

# EPISTLE OF PAUL TO THE GALATIANS

Slide 1 – Title Slide

Slide 2

I. WRITER: Paul the apostle

II. AUDIENCE: Churches of Galatia (Galatians 1:2)

MAP

This map shows where the churches of Galatia were located (green): Antioch in Pisidia, Iconium, Lystra, and Derbe. These churches were all started on Paul's first missionary journey.

III. DATE: 57/58 A.D.

IV. NOTES:

Paul wrote the book of Galatians to answer the Judaizers that had infiltrated the churches of Galatia from Judea. The Judaizers were a group of Jewish, so-called, "believers" who insisted that to be saved, Gentiles must be circumcised and keep the law of Moses, even though they could not keep all of it.

They infiltrated the churches in Galatia after Paul departed the area. The naïve Galatian Christians accepted their teachings just as willingly as they had Paul's teaching. It was this issue that Paul and Barnabas went to Jerusalem in Acts 15 to settle the matter.

The purpose of the book of Galatians is to combat this heresy in which the work of Christ was considered insufficient for salvation and that keeping the Law, like circumcision, was necessary to be saved. Galatians clearly teaches that only through the grace of God by faith in Jesus Christ is a person able to escape the curse of his sin and of the law and to live a new life, through the power of God.

Slide 4 (Slide 3 is the hidden map)

## Outline of Galatians

Introduction (1:1–2)

I. An Explanation (1:3–2:21)

- A. The declaration of the gospel (1:3–5)
- B. The distortion of the gospel (1:6–10)
- C. The distinctives of the gospel (1:11–24)
- D. The defense of the gospel (2:1–21)

II. An Exposition (3:1–4:31)

- A. How Paul interrogated the Galatians (3:1–5)
- B. How Paul instructed the Galatians (3:6–4:31)

### III. An Exhortation (5:1–6:10)

- A. The law of liberty in Christ (5:1–15)
- B. The law of likeness to Christ (5:16–26)
- C. The law of love for Christ (6:1–6)
- D. The law of life in Christ (6:7–10)

### Conclusion (6:11–18)

Slide 5

### Introduction (1:1–2)

**1:1-2 - Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead:) <sup>2</sup>And all the brethren which are with me, unto the churches of Galatia:**

The Judaizers claimed that Paul was not a true apostle. They maintained that since he was not one of the twelve original apostles, he must have received his teachings and doctrines second-hand from the other apostles and missed something along the way. In verse 1, Paul clearly declared Jesus Christ called him to apostleship. In verse 2, we learn this epistle (letter) is addressed to the CHURCHES (plural) of Galatia.

### I. An Explanation (1:3–2:21)

#### A. The declaration of the gospel (1:3–5)

**1:3 - Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,**

Grace comes first, then peace. Too many people try to find peace without the grace of God in salvation.

**1:4-5 - Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: <sup>5</sup>To whom *be* glory for ever and ever. Amen.**

Christ gave Himself as the ransom to pay the price for our sins so that we can go to Heaven, but also to save us from this present evil world.

#### B. The distortion of the gospel (1:6–10)

**1:6-9 - <sup>6</sup>I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: <sup>7</sup>Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.**

Paul gets right to the point of this epistle. He is very upset that the naïve believers were readily accepting the false gospel of the Judaizers. Doctrine is vital and if it is corrupted, if truth is lost, then a ministry is rendered powerless, and we are sending people to hell. We must approach God on the terms that He has determined, not on our own! It was Christ who said... Next slide

**John 4:24 - God is a Spirit: and they that worship him must worship him in spirit and in truth.**

**2 John 1:9 - Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. ...**

**1:8-9 - But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup>As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.**

Any man-made "gospel" that leaves out the work of the Holy Spirit drawing us to Himself, revealing our lost condition, and leaves out repentance and making Christ Lord by faith is what Paul describes as "another gospel" and it sends people to Hell.

There are many "false gospels" being proclaimed in Christian churches today. Any gospel that teaches you need to earn your salvation by going to church, being baptized, obeying the 10 commandments, and being a good person is a false gospel.

Easy-believism or easy-prayerism is another "false gospel". Many people teach that you don't need to repent, just say a prayer and you can go on with your sinful lifestyle. We meet people who live ungodly lives but think they are o.k. with God because they prayed a sinner's prayer when they were younger.

In verses 8 and 9, Paul in no uncertain terms makes it clear that there is a curse on anyone who preaches this sort of false gospel. "Accursed" means being given over to divine condemnation.

