

The Letter to the

GALATIANS



12 Lessons

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2005

The Study of

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Lesson One

“THERE IS ONLY ONE GOSPEL”

(Galatians 1:1-10)

INTRODUCTION

I. Background to the Letter:

- a) The churches in the province of Galatia were established on Paul’s 1st journey.
 - 1—Dated.....48-50 AD)
 - 2—Churches---Iconium, Lystra, Derbe (Possibly Antioch of Pisidia).
 - 3—Paul, Barnabas, and John Mark were sent out by the church at Antioch of Syria.
- b) While they were on the 1st journey---Problems arose in the Antioch church.
 - 1—Upon returning, they made an attempt to straighten out the matter there.
 - 2—But the problem had been caused by men from Jerusalem.
 - 3—So, the church sent Paul, Barnabas, and Titus up to Jerusalem to discuss the problem with the Apostles, Elders, and church.
- c) The problem was solved satisfactorily, it seemed to all.
- d) A letter was written by the Apostles, Elders, and Brethren at Jerusalem to those churches in Syria, Cilicia & Antioch.
- e) Recorded in Acts 15:1-35.
- f) On Paul’s 2nd journey, he wrote the letter to the Galatian churches.
 - 1—All were satisfied with the letter, and churches were doing well.
- g) When Paul finished his 2nd journey:
 - 1—He went by Jerusalem to report on the success of his work.
 - 2—Then, went back up to Antioch.
 - 3—Paul may have heard of the trouble in the Galatian churches at Antioch.
 - 4—False teachers had followed Paul were undermining him & his teachings.
- h) This letter is written to combat these teachings!

DISCUSSIONI. INTRODUCTORY THOUGHTS. (Vs. 1-3)A. *A Letter from whom?*

- 1) Paul, an Apostle.
 - a) The word, APOSTOLOI, is used in two senses in N.T.
 - b) Official sense of one chosen by Christ to represent Him.
 - 1—The 12, Matthias, & Paul.
 - 2—Question as to Barnabas & James???
 - c) Lesser sense of one sent by churches.
 - 1—2 Cor. 8:23—*“Whether any do inquire of Titus, he is my partner and fellow helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.”*
 - d) Paul was an apostle chosen by Christ, Himself.

- 2) Emphasized...Not chosen of men, nor by men.
 - a) He was not a messenger sent by men or by the churches.
 - b) He was a full-fledged apostle....sent by Christ and the Father.
 - c) It was important to establish his apostleship in the highest sense.
 - d) His message depended upon it.
 - 1—His enemies were making him appear as a lesser apostle.
 - 2—Then, his message was not the true message & theirs was!
 - 3—They had the backing of the true (12) apostles.
- 3) Greetings are sent from himself & other brethren with him.
 - a) Whom they knew
 - b) Who agreed with his apostleship & teachings.

B. Letter sent to Whom?

- 1) Churches of Galatia.
- 2) Established on his 1st journey, Confirmed in the faith on his 2nd trip.
- 3) But were now in grave danger of apostasy....being led astray!

C. Special greetings:

- 1) Grace & Peace wished upon them.
- 2) The root of God's blessings to man is Grace.
- 3) Continued blessings depend upon their continuing in this grace.
- 4) Peace with God depended upon their continuing in this grace.
- 5) Their relationship with the Father & Son depended upon such.

II. THE GOSPEL IS ABOUT SALVATION THROUGH CHRIST. (Vs. 4-5)

A. Gospel

- 1) Means, "Good News".
- 2) It is the "Good News of Christ to the world"
- 3) It is the "Good News of God to the world"
- 4) It is the "Good News of Salvation for mankind"
- 5) It was this gospel that the Galatians had heard at first by Paul.

B. It is Salvation from Sin through Christ!

- 1) Jesus gave Himself for our sins.
 - a) Men did not take his life from Him, He willingly gave it up for us.
 - b) His death became a sacrifice...an atonement for our sins.
 - c) 1 Pet. 3:18—"*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God...*"
- 2) His death delivers us from this present evil world (age).
 - a) From the bondage & hold of this age.
 - b) From the guilt of sin, the misery of sin, and the foolishness of sin.
 - c) We no longer have to live according to the course of this world.

C. All praise goes to God, the Father, for this Deliverance!

- 1) Not to man, for no man can deliver himself or anyone else.
- 2) Glory to God who alone provided a way of escape from the penalty of sin.
- 3) It was God's will, not man's, that provided that way of escape.

III. THE GRAVE DANGER OF PERVERTING THIS SAVING GOSPEL. (Vs. 6-9)

- A. Paul was amazed at what they had allowed to happen in their midst.**
- 1) This came as a complete surprise to the apostle.
 - 2) He had had such a good reception both times he had been there.
 - 3) He had thought so well of them, and then to hear this!!!
- B. “that ye are so soon removed from him that called you into the grace of Christ.”**
- 1) To turn from the gospel of Christ is to turn from Christ.
 - a) They were not only defecting from a message, but from Christ, Himself.
 - b) It is turning from God’s means of Grace to man’s ideas.
 - c) They were turning from a state of acceptance with God.
 - d) They were in danger of losing all the blessings in the world to come.
 - 2) It was Christ that called them into His grace.
 - a) The apostle was merely the instrument of God in this calling.
 - b) It was not Paul’s message, but God’s message that did the calling.
- C. “Unto another gospel.”**
- 1) He quickly qualified this phrase.... **“Which is not another.”**
 - 2) There may be many “gospels” taught by men....
 - 3) But, there is only ONE true gospel of Christ.
 - 4) Gospels taught by men cannot save!
- D. These false teachers were changing, perverting the True Gospel of Christ.**
- 1) They had people who were causing trouble in their midst.
 - a) He does not name them by name here.
 - b) But later on, the problem becomes evident in the letter.
 - c) They are disquieting the minds of Christians.
 - d) They are disturbing the peace of the church by their teachings.
 - 2) But more, they are perverting the gospel of Christ.
 - a) Perverting, distorting, twisting, and misrepresenting the true gospel.
 - b) The gospel lost it’s true nature by their distortions.
 - c) It was no longer the gospel of Christ, but a distorted gospel of men.
- E. The outcome of this perversion was to be accursed of God.**
- 1) Not even an angel, much less men, have a right to change this gospel.
 - 2) Angels who rebelled against God’s Will were cast into Tartarus in chains of darkness awaiting judgment. (2 Pet. 2:4)
 - 3) Even so men who rebel against God’s Gospel will be accursed of God.
 - 4) Such tapering with God’s message to lost mankind:
 - a) Is Treason against God & Christ;
 - b) And such will end in eternal ruin.

IV. THE REAL ISSUE....TO PLEASE GOD OR MEN? (Vs. 10)

- A. In order to please men:**
- 1) One must adapt to society’s wishes.
 - a) To conform to what they say is “politically correct”.
 - b) To preach what men want to hear. (2 Tim. 4:3-4)
 - c) To adapt your message to what men feel is right.

- 2) Reason to do this:
 - a) To escape the persecution & hatred of men. (Jn. 15:18-19)
 - b) To be accepted as friends of the world. (Jas. 4:4)

B. In order to please God:

- 1) One must do the things that He commands.
- 2) One must preach & teach His message to lost & dying men.
- 3) It is to place our emphasis upon pleasing God, rather than men.

C. Where did Paul stand?

- 1) He would not try to please or conciliate these false teachers.
- 2) 1 Cor. 10:33—***“Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.”***
 - a) To bring men to God’s truth, not false teaching.
 - b) He did not compromise God’s message for anyone.
 - c) Friendship with men is often bought at the price of losing Christ.

CONCLUSION

1. It is a serious matter to tamper with the Message of God.
 - a) It is to turn from listening to God & deserting Christ.
 - b) It is to sin against God, ourselves, and the lost about us.
2. No one or no church has the right to change the gospel of Christ.
 - a) The gospel will tolerate no rival.
 - b) It contains all things that are necessary to our salvation.
3. Whom are we striving to please....God or man?

Lesson Two

“PAUL’S GOSPEL WAS REVEALED TO HIM”

(Galatians 1:11-24)

INTRODUCTION

1. Paul’s Gospel & his Apostleship were tied inseparably together.
 - a) A strong emphasis is placed on where he got the gospel he preached.
 - b) And also where his Apostleship came from.
2. In Gal. 1:11-12, he states his premise that he will deal with in the letter.
 - a) **“I certify”**----Make know, declare the credibility of the gospel I preach.
 - b) **“not after man”**----After fashion of men, from mind of men, human origin.
 - c) **“Not received or taught by men”**----Not given to him through instruction of men.
 - d) **“came by revelation of Jesus Christ”**----It is of Divine origin! Revealed by Jesus Himself.
3. He now sets about to give the evidence that supports his claim!

DISCUSSION**I. PAUL’S BEHAVIOR BEFORE HIS CONVERSION. (1:13-14)*****A. They had heard about it.***

- 1) Just how they had heard is not stated.
- 2) Paul could have told them.
- 3) Judaizers could have told them.
- 4) General knowledge by Christians scattered abroad.

B. How wrapped up he was in the Jew’s religion.

- 1) He had progressed faster than his equals in the Jewish religion.
- 2) He was zealous in those things he believed in.
- 3) He upheld the traditions of the Fathers.
- 4) He proved it by his savage persecution of the church.
 - a) **“Beyond measure”**----Far more than anyone else...unmercifully.
 - b) **“Wasted the church”**----Made havoc of it...tried to destroy it.
 - 1—Acts 8:1-4
 - 2—Tried to stamp it out of existence, if possible.
 - 3—Acts 9:1-2
- 5) He was thoroughly convinced of his former beliefs at that time.

II. PAUL’S DRAMATIC CHANGE AFTER HIS CONVERSION. (1:15-17)***A. Paul’s Conversion is first recorded in Acts 9:3-18.***

- 1) The Lord appeared to him...He witnessed the resurrected Lord!
- 2) Told him to go into the city...be told what to do!
- 3) Ananias came:
 - a) Told him why the Lord had appeared to him...to make him an apostle.
 - b) To give him back his sight.
 - c) To command him to be baptized for remission of sins.
- 4) He did an immediate about face.....became an ardent follow of Christ.

