have believed in Christ Jesus, with the result that we would be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified. But since, while aiming to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? Absolutely not! For since I rebuild what I have *once* destroyed, I prove myself to be a transgressor. For through the Law I died to the Law, so that I might live to God. I have been crucified with Christ; and 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 up for me. I do not invalidate the grace of God, for if righteousness comes through the Law, then Christ died needlessly.

Principles of Galatians 2:15-21

- In addressing the problem that prompted Paul to admonish Peter, Paul highlighted that they were both Jews who followed the Law, not “sinners” who fell short of the standards of Pharisaical legalism.
- According to the Pharisees’ legalistic standard, even Jesus was a “sinner” [John 9:16].

- However, even though the Pharisees focused intently on the following of the Mosaic Law, no one has ever been justified by the works of the Law [Rom 3:20-22; 9:30-32].
- Even the Jews who had been faithful under Judaism understood this, so they had believed in Jesus in order to be justified in God's sight.
- The truth of the free grace Gospel invokes unwarranted accusations of a license to sin.
- These accusations effectively makes Christ a minister of sin, which is totally false [Rom 6:1-2].
- When believers who were saved by grace rely upon a works-based system after salvation, they return to the hopelessness that led them to Christ.
- The process of coming to faith in Jesus is not done in defiance of the Law but occurs through the Law itself [Gal 2:19] which serves as a tutor [Gal 3:24].
- The truths of Rom 10:4 and Col 2:16-17 applied to every O.T. believer who trusted in God's promise.
- As believers, we are to live daily by faith in Christ [Hab 2:4; 2 Cor 5:7; Col 2:6].
- Legalism invalidates grace and denigrates the finished work of Christ on the Cross [John 19:30].
- The perfect, once-for-all sacrifice of Christ on the Cross fulfilled the typology of the sacrifices made under the Mosaic Law [Heb 7:26-28].
- Today, as we walk by the Spirit, the requirements of the Law are fulfilled in us [Rom 8:3-4].
- Our motivation to walk in this manner does not come from a desire to measure up to legalistic requirements, but naturally occurs as we respond to the love of Christ who gave Himself up for us [Rom 5:8; Eph 5:2, 25; 1 John 3:16; 4:9-10; 5:3].
- In this walk of faith, we are able to overwhelmingly conquer through Christ who love us [Rom 8:37-39].

- **The Law and Faith [3:1-25]**

- Works vs. Faith [3:1-5]

O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed *as* crucified? This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by believing what you heard? Are you so foolish? Having begun by means of the Spirit, are you now trying to complete the course by means of the flesh? Did you experience so many wonderful things to no avail — if indeed it was to no avail? So then, did God provide you with the Spirit and work miracles among you by your doing the works of the Law, or by your believing what you heard?

Principles of Galatians 3:1-5

- After making a doctrinal statement addressing the hypocrisy of Peter (and the others), Paul turns to the problem affecting the Galatians.
- They had abandoned grace for Law and Paul's assessment is that someone must have bewitched (spellbound, tricked) them [Eph 4:14].
- The Galatians had been witnesses of the public portrayal of Christ's crucifixion during the first missionary journey of Paul/Barnabas [Acts 13-14].
- God the Father works in and through us today to publicly portray Christ to this lost and dying world [2 Cor 2:14-16; 4:7-11; Col 1:24-29].
- The undeniable truth of the crucifixion is that Christ completed (once-for-all) the work of salvation [John 19:30; Heb 7:26-27; 10:10].
- This means that His death on the Cross was not only necessary for our salvation, but sufficient.
- Adding works of any kind, including the works of the Law, denies its sufficiency.
- Paul makes his point by asking a pointed question about how the Galatians had received the Spirit.
- The Galatians, just like all of us today, had received the Spirit at the moment of their salvation [Rom 8:15-16; 1 Cor 2:12-13; Eph 1:13-14].
- This, then, was by grace through faith [Eph 2:8-9].
- Having begun our spiritual life by grace through faith, it is foolishness to think that we could progress in our spiritual walk by works.

- Everything God has accomplished in our lives, in our salvation and since, has come about by grace through faith, not through any system of works.
- Abandoning grace for legalism makes no sense whatsoever, yet many believers have been led down that path throughout the Church Age.
- Therefore, we must be diligent to continually walk by faith [2 Cor 5:7] – a faith which comes from hearing the word of God [Rom 10:17].
- Example of Abraham [3:6-9]

For example, Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. Therefore, recognize that it is those who are of the faith who are sons of Abraham. The Scripture, foreseeing that God would justify the Gentiles by faith, proclaimed the good news to Abraham, *saying*, “ALL THE NATIONS WILL BE BLESSED IN YOU.” So then those who are of the faith are blessed together with Abraham, the believer.

Principles of Galatians 3:6-9

- The Judaizers who were bewitching the Galatian believers attempted to defend their stipulations based on the O.T., especially the Mosaic Law.
- Paul took direct aim at the core of their position by pointing out that Abraham, the father of the Jewish people, was justified by faith, not by works.
- By citing Gen 15:6, Paul hoped that the Galatians would recognize that Abraham was justified by faith while uncircumcised [Ge 17:24; Ro 4:9-12].
- This blasted a huge hole in the argument of the Judaizers that circumcision was necessary in order to be accepted by God.
- Paul continued to go after the Judaizers’ claims by stating that all believers (Jew or Gentile) are true sons of Abraham [Rom 4:16].
- The Judaizers had used the fact that Abraham was their father by blood line to establish themselves as authorities in matters of the faith.
- Paul then quoted the Abrahamic Covenant in Gen 12:3 noting that there was a universal aspect of blessing promised from the very beginning.
- God had spoken this promise directly to Abraham, but Paul made it clear that what the Bible says, God says [2 Tim 3:16-17; 2 Pet 1:20-21].

