

“The Gospel of Liberty”

Studies in Paul’s Epistle to the Churches of Galatia

© 2018 *Jeff Asher*

Expository Outlines of Paul’s Epistle to the Galatians

Paul, an Apostle

Galatians 1:1

I. INTRODUCTION:

A. A Brief Review of the Previous Study—

1. There are two opinions about the destination of this letter (Galatians 1:2).
 - a. The older tradition is that Paul addressed churches which are unknown by name that were located in the ethnically Gaulish region of northeast Asia Minor.
 - b. Since archeological discoveries made by Sir William Ramsey, most modern scholars have held with the idea that the churches are those established by Paul on the first preaching journey.
2. The facts in the letter best fit the circumstances and history of the churches in southern Galatia.
 - a. These were the churches established by Paul and Barnabas on the first journey (Acts 13–14).
 - b. These are the churches that would have been the most familiar with the events that took place in Jerusalem according to Acts 15 (cf. Acts 15:36; 16:4).
 - c. These are the same churches described as Phrygian and Galatic in Acts 16:6 and 18:23.
 - d. These are the churches which led the way among the Gentiles in the collection for the saints in Jerusalem (I Corinthians 16:1–2, Galatians 2:10).
 - e. These are the churches which were most familiar with the character of Timothy (Acts 16:1–6).
3. Paul wrote this letter to the churches which he and Barnabas established in Asia Minor on the first preaching journey, and which he and Silas revisited on the second journey.

B. Who Wrote the Letter?

1. Remember the paradigm for Bible study:
 - a. Who is speaking or writing?
 - b. To whom is a thing spoken or written?
 - c. When was it spoken or written?
 - d. Where was it spoken or written?
 - e. What is actually said? (This may involve definitions of both English and Greek words and translation issues.)
 - f. Why did the author say what he did? (We can only answer this to the extent that the author reveals his purpose or motives.)
2. The author identifies himself as Paul, an apostle (1:1), and he declares that the letter was written in his own handwriting (6:11).

- a. While, most of us know who this apostle is and the facts associated with his conversion and selection to the apostleship. It is the very nature of his apostleship, and the authority which it gave him that occupies so much of the thought in this book.
- b. Therefore, it is necessary that we spend considerable time reviewing these facts about the life of Paul, the apostle.

II. DISCUSSION:

A. Who Is Paul?

1. According to his own words, he was...
 - a. "I am a man which am a Jew" (Acts 21:39)
 - (1) "circumcised the eighth day" (Philippians 3:5; cf. Luke 1:59; Genesis 17:12; Leviticus 12:3)
 - (2) "of the stock of Israel," i.e. not a proselyte (ibid., cf. Matthew 23:15)
 - (3) "of the tribe of Benjamin," not from the rebellious North (ibid., cf. 1 Kings 12:21)
 - (4) "an Hebrew of the Hebrews," a pure-blooded Jew (ibid., cf. Acts 16:4; II Corinthians 11:22)
 - b. "I am a man...of Tarsus, a city in Cilicia, a citizen of no mean city" (Acts 21:39)
 - (1) "My manner of life from my youth, which was at the first among mine own nation at Jerusalem" (Acts 26:4)
 - (2) "yet brought up in this city at the feet of Gamaliel" (Acts 22:3)
 - c. "My conversation in time past in the Jews' religion..." (Galatians 1:13)
 - (1) "I am...as touching the law, a Pharisee" (Philippians 3:5)
 - (a) "I am a Pharisee, the son of a Pharisee" (cf. Acts 23:6)
 - (b) "being more exceedingly zealous of the traditions of my fathers" (Galatians 1:14)
 - (2) "I...profited in the Jews' religion above many my equals" (ibid.)
 - (a) "But what things were gain to me, those I counted loss for Christ" (Philippians 3:7)
 - (b) "As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters" (Acts 22:5)
 - (3) "concerning zeal, persecuting the church" (Philippians 3:5)
 - (a) "beyond measure I persecuted the church of God, and wasted it" (Galatians 1:13)
 - (b) "And I persecuted this way unto the death, binding and delivering into prisons both men and women" (Acts 22:4)
 - (c) "many of the saints did I shut up in prison, having received authority from the chief priests" (Acts 26:10)
 - (4) "touching the righteousness which is in the law, blameless" (Philippians 3:5; cf. Matthew 19:20)
 - (a) "that after the most straitest sect of our religion I lived a Pharisee" (Acts 26:5)

(b) "taught according to the perfect manner of the law of the fathers, and was zealous toward God" (Acts 22:3)

2. His conversion (per Acts 22):

a. "And it came to pass, that, as I made my journey, and was come nigh unto Damascus..."

(1) "about noon" (cf. Acts 26:13)

(2) "suddenly there shone from heaven a great light round about me"

(3) "And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?"

(4) "And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest" (cf. Acts 9:5).

(5) "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." (cf. Acts 9:7; 26:14).

(6) "And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do" (cf. Acts 9:6).

(7) "And when I could not see for the glory of that light, being led by the hand of them that were with me" (Acts 9:8–9).

b. "I came into Damascus..."

(1) And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, Came unto me..." (cf. Acts 9:8–13).

(2) "And said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him" (cf. Acts 9:17–18a).

(3) "And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard" (cf. Acts 26:16–18).

(4) "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (cf. Acts 9:18b; 26:19).

3. His appointment to be an apostle (per Acts 26)

a. "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (cf. Acts 1:22; John 15:26–27; I Corinthians 15:1–11).

b. "Delivering thee from the people, and from the Gentiles, unto whom now I send thee" (cf. Galatians 2:7–9; Romans 11:13; I Timothy 2:7; II Timothy 1:11; I Corinthians 9:2).

c. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (cf. Galatians 2:15; Romans 1:16–17).

d. Christ's appearance to Paul threefold in purpose:

(1) To make Paul a "witness" (Acts 26:16)

- (a) First, a witness of the resurrection (I Corinthians 15:8; Acts 22:15).
- (b) Second, a witness of further revelation, meaning the Gospel (cf. Galatians 1:12)
- (2) To send Paul to the Gentiles (Acts 26:17)
 - (a) As a chosen vessel he would bear the name of Christ before the Gentiles (Acts 9:15).
 - (b) Paul wanted to testify to the Jews, but God wanted him to go (Acts 22:17–21).
- (3) To appoint Paul to suffering (Acts 26:17)
 - (a) The reference in to suffering in Acts 26 is obscured to many readers.
 - (b) However, it is very clear in Acts 9:16.
 - (c) The suffering of Paul is one of the great evidences in his life of the fact of the resurrection and the truth of the Gospel (Philippians 3:7–11).

B. What Kind of Apostle Was Paul?

1. What does the word “apostle” mean?
 - a. According to *Strong*, “*αποστολος* (apostolos, ap-os'-tol-os), from 649; a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers):--apostle, messenger, he that is sent.”
 - b. In the *ISBE*, “(literally, ‘one sent forth,’ an envoy, missionary): For the meaning of this name as it meets us in the New Testament, reference is sometimes made to classical and Jewish parallels. In earlier classical Greek there was a distinction between an *aggelos* or messenger and an *apostolos*, who was not a mere messenger, but a delegate or representative of the person who sent him.”
 - c. *Easton’s* simply defines an apostle as “a person sent by another; a messenger; envoy.”
 - d. *Smith’s* observes additional needed facts: “(one sent forth), in the New Testament originally the official name of those twelve of the disciples whom Jesus chose to send forth first to preach the gospel and to be with him during the course of his ministry on earth. The word also appears to have been used in a non-official sense to designate a much wider circle of Christian messengers and teachers.”
2. The word *Apostle* is used to designate three categories of servants in the New Testament.
 - a. The unique office of the Messiah (Hebrews 3:1–2):
 - (1) Jesus is an Apostle in the sense that He is the One Whom the Father sent in His name (John 5:23, 30, 36–37; 6:39, 44, 57; 8:16, 29, 42; **10:36**; 12:49; 14:24; 15:21; 17:21, 25; **20:21**; **1 John 4:14**; Acts 3:26).
 - (2) Note the following about the Apostleship of Christ:
 - (a) He was under the authority of the Father (John 4:34; 5:30; 6:38–40).
 - (b) He came as an emissary or representative of His Father (Matthew 17:5; cf. Luke 20:13).
 - (c) He spoke only the words which the Father gave Him (Deuteronomy 18:15–17; John 14:10, 23; Hebrews 1:1–5).
 - (d) As a servant, He was faithful (Matthew 17:5; II Peter 1:17; Hebrews 3:2).

- (3) There was none other one, nor could there be, like Him (John 1:14).
- b. The emissaries of the churches (Acts 14:4, 14; II Corinthians 8:23):
- (1) Paul *and* Barnabas are called apostles in Acts 14.
 - (a) They were both sent by the church in Antioch (Acts 13:3; 14:26–27).
 - (b) They were also sent by the Holy Spirit (Acts 13:4).
 - (c) Some have argued that Barnabas may have been a “fourteenth apostle” in the sense that the Twelve were, but there is no evidence of that (cf. Acts 1:24–25; 4:35–37).
 - (2) The “messengers” of the churches are “apostles” (II Corinthians 8:23).
 - (a) They were appointed by the churches (I Corinthians 16:3; II Corinthians 8:19).
 - (b) They were designated with a specific charge (II Corinthians 9:12)
 - (c) These were accompanied with letters of commendation (II Corinthians 3:1).
 - (d) These “apostles” had no authority beyond the charge given to them by the churches for a work which was for that church alone (cf. II Corinthians 8:19).
 - (3) The Apostles of Christ (Matthew 10:1–4; Luke 6:13–16; Acts 1:2, 13):
 - (a) Personally chosen by Christ (Acts 1:24; cf. Proverbs 16:33).
 - (b) They had been with Christ (Acts 1:21–26).
 - (c) They were witnesses to the resurrection (John 15:27; Acts 1:22c)
 - (d) They were baptized with the Holy Spirit (Acts 2:1–4; 1:4–5; John 16:7–13).
3. Was Paul an Apostle of Christ?
- a. This is the question that figures prominently in the first two chapters of Galatians, as well as, II Corinthians (II Corinthians 11:5, 13; 12:11–12; Galatians 1:1, 11–12, 15–16, 2:2, 6).
 - b. However, Paul met all the qualifications:
 - (1) He was chosen by Christ (Acts 9:15; 26:16).
 - (2) He was with Christ (Acts 26:16; Galatians 1:16–17).
 - (3) He was a witness to the resurrection (I Corinthians 15:8; Acts 26:13–19; 22:6–11, 14).
 - (4) He was filled with the Holy Ghost (Acts 9:17; II Corinthians 12:12).
 - c. There are no legitimate objections to his claim of apostleship (II Corinthians 12:11–13).

III. CONCLUSION:

A. Who Is Paul?

1. Saul of Tarsus, an enemy of Christ and persecutor of the Church of Christ.
2. Unto him Christ appeared in order to make him a witness of the resurrection, to ordain him apostle to the Gentiles and to appoint him to suffering.
3. It is this Paul that wrote the Book of Galatians.

B. In Our Next Study, We Will Consider Paul’s Greeting to the Church.

“Unto the Churches of Galatia”

Galatians 1:2

I. INTRODUCTION:

A. How to Study the Bible—

1. A fundamental rule of Bible study may be expressed as follows:
 - a. We are not at liberty to apply a passage in application to ourselves until we have first determined what was meant to those who first received it.
 - b. Simply stated, we cannot know what a passage means to us until we know what it meant to them.
2. The first step to be taken in that endeavor is to answer these questions:
 - a. Who is speaking or writing?
 - b. To whom is a thing spoken or written?
 - c. When was it spoken or written?
 - d. Where was it spoken or written?
 - e. What is actually said? (This may involve definitions of both English and Greek words and translation issues.)
 - f. Why did the author say what he did? (We can only answer this to the extent that the author reveals his purpose or motives.)
3. There are two basic assumptions in all profitable Bible study:
 - a. *The Law of Harmony*—
 - (1) “The unity of truth requires such interpretation and application of a given passage as is consistent with other undoubted Scripture teaching” (Isaiah B. Grubbs, *Exegetical Analysis*, p. 7).
 - (2) In other words, no interpretation of a passage should be accepted that contradicts the clear teaching of another text. This is so because truth is consistent. If my interpretation is in conflict with another passage, there is something wrong with my interpretation of one or both passages.
 - b. *The Law of Opposition or Negation*—
 - (1) “In all cases a writer or speaker is liable to suffer injustice, if his statements are interpreted without reference to the contrast before his own mind” (*ibid.*).
 - (2) This is the rule legitimate extension which is always governed by context (cf. Acts 23:6).

B. The Letter to the Galatians—

1. We begin our study of Paul's letter to the Galatians observing these fundamental principles of Bible study.
2. The text we read introduces us to the answer to the question: "To whom were these things written?"
 - a. However, to simply answer "unto the churches of Galatia" does not furnish us with sufficient information to begin our inquiry into the book.
 - b. Therefore, we must learn where these churches were located; when they were established and by whom, and, if possible, what circumstances existed in the churches that may have dictated Paul writing to them as he did.

II. DISCUSSION:

A. Where Is Galatia?

1. "Galatia" was a name used in two different senses during the 1st century after Christ:
 - a. Geographical—
 - (1) To designate a country in the north part of the central plateau of Asia Minor, touching Paphlagonia and Bithynia (on the north), Phrygia (on the west and south), Cappadocia and Pontus (on the southeast and east) about the headwaters of the Sangarios and the middle course of the Halys Rivers.
 - (2) The name was introduced into Asia after 278-277 BC, when a large body of migrating Gauls (Galatai in Greek) crossed over from Europe at the invitation of Nikomedes, king of Bithynia; after ravaging a great part of Western Asia Minor they were gradually confined to a district, and boundaries were fixed for them after 232 BC. Thus was the origin of the independent state of Galatia inhabited by three Gaulish tribes.
 - b. Political—
 - (1) To designate a large province of the Roman Empire, including not merely the country Galatia, but also Paphlagonia and parts of Pontus, Phrygia, Pisidia, Lycaonia and Isauria. The name occurs in I Corinthians 16:1; Galatians 1:2; I Peter 1:1, and perhaps II Timothy 4:10.
 - (2) Some writers assume that Galatia is also mentioned in Acts 16:6 and 18:23; but the Greek there has the phrase "Galatic region" or "territory," though the English Versions of the Bible has "Galatia"; and it must not be assumed without proof that "Galatic region" is synonymous with "Galatia." If e.g. a modern narrative mentioned that a traveler crossed British territory, we know that this means something quite different from crossing Britain. "Galatic region" has a different connotation from "Galatia"; and, even if we should find that geographically it was equivalent, the writer had some reason for using that special form.
2. How do Paul and Luke use the term?
 - a. Paul tends to use geographic terms in a political sense.
 - (1) He often addresses or describes churches as being within a province (Romans 15:26; 16:5; I Corinthians 16:15; II Corinthians 1:1; 9:2; 11:10; I Thessalonians 1:7-8).

- (2) If Paul is true to form, he uses “Galatia” in its political sense which would refer to the whole region.
- b. Luke tends to be narrower in his use of the terms, giving them a precision that the geopolitical designation alone would not convey.
 - (1) He will use older terms that are obviously more ethnic than provincial (e.g. “Mysia” in Acts 16:7–8 does not designate a Roman province but a former country that had been combined into the Roman province of Asia; likewise, “Phrygia” in Acts 2:10 is an ethnic region which actually covers parts of Provincial Asia and Galatia).
 - (2) In Acts 16:6 and 18:23 the Greek literally says, “the Phrygian and Galatian country...the Galatian country and Phrygian” (See note 20 in *New Testament History* by Gareth Reese on p. 569). Both words are adjectives in the Greek and are both intended to describe the one region or country.
 - (3) Thus, Luke’s use of the term Galatia (in the KJV) is used to describe a specific area within the province. The term conveys the fact that the area described is within the province of Galatia, but it does not convey the idea that it is ethnically Galatian since the region described is also Phrygian, which is itself an ethnic designation.
3. What churches do we know that Paul established that he could have visited on the second and third journeys which would have been consistent with the routes taken and the description given by Luke?
 - a. The churches established on the first journey at Antioch in Pisidia, Iconium, Lystra and Derbe were most certainly Galatian and Phrygian (Acts 13:14–14:24).
 - b. These same churches would have been the logical progression of Paul’s return from Cilicia on the second journey (Acts 15:41; 16:1-5). From Antioch of Pisidia Paul was forbidden to go west into Asia (toward Ephesus, 16:6), to remain in Mysia (16:7a, 8) or to go east into Bithynia (Acts 16:7-8).
 - c. Again, coming from Antioch in Syria on a march to Ephesus would logically take Paul by the churches in Derbe, Lystra, Iconium and Antioch (Acts 18:18–24).

B. The Circumstances in Acts Best Fit the Churches in Phrygian Galatia—

1. Paul mentions Barnabas in the letter without any additional words of explanation concerning his identity and relationship to Paul (Galatians 2:1, 9, 13).
 - a. This makes no sense unless the “Galatians” had some reason to know who he was.
 - b. The churches at Antioch, Iconium, Lystra and Derbe would know Barnabas because he was with Paul on the first journey (Acts 13:43, 51; 14:12, 20). However, if the Galatian churches were in the north and established on the second journey, all references to Barnabas would have been meaningless.
2. Paul must have preached the Gospel to the “Galatians” before the confrontation in Jerusalem occurred (Galatians 2:1–10).
 - a. Clearly the events of Acts 15 are past when Paul writes the Galatian epistle, but Paul explains these events in terms of having gone there to protect the liberty in Christ which they already enjoyed.

- b. In Galatians 2:5 Paul speaks of “the truth of the Gospel” continuing with them. How could this be if they did not receive the Gospel until after those events (cf. Acts 16:4–6)?
3. Paul mentions the collection for the poor saints in Jerusalem which was proposed while at Jerusalem this third time (Galatians 2:10). Instructions concerning this collection would have been delivered to the Galatian churches on his second journey (16:6, 18:23).
- a. Paul wrote both I Corinthians and Galatians from Ephesus about 57 A.D. while on the third journey. It seems very unlikely that these “Galatian” churches were established on the second journey and at the same time instructed to make a collection for the poor in Jerusalem (I Corinthians 16:1).
- b. This is quite contrary to the pattern Paul established with the Macedonian and Achaean churches (cf. Acts 18:11).
- c. Frankly, there is not enough time between Acts 16:6 and 18:23 to mature the “Galatian” churches on two brief visits. Especially, when considering that nothing is said in the epistle about the collection.
4. There is some indication that the “Galatian” churches were troubled by the Judaizers “soon” after they were established (Galatians 1:6).
- a. From the information in Acts it seems that the Judaizers came to Galatia after Paul’s visit in Acts 16:6 and before his return in 18:23.
- b. Some have suggested that the Judaizers were already causing trouble in Galatia based upon the fact that Paul circumcised Timothy “because of the Jews which were in those quarters” (16:3). However, there is no reason to conclude that Paul did this for any other reason than to expedite his work (cf. 14:1; I Corinthians 7:18; 9:20–21; Joshua 5:5–9). The language of 16:4–5 suggests that trouble was forestalled by the delivering of the decrees.
- c. Whereas, Judaizers coming into Galatia after Paul departed on the advance of the second journey would explain the false accusation circulating among them that Paul did practice circumcision (5:11). This fact is also justification for the reference to Titus in 2:3.
- d. Certainly, Acts 16 is “sooner” than Acts 18 (cf. 4:18). Therefore, if these earlier events are what is in view at 5:11 then Paul probably wrote the letter from Corinth (Acts 18:18); however, if the latter visit was the basis of his concern then the letter was probably written while at Ephesus (Acts 19:10).

III. CONCLUSION:

A. Who Received Paul’s Letter to the Churches of Galatia?

1. Based upon the evidence in the letter itself and in the book of Acts, I conclude that the churches of Antioch in Pisidia, Iconium, Lystra and Derbe are the churches unto which this letter was written and sent.
2. Furthermore, this letter could not have been written before the confrontation in Jerusalem recorded in Acts 15, and it seems unlikely that it was written before Paul’s third journey which took him there on the way to Ephesus (Acts 18:23).

B. In Our Next Study, We Will Consider the Author of the Letter: Paul an Apostle of Jesus Christ.

Grace & Peace

Galatians 1:3

I. INTRODUCTION:

A. Review of Previous Lessons—

1. The churches of Galatia:
 - a. The churches established by Paul and Barnabas on the first preaching tour through south central Asia Minor (Acts 13–14).
 - b. Among these were those churches established at Antioch of Pisidia, Iconium, Lystra and Derbe.
 - c. These churches were revisited on the second preaching tour (Acts 16:1-6) and, again, on the third tour (Acts 18:23).
2. Paul, an Apostle:
 - a. Saul of Tarsus, a Jew of the sect of the Pharisees, instructed in Jerusalem by Gamaliel (Acts 22:1-5, et.al.).
 - b. A zealot who persecuted the church of Christ unto death—beginning with the martyrdom of Stephen and unto synagogues foreign cities (Acts 26:9–12).
 - c. Converted in Damascus after seeing the resurrected Christ while on the road traveling (Acts 26:16; 22:14; 9:17; I Corinthians 15:8).
 - d. Appointed by Christ to be an Apostle to the Gentiles (Acts 26:17; 22:22).

B. The Salutation of the Letter—

1. These verse often passed over briefly or altogether because viewed as being “form” or “customary”.
2. Some even find their origin in the common greetings of the time (e.g., J.W. McGarvey in commentary on I Thessalonians 1:1). A form of the word “grace” is used in Acts 15:23; James 1:1; 2 John 10–11, but it is not the word used by Paul here or in any of his letters in the salutation. A similar greeting is found among the Jews—Peace be to this house—but its origins are altogether different as we shall observe (Luke 10:5–6).
3. However, the words transcend the common and the customary and are in fact an invocation divine of blessing and continued mercy unto eternal life.

II. DISCUSSION:

A. What Is Grace?

1. Properly, the word signifies “that which affords joy, pleasure, delight, sweetness, charm loveliness (Luke 2:40; II Corinthians 8:6; Luke 4:22; Colossians 4:6).