B. God's choosing of Saul to be an Apostle.

- 1) It pleased God to choose him!
 - a) This was God's doing.
 - b) According to God's good pleasure, what pleased him.
 - c) God had a purpose and a time to call Paul to be an apostle.
- 2) That decision was made before Paul (Saul) was born.
 - a) God knew Saul before he was born.
 - b) He knew that Paul would respond to the call!
- 3) Saul was called by God's grace.
 - a) Not because he deserved it, but by God's favor.
 - b) Of all people....Paul did not deserve it...**"chief of sinners."**
- 4) To reveal His Son in me.
 - a) Paul was called for the good of mankind....to serve God's purposes.
 - b) Through Saul's conversion....great testimony to the risen Christ.
 - c) The only rational answer for his drastic change...."Christ is risen!"
 - d) "He is the Son of God!"
 - e) To primarily preach to the Gentile world.
 - f) Acts 26:17-18—***"Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 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."***

C. Paul's actions shortly after his conversion.

- 1) He did not seek counsel or instruction from other Christians.
- 2) He definitely did not go up to Jerusalem to talk with the apostles.
- 3) He began to preach the Christ whom he had formerly persecuted.
- 4) Acts 9:20-25

III. PAUL'S FIRST VISIT TO JERUSALEM AFTER HIS CONVERSION.(1:18-20)**A. After 3 years.**

- 1) For three years he had no contact with the original apostles.
- 2) His preaching had been done without their knowledge or instruction.
- 3) And yet, when he did get a chance to be with an apostle...**PREACHING WAS THE SAME!**
- 4) Acts 9:26-28

B. To see Peter.

- 1) Peter was prominent among the apostles.
- 2) Paul sought to visit with him....but his visit was cut short...15 days.
- 3) He did not get to see any other apostle to visit & talk with them.
- 4) He did get to visit with James, the Lord's brother.

C. His Oath:

- 1) What I am telling you is the truth!
- 2) Before God....it is not a lie.
- 3) My gospel was by Revelation, not from men.

- 4) My visit with Peter merely confirmed this.
- 5) We were preaching the same gospel.

IV. PAUL'S ABSENCE FROM JERUSALEM.(1:21-24)

A. The necessity to leave Jerusalem.

- 1) After 15 days, he had to leave Jerusalem.
- 2) Acts 9:28-31
- 3) He went back home to Tarsus.
 - a) Acts 22:21—***“And he said unto me, Depart: for I will send thee far hence unto the Gentiles.”***
 - b) Acts 11:25—***“Then departed Barnabas to Tarsus, for to seek Saul.”***
- 4) Paul preached in Northern Syria & Eastern Cilicia, where his home was.

B. Thus, he was unknown to the churches in Judea.

- 1) They did not have any contact with Paul after his conversion.
- 2) News had gotten out about his conversion & preaching.
- 3) But he did not have a face to face contact with them.
- 4) But, they rejoiced to know of his conversion & preaching of Christ.
- 5) They gave God the glory for such.

C. It is estimated that he stayed in that area (Tarsus) for about 3 years, before Barnabas called on him to help at Antioch of Syria.

CONCLUSION

1. One of the great evidences for Christianity is Saul's conversion.
2. In particular...his great change from persecuting Christ to preaching Christ!
3. And more....the extent to which he gave his life for Christ.
4. The reason for Paul's conversion:
 - a) Christ appeared to him.....
 - b) And revealed the gospel to him.
5. This Gospel is man's only hope for eternal life! (Rom. 1:16)

Lesson Three

“THEY ADDED NOTHING TO PAUL’S GOSPEL”

(Gal. 2:1-10)

INTRODUCTION

1. In the 1st Chapter,
 - a) Paul expressed amazement that the Galatians had been so easily moved away from the gospel of Christ to another gospel.
 - b) He then warns them of the grave dangers of listening to & following another.
 - c) He then begins to defend the Gospel that he preached as being a revelation from God.
 - 1—His accusers were trying to undermine his apostleship & his message.
 - 2—Claiming that Paul had not gotten his message from God.
 - d) His proof of his apostleship and message was 2-fold:
 - 1—His conversion---No other logical explanation for his drastic change.
 - 2—He had not seen an apostle for 3 years after his conversion to learn the message from them.....He only saw Peter.
2. He continues in Chapter 2:
 - a) He is going to show that he had been preaching for years after his conversion with no problems from the apostles.
 - b) And he now points out:
 - 1—14 years after his conversion
 - 2—His message was approved by the apostles both privately & publicly
 - 3—As being the same message.....they added nothing to his understanding!

DISCUSSION**I. PAUL’S VISIT TO JERUSALEM. (2:1-2)*****A. Paul had made 3 visits to Jerusalem up to this point of time.***

- 1) The 1st one was 3 years after his conversion. (AD 39)
 - a) Indications are that Paul was converted in AD 36.
 - b) 3 years later he went up to Jerusalem (Gal. 1:17-18).
 - c) He was then sent away to his home in Tarsus (Gal. 1:21; Acts 9:30).
- 2) The 2nd trip to Jerusalem was from Antioch. (AD 44)
 - a) During these years, he had preached in Northern Syria & Cilicia.
 - b) Barnabas had requested Paul to help him with the church at Antioch about AD 43-44.
 - c) A famine had been prophesied for Judea.
 - d) The church at Antioch sent relief to them by the hands of Paul & Barnabas (Acts 11:27-30).
 - e) During this time:
 - 1—James was beheaded (Acts 12:1-2)
 - 2—Peter put into prison, miraculously released (Acts 12:3-19).
 - 3—The death of Herod (Acts 12:20-23).
 - f) Paul & Barnabas returned back to Antioch with John Mark with them (Acts 12:24-25)

- 3) His 3rd visit to Jerusalem was after his 1st missionary Journey. (AD 50)
 - a) Paul, Barnabas & John Mark were sent on 1st missionary Journey by the church at Antioch.
 - b) It ended about AD 49-50. (Acts 14:27-28)

B. Reason for this 3rd visit to Jerusalem after his conversion:

- 1) While Paul & Barnabas was gone, men from Judea had come up and caused quite a stir in the Antioch church.
 - a) Acts 15:1—***“And certain men which came down from Judea taught the brethren, and said, ‘Except ye be circumcised after the manner of Moses, ye cannot be saved.’”***
 - b) Acts 15:5—***“But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.”***
- 2) To solve a problem, you go to the source of the problem.
 - a) So, the church decided to send Paul & Barnabas, with certain others up to Jerusalem.
 - b) Acts 15:2—***“When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.”***
 - c) Go up to Jerusalem where the recognized leaders of the church were.
- 3) Paul also adds that he went up by Revelation. (2:2)
 - a) He may have been hesitant to go with the others.
 - b) God gave him a revelation to go up.
- 4) Paul gives the reason for his going up:
 - a) Gal. 2:2
 - b) To check out his preaching with the other apostles.
 - c) Settle this matter once and for all!

C. On the way up, he reported to various churches.

- 1) Acts 15:3—***“they passed through Phoenicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.”***

II. THEIR APPROACH TO SOLVING THE PROBLEM. (2:2-5)

A. They privately met with the apostles & elders of church.

- 1) They met with those of reputation
- 2) Satisfied their minds about the matter.

B. They publicly reported on the conversion of the Gentiles.

- 1) Acts 15:4—***“And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.”***
- 2) Objections were raised by certain among the church.
- 3) Acts 15:5—***“But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.”***
- 4) There was much disputing over this matter.

- 5) The believing Pharisees even tried to force Titus to be circumcised.
 - a) He had come down with Paul & Barnabas.
 - b) He was a converted Gentile.
 - c) Paul had evidently brought him openly among them as a TEST CASE.
 - d) Their strong persuasion was to no avail.
 - e) Paul withstood them...refusing to yield to their error!
- 6) Why was Paul & others so adamant over this matter?
 - a) So the truth of the Gospel might continue with them.
 - b) To free the Gentiles of Circumcision and keeping the Law of Moses.
- 7) Paul's evaluation of these Judaizers:
 - a) Called them false brethren.
 - b) They were believers, but not holding to the truth of the gospel.
 - c) They showed a disregard for the Apostles of Christ & their teaching.
 - d) They were legalistic in their approach to rightness with God.
 - e) Wanted to bind their legalism on the Gentiles.
 - f) They were doing their work underhandedly.
 - g) Trying to bring the Gentiles into bondage to the Law of Moses.
 - h) These men had to be resisted at all cost!

C. Conclusions drawn about the matter:

- 1) Peter's remarks before the church. (Acts 15:7-11)
 - a) Reminds them of the conversion of Cornelius.
 - b) Saved by Grace through Faith.
- 2) Barnabas & Paul's remarks before the church. (Acts 15:12)
 - a) Tells of their successes among the Gentiles.
 - b) How great miracles attended such.
 - c) Proof of God's approval.
- 3) James' Remarks before the church. (Acts 15:13-21)
 - a) One of the elders at Jerusalem...and the Lord's brother.
 - b) Showed how the O.T. prophesied that the Gentiles would be saved.
 - c) So, let's not bother them with these things.

D. Paul's evaluation of these meetings.

- 1) Recorded in Gal. 2:6-10
- 2) Those who were leaders in eyes of the church added nothing to my gospel.
 - a) They had been with the Lord, witnessed his life, death, & resurrection
 - b) Had powers given to them as apostles.
 - c) But Paul had also seen the risen Lord.
 - d) He too had powers given to him as an apostle.
 - e) They had nothing to add to Paul.
- 3) They realized that God had called Paul to preach to the Gentiles.
 - a) Just like Peter was effectively working among the Jews.
 - b) So Paul was effectively working among the Gentiles.
 - c) So they gave the "right hand of fellowship" to Paul & Barnabas.
 - d) Indicating full recognition & agreement.
- 4) And...the special request that they made to see after the poor.
 - a) This was especially done on Paul's 3rd journey.

- b) To gather a large sum of money from Gentile churches to help the poor saints in Judea.

E. The conclusion written down and sent to the churches at Antioch, Syria & Cilicia.

- 1) Acts 15:22-29
- 2) Sent also Judas & Silas along with Paul, Barnabas, and other brethren to say the same things.
- 3) Jest of the letter:
 - a) Those who went out from us....
 - b) Who are saying you must be circumcised & keep Law of Moses...
 - c) We gave no such command!
- 4) When letter read it caused much rejoicing. (Acts 15:30-35)

CONCLUSION

- 1. If this problem had gone unchecked:
 - a) Judaism & the Law of Moses would have been the universal Religion, not Christianity.
 - b) Everyone would have had to become a Jew thru Circumcision to be saved.
 - c) Approach to salvation would have been a legalistic one, not by Grace thru faith.
- 2. We need to be thankful for those early Christians who took a stand against Judaism.
- 3. Same stand may need to be taken today against false teachings.
- 4. Salvation is by Grace thru Faith....not by works of the Law!

Lesson Four

“JUSTIFICATION BY FAITH OR LAW, WHICH?”