**1:10 - For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.**

Paul makes it clear he is out to please God not men.

Slide 6

C. The distinctives of the gospel (1:11–24)

**1:11-12 - But I certify you, brethren, that the gospel which was preached of me is not after man. <sup>12</sup>For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.**

Paul did not sit under the other 12 apostles to study and learn the gospel that Christ had taught them. He told them he had received his doctrine from a revelation straight from Jesus Christ making him equal with the original apostles.

**1:13 - For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it (sought to destroy it):**

We read of his reign of terror in ... (next slide)

**Acts 8:3 – “As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.”**

**Acts 9:1 – “And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord...”**

**1:14 - <sup>14</sup>And profited (or advanced) in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.**

Due to the requirements of being on the Sanhedrin, it is unlikely that Paul was a member. It is more likely that Saul was a 30-ish year old Rabbi with a very bright future and destined one day for the Sanhedrin.

**1:15-16 - <sup>15</sup>But when it pleased God, who separated me from my mother’s womb, and called *me* by his grace, <sup>16</sup>To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:**

Paul was directly called by God to preach Him among the heathen. You can read more about his conversion in Acts 9.

**1:17-19 - Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. <sup>19</sup>But other of the apostles saw I none, save James the Lord’s brother.**

There is no mention of Paul going to Arabia in the book of Acts. Paul spent an undetermined time in Damascus immediately after his salvation. Then went into Arabia and then returned back to Damascus. The three years mentioned in verse 18 is interpreted either a total time of Damascus-Arabia-Damascus or he spent three years in Damascus after returning there from Arabia.

The time spent in Arabia was studying God’s Word and receiving “revelation” from Christ as a time of preparation for ministry, similar to the time the other apostles spent in training with Christ personally. No man was involved in Paul’s learning of the gospel, so he could not have been mistaken about the details of the doctrine. Just how much of the time was spent in Arabia and in Damascus is not stated.

**\* Map \*** Arabia is the desert country southeast of Palestine including all of what modern day Saudi Arabia and Mt. Sinai which Paul will mentions later in this book. It is the tan colored portion on the map. God led Paul to Arabia to be alone with the OT and reveal to him the gospel clearly. He seems to imply it was there that his revelations of the gospel came.

Then he went to Jerusalem and met Peter and stayed with him 15 days and also met James, the Lord’s brother. Paul may have seen some of the other disciples from a distance or perhaps by this time some of the apostles had moved on and away from Jerusalem.

**\* return to slide 6 \***

**1:20-24 - <sup>20</sup>Now the things which I write unto you, behold, before God, I lie not. <sup>21</sup>Afterwards I came into the regions of Syria and Cilicia; <sup>22</sup>And was unknown by face unto the churches of Judaea which were in Christ: <sup>23</sup>But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. <sup>24</sup>And they glorified God in me.**

From Jerusalem, the church sent him to Tarsus, a city of Cilicia and his hometown. According to verse 21, he spent time in Syria and Cilicia. This may have been a 3–4-year period. What was he doing? When Paul and Barnabas decided to go on a second missionary journey, there was a dispute and they split up.

Paul chose Silas and according to Acts 15:41, they went through Syria and Cilicia, confirming the churches. Paul and Barnabas did not go there on their first missionary journey and so it is possible that during Paul's 3 or 4 years in Syria and Cilicia that he started some churches. After the church in Jerusalem sent Paul to Tarsus, the next time we hear of Paul in scripture is in Acts 11:25 when Barnabas went to Tarsus and brought him to Antioch (of Syria)

Slide 8 (slide 7 is the hidden map)

D. The defense of the gospel (2:1–21)

In Acts 11, the church in Jerusalem sent Barnabas to go to Antioch. He went to Tarsus "for to seek Saul" and brought Paul with him to Antioch where they "assembled themselves with the church, and taught much people." The church sent out Paul and Barnabas on their first missionary journey. When they returned, they were surprised that false "brethren" (Judaizers) had brought a "new" doctrine teaching that for the Gentiles to be saved, they needed to keep the Law, evidenced by circumcision.

**2:1 - <sup>1</sup>Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.**

Paul and Barnabas had no "small" disputation with the Judaizers, so the church decided to send Paul and Barnabas to Jerusalem to settle the matter. This is Paul's third trip to Jerusalem and occurred 14 years after his conversion.