2. In a broad sense grace is “goodwill, loving-kindness, favor” (Acts 2:47; Luke 2:52; Acts 7:10; Luke 2:40; Acts 4:33; I Peter 2:19).
3. Thayer attributes this sense to the greetings and closings of the apostolic letters (p. 666). However, he recognizes that in the New Testament “grace” carries the idea of a disposition that acts and bestows upon another that which he has not deserved (Romans 11:6), in particular, it is the favor of God that bestows eternal life upon believers in Christ (Romans 3:23-24; Acts 15:11; II Corinthians 8:9; I Corinthians 15:10; et.al.).
4. How is the word “grace” used in this letter?
 - a. As already noted, in the salutation (1:3).
 - b. It is used to designate the saved relationship into which the Galatians were called by the Gospel (1:6; cf. Romans 5:2; it is “of Christ” because of Philipians 2:5-8).
 - c. It is used by Paul to describe God’s motives and disposition toward him while “the chief of sinners” (1:15, cf. I Corinthians 15:10; I Timothy 1:15–16).
 - d. Paul uses it to describe his apostleship to the Gentiles (2:9; Romans 12:3; 15:15; I Corinthians 3:10; Ephesians 3:2, 7). From his perspective it was a matter of grace, a gift and a blessing, from that of the Gentiles it was unto grace effecting their salvation.
 - e. Paul speaks of frustrating “the grace of God” when he has in mind the doctrine of the Judaizers (2:21; cf. Romans 11:6).
 - f. Similarly, he speaks of some having “fallen from grace” by returning to the Law of Moses (5:4). The point is that have forsaken the only means whereby they can be justified (cf. Hebrews 10:26-29).
 - g. Finally, in the closing Paul prays that “the grace of our Lord Jesus Christ be with your spirit” (6:18; cf. Hebrews 13:9). It is his desire that the grace of Christ be the single motivating and character shaping influence in their lives.

B. What Is Peace?

1. Literally, it is national tranquility, the absence of the ravages and havoc of war (Revelation 6:4; Luke 14:32; Acts 12:20).
2. Peace may exist between nations, between individuals (Matthew 10:34–35; Acts 7:26) and between men and God (Romans 5:1; Ephesians 2:14, 17).
3. To be in a state of peace is to enjoy safety, security, and prosperity (Luke 11:21; Mark 5:34; Luke 16:5; Acts 16:36; James. 2:16).
4. In a sense unique to Christianity, “peace” is that state of one assured of salvation through Jesus Christ—an absence of fear, and contentment with one’s earthly condition (II Peter 3:13-15a; cf. 3 John 2; Romans 8:6; Philipians 4:7; John 16:33).
5. How is the word “peace” used in this letter?
 - a. As, already noted in the salutation (1:3).
 - b. Paul speaks of “peace” as among the fruit of the spirit (5:22; cf. 5:15, 26; Ephesians 4:23). It seems from the context that the “peace” comprehended is an effect of “walking in the Spirit” (5:16). Therefore, it is not a “peace” within, but a “peace” with others (cf. I Thessalonians 5:13). A spiritual walk promotes peace in the local church.

- c. Paul prays for “peace” upon all who embrace the rule of “the only thing that matters in Christ is that one be a new creature” (6:15–16). This is an all inclusive spiritual peace. It takes the form of the traditional Hebrew greeting—“peace be on”— but speaks to the peace win which all want to be at the coming of Christ (cf. II Peter 3:14).

C. “To You...from God...and Our Lord Jesus Christ...”

1. Paul’s salutation is in reality an intercessory prayer on behalf of the Galatians that they be blessed of God with grace and peace.
2. Thus, whatever, meaning we determine for “grace” and “peace” must be commensurate to their exalted source.
 - a. The benediction is not from Paul, the Apostle but from the throne of Heaven itself.
 - b. It is from the God who purposed their redemption from before the foundation of the world (I Peter 1:18-21; Ephesians 1:3–6).
 - c. It is from the Christ who sacrificed Himself freely in order to obtain it (Ephesians 1:7; Colossians 1:14; Philippians 2:5-8; Revelation 1:5)
 - d. It is from them who are worthy of eternal praise for their magnificent grace (1:4–5; Revelation 4:8–11; 5:5:5–14)..
3. It is beneath the Apostle to invoke a mild and meager, base and carnal blessing in the name of the Almighty and His Son. No, surely it is for the most sublime of blessings that he pleads at the Throne of Grace. He seeks on their behalf the continued enjoyment of God’s loving-kindness and the knowledge of it in their hearts as the motivating principle in their lives, and he prays for the peace that passes all understanding which will keep their minds and hearts in a tranquil and confident state content in all the circumstances of life.

III. CONCLUSION:

A. Grace Be to You and Peace from God the Father and from Our Lord Jesus Christ—

1. Paul prayed for a most beautiful and abundant blessing upon the Galatian Christians.
2. He prayed for their continued salvation, for the peace and stability of their hearts, for their continued spiritual prosperity and joy in the blessings of the Gospel of Jesus Christ.

B. Do You Have Grace and Peace from God and Jesus Christ?

1. Have you been called by God into the grace of Christ through the Gospel? (Galatians 1:6)
2. Are you a son of God by faith having been baptized into Christ (Galatians 3:26–28)
3. Are you walking in the Spirit bearing His fruit in your life? (Galatians 5:16, 22)

The Gospel of Christ

Galatians 1:6-9

I. INTRODUCTION:

A. Meaning of the Word Gospel—

1. *Strong's*, "euaggelion (euaggelion, yoo-ang-ghel'-ee-on) from the same as 2097; a good message, i.e. the gospel:--gospel."
2. According to the *ISBE* "the word gospel is derived from the Anglo-Saxon word which meant 'the story concerning God.' In the New Testament the Greek word euaggelion, means 'good news.' It proclaims tidings of deliverance. The word sometimes stands for the record of the life of our Lord (Mark 1:1), embracing all His teachings, as in Acts 20:24. But the word 'gospel' now has a peculiar use, and describes primarily the message which Christianity announces. 'Good news' is its significance. It means a gift from God. It is the proclamation of the forgiveness of sins and sonship with God restored through Christ. It means remission of sins and reconciliation with God. The gospel is not only a message of salvation, but also the instrument through which the Holy Spirit works (Romans 1:16).
3. According to Easton:
 - a. "Gospel [is] a word of Anglo-Saxon origin, and meaning 'God's spell', i.e., word of God, or rather, according to others, "good spell", i.e., good news. It is the rendering of the Greek evangelion, i.e., 'good message.'"
 - b. "It denotes the welcome intelligence of salvation to man preached by our Lord and his followers. It was afterwards transitively applied to each of the four histories of our Lord's life, published by those who are therefore called 'Evangelists', writers of the history of the gospel (the evangelion)."
 - c. "The term is often used to express collectively the gospel doctrines; and 'preaching the gospel' is often used to include not only the proclaiming of the good tidings, but teaching men how to avail themselves of the offer of salvation, the declaring of all the truths, precepts, promises, and threats of Christianity."
 - d. "It is termed 'the gospel of the grace of God' (Acts 20:24), 'the gospel of the kingdom' (Matthew 4:23), 'the gospel of Christ' (Romans 1:16), 'the gospel of peace' (Ephesians 6:15), 'the glorious gospel,' 'the everlasting gospel,' 'the gospel of salvation' (Ephesians 1:13)."

B. The Text in Context—

1. Chapters one and two are Paul's defense of his apostleship.
 - a. The object of this defense is to establish the authority of the Gospel which he preached.
 - b. This defense necessitated by the "false gospel" preached by the Judaizers (Acts 15:1, 5; cf. Galatians 2:14-16, 3:1, 5:4, 6:12).

- c. The Judaizers cast doubt on Paul's message by questioning his authority (Galatians 1:11–12; 5:11–12; cf. II Corinthians 10:8–14, 11:12–15, 12:11–13).
- 2. Paul defends the authority of his message by establishing its divine source.
 - a. He received it directly from Christ (1:11–12).
 - b. It was not communicated to him from the other Apostles (1:17).
 - c. The Apostles preached what Paul preached and gave him the right hand of fellowship (2:9).
 - d. Its divine origin confirmed by the Holy Spirit (3:5).
- 3. Our text takes for granted the authority of Paul and asserts certain conclusions relative to the Gospel. This will be the investigation of this study.

II. DISCUSSION:

A. *God Calls Us into Christ's Grace by the Gospel (1:6)*—

- 1. The phrase "the grace of Christ" describes the great salvation which is through the death of Christ—the saved relationship which that death effects for the believer (Romans 5:1).
- 2. It is the "grace of Christ" because:
 - a. The means for obtaining it was an act of grace on the part of the Father in and through His Son Jesus (John 3:16; Philippians 2:5–10; Romans 5:14–15).
 - b. The basis upon which anyone receives it is a matter of Divine favor and not human merit (Ephesians 2:5, 8–10; Titus 3:5).
 - c. The righteousness which the believer then possesses is one which is attributable to Christ alone (Philippians 3:8; Romans 3:20–25).
- 3. We are called by God into this grace through the Gospel.
 - a. The call to salvation is through the Gospel (II Thessalonians 2:14; I Corinthians 1:18, 23–26; Romans 1:15–17; I Peter 5:12; cf. Galatians 5:8, 13).
 - (1) The text implies this since their removal "from Him who called" was the result of their having believed another Gospel, the false Gospel of the Sect of the Circumcision.
 - (2) It was not Paul from whom they were "removed" but the Father (cf. 1:15; cf. 5:1–8).
 - b. The Gospel is the means to faith whereby we access the grace of Christ and are saved (Romans 10:8–17; 5:1–2).
 - (1) It is called "the Gospel of the grace of God" (Acts 20:24) because it reveals God's grace.
 - (2) It is in the Gospel we learn of God's goodness that leads us to repentance (Romans 2:4).
 - c. Furthermore, we stand or continue in the grace of Christ by faith (Romans 5:1–2; I Timothy 1:14–16; Colossians 1:21–23).
 - (1) A major concern for Paul in this epistle is the danger the Galatians face of falling from grace (Galatians 5:2, 4).
 - (2) Their continued obedience to the Gospel was essential to averting that danger (5:5–7).

- (3) Paul urged them to “walk according to this rule” and “the grace of our Lord Jesus Christ” would be with them (6:16, 18).

B. There Is Only One Gospel (1:7)—

1. The Galatians had been “bewitched” by a false Gospel (cf. 3:1).
 - a. It was “another” Gospel which was not “another” Gospel (1:6).
 - (1) According to *Strong’s* the first word translated “another” is the word “etero\$ (heteros, het'-er-os) of uncertain affinity; (an-, the) other or different:--altered, else, next (day), one, (an-)other, some, strange.”
 - (2) According to *Strong’s* the second word translated “another” is the word “allo\$(allos, al'-los) a primary word; "else," i.e. different (in many applications):--more, one (another), (an-, some an-)other(-s, -wise).”
 - (3) Literally, the passage says “a different Gospel which is not the same.”
 - (4) Barnes says, “It was a different system, and one which taught an entirely different method of justification before God. It seems to me that this is the true sense of the passage, and that Paul means to teach them that the system, though it was called the gospel, was essentially different from that which he had taught, and which consisted in simple reliance on Christ for salvation.”
 - b. It was a perversion of the true Gospel (1:7).
 - (1) The word “pervert” comes from “metastrefw (metastrepho, met-as-tref'-o) to turn across, i.e. transmute or (figuratively) corrupt:--pervert, turn” (ibid.).
 - (2) Barnes notes: “The tendency of their doctrine is wholly to turn away, to destroy, or render useless the gospel of Christ. It would lead, to the denial of the necessity of dependence on the merits of the Lord Jesus for salvation, and would substitute dependence on rites and ceremonies.”
 - (3) Paul uses the word “frustrate” to describe the same effect in 2:21.
2. The True Gospel was that which they had received from Paul (1:8–9).
 - a. The true Gospel was received directly from Christ (1:11–12).
 - b. It was the message preached by the Apostles on Pentecost (1:8–9).
 - c. It cannot be changed by either an Apostle or an angel from Heaven (cf. Matthew 16:18–19; II Corinthians 11:14–15).
 - d. All authority rests in Christ and none other relative to salvation (cf. Galatians 5:8).
3. There are serious consequences to perverting the Gospel.
 - a. Preaching another Gospel troubles the church (1:7).
 - (1) The situation in Galatia had resulted in the minds and hearts of the saints being unsettled, stirred and agitated.
 - (2) Those that had trusted only in Christ knowing their need for the remission of sins are now concerned that their souls remain in jeopardy.

- (3) The confusion, trauma and despair introduced leads to bickering and infighting that has the potential to fragment the churches (cf. Galatians 5:13-21).
- b. Preaching another Gospel condemns the herald (1:8-9).
- (a) “Anathema” the strongest word in the New Testament for “accursed” (I Corinthians 16:22; Romans 9:3; I Corinthians 12:3; Acts 23:12)—something devoted to destruction.
- (b) Thus, to preach another Gospel which would cause some to be accursed from Christ warrants being accursed (cf. Galatians 5:4). The effects of their evil work are characterized among the works of the flesh (5:19-21).
- (c) Paul is so concerned about this matter that he repeats himself (cf. Philippians 4:4).

III. CONCLUSION:

A. The Gospel and the Gospel Only Is the Instrument God Uses to Call Men to Salvation by Grace through Faith—

1. It is the Gospel alone that reveals the grounds and means of salvation.
2. It is the Gospel alone that creates faith in the heart unto salvation.
3. It is the Gospel alone that secures us in our salvation by grace through faith.

B. There Is Only One True Gospel and None Other by Which Men Are Saved—

1. A perverted Gospel is no Gospel at all.
2. To preach a perverted Gospel is to accurse and be accursed from Christ.
3. The peace and security of the churches depends upon a true declaration of the Gospel.

The Revelation of Jesus Christ

Galatians 1:1, 10-24

I. INTRODUCTION:

A. *The Text in Context—*

1. As we noted before, chapters one and two are Paul's defense of his apostleship.
 - a. The object of this defense is to establish the authority of the Gospel which he preached.
 - b. This defense necessitated by the "false gospel" preached by the Judaizers (Acts 15:1, 5; cf. Galatians 2:14–16, 3:1, 5:4, 6:12).
 - c. The Judaizers cast doubt on Paul's message by questioning his authority (Galatians 1:11–12; 5:11–12; cf. II Corinthians 10:8–14, 11:12–15, 12:11–13).
2. The fact that Paul addresses this matter in the letter is proof that some among the Galatians were denying his authority as an Apostle of Christ (cf. 1:1, 7, 11; 3:1; 4:17, 21; 5:12; 6:13, 17).
 - a. However, he never reveals their identity.
 - b. They may or may not have been known to him (3:1).

B. *Paul Defends the Authority of His Message by Establishing Its Divine Source—*

1. It is not just a matter of asserting the source (1:1).
2. Paul offers irrefutable evidence that establishes the divine origin of his call to the apostleship and the revelation of his Gospel.
3. In this study we will consider the proof that establishes Paul as an Apostle of Jesus Christ equal in authority and power with the other Apostles.
 - a. Paul did not receive his Gospel from man.
 - b. Paul was not taught his Gospel by a man.
 - c. Paul received his Gospel directly from Jesus Christ.

II. DISCUSSION:

A. *"The Gospel Which Was Preached of Me Is Not After Man"—*

1. "Was preached of me..." (1:11)
 - a. Paul contrasts what he preached when he was with the Galatians "at the first" (4:13) and what they were now receiving from others (1:8–9).
 - b. Paul is clarifying that there is a distinct difference between what they had received then and what they were receiving now.

2. "Is not after man..."
 - a. That is, it is not according to, agreeable to, or after the will or thought of man (cf. Romans 3:3; I Corinthians 3:3; 9:8; 15:32; Galatians 3:15).
 - b. Paul obviously believed that the doctrine they received afterward was a doctrine which originated in the mind of men and which was designed only to please men (cf. 1:10; 4:16–17; 5:11; 6:12–13).
 - c. At the end of verse 10, Paul indicts the Judaizers as compromising sycophants. They were willing to accept him as an Apostle provided he became men-pleasers as they were; however, Paul recognized to do so would make him, as they were, an enemy of the cross of Christ (cf. 1:10; 5:11; 6:12; Philippians 3:18).
3. "For I neither received it of man..." (v. 12)
 - a. Paul is comparing himself to the Twelve respecting how he received his message.
 - b. They had received it through a direct revelation and personal contact with the Lord Jesus Christ; likewise, Paul also received it through direct revelation from Christ.
 - c. There was no intermediary between Paul and the message which he received.
 - (1) He was not commissioned by any other Apostle (cf. Acts 9:12, 17–18; 22:12–16).
 - (2) He was not commissioned by any church (cf. Acts 15:1–4).
 - (3) He was not commissioned by any other man or group of men (Acts 11:22–26; 13:1–2).
4. "Neither was I taught it..." (v. 12b)
 - a. Paul is not disparaging teaching (cf. II Timothy 2:2; Philippians 4:9).
 - b. However, he is elevating himself above the taught. He was, as were the other Apostles, of the first generation respecting the transmission of the Gospel (cf. I Corinthians 2:9–10; Ephesians 3:3–6).
 - c. Infallibility was preserved in the Apostles and the Scriptures which they wrote (II Timothy 3:16; John 14:26; II Peter 1:20–21; I Peter 1:11–12). Paul is claiming for himself the same supernatural endowments that the other Apostles had.
5. "But by the revelation of Jesus Christ..." (v. 12c)
 - a. According to *Strong's* the word translated as "revelation" is the Greek word *apokaluyis* (*apokalupsis*, ap-ok-al'-oop-sis) which means "disclosure:--appearing, coming, lighten, manifestation, be revealed, revelation."
 - (1) "In the New Testament the word *reveal* is always (with the single exception of Luke 2:35) the rendering of a Greek term *apokalupto* (but in II Thessalonians 1:7; I Peter 4:13 the corresponding noun *apokalupsis*)...the terms *reveal*, *revelation* bear therefore uniformly the general sense of disclose, disclosure" (*ISBE*).
 - (2) According to *Easton* revelation is: "An uncovering, a bringing to light of that which had been previously wholly hidden or only obscurely seen. God has been pleased in various ways and at different times (Hebrews 1:1) to make a supernatural revelation of himself and his purposes and plans, which, under the guidance of his Spirit, has been committed to writing. The Scriptures are not merely the *record* of revelation; they are the revelation

itself in a written form, in order to the accurate preservation and propagation of the truth. Revelation and inspiration differ. Revelation is the supernatural communication of truth to the mind; inspiration (q.v.) secures to the teacher or writer infallibility in communicating that truth to others. It renders its subject the spokesman or prophet of God in such a sense that everything he asserts to be true, whether fact or doctrine or moral principle, is true, infallibly true."

b. Paul attributes this revelation to Christ.

(1) He does not mean to say a revelation "about Christ," but a revelation "from Christ" (cf. John 14:26; 15:26–27; 16:13; cf. I Peter 1:12; I Corinthians 2:11–12).

(1) Paul does not refer to the revelation on the road to Damascus alone (1:16).

(2) Paul received an abundance of revelations (II Corinthians 12:1, 7).

(3) I believe Paul has in view the totality of revelations he received which enabled him to preach the Gospel (Acts 20:24).

(2) When did Paul receive this revelation?

(a) Not on the road to Damascus because Acts 9:6.

(b) Not before his baptism because Acts 9:17.

(c) Doubtful that it was while he was in Damascus at the first (Acts 9:22).

(d) It could have been during his sabbatical in Arabia (Galatians 1:17).

(e) However, Paul does not seem to have been recognized as an Apostle at this time (cf. Acts 9:26–28; 22:21).

(f) Neither does he seem to have been so recognized in Antioch at the first (Acts 11:25).

(g) However, by the time he and Barnabas leave on the first preaching trip Paul is clearly recognized as an Apostle of Christ (Acts 13:9).

(3) We cannot conclusively establish when Paul began to receive these revelations which enabled him to preach Christ. However, there can be no doubt that he had received them before the controversy at Jerusalem (Acts 15:1–5).

B. "I Conferred Not with Flesh and Blood"—

1. Paul did not confer with the other Apostles:

a. Paul remained in Damascus and the region of Arabia for three years until threatened by assassination (Acts 9:23; Galatians 1:17; II Corinthians 11:32–33).

b. He came to Jerusalem with the intent to remain, but did so for only 15 days when God commanded him to leave (Galatians 1:18; Acts 22:17–21).

(1) He saw none of the Apostles except Peter and James the Less (Galatians 1:18–19).

(2) Barnabas was there and obviously had known Paul but (Acts 15:1–5 and Galatians 2:1, 9).

c. Paul then went to Tarsus in Cilicia until summoned by Barnabas to Antioch in Syria (Acts 11:22–25; Galatians 1:21).

(1) Paul remained in Antioch in Syria and was unknown to the Judean churches until the famine in the days of Claudius Caesar (Acts 11:28–30; 12:25; Galatians 1:22).

- (2) Paul and Barnabas visited the Judean churches carrying the relief sent by the disciples in Antioch (Acts 11:30; 12:25). Paul had no time on this trip to consult with the Apostles.
- e. Paul was not in Jerusalem again until fourteen years later (Galatians 2:1; Acts 14:28).
2. Paul's Gospel was learned independent of the other Apostles and preached by him without any conference with them
- a. This chronology of events makes it certain that Paul could not have been sent by the Apostles as their emissary.
 - b. Furthermore, the timeline is such that it demonstrates that the circumcision controversy arose independent of Paul. It was manufactured by the Judaizers and brought to the Gentile churches which were established before this sect arose (cf. Acts 11:19-23).
 - c. The course of events establishes that Paul independent of the other Apostles preached exactly what they had preached until such time as their work and his providentially intersected at Antioch.

