

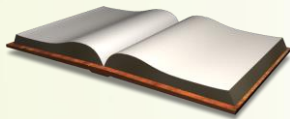
Book of Galatians



The Magna Charta of Christian Liberty

Notes From The Textbook

The Bible Project: Galatians Overview
[Support Reference Video](#): 9 minutes



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Pastor/Teacher

BELIEVERS BIBLE FELLOWSHIP
September 18, 2011

Lesson No.1

The Study of Galatians



The Cross of Jesus
Galatians 1:1-5

- The Calling of Paul
- The Churches of Galatia
- The Character of His Greetings



Study Guide



Review Questions



Our Risen Lord



Paul to Damascus

Key Verses: Galatians 1:3-4 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 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.

INTRODUCTION: The letter to the Galatians, though one of Paul's shorter epistles is highly esteemed as one of his greatest and most influential writings. The subject of justification by faith is the theme and Paul builds on that foundation a defense of Christian liberty against any form of legalism. Galatians is indeed the "*Magna Charta*" of Christian liberty, proclaiming to every generation that salvation from the penalty and power of sin comes not by works, but by grace through faith in God's provision.

The cross of Jesus Christ is foundational to our salvation and our understanding of spiritual growth in the Lord. We need to fully understand the depth to which the cross goes for our sin in redeeming us, not only from the penalty of sin, but from its control and power in our life. If we do not understand this, we will flounder and fall into many of the errors that are dealt with in the letter to the Galatians.

- Lesson Supplement: To enhance your Study of Galatians I have prepared a Study Guide and Review Questions for your personal use. It is my hope that this supplement to the Study of Galatians will help you to better understand the seriousness of Paul's letter to the Galatians.

I. The Calling of Paul: verse 1. The conversion of Paul is the great turning-point in God's dealings with Israel. The whole program for the evangelization of the world depended on this unusual man.

1. The SOURCE of Paul's calling was not from men. Paul's apostleship did not originate with men (*it was not from men*) he was not appointed as apostle by any official body i.e. leaders, through any agency in Jerusalem or Antioch.

2. The SELECTION of Paul's calling was not by men. Neither did his apostleship originate with any one man (*nor by man*) i.e. Ananias, who assisted Paul in Damascus (Acts 9:10-17) nor Barnabas, who played a strategic role in opening doors of ministry for Paul both in Jerusalem and Antioch (Acts 9:27; 11:25-26).

Paul claims that his call was of *"heavenly origin"* from God the Father and the risen Lord Jesus Christ. The Damascus Road (Acts 9:3-7). Paul's conversion experience is summarized by three important events: (1) He saw a light; (2) He heard a voice; (3) He obeyed a call.

- Paul an Apostle, he is *"a sent, a commissioned one"* (John 20:21) an apostle in the deepest, richest sense, fully clothed with the authority of the One who sent him. His apostleship is equal to that of the Twelve.
- Paul's ministry was primarily to the Gentiles (Acts 13:46-47; 18:6; 22:21). Click the following links to see an interactive *"flash videos"* of the three Missionary Journeys of Paul.

II. The Churches of Galatia: verse 2. The Galatians letter was written as early as 48 A.D. from Antioch or Corinth. It is a circular letter addressed to churches in southern Galatia and included Antioch near Pisidia, Iconium, Lystra and Debe. These churches were founded by Paul during his first missionary journey.

III. The Character of His Greeting: verses 3-5 there is an absence of Paul's usual expression of thanksgiving to God for his readers. Instead he vented his astonishment and anger over the Galatians defection from the Gospel.


- When compared with the opening of Paul's first letter to the Christians in Corinth this is even more striking, for despite the Corinthians' deep moral defection, he nonetheless expressed commendation. But here in the face of theological departure he did not express thanks, thus emphasizing the more serious nature of doctrinal apostasy.
- Salutation Comparison: Paul's salutation to the Galatians total (75) words in the original language. Romans (93); 1 Corinthians (55); 2 Corinthians (41); Ephesians (28); Colossians (28); Philemon (41); Titus (65); Philippians (32); 1 Thessalonians (19); 2 Thessalonians (27); 1 Timothy (32); 2 Timothy (29)

1. The SUBSTANCE of his greeting. The traditional Greek (grace) and Hebrew (peace) form of greeting. Grace is the foundation of our Christian life and peace is the application of grace working in our lives.

2. The SOURCE of his greeting. It was from God the Father and our Lord Jesus Christ.

3. The SUBJECT of his greeting. Salvation is through Christ alone; Grace alone; Faith alone.

Click the following titles to read how the messages relate to salvation and end time events.



Soteriology

- [The Study of Salvation](#)

Eschatology

- [The Present Evil World](#)

- His death was a voluntary sacrifice. *"gave himself"*
- His death was a substitution for our sins. *"for our sins"*
- His death was for us. *"that he might deliver us"*
- His death was redemption from the sinfulness of this age. *"this present evil world"*
- His death was by the sovereignty of God. *"according to the will of God"*

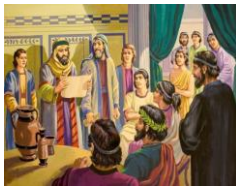
4. The SUMMARY of his greeting. To the Glory of God *"to whom be glory forever and ever"* This present evil world is only temporary, but our relationship with God is for ever.