**2:2 - <sup>2</sup>And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.**

Those which were "of reputation" in verse 2, probably meant Peter, John, or James the Lord's brother (as mentioned in verse 9), since James the brother of John had been killed by Herod.

**2:3-5 - <sup>3</sup>But neither Titus, who was with me, being a Greek, was compelled to be circumcised: <sup>4</sup>And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: <sup>5</sup>To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.**

Paul brought Titus with him to show that the gospel is by faith in Jesus Christ and not by the addition of Jewish law, like circumcision. No one disagreed with his gospel and the church did not force Titus to be circumcised. The church leaders believed that circumcision was not an issue. Why then were these Judaizers making it an issue? There were "false brethren" who brought a false gospel "that they might bring us into bondage" (vs 4).

Paul is making a case against the Judaizers. If the Judaizers were teaching the truth, then why did not the apostles try to make Paul teach that the Gentiles needed to be circumcised for salvation? Why did they not try to get Titus to be circumcised? If the three pillars were not Judaizers, then why should the Galatians believe these false teachers amongst them now?

**2:6-10 - <sup>6</sup>But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me: <sup>7</sup>But contrariwise, when they saw that the gospel of the uncircumcision (Gentiles) was committed unto me, as *the gospel* of the circumcision (Jews) *was* unto Peter; <sup>8</sup>(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) <sup>9</sup>And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. <sup>10</sup>Only *they would* that we should remember the poor; the same which I also was forward to do.**

The church leaders in Jerusalem were in perfect agreement with Paul on his gospel and doctrine. Paul had their complete endorsement. They recognized that Peter, James, and John were to take the gospel to the Jews and that Paul and Barnabas was to go to the Gentiles.

**2:11-13 - <sup>11</sup>But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. <sup>12</sup>For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. <sup>13</sup>And the other Jews dissembled (to act hypocritically in concert with) likewise with him; insomuch that Barnabas also was carried away with their dissimulation (hypocrisy).**

Peter was fellowshiping and eating with Gentiles until some Jews from Jerusalem ("certain came from James") came to Antioch, then suddenly for appearance's sake, Peter separated himself from the Gentiles. Paul states Peter's motivation for it as "fearing them which were of the circumcision". Peer pressure got to Peter and he slipped into his Jewish ways. Since he was a leader, other Jews followed Peter's lead and also withdrew fellowship from the Gentiles. The word "dissembled" means to act hypocritically.

**2:14 - <sup>14</sup>But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?**

Paul is saying to Peter, “You went in with the Gentiles and ate with them, but now, fearing the Judaizers, you withdrew from this fellowship and now you are Judaizing by forcing the Gentiles to live as do the Jews”. Paul is saying, it’s hypocrisy.

**2:15-16 - <sup>15</sup>We *who are* Jews by nature, and not sinners of the Gentiles, <sup>16</sup>Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.**

They knew that a soul was not justified by the Law, but by faith in Christ: both Jews and Gentiles. It was clear to all that by the works of the Law no flesh, Jew or Gentile could be justified in the sight of God.

**2:17-18 - <sup>17</sup>But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. <sup>18</sup>For if I build again the things which I destroyed, I make myself a transgressor.**

Verse 17 seems to be saying, if while we are saved by faith without the law, and we sin, is Christ then somehow involved in our sinning by not requiring keeping of the law for salvation? Paul answers, “Absolutely not, God forbid”: we are saved from our sin to serve God and in doing so, we will desire to keep the portions of the law that are applicable to us.

**2:19-20 - <sup>19</sup>For I through the law am dead to the law, that I might live unto God. <sup>20</sup>I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.**

In verses 19 and 20, Paul states that the law itself is consigned to death, and another, the Gospel of Christ, is substituted in its stead. Paul embraced the Gospel that he might be saved from death and live unto God and he declares what all saved people should live like: being dead to self and living for Christ.

**2:21 - <sup>21</sup>I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.**

The inescapable conclusion to the argument once for all about whether we can be saved by our own efforts is verse 21: if mankind could earn his own salvation by his own efforts (by keeping the law), then why did Christ have to die? He died for nothing (in vain) if we could earn our salvation ourselves. The grace of God was necessary for **all men**, because all had come short of the glory of God.