- The Abrahamic Covenant promises blessing to “all the nations”, but only those who are of the faith receive the blessing of justification [Rom 4:5].
- This is an important distinction between the provision of salvation from God and the appropriation of that salvation by individuals.

- The Curse of the Law [3:10-14]

For all people who are relying upon the works of the Law are under a curse; for it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM.” Now that no one is justified by the Law before God is clearly obvious; for, “THE RIGHTEOUS MAN SHALL LIVE BY FAITH.” However, the Law is not based upon faith; on the contrary, “HE WHO PRACTICES THEM SHALL LIVE BY THEM.” Christ 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” — in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

Principles of Galatians 3:10-14

- The Mosaic Law puts everyone under a curse because no one can keep the entire Law without failing [Deut 27:26; Jas 2:10; Rom 3:23].
- So then, it should be clearly obvious to everyone that no one can be justified by doing the works of the Mosaic Law [Gal 2:16; Acts 13:38-39].
- It has always been true that those who follow the Mosaic Law live by the Law [Lev 18:5; Neh 9:29; Ezek 20:11; Rom 10:5], but the righteous live by faith [Hab 2:4].
- The Pharisees tried to derive their righteousness from the Law and Jesus knew that [Matt 9:11-13].
- On the Cross, Jesus redeemed us from...
 - the curse of the Law [Gal 3:13; 4:4-5].
 - every lawless deed [Titus 2:11-14 cf. Jn 3:19].
 - our futile (empty) way of life [1 Pet 1:18].
 - our sins [Eph 1:7; Col 1:14 cf. 2 Cor 5:21].
 - the fear of death [Heb 2:14-15].

- Church Age believers are baptized into Christ Jesus [Gal 3:27; Rom 6:3].
- As a result of our position in Christ, we are spiritual sons of Abraham [Rom 4:16-17].
- This is true whether the believer was physically born a Jew or a Gentile [Gal 3:28-29; Col 3:11].
- Our position in Christ also provides us with...
 - eternal life [Rom 6:23].
 - freedom from condemnation [Rom 8:1, 38-39].
 - a fresh start as a new creature [2 Cor 5:17].
 - access to every spiritual blessing [Eph 1:3].
 - divine work assignments [Eph 2:10].
 - encouragement [Phil 2:1].
 - surpassing peace and protection [Phil 4:7].
 - everything we truly need [Phil 4:19].
 - comfort of the Rapture [1 Thess 4:16-18].
 - a holy calling by grace [2 Tim 1:9].
- Everyone who believes in Jesus Christ receives the Holy Spirit at the moment of salvation.
- Beyond the blessings of divine understanding and daily guidance provided by the Spirit, He serves as a pledge of the eternal blessings we have in Christ [2 Cor 1:21-22; 5:4-5; Eph 1:13-14].

- Promises Over Law [3:15-18]

Brethren, I give you an example from everyday human life: no one nullifies or adds conditions to a man's covenant, once it has been ratified. Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as *referring* to many, but *rather* to one, "And to your seed," that is, Christ. What I am saying is this: the Law, which came four hundred and thirty years later, does not negate a covenant previously ratified by God, so as to invalidate the promise. For if the inheritance is based on Law, it is no longer based on a promise; but God has graciously granted it to Abraham through a promise.

- Principles of Galatians 3:15-18
 - In almost all cases, a covenant (contract) made between men will not be nullified nor will terms be added once it has been ratified.
 - Accordingly, it would be foolishness to think that the Mosaic Law could nullify or add terms to the Abrahamic Covenant, ratified by God Himself.
 - The Abrahamic Covenant consists of unconditional promises made by God to Abraham regarding land, seed and blessing...
 - Land [Gen 12:1; 17:8].
 - Seed [Gen 17:7].
 - Blessing [Gen 12:2-3].
 - In the O.T., the promised Messiah is progressively revealed as the Seed of...
 - The Woman [Gen 3:15].
 - Abraham [Gen 17:7].
 - David [2 Sam 7:12].
 - The Mosaic Law came 430 years after the Abrahamic Covenant was established.
 - That is after Abraham had died [Gen 25:7].
 - That is before the Seed was born [Gal 4:4].
 - The inheritance of the Abrahamic Covenant is based upon promise, not the Law [Rom 4:13-14].
 - The inheritance for the physical descendants of Abraham is an earthly inheritance which includes an allotment of land [Num 34:1-12; Ezek 47:13-23].
 - The inheritance for the spiritual descendants of Abraham is a heavenly inheritance [Eph 1:3, 13-14, 18; Col 3:23-24; 1 Pet 1:3-4].

- The Purpose of the Law [3:19-25]

Why the Law then? It was added to expose misdeeds, having been administered through angels by the agency of a mediator, until the Seed would come to whom the promise had been made. Now a mediator is not for one *party only*; whereas God is *only* one. Is the Law then contrary to the promises of God? Absolutely not! For if a Law had been given which was able to impart *spiritual* life, then righteousness would certainly be based on Law. But instead the Scripture has locked up everything and everyone under

sin, so that the promise by faith in Jesus Christ might be given to those who believe. But before faith *in Jesus Christ* came, we were in protective custody under the Law, being locked up to the faith *in Jesus Christ* which was later to be revealed. Therefore the Law has been our guide to lead us to Christ, so that we may be justified by faith. But now that faith *in Jesus Christ* has come, we are no longer under a guide.