III. CONCLUSION:

A. *It's Not About Paul, Unless It's About Christ—*

1. Paul speaks of himself and his experiences only to the extent that they further the cause of the Gospel.
 - a. He does not exalt himself, quite the contrary (Galatians 1:15, 24).
 - b. These facts from his life prove only one thing; Paul was the instrument of Christ.
2. We need to learn this lesson. It's not about us.

B. *The Gospel Is Heaven Sent —*

1. The Gospel is not after man.
 - a. It is suited for man, but it is not that which pleases or exalts man.
 - b. We should not be surprised that men find it objectionable and want to change it.
 - c. Remember, when they succeed it is no Gospel at all (1:7); it is destroyed (1:7b) and those who are deceived by it are accursed (1:8–9).
2. The Gospel is from heaven.
 - a. It is divine in origin.
 - b. It is supernatural in its communication.
 - c. It is a matter of grace in its revelation.
 - d. It is authoritative in its expectations.

Jerusalem & Antioch

Galatians 2:1–14

I. INTRODUCTION:

A. *The Text in Context*—

1. As noted before, chapters one and two are Paul's defense of his apostleship.
 - a. The object of this defense is to establish the authority of the Gospel which he preached.
 - b. This defense necessitated by the "false gospel" preached by the Judaizers (Acts 15:1, 5; cf. Galatians 2:14–16, 3:1, 5:4, 6:12).
 - c. The Judaizers cast doubt on Paul's message by questioning his authority (Galatians 1:11–12; 5:11–12; cf. II Corinthians 10:8–14, 11:12–15, 12:11–13).
2. The fact that Paul addresses this matter in the letter is proof that some among the Galatians were denying his authority as an Apostle of Christ (cf. 1:1, 7, 11; 3:1; 4:17, 21; 5:12; 6:13, 17).
 - a. However, he never reveals their identity.
 - b. They may or may not have been known to him (3:1).

B. *Paul Defends His Message by Establishing His Independent & Equal Authority*—

1. As with the source, so now with his independence and equality, Paul does more than assert the proposition (cf. 1:1).
2. Rather, Paul recounts to incidents that involved himself and all the other Apostles, in the second, most notably Peter which in outcome establish clearly the equality that existed between them.
3. In this study we will consider the proof that establishes Paul as an Apostle of Jesus Christ equal in authority and power with the other Apostles.
 - a. The meeting and debate at Jerusalem
 - b. The subsequent visit by Peter to Antioch in Syria.

II. DISCUSSION:

A. *"I Went Up Again to Jerusalem..."*—

1. Paul's companions in this journey (Galatians 2:1):
 - a. Barnabas
 - (1) This is the "son of encouragement" among the first saints in Jerusalem (Acts 4:36–37).
 - (2) Knew Paul at Damascus upon his conversion to Christ (Acts 9:26–28).
 - (3) He was sent by the Apostle once the Gospel was preached to the Gentiles at Antioch in Syria (Acts 11:19–22). Brought Paul into that work from Tarsus (Acts 11:25–26).

- (4) They two worked together there for a long while (Acts 14:26–28).
- (5) He stood with Paul in Antioch against the Judaizers (Acts 15:1-5).

b. Titus

- (1) He is not mentioned by name in Acts even once; but he must be included among “certain other of them” that accompanied Paul to Jerusalem (Acts 15:2).
- (2) Furthermore, he may well have been known to the brethren in Galatia (cf. Acts 14:21–28); or he may not have been known them (Acts 11:26).
- (3) However, it is certain he was an uncircumcised Gentile converted under Paul’s preaching taken by Paul as a test case to Jerusalem (Galatians 2:3).

2. Paul’s purpose in this journey (Galatians 2:2):

a. “Lest by any means I should run, or had run, in vain.”

- (1) Some interpret Paul’s purpose to check with the Twelve for confirmation.
- (2) This is contrary to the context (cf. 1:1, 11–12).
- (3) Paul went to Jerusalem prepared to rebuke them all.
 - (a) “Privately to them which were of reputation.”
 - (b) “And the apostles and elders came together to consider this matter” (Acts 15:6).
 - (c) Paul had a private meeting with the elders and apostles in order to convince the men of influence and avoid division in Jerusalem and throughout the Gentile churches.

b. Paul had the credentials to establish the divine approval of his efforts among the Gentiles (Acts 15:12; cf. II Corinthians 12:12; Acts 8:14-15).

3. Paul’s accomplishments on this journey (Galatians 2:3–10):

a. Titus established as a proof case that the uncircumcised Gentile need not submit to the Law of Moses in order to be saved.

- (1) They did not “compel” Titus (cf. Acts 16:1–4; Galatians 5:11).
- (2) Paul established the “liberty” of the Gentiles (2:4–5).
- (3) A joint statement from all the apostles was issued rejecting the doctrine that circumcision is necessary to salvation (Acts 15:24).

b. Division in the church was averted (Acts 15:22–29).

- (1) The Judaizers were marked as “false brethren” (Galatians 2:4).
- (2) Their evil influence was directly addressed (Acts 15:24).
- (3) A plan was devised to cement the relation between the Jewish and Gentile Christians (Galatians 2:10; cf. Romans 15:27; II Corinthians 9:12–15).

c. Paul established himself an equal with the other Apostles (Galatians 2:6).

- (1) They believed and taught what Paul taught (2:6).
- (2) They recognized his unique call of God (2:7–8)
- (3) The Twelve gave to him the right hand of fellowship (2:9).

B. “But When Peter Was Come to Antioch...”—

1. “I withstood him to the face, because he was to be blamed.”
 - a. Peter ate with the Gentiles before some “from James” came.
 - (1) This must have been after the Jerusalem meeting (Acts 15:25, 35).
 - (2) Before Paul’s second preaching journey (Acts 15:36).
 - b. But, when they were come he withdrew and ate only with the Jews.
 - (1) Evidently, Peter reverted to his former position out of fear (cf. Acts 10:28; cf. 2:12).
 - (2) He did not want to endure their censure upon returning to Jerusalem (Acts 11:1–3).
 - (3) It was lack of courage not lack of faith (cf. Matthew 26:72).
 - c. Peter’s actions influenced “the other Jews” to imitate his hypocrisy.
 - (1) Even Barnabas was carried away with Peter’s behavior.
 - (2) Paul identifies his closest co-worker and an influential apostle as hypocrites.
2. Why reveal these weaknesses in the character of two great men?
 - a. It was not to destroy or weaken their influence (cf. II Peter 3:15; II Timothy 4:11).
 - b. It was in order to demonstrate Paul’s apostolic authority.
 - (1) Who other than the Lord personally could rebuke an apostle? Only another apostle could (II Corinthians 11:5).
 - (2) Show that Peter’s actions at Antioch could not be interpreted as a reversal of the decrees (Acts 16:4; cf. Galatians 1:8–9).
 - (3) Establish Paul as the defender of the truth (Galatians 2:5, 14; 3:1; 4:16; 5:7).

III. CONCLUSION:

A. What Was Learned at Jerusalem?

1. To remain uncircumcised was a Christian liberty for the Gentiles.
2. There was no disparity in doctrine between the Apostles.
3. The twelve recognized Paul as their equal.
4. Our freedoms in Christ must be steadfastly defended (Galatians 2:5).
5. False doctrine and false teachers must be exposed and rejected.

B. What Was Learned at Antioch?

1. Great and good men sometimes lack courage.
2. Influence is a very powerful thing.
3. Our duty to truth is greater than our duty to any man.
4. Paul was not one wit behind the chief apostle.

Justification by Faith

Galatians 2:14–3:1

I. INTRODUCTION:

A. *The Golden Text of Galatians*—

1. Galatians 2:16 is the thesis statement of this entire epistle.
 - a. It encapsulates what Paul calls “the truth of the Gospel” (2:5, 14).
 - b. It is the principle upon which Paul has defended his own apostleship (1:11–12)
 - c. It is the principle upon which Paul subsequently contends for all else in the epistle (3:1).
2. This verse is to Galatians what 1:16–17 is to Romans.
 - a. It states the theme or message of the book.
 - b. It is the unifying principle that ties the whole book together.

B. *The Plan of the Study*—

1. Examine the text in its context.
 - a. Determine the significance of the statement to Peter.
 - b. Determine the significance of the statement to the Galatians.
2. Make application of the text to the modern reader.
 - a. We must keep the writers object before our own mind in doing so.
 - b. Remember, we cannot know what it means to us, before we know what it meant to those to who it was originally sent.

II. DISCUSSION:

A. *“I Said Unto Peter Before Them All”*—

1. “They walked not uprightly according to the truth of the gospel...”
 - a. Peter had reserved unto himself the assurance of salvation upon faith in Christ apart from the works of the Law while denying the same to the Gentiles (cf. “knowing” in 2:16a).
 - b. Peter’s hypocrisy lay in the fact that in order to become a Christian he had to acknowledge that the Law was unable to save him (cf. 2:16c; 3:11–13; Deuteronomy 21:22–23). If the Law could not save a Jew how in the world could it save a Gentile?
 - c. His behavior left the impression that he regarded the Gentiles as “unclean” and, by implication, “unsaved” (Acts 10:28; 11:2–3; Acts 15:1–5).
 - d. Peter, Barnabas and the other Jews were behaving toward their Gentile brethren in such a way so as to deny justification by grace through faith.

2. "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews."
 - a. I am unconvinced that Peter was eating "unclean" food or that the Gentiles had even prepared such for him (cf. Acts 10:14; Romans 14:13–15; I Corinthians 8:8–11).
 - b. Living "after the manner of Gentiles" does not refer to his dietary habits, but his liberty in Christ (cf. 2:4; 4:3, 9; 5:1).
 - (1) Peter enjoyed his liberty to live as a Jew (cf. I Corinthians 9:19–23; Acts 21:19–25).
 - (2) Consistency, charity and compassion should have allowed the Gentiles the same (2:14c).
 - c. Thus, "not as do the Jews" refers to their bondage and slavery to the Law of Moses (cf. Romans 7:23–24; II Corinthians 11:20).
 - (1) The effect of the doctrine of the circumcision was to bring the Gentiles into bondage to sin through the Law (Galatians 3:12–13; 5:1-6).
 - (2) The Jews were living in this bondage and all whom they compelled to follow them were likewise enslaved (cf. Colossians 2:20-22; Matthew 23:15).
3. "We who are Jews by nature, and not sinners of the Gentiles."
 - a. I believe Paul continues his address to Peter in these verses. Thus, the "we" refers to himself, Peter, Barnabas and those other Jews present in Antioch who dissembled with them.
 - b. "By nature" refers to the circumstances of the Jews. Some commentators take it to mean birth or genealogy (cf. Romans 2:27). However, being a Jew involved more than birth or lineage (cf. Romans 2:13-15).
 - c. "By nature" can refer to custom or habit (I Corinthians 11:14). I believe Paul has in view the covenant relation that Israel had with God, their history and culture into which they were born and cultivated the knowledge of God and their practice of the Jewish faith which segregated them from the rest of the world.
 - d. By "not sinners," he does not mean that the Jews were without sin (cf. Romans 3:9-23), but that they had an advantage over the Gentiles because they had received the Law and its various ordinances and rituals (Romans 3:1–2).
4. "Knowing that a man is not justified by the works of the law..."
 - a. How did the Jew know this?
 - (1) The Law condemned the sinner and only justified the sinless (Galatians 3:10–13; Deuteronomy 5:32; 21:22-23; Psalm 106:3; cf. Matthew 19:20).
 - (2) The Law revealed the imperfection of the sacrifices offered under the Law of Moses (Hebrews 10:1-4; Leviticus 16).
 - (3) The Law affirmed justification is by faith (Genesis 15:6; Habakkuk 2:5; Psalm 32:1–2, 10).
 - b. "Even we have believed in Jesus Christ, that we might be justified by the faith of Christ."
 - (1) The Jew knew and understood his predicament under the Law and readily turned to Christ (Luke 1:17; Malachi 4:6).
 - (2) They were looking for their Messiah (Luke 3:15; 2:25; etc.).

- (3) Paul says the Jew knew by sad experience that he must trust in God's mercy and not his own works to be saved. Thus, he gladly embraced the truth of the Gospel.
5. "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin?"
- a. Following the flow of the context and recognizing Paul is still talking to Peter "before them all," the "we" must be the Jews justified by faith through the Gospel.
- b. The verse must be understood in the light of what follows in verse 18 where Paul says: "For if I build again the things which I destroyed, I make myself a transgressor."
- (1) Thus, "being found sinners" and "I make myself a transgressor" are parallel.
- (2) That which Paul and Peter had destroyed was their reliance upon the Law of Moses (cf. Philippians 3:3-9; II Corinthians 11:18-22, 30, 5:14-17; I Corinthians 1:26-31).
- (3) Returning to the Law of Moses (Acts 15:1-5) was a rebuilding of what was destroyed, it returns us to a system of justification by works (Galatians 5:4) and has the effect of making Christ the "minister of sin" who leads his people into continued bondage and eternal destruction.
- (4) The Judaizers' position had the absurd effect of nullifying the efficacy of the sacrifice of the Son of God and requiring the sinless perfection that no Jew had ever given God (Romans 3:9-23).
- c. Therefore, Paul rejects the position of the Judaizers on the grounds that it is absurd, contrary to Scripture and blasphemous (2:19-21).
- (1) "I through the law am dead to the law..." The law itself demonstrated the necessity to leave it for a better means of justification (Hebrews 8:6-12; Romans 10:4; 7:4-13).
- (2) "I am crucified with Christ..." The old man of sin is dead and the new creature is walking in newness of life. This life of righteousness is possible only on the basis of faith in the crucified, resurrected and glorified Christ (Philippians 3:9).
- (3) "I do not frustrate the grace of God." The position of the Judaizers effectively nullified the grace of God. Thus, Paul concludes, "Christ is dead in vain." No greater evil could be charged against the God of Heaven than to charge Him with the needless death of His only begotten Son.

B. "O Foolish Galatians, Who Hath Bewitched You..."—

1. This verse transitions into a serious defense of the faith in the next two chapters. However, it must be closely connected to the thoughts of the previous chapter.
- a. It is a rhetorical question. Paul knew who had "bewitched" (fascinated) them.
- b. His purpose was to jolt them out of their amazement and cause them to remember the Christ upon whom they had relied.
- (1) He is the Christ that was crucified for them (Galatians 3:1).
- (2) He is the Christ with whom they had died (2:20).
- (3) He is the Christ who died for their sins and delivered them from world (1:4; 2:20).
- (4) He is the Christ that loved them (2:20) and died according to the will of the Father (1:4).

2. The Gospel had been preached in Galatia.
 - a. Christ had been “announced” or “evidently set forth” to them.
 - b. They had been convinced of their need and offered the remedy for their plight.
 - c. It was specifically preached as a remedy apart from the Law of Moses (cf. Acts 14:38–43).
 - d. They had obviously received it with great joy (Galatians 4:13–15; Acts 14:43, 48).
3. Is it any wonder that Paul would “marvel” and that he regarded them as “bewitched”?

III. CONCLUSION:

A. Lessons from the Golden Text of Galatians—

1. Perverting the Gospel is indeed a serious sin; it brought blame to Peter and the other Jews bringing them under the anathema of God (2:11-14). It will do the same for us.
2. We cannot be justified (forgiven of sins) by law-keeping. Only the grace of Christ is abundant unto the forgiveness of sins (Romans 5:15–17).
3. Justification is by faith through the Gospel and not by works through the Law (2:16c).
4. Paul by the Law was dead to the Law. We learn from him that a proper application of the Law will bring a man to Christ alone.
5. We have no hope of salvation apart from Jesus Christ; we cannot discern it or earn it without the grace of God which is revealed to us by the Gospel.
6. The believer in Christ is dead to sin and made alive unto God; he is living by faith according to the Gospel of Christ.
7. We frustrate the grace of God and render vain the death of Jesus Christ by returning to the Law; therefore, we make salvation impossible being fallen from grace (Galatians 5:1-6).

B. What Shall We Do?

1. Since we know that a man is not justified by the works of the law but by the faith of Jesus Christ, let us believe in Jesus Christ.
2. Be crucified with Christ and live in the flesh by the faith of the Son of God.
3. Do not frustrate the grace of God. Trust in His grace alone manifested in His Son Jesus Christ and revealed in the Gospel.

Received Ye the Spirit...

Galatians 3:1-5

I. INTRODUCTION:

A. A Shift in Emphasis Occurs at this Juncture of the Epistle—

1. Paul has previously defended his Gospel by defending his own apostleship.
 - a. His Gospel did not originate with himself or any other man (Galatians 1:1, 16–17).
 - b. Rather, his Gospel came directly from Jesus Christ (1:11–12).
 - c. Paul's defense of his apostleship was a defense of the origin and authority of his message.
2. Beginning in chapter three, Paul defends his Gospel on the basis of its content.
 - a. Paul had preached justification by grace through faith apart from the works of the Law.
 - b. In chapter three, the Apostle puts forward a series of comparisons which are intended to demonstrate the superiority of the Gospel to the Law of Moses.
 - c. There are at least six of these comparisons, which can be framed as questions:
 - (1) "Did you receive the Holy Spirit by the Law or the hearing of faith?" (3:1–5)
 - (2) "How was Abraham justified?" (3:6–9)
 - (3) "Is justification possible under the Law?" (3:10–14)
 - (4) "Did the giving of the Law annul the promise of God to Abraham?" (3:15–18)
 - (5) "Is the Law contrary to the promise?" (3:19–22)
 - (6) "For what purpose was the Law given?" (3:23–29)

B. The Plan of This Study—

1. Examine the first of these six comparisons.
 - a. We will seek to understand the significance of the question that Paul poses.
 - b. We will establish the distinction between "the works of the Law" and "the hearing of faith," as well as, "in the Spirit" and "by the flesh."
 - c. We will consider the implied consequences of pursuing one above the other.
2. Make application of the text to the modern reader.
 - a. We must keep the writers object before our own mind in doing so.
 - b. Remember, we cannot know what it means to us, before we know what it meant to those to whom it was originally sent.

II. DISCUSSION:

A. “O Foolish Galatians, Who Hath Bewitched You?”

1. Paul says the Galatians have been “bewitched” or “fascinated” by the Judaizers.
 - a. Paul continues to “marvel” at their removal from the Gospel of Christ (cf. 1:6–7).
 - b. He cannot comprehend why they would turn to justification by the works of the Law after Christ had been so vividly proclaimed as crucified.
 - (1) Paul’s reference to the crucifixion is not to the method of His death (cf. Philippians 2:8), but, rather, to its design—justification (cf. Romans 5:9).
 - (2) Throughout the epistle Paul’s emphasis is on the meaning of the death of Christ—not on its method of accomplishment (see: 2:20; 3:1, 13–14, 5:1–2, 4; 6:12, 14).
 - c. The folly of the Galatians is that they have chosen the condemnation of the Law over justification by faith (3:11–13).
2. Their rejection of Jesus resulted in disobedience to the Truth of the Gospel.
 - a. Truth, faith, obedience is the progression which Paul presents as unto Christ and justification (cf. 2:5, 14, 16; 3:1; 5:7). This is a consistent message in “my Gospel” (cf. Romans 1:5; 6:16–18; 16:26).
 - b. However, the Judaizers “walked not uprightly,” literally, they did not walk straight-footed; that is, they left the path of truth (cf. II Peter 2:2, 21; Matthew 22:16). They went about to establish their own righteousness not submitting to the righteousness of God (Romans 10:3).

B. “Received Ye the Spirit...”—

1. I believe that Paul refers to the receiving of the Holy Spirit which occurred through the laying on of his hands.
 - a. That some in Galatia received this miraculous bestowal of the Spirit I believe is implied from these texts: Acts 14:21–23 and II Timothy 1:6.
 - b. I will endeavor to demonstrate that no other interpretation of these words is reasonable or consistent with the teaching of the New Testament.
2. Consider the following:
 - a. This Spirit was *received* by “the hearing of faith.”
 - (1) Paul’s question in the passage is rhetorical. He does not expect an answer, and he assumes they know the answer. The Galatians had obviously “received the Spirit” as a result of their belief of and obedience to the Gospel of Truth. All receptions of the Spirit in the New Testament were conditioned upon the same (Acts 2:38; Mark 16:17–20).

- (a) I would not argue that Cornelius and his house received the Holy Spirit in the sense of which Paul speaks here. I do not believe that it had any enabling effect upon the recipients (Acts 15:7-9).
 - (b) However, even in this extraordinary case, those who received it had professed a readiness to obey whatever Peter revealed, and were instructed of the necessity to do just that (Acts 10:6, 33–35). Furthermore, the purpose of the outpouring on that occasion is specifically said to have borne witness to their belief (Acts 15:7–8).
 - (2) Paul calls this “the hearing of faith” because it was a hearing of the Gospel which produced saving faith (Galatians 3:1; Romans 1:16–17; 10:17; Acts 28:26–27).
 - (3) The Protestant interpretation of this verse cannot be correct since their concept of receiving the Holy Spirit does not depend upon what could be called “the hearing of faith” in any sense. Rather, in order for their doctrine of enabling grace to be true, the text would need to read: “Received ye the hearing of faith by the Spirit?”
- b. This Spirit was *supplied* by the Apostle Paul.
- (1) Again, the Protestant notion of a direct operation of the Holy Spirit upon the heart in order to convert cannot be harmonized with Paul’s claim to have “ministered” or supplied the Spirit.
 - (2) Similarly, the idea that some brethren have that there is a personal, yet non-miraculous, indwelling of the Spirit given to the penitent baptized believer does not fit these words of Paul.
 - (a) According to advocates of a non-miraculous indwelling, it is received immediately upon baptism into Christ.
 - (b) Unless Paul baptized all the saints in Galatia personally, how could he claim to have ministered the Holy Spirit to them?
 - (c) It is inconsistent for Paul to argue against his role in that matter at Corinth and then to claim it in Galatia (cf. I Corinthians 1:14–18). Especially is this the case when he is very careful to claim authority in having ministered the Holy Spirit at Corinth (I Corinthians 1:7; 4:7; 14:36–37).
 - (3) However, the problem is easily solved if one understands Paul to be speaking about the miraculous gifts bestowed by the laying on of his hands (cf. II Timothy 1:6). It is a natural argument to follow the one made in the first part of the letter concerning his authority as an apostle. Only one who had that authority could have “supplied” or

“ministered” the Holy Spirit to them. Which Spirit they had received according to the “hearing of faith” and not “the works of the Law.”