## II. An Exposition (3:1 – 4:31)

### A. How Paul interrogated the Galatians (3:1-5)

**3:1 - <sup>1</sup>O foolish Galatians, who hath bewitched (to fascinate or mesmerize) you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?**

"Bewitched" mean "to fascinate by false representations", today we would say "mesmerized". The Judaizers fascinated the churches with the idea that the Mosaic Law was necessary for salvation.

**3:2-5 - <sup>2</sup>This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? <sup>3</sup>Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? <sup>4</sup>Have ye suffered so many things in vain? if *it be* yet in vain. <sup>5</sup>He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?**

He asks them to remember their conversion. Did they get saved by keeping the Law of Moses or by faith? He preached only Christ and Him crucified amongst them. He did not include any keeping of the law in his gospel. Having been saved by faith, many were now being influenced to believe they needed to keep the law for salvation. He doubts some of them got saved. (4:20 "for I stand in doubt of you").

Question: Is it possible to get saved and then be influenced to believe false doctrine about how you got saved or that you can lose your salvation? Probably yes, to some degree, but the Holy Spirit will work to get you back on track.

## B. How Paul instructed the Galatians (3:6 – 4:31)

### 1. Believers are the seed of Abraham (3:6-29)

**3:6 <sup>6</sup>Even as Abraham believed God, and it was accounted to him for righteousness.**

Abraham was saved by faith hundreds of years before the Law of Moses. Abraham's salvation came when he believed God's promise, not 13 years later when he was circumcised.

People in the OT got saved the same way people do in the NT and the same way people do today: by repentance and faith. They did not know all the details of how God would redeem them. But they realized their lost condition, repented of their dead works, and they put their faith in the goodness of God and His promise of the coming Redeemer, the Messiah.

**3:7-9 - <sup>7</sup>Know ye therefore that they which are of faith, the same are the children of Abraham. <sup>8</sup>And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. <sup>9</sup>So then they which be of faith are blessed with faithful Abraham.**

Verse 8 is fascinating and I'm not sure I fully understand the meaning of it. Abraham had the gospel preached unto him. How? By "in thee shall all nations be blessed". God's promise to Abraham and later to Isaac and Jacob that in them all nations of the earth would be blessed is called here, "the gospel. God preached the gospel to Abraham when He gave him that promise: the promise of the Messiah.

**3:10 - <sup>10</sup>For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.**



Verse 10 is quoting Deuteronomy 27:26:

**Deuteronomy 27:26 - <sup>26</sup>Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.**

**James 2:10 – “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”**

It is clear to all that no one can keep the law perfectly, yet if they don't, they are condemned to hell.

**3:11-12 - <sup>11</sup>But that no man is justified by the law in the sight of God, *it is evident: for, The just shall live by faith.* <sup>12</sup>And the law is not of faith: but, The man that doeth them shall live in them.**

No person is justified by the law, and that is why Christ's atonement was necessary:

**3:13-14 - <sup>13</sup>Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: <sup>14</sup>That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.**

The promise or "gospel unto Abraham" was that "in thee shall all nations be blessed" which is a promise of the coming Messiah and that blessing also comes on the Gentiles by faith in Christ, not by the works of the law.

**3:15 - <sup>15</sup>Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.**

I speak after the manner of men— meaning, “I am about to give an example taken from the civil transactions of men”. If it be confirmed—If an agreement signed, sealed, and witnessed, then no man disannulleth, meaning it stands under the protection of the civil law, and nothing can be legally erased or added. This promise to Abraham would not be disannulled by the giving of the law of Moses.

**3:16-18 <sup>16</sup>Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. <sup>17</sup>And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. <sup>18</sup>For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.**

Abraham, Isaac, and Jacob received the promise that in their seed all nations of the earth would be blessed, that is, the promise of the Messiah promised back in Genesis 3:15. The promised seed was Jesus Christ.

That promise to Abraham, Isaac, and Jacob came before the law of Moses, 430 years before the law was given on Mt. Sinai. And that promise or Abrahamic covenant cannot be disannulled by the giving of the law.

**3:19-24** <sup>19</sup>Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. <sup>20</sup>Now a mediator is not *a mediator* of one, but God is one. <sup>21</sup>Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. <sup>22</sup>But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. <sup>23</sup>But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. <sup>24</sup>Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Verse 19 opens with a question: “Wherefore then serveth the law?” or “What is the purpose of the law?” The vast majority of mankind believes God’s commandments are given to us to keep to be righteous and to earn our way to heaven. But that is absolutely false!