(Galatians 2:11-21)

INTRODUCTION

1. Brief review of events in Paul’s life up to our present lesson:
 - a) Paul’s Conversion occurred about A.D. 36.
 - b) His 1st visit to Jerusalem after his conversion...3 yrs. Later....39 A.D.
 - c) Sent away into Cilicia & Syria where he preached.....39-43 A.D.
 - d) Barnabas brings him to Antioch to work with him for a year....43-44 A.D.
 - e) His 2nd visit to Jerusalem with Barnabas to bring money to help...44 A.D.
 - f) They return to Antioch...44 A.D.
 - g) 1st Missionary Journey.....44-49 A.D.
 - h) 3rd visit to Jerusalem over teachings of Judaisers....50 A.D.
 - 1—They were advocating circumcision & law keeping for Gentiles.
 - 2—Paul & others went up to Jerusalem from Antioch to settle matter.
 - 3—Paul’s message & apostleship was firmly established by other apostles.
 - 4—They gave to Paul & Barnabas the “right hand of fellowship.”
 - i) Went back to Antioch with letter settling question....50 A.D.
 - j) 2nd Missionary Journey.....50-53 A.D.
2. There was one other historical incident that played a role in this picture.
 - a) When Peter came to Antioch (Gal. 2:11).
 - b) **When...** is the problem....not sure of time.
 - c) Two possibilities:
 - 1—After Jerusalem Council (A.D. 50), Peter goes up to Antioch while Paul is still there. (Seems unlikely to me).
 - 2—Or, at the end of Paul’s 2nd Missionary Journey (A.D. 53), Peter goes up to Antioch just before Paul returns.
 - d) Not sure why Peter was at Antioch.
 - 1—We know that he traveled around among churches.
 - 2—Could have been an effort to encourage this Jewish-Gentile church.

DISCUSSION**I. WHEN PETER CAME TO ANTIOCH (2:11-13)****A. *Paul withstood Peter to the face.***

- 1) Paul protested Peter’s actions in regards to the Gentiles.
- 2) He was to be blamed!
- 3) Paul rebuked him publicly before the church.

B. *Reasons for Peter’s public rebuke:*

- 1) Up to that time:
 - a) Peter had eaten with the Gentile converts.
 - b) He approved of Jews & Gentile Christians eating together.
 - c) He made no distinction of either before God.
 - d) He had laid aside his Jewish prejudices & shown a proper spirit.

- 2) All was fine until certain ones came from James (Jerusalem).
 - a) A decree had made it clear that circumcision & law keeping was not to be bound on Gentile Christians.
 - b) But it did not deal directly with Jews continuing to observe the traditions of the Fathers.
 - c) These ones from James were evidently stating that Jewish Christians cannot live like Gentiles, or eat like Gentiles.
 - d) But Peter & the other Jewish brethren understood differently and had so acted....eating with Gentiles.
- 3) Peter quickly withdrew his association from Gentile Christians.
 - a) He no longer would eat with them as though something was wrong.
 - b) His actions had an effect upon other Jewish Christians....they withdrew also.
 - c) Even good ole Barnabas was affected by all of this action that he withdrew also.
- 4) Why did Peter do this?
 - a) He feared them which were of the circumcision (party).
 - b) Why? (It would seem that it was that same element in the Jerusalem church which were dealt with in Acts 15).
 - c) Just a little different approach...but amounted to same problem.
 - d) Peter may have feared losing his influence with Jewish Christians.

II. PETER'S SIN. (2:14)

A. Paul said they walked not uprightly according to the truth of the gospel.

- 1) This is not what the gospel taught.
- 2) This is the same problem of trying to bind the Law on Jews & Gentiles still!
- 3) Peter's actions were not correct.

B. Peter's actions were hypocritical.

- 1) He had stated in the Jerusalem Council the very opposite of his actions.
- 2) Acts 15:10—***“Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?”***
- 3) Now, when a little pressure is brought to bear from James, he flipflops!
 - a) He changed his ways.
 - b) And even tried to compel the Gentiles to live as do the Jews.
 - c) And urged upon them the rituals of the Jewish Law.

C. Peter's actions were confusing to both Jews & Gentile Christians.

- 1) One minute something was alright...the next it was wrong.
- 2) He is suppose to be an apostle...a leader...a pillar in the church.
- 3) And, he wasn't very stable...he caved in to the Judaisers' opinions.
- 4) But this was Peter:
 - a) He was the 1st to confess Christ...then, denied him with an oath.
 - b) 1st to state in Council the Gentiles' liberty in Christ, then denied it.
 - c) A man of unusual strength, but weaknesses at same time also.

D. Paul's rebuke of Peter was justified!

- 1) It was an open rebuke...everybody present...whole church.
- 2) How hard it must have been for Paul to do this!
 - a) Not only Peter acted hypocritically.
 - b) But the other Jews and even Barnabas was affected.
 - c) He was probably older than Paul...and an apostle before him.
 - d) But the rebuke publicly was necessary:
 - 1—To correct the wrong actions by a leader.
 - 2—To establish the truth before all.
 - 3—1 Tim. 5:20—***“Them (elders) that sin rebuke before all, that others may also fear.”***
- 3) These false teachers from James had to be dealt with to stop them.
- 4) Peter wouldn't deal with them, so Paul had to stand alone again!!
- 5) Interesting side-light thought:
 - a) If Peter had rebuked Paul....***“Look at Peter's Supremacy!”***
 - b) But when Paul rebukes Peter in stead....No one advocated Paul's supremacy!!
 - c) Years later, Peter says of Paul in 2 Pet. 3:15—***“Our beloved brother Paul.”***

III. THE REAL ISSUE....JUSTIFICATION BY FAITH OR WORKS OF LAW. (2:15-19)**A. Vs. 15-16**

- 1) The Jews should have clearly known that justification by Law was impossible.
- 2) They had put their trust in Christ for their justification.
- 3) Peter's actions were inconsistent to what he had been teaching.
 - a) Acts 10:28, 34-35
 - b) Every sermon he had preached told the people to believe in Christ to be saved.
 - c) He did not teach Law keeping justification!
 - d) Reason was obvious....no one can keep it perfectly!

B. Vs. 17-19

- 1) If we put our faith in Christ for justification.....
- 2) And, then turn around and say you have to keep the Law to be justified....
- 3) Then, Christ is a contributor to our sinful condition, not a deliverer!
 - a) He is suppose to save us, but according to them, he doesn't.
 - b) We are still sinners and have to turn to Law to be saved.
- 4) Paul states....Banish the thought of such!
- 5) But, this is the logical conclusion of what these Judaisers were teaching.
- 6) He then adds:
 - a) If I build again the things which I destroyed....
 - b) If I teach the Law of Moses is not essential to Justification....
 - c) Then, turn around and teach or intimate it is essential...
 - d) I prove myself a transgressor, a wrong-doer...showing inconsistency.
- 7) He reminds them:
 - a) In order to have life, I must die to the Law.

- b) I must recognize that I cannot be justified by Law...turn from it.
- c) And turn to Christ, so that I might find life.
- d) Rom. 7:4—***“Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”***
- e) There is no life in Law, but death!
- f) Life comes by dying to Law and turning to Christ!

IV. THIS IS WHAT PAUL SAID HE HAD DONE. (2:20-21)

A. “I have been crucified with Christ.”

- 1) My death to my own will has occurred.
- 2) My will has been crucified like Christ was crucified on the cross.
- 3) I no longer follow my own will, but Christ’s will.

B. “Yet, I lived”

- 1) Even though he had died to His Own Will....trying to save himself.
- 2) Yet, he really lived because Christ had given him life & direction.
- 3) 1 John 5:12—***“He that hath the Son hath life.”***

C. The life he now lived in the flesh was made possible by faith in Christ.

- 1) New life was given Paul because he trusted in Christ, not himself.
- 2) He realized that Christ was his only hope of justification.

D. God’s grace comes through Christ’s death for us, not the Law.

- 1) If we could be justified by Law keeping, then, why did Jesus have to die?
- 2) His death would have been useless, a waste!
- 3) Thus, the true grace of God is seen in Jesus’ death for us.

CONCLUSION

- 1. So the real issue is...by which are we saved:
 - a) Works of Law, or
 - b) By Grace through faith?
- 2. All the evidence points to Grace through Faith.
- 3. Thus, those from James were wrong in their advocating justification by Law keeping.
- 4. Peter was wrong in his actions to be influenced by these people & needed to be rebuked.
- 5. The same is true today....if we try to make salvation a matter of Law keeping.
- 6. Justification is by Grace through Faith in Christ.

Lesson Five

**“JUSTIFICATION:
IN THE SPIRIT OR IN THE FLESH?”
(Galatians 3:1-9)**

INTRODUCTION

1. Paul’s statement about the Christians in the Galatian province:
 - a) He was shocked that they so quickly turned from Christ & His Gospel.
 - b) He was grieved and hurt at their unfaithfulness, their weakness, and their folly.
 - c) He just could not understand why they would allow someone to question his apostleship or his message.
2. So, he had to spend time in the first two chapters:
 - a) Proving his message to be of God;
 - b) Proving his apostleship to be of God;
 - c) Proving that the church at Jerusalem, the elders, and the apostles all recognized his message & apostleship.
 - d) And they had clearly pointed out that the Gentiles were not to have the Law of Moses bound on them.
3. There also seems to be far more involved in this matter than just keeping some rituals of the Law of Moses.
 - a) This problem involved the very heart & core of man’s justification.
 - b) And Paul gets right into the core of the problem from here on to the finish of the letter.

DISCUSSION**I. HIS REBUKE. (3:1)****A. “O foolish Galatians”**

- 1) Not a lack of intelligence, but a lack of proper thinking.
- 2) They had changed, but it was a foolish change.
- 3) Their change was not only unthinkable, but a senseless one.

B. “Who hath bewitched you?”

- 1) Cast an evil spell on you.
- 2) Who has so deceived you, deluded you into believing this new teaching.
- 3) The only logical explanation for their sudden & unexplainable change was someone had bewitched them.

C. “That Ye should not obey the truth”

- 1) Later text deletes this phrase.
- 2) But it seems to be understood.
- 3) They had been turned from the gospel to the Law of Moses.

D. “Before whose eyes Jesus Christ hath been evidently set forth, crucified among you.”

- 1) Paul had vividly, effectually, preached Christ crucified to them.
- 2) It had made an indelible impression upon them....turned them to Christ!
- 3) They had obviously seen their need of the blood of Christ.

- 4) Why have they turned away from Him to the Law of Moses????