(a) It was only within the purview of the Apostles to give the Holy Spirit *and* work miracles in an unlimited capacity (see: Acts 2:42; 8:14–18; cf. I Corinthians 12:7–11, 27–31; II Corinthians 11:5; 12:11–12).

(b) Paul is the only apostle to have had that kind relationship with the Galatian churches (Acts 14:3, 8–10, 20, 22–23; 16:1–6; II Timothy 1:6).

c. This Spirit is received in the context of miracles worked by the Apostle Paul.

(1) If the “ministering” of the Spirit is non-miraculous, why mention the fact that Paul displayed authority work miracles? What do these two things have in common? I submit nothing respecting the argument being made.

(2) However, if *both* are miraculous, then obviously there is much in common and the argument is compelling.

(a) Paul’s argument then becomes the same as that in Hebrews 2:1-4 and Mark 16:17-20. His Gospel is then confirmed by a sign.

(b) Furthermore, it is not only confirmed in him, but also in themselves. That is, they are not working miracles, nor are the Judaizer’s working miracles, to confirm a false gospel (cf. II Thessalonians 2:9–12).

(3) Paul is urging them to consider the overwhelming proof heaven has provided that he is preaching to them and that they have received the true Gospel. No wonder he marveled at their departure from Christ (cf. 1:7–10).

C. “Having Begun in the Spirit...By the Flesh...”—

1. Their having begun “in the Spirit” must refer to their having been justified by the Gospel which was brought to them through the Holy Spirit that revealed it and confirmed it by Paul’s ministry in Galatia.

a. It was revealed and confirmed by the Spirit (Romans 8:1–4; I Peter 1:22).

b. To believe it and obey it was to walk in the Spirit (Romans 8:4–5; Galatians 5:16–17).

c. It is that which appeals to the inner man and requires the submission of the heart (I Corinthians 2:12-15).

d. It was the Holy Spirit that empowered them with the gifts after they had believed Paul’s Gospel (context).

e. It is in this sense, then, that they began in the Spirit.

2. Therefore, “by the flesh” must refer to the doctrine of the Judaizers to which they had turned as another gospel which was not another (cf. 1:6–7).
 - a. Obviously, “by the flesh” since the central element of the doctrine was the practice of circumcision (Acts 15:1, 5; Galatians 6:12–13).
 - b. “By the flesh” because it requires the “works of the Law” which often pertained to the purification of the flesh (Hebrews 9:13; Colossians 2:20–21).
 - c. It is “by the flesh” because the inherent weakness of the Law as a system of justification was “in the flesh” (Romans 8:3) and it required the perfect performance of the flesh which it did not ever receive except in the person of Christ (Galatians 3:12; Romans 8:4).y the flesh” because the inherent weakness of the Law as a system of justification was “in the flesh” (Romans 8:3; Colossians 2:11) and it required the perfect performance of the flesh which it did not ever receive except in the person of Christ (Galatians 3:12; Romans 8:4).

III. CONCLUSION:

A. “Have You Suffered So Many Things In Vain?”—

1. This is the consequence of returning to the “works of the Law” as the ground of justification.
 - (a) All that the Galatians had endured in trials from the Jews and their own countrymen would be in vain upon embracing Neo-Judaism.
 - (b) In vain because it would result in the loss of their souls (cf. I Corinthians 15:17).
2. However, Paul does not say it must so remain. All was not lost, there was time to return and renew (cf. Hebrews 6:4–9; 10:38–39).

B. Will You Obey The Truth?

1. Believe in Jesus Christ (Galatians 2:14–16).
2. Repent of your sins (Galatians 5:19–21; 3:17–18).
3. Confess Christ before men (Galatians 2:16; 4:15; Acts 13:48).
4. Be baptized (Galatians 3:26–28)
5. Be faithful unto death (Galatians 5:6–7, 22–25; 6:15).

“Even as...So then...”

Galatians 3:6-9

I. INTRODUCTION:

A. *As Already Noted, There Is a Shift in Emphasis at this Juncture of the Epistle—*

1. Paul has previously defended his Gospel by defending his own apostleship.
 - a. His Gospel did not originate with himself or any other man (Galatians 1:1, 16–17).
 - b. Rather, his Gospel came directly from Jesus Christ (1:11–12).
 - c. Paul’s defense of his apostleship was a defense of the origin and authority of his message.
2. Beginning in chapter three, Paul defends his Gospel on the basis of its content.
 - a. Paul had preached justification by grace through faith apart from the works of the Law.
 - b. In chapter three, the Apostle puts forward a series of comparisons which demonstrate the superiority of the Gospel to the Law of Moses.
 - c. There are at least six of these comparisons, which can be framed as questions:
 - (1) “Did you receive the Holy Spirit by the Law or the hearing of faith?” (3:1–5)
 - (2) “How was Abraham justified?” (3:6–9)
 - (3) “Is justification possible under the Law?” (3:10–14)
 - (4) “Did the giving of the Law annul the promise of God to Abraham?” (3:15–18)
 - (5) “Is the Law contrary to the promise?” (3:19–22)
 - (6) “For what purpose was the Law given?” (3:23–29)

B. *The Plan of This Study—*

1. In the previous study...
 - a. We learned that Paul demonstrated the superiority of the Gospel to the Law as a system of justification on the grounds that the Galatians had witnessed the miraculous demonstrations of the Spirit in him who had preached the Gospel to them (3:2).
 - b. Furthermore, they had themselves received the gifts of the Spirit and worked miracles through his hands as an Apostle preaching that Gospel (3:3, 5).
 - c. Therefore, the Gospel, a system which justified by “the hearing of faith,” was Spirit revealed, Spirit approved and Spirit confirmed in their midst by the hands of the Apostle Paul.
2. In this study we will consider Paul's second comparison between the two systems.

II. DISCUSSION:

A. “Even as Abraham Believed God...”

1. Paul calls upon the Galatians to consider the justification of Abraham by quoting Genesis 15:6.
 - a. The original context is that of Abraham inquiring as to when and how God would fulfill the promise made to him in Ur of Chaldea (cf. Genesis 12:2–3).
 - b. God made it clear that the slave Eliezer would not be the heir, but “he that shall come forth out of thine own bowels” (15:4).
 - (1) We know this heir to be Jesus who came through the lineage of Isaac (Galatians 3:16; Acts 3:25–26; cf. Genesis 18:10; 21:5; 22:15–17; Luke 3:23, 34).
 - (2) God rejected Eliezer (15:2, 4); He rejected Ishmael (17:16–19); He rejected all the other sons of Abraham (Genesis 25:5–6).
 - (3) “In Isaac shall thy seed be called” (Genesis 21:12; Romans 9:7; Hebrews 11:18).
 - c. Abraham believed God; he trusted Him to keep His promise and to bless him and all the nations of the earth (Genesis 12:2–3). Therefore, God reckoned Abraham righteous on the basis of that belief, trust, or faith.
2. Paul’s premise is that the “blessing” is received through faith and not by the works of the Law.
 - a. Abraham did not receive the promise on the basis of works (Gen 15:6; Romans 4:1–3).
 - b. Abraham was not a sinless man:
 - (1) We know that at least twice he lied (Genesis 12:13; 20:2).
 - (2) His behavior with respect to Hagar was certainly faithless (Genesis 16:1–6).
 - c. Therefore, Abraham cannot claim justification on the ground of his works (Galatians 3:12; Deuteronomy 27:26).
 - d. The Scriptures attribute Abraham’s justification to his faith and not his works (Genesis 15:6; cf. Romans 4:3; Galatians 3:6; James 2:23).

B. “The Same Are the Children of Abraham...”—

1. That is, everyone that believes God as Abraham did, these are the ones who are counted as the children of Abraham (cf. Romans 9:8).
 - a. The Judaizers evidently believed that salvation from sin was based upon inclusion within physical, national Israel (Acts 15:1, 5; cf. Romans 9:6–7).
 - b. However, Paul’s premise is that salvation is promised to the Gentiles not on the basis of circumcision (Galatians 3:8; cf. Genesis 17:12 Exodus 12:48), but on the basis of faith (Genesis 12:3; 22:17).
 - c. The Gentiles are included through the Gospel and not through the Law (Acts 15:7–9).

2. Thus, one is a child of Abraham, included in the numberless seed (Genesis 15:5; 22:17) on the basis of faith and not on the basis of circumcision (Acts 15:9–11; cf. Galatians 2:16).
 - a. The Jew in order to come to Christ had to acknowledge that circumcision had not and could not redeem him from the curse of the Law.
 - b. Therefore, it is ridiculous to conclude that the gentile must be circumcised in order to be saved.
 - c. Abraham is proof that circumcision is not necessary because he was justified “in uncircumcision” (Romans 4:9–13; cf. Genesis 15:6; 17:23–27).

C. “Preached Before the Gospel unto Abraham...”—

1. This text (Galatians 3:8) is often misunderstood by advocates of salvation by grace through faith alone, that is, justification before and without obedience to the Gospel, in particular, before and without water baptism.
 - a. Those who oppose baptism for the remission of sins argue: if “the Gospel was preached to Abraham” and “Abraham was not baptized,” then “baptism is no part of the Gospel.”
 - b. Since it is true “Abraham was not baptized;” why does it not follow that “baptism is no part of the Gospel”?
2. In the first place, that which was “preached before” was justification by faith in Christ, not the specifics of the Gospel plan.
 - a. Contextually, that is all that can be made from the statement (Galatians 3:2, 6–8).
 - b. There is no evidence in the Scriptures that Abraham knew anything other than the terms of the promise as they are expressed in the Book of Genesis.
 - c. The statement in John 8:56 does not prove anything respecting water baptism.
 - d. The entire argument is “an argument from silence.” It is based totally upon assumption.
 - (1) If we are at liberty to assume that Abraham believed on Christ as believers the Gospel requires (cf. I Corinthians 15:1-4), then there is room enough to assume water baptism.
 - (2) What was preached to Abraham was the promise of a seed that would bless Abraham, his descendants and all the nations. Abraham believed God would do this, and his faith was reckoned unto righteousness (Genesis 15:6).
3. In the next place, what Paul specifically states as being preached before is the justification of the heathen through faith.
 - a. His argument is consistent through the context. He has the issue of circumcision as it applies to the Gentiles before his mind. He has not left that subject.

- b. It is altogether inappropriate to introduce anything else into the context.
 - c. Paul's subject is not whether or not water baptism or anything else is a necessary condition of salvation.
4. Finally, that salvation is unconditional cannot be sustained from this text or any other.
- a. The very context requires at least two conditions: *preaching and believing* (Galatians 3:5, 8).
 - b. When Paul quotes Genesis 15:6 elsewhere in the New Testament, it is in order to demonstrate that saving faith is obedient faith (Romans 4:3; James 2:23).
 - c. The Hebrew writer attributes justification to Abraham on the basis of the obedient character of his faith (11:6, 8–10, 12, 17–19).

III. CONCLUSION:

A. “They Which Be of Faith Are Blessed”—

1. The blessing that was pronounced upon Abraham will be pronounced upon everyone who has the same kind of faith he had (Romans 4:22-25).
2. We, too, may sit in the Kingdom of heaven with Abraham (Matthew 8:11; Luke 13:28).

B. Will You Believe God as Abraham Believed?

1. Believe in Jesus Christ (Galatians 2:14–16).
2. Repent of your sins (Galatians 5:19–21; 3:17–18).
3. Confess Christ before men (Galatians 2:16; 4:15; Acts 13:48).
4. Be baptized (Galatians 3:26–28).
5. Be faithful unto death (Galatians 5:6–7, 22–25; 6:15).

The Curse of the Law

Galatians 3:10–14

I. INTRODUCTION:

A. As Already Noted, There Is a Shift in Emphasis in Chapter Three—

1. Paul has previously defended his Gospel by defending his own apostleship.
 - a. His Gospel did not originate with himself or any other man (Galatians 1:1, 16–17).
 - b. Rather, his Gospel came directly from Jesus Christ (1:11–12).
 - c. Paul’s defense of his apostleship was a defense of the origin and authority of his message.
2. Beginning in chapter three, Paul defends his Gospel on the basis of its content.
 - a. Paul had preached justification by grace through faith apart from the works of the Law.
 - b. In chapter three, the Apostle puts forward a series of comparisons which demonstrate the superiority of the Gospel to the Law of Moses.
 - c. There are at least six of these comparisons, which can be framed as questions:
 - (1) “Did you receive the Holy Spirit by the Law or the hearing of faith?” (3:1–5)
 - (2) “How was Abraham justified?” (3:6–9)
 - (3) “Is justification possible under the Law?” (3:10–14)
 - (4) “Did the giving of the Law annul the promise of God to Abraham?” (3:15–18)
 - (5) “Is the Law contrary to the promise?” (3:19–22)
 - (6) “For what purpose was the Law given?” (3:23–29)

B. The Plan of This Study—

1. In the previous studies...
 - a. We learned that Paul demonstrated the superiority of the Gospel to the Law as a system of justification on the grounds that the Galatians had witnessed the miraculous demonstrations of the Spirit in him who had preached the Gospel to them (3:2).
 - (1) Furthermore, they had themselves received the gifts of the Spirit and worked miracles through his hands as an Apostle preaching that Gospel (3:3, 5).
 - (2) Therefore, the Gospel, received by “the hearing of faith,” was Spirit revealed, Spirit approved and Spirit confirmed in their midst by the hands of the Apostle Paul.
 - b. We also learned this truth by viewing Abraham as the archetype of a justified believer, one saved apart from the works of the Law of Moses (Galatians 3: 7–19).

- (1) Abraham was clearly justified by faith and not by works of law according to Genesis 15:6; cf. Romans 4:3; James 2:23; Hebrews 11:18).
- (2) This justification of Abraham occurred while he was yet uncircumcised (Genesis 17:12; cf. Romans 4:10–13).
- (3) Paul's conclusion is that just as Abraham was justified by faith so shall we all be justified by faith (Galatians 3:9).

2. In this study we will consider Paul's third comparison between the two systems in which he answers the query, "Is justification possible under the Law?"

II. DISCUSSION:

A. *If We Are Under the Law We Are Under the Curse*—

1. "For as many as are of the works of the Law..."

a. Paul does not say that Christians are under the curse, or that all men are under the curse, but "as many as are of works of the Law."

- (1) These are they that are seeking justification by the Law, that is, on the basis of the Law. Contextually, this is the Judaizer and his converts (Acts 15:1–5). It is the Jewish or Gentile convert who resorted back to the Law of Moses in addition to the Gospel as a means of justification.
- (2) The only ground of justification under the Law is sinlessness. With law it is either "Thou shalt..." or "Thou shalt not..."
- (3) This is the reason for Paul's quotation of Deuteronomy 27:26. It identifies the one justified by the Law: "Everyone that continueth in all things which are written in the Book of the Law to do them."

b. It is the very nature of Law to condemn the transgressor (Deuteronomy 27:26; Jeremiah 11:3). The law justifies on the basis of performance, transgression brings condemnation (cf. Genesis 3:11).

- (1) This is why James said as he did, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10–12).
- (2) It is not that the adulterer is also a murderer, but that disobedience respecting the Law concerning adultery reflects what is in one's heart for the Lawgiver who also said, "Do not kill."
- (3) Furthermore, it is "the whole Law" as a system of justification (Galatians 5:3) and not a piecemeal approach to the ordinances. One is either a sinner or not—"I am a thief, but

not a murderer, etc.”

2. What is the curse of the Law of Moses?

a. Paul quotes the “curse” from Deuteronomy 27:26, “Cursed be he that confirmeth not all the words of this law to do them” (cf. Jeremiah 11:3).

b. There is a distinction between being “cursed” and the “curses” (cf. Deuteronomy 28:15).

(1) The “curse of the Law” is the pronouncement of condemnation justly required when was a violator of the Law.

(a) *katara* (*katara, kat-ar'-ah*), *Strong's 2671*, meaning imprecation, execration; in the KJV: curse(-d, ing).

(b) *rra* ('*arar, aw-rar'*), *Strong's 0779*, meaning to execrate; in KJV: bitterly curse.

(2) However, the “curses” were the specific penalties which might be faced as a result of the transgression.

(a) *hllq* (*q@lalah, kel-aw-law'*) *Strong's 07045*, meaning vilification; in KJV:(ac-)curse(-d, - ing).

(b) Thus, the “curses” came upon the “cursed” (Deuteronomy 28:15–20).

(3) Therefore, Paul is not threatening the Judaizer with “pestilence, consumption, blasting and mildew... and, ultimately captivity.” Rather, it is the reality of separation from God and condemnation at the final judgment (Genesis 2:17; Ezekiel 18:4, 20).

c. The sinner is condemned, under the judicial wrath of God and liable to all the penalties which His justice demands and allows.

(1) In the context of Galatians, Paul has in view the plight of the Judaizer (Galatians 5:1–3).

(2) In the broadest sense this is the predicament of every man who stands before God on the basis of Divine Law alone (Romans 2:21–29; 3:9–23).

B. The Law Itself Affirms Justification by Faith—

1. Paul next quotes Habakkuk 2:4, “Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith” (cf. Romans 1:17; Hebrews 10:38).

(a) In context, Jehovah is announcing the just condemnation and penalty which is about to come upon the rebellious and impenitent Jew in the approaching captivity.

(b) These sinners would die in their sin and perish (cf. Hebrews 10:38–39). Whereas the righteous man would come through that trial having eternal life (cf. Romans 6:22–23).

2. Paul’s application of the text is that it proves that justification is by faith unto eternal life

because this is what the Law said about those that were under the Law.

- (a) Just as Abraham demonstrated that justification was without circumcision, so Habakkuk demonstrates that those under the Law were in need of justification by grace through faith.
- (b) Paul has pretty well tied the argument down from the Old Testament Scriptures which puts the matter beyond the reach of rebuttal or quibble (Acts 13:27; 15:21).
- (c) It is evident, that is, it is certain, the conclusion is obvious; men are not justified by the works of the Law of Moses (cf. Matthew 27:63; I Corinthians 15:27; I Timothy 6:7).

3. Paul now states the converse, "The Law is not of faith."

- (a) Paul does not say, that those who lived under the Law did not have faith (Hebrews 11:30–40; Romans 4:6–8; Hebrews 3:2, 5).
- (b) Paul affirms that these men who lived under the Law did not seek their justification on the basis of a legal justification rooted in perfect performance of the Law. These men were sinners and sought right standing before God by faith.
- (c) Paul now quotes from the Old Testament the converse of what was quoted from Deuteronomy 27:26.

(1) Leviticus 18:5, "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD."

(2) Ezekiel 20:11, 13, 21, "And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them... But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them... Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my Sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness."

(3) Nehemiah 9:29, "And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them) and withdrew the shoulder, and hardened their neck, and would not hear."

3. Paul has made his point beyond refutation, the Law is not of faith; and, the Law affirms that justification for sinners can be had only on the basis of grace through faith. All that remains is

for Paul to explain how this justification is possible.

C. The Death of Christ Redeems Us from the Curse of the Law—

1. Paul now explains how the death of Christ did what the Law could not do.

a. The Law left man in bondage to sin and under the curse of the Law. Hence man was doomed for the punishment to be justly meted out to the transgressor.

b. The death of Christ “redeems” us (Galatians 3:13).

(1) exagorazw (exagorazo, ex-ag-or-ad'-zo), *Strong's 1805*, meaning: to buy up, i.e. ransom; figuratively, to rescue from loss (improve opportunity); in KJV: redeem.

(2) “The word redeem means ‘by payment of a price, to recover from the power of another, to ransom, buy off.’ It was used commonly in secular literature to refer to the transaction that occurred when a slave bought his freedom...Christ purchased our release from the curse of the Law. This passage considers the Law as a cruel taskmaster that holds man in bondage because of his sins; Christ purchased man’s freedom through the death on the cross” (Willis, *Truth Commentaries: Galatians*, p. 131).

c. Christ did this by being “made a curse for us” as per the quotation of Deuteronomy 21:23.

(1) Deuteronomy 21:22–23, “And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.”

(a) This is the Law concerning what should be done with one stoned under the Law as a violator. It prevented the abuse of the body after execution.

(b) The Jews applied this verse to those crucified (John 19:31).

(2) The point of the text when applied to Jesus is that He, clearly in being put to death by Rome, was being treated as if He were one guilty of capital crimes which were carried out against those who were indeed under the condemnation of the Law.

(a) The Jews had in their own ignorance offered Jesus up as a sacrifice for the nation (John 11:49–52; cf. I Corinthians 2:8).

(b) They had presented Him to Pilate as one who was a lawbreaker that ought to die (John 19:7; Mark 14:64; Matthew 26:65).

(c) They demanded that He in whom no true guilt could be found should die instead of a know malefactor (Luke 23:4; John 19:4, 6; Matthew 27:17–26, et. al.).

2. Paul is precise in his language: “being made a curse for us.”
 - a. Trench notes (as per Willis) that the prepositional phrase “for us” bears the sense of “on our behalf” and “in our stead.”
 - b. Jesus became a curse not because of anything which He did, but to take our place. He suffered on our behalf.
 - (1) The death of Jesus is not a matter of transference, our guilt given to Him.
 - (2) Rather, it is a matter of Him freely accepting to bear our punishment.
 - (3) God accepts His death as sufficient for our sins. He is satisfied (Isaiah 53:11–12).

III. CONCLUSION:

A. That the Blessing of Abraham Might Come on the Gentiles—

1. Christ died so that God could fulfill His promise to Abraham (Galatians 3:8), “in thy seed shall all the nations of the earth be blessed.”
2. This is not a rejection of the Jews, but a blessing of the world through the Jews.
3. They could not be saved by the Law; yet, in His mercy God made salvation possible for them and the whole world.
 - (a) Contrast “Gentiles” and “we” [Jews].
 - (b) God never forgot His promise for the sake of the fathers (cf. Romans 11:28; Exodus 2:24).