The primary purpose of the law was to show us how far short we come to God’s standard (Rom. 7:7 “I had not known sin, but by the law”). The primary purpose of the law is to show us our sin, to show us our lost condition, our condemned state before a Holy God (Rom. 3:19 “That every mouth may be stopped and all the world may become guilty before God”). As verse 24 puts it, the primary purpose of the law is to show us that we need a Savior to save us from our sins.

Slide 9

**Luke 19:10** - <sup>10</sup>For the Son of man is come to seek and to save that which was lost. Jesus came to save that which was lost.

Before a person repents and puts their faith in Jesus Christ, a lost person must see their lost condition and the law shows them just that. So many people cannot accept this; they just can’t humble themselves and see themselves as worthy of hell. Why? Because they don’t know God’s law – God’s standard of righteousness.

We cannot place all of our faith in Christ alone if we are thinking in our heart that we are keeping God’s law well enough to earn heaven. We need to come to the end of ourselves and see that God is just in condemning us to hell; that we do deserve hell ourselves. Otherwise, somewhere deep in the recesses of our heart, we are still self-righteous, and we are still trusting in our own goodness to get to heaven.

The primary purpose of the law is to strip us of our self-righteousness and bring us to a lost condition from which we can then place all of our faith in Christ. We cannot place all of our faith in Christ if we cannot see ourselves as lost first. That is how it is our schoolmaster or teacher to bring us unto Christ.

**3:25-26** - <sup>25</sup>But after that faith is come, we are no longer under a schoolmaster. <sup>26</sup>For ye are all the children of God by faith in Christ Jesus.

We enter the family of God by adoption. That adoption takes place as we receive Christ by faith (not by baptism: “For ye are all the children of God by faith in Christ Jesus.”

**3:27 - <sup>27</sup>For as many of you as have been baptized into Christ have put on Christ.**

In verse 27, we are baptized "in reference to" Christ, putting on His righteousness.

**3:28 - <sup>28</sup>There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.**

People are equal in Christ; no soul has any more intrinsic value than any other.

**John 1:12 - <sup>12</sup>But as many as received him, to them gave he power to become the sons of God, *even to them that believe on his name:***

**3:29 - <sup>29</sup>And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.**

The children of Abraham are those that have been saved by faith, just as Abraham was, and not those who are Jews in the flesh. The children of the promise (those saved by faith, not those simply born Jews in the flesh) are then heirs of the same promise.

Slide 10

## 2. Believers are the sons of God (4:1-31)

**4:1-7 - <sup>1</sup>Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; <sup>2</sup>But is under tutors and governors until the time appointed of the father. <sup>3</sup>Even so we, when we were children, were in bondage under the elements of the world: <sup>4</sup>But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, <sup>5</sup>To redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup>And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup>Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.**

Paul is saying that all who are born again, are children of God and therefore "heirs". Paul, uses an analogy between a physical "heir" and believers who are "heirs" of God by faith. The inheritance of the heir is not fully in his possession until he reaches the age of maturity set by the father. In like manner, believers have been adopted as a child of God, and as an heir, we won't receive our full inheritance until we either pass from this life in death or are raptured.

In verse 4, the phrase, "When the fullness of the time was come" means that God had a specific time to send His Son. It was the perfect timing, that only God could design. He set every detail up from the foundation of the world and used His prophets to foretell hints of when it would be.

The word "Abba" means "papa" or "daddy". It is not being disrespectful, but signifying the close relationship and child-like faith we are to have to our heavenly Father.

**4:8-9 - <sup>8</sup>Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. <sup>9</sup>But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?**

The Gentiles worshipped idols before they were saved. Paul is asking, why now after receiving Christ and being set free from that bondage, do you choose to be under similar bondage to "weak and beggarly elements" – meaning the religious system of keeping the law for salvation?

Slide 11

“Though it may seem rare today for anyone to practice open idolatry, many of us practice spiritual idolatry in our hearts. For what a man loves most, and cares most for, that is his god: some have their riches for their god, some their pleasures and hobbies, and some their lusts. They turn back again to these idols which they were once under bondage but were made free in Christ. And many ignorantly worship a god of their own making; a god made all of mercy and no justice. For they persuade themselves that there is mercy for them with God, though they repent not, but go on in their sins. It is possible for those who have been saved, to be afterwards drawn aside from purity and simplicity.”