The Study of Galatians

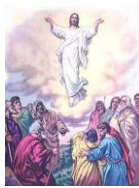


No Other Gospel
Galatians 1:6-10

- The Departure
- The Danger



Synagogue Letters
Acts 9:1-2



Risen Lord
1 Corinthians 15:5-8



Saul
Acts 8:1



See Timeline of Paul
[click here](#)

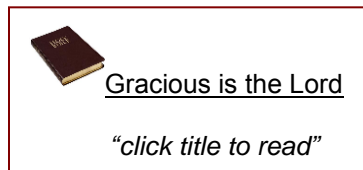
Key Verse: Galatians 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

INTRODUCTION: After the brief introduction Paul gets busy with the main message. He can not hide that which is burning in his heart, his indignation at the Galatians fickleness. Who were the Galatians? They were migrants from France who settled in Northern Asia Minor. Early Roman writers characterized them as warlike, mercenaries who lived in the southern province called Galatia. Galatia means *“the country of the Gauls”* thus, they became known as Galatians:

- Sharp and quick minded characterized by prompt vigorous actions, inconstancy, treachery, quarrelsomeness, of being very impressionable people and ease of discouragement.
- They were driven by a desire for change.
- It is this feature of the Gauls that manifest itself in Paul’s letter to the Galatians.

What some are saying: The combination of *warm-hearted impulsiveness and fickleness* speak of the Americans as the Galatians among the nations. Click the title to read the USA Today report [America’s Religious Beliefs and Practices Shift](#).

The AMAZEMENT of Paul over their condition vv. 6-9 Paul was amazed for two reasons:



- The Galatians believers were turning away from the truth; lit. deserting *“as in a military desertion”*
- Their desertion was happening so quickly after his first visit with them: see Galatians Study Guide, Key Points of Interest, churches of Galatia, page 3.

I. The DEPARTURE from the gospel of grace v.6-7 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.

1. It was a Surprise: I marvel, lit. *"astounded"* or *"bewildered"*

- We are inclined to think that if a person stands up and preach the accurate gospel, people will hear and be saved. A man may preach the gospel in the purest way that it is possible to preach it, and the whole congregation may rebel against him, and stone him to death i.e. Stephen, Acts 7
- People get so familiar with attending church, sitting in the congregation, listening to somebody talk, and sooner or later the whole thing becomes something that we move through as if it were custom.

2. It was Sudden: It's as though they have become spell bound under the allurements of false teachers. Chapter 3:1 O foolish Galatians, who hath bewitched you?

- A person has not truly responded to the gospel until they enter into a relationship with Christ; and when that person turns from the gospel of grace, they turn from him.

3. It was a Switch: they were *"turning renegade"* toward another gospel, which was not another. Paul uses the word *"another"* twice, but with different meanings.

- First Case: turning to *"another"* of a different kind: Greek heteros, eng. heterodoxy, a false or different opinion (doxy). Heterodoxy is a false doctrine, contrary to orthodoxy which is *"straight thinking"*
- Second Case: turning to *"another"* of the same kind i.e. John 14:16 their turn was not to something of the same kind, but of a different kind, a counterfeit message i.e. currency, jewelry, clothing, etc. The difference between a counterfeit and the real thing: The counterfeit lacks authority, it lacks quality, it is not genuine, it is worthless.

II. The DANGER to those who preach a false gospel vv.8-9 there is no other gospel of the same kind.

1. The Source of the Message: those who pervert the gospel of Christ.

- Anyone who perverts the gospel of grace, by adding to or taking away from the *"finished work"* of Christ is unauthorized by God; therefore, the message does not have any authority to save the sinner. John 3:16; Romans 3:24; Titus 3:5

2. The Consequence of the Messenger: *"let him be accursed"* Greek anathema, lit. *"let him go to hell"*

- Any variation from the truth of the biblical gospel brings a person under *"the divine curse"* because:
 - A counterfeit message invalidates the conception of grace in the plan of salvation.
 - It insults the work of Christ, He declared "it is finished" John 19:30

Conclusion: To preach a different gospel is the worst thing that a teacher of the word of God could possibly do. And to receive a false gospel is the next worst thing that a person can do.

BELIEVERS BIBLE FELLOWSHIP
October 2, 2011

Lesson No.3

The Study of Galatians



The Authority of Paul
Galatians 1:11-24

- Events before Paul's Conversion
- Events at Paul's Conversion
- Events after Paul's Conversion

INTRODUCTION: The defense of Paul's apostleship continues to be the focus in this section of Galatians. What seem to have precipitated his response is found in chapter 1:10. Paul had been accused of being a *"time-server"* a man who moved with the breeze; the kind of man that was dominated by expediency; and a person moved by the circumstances. What ever people wished, that was what he preached (i.e. he would not allow Titus to be circumcised, chp.2:3; but he did permit Timothy to be circumcised. Acts 16:3)

- Discussion about Titus not being circumcised and Timothy being circumcised is forthcoming. However, Paul gives a specific response to the charges against him of being a *"time-server"*

As to Paul's Motive: Who was he persuading? Who was he pleasing? v.10 "for do I seek the favor of men, or God? Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Click the following title to read how the message relates to being a servant of God.



Epistle of James
Lesson No.1 [Introduction](#)

The servant of the Lord: lit. *"servant of Jehovah"* It is an Old Testament expression of the highest calling that a Jewish man could receive. Paul saw himself as a servant of the Lord a *"human representative"* of Jehovah, the Lord Jesus Christ.