Principles of Galatians 3:19-25

- The Law was given to the nation of Israel as a blessing from God to distinguish them from among all the other nations of the Earth [Deut 4:5-8].
- Another purpose of the Law was to expose the misdeeds of the people as utterly sinful in the eyes of a righteous God [Rom 3:20; 5:20; 7:7-13].
- The Law was added to the promises of God, but not to replace, modify or nullify those promises.
- Instead, the Law was given to Israel to introduce a conditional experiential reality to the unconditional experiential reality they already knew under the covenant promises of God.
- The Law was never intended to impart life, but it was very effective in pointing people to the promise already given of the coming Seed.
- All of humanity was condemned in Adam, but once the Law was given through Moses, everyone was locked up under sin [Rom 5:12-14].
- Moses was the mediator for Israel and received the Mosaic Covenant, but Christ is the mediator between God and men [1 Tim 2:5] and the mediator of the New Covenant [Heb 8:6; 12:24].
- However, the Mosaic Law was never intended to be in place permanently [Heb 8:7-13].
- Instead, the Law was given by God to be a guide to lead the people to the coming Seed (Messiah) until He would come.
- But now that the Messiah has come, we are no longer being guided to a coming Messiah – we now place our faith in the person of Jesus Christ.
- Justification by faith has always been the way of salvation, but our faith is no longer in the promises, but rather in the Promised One who came.
- Also, the life of a believer today is a faith-walk [2 Cor 5:7], whereas the life of a believer under the Law was a Law-keeping walk [Deut 28:1, 15].

- **A Practical Argument [3:26-4:7]**

- Heirs According to the Promise [3:26-29]

For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And since you belong to Christ, then you are Abraham's *spiritual* descendants, heirs according to promise.

Principles of Galatians 3:26-29

- Believers in the Church are sons of God through faith in Jesus Christ [Rom 8:14, 19].
 - Believers in the Millennium will also be called sons of God [Matt 5:9, 45].
 - All believers will attain this title when they are resurrected [Luke 20:36].
- Believers in the Church are baptized into Christ [Rom 6:3-6], thus being permanently placed into union with Him and His body [1 Cor 12:13-14].
- Believers in the Church are also clothed with Christ [Eph 4:20-24; Col 3:9-10].
- Our union with Christ eliminates all earthly distinctions from members of the body [Col 3:11].
- We will have differing experiential roles in this life, but every role is equally important to the function of the body of believers [1 Cor 12:15-25].
- As believers in the Church, we belong to Christ [Gal 5:24; 1 Cor 3:23; 15:23; 2 Cor 10:7].
- Christ is Abraham's Seed, and because we are in Christ, we are Abraham's seed (spiritual descendants) [Rom 4:16].
- As descendants of Abraham through faith in Christ, believers in the Church are heirs of the promises given to Abraham and his Seed [Rom 4:13-14].
- This heirship is a spiritual inheritance [1 Pet 1:3-5], guaranteed by the Holy Spirit of promise who is given as a pledge [Eph 1:13-18].

- This heirship does not mean that we are recipients of the national promises made to Abraham and to his physical descendants.
- This means that those promises made to Israel still stand and that the Church has not replaced Israel in God's A to Ω plan.
- Adopted as Sons [4:1-7]

Now I say, as long as the heir is a minor, he does not differ at all from a house slave although he is master of the entire estate, but instead he is under guardians and house stewards until the date set by the father. So also we, while we were unsaved children, were enslaved under the rudimentary principles of the world. But when the fullness of the time came, God *the Father* sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, and so that we might receive the adoption as sons. Because you are sons, God has sent forth the Spirit of His Son into our hearts, calling out, "Abba! Father!" Therefore you are no longer a slave, but a son; and since you are a son, then you are an heir through the grace of God the Father.

Principles of Galatians 4:1-7

- All unbelievers are slaves to the rudimentary principles of the κόσμος world system.
 - This is true for Jews and Gentiles alike.
 - Both the Mosaic Law and paganism leave unbelievers under bondage to these worldly principles.
- Unbelievers are also slaves to sin [John 8:34-36].
- At the moment of faith in Jesus Christ, God adopts every believer into His Royal Family.
 - This means believers are sons, not slaves.
 - This adoption is by God's grace in accordance with the good pleasure of His will [Eph 1:5-6].
- This adoption was made possible because God sent His Son from heaven to this earth [Rom 8:3] to be the propitiation for our sins [Heb 2:17].
 - Jesus was born of a virgin woman, conceived by means of the Holy Spirit [Matt 1:18-25; Luke 1:35].

- For Him to become our Kinsman Redeemer He had to partake of flesh and blood [Heb 2:14-15].
- Our heavenly Father had chosen the perfect time for Jesus to come into this world, when...
 - The Roman civilization had brought peace and a road system that made travel much more feasible.
 - The Grecian civilization had provided a common language that was spoken throughout the empire.
 - The Jews had been proclaiming monotheism and a message of hope in the coming Messiah throughout the Mediterranean region.
 - All other conditions were in place as determined by His A to Ω plan.
- God sent His Son from heaven to this earth in the likeness of sinful flesh so that He would...
 - provide an example for believers [1 Pet 2:21-23].
 - bear our sins on the Cross [1 Pet 2:24].
 - make it possible for all believers to be adopted as sons [John 1:12-13].
 - set the creation free from the futility it has been subjected to [Rom 8:20-21].
 - redeem us from the curse of the Law [Gal 3:13].
 - redeem those under the bondage of the Law [v. 5].
- Since Christ has so redeemed us from the curse and the bondage of the Law, it makes no sense for the Galatian believers to willingly submit to it.
 - The burden of the Law has been lifted from us and we are now free to live under grace [Rom 6:14].
 - Believers are sons, not slaves, who submit to Christ as Lord by choice [1 Pe 3:15].