**4:10 - <sup>10</sup>Ye observe days, and months, and times, and years.**

"Ye observe days": They superstitiously regarded the Sabbaths and particular days of their own appointment. "And months": New moons; times—festivals, such as those of Tabernacles, Dedication, Passover, etc. "Years": Annual atonements, sabbatical years, and jubilees.

**4:11 - <sup>11</sup>I am afraid of you, lest I have bestowed upon you labour in vain.**

Paul was deeply concerned over them, either that they hadn't gotten saved or had now been tripped up and gotten ensnared in false doctrine.

**4:12 - <sup>12</sup>Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.**

"Be as I am", Paul tells them. And just what was Paul like? Saved by faith and serving Christ. "For I am as ye are": I *was* formerly a Jew and was zealous of the law as you are now, but I am saved from that. "Ye have not injured me at all": Your perversion has not affected me, you only injure yourselves.

**4:13-16 - <sup>13</sup>Ye know how through infirmity of the flesh I preached the gospel unto you at the first. <sup>14</sup>And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. <sup>15</sup>Where is then the blessedness ye spake of? for I bear you record, that, if *it had been possible*, ye would have plucked out your own eyes, and have given them to me. <sup>16</sup>Am I therefore become your enemy, because I tell you the truth?**

Paul's infirmity kept him humble and dependent upon Christ; and with that power upon him he preached the gospel to these churches in Galatia. When he first came to them, they did not despise him for that infirmity. Why now did they despise him for telling them the truth? Read vs 17-18

**4:17-18 - <sup>17</sup>They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them. <sup>18</sup>But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.**

"Affect" means to have warm feelings for. The Judaizers got your hearts and you are following them to your own peril. The Judaizers desired to separate the Galatians from Paul so that they have their affections to themselves.

**4:19,20 - <sup>19</sup>My little children, of whom I travail in birth again until Christ be formed in you, <sup>20</sup>I desire to be present with you now, and to change my voice; for I stand in doubt of you.**

Just as Paul "travailed in birth" while trying to win them to Christ; he now has to carry the same intense burden until they are growing in Christ, walking in truth, and grounded in the faith. Paul is beginning to express some doubts about them: perhaps their salvation is questionable.

**4:21-26 - <sup>21</sup>Tell me, ye that desire to be under the law, do ye not hear the law? <sup>22</sup>For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. <sup>23</sup>But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. <sup>24</sup>Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. <sup>25</sup>For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. <sup>26</sup>But Jerusalem which is above is free, which is the mother of us all.**

God promised Abraham a son, Isaac, and that through him the Messiah would come. But Abraham and Sarah had acted in the flesh and as a result Ishmael was born. They tried to fulfill God's promise by their own efforts which is a picture of mankind trying to earn their own salvation. Hagar and Ishmael are a picture of the OT law: mankind attempting to earn salvation by his own efforts, keeping the law; which is impossible and leads to bondage. Isaac was a picture of those saved by faith, trusting God.

**4:27-29 - <sup>27</sup>For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. <sup>28</sup>Now we, brethren, as Isaac was, are the children of promise. <sup>29</sup>But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.**

Throughout time, those working their way to heaven have persecuted those saved by grace. It started with Cain killing Abel, and pictured with Ishmael mocking Isaac, and continued with the Jews persecuting the Christians, and then later on the Roman Catholics persecuting the Baptists.

**4:30-31 - <sup>30</sup>Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. <sup>31</sup>So then, brethren, we are not children of the bondwoman, but of the free.**

We are to cast out the false doctrine that man must do something to earn salvation. Those who believe in a works-based salvation are in bondage and will not be heirs with saved by grace through faith alone.

### III. An Exhortation (5:1 – 6:10)

#### A. The law of liberty in Christ (5:1-15)

Paul just couldn't understand how anyone would want to trade being saved simply by grace through faith in the completed work of Christ with having to earn salvation by their own works. Christ saves us, we don't save ourselves; it is the difference between freedom and slavery. But freedom in Christ does not mean a license to continue in sin.

##### 1. The foundation of our liberty (5:1-6)

**5:1 - <sup>1</sup>Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.**

We are made free by faith in Christ; not only free from sin, but also free from the bondage of seeking salvation by keeping the law. Paul exhorts them not to get entangled again in that deceit and bondage of seeking salvation by works.