As to Paul's Message: It was not according to man; it was not from man; it was by revelation of Jesus Christ vv.11-12 Paul's path from Persecutor to Preacher:

1. Events before Paul's Conversion: vv. 13-14 Paul appeals to his personal history to establish beyond any doubt that he did not learn his gospel from men.
 - His prior relationship with the church: He was a fanatic persecutor of it. Acts 9:1; Acts 26:9-11
 - His advancement among the Pharisees: He had a great love for the Law of Moses.
2. Events at Paul's Conversion: vv.15-16 Paul enumerates three things God did for him.
 - God set him apart from birth.
 - God called him by is grace. Romans 8:30
 - God was pleased to reveal His son in him. Acts 9:15-16; Acts 13:46-49
3. Events after Paul's Conversion: vv.17-24 two evidences are given of Paul's conversion in Acts 9 *"he prayed"* v.11 and *"he preached"* v.20 (i.e. Ananias and Paul, God works at both ends of the line. Acts 22:12-12 and to the messages that Paul preached, it was free of human influences.)
 - He did not go to Jerusalem and consult with anyone concerning doctrines.
 - He went immediately into Arabia, and received the *"Christian Theology"* that he preached in his Epistles i.e. Luke 24:27

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October 9, 2011

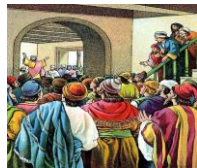
Lesson No.4

The Study of Galatians



Two Trips to Jerusalem
Galatians 2:1-21

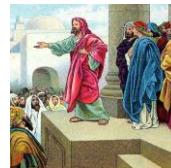
- Paul Confronts the Jerusalem Council
- Paul Confronts the Apostle Peter



Sunday Service



10 Commandments



Teaching Ministry

Key Verse: Galatians 2:2 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.

INTRODUCTION: During the 17 year time period represented in Galatians 1:18 and Galatians 2:1 Paul visited Jerusalem twice. Fourteen years represents the period of time between Paul's first trip to Jerusalem called "*the famine trip*" (chp.1:18; 2:10 and Acts 11:27-30) and his second trip to meet with the Jerusalem Council (chp.2:2; Acts 15:1-22).

Paul purposely states that God (by revelation) sent him to Jerusalem to refute any suggestions that he was not teaching correct doctrine. In chp.1:12 he introduced the subject of "*divine revelation*" and the role it played in his understanding and communicating divine truths.

- Jerusalem, also called Salem "*the city of God*" or "*the holy city*" implies a city with a foundation for peace or a possession of peace. Therefore, Jerusalem was an appropriate meeting place for Paul to find support for his grace message to the Gentiles.

Click the following title to read how the message relates to how God has spoken to men.



Bible Introduction
[The Revelation of Scripture](#)

- The Mysterious Word
- The Source
- The Spoken Word
- The Written Word

I. Paul confronts the Jerusalem Council: vv. 2-5 Paul's first trip to Jerusalem, the famine trip involved a "*public meeting*" and his second trip a "*private meeting*" with the Jerusalem Council.

- Main leaders of the Jerusalem Council: Peter, James and John "*men of reputation*" or "*pillars*" See Galatians Study Guide, Key Points of Interest, Spiritual Gift of Leadership, on page 6.
- The Judaizers "*false brethren*" taught the counterfeit message Paul referred to in chp.1:8.
- The doctrine of the Judaizers claimed allegiance to Christ, but demanded that circumcision and obedience to the Mosaic Law as prerequisites for salvation. Jesus said..... **John 7:16-24**

1. The whole matter of Paul's message of grace pivoted around this fact of circumcision. If Titus were compelled to be circumcised then it would mean the message of grace was cancelled.

- Three aspects of the Law of Moses: Ceremonial Law, Judicial Law and Moral Law. Every aspect of the Law of Moses was fulfilled by Jesus Christ.
- For Christ is the end of the law for righteousness to every one that believeth Romans 10:4.

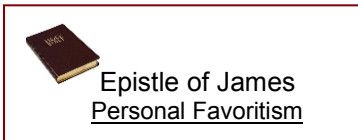
2. The conclusion of the matter: The only conclusion that Peter, James, John and the church elders could make was that the Holy Spirit was responsible for the powerful preaching of the gospel and the building of the church through Paul's efforts. Acts 15:1-35



- The right hand of fellowship represented a solemn vow of friendship and a mark of partnership.
- This act signified the apostle's recognition of Paul as a teacher of the true gospel and a partner in the ministry.

II. Paul confronts the Apostle Peter: vv.10-12 It is not clear whether this incident occurred before the Council or after. Nevertheless, while in Antioch (probably during a love-feast) Paul rebukes Peter for his desist from eating with the Gentiles when he saw friends of James arrive.

Click the following title to read how the message relates to personal preferences and partiality.



- Peter's reason for separating himself was for fearing them who were of the circumcision (the Judaizers).
- Peter's act of being double-minded reveals the power of legalism that grips a person's spirit like a terrible vice.

Legalism is an attack upon God's grace, Christian liberty and the whole fellowship of the Church.

- Fear is often the cause of disobedience to the Lord. Following Peter's lead others such as Barnabas was influenced to avoid the Gentiles. v.13
- Paul asks Peter a rhetorical question: Why do you Peter a Jew, who is not living as a Jew command Gentiles, through your giving allegiance to Judaizers, to live as Jews? v.14-15
- Jews and Gentiles alike are justified by faith in Jesus Christ. The root of man's sinfulness is his heart and not his actions. Since it is impossible for a person to keep the law from their heart, the law can not save them. vv.16-19
- When a person trusts in Christ for salvation, they spiritually participate with the Lord in His crucifixion and His victory over sin and death. v.20
- The "old inner man" of the believer has been crucified with Christ. The "new inner man" of the believer has the privilege of Christ's indwelling presence empowering him and living through him.
- Those who insist they can earn salvation by their own efforts undermine the foundation of Christianity and render unnecessary the death of Jesus Christ. v.21

The Study of Galatians



The Defense of Justification by Faith
Galatians 3:1-5

- The Experience of the Galatians
- The Experience of the Spirit



The Spirit like a Dove



Bible Truths



Freedom of Information



Persecution

Key Verse: Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

INTRODUCTION: In the first two chapters of Galatians Paul established the divine origin of his apostleship and his message. In chapters 3 and 4 he defends the doctrine of justification by faith. Paul points the Galatians back to their experience:

I. The Experience of the Galatians: Paul reminds the Galatians of the message he had preached and the Galatians response to that message during the early days of the church. Acts 14:1-28

1. The crucifixion of Jesus Christ had been proclaimed v.1 lit. *“to set forth before their eyes”* or *“to write for public reading, as with the posting of a public announcement”* i.e. the Freedom of Information Act.