B. Will the Blessing of Abraham Come on You?

1. Believe in Jesus Christ (Galatians 2:14–16).
2. Repent of your sins (Galatians 5:19–21; 3:17–18).
3. Confess Christ before men (Galatians 2:16; 4:15; Acts 13:48).
4. Be baptized (Galatians 3:26–28).
5. Be faithful unto death (Galatians 5:6–7, 22–25; 6:15).

The Promises Made

Galatians 3:15–18

I. INTRODUCTION:

A. As Already Noted, There Is a Shift in Emphasis in Chapter Three—

1. Paul has previously defended his Gospel by defending his own apostleship.
 - a. His Gospel did not originate with himself or any other man (Galatians 1:1, 16–17).
 - b. Rather, his Gospel came directly from Jesus Christ (1:11–12).
 - c. Paul’s defense of his apostleship was a defense of the origin and authority of his message.
2. Beginning in chapter three, Paul defends his Gospel on the basis of its content.
 - a. Paul had preached justification by grace through faith apart from the works of the Law.
 - b. In chapter three, the Apostle puts forward a series of comparisons which demonstrate the superiority of the Gospel to the Law of Moses.
 - c. There are at least six of these comparisons, which can be framed as questions:
 - (1) “Did you receive the Holy Spirit by the Law or the hearing of faith?” (3:1–5)
 - (2) “How was Abraham justified?” (3:6–9)
 - (3) “Is justification possible under the Law?” (3:10–14)
 - (4) “Did the giving of the Law annul the promise of God to Abraham?” (3:15–18)
 - (5) “Is the Law contrary to the promise?” (3:19–22)
 - (6) “For what purpose was the Law given?” (3:23–29)

B. The Plan of This Study—

1. In the previous studies...
 - a. Paul demonstrated the superiority of the Gospel to the Law as a system of justification on the grounds that the Galatians had witnessed the miraculous demonstrations of the Spirit in him who had preached the Gospel to them (3:2).
 - (1) Furthermore, they had themselves received the gifts of the Spirit and worked miracles through his hands as an Apostle preaching that Gospel (3:3, 5).
 - (2) Therefore, the Gospel, received by “the hearing of faith,” was Spirit revealed, Spirit approved and Spirit confirmed in their midst by the hands of the Apostle Paul.
 - b. Abraham was viewed as the archetype of a justified believer, one saved apart from the works of the Law of Moses (Galatians 3: 7–19).

- (1) Abraham was clearly justified by faith and not by works of law according to Genesis 15:6; cf. Romans 4:3; James 2:23; Hebrews 11:18).
 - (2) This justification of Abraham occurred while he was yet uncircumcised (Genesis 17:12; cf. Romans 4:10–13).
 - (3) Paul’s conclusion is that just as Abraham was justified by faith so shall we all be justified by faith (Galatians 3:9).
2. In our last study, we learned that the justification of sinners under a law system is not possible.
 - a. It is the very nature of law to condemn the sinner (Deuteronomy 27:26; Jeremiah 11:3).
 - b. Law can justify only on the basis of performance, transgression of necessity brings condemnation (Galatians 3:12; cf. James 2:10–12)—spiritual alienation from God (Ezekiel 18:4, 20; cf. Romans 2:21–29; 3:9–23).
 - c. However, the Law recognized its inability to justify the sinner and revealed that justification by faith has been and is God’s plan (Habakkuk 2:4; Genesis 15:6). Paul’s conclusion is that “the Law is not of faith” (3:12; cf. Leviticus 18:5; Ezekiel 20:11ff.).
 - d. The death of Christ is what makes this justification by faith possible (Galatians 3:13); He purchased us from the bondage of sin by His suffering on the cross—He became the curse “for us,” that is, on our behalf and in our stead (3:13b; Deuteronomy 21:23).
 - e. God accepts the death of His Son as sufficient for our sins; He is satisfied with it (Isaiah 53:11–12). So much so, that Christ procures the blessing of Abraham for every man—to the Jew first and also to the Gentile (3:14).
 3. In this study we will consider Paul’s fourth comparison in which he establishes the superiority of the Gospel over the Law framed by the question: “Did the giving of the Law annul the promise of God to Abraham?”

II. DISCUSSION:

A. “*Though It Be But a Man’s Covenant...*”

1. Paul now anticipates an objection which the Judaizer might make based on the fact that the Law of Moses was given to the Jews subsequent to the promise Jehovah made to Abraham in Ur of Chaldees (Genesis 12:1–4; et. al.).
 - a. These would suppose that since the Law is “after” the promise, it of necessity must be better than the promise. That it supplants or amends the promise God made to Abraham.
 - b. This argument necessarily implies that Jehovah had reneged on the original promise by changing the terms upon which He had promised “the blessing of Abraham” (3:14).

c. Furthermore, it necessarily maintains that which Paul has already denied that
“righteousness is of the Law” (3:11; cf. v. 21).

2. Paul rebuts this objection by an illustration from the nature of all compacts, what I call, the rule of a covenant (3:15).

a. *“Brethren, I speak after the manner of men; though it be but a man’s covenant...”*

(1) Paul is saying: for purposes of illustration, I speak from a human standpoint.

(2) Paul is invoking what all men know and expect to be held as true regarding covenants, compacts and agreements established between men (cf. Matthew 20:10–14).

(3) This is what I commonly call “reasoning from the lesser to the greater.” If these things be true and expected of covenants between men, then, how much more so of those covenants established between God and men (Hebrews 6:13–18; Genesis 22:16–17).

b. *“Yet if it be confirmed...”*

(1) According to the lexicographers:

(a) According to *Strong’s Greek Lexicon*, κυρωω [kuroo, (koo-ro'-o) #2964] means “to make authoritative, i.e. ratify, [thus] confirm.” It also appears in II Corinthians 2:8.

(b) According to *Thayer* (p. 366), κυρωω means “to make valid, to confirm publicly or solemnly, to ratify.”

(c) *Vine* agrees saying, “to make valid, ratify, impart authority or influence;” he then cites Genesis 23:20 as an example from the LXX (p. 218).

(d) *Collin Brown* also cites Leviticus 25:30 stating, “In the canonical LXX *kyroo* appears twice, both times in the passive voice of confirming possession. In the papyri it appears several times as the legal word for the confirmation of transactions and appointments” (p. 664).

(2) Paul is using precise legal terminology to establish the fact that once men have publicly declared and recorded their agreements, they are recognized and accepted by all involved as being governed by the terms of the contract or covenant.

(a) We recognize this as the basis of all contract law.

(b) When disagreements arise with respect to performance the terms of the contract are reviewed and enforced on both parties.

(c) The contract is not subject to renegotiation, because one or the other is displeased with the outcome (cf. Psalms 15:4; Joshua 9:18–21; Jeremiah 34:8–21; Ezekiel 17:14–18; II Samuel 21:1–6; Romans 1:31).

- (d) Paul's point is, "if inviolability characterizes a covenant of men, how much more must a divine covenant be considered inviolable" (*Willis*).
- c. "No man disannulleth, or addeth thereto..."—this is the rule of the covenant, once ratified it cannot be changed or supplemented.
- (1) *Strong* defines ἀθετέω [atheteo (ath-et-eh'-o) #114] to mean "to set aside, i.e. (by implication) to disesteem, neutralize or violate, [thus,] cast off, despise, disannul, frustrate, bring to nought, reject" (cf. I Corinthians 1:19; Galatians 2:21; I Thessalonians 4:8; I Timothy 5:12; Hebrews 10:28; Jude 8).
- (2) He defines ἐπιδιατάσσομαι [epidiatassomai, (ep-ee-dee-ah-tas'-som-ahee) #1928] as "to appoint besides, i.e. supplement (as a codicil) [hence] add to."

B. "Now To Abraham and His Seed Were the Promises Made..."

1. Paul now introduces the covenant that he has in mind which is subject to the "rule of a covenant" that he has just stated: "Now to Abraham and his seed were the promises made."
 - a. Paul of course is referring to the Genesis 12 promise and the subsequent restatements of that promise or covenant which were made to Abraham, Isaac, Jacob and the Patriarchs.
 - b. This promise entailed a specific blessing that would come upon "all the families of the earth" (Genesis 12:3; 22:18; cf. Galatians 3:14). Contextually, this is justification from sin which has been and is the principal theme of the letter (1:4; 2:15–16, 20–21; 3:6–9; cf. Genesis 15:6).
 - c. The blessing of that covenant resided in one specific person which is Jesus who is the Christ.
2. Since the blessing of the promise was limited to Christ and never predicated upon the Law of Moses, that Law which came after the promise by more than 400 years cannot, according to the rule of the covenant, make of none effect (either by setting aside or modifying by codicil) the promise which God gave. The giving of the Law of Moses did not abolish the promise.
 - a. *Strong* points out that this word is the antonym of the word translated confirmed in verse 15. It is the word ἀκυρώω [akuroo (ak-oo-ro'-o) #208] meaning "to invalidate [thus] disannul, make of none effect."
 - b. The other word is καταργέω [katargeo (kat-arg-eh'-o) #2673] which means to be (render) entirely idle (useless), literally or figuratively."
3. God never contemplated forgiving sins by or through the Law of Moses. It was never the design or purpose of the Law as far as the Jews were concerned. This is Paul's argument. And, by the rule of the covenant he has shown conclusively that God did not alter or change that plan (Hebrews 6:13–20; Titus 1:2).

C. “He saith not, ‘And to seeds, as of many; but as of one... which is Christ...”

1. Some accuse Paul of casuistry (misapplication by playing on ambiguous terms) in verse 16.

a. Explain the significance of the word “seed” relative to the plural and singular.

(1) Seed is a collective noun and no plural is needed to express more than one (e.g. Genesis 15:5; 16:10; 22:17; Matthew 22:24; Romans 4:18; Acts 7:6).

(2) Paul knew this very well (Galatians 3:29).

(3) However, it is not true that it *always* refers to more than one person (Genesis 4:25; 21:13; Acts 3:25–26; Romans 9:7–8; Hebrews 11:18).

(4) Paul also knew this very well (Galatians 3:16, 19).

b. Is Paul playing Jewish Rabbinical word games or is he making a sound exegesis of Genesis 12 and the related texts?

(a)

Is the Law Contrary to the Promise?

Galatians 3:19–22

I. INTRODUCTION:

A. As Already Noted, There Is a Shift in Emphasis in Chapter Three—

1. Paul has previously defended his Gospel by defending his own apostleship.
 - a. His Gospel did not originate with himself or any other man (Galatians 1:1, 16–17).
 - b. Rather, his Gospel came directly from Jesus Christ (1:11–12).
 - c. Paul’s defense of his apostleship was a defense of the origin and authority of his message.
2. Beginning in chapter three, Paul defends his Gospel on the basis of its content.
 - a. Paul had preached justification by grace through faith apart from the works of the Law.
 - b. In chapter three, the Apostle puts forward a series of comparisons which demonstrate the superiority of the Gospel to the Law of Moses.
 - c. There are at least six of these comparisons, which can be framed as questions:
 - (1) “Did you receive the Holy Spirit by the Law or the hearing of faith?” (3:1–5)
 - (2) “How was Abraham justified?” (3:6–9)
 - (3) “Is justification possible under the Law?” (3:10–14)
 - (4) “Did the giving of the Law annul the promise of God to Abraham?” (3:15–18)
 - (5) “Is the Law contrary to the promise?” (3:19–22)
 - (6) “For what purpose was the Law given?” (3:23–29)

B. The Plan of This Study—

1. In the previous studies...
 - a. Paul demonstrated the superiority of the Gospel to the Law as a system of justification on the grounds that the Galatians had witnessed the miraculous demonstrations of the Spirit in him who had preached the Gospel to them (3:2).
 - (1) Furthermore, they had themselves received the gifts of the Spirit and worked miracles through his hands as an Apostle preaching that Gospel (3:3, 5).
 - (2) Therefore, the Gospel, received by “the hearing of faith,” was Spirit revealed, Spirit approved and Spirit confirmed in their midst by the hands of the Apostle Paul.
 - b. Abraham was viewed as the archetype of a justified believer, one saved apart from works of Law (Galatians 3: 7–19).

- (1) Abraham was clearly justified by faith and not by works of law according to Genesis 15:6 (cf. Romans 4:3; James 2:23; Hebrews 11:18).
 - (2) This justification of Abraham occurred while he was yet uncircumcised (Genesis 17:12; cf. Romans 4:10–13).
 - (3) Paul’s conclusion is that just as Abraham was justified by faith so shall we all be justified by faith (Galatians 3:9).
- c. In the third study, we learned that the justification under a law system is not possible.
- (1) It is the very nature of law to condemn the sinner (Deuteronomy 27:26; Jeremiah 11:3).
 - (2) Law can justify only on the basis of performance, transgression of necessity brings condemnation (Galatians 3:12; cf. James 2:10–12)—spiritual alienation from God (Ezekiel 18:4, 20; cf. Romans 2:21–29; 3:9–23).
 - (3) However, the Law of Moses revealed that justification by faith was been and is God’s plan (Habakkuk 2:4; Genesis 15:6). Therefore, “the Law is not of faith” (3:12.).
 - (4) The death of Christ is what makes this justification by faith possible (Galatians 3:13); God accepts His death as atonement for our sins; He is satisfied with it (Isaiah 53:11–12).
 - (5) The death of Christ procures the blessing of Abraham for every man—to the Jew first and also to the Gentile (3:14).
- d. In the last study, we considered Paul’s fourth comparison in which he established the superiority of the Gospel over the Law by assuring the rule governing a covenant prevented changing the terms of the covenant.
- (1) Paul showed that the promise to Abraham was fulfilled in a person, namely Jesus of Nazareth, and not through the Israelite nation and the covenant that governed it.
 - (2) The blessing promised to Israel and all nations through “the seed of Abraham” was the forgiveness of sins (Acts 3:19ff.). This could never be realized through the Mosaic System.
 - (3) Therefore, it is not to the spiritual advantage of Israel or the rest of mankind to seek a relationship with God apart from the faith of Christ. Justification is by faith and the Law is not of faith.
2. In this study, we will consider an objection the Jew might raise that the giving of the Law was counter to the purpose of God—since it condemned. Therefore, Paul must be wrong about the nature of the Law, its purpose and its relationship to the Gospel. Therefore, we consider Paul’s affirmation of the superiority of the Gospel by answering the question: Is the Law contrary to the promise of God (Galatians 3:19–22).

II. DISSCUSSION:

A. *If Justification Is by Faith Apart from the Law, Why Did God Give the Law?*

1. "It was added..."

a. Prostithemi (προστιθημι, pros-tith'-ay-mee) means "to place additionally, i.e. lay beside, annex."

(1) Matthew 6:27, "Which of you by taking thought can *add* one cubit unto his stature?"

(2) Luke 3:20, "*Added* yet this above all, that he shut up John in prison."

(3) Acts 12:3, "And because he saw it pleased the Jews, he *proceeded further* to take Peter also."

b. The law was in addition to the promise; it was not the promise; it did not serve the purpose of the promise. It was distinct and different from the promise.

c. Some specific measures which the Law accomplished were...

(1) The implied purpose to define and condemn sin (Galatians 3:19; Romans 3:20; 7:7–11).

(2) The already expressed demonstration that works do not justify the sinner (Galatians 3:12).

(3) The reality that nothing of this world will atone for human sin (Hebrews 10:1–4).

(4) In order to provide a context in which to discuss justification by faith (Habakkuk 2:4; Genesis 15:6).

2. "It was added *because of transgressions*..."

a. Charin (χαριν, khar'-in) as a preposition signifies "on account of,"

(1) Whereas the promise was unto justification, the Law was brought in on account of transgression or sin.

(2) The purpose here stated must be viewed in contrast to that of the Promise and must refer to the previously ascribed function that law condemns.

(3) The Law of Moses was not added due to any defect or shortcoming of the Promise; it was added in order to enhance man's understanding of their need for the Christ.

3. "It was added...*till the seed [Christ] should come to whom the promise was made.*"

a. While the Law of Moses was a necessary measure to complete the redemptive plan, it was nevertheless only a *temporary* aid to God's eternal purpose (Ephesians 3:1–11).

(1) Achri (αχρι, akh'-ree) signifies "(through the idea of a terminus); (of time) until or (of place) up to." For example Matthew 24:38, Luke 1:20; Acts 2:29, et.al.

(2) The coming of Christ was the terminal limit of the Law's function. This temporary reality is born out in the Law itself by the prophets (Jeremiah 31:31ff; Hebrews 8:8–12).

- b. The Apostle identified “the seed” as Jesus Christ in Galatians 3:16. He is both the fulfillment and the recipient of the promise.
 - (1) He is the source or means of the blessing, and it is His right to impart that blessing (Hebrews 6:14–20).
 - (2) Jesus is the recipient of the blessing in the sense that He is the object of its import, certainly not in the sense that He was in need of its provisions (Acts 3:26), but that He satisfies all that the promise comprehended.
- c. Therefore, the Law was to be in place till such time as the Messiah appeared and completed the redemptive plan making provision for the forgiveness of sins, a thing which the Law could never do thus necessitating a New Covenant (cf. Hebrews 8:6–13).

B. Is the Law Contrary the Promises of God?

1. The Law of Moses was not counterproductive to the promise of God but instrumental in its accomplishment. It was certainly an aid and a help to the Hebrew nation. However, it was a means to an end and not the desired end itself.
2. “If there had been a law given which could have given life, verily righteousness should have been by the law.”
 - a. As previously stated in 3:12, it is not the nature of law to make the sinner righteous (Ezekiel 18:4, 20; 27–28; cf. Leviticus 18:5; Ezekiel 20:11). All law can do is acquit the righteous and condemn the sinner.
 - b. Paul is simply affirming that the Law of Moses did what it was designed to do, namely, condemn sin (Romans 3:20; 7:7–13).
 - c. It is not the Law which is responsible for sin; rather the Law was there to turn me away from sin: “the commandment which was ordained to life” (Romans 7:10a).
3. Yet, “the scriptures hath concluded all under sin...”
 - a. Even the condemnation of the Law served the purpose of the promise because it kept the all men under the power of sin unto the time that justification by faith in Christ could be made known (cf. II Corinthians 11:32; I Corinthians 15:56).
 - b. It is important to understand that God was preparing the world to receive Christ. The single great lesson that they needed to learn was their condemnation in sin. This God taught through His relationship to Israel through the Law. The other great lesson men needed to learn was that there is no God but Jehovah. This God did through His interaction with the nations in overthrowing their idols and their kings at His will.

- c. So that “in the fullness of time” (Galatians 4:4) God brought Christ into the world in order to fulfill and implement the scheme of redemption which He had purposed from before the foundation of the world (Galatians 3:22–23).

C. The Superiority of the Gospel Assured by Its Unilateral Character—

1. Paul contrasts the Law and the Promise respecting how each was “ordained,” especially with respect to the function of a mediator.
 - a. Diatasso (διατάσσω, [dee-at-as'-so]) “to arrange thoroughly, i.e. (specially) institute, prescribe, etc.).
 - (1) “Now a mediator is not of one,” that is, a mediator is not necessary if only one party is represented.
 - (2) “But God is one,” with respect to the promise God is the only one under obligation.
 - (3) Therefore, a mediator is unnecessary respecting the parties to the covenant. It is a unilateral vow and obligation.
 - b. The emphasis is on the arrangement of how each was given:
 - (1) The Law of Moses was handed down through the Holy Spirit using the intermediary of angels and Moses (Exodus 31:19; Deuteronomy 9:10; 33:2; Luke 11:20; Acts 7:37–38; 53 Hebrews 2:2). God did not speak directly to the people, but through Moses and the elders (Exodus 19:3–8).
 - (2) However, when God gave the promise to Abraham, He spoke directly to him and appeared before him in vision, God alone making the covenant and passing between the parts of the sacrifices (Genesis 15:1–21; cf. Jeremiah 34:18–19).
 - (3) The implication is that such a direct promise is superior to that involving a mediator.
2. The Promise to Abraham is superior because it is a unilateral vow and not a mutual arrangement involving two or more parties.
 - a. It is superior because the success of the covenant depends only upon the performance of one party, in this case Jehovah God.
 - b. It is superior because that one party is Jehovah, the faithful God who cannot lie (Hebrews 6:13–18; Titus 1:2; cf. Genesis 22:16; Numbers 23:19).
 - c. It is superior because it eliminates any dependence upon fallible, fallen man for its completion (II Chronicles 32:8; Jeremiah 17:5; Isaiah 31:3; Romans 8:31).
 - d. This is the argument which the Hebrew writer makes in Hebrews 6 regarding the confidence of our hope in Christ who has entered into heaven for us.

III. CONCLUSION:

A. Is the Law Contrary to the Promise?

1. Hardly so, the law was an aid to fulfilling the promise.
2. However, the Law was not the promise, nor a substitute for the promise, nor an alternative equal to the promise.

B. The Function of the Law Was to Point Out Sin and Direct Men to Christ—

1. The Law condemned sin.
2. The Law made no provision for the forgiveness of sin.
3. Yet, the Law indicated a way to be right with God through faith in His Promised Redeemer.

Why Was the Law Given?