**5:2-4 - <sup>2</sup>Behold, I Paul say unto you, that if ye be circumcised (and trust in it for salvation), Christ shall profit you nothing. <sup>3</sup>For I testify again to every man that is circumcised, that he is a debtor to do the whole law. <sup>4</sup>Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.**

He is telling them that if they take on themselves the whole obligation of the Mosaic Law which is what being circumcised implies and signifies. Then profess to seek salvation by keeping the law. In that case, Christ can profit them nothing. They are by default are renouncing justification by faith in Him: it cannot be by both works and grace.

"Fallen from grace" cannot mean a loss of salvation. If they truly believed they needed to earn their salvation: they made a false profession and did not get saved at all.

If they truly got saved, believing that their justification was by grace through faith alone and now have forgotten that and slipped into thinking they had to keep the whole law for salvation: they have not lost their salvation, but their doctrine has been driven off course.

The word "fallen" in the phrase "fallen from grace" means to drop away, to be driven out of one's course.

**5:5-6 - <sup>5</sup>For we through the Spirit wait for the hope of righteousness by faith. <sup>6</sup>For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.**

What is useful to God is faith and not whether someone was circumcised or not.

##### 2. The foes of our liberty (5:7-12)

**5:7-9 - <sup>7</sup>Ye did run well; who did hinder you that ye should not obey the truth? <sup>8</sup>This persuasion cometh not of him that calleth you. <sup>9</sup>A little leaven leaveneth the whole lump.**

Paul states "a little leaven leaveneth the whole lump" meaning a small seed of false doctrine can poison and corrupt the whole church, rendering it useless.

**5:10 - <sup>10</sup>I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.**

Paul is confident that most of the Galatians who were driven off course by this false doctrine were indeed saved, and would get their thinking right and doctrine corrected.

**5:11-12 - <sup>11</sup>And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. <sup>12</sup>I would they were even cut off which trouble you.**

Persecution comes to those teaching and standing for the truth. (2 Timothy 3:12 - <sup>12</sup>Yea, and all that will live godly in Christ Jesus shall suffer persecution). Those who teach a works salvation may quarrel a bit amongst themselves, but their fiercest persecution is reserved for those who teach we are saved only by grace through faith.

### 3. The frontiers of our liberty (5:13-15)

**5:13-15 - <sup>13</sup>For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. <sup>14</sup>For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. <sup>15</sup>But if ye bite and devour one another, take heed that ye be not consumed one of another.**

Paul makes the turn from teaching doctrine to exhortation to live according to the truth of that doctrine. We are free from the bondage of keeping the law for salvation; but this liberty we have must be used as an opportunity or occasion to serve Christ by loving and serving His saints.

Slide 14

### B. The law of likeness to Christ (5:16-26)

#### 1. The provision for Christlikeness (5:16-18)

**5:16-18 - <sup>16</sup>This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. <sup>17</sup>For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. <sup>18</sup>But if ye be led of the Spirit, ye are not under the law.**

Being under the control of the Holy Ghost will result in not fulfilling the lust of the flesh. There is a constant struggle within us for control of our mind and will: the Spirit and the flesh. The illustration of the man with two dogs – if they fight, which one will win? The one he feeds the most. Same with believers, you feed the flesh, the flesh will dominate, the spirit, the spirit will dominate.

## 2. The proofs of Christlikeness (5:19-23)

**5:19-21 - <sup>19</sup>Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, <sup>20</sup>Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, <sup>21</sup>Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.**

Paul lists a group of sins or works of the flesh. The phrase “they which do” means that they habitually practice or continue in these sins. Those that do, shall not inherit the kingdom of God meaning they are not saved. This list of sins starts out with 4 that are sexual in nature – adultery and fornication we are familiar with. The word "uncleanness" means moral uncleanness and "lasciviousness" meaning sexual excess, absence of restraint.

The second set is idolatry and witchcraft. We know that all forms of covetousness is idolatry (Colossians 3:5). It is **anything** that takes our heart away from Christ, anything that we put ahead of God in our life.

The next group includes all forms of wicked social interactions: hatred, variance (contention, or love to argue), emulations (envying or jealousy), wrath, strife, seditions (division, dissension), envyings, murders, drunkenness, and revelings (partyings).

**5:22-23 - <sup>22</sup>But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup>Meekness, temperance: against such there is no law.**

He then lists manifestations ("fruit") or evidence of the presence of the Holy Spirit within a person. This list of fruit is simply the mind of Christ: that of humility, patience, and the key to both is a close walk and relationship with God.

Knowing the love of God and all that we have in Christ and all His promises gives us peace and joy and enables us to love others. A Christian's security is based on our relationship to God through Christ. The closer our walk with God, the more secure we feel; the more of the mind of Christ we will have.