II. PAUL'S QUESTIONS TO THEM DRIVES HOME HIS POINT! (3:2-5)

A. Verse 2

- 1) Through what means did you receive the Spirit of God?
- 2) The Holy Spirit was given to the early Christians in a two-fold manner.
 - a) All Christians received the indwelling of God's Spirit.
 - 1—Acts 2:38
 - 2—Acts 5:32—***“And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him.”***
 - b) Some Christians were given miraculous gifts & powers by the Spirit
 - 1—1 Cor. 12:7-11
 - 2—These gifts were given through laying on of hands of apostles.
 - 3—Preaching & teaching was done by guidance of Holy Spirit.
 - 4—Their teaching was confirmed by miraculous powers.
 - 5—All were able to witness these gifts & benefit from them.
- 3) Paul's question had an obvious answer!
 - a) It certainly wasn't by works of Law.
 - 1—The Law was not preached to them, nor its observance.
 - 2—The Holy Spirit was not given them after they conformed to the Law and it's teachings.
 - 3—The church was made up of Jew & Gentile, and the Spirit was given to both equally.
 - 4—So, the Spirit did not come by Law.
 - b) It had to be by the hearing of faith!
 - 1—The Spirit was given them upon the hearing of the Gospel.
 - 2—Hearing here indicates obedience to the thing preached.
 - 3—Rom. 5:19—***“For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”***
 - 4—Same Greek Word.
- 4) Paul is saying....Just go back & remember how you received the Spirit.
 - a) Christ crucified was preached in your midst effectually.
 - b) You believed what you heard and were baptized...saved by Christ.
 - c) My hands were laid on you and you received the Holy Spirit.
 - d) The miraculous gifts proved the message was from God!!

B. Verse 3

- 1) Can you begin in the Spirit & then be made perfect in the flesh?
- 2) They had heard the Spirit's Words preached through Paul.
 - 1—They had believed the Spirit's Words.
 - 2—They had submitted to them to be saved...justified by faith.
 - 3—They were continuing to walk in His teachings.
- 3) Can you now turn from the Spirit and be made perfect by following the rites of the Law of Moses?

1—Can observing days, festivals, meats, ceremonial things make you perfect, or complete?

2—Can you go back to the inferior and be made perfect? (Heb. 8:6)

- 4) The answer was obvious...Man is not made free, perfected, by Law, but by the Spirit of God.

C. Verse 4

- 1) Have you suffered persecution for nothing?
- 2) In becoming a Christian, persecution usually was involved.
 - a) Acts 14:22—***“Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.”***
 - b) One sign of sincerity is the willingness to suffer for our beliefs.
- 3) ***But if this new doctrine is correct, all that suffering was for naught.***

D. Verse 5

- 1) Upon what basis did Paul minister the Spirit to them?
 - a) Paul had preached to them by inspiration of the Holy Spirit.
 - b) But he also performed miracles among them to prove his message was from God.
 - c) Then, he gave them the gifts of the Spirit by laying on of his hands.
- 2) What then was the basis of the Spirit being given to them?
 - a) By works of Law
 - b) Or, by hearing of faith, or obedience of faith??
 - c) Answer again was obvious.

III. TRUE CHILDREN OF ABRAHAM ARE THOSE WHO ARE JUSTIFIED BY FAITH. (3:6-9)

A. Verse 6

- 1) This is a reference to Genesis 15:6.
- 2) Abraham was not looked upon as righteous by Law keeping.
- 3) But he was righteous by his faith in God’s promises.
 - a) It was not a dead faith, but an active, obedient faith.
 - b) He showed his faith by what he did.
- 4) But an obvious point should be understood here:
 - a) This statement occurred before circumcision was given. (Gen. 17:10)
 - b) Also, before the Law of Moses was given. (430 years later).
- 5) So, Abraham’s righteousness did not require keeping the Law of Moses!!

B. Verse 7

- 1) They which are of faith:
 - a) Men of faith
 - b) Who are characterized as believing
 - c) Whose relationship to God is based on Faith & not on Works of Law.
- 2) These are the true children (sons) of Abraham.
 - a) Judaisers were claiming:
 - 1—Must be circumcised
 - 2—Must keep Law of Moses to be sons of Abraham.

- b) But Paul said, those who are justified by faith are the true sons of Abraham.

C. Verse 8

- 1) God's foreknowledge is shown by what the Scriptures recorded hundreds of years earlier.
 - a) God made a promise to Abraham, "***In thee shall all nations be blessed.***" (Genesis 22:18)
 - 1—In your seed to come (Jesus, the Messiah).
 - 2—All...both Jew & Gentile nations would be blessed.
 - b) In this promise, the Good News of Salvation was preached to Abraham.
- 2) Thus, clearly showing the blessing was not in circumcision & Law keeping.

D. Verse 9

- 1) So, the conclusion was obvious:
 - a) If you believe as Abraham believed....
 - b) You will be blessed as he was blessed.
- 2) Abraham didn't have a dead faith, but an active faith.
 - a) A dead faith is faith only...no obedience to what God requires.
 - b) An active faith is one that does what God requires.
 - c) Abraham did what God required of him.
- 3) He was faithful all the way through...continued, active, obedient to God.

CONCLUSION

- 1. Justification:
 - a) Does not come by Law keeping;
 - b) But by faith in the promises of God through Christ.
- 2. The Jew was being called upon to turn from the Law for justification.
- 3. And to put his trust in the death of Christ for his justification.
- 4. In what do you put your trust for being right with God?

Lesson Six

“REASONS WHY JUSTIFICATION CANNOT BE BY LAW”

(Galatians 3:10-18)

INTRODUCTION

1. The apostle Paul had been defending his message & apostleship in the first 2 chapters.
2. He has already begun to show in Chapter 2 & 3 why Justification cannot be by Works of Law.
 - a) The Jews knew by experience that the Law was a yoke of bondage.
 - b) If justification came by the Law, then Christ died in vain.
 - c) The giving of the miraculous gifts of the Spirit did not come by works of Law.
 - d) Paul's ability to perform miracles & impart the Spirit to them was not done by works of Law.
 - e) Even Abraham's justification wasn't by works of Law, but faith....so say the Scriptures.
3. He continues giving reasons in Ch. 3:10-18.

DISCUSSION

I. THOSE WHO WANT TO BE UNDER WORKS OF THE LAW ARE CURSED. (3:10)

A. The Law itself is not a curse.

- 1) The curse comes in the results of breaking the Law.
- 2) The function of Law is to condemn & punish the Law-breaker.
- 3) The offender of the Law, if not forgiven, faces the wrath of the Law.

B. What is that curse?

- 1) Rom. 6:23—***“The wages of sin is death...”***
- 2) Gen. 2:17—***“In the day thou eatest thereof, thou shalt surely die.”***
- 3) Eph. 2:1, 5—***“You hath he made alive, who were dead in trespasses and sins.....Even when we were dead in sins, hath made us alive together with Christ...”***
- 4) Both physical & spiritual death are involved in this punishment.

C. His proof...Quotation from O.T. Scripture.

- 1) Taken from Deut. 27:26.
- 2) Jas. 2:10—***“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”***
- 3) If a person breaks the Law in one place....guilty of sin & death.
- 4) Justification by works of Law demands:
 - a) To take heed to all the commands of the Law.
 - b) Cannot break one.
 - c) If break one or more, under its curse of death.
 - d) Thus, one is under a curse, not a blessing.

D. It is important to see the contrast between the two systems of justification.

- 1) ***Works of the Law of Moses....or God's Law in general.***
- 2) Or, by Faith in Christ...being right with God thru our faith.

- 3) Cursed is the one who does not put his trust in Christ for justification.

II. THE O.T. TAUGHT JUSTIFICATION BY FAITH. (3:11)

A. Habakkuk 2:4 states this clearly....

- 1) The Jewish nation was about to be taken into Babylonian captivity.
- 2) Their spiritual survival would depend upon their faith in God's promises.
- 3) Righteousness comes thru faith, not thru perfect law-keeping.

B. It should be obvious that justification upon works of Law is impossible.

- 1) Not only because such was taught in O.T. Scriptures.
- 2) But common sense would tell you that.
- 3) Because no one can keep the Law perfectly....
- 4) Or, no one can be right with God on his own merit.
- 5) This is the reason why the Just shall live by faith!

C. To be justified is to:

- 1) Be cleared from guilt.
- 2) One who has no guilt before God.
- 3) One brought out of a state of guiltiness into a state of acceptance.

III. JUSTIFICATION BY LAW & JUSTIFICATION BY FAITH ARE NOT THE SAME.

(3:12)

A. "The Law is not of faith"

- 1) They are the opposites of each other.
- 2) It is an either/or situation....one or the other.
- 3) The principle of Law is....**Keep every Ordinance or be cursed!**
- 4) The principle of Faith is....**Blest because we rely on God's promises!**

B. "The man that doeth them shall live in them."

- 1) Lev. 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) The Law holds out blessings of life only to those who live in it...keep it.
- 3) LIFE is found in the doing of the Law!
- 4) Break it....and you are under a curse!
- 5) Strict obedience is required to have life or justification.

IV. THE PURPOSE OF CHRIST WAS TO DELIVER US FROM THE CURSE & GIVE US THE BLESSING. (3:13-14)

A. Christ came for the very purpose to deliver us from the curse of death.

- 1) He has bought us, purchased us, redeemed us from the curse of Law.
- 2) 1 Cor. 6:19-20—"***What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.***"
- 3) His death on the cross is what has made this possible.

B. He had to become cursed, Himself, to deliver us!

- 1) He became a curse in our stead, so we would not be cursed.
- 2) The Law's curse fastened upon Christ.

- 3) 2 Cor. 5:21—*“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”*
- 4) Rom. 8:3-4—*“For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.”*
- 5) Christ entered into our position before God, and became a curse for us.

C. His proof:

- 1) Quotes Deut. 21:23—*“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.”*
- 2) Hanged...probably not crucifixion, but evidently the same concept.
- 3) The idea that when one is hanged...he suffers the deserved penalty of his Law-breaking.

D. He now shows the two specific blessings from Jesus' death:

- 1) That the Gentiles might have access to the blessing promised in Abraham.
 - a) *“In thee shall all the nations of the earth be blessed.”*
 - b) Law had to be put aside which had shut out the Gentile world.
 - c) Christ put aside the Law in His death that open the door for the Gentiles to receive the blessing (Life).
- 2) That both Jew & Gentile might receive the promise of the Spirit.
 - a) Joel 2:28—*“And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.....”*
 - b) Emphasis...pour out Spirit upon all flesh.
 - c) This came thru the System of Justification by Faith, not works of Law.