- Paul had clearly and publicly proclaimed the Gospel of Grace. **Ephesians 2:8-9**
- Central to the message was the crucifixion of Jesus Christ as a one time historical event with continuing result into eternity.
- Paul had preached Christ crucified, not obedience to the Law; this message they believed and it changed their lives.
- This sacrificial death of Jesus Christ provides *“an eternal payment”* once and for all on behalf of the believer’s sins, and it does not need to be supplemented by any human works.

2. O foolish Galatians! (You foolish Galatians) foolish or senseless, the original indicates an attitude of heart as well as a quality of mind. Lit. *“they were not using their mind”* **Titus 3:3**

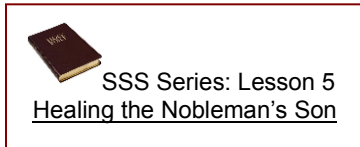
3. Who has bewitched you? The Galatians had been bewitched *“cast under some evil spell by a malign influence”*

- The Judaizers *“false brethren”* chp.2:4 were leading many to defect from the gospel with flattery and false promises.
- To refute the Judaizers false teaching that keeping the law is necessary for salvation Paul asks the Galatians four rhetorical questions.

II. The Experience of the Spirit: vv.2-5 In order to demonstrate convincingly that faith alone is God's method of salvation Paul appealed to the Galatians concerning the reality of their own salvation.

1. How did you receive the Holy Spirit? v.2 Paul pointed to the time of their conversion, when they received the Holy Spirit. Paul is setting out to contrast two aspects or ways of living (a) in the Spirit (b) in the flesh i.e. by law. The Spirit like a dove descending upon Christ: [Mark 1:10](#)

Click the following title to read how the message relates to believing faith.



- Paul did not question their salvation, but challenged them to consider whether they were saved and receive the Spirit "by faith" or "on the basis of works" [chp.4:6](#)
- They had received the Spirit. How? By the hearing of faith.

This faith is brought to action by the Word of God; the response to the Word of God is active in obedience and active in accepting. [Romans 10:14-17](#)

2. How will you be sanctified? v.3 Paul asked if they were so foolish "*not using their minds*" as to think they could begin the Christian life in one way (by faith) and move on to spiritual maturity in another way (by works).

- The Judaizers promoted that keeping the old Law would aid them in their spiritual life.

3. Did you suffer in vain? v.4 The third question looks back on the persecution the apostles and new believers experienced in the regions of Galatia.

- Paul and Barnabas warned the Galatians that they would suffer as Christians. [Acts 14:21-22](#)
- Paul reminded them that if they were "*turning renegade*" toward a counterfeit message (from grace to Law) they were declaring their former position in error and then would have suffered so much for nothing.

4. On what basis did God perform miracles? v.5 The miracles referred to by Paul was recorded in [Acts 14:3, 8-11](#).

- It was clear that these supernatural works were not the results of works of the Law, but from the hearing that leads to faith.
- The Galatians did not know the Law and Paul's message was that of Justification by faith alone.
- There can only be one way of salvation: by faith in Christ alone, Grace alone, Faith alone.

The Study of Galatians



The Defense of Justification by Faith
Galatians 3:1-29

- The Personal Argument
- The Scriptural Argument
- The Logical Argument

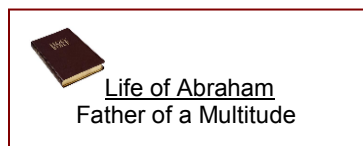
Key Verse: Galatians 3:11 But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith.

INTRODUCTION: Paul continues his defense of the doctrine of justification by faith. In chapters 3 and 4 he presents six arguments, three in each chapter seeking to prove that salvation is by grace, through faith, apart from the works of the Law.

I. The Personal Argument: vv.1-5 Paul began with the Galatians' own personal experience with Christ. He appealed to the Galatians concerning the reality of their own salvation and challenged them to consider four rhetorical questions: How did you receive the Holy Spirit? How will you be sanctified? Did you suffer in vain? On what basis did God perform miracles?

II. The Scriptural Argument: vv.6-14 Abraham and the Gospel-To-Come. The Judaizers claimed to have the Old Testament on their side, especially looking to Moses as their teacher. But Paul went centuries farther back and said, Consider Abraham.

Click the following title and read the messages that relate to the Life of Abraham.



- Abraham: Impatient in his faith
- Abraham: Impetuous in his faith
- Abraham: Improved in his faith
- Abraham: Unconditional Covenant

Abraham stands out as a landmark in the spiritual history of the world. In himself, there was not much to make him worthy of such a distinction. Little is known of him until he was 70 years old.

- Abraham was born in Ur of the Chaldees, a great and populous city at the time.
- Abraham was a rough, simple, Bedouin-like sheep master.
- Abraham received a distinct revelation from God, we are not told how and when.
- Abraham gave up a certainty for an uncertainty; and he went out not knowing where he was going, but he was willing to surrender the seen for the unseen. **Hebrews 11:8-10**

1. On what basis was Abraham justified "*in right standing*" before God? He believed God, and it was "*credited to him*" for righteousness. v.6 and **Genesis 15:6** The gospel "*good news*" that Abraham believed was that God would bless him and make him a mighty nation. **Genesis 12:1-3**

- Abraham was taught the lesson of patience and learned to believe God while he waited.
- Abraham was subject to failures and his character like the sun had its spots.
- Abraham was saved by faith. Lit. believed "*inceptive aorist, a definite point in time*" vv.7-9

2. Contrary to what the Judaizers taught, the Law could not justify; it could only condemn.

- The Law demanded perfection and that a curse was attached to failure to keep any part of it. v.10 and **Deuteronomy 27:26**
- The breaking of only one command brought the person under the curse.