- **A Sentimental Argument [4:8-20]**

- Fear of Return to Bondage [4:8-11]

But formerly, when you did not know God, you were slaves to beings which in reality are not gods at all. But now that you have come to know God, or rather to be known by God, how can it possibly be that you return again to the weak and worthless rudimentary principles of the world? Do you want to be enslaved to those rudimentary principles all over again? You carefully

observe days and months and seasons and years. I fear for you, that perhaps I have toiled over you to no avail.

Principles of Galatians 4:8-11

- Unbelieving Jews and Gentiles are slaves to the rudimentary principles of the world [Col 2:8].
 - These principles include ideas such as over-valued self-worth, over-sexualized love, evaluations based on relative merit, worship of idols, etc.
 - Jewish unbelievers would at least have had a sense of God-consciousness due to their heritage.
- Gentile unbelievers in Galatia (and elsewhere) were also slaves to so-called gods such as Zeus, Hermes, etc. [Acts 14:11-15]
- Jewish unbelievers in Galatia (and elsewhere) were monotheistic by culture, but were slaves to idols such as money, power, prestige, etc.
- Once they were saved, the Galatian believers knew the one true God and were known by Him.
 - Knowing God is wonderful [John 17:3, 25-26; 1 John 2:13-14; 4:6-8].
 - Being known by God is even better [John 10:27-28; 1 Cor 8:2-3; 2 Tim 2:19].
- It makes no sense whatsoever for someone who has a personal relationship with God and has been freed from the rudimentary principles of the world to turn back to those principles [Col 2:20-23].
- However, that is exactly what the Judaizers had convinced the Galatian believers to do.
- The Galatian believers had been convinced to follow the Jewish calendar of days (weekly Sabbaths), months (New Moon), seasons (festivals such as Passover, Pentecost, and Tabernacles) and years (Sabbatical and Jubilee) believing that such observance would merit acceptance by God.
- As we will see, they were also being pressured to adopt the practice of circumcision [Gal 5:2-3].
- This pressure was coming from one troublemaking Judaizer [Gal 5:10] with support from even more troublemaking Judaizers [Gal 5:12].

- This senseless reversion to following weak and worthless worldly principles had Paul concerned that he had toiled over the Galatians to no avail.
 - In his letter to the Romans, Paul would explain it as conformity versus transformation [Rom 12:2].
 - Paul would later write about a similar concern for the Thessalonian believers [1 Thess 3:5].
- Likewise, every one of us today carries all sorts of baggage that resulted from the time prior to our salvation [Eph 2:1-3; Col 1:21].
- To avoid reverting back to our old ways, we need to put aside all of that baggage from our past and humbly receive the word implanted [James 1:21].

- Past and Present Dealings [4:12-20]

I beg of you, brethren, become as I *am*, for I also *have become as you are*. You did not mistreat me; but you have known for a long time that it was because of a bodily illness that I preached the gospel to you the first time; and you did not despise or loathe me even though my bodily condition was a test for you, but instead you welcomed me as an angel of God, or even as Christ Jesus *Himself*. Where then is your mindset of being blessed? For I declare to you that, if possible, you would have plucked out your eyes and given them to me. So have I become your enemy by telling you the truth? They eagerly seek you, not in a good way, but instead they wish to shut you out from me so that you will eagerly seek them. But it is nice to be eagerly sought in a good way at any time, and not only when I am present with you. My dear children, with whom I am again in labor until Christ is formed in you — but I could wish to be present with you now and to speak to you in person, for I am perplexed about you.

Summary of Galatians 4:12-20

- Paul had been living under the Mosaic Law prior to his salvation, but as a believer he recognized that he was no longer under the Law [Rom 6:14].
- The Gentiles in Galatia were not under the Mosaic Law prior to their salvation, but as believers they were willingly subjecting themselves to the Law.

- This led Paul to plead with the Galatians to follow his example [Phil 3:17; 4:9].
 - When Paul had been in Galatia during his first missionary journey, he was received with grace and gratitude by the Galatians even though he was suffering under an infirmity of the flesh.
 - The Galatians had received Paul as though he were an angel of God which would mean he would be a messenger of God [Matt 1:18-25].
 - The Galatians had even received Paul as though he were Christ Himself who explained (exegeted) the Father to the world [John 1:18].
 - The Galatians had received the gospel from Paul and believed, recognizing that he was speaking the word of God to them [1 Thess 2:13].
 - Paul was deeply perplexed that their joy had now turned into hostility simply because he was being honest with them about their current behavior.
 - While in Galatia, Paul had eagerly sought them (in a good way) because he desired to share the gospel with them.
 - Now, the Judaizers were eagerly seeking the Galatians (in a bad way) because they desired to enslave them under the requirements of the Law.
 - The Judaizers were so determined to hold sway over the Galatian believers that they tried to keep them from having any communication with Paul.
 - Paul was writing this letter to address these issues, but even more than that, he wished to be present with the Galatians and speak to them in person.
 - Paul was ready to address this issue with the Galatian believers and would use whatever approach was necessary [1 Cor 4:19-21].
 - He had labored over them in their salvation and was prepared to labor over them again until Christ was formed in them [Rom 8:29; 12:2; Col 3:10].
- **An Allegorical Argument [4:21-31]**
 Tell me, you who want to be under Law, do you not pay careful attention to the Law? For it is written in the Law that Abraham had two sons, one by the bondwoman and one by the free woman. But, in contrast, the son by the

bondwoman was born through human effort, and the son by the free woman through the promise *of God*. This is being interpreted allegorically *here*, for these *women* are like two covenants: on the one hand, one *proceeding* from Mount Sinai bearing children who are to be slaves; which is Hagar. Now this Hagar is like Mount Sinai in Arabia and corresponds to the present-day Jerusalem, for she is in slavery with her children. On the other hand, the Jerusalem above is free; which is our mother. For it is written, “REJOICE, BARREN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND.” And you brethren, similar to Isaac, are children of promise. But, even so, as at that time he who was born through human effort persecuted him who was born by means of the Spirit, so it is now also. But instead, what does the Scripture say? “CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF the free woman.” So then, brethren, we are not children of a bondwoman, but of the free woman.