V. THIS INHERITANCE FROM GOD CAME BY COVENANT PROMISE, NOT THRU WORKS OF LAW. (3:15-18)

A. Characteristics of a Covenant. (v. 15)

- 1) A Covenant is an agreement between two parties generally.
- 2) Once they have reached an agreement, the contract is signed, confirmed.
- 3) Once this is ratified, cannot be disannulled.
 - a) Can't go back on your word.
 - b) Can't change it later to your liking.
- 4) The point is well-made:
 - a) The Jews were trying to disannul God's Covenant with Abraham;
 - b) Or, at least were trying to add to it!

B. God's Covenant with Abraham. (v. 16)

- 1) God had made a promise to Abraham.
 - a) Gen. 12:3—*“And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”*
 - b) Gen. 22:18—*“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”*

- 2) That promise was:
 - a) Through Abraham or his seed,
 - b) All nations would be blessed.
 - c) Not seeds as many, but one seed....
 - d) That seed was Christ! The Savior, Redeemer.
 - 3) Thus, all nations would have access to the Redemption provided in Christ.
- C. *Once confirmed, even the Law cannot disannul it. (v. 17)***
- 1) The Promise to Abraham was about 1921 BC
 - 2) The Law was given thru Moses about 1491 BC.
 - 3) 430 years later....But, such does not change or invalidate the Promise that God made with Abraham.
 - 4) The Promise was still good!
- D. *Therefore, the Inheritance comes from Promise, not Law. (v. 18)***
- 1) If the Promise of God was conditional:
 - a) And the conditions were not met;
 - b) Then, God would not be under obligation to carry out the Promise.
 - 2) But this is not the case.
 - 3) God's promise to bless all nations:
 - a) Was to come through Christ, not works of the Law.
 - b) Keeping the Law is not required in order to receive this inheritance.

CONCLUSION

1. We should all be very Grateful to God:
 - a) For making such a grand Promise to Abraham.
 - b) For making Salvation possible to all peoples on the earth.
 - c) For His willingness to send His only begotten Son to make this blessing possible.
2. Don't take this promise of justification through Christ for granted!
 - a) For without Him, we would be under a Law System.
 - b) And to be just before God...would have to do all in the Law.
3. What is your choice between the two Systems?

Lesson Seven

“WHY THE LAW?”

(Galatians 3:19-29)

INTRODUCTION

1. To the Jewish mind:
 - a) It was unthinkable to do away with the Law given thru Moses!
 - b) But this is what Paul was advocating!
2. The Jews challenged Paul with the question:
 - a) If Justification can't be by the Law, then why did God give it?
 - b) Why give it, if one cannot be made right with God by it?
3. The Law was such a wonderful Revelation from God.
 - a) The Jews reveled in it.
 - b) No nation had a law like theirs.
 - c) Deut. 4:8—“*And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?*”
 - d) And now, Paul is advocating doing away with it.
4. Why?
 - a) Why would God go to all the trouble of giving the Law....
 - b) And then discard it?
 - c) Paul elaborated on this question in these verses under consideration.

DISCUSSION**I. THE USE & NATURE OF THE LAW. (3:19-20)****A. *The Law was given because of Transgressions.***

- 1) It not only told man what was right.....
- 2) But made it clear when he broke the Law.
- 3) Rom. 3:20—“*...by the law is the knowledge of sin.*”
- 4) Illustration:
 - a) It is like lighting a candle in a room & making things known that before were not seen.
 - b) They were there all the time, but not seen until the light came.
 - c) So, Sin was there all the time, but not seen in its true light.
 - d) The Law exposes sin, rebukes sin, and pronounces God's curse on the sinner.
- 5) 1 Tim. 1:9—“*Law not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy & profane....*”

B. *The Law was temporary & intermediary.*

- 1) It was “*added until the seed should come.*”
- 2) That seed was Christ.
- 3) It was destined to be done away with....even when given!
- 4) It had a purpose to serve, and when done, dispensed with!
- 5) When Christ came with Redemption by Faith, no longer needed.

C. *The Law was given through Mediators.*

- 1) Given by hands of angels thru Moses...not direct from God.

- a) Heb. 2:2—*“If the word spoken by angels was steadfast...”*
- b) Acts 7:53—*“Who received the law by the disposition of angels....”*
- 2) Friends do not need a Mediator, but the Jewish nation was not friends.
- 3) But Abraham was a friend of God—the promise was made direct to him.
- 4) He needed no mediator like the giving of the Law to the Jewish Nation.

II. THE LAW WAS DESIGNED TO BE SUBSERVIENT TO THE PROMISE. (3:21-25)

A. The Law was not designed to give life. (V. 21-22)

- 1) The Law & the Promise are two distinct parts of the Divine Plan of God.
 - a) Each has its own distinct purpose.
 - b) It is not that one is good & the other bad, both are good.
- 2) It was not the purpose of the Law to give life.
 - a) If righteousness could be attained by the Law, no need of promise.
 - b) If both could give life, they are at odds with each other.
 - c) If Law could give life, the AGONY of the cross was unnecessary!
- 3) But justification by Law is impossible!
 - a) It was never designed for that purpose.
 - b) But it was designed to show their sinfulness & condemnation.
 - c) And to show their need of God’s promise to Abraham to be fulfilled.
- 4) The Law shows that men are trapped by sin....in bondage.
 - a) There is no escape by Law keeping.
 - b) Only escape is by faith in Christ Jesus.

B. The Law was before the coming of faith. (V. 23)

- 1) Before the coming of that System of Justification by Faith.
 - a) Before Christ’s death on the cross.
 - b) Before the Gospel could be preached in reality.
 - c) Before the New Covenant System went into force.
- 2) Before faith came:
 - a) Men were shut up under the Law...under a Law System.
 - b) They were kept in ward, imprisoned, in bondage.
 - c) Not able to get loose from its hold.
 - d) Looking, longing for release.
- 3) This lasted until faith came.
 - a) Until Christ came & died to make redemption possible.
 - b) Until true justification could be revealed in Christ.
 - c) Which was a fulfillment of the Promise!

C. The Law was the Jews’ custodian. (V. 24-25)

- 1) Pedagogue in Greek.
 - a) One in charge of a rich man’s children.
 - b) He would oversee them, see that they were taught correctly.
 - c) Help them to see their need of learning.
- 2) The Law’s purpose was to bring the Jew to Christ to be justified by faith.
 - a) The Law condemned, it did not justify.
 - b) So, in that sense, the Law pointed to their need of Christ.
 - c) Help them to see that their only hope is justification by faith in Christ.

- 3) And, once justified by faith:
 - a) They no longer had a need of the Law.
 - b) No longer had a need to be under a custodian...guardian.
 - c) They had become of age...had grown up.

III. THE BLESSINGS OF THE PROMISE. (3:26-29)

A. They now could become children of God. (vs. 26-27)

- 1) Children, sons, and no longer slaves.
 - a) Full enjoyment of freedom in Christ.
 - b) No longer under the curse of the Law.
- 2) This is made possible through Faith, and not through Law.
 - a) But it is by Faith in Christ.....
 - b) His Sonship, His death, His resurrection, etc.
 - c) It is a Faith System of Justification, Not a Law System.
- 3) But it is not by faith only!
 - a) ***“For, as many of you as have been baptized into Christ have put on Christ.”***
 - b) Jas. 2:24—***“Ye see then how that by works a man is justified and not by faith alone.”***
 - c) We are children of God by faith, but what kind of faith?
 - d) Dead faith or an obedient faith???
- 4) Baptism is an act of faith in the Promise of God.
 - a) Mark 16:16
 - b) In baptism, we come into Christ...into a saved relationship.
 - c) In baptism, we put on Christ...clothed with Him.
 - d) Baptism brings us into union with Christ where we are saved!

B. We become One in Christ. (V. 28)

- 1) It is an organic unity...one body in Christ.
 - a) Rom. 12:5—***“So we, being many, are one body in Christ, and every one members one of another.”***
 - b) Not many different bodies or churches for different people.
 - c) But one body, one church for all people.
- 2) It is a unity that ignores the worldly or natural distinctions.
 - a) Neither Jew nor Gentile
 - b) Rich or poor
 - c) Slave or Master
 - d) Male or Female
 - e) All are privileged to be in equal favor with God in this one body.
 - 1—Equal in the privileges of children of God.
 - 2—Equal in respect to dignity.
 - f) But, this does not erase the natural distinctions as such.
 - 1—Nor does it change the roles that male & female play.
 - 2—But emphasis is placed upon privileges of God’s people.

C. We become heirs of the Promise to Abraham. (V. 29)

- 1) If we be Christ’s, His people, His redeemed, in union with Him:

- a) Then, we become Abraham's descendency, his sons, in Christ.
 - b) And become the recipient of the blessing.
- 2) The Promise blessing is...JUSTIFICATION...being made right with God.

CONCLUSION

1. God made a Promise to Abraham to bless all nations thru his seed.
2. Christ Jesus is that seed.
3. Thus, all nations can be blessed through Him, if they believe in Him.

Lesson Eight

“SLAVE VERSUS AN HEIR”

(Gal. 4:1-20)

INTRODUCTION

1. Ch. 4 continues with the discussion about the law versus the gospel.
 - a) His discussion is more practical in application.
 - b) He uses more illustrations to get his point across.
 - c) These false teachers were trying to convince the Gentiles, as well as the Jews, that they needed to be under the Law to be justified before God.
2. He used a well-known concept to show the folly of such teaching.
 - a) In a household, the following Authority prevailed:
 - 1--The Father was the owner & highest authority.
 - 2--He had servants in his house:
 - 3--Who served as Stewards over his property;
 - 4--And served as Guardians over his children.
 - d) Even though the Son was an Heir of his Father's estate.....
 - 1--Yet, he was treated like a servant,
 - 2--He was in reality under servants in the house
 - 3--Until he came of age!

DISCUSSION**I. Paul's illustration. (4:1-2)****A. A child is no different than a servant in childhood.**

- 1) He is under tutors & governors....teaching & training.
- 2) Even though he is Lord of all....to be over all the servants in the house:
 - a) He is to inherit all....be Lord of all.
 - b) Yet, as a child he is not old enough to handle it.

B. He has to be prepared for this grave responsibility.

- 1) Done by servants in the house.
- 2) So, in reality, he is under servants.....Under their control.

C. But only for a time.

- 1) When he comes of age, old enough to handle responsibilities....
- 2) Then, he will no longer be under their control.

II. Paul's Application. (4:3-7)**A. At one time:**

- 1) Both Jew & Gentile were in bondage to Law.
- 2) Were in a state of childhood spiritually.
- 3) Were like children being taught the basic concepts of life.
- 4) Needed that full knowledge of the Gospel to grow up.

B. When the proper time came:

- 1) God sent His Son into the world to help us grow up.
 - a) He was born of a woman....He came in the flesh....identified with us.
 - b) He was made subject to the Law, but lived it perfectly.