For example: The more we come to see His love for us: the greater our love will be to Him (1 John 4:19). The greater we see His goodness to us, the greater will be our joy. The closer we are to him, the more peace we will have. And the more security we feel in our relationship with Him, the more longsuffering, gentleness, goodness, meekness and temperance we will manifest.

## 3. The practice of Christlikeness (5:24-26)



**5:24-26 - <sup>24</sup>And they that are Christ's have crucified the flesh with the affections and lusts. <sup>25</sup>If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup>Let us not be desirous of vain glory, provoking one another, envying one another.**

We crucified our flesh at salvation. But in order to remain in fellowship with Him and as we walk with Him daily, we must also crucify the flesh on a daily basis. If we are saved, we should live like it.

Slide 15

C. The law of love for Christ (6:1-6)

**6:1-2 - <sup>1</sup>Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. <sup>2</sup>Bear ye one another's burdens, and so fulfil the law of Christ.**

It has been said many times that the only army that shoots its own wounded is the Christian army. All too often, we treat with disdain and shun a brother who is backsliding or fallen. There are many exhortations to us to "restore" such one in the New Testament. Christ commanded His church to love one another, which is what I assume Paul meant by "so fulfill the law of Christ" in verse 2.

**John 13:34,35 - <sup>34</sup>A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. <sup>35</sup>By this shall all men know that ye are my disciples, if ye have love one to another.**

**John 15:12,17 - <sup>12</sup>This is my commandment, That ye love one another, as I have loved you. <sup>17</sup>These things I command you, that ye love one another.**

To love is to do whatever the person that you love needs, whatever the cost to you, not doing it expecting anything in return: it is to "bear ye one another's burdens".

**6:3-4 - <sup>3</sup>For if a man think himself to be something, when he is nothing, he deceiveth himself. <sup>4</sup>But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.**

Just when we begin to think we are doing OK in the Christian life, should to be a red flashing light to us that we are in trouble, that we are deceiving ourselves and are really in a backslidden state of pride.

**6:5 - <sup>5</sup>For every man shall bear his own burden.**

Every person shall answer for themselves to Christ.

**6:6 - <sup>6</sup>Let him that is taught in the word communicate unto him that teacheth in all good things.**

Those who benefit from the teaching or preaching of a pastor or full-time Christian worker ought to express gratitude to the man who has dedicated himself to that work.

Slide 16

#### D. The law of life in Christ (6:7-10)

**6:7-9 - <sup>7</sup>Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. <sup>8</sup>For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. <sup>9</sup>And let us not be weary in well doing: for in due season we shall reap, if we faint not.**

The grace of God and the liberty a saved person has in Christ can sometimes get them to forget not only their accountability to Christ, but also that one day, whether here on earth or at the Judgment Seat of Christ, we will have to reap what we have sown. Just as sowing to the flesh will reap corruption, they that continue with patience to sow righteousness will reap a good crop.

**6:10 - <sup>10</sup>As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.**

Our testimony ought to be compassionate treatment of all men; but especially those other members of our church. The brethren ought to be special to us and it ought to be a blessing to help them whenever we can.

#### Conclusion (7:11-18)

**6:11 - <sup>11</sup>Ye see how large a letter I have written unto you with mine own hand.**

Paul commented that he wrote with his own hand a large letter. Some feel he wrote using large letters because of his poor eyesight; others that he wrote a long letter. The point is he wrote this one with his own hand. He usually had someone else write what he dictated.

**6:12 - <sup>12</sup>As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.**

Apparently, the Jewish religion was respectable in the region of Galatia and it was a temptation to a Christian to swerve into Judaism, that he might escape the persecution.

**6:13 - <sup>13</sup>For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. <sup>14</sup>But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.**

The more converts the false teachers could make, the more occasion of glorying they had. They wished to get Christian converts to receive circumcision so that they might glory in their flesh.

**6:15 - <sup>15</sup>For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.**

Paul concludes that the outward act of circumcision was in itself worthless. What counted was the heart's condition. Was the heart regenerated or not? Was the heart right with God or not?

**6:16-18 - <sup>16</sup>And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God. <sup>17</sup>From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. <sup>18</sup>Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.**

Paul had lived the truth and suffered for it. His body bore the marks of his service for Christ.

Slide 17

And so ends Paul's epistle to the Galatians.

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