Principles of Galatians 4:21-31

- All Scripture is God-breathed [2 Tim 3:16], not a product of human will, but written by men moved by the Spirit [2 Pet 1:21].
- Understanding the word of God is not a matter of one’s own interpretation [2 Pet 1:20].
- The N.T. authors used a literal hermeneutic when quoting the O.T. Scriptures.
- Therefore, we should take the Bible literally unless the context, etc. demands a different type of interpretation.
- The Psalms should be interpreted as poetry, the Law should be interpreted as legal language, etc.
- The narrative regarding Abraham, Sarah, Ishmael, and Isaac is a literal account of real events.
- Paul understood that, but presented the Galatians with an allegorical interpretation of those Scriptures under the inspiration of the Holy Spirit.
- He did so to show how this account in the Torah (Law) has a lesson to teach the Galatian believers who desired to be under Law.

- In Paul's allegorical interpretation....
 - Hagar, the bondwoman, represents Mount Sinai, the Mosaic Covenant and 1st century Jerusalem.
 - Sarah, the free woman, represents Mount Zion, the Abrahamic Covenant and the heavenly Jerusalem.
- As believers, we are like Isaac, the son of the free woman, and are children of promise [Rom 9:6-14].
- Just as Ishmael persecuted Isaac [Gen 21:9], the Judaizers were causing trouble with the Galatians.
- Just as Sarah demanded that Ishmael be cast out [Gen 21:10], so the Galatian believers should cast out the trouble-making Judaizers.
- The Galatians needed to understand the freedoms they had in Christ [John 8:31-36; 2 Cor 3:17].
- When believers truly come to understand grace and the freedoms that we have in Christ, it will make no sense to subject themselves to the bondage of legalism such as the Law [Gal 5:1].
- Church-age believers are children of the free woman, children of promise, children of God, and co-heirs with Christ [Rom 8:16-17].

Defense of Liberty

• Excludes Circumcision [5:1-6]

For freedom Christ has set us free! Therefore, keep standing firm and do not be constrained again by a yoke of slavery. Take notice! I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. You have been alienated from Christ, you who are trying to be justified by Law; you have fallen away from grace. For we, by means of the Spirit, through faith, eagerly wait for the hope of righteousness. For in Christ Jesus neither circumcision nor uncircumcision has any significance, but instead faith expressing itself through love is what matters.

Principles of Galatians 5:1-6

- Jesus was born under the Law [Gal 4:4], but He has set us free from sin [John 8:31-36] and from the Law that arouses sin [Rom 7:4-13; 8:1-2].

- The freedom that we now have as believers is a significant theme in the N.T. [Rom 6:18, 22; 2 Cor 3:17; Jas 1:25; 2:12; 1 Pet 2:16] and particularly so in this letter [Gal 2:4; 5:1, 13].
- The importance of believers standing firm in their faith is also a significant theme in the N.T. [1 Cor 16:13; Phil 1:27; 4:1; 1 Thess 3:5-8; 2 Thess 2:15].
- The ability to stand firm does not come from the energy of the flesh, but from the Lord [Rom 14:4].
- If we fail to stand firm and forsake the freedom we have in Christ, we also forsake His daily blessings.
- These daily blessings include...
 - Christ living in and through us [Gal 2:20-21].
 - Clothing ourselves with Christ [Rom 13:14].
 - Our walk of faith [2 Cor 5:7].
 - Walking in the Light [1 John 1:5-7].
 - Effective fellowship [Phlm 4-6].
- If someone chooses to abandon grace and attempt to be justified by the Law, all of the requirements of the Law must be kept [Rom 2:25; Jas 2:10-11].
 - This is a fall from grace which alienates us from the abundant life we have in Christ [Gal 5:4].
 - Seeking to achieve righteousness in this way results in filthy rags [Rom 10:3-5; Isa 64:6].
- Falling from grace prevents us from functioning in faith, hope and love [Gal 5:5-6; 1 Cor 13:13].
- We are able to function in faith, hope and love when we are filled with the Spirit who indwells us [2 Cor 1:21-22; 5:5; Eph 1:13-14; 5:18].
- Legalistic observance w/o faith is empty, but faith working through love is powerful [1 Thess 1:2-3].

- **Hindrance to Liberty [5:7-12]**

You were progressing well; who hindered you from following *the tenets of* the truth? This persuasion *did not come* from Him who calls you. A little leaven leavens the whole lump *of dough*. I myself have confidence regarding you in the Lord that you will adopt no other view; but the one who is disturbing you

will bear his judgment, whoever he is. But I, brethren, if I still preach circumcision, why am I still persecuted? If that were the case, then the offense of the cross has been eliminated. I wish that those who are disturbing you would even castrate themselves!