- 2) He came to redeem us out from under the Law.
 - a) To no longer be like a servant under servants.
 - b) But to be a mature Son, grown up spiritually, to be an heir of God.
 - c) To be free as a full-grown son.

C. *Redemption has brought intimacy with the Father.*

- 1) We have been born again of the water & Spirit.
- 2) God has given to us His Spirit. Acts 5:32
- 3) We now have that privilege to approach God as our Father.
- 4) As a son:
 - a) We are no longer like a servant in our own house.
 - b) We are heirs of God thru Christ.

III. THE DELUSION OF THESE FALSE TEACHERS. (4:8-11)

A. *Trying to take them back to being children under servants.*

- 1) You Gentiles:
 - a) Who worshipped idols before you came to know God as Father.
 - b) Do you want to turn from Full-Grown Sonship to that bondage again?
- 2) You Jews:
 - a) You are being led back into observing days, months, times, and years.
 - b) Trying to convince you to go back under that childhood servanthood.
 - c) Is that what you want?

B. *Paul expressed his fear of them doing just that.*

- 1) I am afraid of you.
- 2) How can you turn back to the weak & beggarly elements?
- 3) How can you turn back to being like a bond-servant again?
- 4) What is so desirable about that?
- 5) Can these things save you, rather than Christ?
- 6) Paul was afraid he had labored in vain to bring them to full-grown Sonship.

IV. PAUL NOW MAKES A PERSONAL APPEAL TO THEM.

A. *4:12*

- 1) Paul rejoiced in his new status in Christ Jesus.
 - a) He was free from the bondage of the Law.
 - b) He was depending upon Christ for his Righteousness.
- 2) He appealed to them to be like him in this regard.
- 3) He reassures them:
 - a) That what they had done was not wronging him, but themselves.
 - b) No offense was taken!

B. *4:13-14*

- 1) Paul recalls his first preaching among them.
- 2) He had an affliction that was unsightly.
 - a) Yet, they did not despise him or reject his message.
 - b) Instead, they received him in truth as a messenger from God.
 - c) Even as one speaking for Christ Jesus.
- 3) Their reception was one of respect & gratitude.

C. 4:15-16

- 1) What has happened to that blessedness that you showed at first?
 - a) Where is that thankfulness & exuberance that you showed when you first heard the gospel.
 - b) In fact, you were so concerned for me & my message that you were willing to plucked out your eyes and give them to me.
 - 1—This is where the idea of Paul having weak eyesight from seeing the Lord came from.
 - 2—Evidently a constant problem for him everywhere he went.
- 2) Now, it seems I have become your enemy because I preached the truth to you.
 - a) Is that the way it is now?
 - b) Has the pendulum swung completely to the other side?

D. 4:17

- 1) These false teachers were trying to get on the good side of the Galatians.
 - a) They were impressing them with their zeal for their good.
 - b) They were trying to undermine Paul & take his place in their hearts.
- 2) But instead of being a friend to them, they were misleading them.
 - a) They will turn you to follow their false ways by their flattery.
 - b) In the end, you will be excluded from your inheritance.
- 3) You are giving up your joy in Christ for flattery.

E. 4:18-20

- 1) Don't get me wrong, it is good to be appreciated.
 - a) But only in a good thing.
 - b) If it is done out of love for Christ, love of Truth, love of souls.
 - c) Then, it is good.
- 2) He affectionately addresses them, "My little children."
 - a) He had converted them...had strong feelings for them.
 - b) "I am so concerned about you."
 - c) Like when he first preached to them...to see if they would accept the message.
 - d) He wanted them to be brought to full status as a Son in Christ.
- 3) He also expressed a desire to be present with them.
 - a) Like to be there face to face, so I can read your reactions.
 - b) Then, He could change what & how he was saying things.
 - c) But right now, he stood in doubt of them & their standing with God.

CONCLUSION

1. The danger of being turned from Christ is real!
2. But look what one turns from & to:
 - a) He turns from Sonship, Heirship in Christ;
 - b) He turns to the weak & beggarly elements of the world...BONDAGE.
3. Do you have this Sonship relationship with God?

Lesson Nine

**“CONTRAST
OF THE OLD & NEW COVENANTS”
(Galatians 4:21-31)**

INTRODUCTION

1. The apostle has shown the Galatian Christians:
 - a) That by accepting Christ, they were Abraham’s seed.
 - b) That made them heirs of the promise made to Abraham.
 - c) Thus, they were on a higher footing than those under the Law.
 - d) If they went back to the Law, they gave up this high position....and returned to slavery.
2. He now turns to those who desire to be under the Law and tells them: **“Do you not hear what the law says?”**
 - a) He uses illustrations from the Law to drive home his conclusion.
 - b) He makes use of an allegory.

DISCUSSION**I. “IT IS WRITTEN” (4:21-23)****A. Abraham had two sons: Ishmael & Isaac.**

- 1) He obviously had children by Keturah later....but this is not what is under consideration.
- 2) The first two is what the Allegory is all about.
- 3) The 1st Son (Ishmael—“God Hears”):
 - a) Was born of a slave woman named Hagar.
 - b) She was the personal property of Sarah.
 - c) God had promised Abraham a son through Sarah.
 - d) But Sarah remained barren.
 - e) Sarah gave Hagar, her hand-maid, to Abraham to have a son by her.
- 4) The 2nd Son (Isaac—“To laugh”):
 - a) God later appeared to Abraham & Sarah to renewed the promise of a son.
 - b) Sarah laughed because she was past the age of bearing.
 - c) But, as God promised....She had a son at age 90.
- 5) So, one son was born of a bond woman.
- 6) The other was born of a free woman.

B. Conditions relating to their births:

- 1) The Son of the Bondwoman was born of the flesh.
 - a) Both boys were the fleshly sons of Abraham.
 - b) But there was a significant difference in their births.
 - c) Ishmael was born after the common course of nature.
- 2) But, the Son of the Freewoman was born by promise.
 - a) Sarah was barren....also past the age of bearing children.
 - b) God not only promised that she would have a son in her old age....

- c) But, miraculously caused it to happen...made it possible for her to conceive & bear a child.
- d) Isaac was born by the grace & mercy of God to fulfill a promise.

II. **“THIS IS AN ALEGORY” (4:24-27)**

A. What is an Allegory?

- 1) It takes the literal & gives it a higher spiritual meaning.
- 2) It is like a Parable.... “An earthly story with a heavenly meaning.”
- 3) It is to explain a higher spiritual truth from a literal earthly happening.
- 4) It is very dangerous to allegorize Scripture.
 - a) It is too subjective.
 - b) But when God does it...it is correct!

B. These two women represent two Covenants: Old & New Covenants.

- 1) Jere. 31:31-34
- 2) The Old Covenant was not the final Revelation of God, but another was to follow.

C. Hagar represents the Old Covenant.

- 1) This Covenant was given at Mt. Sinai in Arabia.
- 2) This Covenant was given to the descendants of Abraham thru Isaac.
- 3) The earthly city of Jerusalem represents the Jewish people who were under this Covenant.
- 4) The sad thing about this Covenant...it bears children who are in bondage.
 - a) Hagar was a bondwoman
 - b) Children born to her are bond slaves.
- 5) Thus, those under that 1st Covenant are under bondage.

D. Sarah represents the New Covenant.

- 1) This Covenant was given at Mt. Zion in Jerusalem.
- 2) But more important, this Jerusalem is not literal, but heavenly.
 - a) Eph. 1:3—“***Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.***”
 - b) Col. 3:1-2—“***If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.***”
- 3) Sarah represents a Covenant that gives freedom to her children, not bondage.
- 4) She is the mother of all who are of the promise!
- 5) Verse 27 is a quote from Isa. 54:1.
 - a) It is obviously figurative language.
 - b) The woman who was desolate & barren will have more children than the one with a husband.
 - c) Sarah was barren, but was blessed by God.
 - d) Her offspring, Christians, were to become more numerous than physical Israel who were under the 1st Covenant.

III. **CHILDREN OF THE PROMISE ARE LIKE ISAAC. (4:28-29)**

A. Isaac was a child of promise.

- 1) Isaac had been promised by God to Abraham & Sarah.
- 2) His birth depended upon the Grace of God.
- 3) Christians are children of promise also...through the seed of Abraham.
- 4) Our birth into the family of God depends upon the grace of God also.

B. Isaac was Persecuted.

- 1) At Isaac's weaning, a great feast was made to celebrate.
- 2) Ishmael mocked at him, probably out of jealousy.
 - a) Gen. 21:9—"**And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.**"
 - b) To mock, to make fun of, to insult.
 - c) So, the son, born after the flesh, persecuted him that was born after the Spirit.
- 3) Even so it is today as well.
 - a) The Jews under the 1st Covenant persecuted Christians..."Spiritual Israel."
 - b) Those born after the Spirit. (Jn. 3:3-5)

IV. WHAT IS THE SIGNIFICANT CONCLUSION TO ALL THIS? (4:30-31)

A. How does the Scriptures view Hagar & her son?

- 1) He now quotes Gen. 21:10, 12 to give an answer.
- 2) Hagar & Ishmael had to go.
- 3) They could not inherit with Sarah & Isaac.
- 4) Abraham was reluctant to send them away, but did so upon God's Word.

B. Application:

- 1) The Old Covenant must go...to make room for the New.
- 2) The Two Covenants cannot survive in the same place.
- 3) Those who want to remain under that 1st Covenant are children of a bondwoman and are in bondage.
- 4) Those who come under the 2nd Covenant are children of a free woman and are free.

CONCLUSION

1. From Paul's description of the Old Covenant:
 - a) Aren't we thankful that we are not under it.
 - b) Need to be grateful to be under a new & better Covenant that gives freedom.
2. Have you come under this New Covenant that gives Freedom?

Lesson Ten

“STAND FAST IN YOUR LIBERTY IN CHRIST”

(Galatians 5:1-15)

INTRODUCTION

1. Some people like to strongly emphasize that God is a God of love! And He is!
2. And they like to emphasize that the New Testament is His “love-letter” to mankind. And it is!
3. But sometimes these same people overlook something about the nature of LOVE:
 - a) Not only that Love is merciful, kind, forgiving, and compassionate....
 - b) But, love is also TOUGH! It can discipline, as well as punish.
4. The Galatian Letter well illustrates this aspect.
 - a) Some of the strongest language to be found in the New Testament is in this book.
 - b) He speaks against false teachers and those that follow them.
 - c) He points out that what men think of as little things can be very condemning.
 - d) These are basic factors that make such a difference.
 - e) Gal. 5:1-15 well illustrates this!