Galatians 3:23–29

I. INTRODUCTION:

A. As Already Noted, There Is a Shift in Emphasis in Chapter Three—

1. Paul has previously defended his Gospel by defending his own apostleship.
 - a. His Gospel did not originate with himself or any other man (Galatians 1:1, 16–17).
 - b. Rather, his Gospel came directly from Jesus Christ (1:11–12).
 - c. Paul’s defense of his apostleship was a defense of the origin and authority of his message.
2. Beginning in chapter three, Paul defends his Gospel on the basis of its content.
 - a. Paul had preached justification by grace through faith apart from the works of the Law.
 - b. In chapter three, the Apostle puts forward a series of comparisons which demonstrate the superiority of the Gospel to the Law of Moses.
 - c. There are at least six of these comparisons, which can be framed as questions:
 - (1) “Did you receive the Holy Spirit by the Law or the hearing of faith?” (3:1–5)
 - (2) “How was Abraham justified?” (3:6–9)
 - (3) “Is justification possible under the Law?” (3:10–14)
 - (4) “Did the giving of the Law annul the promise of God to Abraham?” (3:15–18)
 - (5) “Is the Law contrary to the promise?” (3:19–22)
 - (6) “For what purpose was the Law given?” (3:23–29)

B. The Plan of This Study—

1. In the previous studies...
 - a. Paul demonstrated the superiority of the Gospel to the Law as a system of justification on the grounds that the Galatians had witnessed the miraculous demonstrations of the Spirit in him who had preached the Gospel to them (3:2).
 - (1) Furthermore, they had themselves received the gifts of the Spirit and worked miracles through his hands as an Apostle preaching that Gospel (3:3, 5).
 - (2) Therefore, the Gospel, received by “the hearing of faith,” was Spirit revealed, Spirit approved and Spirit confirmed in their midst by the hands of the Apostle Paul.
 - b. Abraham was viewed as the archetype of a justified believer, one saved apart from works of Law (Galatians 3: 7–19).

- (1) Abraham was clearly justified by faith and not by works of law according to Genesis 15:6 (cf. Romans 4:3; James 2:23; Hebrews 11:18).
 - (2) Abraham's justification occurred in uncircumcision (Genesis 17:12; cf. Romans 4:10–13).
 - (3) Paul's conclusion is that as Abraham was justified by faith so shall we all be justified by faith (Galatians 3:9).
- c. In the third study, we learned that the justification under a law system is not possible.
- (1) It is the very nature of law to condemn the sinner (Deuteronomy 27:26; Jeremiah 11:3).
 - (2) Law can justify only on the basis of performance, transgression of necessity brings condemnation (Galatians 3:12; cf. James 2:10–12).
 - (3) The death of Christ procures the blessing of Abraham for every man—to the Jew first and also to the Gentile (3:14).
- d. In the fourth study, we considered the superiority of the Gospel over the Law by learning the rule governing a covenant prevented changing the terms of the covenant.
- (1) Paul showed that the promise to Abraham was fulfilled in a person, namely Jesus of Nazareth, and not through the Israelite nation and the covenant that governed it.
 - (2) The blessing promised to Israel and all nations through "the seed of Abraham" was the forgiveness of sins (Acts 3:19ff.) which could never be realized through the Mosaic System.
 - (3) Therefore, neither Israel nor the Gentiles could seek a relationship with God apart from the faith of Christ.
- e. In the last study, we considered an objection the Jew might raise that the giving of the Law was counter to the purpose of God—since it condemned (Galatians 3:19–22).
- (1) However, we learned that the Law was a temporary aid to the Promise intended to teach Israel, and the world, the futility of seeking justification by law while also teaching them the true and heinous character of sin.
 - (2) Furthermore, the Paul used the unilateral nature of the promise to assure the Galatians that regardless of men's sins, God would not fail in sending the promise nor could their sins be so great as to prevent their receiving His grace and mercy by faith.
 - (3) We have thus far seen that the Law of Moses was never the aim of the promise, neither was it a modification of the Promise nor an alternative. Now we learn that it is not an impediment to the Promise but rather an aid to its fulfillment.
2. In this study, we will consider Paul's sixth and final reason for accepting the superiority of the Gospel over the Law by answering the question: "Why was the Law given?"

II. DISCUSSION:

A. *What Is the Function of the Law Respecting Jew & Gentile?*

1. "Before faith came..."

a. Does Paul refer to subjective or objective faith?

(1) It must be objective faith, that is, the system of justification by faith, the Gospel (Galatians 2:16; cf. Romans 1:16–17).

(2) The Law itself taught that men are justified by faith and that since the beginning (Genesis 15:6; Habakkuk 2:4). The NT recognizes that truth (Hebrews 11:1ff.).

(3) While the definite article is not present, it is implied from the needs of the context and this is consistent with the rules of Greek grammar (Willis, p. 162; Lightfoot, p. 148).

b. Therefore, the time in which the scheme of redemption was incomplete and the Gospel was yet revealed is the period to which Paul refers—from the Transgression to Pentecost.

2. "We were kept under the Law, shut up unto the faith..."

a. φρουρεω (phroureo, froo-reh'-o) means "to be a watcher in advance, i.e. to mount guard as a sentinel (post spies at gates) [as in II Corinthians 11:32]; figuratively, to hem in, protect" [as in Philippians 4:7; I Peter 1:5].

(1) The figure here is not of imprisonment but guardianship and protection and prevention from loss or injury.

(2) I do not believe that Paul has in view here the function of the Law in condemning sin (as in Romans 3:17–24). He is not denying that function (cf. Galatians 3:19, 21); he is broadening our understanding of the purpose for which the Law was given.

b. συγκλειω (sugkleio, soong-kli'-o) means, "to shut together, i.e. include or (figuratively) embrace in a common subjection to." It is used literally in Luke 5:6 of the first great draught of fishes. It is used metaphorically of the universal condemnation of Jews and Gentiles in unbelief in order to save all in Romans 11:32 (cf. Romans 3:9).

(1) It seems that Paul has in view the idea that the Law, like a great net, gathered up men toward the Christ. Its purpose was to direct and impel them toward Jesus of Nazareth as their Saviour and Sovereign.

(2) There is no doubt that the Law condemned sin and sinners, but it had a much higher, nobler aim than that. Thus, Paul had previously spoken of it as having been "added" till the "seed should come."

c. In what sense were the Gentiles ever "under the Law"?

- (1) Only in the sense of its function as outlined and explained at length in Romans Three. Do not make more of the figure than the Apostle; there is no need to create a difficulty.
 - (2) Certainly, Paul does not mean the Gentiles were party to the covenant of Moses since he elsewhere expressly denies it (Ephesians 2:11–16).
 - (3) He is referring only to this function which the Law served of convincing all men of their need for a Redeemer (Romans 1:18–32; 2:1–3; 3:1–9).
3. “Wherefore the Law was our schoolmaster...”
- a. παιδαγωγος (paidagogos, pahee-dag-o-gos') means, “a boy-leader, i.e. a servant whose office it was to take the children to school.”
 - b. Paul continues and broadens his metaphor of the relationship men sustain to the Law. That which guarded and compelled us toward Christ did so as a pedagogue.
 - (1) The pedagogue in ancient Rome whether slave or free acted as a tutor in the basics of moral and civil society. He prepared a youth for an advanced education and training.
 - (2) Similarly the Law of Moses acted as a “pedagogue” training mankind in the basics of spiritual realities, preparing us for that time when the Christ would arrive and we could be conducted unto Him for receiving grace and truth (cf. Galatians 4:1–5; John 5:46).
 - (3) Through the Law, its types and shadows, we are able to understand our true spiritual predicament, the means of justification in Christ and the true nature of justification by grace through faith (cf. Galatians 2:16).
4. “But after that faith is come, we are no longer under a schoolmaster.”
- a. Paul speaks of justification by faith in the Gospel. This faith “came” at Calvary and was revealed on the first Pentecost after the death, burial and resurrection of Jesus of Nazareth.
 - b. Paul affirms the fulfillment of the Law as did Christ (Matthew 5:17–18). Now, that which “decayeth and waxeth old is ready to vanish away” (Hebrews 8:13; cf. II Corinthians 3:6–11).
 - c. Just as the young child no longer needs the pedagogue once he enters majority, so men no longer need the function of the Law once the Promise is an actuality.

B. Paul Applies His Argument to the Galatian Christians—

- 1. “For ye are all the children of God by faith...”
 - a. Paul redirects them to an earlier affirmation, “having begun in the Spirit...”
 - b. Paul views their entanglement with the Law as a regression. They already were what they sought to become through adherence to the Judaizing doctrine, namely, children of God.
- 2. “For as many of you as have been baptized into Christ...”

- a. The preposition *γὰρ* introduces the reason for Paul's conclusion. It could well be translated "because" (*Thayer*, p. 109 and *BADG* p. 151). They are the children of God by faith *because* they have been baptized into Christ resulting in their putting on Christ.
 - b. Illustrate the use of the prepositions *in* and *into* by putting on a jacket: "I am *in* the jacket once I am put *into* it" (*Strong's* #1746).
 - c. Baptism is surely represented by the Apostle as an action which is consistent with faith and resulting in union with Christ (Romans 6:3–4; Colossians 2:11–13; 3:1; Matthew 28:19; Acts 2:38). We put Christ on by faith when we are baptized into His death.
3. "Have put on Christ..."
- a. Paul describes the believer as being "in" Christ, "into" Christ, and having "put on Christ."
 - b. These phrases indicate union with Christ and recognition by Him of us as a people for His own personal possession—the children of God (I Peter 2:9; Titus 2:14).
 - c. By union with Christ we become heirs to the promise, the seed of Abraham.
 - (1) See the Abrahamic promise in Genesis 12:2–3 and 15:1–5.
 - (2) Paul speaks of the forgiveness of sins (Acts 3:25–26).
4. "There is neither Jew nor Greek..."
- a. The result of the union with Christ which is germane to the situation in Galatia is that becoming a child of God ends all racial and social distinctions before God (Romans 3:28–30).
 - (1) The Judaizer would have the Gentile become a Jew in order to be a child of God.

However, both the Jew and the Gentile become children of God by faith (Galatians 5:6).
 - (2) There is no spiritual value to circumcision in Christ (I Corinthians 7:17–20).
 - b. Christ makes us all one through the remission of sins not by distinctions made either by hands in our flesh (Colossians 2:11–12), or by descent, or the decrees of men, or the circumstances of our birth (John 1:12–13).

III. CONCLUSION:

A. The Gospel Is Superior to the Law Because It Brings Us to Christ—

1. The Law was never intended as an end in itself, but as a means to an end—Jesus Christ.
2. As the Pedagogue must yield his place to the teacher, so must the Law yield its place to the faith.

B. The Galatians Are Proof of this Proof of this Proposition—

1. They were already children of God. They did not need to become children of God.
2. If this were not the case their baptism into Christ was meaningless; therefore, the Gospel itself was meaningless (Paul develops this fully in the next chapter).

Under Tutors & Governors

Galatians 4:1–12

I. INTRODUCTION:

A. An Enhanced Argument & Recapitulation—

1. In Chapter Three Paul made a series of six formal arguments establishing the superiority of the Gospel system of justification by faith over the Mosaic system of justification by works.
2. In 3:22-29, Paul argued the superiority of the Gospel based on the intended design and nature of the Law itself.
 - a. The Law could not procure to any the blessings of the Abrahamic Covenant. That was not its intended purpose (3:21–22).
 - b. Rather, the Law was given so men would be directed toward the coming Christ. The Law was designed in all its features to compel men to see the need for a Saviour and recognize Jesus of Nazareth as that Saviour.
 - c. Paul illustrated the relationship between the Law and the Gospel under the figure of a pedagogue.
3. In 4:1–12, Paul recapitulates that argument and broadens the figure in order to urge the Galatians, both Jew and Gentile to “be as I am.”

B. The Figure of an Heir Under Tutors & Governors—

1. Paul describes man’s relation to the Law as a minor child who will receive a title at an appointed time stipulated by the father (4:1).
 - a. Even though the child will inherit all, he is never-the-less himself under the authority of appointed tutors and governors to be trained, disciplined and prepared.
 - b. He is no different than a slave until that moment appointed. Not that he is mistreated, abused or sold, but that he is under the authority and will of another.
2. However, just as the heir’s relationship to those tutors and governors changes at the appointed time, so man’s relationship to the Law changed when the appointed time arrived.
 - a. Once the heir became a man according to his father’s judgment, he received his title and the power that accompanied it (illustrate by a modern trust fund with an age stipulation).
 - b. The heir no longer was required to obey the tutors and governors; they are discharged and sent on their way; they are no longer needed.

II. DISCUSSION:

A. When We Were Children—

1. Paul speaks of the spiritual condition of mankind relative to their understanding of their plight, their redemptive needs and their incomplete understanding of God's plan.
 - a. νηπιος (nepios, nay'-pee-os), "from an obsolete particle ne- (implying negation) and 2031; not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian:--babe, child (+ -ish)" (*Strong's*, #3516).
 - b. Jesus used the word to describe those who were honest and trustful of heart and willing to receive the truth (Matthew 11:25; 21:16; cf. παιδιον, 18:3 [verb forms in I Corinthians 14:20]).
 - c. Paul used it to describe the unlearned and spiritually immature (Romans 2:20; I Corinthians 3:1; 13:11; Ephesians 4:4).
 - d. In Hebrews 5:13 it describes the one who needs to be instructed in the weightier matters of the Gospel.
 - e. It seems to me that Paul's illustration in I Corinthians 13:11 comes nearest to his use here. Mankind remained under the authority of the Law until "the fullness of time," just as a child plays with toys until it is no longer appropriate for him to do so.
2. "We, when we were children, were in bondage under the elements of the world..."
 - a. It is important that we keep Paul's contrast before our mind in this context. Clearly, he has in mind the Law of Moses as a "schoolmaster," then as "tutors and governors." Thus, here he calls the Law "the elements of the world."
 - b. Paul is not speaking of bondage to sin as a consequence of being under the Law (cf. 3:10–13), but "differing nothing from a servant" is the bondage in view, the bondage of the figure (4:2). The Law as a "tutor and governor" had authority over all mankind (as per the previous figure, 3:23–24).
 - c. The Law could be called "the elements of the world," not from the perspective of origin (Acts 7:53) or sin (Romans 7:7), but from the perspective of the elementary principles which the spiritual condition of the world then necessitated (3:24).
 - (1) στοιχειον (stoicheion, stoy-khi'-on), "something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively):--element, principle, rudiment" (*Strong's*, #4747). This work signifies that which is fundamental and rudimentary. The basics like one's A, B, C's and 1, 2, 3's. See: Hebrews 5:12 and II Peter 3:10–12.

(2) κόσμος (kosmos, kos'-mos), “orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally))--adorning, world” (*Strong’s*, #2889). The “world” is not inherently evil, but in its present condition may be considered as under the sway of evil. See: John 1:10; 3:16, I John 2:15–16; 5:19.

(3) The only biblically consistent and contextually reasonable understanding of these words is that they describe the Law as it related to the needs of man in bringing him to Christ.

3. This condition persisted until “the fullness of time was come...”

a. πληρωμα (pleroma, play'-ro-mah), “repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled (as container, performance, period)...” (*Strong’s*, #4138).

b. This expression is to be laid beside the phrase “the time appointed of the father” in verse 2. Not in the sense of some predestined moment in time, but when the purpose of God through the Law was accomplished—which ended when mankind, from the Divine perspective, was no longer “a child” (v. 1).

c. Christ entered the world at the precise moment to which all of God’s planning and action in history had been tending. When men were ready, when they had sufficiently matured to receive God’s Messiah; Jesus was born (cf. Mark 1:15; Hebrews 9:26; Ephesians 1:9–10; Titus 1:2–3; I Timothy 2:5–6).

B. That We Might Receive the Adoption of Sons—

1. Whereas prior to this critical moment in history we were “children” (infants, immature), having been prepared through the tutelage of the Law, we are ready to receive “the adoption of sons.”

a. This “adoption” is analogous to the implied majority and practical exercise of Lordship of verse 2. When the son reaches majority the tutors and governors are dismissed and he becomes lord of all.

(1) υιοθεσια (huiiothesia, hwee-oth-es-ee'-ah), “the placing as a son, i.e. adoption...” (#5206).

(2) Paul explains this adoption in Romans 8:7–15. Having the mind of the Spirit, a mind following the teaching of the Spirit, a heart which is led by the Spirit, results in “adoption” or sonship.

b. Similarly, mankind, when the Gospel plan was in place, was released from the tutelage and governorship of the Law and given power to become the sons of God through faith in Jesus Christ (John 1:12). We do not return to the spirit of bondage (4:3; Romans 8:15, cf. 8:6).

2. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying, Abba, Father..."

a. Those, whether of the Jews or Gentiles, who believed on Jesus and became sons (John 3:3–5) have the Holy Spirit enter into their hearts.

(1) Please note the verse does not say because the Holy Spirit entered their hearts they are sons. Rather, it is just the opposite; because they are sons, the Holy Spirit has entered their hearts.

(2) These Galatians had heard, believed and obeyed the truth (3:1; 5:7). Their acceptance of the Gospel whether coming out of Judaism or paganism brought them into the full blessings of Abraham's seed; thus, they were the sons of God (Galatians 3:26–29). Thus, the conviction of their hearts allowed them to call God their Father apart from the works of the Law.

b. Paul's conclusion then is that at that point they were no longer a servant (in the sense of the figure, v. 1) but "a son; and if a son, then an heir of God through Christ" (and not the Law).

(1) They had obtained sonship apart from the works of the Law (2:16). The Law brought them to Christ; and in the fullness of time the Law was discharged (3:24; 4:2).

(2) The Law served its purpose in bringing them to Jesus; respecting sonship it serves no purpose (3:25–26).

C. The Weak and Beggarly Elements—

1. Paul, having shown that the Law was intended to point men to Christ in order to become sons rather than effect sonship, asks the Galatians why they seek to return to bondage.

a. Their prior state of ignorance in idolatry (4:8; cf. Romans 1:18ff; Acts 14:8–18).

(1) Notice Paul's use of "then," "when," "now" and "again."

(2) Paul is contrasting their unconverted state with their conversion and their potential apostasy (cf. Galatians 5:4).

b. Their present state of knowing and being known of God (cf. Titus 1:13–16; I John 3:1; 5:20; I Corinthians 1:21; Matthew 7:23).

c. Their potential return to bondage: "how turn ye again?"

(1) However, they were not returning to idolatry, but to the Law.

(2) Yet, Paul calls both, "the weak and beggarly elements" (cf. 4:3).

2. As before, the term elements refers to the condition of the spiritual infancy of mankind.

- a. For the Jews, their condition of spiritual infancy was characterized by the Law which alone could not effect sonship but did point them to Christ.
 - b. For the Gentiles, their conditional of spiritual infancy was characterized by powerless idolatry and the vain religions of human philosophy.
 - c. For the Gentile to reject Christ and embrace the Law would only make him “twofold more the child of hell” (Matthew 23:15).
3. Both the Law alone and pagan religion were “weak and beggarly,” that is, without strength and impoverished. Either of these systems could never attain to the sonship which the Galatians had through Jesus Christ.

III. CONCLUSION:

A. Paul’s Final Exhortation: Be As I Am—

1. The Galatians were drifting into the Judaizing apostasy.
 - a. The reference to days, months, times and years must refer to the Hebrew calendar and its holy days (e.g. the Sabbath, the new moon, the various feasts, and the sabbatical years).
 - b. Paul was truly afraid of them, in the sense that their apostasy had the power to ruin his efforts in preaching the Gospel to them, and their preaching it to others.
2. The solution to the problem was for them to become as Paul, which meant returning to what they were before.
 - a. Now we see the purpose in detailing the events in the early chapters of this letter. Paul will draw on this information in order to convict them of their error.
 - b. Paul had been a true zealot for the Law (1:13–16, 23; cf. Philippians 3:1–11). Yet, he gave it all up to obtain sonship through Christ. He wants them to be or become as he is, one to whom the Law is refuse.
 - c. “Become as I am, for I was once as ye are” (see: Hogg, p. 204; not as Willis supposes).

B. We Must Guard Against this Same Danger Today—

1. Many are enthralled with Judaism and seek its rituals.
2. Any attempt to justify a practice the Law drags us back into Judaism and away from God.

I Stand in Doubt of You

Galatians 4:11–20

I. INTRODUCTION:

A. Paul's Six Arguments Against Returning to the Law—

1. The Gospel was confirmed to you by the signs of the Holy Spirit in the Apostles (3:1–5)
2. Justification before God has always been on the basis of faith and not works of law (3:6–9).
3. Justification of sinners is not possible under the Law (3:10–14).
4. The promise of blessing from God to Abraham was given and based upon faith (3:15–18).
5. The Law was added to facilitate the promise not supplant it (3:19–22).
6. The Law was given in order bring mankind to Christ (3:23–29).
7. Chapter 4:1–12 is an eloquent exhortation to continue with Christ and the Gospel which expands Paul's sixth argument against returning to the Law.

B. Paul's Personal Reaction to the Actions of the Galatians—

1. At this juncture of the letter Paul reacts to the choices which the Galatians are making and the subsequent consequences.
 - a. Paul is plain and straightforward.
 - b. We have here a portrait of the Apostle's heart in which we see anger, fear, disbelief and mistrust.
 - c. These and Paul's other emotions and reactions are honestly portrayed and represented as reasonable and right.
2. In our super-sensitive and overly tolerant society Paul's passion for truth and forthright opposition and condemnation of error is not always well received (some even then did not receive it well). Nevertheless, Paul was neither restrained nor apologetic. Souls were at stake.
3. We must learn from Paul that it is important and right to confront error and expose it.
Furthermore, it is important to be passionate about truth and the souls of men that are imperiled by error.

II. DISCUSSION:

A. I Am Afraid Of You—

1. We may miss the sense in English (Galatians 4:11, KJV). Paul is not afraid *of them*, but *for them*.
 - a. Paul has already expressed wonder and amazement at their apostasy (cf. Galatians 1:6).

- b. However, here Paul expresses his fearful concern for of the consequences of their departure.
 - (a) They are removed from God who called them and have necessarily forsaken Christ and are again entangled with the present age (I Thessalonians 2:14–15; cf. Galatians 1:3–6).
 - (b) If they continue on this path they will be fallen from grace; therefore, they will be lost (Galatians 5:4; 1 John 1:5–6).
- 2. Paul views his labor, his having preached the Gospel, as being nullified by their departure.
 - a. It may be here that Paul is “afraid of” the Galatians. Not in the sense that he is personally terrified, but that he is terrified at the consequences of their departure.
 - b. All the work, all the suffering, all the expense and all the potential are lost.
 - c. Often in the wake of apostasy the Cause is set back further than had there been no Gospel preached (comment on this idea a bit).
- 3. We need to be fearful of the consequences of sin and apostasy.
 - a. A proper fear of apostasy will cause us to be watchful (Acts 20:31; I Thessalonians 5:6).
 - b. A fear of apostasy we will make us concerned for the strength of brethren (Acts 14:22; 15:21).
 - c. A proper fear of apostasy makes us zealous for Truth (Galatians 1:6; Philippians 1:17).