One broken link can affect the integrity of the whole chain.

- During the dispensation of Law, legal obedience was not the basis for a justified standing before God. v.11 and **Habakkuk 2:4; Romans 1:17; Hebrews 10:38** *“the just shall live by faith”*
- Principle of the Law *“the man who does these things will live by them”* v.12 and **Leviticus 18:5**
- All who have broken the Law are under its curse. Christ has redeemed us, Lit. *“to buy out of slavery”* from the curse of the Law by becoming a curse for us. v.13 and **Deuteronomy 21:23**
- Two purposes for Christ’s redemptive work: (1) that Gentiles might receive the blessing given to Abraham. (2) that all who believe (inceptive aorist) might receive the promise of the Spirit.

III. The Logical Argument: vv.15-29 Paul further explains the distinction between the Abrahamic Covenant and the Mosaic Covenant. The example of the Law and a Human Contract:

- When two people make a contract, it is illegal for a third party to step in and attempt to change it or cancel it. v.15
- God made a contract (covenant) with Abraham four hundred years before the Law of Moses was given.
- The Law of Moses could never cancel God’s original promise with Abraham and his seeds, which are many. v.16-18

Why did God give the Law? If the Law could not give the Holy Spirit (vv.1-5); that it could not bring justification (vv.6-9); that it could not alter the permanence of faith (vv.15-18); but it brought a curse to those who could not keep the Law (vv.10-12) What then was the purpose of the Law?

1. The Law was temporary and only for Israel. See lesson No.4 for the three aspects of the Law of Moses. God never gave the Law to the Gentiles, but to the Jews. Ceremonial Law is implied.

- The law was *“added”* because of transgressions. Once the Seed (Christ) came, the Law was superseded. v.19
- A mediator implies a covenant between two parties. The Law was established by two mediators, the *“angels”* representing God and *“Moses”* representing the people. v.20

2. The Law convicted people of sin, but never saved them from sin. God gave both the Law and promises, but for different purposes and there is no conflict between the two. vv.21-22

- The Law was not for the purpose of giving eternal life, but for the purpose of revealing sin.
- The Law shows us our need of grace; grace enables us to please God through faith.
- If God permitted salvation by keeping the law, then no one could be saved by grace.

3. The Law prepared the way for Christ. Paul uses two figures of speech concerning the affect of the Law: Prison and Schoolmaster. vv.23-25

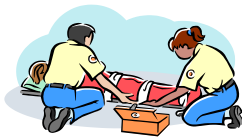
- As to Prison: Before this faith came. Lit. *“before the advent of faith in Christ”* the Law kept men in prison, revealing their need for a Savior. v.23 and **Psalms 143:1-2**
- As to Schoolmaster: The Law was God’s schoolmaster (tutor) Lit. *“a guardian who taught minor children until they reached legal adulthood”* vv.24-25
- Justifying faith was operative in the Old Testament, but faith in the person and work of Christ did not come until He was revealed. Through faith in Christ we are joined to Him by Spirit baptism. vv.26-29 and **1 Corinthians 12:12-13**

The Study of Galatians



The Defense of Justification by Faith
Galatians 4:1-7

- Sonship defines our Identity
- Sonship establishes our Rights
- Sonship explains our Access



Key Verses: Galatians 4:4-5 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

INTRODUCTION: When the books of the Bible were originally written they did not contain chapter or verse reference. The Bible was divided into chapters and verses to help us to find Scriptures more quickly and easily. However, in a few places chapter breaks are poorly placed and as a result divide content that should flow together. Galatians chapter 3 and 4 is just one example. Chapter and Verse Division

Paul continues with three more arguments in chapter 4 to prove that salvation is by grace and not by keeping the Law of Moses: The Dispensational Argument, the Sentimental Argument and the Allegorical Argument.

IV. The Dispensational Argument: vv.1-11 anyone who reads the Bible carefully must admit that at different times, God deals in different ways with different people. When we speak of Dispensational Truth we mean the truth of the Bible as it relates to God's program of the ages for the Jews, the Gentiles and the church of God. **1 Corinthians 10:32** and **Titus 2:11**

Paul explains that the Law of Moses was a dispensation, a special way in which God dealt with Israel for a special purpose. But this dispensation of law ran its course, having prepared the way for Christ. Moses is honored as the lawgiver, but Abraham is honored as father of God's people.

1. Sonship defines our Identity: chp. 3:26-29 for we are all children of God. When Paul writes that there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ, he is not suggesting that these important social distinctions no longer exist:

- For there are Jewish Christians and Christian slaves; Christian men and Christian women. These are merely descriptive terms, none of which is relevant when defining those who are children of God. All who trust Jesus Christ for salvation are Abraham's seed and heirs. v.29

2. Sonship establishes our Rights: chp.4:1-5 The word "sons" indicates something more than biological descent, it is a legal term and denotes the standing enjoyed by an individual after he or she has been acknowledged by a natural or adoptive father.

Our former position before God: vv.1-3 Paul uses two illustrations to show the contrast between the believers' former position and what they now enjoy: That of an heir "*coming of age*" and that of a person "*being adopted*" into a Roman family

Coming of age: It was extremely significant in both Jewish and Hellenistic (Jews influenced by Greek culture) societies. In both cultures rites of passage underline the importance of the event.

- In Judaism a boy passed from childhood to adulthood about the age of 12. In the Hellenistic world an adolescent became an adult about the age of 18. i.e. "*Age of Majority*" for girls and boys in most of our States.
- In Judaism a boy was responsible to his parents and they were responsible for him.
- After his "*bar mitzvah*" (age 12) the boy accepted full responsibility for his own actions, and pledged himself to be obedient to God's Law.