DISCUSSION

I. THE BIG ISSUE IS.....LIBERTY OR BONDAGE. (5:1)

A. What is Liberty in Christ?

- 1) It is not license to do & live as we please....as some think!
- 2) It is to be free from the condemnation of Law that we have broken.
- 3) It is also to be free from the rites & ceremonies of the Law of Moses.
- 4) It is to be free from having to be circumcised to be right with God.

B. What is Bondage under the Law?

- 1) Broken Law brings the curse of death upon the Law-breaker.
- 2) Man cannot deliver himself from this curse by his own good works.
- 3) Without God’s help, he is doomed....under bondage of the Law.
- 4) But it is even more:
 - a) It’s requirements were a yoke around the neck of those under the Law.
 - b) Christ had made men free from such bondage!

II. WHAT HAPPENS TO THOSE WHO TURN BACK TO CIRCUMCISION & THE LAW FOR JUSTIFICATION? (5:2-4)

A. Christ shall profit you nothing.

- 1) Will be of no value, no use to you.
- 2) You get no benefit from the death of Christ on the Cross.
- 3) It is the same as saying, “I don’t need Christ for Justification.”

B. You become a debtor to do the whole Law.

- 1) After hearing the Gospel of Salvation in Christ Jesus:
 - a) You made a decision to repent, turn away from sin to God;
 - b) Upon a confession of faith in Christ, you were baptized into Christ.

- 2) And then to turn back to circumcision to be justified:
 - a) You not only have rejected Christ;
 - b) But you have obligated yourself to a system of perfect obedience to Law in order to be justified!
 - 1—You have to keep the whole Law perfectly!
 - 2—You cannot afford one mistake, or you are under its curse.

C. Christ is become of no effect unto you.

- 1) You make Christ inoperative in your life.
- 2) You have rejected the Atonement in Christ.
- 3) It is a rejection of God's grace thru Christ.
- 4) You have lost the benefits that Christ offers.

D. You are fallen from grace.

- 1) You are cut off from the means of grace, Christ.
- 2) Departed from the state and means of Grace.
- 3) Law & Grace are two separate systems...opposites of each other.

E. Observations:

- 1) This is quite a condemnation for something that seemed so innocent.
- 2) But, it wasn't so innocent!
- 3) It was an insult to God's Plan of Redemption thru Christ.
- 4) It was a rejection of Christ Himself, saying Christ can't justify.

III. RIGHTEOUSNESS OR JUSTIFICATION COMES BY FAITH. (5:5-6)

A. *It is the Spirit, not Law, that makes us right with God.*

- 1) This was argued strongly in Ch. 3.
- 2) All the blessings of the Christian life come from the teachings & directions of the Spirit of God, NOT THE LAW.

B. *Our hope of being righteous is not based on a Law System, but a Faith System.*

- 1) We freely acknowledge that we cannot be righteous by Law keeping.
- 2) Thus, we have to turn to faith in Christ for our justification, our righteousness.

C. *But this faith is not a dead faith!*

- 1) It is a faith that works thru love.
- 2) An active, obedient faith to the Will of God.
- 3) It is not Circumcision, nor Uncircumcision that justifies us.
- 4) 1 Cor. 7:19—***"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."***

IV. THE GALATIANS NEEDED TO REALIZE THEIR DANGEROUS POSITION. (5:7-12)

A. *Who is hindering you from obeying the truth? (v. 7)*

- 1) Who is that person who is trying to destroy you?
- 2) You were running the Christian Race so well, even with joy at first.
- 3) Now you are being turned away, no longer hearkening to God's truth.

B. *You certainly were not taught this by Paul. (v. 8)*

- 1) Whatever this person's reasons are for this teaching, it is not of God.
- 2) It is his own ideas.

C. Warning.... A little leaven leavens the whole lump. (v. 9)

- 1) This kind of teaching will affect the whole church if left unchecked.
- 2) It has to be stopped or the church is doomed.

D. "I have confidence in you" (v. 10)

- 1) Paul is saying.... "I am sure you will think this thing through."
- 2) That you will not act rashly.
- 3) You will not go along with this kind of teaching.
- 4) That you will realize that this troubler will face judgment for his perversions.

E. To preach Circumcision takes away the offense of the cross. (vs. 11-12)

- 1) If Paul still preached circumcision:
 - a) Then, why is he being persecuted by the Jews.
 - b) The answer is obvious, he wasn't still preaching circumcision.
 - c) The offense to the Jews was Redemption thru a Crucified Messiah.
- 2) The offense would be greatly lessened if circumcision was still preached as necessary to be right with God.
- 3) Paul desired that those who teach such could be cut off from the church.

V. THE IMPORTANCE OF LOVE. (5:13-15)**A. You have been called to enjoy freedom in Christ.**

- 1) No longer under the Law & it's curse.
- 2) No longer under the threat of eternal death.

B. However, you must exercise this freedom properly.

- 1) It is Liberty, not license to live just any way.
- 2) It is not to live to satisfy the fleshly, lustful desires of our lower nature.
- 3) Freedom carries with it high ideals, higher living.
- 4) So exercise this liberty in love.
 - a) Show this love by serving one another.
 - b) Be a servant to one another.

C. Remember, even free people are under Law to God.

- 1) To love our neighbor as ourselves fulfills the Law's demands.
- 2) Liberty in Christ does not take away a responsibility to keep the Law of God.
- 3) So, show the love of God to your fellow-Christians.
- 4) Love leads you to carry out all the demands of the Law to your brother.

D. But, if you indulge your liberty in a fleshly way:

- 1) If you bite & devour one another like wild animals;
- 2) If you allow bitter disputes & dissensions among yourselves;
- 3) You will be scatter & destroyed as members of the body of Christ.
- 4) You will lose the wonderful blessings in Christ: love, joy, and peace, etc.

CONCLUSION

1. Salvation is by Faith in Christ, not the keeping of the Law of Moses.
2. Those who attempt to go by the Law have to keep it in it's entirety to be justified.
3. Such obviously cannot be done...thus our need to turn to Christ.

Lesson Eleven

“WORKS OF THE FLESH vs. FRUIT OF THE SPIRIT”

(Galatians 5:16-26)

INTRODUCTION

1. Paul has been emphasizing:
 - a) The Christian is free of the curse of the Law....Death!
 - b) He has been set free from a Law System and has now come under a Grace System.
 - c) What great joy we ought to have that we have been set free!
 - d) That we do not have to pay the just penalty of our sins!
2. But, we haven't been set free from the curse of the Law to do as we please!
3. We have a choice on how we are to live:
 - a) After the flesh....the way man wants to direct his own steps.....
 - b) Or, after the Spirit....the way God's Spirit wants to direct us!
 - c) He challenges Christians to live after the Spirit!

DISCUSSION

I. ADMONITIONS TO WALK AFTER THE SPIRIT. (5:16-18)

A. “Walk after the Spirit”

- 1) Walk in or by or along with the Spirit of God.
- 2) The Spirit is calling for all men to turn from the fleshly walk of life that leads to ruin.
- 3) He wants us to walk after his directions in His Inspired Word....this leads to eternal life with God.
- 4) It is to live in compliance or in harmony with the Spirit's teachings.
- 5) It is to surrender to His guidance for life...not our own way & thinking.

B. “Not fulfill the lust of the flesh”

- 1) Lust or desires of the fleshly man...he who walks after his own way.
- 2) Concept of sensuality that leads to corruption.
- 3) We cannot fulfill the desires of the flesh if we walk after the Spirit.

C. There is a constant struggle in our lives for dominance.

- 1) The Christian has made a fixed decision to follow the Spirit.
- 2) But, we still have to deal with the desires of the fleshly man.
 - a) It is still present....temptations still come to be dealt with.
 - b) It originates desires which are contrary to the guidance of the Spirit.
 - c) The Spirit originates desires to holiness that is contrary to the flesh.
- 3) The struggle is always there....WE SURRENDER TO ONE!
- 4) They oppose each other...The Right choice must constantly be made.

D. Those led by the Spirit are not under Law.

- 1) They are not under the Law's condemnation.
- 2) The N. T. is a Law of Liberty, not a Law of Sin & Death!
- 3) The Law is for those who follow the flesh....TO REBUKE THEM.

II. WORKS OF THE FLESH ILLUSTRATED & THEIR OUTCOME. (5:19-21)**A. *Sins of Sensual passion:***

- 1) Adultery---Illicit sexual relations with a married person.
---Also, to be married to someone that God does not approve of.
- 2) Fornication---All kinds of sexual sins...perversions, etc.
- 3) Uncleanness---Wide range of sensual sins, impurities, thoughts, deeds.
---Unnatural lusts.
- 4) Lasciviousness---Wantonness, reckless shamelessness, open indulgence in impurities.

B. *Sins of Superstition:*

- 1) Idolatry---Worship of false gods or images, something placed before God.
- 2) Sorcery---Occult....All kinds of deceptions about spirit world.
---Witchcraft

C. *Sins of Social Disorder:*

- 1) Hatred (Enmities)---Openly displaying dislike for someone.
- 2) Variance (Strife)---Open conflict between persons who have hatred.
- 3) Emulations (Jealousies)---Boiling resentment against someone.
---Expressed Indignation.
- 4) Wrath (Violent)---Passionate anger, outburst of anger.
- 5) Strife (Factions)---Contentious spirit, causing factions or groups.
- 6) Seditions (Divisions)---Distinctly formed groups.
---Standing apart from each other.
- 7) Heresies (Parties, sects)---Doctrines of man's own choosing or devising.
---A body of adherents to a false doctrine.
- 8) Envyings---Resenting what others have, their blessings, etc.
- 9) Murders---Taking an innocent life.
---What began in hatred, ends often in murder in heart or actual killing.
- 10) All of these are a violation of Brotherly love.
- 11) All show selfishness, unyielding and bitter spirit.

D. *Sins of Excess:*

- 1) Drunkenness---Under control to wine or strong drink.
- 2) Revelings---Gaiety and wanton dissipation.

E. *Catch-all phrase:*

- 1) And such like things.
- 2) Works like these.
- 3) These are not all, but illustrative.
- 4) Anything against brotherly love.

F. *The Results or outcome of such works:*

- 1) They who practice or continue in such, cannot inherit the kingdom of God.
- 2) Can't get into the kingdom.
- 3) Or, if he gets in and turns back to these works, cannot enter eternal kingdom.

III. FRUIT THAT THE SPIRIT HELPS TO PRODUCE IN OUR LIVES. (5:22-23)**A. *One who listens and walks after the Spirit will produce this fruit.***

- 1) It is not automatically, miraculously given.
- 2) But Putting forth the effort to listen & walk after the Spirit will bring about these things in our lives.
- 3) Phil. 2:13-13—***“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.”***

B. Fruit in relationship to God:

- 1) Love---Don't know God if we do not love, for God is love.
---Love of God...and love of our fellowman.
- 2) Joy---Glad emotion that comes from being reconciled with God.
---Happiness over what God has done for our lives.
- 3) Peace---The serenity of a soul made right with God.