B. I Beseech You—

- 1. The word “beseech” implies an earnest appeal with the expectation of compliance. Paul is pleading with them to come over to his point of view on this matter (II Corinthians 10:2; Acts 26:3; II Corinthians 5:20).
 - a. This word is sometimes used of our pleading with God in prayer (Acts 4:31; 8:24; Romans 1:10; I Thessalonians 3:10).
 - b. He is passionate about the matter. It is not a mere, indifferent suggestion. Paul *insists* that they change their minds.
 - c. The urgency of his insistence is rooted in his remembrance of his own near destruction due to a similar, previous conviction (Galatians 1:14; Philippians 3:4–6). Paul by personal experience knew how dangerous their condition was.
- 2. Paul anticipates an objection which is so typical of men in this circumstance—the attribution of an ulterior motive for his displeasure and strong words.
 - a. “You have not injured me at all” (v. 12b). As a matter of fact, he recounts how he could have nothing but good feelings for them because of their generosity, kindness and patience toward him (vv. 13–14).

b. He even suggests that their original feelings toward him on the account of the Gospel were warm and open—they received Him as if he were the Christ (v.14). Paul was a blessing to them and they admitted it.

c. Now, he candidly asks, “What happened to that?”

3. We need to be genuinely passionate and insistent like Paul.

a. In order to do so, we must be as convicted as he was about truth and error.

b. In order to do so our motives must be as pure as his were.

c. In order to do so we must demonstrate the kind of concern for others that he had.

C. Am I Therefore Become Your Enemy, Because I Tell You the Truth—

1. Paul is genuinely perplexed by the change in their attitude toward him. He cannot understand why there is enmity, jealous suspicion and anger directed toward him when before there had been such an outpouring of love and gratitude.

a. There is no rational explanation for their behavior. However, sinners do not behave rationally (Luke 15:17; Ephesians 4:17–18). Error and sin empty the mind of truth and turns it against love and grace (cf. Galatians 5:13–21; Romans 8:7; James 4:4; II Timothy 4:4).

b. All who love and practice truth will experience hatred without a cause (John 15:25; Psalms 69:4; 35:19; II Timothy 3:12).

2. Why does truth make enemies?

a. Truth exposes error for what it really is (John 3:19–20).

b. Truth requires men to change and forsake sin (Romans 6:1).

c. Truth destroys the prestige and pride of sinners (Philippians 3:1–8).

d. Truth humbles sinners (Proverbs 10:8; 11:2; 29:23; Matthew 5:3; 11:29).

3. We need to appreciate and expect sinners to react irrationally when confronted with their error.

a. Paul was not taken by surprise, but nevertheless he marveled at their reaction toward him.

b. Unfortunately, sometimes believers are disheartened because sinners actually oppose them (Acts 7:51; II Timothy 3:8; Luke 7:30).

c. However, they are not opposing us but themselves (Acts 18:6; II Timothy 2:25). They are not rejecting us, but rejecting God (Romans 1:28; cf. I Samuel 8:7).

D. They Zealously Affect You, But Not Well—

1. These two verses are difficult. Here is what Paul is saying:

a. “They zealously affect you...” = The Judaizers covet your allegiance to them and seek to have it by the expression of warm feelings for you (II Corinthians 11:14).

- b. "But not well..." = Their desire for you is not motivated by good. They do not seek your best interests (cf. Philippians 2:5).
 - c. "Yea, they would exclude you..." = Without doubt their motivation is to bring you into their exclusive party and separate you from Christ (Galatians 5:2, 11).
 - d. "That you might affect them..." = The objective of the Judaizers is to enhance their standing with others of their party by boasting of their accomplishments respecting you, and to avoid further persecution for Christ (cf. Galatians 6:12–13).
 - e. "It is good to be zealously affected always in a good thing..." = It should be the expectation of those who receive the Gospel to be the object of the genuine affections and selfless desires of those who preach the word to them (II Peter 2:3; I Thessalonians 2:5; cf. II Corinthians 11).
 - f. "And not only when I am present with you..." = Paul lets it be known that he is not jealous that others have warm feelings for them, but he is jealous of them that they should remain faithful to Christ (Galatians 4:11; cf. II Corinthians 11:2; I Corinthians 4:15).
2. There are so many important and practical lessons in this difficult passage.
- a. The teachers of error will use flattery and feigned love in order to achieve their wicked goals.
 - b. We must be careful to "try the spirits" and not be turned by emotions and friendships.
 - c. Those who court you may not love you (Proverbs 26:28).
 - d. Party membership ultimately requires we pay the dues.
 - e. However, we ought to expect love and tender feelings from one another. When they are absent we set the church up for the advances of false teachers.
 - f. Preacher envy is a real problem.

E. I Travail in Birth Again—

1. These words are expressive of Paul's anxiety over the outcome in Galatia.
 - a. Paul shared a similar experience concerning the Corinthians (II Corinthians 7:2–16; 2:13) and at Colossians (Colossians 2:1).
 - b. Paul often describes his evangelistic efforts in terms of begetting and birth (I Corinthians 4:15; Philemon 10; I Thessalonians 2:7).
 - c. Paul is sincerely concerned about the effect of his work in Galatia (I Thessalonians 3:5).
2. There is some suggestion of reproach in Paul's language (Hogg, p. 211). No mother endures the travail of childbirth twice for the same child.
 - a. This may suggest the seriousness of the consequences of their potential apostasy. They are in effect returning to where they began (cf. 4:3, 9).

- b. Paul may have in view the complete negation of his previous labor. All of what he had endured would be for nothing (cf. Acts 13–15).
 - c. It may suggest a more hopeful note expressing that Paul was willing to endure it all again to obtain their complete conversion (II Corinthians 12:15).
3. We must learn that the expectation in conversion is the formation of Christ, the new man, transformation of the mind and not conformity to the world (cf. Romans 12:1–2; Colossians 3:10–11; Ephesians 4:23–24; I Corinthians 7:18–19; Galatians 6:15).

F. I Stand in Doubt of You—

1. Absent any indication that the Galatians were returning to God, Paul was doubtful of them.
 - a. What a man believes affects his character and his conduct. The result of the Judaizing doctrine was a defective Christ. Anything that detracts from the perfections of Christ as the Saviour and His Gospel as the means to justification hinders the effects of both (Colossians 1:18–23; 2:8–10).
 - b. Paul wanted to speak to them with confidence (4:20; cf. II Corinthians 7:16). But he was unable to do so. He had reproved their error and rebuked and the teachers of error; now, he must now rely upon the word to do its work.
2. Paul was a believer in the power of the word to change even the most stubborn hearts (Galatians 2:14–16; 1:23; 2:20). He did not know the outcome, but he was confident that the word would have the desired results.
3. We need to have the same confidence that Paul had, let the word do its work. We must forsake the tactics of the false teacher—Truth does not need that kind of help (Galatians 5:13–15).

III. CONCLUSION:

A. How Did Paul React to the Galatians?

1. He was concerned about their salvation.
2. He appealed to them sternly with an expectation of repentance.
3. He expected but could not understand their irrational treatment of him.
4. He exposed the self-serving motives of the Judaizers.
5. He was anxious but willing to endure whatever was necessary to achieve their repentance.
6. In the end, he was trusting in the power of the Gospel to accomplish its purpose.

B. Paul Is Our Example...

1. He is an example of how to deal with false doctrine and those ensnared by it.
2. He is an example of patient reliance upon God's word to do its work.

These Things Are an Allegory

Galatians 4:21–31

I. INTRODUCTION:

A. Tell Me Ye that Desire to Be Under the Law—

1. At this juncture Paul turns his exhortation to the Judaizers and their converts.
 - a. He challenges them on the basis of their zeal for the Law (4:21).
 - b. Paul believes that the Law itself demonstrates his proposition (cf. 2:16, 19; 3:6–8, 11).
 - c. Therefore, will you Judaizers “hear” an argument from the Law.
 - d. Paul’s appeal on the basis of this analogy gives great weight to the typological appeal to the Scriptures. These comparisons should have been evident to the careful student of the Scriptures.
2. Paul’s appeal involves Abraham, the head of the Hebrew family and the archetype of the justified man (Genesis 15:6; cf. Romans 4:1ff).
 - a. Who better to appeal to in order to make the case for justification by faith in Christ.
 - b. If God did not deal with Abraham after this manner why should he deal that way with anyone else?

B. What Is an Allegory?

1. In English an allegory is a story in which people, places, things and events have another meaning (e.g. *Gulliver’s Travels* by Jonathon Swift; some have thought that *Alice Through the Looking Glass* by Lewis Carroll or *The Wizard of Oz* by Frank Baum were as well). It is an extended metaphor.
2. The Greek word for allegory (#238) is broad enough in meaning to include several different figures. It simply indicates that one is not speaking according to the plain sense of the words.
 - a. This does not imply that the literal meaning as it conveys the facts of the case are not to be considered as actually having occurred. Rather, it is the certainty of the facts that makes the comparison possible.
 - b. Furthermore, Paul is making application of “sacred history,” a history which records God’s actions and perspectives on the events. It is a record which admits not only God’s participation in the events, but His direction of those events to the desired outcomes. It was

obviously God's intent that the record be considered, examined and studied in order to see the patterns which God left to be discovered.

- c. Paul's application is not contrived or subjective. His challenge is one that is left open to scrutiny and investigation. Once his argument is made he is confident it will stand up to the thorough examination of the Judaizers.

II. DISCUSSION:

A. The Old Testament Background for Paul's Allegory—

1. The initial promise to Abram (Genesis 12:1–4)
 - a. Abram is 75 years old.
 - b. Sarai, his wife and half-sister, is barren.
 - c. Notice the details of the initial blessing (cf. 12:7).
2. The blessing restated several times:
 - a. Genesis 13:14–18, emphasis on the land.
 - b. Genesis 15:4–11, emphasis on an heir and the land.
 - c. Genesis 17:1–14, emphasis on circumcision and the land.
 - d. Genesis 22:15–19, emphasis on the blessing of the nations.
3. Paul refers to Genesis 22:18 when he speaks of "they seed which is Christ" (Galatians 3:16).
 - a. The nation Israel was never a blessing to the nations (Isaiah 53:10).
 - b. The blessing of Israel often required the cursing of the nations (cf. Genesis 12:17; 20:9).
 - c. The inspired testimony confirms the conclusion (Acts 3:25–26).
4. The episode involving Hagar and Ishmael (Genesis 16:1–16; 17:13–21; 21:1–21).
 - a. Abraham had experienced a lapse in faith (Genesis 15:6).
 - b. At Sarah's urging, he took Hagar as a concubine (Genesis 16:2).
 - c. Ishmael is born ("after the flesh") as a result of this ill conceived plan.
 - d. Isaac is born to Abraham and Sarah (by promise, Genesis 21:1) 13+ years later (Genesis 16:16; 17:1; 21:5).
 - e. At the weaning party five years later, Ishmael mocks Isaac and angers Sarah. This incident precipitates the expulsion of Hagar and Ishmael (Genesis 21:10).

B. Paul's Allegory of the Two Covenants—

1. These Old Testament facts provide the material from which the Apostle Paul constructs his allegory of the Two Covenants:

- a. Paul explicitly identifies Hagar with the Law of Moses given at Mt. Sinai and Jerusalem the seat of the Jewish faith. He calls her the bondwomen and her children are “in bondage.”
- b. Paul implicitly identifies Sarah, “calling her the freewoman,” with the Gospel and the heavenly Jerusalem (cf. Hebrews 12:22). Her children are “of the promise” as Isaac was.

2. The facts graphically represented:

HAGAR		SARAH	
4:23	Bondmaid	Freewoman	4:23
4:23	Ishmael was after the flesh	Isaac was by promise	4:23
4:24	The Covenant from Mt. Sinai	The Covenant from above	4:26
4:24, 25	Children are in bondage	Children are free	4:26
4:25	Answers to Jerusalem in Palestine	Answers to Jerusalem in Heaven	4:26
4:21	Those desiring to be under the Law	Brethren	4:28, 31
4:29	Persecutes	Persecuted	4:29
4:30	Cast out	Heirs	4:30, 31

3. The point of the allegory is this:

- a. These two women and the circumstances leading up to the birth of their respective sons are analogous to the two classes of people of which Paul has been speaking, namely the Judaizers and the Galatian disciples.
- b. Hagar and her son, though descended from Abraham and circumcised, were always in bondage. The path leading to Ishmael’s birth was not according to the promise and it was not by faith. It was clearly by works. Paul chooses this to illustrate the Judaizers’ doctrine pertaining to circumcision. Just as Ishmael could never be the heir, so the Judaizer can never be the child of God.
- c. Sarah was Abraham’s wife and she was the designated mother of the promised child. God rejected every other heir offered: Eliezer, Ishmael, the sons of Keturah. In Isaac the seed would be called. However, Isaac could only be born according to faith in the promise. Not until Abraham and Sarah staggered not at God’s promise was he conceived and born (Romans 4:20). Similarly, only those who are born according to the promise are the children of God (Galatians 3:26–28), only they are at free (4:3, 28, 31). Thus, the Gospel system is all that the Galatians need, turning elsewhere brings them back into bondage.

C. Paul's Quotation from Isaiah 54:1 as Applied in Galatians 4:27—

1. The text in context:

- a. Isaiah 54 is clearly Messianic because of its connection with Isaiah 53.
- b. Verse one is an exhortation to the Jews in captivity to rejoice on account of their Messiah.
- c. In their captive state they are demoralized and apparently alone like a desolate widow.
- d. However, when God completes the redemptive mission using the faithful remnant, then she who appeared widowed and without children would be blessed with more than the married wife (this is a comparison between captive Israel and Israel in the land).
- e. the day was coming when Israel would be reclaimed by her "husband" (54:5–8).

2. Paul's application:

- a. This prophecy is realized in the conversion of the Gentiles to Christ.
- b. These children are according to "the covenant of my peace" (Isaiah 54:9–10), the Abrahamic covenant, the promise (Galatians 3:17–18).
- c. The prophet affirms that the children are made according to the promise to Abraham and not according to the Law (Isaiah 54:10, 13–14; cf. 55:3).
- d. Paul does not extend the analogy to this quotation. To do so confuses the figure; Sarah was not a childless widow and Hagar was not the wife. In the context of the prophecy Israel is both the married wife and the widow (54:5–8).

III. CONCLUSION:

A. Paul's Allegory Teaches an Important Truth—

1. Neither Jews nor Gentiles can become the sons of God while adhering to the Law of Moses.
2. For the disciple to return to the Law as a system of justification returns him to "bondage" nullifying the effects of the Gospel (4:9–11, 24–25, 30).
3. The only way to be a son of God is according to the promise.
4. This is the teaching of both the Law and the Gospel.

B. Will You Be a Child of Promise—

1. You must be of faith like Abraham (Galatians 3:6–7).
2. You cannot stagger in unbelief at the conditions of the promise. You must repent and obey (4:30).
3. Then put on Christ by being baptized into Christ (Galatians 3:26–27).

Stand Fast in the Liberty...

Galatians 5:1–15

I. INTRODUCTION:

A. *The Practical Exhortation of the Letter—*

1. At this juncture in the book Paul makes practical application of the doctrinal position he has established.
2. In these verses from the fifth chapter, Paul ...
 - a. States the consequences of turning away from Christ back to the Law of Moses (5:1–4).
 - b. Expresses the hope of the one who walks by the Spirit (5:5–6).
 - c. Warns those who are advancing the Judaizing error that judgment will come to them (5:7–12).
 - d. Urges the steadfast against being seduced to use their liberty as an occasion to sin (5:13–15).

2. *What Is This “Liberty” of Which Paul Speaks?*

1. The word ελευθερια (eleutheria, el-yoo-ther-ee'-ah [#1657]), means, “freedom” or “liberty.”
 - a. It is used to refer to immortality (Romans 8:21).
 - b. It signifies those things that God has allowed but not required which are governed by the rule of expediency (I Corinthians 10:29).
 - c. The Gospel is called the Law of Liberty signifying our justification from sin (James 1:25; 2:12).
 - d. In I Peter 2:16 it takes on an exalted concept referring to the essential freedom of every believer from all authority except that of God, but that freedom was not a license to mischief.
 - e. In the context before us, liberty is the state of the believer in relation to the elements of the world from which the Gospel has set him free (Galatians 2:4; 4:3, 9). It is freedom from a system that was never intended to effect justification, a system which cannot.
2. That from which the believer is freed is the obligation of circumcision and the need to obey the Law of Moses. Some misunderstand Paul, failing to remain consistent with the context, and conclude that the believer is free from any and all law—that Christ has no law which we are to keep (cf. I Corinthians 9:21; James 1:25; 2:12).
 - a. However, if Christ has no law, there is no sin (1 John 3:4; Romans 4:15), and if no sin, we do not need a Saviour.
 - b. That from which we are freed is the Law and the consequences of being unable to be justified from the sins of which we are guilty (Galatians 2:16; Acts 15:10; cf. 13:39).

II. DISCUSSION:

A. *The Consequences of Turning Back to the Law—*

1. We are entangled *again* with the “yoke of bondage” (5:1).
 - a. Whether Jew or Gentile, to embrace the Law of Moses after conversion was a regression and a digression. It was a return to those “weak and beggarly elements,” the fundamentals of a world not ready for the Christ (4:3, 9).
 - b. Such a return would be tantamount to a rejection of Christ.
 - (1) Consider again Paul’s thesis statement in 2:15–16. The Jew realized justification was not possible under the Law came to Christ.
 - (2) To return to the Law, would be to affirm that justification was not possible in Christ.
 - (3) If justification is possible under the Law Christ is dead in vain (2:21).
2. Christ profits us nothing (5:2).
 - a. What benefit is Christ to a Jew, and especially a Gentile, if circumcision is required after conversion? Why not just bypass the Gospel and go straight under the Law?
 - b. To seek circumcision after baptism into Christ (Galatians 3:26–28) is to profess that one is not a child of God after the faith of Abraham (Galatians 3:29; cf. Romans 4:16).
 - c. What advantage is there to being a Christian, if the Law is necessary? Paul’s answer: “None!”
3. You are fallen from grace (5:3–4).
 - a. This expression does not convey the meaning generally attached to it.
 - (1) Paul is certainly not talking about being in Christ and out of Christ, saved then lost to be saved again, yo-yoing as some like to call it.
 - (2) This does not contradict or conflict with I John 1:1–10 and similar texts.
 - b. Paul is affirming the mutual exclusivity of the Gospel system and the Law system (Galatians 3:21; 5:18; cf. Romans 6:14; 11:6). It is one or the other; they cannot be conjoined together.
 - (1) The consequence of choosing the Law is: it enjoins the entire Law (5:3; cf. 3:12), not circumcision only, which cannot save (I Corinthians 7:19; cf. Galatians 5:6; 6:15).
 - (2) Furthermore, since there is no justification by the Law one is of necessity damned; He has rejected Christ; he has chosen a futile system and there is no other option (Hebrews 10:26).

B. *The Assurance We Have Through the Gospel—*

1. Verse 5 needs to be broken down and defined according to the context:
 - a. “For we through the Spirit...”
 - (1) It is a mistake to assume that this is a direct, miraculous influence of the Holy Spirit.

- (2) Consider how Paul has used the phrase throughout his letter (3:1-5; 4:29;
- (a) They began “in the Spirit” through the hearing of faith (3:3).
 - (b) Isaac was “after the Spirit” because he was born according to faith and not works (4:29).
 - (c) “Through the Spirit” is held in contrast to “by the Law” (5:4–5).
 - (d) This contrast between “the Spirit” and “the flesh” continues through this chapter to the end of the letter.
- (3) To be “in the Spirit” and “through the Spirit” is to be one trusting in the Gospel, the hearing of faith, that is, hearing which is unto faith (cf. 2:16–21).
- b. “Wait for...”
- (1) ἀπεκ-δεχομαι (apekdechomai, ap-ek-dekh'-om-ahee [#553]) means, “to expect fully.” This word is used to describe the earnest expectation of the saints for the return of Jesus (Philippians 3:20; Hebrews 9:28).
 - (2) The believer is confidently looking for the “hope of righteousness by faith.”
- c. “The hope of righteousness by faith...”
- (1) “Righteousness by faith” or “justification by faith.”
 - (2) There is a hope, an earnest desire, that the one justified by faith possesses.
 - (3) Because he is righteous the believer possesses a confident desire. Not that he hopes to be righteous. He already is already righteous by faith.
2. Verse 6 speaks to of that hope.
- a. Our hope is not based on the deeds of the Law of Moses, here illustrated by circumcision which was the principle issue (remember verse 2, he is talking to uncircumcised Gentile *Christians* contemplating circumcision; he is not talking to unbelievers).
 - (1) To make this text apply to an unbeliever is to wrest the passage.
 - (2) If it did apply, it still does not say what many Baptist preachers want it to say.
 - b. Our hope is grounded in faith in Jesus Christ as the sacrifice for sin (Colossians 2:11-12; Romans 6; Galatians 3:26–28).
 - (1) It is an obedient faith which works through the love of Christ (cf. John 14:15, 21).
 - (2) It is irrational to argue that obedience is not essential to salvation (Galatians 5:7).

C. Judgment Is Certain to Those Who Forsake the Gospel—

1. Paul contrasts the Galatian Christians and the Judaizers. He obviously does not regard the outcome as fixed or the situation as one that is destined to fail. Paul’s tone is hopeful, but his words reflect his contempt for those that trouble the Galatians.

2. A graphic representation of the contrast in these verses:

The JUDAIZERS		The GALATIANS	
5:7	Hinders	Hindered	5:7
5:7	Error	Truth	5:7
5:8	Persuaded	“None otherwise minded”	5:10
5:9	Leaven	Unleavened	5:9
5:10	Certainty of judgment	Confidence	5:10
5:10–12	Troublers	Troubled	5:10, 12
5:11	Offended by the cross	Persecuted for the cross	5:11

3. The judgment of God is upon those that persecute the righteous, sow discord and confusion among brethren, and will not confess the truth for fear of persecution (cf. 6:12, 17).