Being adopted into a Roman family: It was Roman custom to mark the passage with a sacred family festival, which took place on March 17. It included formal adoption of the child by the father.

- The ceremony marked the father's acknowledgement of the child as both son and heir, and the father had the prerogative to set the age of a son when this event would take place.
- As a child "*minor child*" they were kept in subservience like a slave, and they had no freedom and could not make decisions for themselves.
- As an heir, though by birthright was owner of the whole estate, the child remained under a guardian who watched over his person, and a trustee who protected his estate.

Established in our new identity as sons, our old relationship with the Law has come to a complete and final end. The Law no longer has any authority over us.vv.4-5

- This changed when God sent His Son to redeem those who were under the Law, with the goal that through Christ we might "*receive the full rights of sons*"

3. Sonship explains our Access: vv.6-7 Paul reminds the Galatians of that access to their inheritance in Christ which is the true resource for holy living.

- The Judaizers promoted their false gospel by claiming that the Law of Moses was a resource intended by God to aid righteous living.
- God has sent "*the Spirit of His Son*" into our hearts. v.6
- The Holy Spirit provides "*immediate and direct*" access to God, and he alone serves as the conduit through which enablement flows to us from God.
- We have a relationship with God which could never have been established by reliance on works.

Abba, Father (Daddy). How could anyone who truly understands the relationship between father and son ever imagine that God wants to relate to us through law, or that the blessings that are ours are to be earned rather than received by faith?

BELIEVERS BIBLE FELLOWSHIP
November 6, 2011

Lesson No.8

The Study of Galatians



The Defense of Justification by Faith
Galatians 4:8-31

- The Sentimental Argument
- The Allegorical Argument



Japan (Shinto)



Greek (Zeus)



Egypt (Fertility)



India (Hindu)

Key Verses: Galatians 4:8-9 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 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?

INTRODUCTION: Prior to their conversion the Galatians were in bondage to false gods, such as Zeus *“the chief god”* and Hermes *“the messenger”* (Acts 14:11-13) i.e. Roman gods Jupiter and Mercury vv.8-9. Under the influence of the Judaizers the Galatians had begun to observe the Mosaic calendar. They observed these special times thinking that it would gain them additional merit before God: Christianity is not a religion but a relationship with God. [read more](#)

- They kept (1) special days, *“weekly Sabbaths”* (2) months *“new moons”* (3) seasons *“seasonal festivals”* i.e. Passover, Pentecost and Tabernacles and (4) years *“sabbatical and jubilee years”* v.10
- The strict observance of such days and festivals has nothing to do with securing divine favor. Neither should they be viewed as a foundation to which to build your hope of being justified in the sight of God.
- Paul expresses his fear, that if the Galatians attachment to legalistic practices continued, his labor would be in vain *“wasted and for nothing”* v.11 and **Romans 4:14; Philipians 2:16**

V. The Sentimental Argument: vv.12-18 The Galatians had received Paul with joy, but that had all changed. How fickle were these Galatians! They were turning against the Lord, the gospel of grace, and the messenger who brought them the news of justification by faith.

- Brethren, I beseech you! v.12 and **1 Corinthians 11:1; Ephesians 5:1** This appeal is like a father addressing his spiritual children. During his first visit Paul became as one of them.
- Paul reminds them that during his first visit he suffered from a physical affliction: i.e. it could have been Malaria or an eye disease. chp.6:11 and **Acts 9:18**. Swamps and eye disease were known in the area of Pamphylia. vv.13-15
- The Galatians treated Paul like an enemy because he was telling them the truth. v.16
- In the double use of the verb *“be zealous”* Paul said that (1) the Judaizers were *“zealous to win over”* the Galatians so that (2) they would *“be zealous for the Judaizers”* vv.17-18
- The Judaizers made a show of their love for the Galatians *“zealously affect you”* but their motives were not pure.

- They also wanted to alienate “to lock out” the Galatians from Paul and his teaching so that the Galatians would be “shut up” instead to their false teachings.
- Paul longed for these believers to be transformed “to take on the form of” the image of Christ vv.19-20 and **Philippians 2:6-7**

VI. The Allegorical Argument: vv.21-31 Paul uses the story of Abraham’s two sons (Isaac and Ishmael) to show that the new covenant of grace has superseded the old covenant of law.

An allegory is an event or story that has a hidden meaning. **Genesis 16:1-6** and **Genesis 21:1-21**



Abram to Abraham
Genesis 17:5

The Old Covenant of Law

1. Symbolized by Hagar, the slave-girl
2. Ishmael, a son born after the flesh
3. Represents Jerusalem in Paul’s day, still in spiritual and political bondage

The New Covenant of Grace

1. Symbolized by Sarah, the free woman
2. Isaac, a son born miraculously by God’s promise
3. Represents the heavenly Jerusalem which is free and glorious

The Personal Application: vv.28-31 Paul makes three comparisons:

1. Paul compared the birth of Isaac to that of Christians. v.28 as Isaac experienced a supernatural birth and was a child by means of a promise, so each believer experiences a supernatural birth and is a recipient of the promise of salvation. chp. 3:9, 22, 29 and **John 3:3-5**
2. Paul compared Ishmael’s persecution of Isaac to the Judaizers opposition to believers. Ishmael mocked Isaac by laughing at him. v. 29 and **Genesis 21:8-9**
 - The early animosity has been perpetuated in the two peoples who descended from the two sons of Abraham and is seen in the current Arab-Israel tensions.
 - Paul likened the Judaizers to Ishmael as those who were born out of legalistic self-effort, he charged that they continued to persecute the true believers who were “born by the power of the Spirit”
3. Paul compared the action of Abraham to the obligation of the Galatians. v.30
 - When Sarah saw Ishmael mocking Isaac, she asked Abraham to “cast out” Hagar and Ishmael, forbidding Ishmael from becoming a joint-heir with Isaac. God granted Sarah’s request.
 - The Law observance brought no inheritance to the Galatians; therefore, they like Sarah were to excommunicate “cast out” the Judaizers and those who accepted their false doctrines.
 - A fundamental incompatibility remains between Law and grace, between a religion based on works and Christianity based on faith.