Principles of Galatians 5:7-12

- It is important in the Christian life of faith to run well (make good progress) [1 Cor 9:24-27; Heb 12:1-2].
 - Things which could hinder our walk of faith are often out of our control, but what we allow to persuade us is entirely within our control [Acts 17:1-4; 18:4-6; 19:8-9; 21:11-14; 26:25-29; 27:9-11; 28:23-24; Phil 1:21-26; 2 Tim 1:12].
 - We must be careful to protect ourselves from the leaven of false teaching which can easily permeate the entire church [1 Cor 5:6-8].
 - One very important way to do that is for teachers to communicate the truth of God's word and be confident that believers will adopt the doctrines of truth and reject false teaching [Phil 3:13-15].
 - Those who teach false doctrines will face judgment from God [2 Pet 2:1-3].
 - The message that Christ completed salvation on the cross is an offense (stone of stumbling) to the Jews [Rom 9:30-33; 1 Cor 1:22-24; 1 Pet 2:6-8].
 - If you add works to the grace gospel, then the message is no longer offensive [Rom 11:6].
- **Liberty and Fulfilling the Law [5:13-15]**

For you yourselves were called to freedom, brethren; only *do not turn* your freedom into an opportunity for the flesh, but instead through love continually serve one another. For the whole Law is fulfilled in one statement, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." But since you bite and devour one another, take care that you are not consumed by one another.

Principles of Galatians 5:13-15

- Prior to our salvation, all of us were slaves of sin [Rom 6:20; Eph 2:1-3].

- When we are saved, we are set free from the bondage of sin [Rom 6:17-18].
 - As believers, we have the indwelling of the Spirit [Gal 4:6] and the associated liberty [2 Cor 3:17].
 - God calls us to live a life of freedom consistent with the liberty we already positionally possess.
 - However, these freedoms are not given to us so we can indulge the flesh [1 Pet 2:16].
 - Nor are we to abuse our freedoms by causing a fellow believer to stumble [1 Cor 8:9].
 - Instead, our freedoms should be used to serve one another in the sphere of love [1 John 3:16-18].
 - This is the example that Christ Himself set for us to follow [Matt 10:43-45; John 13:14-15; Acts 20:35].
 - The goal in serving other believers should be to build them up in their faith [Rom 15:1-3].
 - The goal in serving unbelievers is to win them for Christ [1 Cor 9:19-23].
 - If all we think, say and do is governed by ἀγάπη love, the Law will be fulfilled in us [Rom 13:8-10].
 - In this age of grace, we are no longer under the Mosaic Law [Rom 6:14], but we do well to fulfill the Royal Law [Jas 2:8].
 - In a healthy congregation, ἀγάπη love is the order of the day [1 Cor 13:1-8a].
 - If dissensions are allowed to creep in, believers will bite and devour one another [1 Cor 1:10-13].
 - This type of infighting is often the result of sin natures being allowed to run amok [Jas 3:14-16; 4:1-3].
 - When such dissensions, factions and disputes are allowed to fester, a church can self-implode.
 - It is critical for the leadership of the church to recognize when such problems arise and address these issues through progressive church discipline [Matt 18:15-17].
- **Bearing Spiritual Fruit [5:16-26]**
Now I say, walk by means of the Spirit, and you will definitely not carry out the

lust of the flesh. For the flesh has desires contrary to the Spirit, and the Spirit contrary to the flesh; for these are enemies of one another, with the result that you may not do the things that you want to do. But since you are being led by the Spirit, you are not under the Law. Now the products of the flesh are evident, which are: sexual immorality, moral impurity, debauchery, idolatry, sorcery, enmities, discord, jealousy, outbursts of anger, disputes, dissensions, heresies, envying, drunken sprees, excessive partying, and things like these, of which I tell you in advance, just as I have previously warned you, that those who consistently engage in such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; there is no law that prohibits such things. Now those who belong to Christ Jesus have crucified the flesh with its passions and lusts. Since we are spiritually alive by means of the Spirit, let us also behave in accordance with the Spirit. Let us not become arrogant, provoking one another, envying one another.

Principles of Galatians 5:16-26

- At the moment of salvation, every born-again believer is given the indwelling of the Holy Spirit [Rom 8:9; 1 Cor 3:16; 2 Cor 1:21-22; Eph 1:13-14].
- This grace blessing for believers in the current dispensation of the Church was not given to O.T. saints [1 Sam 6:14; Psalm 51:11].
- At the moment of salvation, we were also made spiritually alive by means of the Spirit [Titus 3:5].
- Given that, it follows that we should live our lives by means of the Spirit [Col 2:6].
- When we live our lives by means of the Spirit, we absolutely will not carry out the lust of the flesh.
- This is one of the many grace provisions God has given to allow us to maintain fellowship with Him...
 - Confession of sin [1 John 1:9; Psalm 32:3-5].
 - Putting on the Lord Jesus Christ [Rom 13:14].
 - Laying aside the old self [Eph 4:22; Col 3:8-9].
 - Renewing of the mind [Eph 4:23; Rom 12:2].
 - Putting on the new self [Eph 4:24; Col 3:10].