D. Do Not Think Liberty Allows Sin—

1. Paul clearly repudiates antinomianism, situation ethics and values clarification.
 - a. Paul affirms that we are called to liberty or freedom from the Law of Moses as a system of justification (5:13; cf. Romans 6:6–14). Therefore, sin does not have dominion.
 - b. However, release from the bondage which the Law brings is not freedom from law: “use not liberty for an occasion to the flesh” (5:13; Romans 6:12; Colossians 3:1–5).
 - c. Contrariwise, faith which works by love (5:6) will seek to obey God’s will by serving the brethren (5:13c; cf. John 14:15; Romans 13:8).
2. Paul expresses the essence of true religion, as did Jesus, by the “Golden Rule”: Thou shalt love thy neighbor as thyself (cf. 5:6; Matthew 22:36–40; Romans 13:8–10; I Timothy 1:5; James 2:8).
 - a. The love that governs all situations and outcomes is Divine Love (John 14:21, 23, 31; 15:9–10).
 - b. Love works no ill (that which is intrinsically evil; *Strong #2556*) to his neighbor (Romans 13:10). Love is not a substitute for keeping the commandments, true love demands the keeping of the commandments.
3. Finally, Paul urges them not to be drawn into the senseless wrangling and quarrelling that characterized the Judaizers (I Timothy 1:5–7; 6:4–5; Philippians 3:14–16).
 - a. The imagery is vivid, suggesting the fighting of wild animals (*Gingham Dog and the Calico Cat*: “But the truth about the cat and pup is this: they ate each other up!”).
 - b. Paul makes it clear that the spiritual mind cannot employ carnal weapons in a spiritual battle (I Corinthians 2:5; II Corinthians 6:7; 10:4; 13:3–4; Ephesians 6:10–19; I Thessalonians 5:8).
 - c. The ultimate consequence is mutual destruction.

III. CONCLUSION:

A. What Have We Heard from Paul?

1. The consequences of turning away from Christ back to the Law of Moses (5:1–4).
2. The hope of the one who walks by the Spirit (5:5–6).
3. A warning to those who advanced the Judaizing error that judgment will come to them (5:7–12).
4. An exhortation to be steadfast against using liberty as an occasion to sin (5:13–15).

B. Will You Stand Fast in the Liberty Wherewith Christ Made You Free?

Walk in the Spirit

Galatians 5:16–26

I. INTRODUCTION:

A. *The Previous Exhortation—*

1. The consequences of turning away from Christ back to the Law of Moses (5:1–4).
2. The hope of the one who walks by the Spirit (5:5–6).
3. A warning to those who advanced the Judaizing error that judgment will come to them (5:7–12).
4. An exhortation to be steadfast against using liberty as an occasion to sin (5:13–15).

B. *Positive Encouragement to Walk in the Spirit—*

1. The exhortation to “walk in the Spirit” (5:16–18).
2. A warning to avoid the works of the flesh (5:19–21).
3. Another exhortation based upon what a “walk in the Spirit” produces in the believer.
4. A final conclusion and application to the then present situation.

II. DISCUSSION:

A. *This I Say Then Walk in the Spirit—*

1. Of the 40 times περιπατω [(peripateo, per-ee-pat-eh'-o), #4043] appears in the epistles, it is never used literally, but always metaphorically of a manner of life (e.g. Romans 6:4; II Corinthians 5:7; Ephesians 4:17–20).
 - a. Galatians 5:16 is the only time it occurs in this letter, in the phrase “walk in the Spirit.”
στοιχεω [(stoicheo, stoy-kheh'-o), #4748] appears in Galatians 5:25 and 6:16. ορθοποδεω [(orthopodeo, or-thop-od-eh'-o) #3716] occurs at Galatians 2:14.
 - b. Here it signifies “a walk,” or manner of life, that is directed by the Spirit.
 - c. Compare it with other similar phrases in the immediate context:
 - (1) “The Spirit [lusteth] against the flesh...” (5:17).
 - (2) “If ye be led of the Spirit...” (5:18).
 - (3) “If we live in the Spirit...” (5:25).
 - (4) “...walk in the Spirit” (5:25).
 - d. It seems evident that Paul has in mind a manner of life that is directed by and reflects the will of the Holy Spirit in the individual character of the disciple. However, the point at issue often is: How does the disciple walk in the Spirit; how is he led by the Spirit?

2. Consider the contrast that Paul has followed throughout the entire epistle since entering into the argumentative section which began at 2:14.

SPIRIT		FLESH	
2:14	Walk according to Truth	Dissimulation	2:13
2:14	Live after the manner of Gentiles	Live after the manner of Jews	2:14
2:16	Believe in Jesus Christ	Justified by the works of the Law	2:16
2:16	Justified by the faith of Christ	Justified by the works of the Law	2:16
2:19	Live unto God	Dead to the Law	2:19
2:20	Christ liveth in me	Yet not I...	2:20
2:21	The grace of God	...righteousness by the Law	2:21
3:1	Obey the truth	Bewitched	3:1
3:2	The hearing of faith	The works of the Law	3:2
3:3	In the Spirit	By the flesh	3:3
3:2	The hearing of faith	The works of the Law	3:2
3:7, 9	Of faith	Of the works of the Law	3:10
3:22	By faith	By the Law	3:21
4:5	Adoption	Bondage	4:3
4:26	Free	Bondage	4:25
4:28	Of promise	Born after the flesh	4:29
4:29	Born after the Spirit	Born after the flesh	4:29
5:1	Liberty	Bondage	5:1
5:4	Grace	The Law	5:4
5:5	Through the Spirit	Circumcision	5:11
5:16	Walk after the Spirit	The desire of the flesh	5:16
5:17	Flesh lusteth against	The Spirit lusteth against	5:17
5:18	Led of the Spirit	Not under the Law	5:18
5:21	Fruit of the Spirit	Works of the flesh	5:19
5:24	Live in the Spirit	Live in the flesh	5:24
6:8	Soweth to the Spirit	Soweth to his flesh	6:8
6:12	Suffer for the cross	A fair shew in the flesh	6:12
6:14	Glory in the cross	Glory in your flesh	6:13

3. It is apparent that to walk in the Spirit, or to be led by the Spirit, is to submit and adhere to the teaching which the Spirit has given (cf. 5:25). It is this teaching properly followed and applied that produces the fruit of the Spirit (cf. Ephesians 5:6–18).

B. The Flesh Lusteth Against the Spirit—

1. Σαρξ (sarx, sarx) #4561] appears 18 times in this epistle.
 - a. Once in the phrase “flesh and blood” (Galatians 1:16) indicating a human being (cf. Matthew 16:17; I Corinthians 15:50; Ephesians 6:12; Hebrews 2:14).
 - b. Once at 2:16 to refer to a sinner seeking justification.
 - c. It shows up twice in 4:13–14 to refer to Paul’s unspecified illness which was “in my flesh.”
 - d. Twice the phrase “in the flesh” occurs. At 2:20 it signifies Paul’s literal material existence (but even in this the metaphor is evident). In 6:12–13 a literal circumcision is in view, but Paul has the metaphor his mind. His use here establishes the basis for the metaphor in the first place.
 - e. The other ten times are metaphorical of the contrast of living according to the Law of Moses as a Jew, signifying justification by the works of the Law (4:23, 29; 5:13, 16–17, 19, 24; 6:8, 13).
2. In the context “flesh” and “Spirit” are two competing systems of justification: “the flesh” is the mistaken persuasion that justification comes through the works of the Law, whereas “the Spirit” is the Gospel which came by the hearing of faith (refer to above chart under A.2).
3. It is a mistake, contrary to Paul’s use throughout the book, to assign to “the flesh” a concept of evil proclivities associated with human nature.
 - a. In the first place, the natural desires of the flesh are not inherently evil.
 - b. Επιθυμῶ [(epithumeo, ep-ee-thoo-meh'-o), #1937] does not mean a desire for what is inherently evil, but simply to set the heart upon (cf. Matthew 13:17; Luke 15:16; 16:21; 17:22; 22:15; I Timothy 3:1; Hebrews 6:11; I Peter 1:12).
 - c. The Spirit (ellipsis) lusts against the flesh. If “lust” is evil, then the Spirit is equally guilty.
 - d. Sin is associated with “the flesh” and called “the works of the flesh” because “the flesh” cannot justify the sinner (Galatians 2:17–18; cf. Titus 3:3–7).
4. Paul is expressing an either or proposition—mutually exclusive activities:
 - a. If you are “walking in the Spirit,” you cannot “fulfill the desires of the flesh” (1 John 3:9).
 - b. Paul is not talking about an “inner struggle” between the Holy Spirit and our fallen human spirit. He is talking about the competition between the outcomes of the two systems.
 - c. The Law brings men into bondage to the weak and beggarly elements of the world which cannot justify (4:3, 9; 5:1, 4, 21). The Gospel redeems men from sin and makes fellowship with

God possible (4:5–6, 26, 31; 5:1, 5, 13).

d. Verse 18 states clearly the reality concerning justification.

(1) “If ye be led of the Spirit,” that is, you are seeking justification by faith in Christ Jesus, “you are not under the Law [of Moses]” as a system of justification.

(2) That Paul does not mean all law is evident from 5:19–23. The phrase “against such there is no law” applies only to the fruit of the Spirit, and not to the works of the flesh.

C. They That Are Christ’s Have Crucified the Flesh with the Affections & Lusts—

1. Now, that which the believer has crucified is the “old man” and the “body of sin.” As a result we are freed from sin, the dominion of sin (Romans 6:6–14; 7:1–4).

a. This does not mean we can never sin again, but that we do not live in sin (1 John 1:7, 9; 3:9).

b. At our baptism we became dead to the Law by the body of Christ (Romans 7:4; Galatians 3:25–27). Justified by faith we are to bring fruit forth unto God (7:4b; Romans 6:4).

c. While we were under the Law the affections and lusts worked through the Law to bring forth death (Romans 7:5; cf. Galatians 5:24). All that the Law produces is sin and condemnation.

2. The believer who walks in the Spirit produces the fruit of the Spirit (Galatians 5:25).

a. We walk in step with the Spirit (στοιχεω, #4748). We follow the teaching and instruction given by the Spirit in His word (Romans 8:1–11).

b. We are new creatures; we are crucified to the world and the world to us; the life that we live in the flesh we live by the faith of the Son of God (Galatians 6:14–16; 2:20).

3. This being the case, Paul warns the Galatians to not be embroiled in wrangling which he has already listed as among the works of the flesh which prevents one from entering into the eternal Kingdom (5:20–21, 26).

III. CONCLUSION:

A. Walk in the Spirit and Do Not Fulfill the Lust of the Flesh—

1. Be a new creature, one crucified with Christ and dead to the world.

2. Follow the revelation of the Spirit and produce His fruit in your life.

3. Living in this way the works of the flesh cannot manifest themselves in your life.

B. Let Us Not...

1. We must be careful not to be drawn into the wrangling and quarrelling which often accompanies confrontation of error.

2. We can be on the right side and still be wrong.

Let Us Do Good Unto All

Galatians 6:1–10

I. INTRODUCTION:

A. Paul's Concluding Exhortation—

1. Galatians 6:1-10 has proven to be a difficult text for many to understand.
 - a. It has most often been treated as a disjointed collection of random, proverbial sayings.
 - b. Rather, it ought to be seen as the climax to a practical exhortation based on a thorough statement of the doctrine of justification by faith and not by the works of the Law.
 - c. What possible justification is there for separating these verses from those immediately preceding them and the great theme of the whole book and, in particular, the immediate circumstances in Galatia?
2. Facts to consider:
 - a. The Judaizers were troubling the Galatian churches (5:8–10; 1:6–9; 3:1; 4:21).
 - b. They were causing strife by the preaching of their false doctrine (5:10–15; 6:12–17).
 - c. Paul feared that the faithful would be carried away by their hypocrisy (5:14–15; cf. 2:11–13).
 - d. Some were already guilty of sin (4:29; 5:19–21, 25–26; 6:9–13).
 - e. Paul is emphatic regarding their conduct (5:21, 25; 6:9).

B. A Contextual Study Is Imperative—

1. We are not at liberty to make any application of a text until we *first* understand what the text meant to those to whom it was spoken.
 - a. Verse 6, 8 and 10 are too often applied without out any consideration of the context.
 - b. Consider some questions based on the popular applications:
 - (1) On what contextual basis would any apply the principle contained in verse six to preacher salaries or wages?
 - (2) What is the meaning of the phrase “soweth to the flesh” based upon the manner in which Paul has consistently used *sarx* in this context?
 - (3) Based on the theme of Paul's epistle why would any conclude that verse 10 has anything at all to do with benevolence?
2. We must follow the evidence and let it lead us to our conclusions. We are not true to the Word otherwise.

II. DISCUSSION:

A. *If a Man Be Overtaken in a Fault—*

1. The contrast is between the “man overtaken in a fault” and “ye which are spiritual.”
 - a. What is this fault?
 - (1) Obviously, any of the works of the flesh mentioned in chapter five (vv. 19–21).
 - (2) In particular, those to which Paul has given special notice throughout the discussion: hypocrisy, biting, devouring, vainglory, provoking one another, envying one another (2:13–14; 5:15, 25–26; cf. Romans 14:1–13).
 - (3) While Paul expresses a general principle, it is ridiculous to think that neither he or the Galatians could make the immediate application to the situation.
 - b. Who does Paul regard as the “spiritual”?
 - (1) Those who “walk in the Spirit” are “spiritual (5:25; cf. Romans 8:5–6).
 - (2) Those that are justified by faith have been raised to walk in newness of life; they do not use their liberty as an occasion to the flesh (Galatians 5:13, 16).
 - (3) This is the man who by walking in the Spirit is not fulfilling the desires of the flesh (5:16).
2. To what is he to be restored?
 - a. Καταρτιζω [(katartizo, kat-ar-tid'-zo) #2675], means to “repair or adjust.”
 - b. Sin necessitates that one be set right, brought back, recovered from his errors and his faults.
 - c. Some among the Galatians were being caught up in sin through the error the Judaizers were preaching and needed to be recovered (II Timothy 2:23–25). Paul’s admonition is to the spiritual to be careful in how they go about this work of restoration.
3. What is the burden that Paul enjoins Galatians to bear?
 - a. Most see this as referring to the burden of sin.
 - (1) No doubt, some aspect of that may be true.
 - (2) However, what is the occasion of these sins? Is it not be the debates about the Law (I Timothy 1:3–11; Titus 1:10–16)?
 - (3) Consider the possibility that Paul’s exhortation is more than a redundant expression of the command to restore. He is enjoining the means to settle the disputes arising among Jews and Gentiles over the Law (cf. Romans 14:14–15:1; I Corinthians 10:23, 31–33).
 - b. The bearing of this burden fulfills the Law of Christ.
 - (1) The “Royal Law” requires we act without respect of persons showing mercy and not being guilty of the works of the flesh (James 2:8–13).

- (2) The “Law of Liberty” requires we be doers as well as hearers of the word (James 1:21–25).
- (3) The mandate of the Gospel is that in matters of opinion we respect the conscience and scruples of our brethren (Romans 15:1; II Corinthians 11:29).
- (4) These principles certainly coincide with the broadened concept of bearing one another’s burdens in the context of this chapter.

B. For If a Man Think Himself to Be Something When He Is Nothing—

1. Who in the context thinks himself something when he is nothing? Is it not the Judaizer?
 - a. The Judaizers appeared to be “somewhat” but were “nothing” (Galatians 2:4–6; cf. Acts 15:5).
 - b. They were “false” brethren whose teaching did not conform to that of the Twelve (Galatians 2:6–9; Acts 15:24).
 - c. They were “false” apostles seeking occasion to glory in the Gentiles (II Corinthians 11:12–13).
 - d. They boasted in their Hebrew pedigree to exalt themselves above the Gentiles (11:19–22).
 - e. They boasted of their service to Christ which was nothing (11:23–29).
 - f. They were confident in their circumcision which was nothing (Philippians 3:2–5, 8).
 - g. They gloried in the Law but kept not the Law (Galatians 6:13–14).
 - h. All men are nothing without Christ (Galatians 6:14–15; cf. II Corinthians 12:11).
2. It was the Judaizer that gloried in another man’s work and not his own.
 - a. They courted the Gentiles in order to have whereof to glory (Galatians 4:16–17; 6:13).
 - b. They took credit for themselves in other men’s labors (II Corinthians 10:13–18).
 - c. They sought praise of others for their conformity to the Law of Moses (Romans 2:25, 28–29; cf. Galatians 6:13).
 - d. Their efforts were decidedly intended to please men (Galatians 1:10; 5:11; 6:12; cf. 2:12).
 - e. They exalted themselves by claiming privileges others forewent and then criticized them for it (II Corinthians 11:6–11, 20; 12:14–18).
3. It is the one who walks in the Spirit that has the hope of righteousness by faith (Galatians 5:5).
 - a. This one can rejoice in the cross of Christ (Galatians 6:14–16).
 - b. However, whoever thinks himself something when he is nothing, the one who is trusting in the works of the Law, he is fallen from grace (Galatians 5:4).
 - c. Everyone will bear his own burden:
 - (1) The impenitent Judaizer to eternal destruction (Galatians 6:5; cf. 5:10, 12, 21).
 - (2) The one walking in the Spirit to peace and mercy (Galatians 6:16).

C. Let Him Who Is Taught in the Word—

1. Contextually, this is the one overtaken in a fault (Galatians 6:1).
 - a. It is the Judaizer who needs to repent, or the brother taken in the sins of wrangling over these questions.
 - b. After all this work, Paul has not left his main theme; he follows it to the very end (6:16).
2. Κοινωνεω [(koinoneo, koy-no-neh'-o) #2841], means “to share with others (objectively or subjectively):--communicate, distribute, be partaker.”
 - a. There are times the word signifies a monetary distribution (Romans 12:13; Philippians 4:15).
 - b. More frequently, it means to share in another’s teaching or practice (Romans 15:27; I Timothy 5:22; 2 John 11).
 - c. Once it describes those who have human nature (Hebrews 2:14) and once it describes sharing in the sufferings of Christ (I Peter 4:13).
 - d. The corresponding noun occurs 10 times and once implies a financial sharing (Luke 5:10).
 - e. I just do not see money in this verse. Rather, Paul instructs the brother who is overtaken in a fault to repent and “walk in the Spirit.”
3. This is followed with a warning given in the event the brother is stubborn (Galatians 6:7–8).
 - a. The rule of sowing and reaping is stated.
 - b. The principle is applied in the context to “the flesh” and “the Spirit.”
 - (1) “The flesh” still corresponds to seeking justification by the Law (Galatians 3:3; 5:2, 4, 6).
 - (2) “The Spirit” still corresponds to justification by faith (Galatians 5:5).
 - (3) Sowing to “the flesh” in *principle* would be living in bondage to sin: whether by unbelief, by subjection to the Law, by moral or doctrinal error.
4. Paul also enjoins an exhortation to encourage faithfulness and diligence (Galatians 6:9; 5:10, 26).

D. Let Us Do Good Unto All—

1. What is the good of this context?
 - a. Loving one’s neighbor in the context of enduring persecution, serving one another, avoiding wrangling (Galatians 5:11–15).
 - b. Walking in the Spirit which results in the fruit of the Spirit (Galatians 5:16–17, 22–23).
 - c. Teaching the brother overtaken in the error (6:1, 6, 9).
2. Unto whom is this good done?
 - a. All men: the erring brother, the Judaizer, the unbeliever (6:10).
 - b. Especially those of the household of faith, that is the church (5:13).

c. If this passage were speaking of benevolence there no limits; the good of this passage may be done to Billy Graham, Barack Obama or any faithful saint.

3. Who does the “good” of this passage?

a. This is an obligation of the individual saint and not the collective action of the church.

b. This is not a duty discharged through the church treasury.

c. If verse ten is collective action, how does one harmonize that with the rest of the chapter (v.1).

d. Contextually, this applies to internal matters within a local church or churches.

III. CONCLUSION:

A. Context, Context, Context—

1. The three most important rules of Bible study.

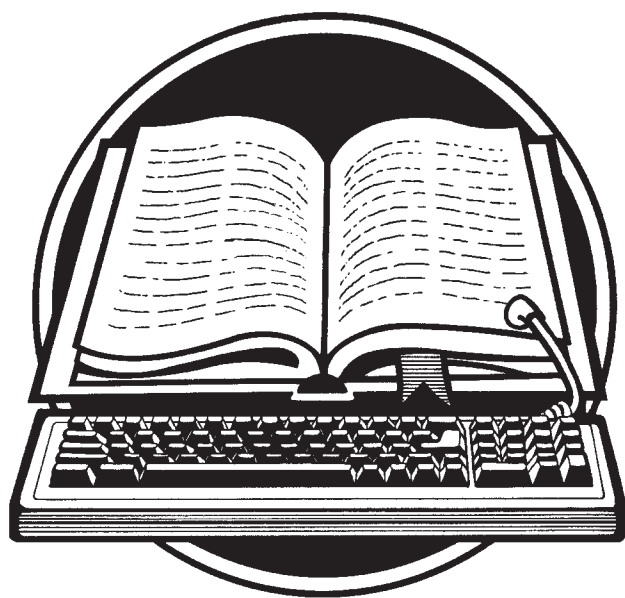
2. These must be observed.

B. Will You Do Good Unto All?

1. Are you walking in the Spirit?

2. Are you teaching good things?

3. Are you sowing to the Spirit and reaping everlasting life?



www.padfield.com

Sermon Outlines
Bible Class Books
Bible Class Curriculum
PowerPoint Backgrounds
Bible Land Photographs
Church Bulletin Articles

This booklet is protected by Federal Copyright Laws. Individuals and local congregations are allowed to reprint this book. No one is allowed change the contents. This book may not be placed on any other Web site, nor is it allowed to be sold.