Paul affirms that the Galatians were not children of “the slave woman” who was driven away and was denied a share in the inheritance; but rather, all believers are children of “the free woman” heirs of God and co-heirs with Christ. v.31 and **Romans 8:17**

The Study of Galatians



The Defense of Christian Liberty
Galatians 5:1-12

▪ A Life apart from Law



Runners



Liberty



Bondage



Lasso



Judaism



Baptism

Key Verse: Galatians 5:1 Stand Fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

INTRODUCTION: Having defended both his authority as an apostle and the doctrine of justification by faith, Paul now turns to defend the life of Christian liberty.

Paul in chapters 5 and 6 gives four practical applications of the Christian life: (1) a Life apart from Law; (2) a Life apart from License; (3) a Life according to the Spirit and (4) a Life of Service.

I. A life apart from Law: chp.5:1-12 the danger Paul saw in Galatia is with us today. The flesh loves and craves "*religious excitement*" and feels gratified when it can keep some religious law.

- While there is nothing wrong with church traditions that are tied to Scripture and magnify Christ, we must beware of inviting Hagar and Ishmael back into the family. There can be no mixture of law and grace.

1. Turning to Law Ruins Grace: vv.1-2 Paul declared that Christ is the great Liberator who has set us free from the bondage of sin. Chapter 5:1 summarizes chapter 4 where the theme has been bondage and freedom.

- Therefore, stand fast (stand firm) lit. "*keep on standing*" and "*stay free since Christ set you free*" and stop being held in by a yoke of bondage "*ensnared by a trap*" by attempting to keep the Law.
- Since the death and resurrection of Jesus Christ, believers are now free from the consequence of sin as it relates to guilt, domination, fear and judgment. **1 Corinthians 15:1-3**
- No longer are we subject to the Mosaic Law; under the curse of the Law; or lacking spiritual power because of the Law. chp.3:21-25

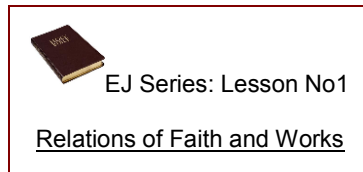
2. Turning to Law Makes the Person a Debtor: v.3 The Law is a unit and if a person puts themselves under any part of it for justification, they become a debtor to the entire code with its requirements and its curse; they are obligated to obey the whole Law. chp.3:10 and **James 2:10**

- The Judaizers were trying to lasso the Galatians into the old yoke of Judaism.
- Circumcision was the seal of the old covenant, and Paul warns the Galatians that to turn back to the old covenant is to rob themselves of the blessings of Christ.
- Under Judaism circumcision stood as a symbol for the entire Mosaic system.

3. Turning to Law is to Fall Away from Grace: vv.4-6 Paul strongly challenges the Galatians not to continue turning to the Law as a means for salvation.

Any person who seeks justification by the Mosaic Law is not living in the sphere where Christ can operate, because Christ has become of *"no effect to you"* when you alienate yourself from Him.

Click the following title to read how the message relates to faith and works in salvation:



- The Galatians have fallen from grace. The issue is not the possible loss of salvation, for *"grace"* is referred to as the method of salvation. v. 4 and [John 10:28](#); [Ephesians 2:8-9](#)
- If the Galatians accepted circumcision as necessary for salvation, they would be leaving the grace system for the Mosaic Law system.

NOTE: The same error is seen today when churches emphasize salvation by grace through faith; but then teach that salvation depends upon repentance, confession, water baptism and church membership, etc.

- The terms mentioned above must be properly interpreted and understood within the context: i.e. spirit baptism and water baptism. [chp.3:27](#) and [Romans 6:1-4](#)
- For those *"in Christ"* neither circumcision nor the lack of it is of any significance. v. 6; [chp.3:28](#)

4. Turning to Law Hinders the Progress of Believers: vv.5-10 Paul uses *"run"* as a metaphor to describe our Christian experience. The Galatians had begun their race well, but the Judaizers had *"cut in on them"* causing them to break stride and stumble.

- The result was that the Galatians were not *"obeying the truth"* but were attempting to complete the race by legalistic self-effort rather than by faith. v.7
- If left unchecked the *"false teachings"* of the Judaizers would spread like yeast and permeate the churches. v.7

5. Turning to Law Removes the Offense of the Cross: vv.11-12 The Judaizers had charged Paul with still preaching circumcision.

- Paul did zealously proclaimed circumcision and the Law before his conversion, but after the Damascus road experience he began to preach the Cross of Christ which was a stumbling block to the Jews. [Acts 21:17-21](#) and [1 Corinthians 1:23-31](#)
- Paul suffered greatly as a result of proclaiming this new message. v.11 and [Acts 9:15-16](#)
- While circumcision had once been the sign of the covenant in Israel, it now had no more religious meaning than any other ritual of cutting and marking practiced by ancient pagans.

Paul uttered a strong expression wishing that the Judaizers would castrate themselves, as did the Corybantes (eunuch priests) of the cult of Cybele in Asia Minor. v.12



- The Cybele's religion was a bloody cult that required its priest and priestesses, as well as followers to cut themselves during some rituals. The cult was a mystery religion, which meant that its inner secrets and practices were revealed to initiates only. The priests castrated themselves at their initiation; there was wild music, chanting, and frenzied dancing.
- Cybele's retinue included many priestesses, including Amazonian, transgendered female priests as well as masculine functionaries such as the dendrophori (tree-bearer) and cannophori (reed-bearers) and transgendered males known as the Gallae.