- Receiving the word implanted [Jas 1:21].
- Laying aside sin and encumbrances [Heb 12:1].
- Fixing our eyes on Jesus [Heb 12:2-3].
- Walking by means of the Spirit [Gal 5:16].
- Putting spiritual qualities into use [2 Pet 1:4-10].
- We need to understand that something not good (the sin nature) dwells within our flesh [Rom 7:18].
- When we live according to the flesh, we cannot please God in anything we do [Rom 8:5-8].
- Therefore, it is critical to abstain from fleshly lusts which wage war against the soul [1 Pet 2:11].
- Our spiritual life is a continual battle between the flesh and the Spirit, and, as a result, we may do things that we do not want to do [Rom 7:14-25].
- Temptations may come our way, but it is when we give in to the temptations that we sin [Jas 1:13-15].
- God will not allow us to be tempted beyond what we are able to bear [1 Cor 10:13].
- Relying upon the Holy Spirit and the word of God implanted in our souls is critical during times of temptation in order to avoid sin [Luke 4:1-13].
- Relying upon the leading of the Spirit is critical in ascertaining the specific details of the will of God for our lives [Rom 8:14].
- This leading comes from the Spirit within our souls and gives us the opportunity to volitionally respond and then put into action.
- The leading of the Spirit will never contradict the word of God [John 14:26; 16:14].
- When we are walking in accordance with the Spirit, the Law is fulfilled in us [Rom 8:3-4].
- The sin nature in the flesh produces...
 - Sexual immorality [Matt 15:19; 1 Cor 6:13, 18].
 - Moral impurity [Eph 4:17-19; Rom 6:19].
 - Debauchery [2 Pet 2:18-19; Jude 4].
 - Idolatry [Col 3:5; 1 Cor 10:14].
 - Sorcery [Deut 18:10-13].
 - Enmities [Eph 2:13-16; Jas 4:4].

- Discord [1 Cor 1:11; 3:2-3; Titus 3:9].
- Jealousy [Acts 5:17; 13:45; Jas 3:14-16].
- Outbursts of anger [Eph 4:31; Col 3:8].
- Disputes [2 Cor 12:20].
- Dissentions [Rom 16:17].
- Heresies [2 Pet 2:1].
- Envy [Titus 3:3; 1 Pet 2:1-2].
- Drunken sprees [Luke 21:34; Rom 13:13].
- Excessive partying [1 Pet 4:3].
- The indwelling Holy Spirit produces...
 - Love [Rom 5:1-5; 1 Cor 13:13; Col 3:12-14].
 - Joy [Rom 14:16-17; 15:13; 1 Thess 1:6].
 - Peace [John 16:33; Phil 4:6-7; Col 3:15].
 - Patience [Eph 4:1-3; Col 1:9-12; 1 Tim 1:15-16].
 - Kindness [2 Cor 6:4-10; Titus 3:4-7].
 - Goodness [Rom 15:14; 2 Thess 1:11-12].
 - Faithfulness [Matt 23:23; 1 Cor 4:17; 1 Tim 3:11].
 - Gentleness [2 Tim 2:24-26; Jas 3:13; 1 Pet 3:15].
 - Self-control [Acts 24:24-25; 2 Pet 1:5-7].
- Neither of these lists is exhaustive, so “things like these” applies to both.
- Positionally, we have been crucified with Christ [Gal 2:20], our flesh has been crucified [Gal 5:24], and the world has been crucified [Gal 6:14].
- That positional reality should motivate us to behave accordingly [Rom 6:5-6, 11-14].
- Spiritual maturity should never be a basis for boasting [1 Co 1:30-31; 2 Co 10:17-18; Phil 2:1-4].

- **Liberty and Responsibility [6:1-10]**

Brethren, even if a person is overtaken by any transgression, you who are spiritual, restore such a one in a spirit of gentleness; *each one* carefully examining yourself, so that you too will not be tempted. Bear one another's difficult burdens, and thereby fulfill the law of Christ. For if anyone supposes that he is something when he is nothing, he deceives himself. But each believer must examine his own work, and then he will have a basis for confident assertions in regard to himself alone, and not in regard to another. For each

believer will bear his own load. The one who receives instruction in the word *of God* is to share all good things with the one who gives instruction to him. Do not be deceived, God is not mocked; for whatever a person sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap spiritual deterioration, but the one who sows to the Spirit will from the Spirit reap in accordance with eternal life. Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. So then, as we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.

Principles of Galatians 6:1-10

- When we are in fellowship, walking in the Light [1 John 1:7] by means of the Spirit [Gal 5:16], it is incumbent upon us to come alongside other believers who have been overtaken by sin.
- This is important regardless of who the believer might be (pastor, deacon, elder, etc.) and should be done in a spirit of gentleness [2 Tim 2:24-26].
- This spirit of gentleness does not preclude admonishing the fellow believer to stop committing the sin(s) which overtook him [John 8:3-11].
- However, we must carefully examine ourselves in such a circumstance so as not to be tempted either by the sin(s) which overtook the fellow believer or “holier than thou” arrogance [1 Cor 10:12].
- As part of the body of Christ, we should bear one another’s difficult burdens and not just please ourselves [Rom 15:1; 1 Thess 5:14].
- By doing so, we will fulfill the law of Christ [1 Cor 9:20-21], also known as the law of the Spirit of life in Christ Jesus [Rom 8:2] and the law of liberty [Jas 1:25; 2:12] and the royal law [Jas 2:8].
- This is the law we live under as believers in the dispensation of the Church, not the Mosaic Law.
- The law of Christ is rooted in grace [Rom 6:15] and freedom [Gal 5:1; 2 Cor 3:17].
- It is implicit in the fulfillment of the law of Christ that we have the same attitude of humility as Christ Himself [Phil 2:5-8].
- A proper mental attitude of humility recognizes that we are nothing on our own, but everything in Christ [1 Cor 3:7; 2 Cor 3:4-5; 12:11].