C. Fruit in relationship to fellow-man:

- 1) Long-suffering---Patient endurance of injuries inflicted by others.
- 2) Gentleness (Kindness)---Sweetness of disposition, Amiable.
- 3) Goodness---Active benevolence—willingness to serve others.

D. Fruit in Relationship to our Christian Life:

- 1) Faith---The principle which controls and guides our lives to heaven.
- 2) Meekness---Humble submissiveness to God's Will.
- 3) Temperance---Under restraint to do right.

E. There is no Law against such fruit.

- 1) The Law finds nothing to condemn about these things.
- 2) No grounds for condemning people who walk this way.

IV. SPECIAL INSIGHTS ABOUT CHRISTIANS (5:24-26)

A. Such belong to Christ:

- 1) By purchase price.
- 2) But also by commitment.

B. Such have crucified the flesh with the affections and lusts.

- 1) They have died to the way of sin. (Rom. 6:1-2)
- 2) They have been buried with Christ in Baptism into his death. (Rom. 6:3-4)
- 3) They have been raised up to walk a new kind of life.
- 4) A life in which the flesh has been set aside as the way to walk.
 - a) When Christ came in the flesh, we crucified Him.
 - b) When Christ comes into our hearts, He demands crucifixion of us.

C. Such live in & Walk in the Spirit.

- 1) Once--- we chose to walk in the sphere of the world...fleshly walk.
- 2) NOW---we have chosen to live in, walk in the sphere of the Spirit.
- 3) Walk....continued action involved....a way of life.

D. Such should not be guilty of:

- 1) Vain glory---Empty glorying, vain thinking about one's self.
- 2) Provoking one another---To challenge each other to combat, to have a contentious spirit.
- 3) Envying one another---A resentment disposition toward others.

CONCLUSION

1. The Lord depicts two ways to walk in this life:
 - a) The Broad Way versus the Narrow Way.
 - b) The Way to Life versus the Way to Death.
 - c) The Flesh versus the Spirit.
2. We are walking one of these two ways!
3. Which one are you walking?
4. If after the flesh, continued in.....you will die eternally!
5. You can change....it is your decision!

Lesson Twelve

“PRACTICAL PRINCIPLES FOR LIVING”

(Galatians 6:1-18)

INTRODUCTION

1. Most of this letter dealt with the problem of perverting the Gospel of Christ.
2. Ch. 6 deals with some practical principles on how to live for Christ.
 - a) Ch. 5:26 ends with the admonition:
 - 1) Don't be vain glorious;
 - 2) Don't feel superior over others;
 - 3) Don't challenge or continually question each other's motives.
 - 4) Don't be envious of each other.
 - b) Then, he turns to give admonitions on how to live correctly.

DISCUSSION**I. REACH OUT TO OTHERS. (6:1-2)****A. *Especially where a brother is over-taken in a fault.***

- 1) To be over-taken...caught up in sin before he realizes it.
- 2) Could be one of the works of the flesh he was guilty of.
- 3) This was a real danger for them then....as well as now.
- 4) Don't write him off as one lost forever....rather:
 - a) Make an effort to bring him back to right living.
 - b) Restore him to where he should be.

B. *Who is to do this?*

- 1) “*Ye which are spiritual*”
- 2) A carnally-minded person cannot do the job of restoration.
- 3) Neither one that is self-righteous, harsh, or censorious.
- 4) But one that is meek, kind, gentle, concerned.
- 5) One that is well aware of his own humanity & weakness.

C. *The principle involved....We are to bear each other's burdens.*

- 1) Burdens---That which is heavy to bear.
 - a) These burdens can be the kind people bring on themselves by unwise decisions or carelessness.
 - b) Burdens that cause an uneasy conscience to deal with.
 - c) Burdens that cause difficulties in relationships in life.
 - d) Burdens that deal with money embarrassment.
 - e) Or, the kind that comes through the tribulations of life.
- 2) By being concerned, we fulfill the Law of Christ.
 - a) Christ's Law is the Law of Love.
 - b) It is unselfish concern for others.

II. HAVE A SENSE OF RESPONSIBILITY. (6:3-5)**A. *We need to be self-reliant, but not self-righteous.***

- 1) Not to think we are something when we are not.
- 2) Not be too busy judging & condemning others to be helpful.

- 3) Feel responsible, but not think too highly of ourselves.

B. *One's worth is determined by his actions....his works...his deeds!*

- 1) His conduct must meet the test of God's Law.
- 2) Not what his neighbor is doing or not doing.
- 3) Test your life, look at your works.
- 4) Spiritual satisfaction can only come when our works measure up.
- 5) Self-examination is not to puff us up...but....
- 6) To help us see the need of God's grace in our lives.

C. *Some burdens we can only bear alone.*

- 1) Each person is responsible for his own life before God.
- 2) No one can live the life for me.
- 3) It is a burden no one can carry, but myself.
- 4) 1 Peter 1:17—"***And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear...***"

III. THE LAW OF SOWING & REAPING. (6:6-8)

A. *Teachers of the Word deserve to be supported.*

- 1) "Communicate"... "Share with"
- 2) 1 Cor. 9:13-14—"***Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel.***"
- 3) Feel responsibility to those who teach the Word of God.
- 4) Share in all good things.
- 5) An effort of Satan is to have the church not to feel responsible for supporting those who preach the Word.
 - a) Or not to adequately support them;
 - b) So they have to turn elsewhere for sufficient support.

B. *But sowing is done by all mankind in one form or another.*

- 1) The principle is...what you sow, you reap.
- 2) The deed done determines the kind of reward received.
 - a) Good sowing (deeds) brings good results.
 - b) Bad sowing (deeds) brings bad results.
- 3) If sow to the flesh:
 - a) We will reap the corruption of a fleshly life.
 - b) A life of self-indulgence brings corruption.
 - c) The Christian is called upon to crucify such a life...put to death.
 - d) So that we will not reap corruption.
- 4) If sow to the spirit:
 - a) We will reap the results of a spiritual life.
 - b) To spend time, money, and effort in doing what the Spirit teaches.
 - c) Our reward is life everlasting.

C. *Realize...God's Law of sowing & reaping cannot be circumvented.*

- 1) We can't deceive God...only ourselves.
- 2) If we ignore God's warning, we can expect the terrible outcome.

IV. WE MUST KEEP OUR DETERMINATION STRONG. (6:9-10)**A. We must keep busy in well-doing.**

- 1) Doing that which is commendable...morally excellent.
- 2) Tit. 3:8, 14—“...*those who have believed in God should be careful to maintain good works....and let our people learn to maintain good works, to meet urgent needs, that they may not be unfruitful.*”

B. We must not give up even when we become discouraged.

- 1) Weariness is a common lot of mankind.
 - a) When we grow tired, we rest, so we can recuperate.
 - b) So, spiritually...when we grow tired, we need to recoup.
- 2) We must “faint not”.
 - a) Not give up, succumb, or make no further effort.
 - b) We need to persevere.
 - c) Not to allow disappointment or discouragement to cause us to quit.
- 3) The time of reaping will come.
 - a) Fruit will be born.
 - b) Souls will be saved.
 - c) And we shall receive eternal life.

C. We need to take advantage of each & every opportunity that we can.

- 1) Watch for them, take advantage of them.
- 2) Seek to do good to all men.
- 3) This is the opposite of “working ill to our neighbor.”
- 4) And of all people...need to do good to fellow-Christian.
 - a) **“By this shall all men know that ye are my disciples if ye love one another.”** (John 13:35)
 - b) Pay special attention to your brethren...but don’t stop there!

V. WE MUST DO OUR GLORYING IN THE LORD. (6:11-15)**A. The Judaisers gloried in the wrong thing.**

- 1) They lost sight of Jesus’ death and complete justification thru Him.
 - a) They advocated justification thru circumcision.
 - b) But, the cross offered salvation without the Law.
 - c) It welcomed the Gentiles without being circumcised.
- 2) But...Paul said they had an ulterior motive underlying this teaching.
 - a) By emphasizing circumcision for justification, they could escape persecution.
 - b) Salvation by the cross is then put aside and would not offend the Jewish people.
 - c) They advocated circumcision to gain favor with Jewish nation.
- 3) Therefore, they then can glory in your flesh.
 - a) They can brag about your being circumcised from their teaching.
 - b) They can talk about the large number of proselytes they have made.

B. The correct boasting or glorying is in the Cross of Christ.

- 1) Not shame or abhorrence in the cross, but glorying in it.
- 2) The Gentile world sneered at the cross.

- 3) The Jews abhorred the cross.
- 4) The true Christian gloried in the Cross of Jesus.

C. *The effect of the Cross on the Christian:*

- 1) Upon it, the Christian is crucified to the world.
 - a) It is to no longer have its appeal to him.
 - b) The world has lost its attraction in view of the cross.
- 2) But also the Christian has been crucified to the world.
 - a) No looking back...
 - b) And as Paul said, "Count such as dung".
 - c) No longer a friend of the world, but a friend of God.

D. *Thus, what really counts:*

- 1) Is not whether a man has been circumcised or not.
- 2) But whether he is a New Creature.
 - a) It is the inward change that is so important.
 - b) As Jesus said, "*Ye must be born again*"
 - c) or as Paul said, "*Rise to walk in newness of life.*"
 - d) A dying to the old way of living.

V. THE TRUE MARKS OF A FOLLOWER OF JESUS. (6:16-18)

A. *It is not the outward circumcision that identifies the child of God.*

- 1) Rather...it is the changed person that is the "True Israel of God."
- 2) So, don't let these false teachers trouble you anymore with false humility.

B. *The true Mark is to have the brand of Jesus upon our hearts.*

- 1) That brand becomes obvious by our lives.
- 2) Paul's life exemplified the brand of Christ by his willingness to suffer.
- 3) His body literally bore the marks of his servanthood to others.
- 4) So must we bear the mark (brand) of Him who gave His life up for others.

CONCLUSION

1. It is this kind of life that has the promise of: PEACE, MERCY, & GRACE.
 - a) Peace...calm assurance of being right with God & man.
 - b) Mercy...the assurance of forgiveness.
 - c) Grace...the assurance of God's great love to us thru His Son.
2. We must avoid any teachings that are contrary to the Will of Christ.
 - a) That undermines Christ and His work of redemption for mankind.
 - b) That undermines the kind of godly life that we ought to live.
3. Do you wear the brand of Jesus on you?