- When we view ourselves the way we ought to [Rom 12:3, 16], we have a basis for boasting (making confident assertions) in the Lord [Jer 9:23-24; 1 Cor 1:26-31; 2 Cor 10:17-18].
- While we should bear one another's difficult burdens, each believer is supposed to bear the load of his own daily walk, of which he will give an account [Rom 14:12; 1 Cor 3:8].
- Jesus has promised us that the burden He lays upon us is light [Matt 11:29-30].
- Sharing with other believers is Christian fellowship in action [Rom 12:10-13; Phil 4:15].
- An integral part of the Christian life is sharing in the sufferings of Christ [Rom 8:16-17; 2 Cor 1:5; Phil 3:8-11; 1 Pet 4:12-13].
- However, we should avoid sharing in the sins of others [1 Tim 5:22; 2 John 10-11].
- Sowing and reaping passages are never related to our salvation which the Scripture clearly states is by grace through faith [John 3:16; Eph 2:8-9].
- Sowing and reaping passages teach believers about decisions/actions and the consequences that result [Job 4:8; Hos 8:7; 2 Cor 9:6].
- Sowing to the flesh results in vanity [Prov 22:8] and spiritual deterioration [1 Cor 3:1-3].
- Sowing to the Spirit results in temporal blessings in accordance with the eternal life we already possess as believers [John 3:36; 17:3; 1 Cor 15:56-58; Gal 5:16, 22-23; 2 Pet 1:3-11; ...].
- Therefore, we should endeavor to do good by sowing to the Spirit, doing the works which God prepared for us [Eph 2:10].
- In the process, we should avoid losing heart [Luke 18:1-8; 2 Cor 4:16-18; Eph 3:13] and becoming weary [2 Thess 3:13; Heb 12:1-3].
- As we go throughout our days, God will provide opportunities for us to do good works for others, but we must not shirk our responsibility [Prov 3:27].
- Our doing for others is a function of the love of God working in us [1 John 3:16-18].
- The good works which we do will benefit all people, but especially our fellow believers.

Conclusion

- **Paul's Authorship [6:11]**

Take notice of the large letters I now use as I am writing to you with my own hand.

Principles of Galatians 6:11

- In order to assure the believers in the Galatian churches that he was, in fact, the author of this letter, Paul wrote the ending to this epistle.
 - He wrote with letters that were quite large relative to the writing used for the rest of the epistle.
 - This change would have been obvious to anyone who was reading the letter.
 - However, Paul mentioned the change explicitly because letters like this were intended to be read aloud in the churches that received them [1 Thess 5:27; Col 4:16] and the congregants would not have been able to observe the change.
 - Some speculate he used large letters because he had poor eyesight, citing Gal 4:15.
 - It is just as likely that he used large letters to give emphasis to the end of the epistle.
 - It is also possible that he merely did so to distinguish his writing from the body of the epistle which had been penned by his amanuensis.
 - In any case, the remainder of this letter was penned by Paul himself as an epilogue.
- **The Cross vs. Circumcision [6:12-15]**

Those who desire to make a good impression outwardly, these people are trying to compel you to be circumcised, but only so that they might not be persecuted for the cross of Christ. For those who are circumcised do not even observe the requirements of the Law themselves, but even so, they desire to have you circumcised so that they may brag about your circumcison. But I absolutely do not make confident assertions, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For neither circumcison nor uncircumcison means anything, but what matters is a new creation.

Summary of Galatians 6:12-15

- In the conclusion to this letter, Paul reveals the motivation for the Judaizers.
- Much the same as the scribes and Pharisees, the Judaizers were focused on trying to look good outwardly [Matt 23:27-28; Luke 16:14-15].
- Jesus warned against doing things to be noticed by men [Matt 6:1-8, 16-21].
- In addition, these Judaizers were concerned that they could be persecuted for their faith + works viewpoint regarding acceptance before God.
- By adding works to faith, these Judaizers were diminishing the finished work of Christ on the cross [John 19:30] and nullifying grace [Rom 11:6].
- In order to avoid persecution, they attempted to compel the believers in the Galatian churches to agree with their viewpoint and be circumcised [Acts 15:1] so they could tell others about them.
- We should not want to boast about anything but Jesus Christ, and Him crucified [1 Cor 2:2].
- God does not desire for us to do anything under compulsion [2 Cor 9:7; Plmn 12-15; Gal 2:3].
- Sadly, the Judaizers who were trying to compel the Galatians were unable to recognize that they could not keep the Law themselves [Gal 5:3; Jas 2:10].
- Through faith in Jesus Christ, we have died to the world and its principles [Col 2:20-23].
- Going hand-to-hand with that is the fact that we are no longer under Law, but grace [Rom 6:14].
- Believers today do not live according to the Mosaic Law, but are expected to live according to the new self [2 Cor 5:17; Eph 4:20-24; Col 3:9-17].
- As such, physical circumcision has no significance [Rom 2:25-29; Gal 5:6; 1 Cor 7:19].

- **Christ's Mark on Paul [6:16-17]**

And those who will live by this rule, peace and mercy be upon them, and upon the Israel of God. From now on let no one cause distress for me, for I bear on my body the brand-marks of Jesus.

Summary of Galatians 6:16-17

- At the conclusion of this letter, Paul wishes peace and mercy be upon three distinct entities.
 - Those who live by the standard required of believers in the Church Age [Phil 3:15-17; 4:9].
 - The Israel of God [Psalm 125:5; 128:6; Ezek 39:25].
 - Himself – mercy from the Judaizers and peace from the distress they had caused him.
 - Paul insisted that the Judaizers cease from causing him distress.
 - They had undermined his authority as an apostle.
 - They had distorted the gospel of grace he adamantly proclaimed.
 - They had challenged the liberty of the Galatian believers whom Paul had led to Christ.
 - Paul offered one final example of proof that he was on the right side of their dispute – he had the very brand-marks of Jesus on his body.
 - These marks were the wounds and scars that Paul had obtained in his service to the Lord [1 Cor 4:11; 2 Cor 6:4-5, 9; 11:24-25].
 - They demonstrated that Paul was a slave of Christ.
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- **Salutation [6:18]**

The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.