The Study of Galatians



The Defense of Christian Liberty
Galatians 5:13-26

- A Life apart from License
- A Life according to the Spirit



Dog that has law, but no liberty



Dog that has liberty, but no law



Dog that loves its master

Key Verse: Galatians 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

INTRODUCTION: Paul's first admonition was, Stand Fast! Now, he says Walk in the Spirit! Our standing in Christ determines our walk in Christ. Paul closes this section of chapter 5 with the reminder that Christian liberty is not license to live as we want to.

1. A life apart from License: vv.13-15 The Christian who says "*I have liberty to sin*" does not fully understand what Jesus Christ has accomplished for us on the cross, nor the full extent of God's grace.

- When a person seeks to relate to God through law, that person must turn to his/her own resources, and this will activate the flesh.
- In contrast, the person who seeks to relate to God by faith turns to the Spirit, and the Spirit creates love in that person's heart, which spills over into every attitude and action which is right and good.
- Christian freedom is freedom from sin, not freedom to sin.

I. The illustration of three kinds of dogs: During the week I see a number of dogs pass through the neighborhood. I have observed that there are three kinds of dogs: (1) the dog that has law, but no liberty; (2) the dog that has liberty, but no law; and (3) the dog that loves its master.

A. The dog that has law, but no liberty: This dog wants to be free, but they can not be free because they are held back by the chain around their neck.

- If they see something that they want to go after, to sniff at, there is that inevitable chain.
- If there is another dog and they want to make an acquaintance with that dog, there is the inevitable chain. That dog is unhappy because it has law, but no liberty.

B. The dog that has liberty, but no law: If dogs could speak, I would imagine that this dog would say to those who are under chain: *It would be wonderful if you could be like I am, my master doesn't use a chain. He lets me roam all over the neighborhood, even in the Carpenter's yard.*



A dog that has freedom and no law is likely to end up living at the Madison County Humane Society; worse yet, hit by a car or truck. That dog has liberty, but no law.

C. The dog that loves its master: He walks next to its master without a chain, he goes walking, hunting and obeys the master at all times.

- He is always under his master's control because he is regulated by the law of liberty.
 - He has a love for his master and the love for his master is the thing that dominates him.
- That dog is a safe and happy dog.

II. The illustration of manufactured forms of legalism. Throughout the Christian community there are certain taboos that have been invented by Christians. A measure for being spiritual:

A. Negative form of legalism: If a person smokes, drinks alcohol, do other so called worldly things they are unspiritual. But, if a person does not smoke, drink alcohol, etc. they are spiritual.



Not Attending Movies



Not Smoking



Not Wearing Lipstick



Not Drinking



Not Going to the Hair Dresser

B. Positive form of legalism: Christians can use the greatest things in a legalistic way.

- Daily reading the Bible makes you spiritual. Giving up a Baby Ruth candy bar on Mondays, Twinkies on Tuesdays and TV on Saturdays between 6 and 7 in the morning.
- Witnessing door-to-door to sinners on Saturday mornings. (to make points before God)

C. Christians can rational sin and easily overlook the popular inward thoughts of envy, jealousy and hatred.

In many church circles a Christian can be considered "*a spiritual Christian*" even though they gossip on the telephone and rip a fellow-believer up and down.

D. By love serve one another. We fulfill the law when we live in love. v.13 and **Romans 13:8-10**.

2. A life according to the Spirit: vv.16-26 God did not free us from Law that we might behave lawlessly, but so that by relying completely on the Spirit, He might transform us from within.

Every Christian possesses two natures: "*a sinful nature*" received at birth, inherited from fallen Adam; and "*a new nature*" received at the time of our salvation.

- Both natures have desires, the one for evil and the other for holiness. **Ephesians 4:22-32**
- They remain in constant conflict with each other. i.e. Ishmael and Isaac v.17 and chapter 4:29

Paul presents a contrast between the fruit produced by the Spirit, and the acts of the flesh.

A. The first list contains four distinct categories of acts of the flesh: (external) vv.19-21

- Sex sins: immorality, impurity, debauchery
- Religious sins: idolatry, witchcraft
- Interpersonal sins: hatred, discord, jealousy, rage, selfish ambition, dissension, factions, envy
- Intemperate sins: drunkenness, orgies

B. The second list is the fruit of the Spirit: (internal) vv.22-26 character traits:

- Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance

BELIEVERS BIBLE FELLOWSHIP
December 11, 2011

Lesson No.11

The Study of Galatians



The Defense of Christian Liberty
Galatians 6:1-5

▪ A Life of Service



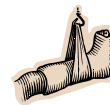
C.H. Spurgeon



Heavy Burdens



Book Bag



Fractured Leg

Key Verse: Galatians 6:2 Bear ye one another's burdens, and so fulfill the law of Christ.

INTRODUCTION: A Life of Service is the last practical application given by Paul in defense of Christian liberty. As a reminder that Christian liberty is not a license to live as we want, Paul admonishes us to Stand Fast and to Walk in the Spirit. In this final chapter, Paul explains what it means for believers to Walk in the Spirit. It involves a sacrificial service directed toward sinning Christians, burdened Christians and the pastor-teachers.

Keep in mind that Paul is describing the spiritual life of the believer who lives under grace and not under law. It is a life of liberty, not bondage chp.5:1-15 and one that is lived in the Spirit, not in the flesh. chp.5:16-26

- Being free from the Law of Moses does not mean we are independent of one another, for we are members of the same family, and we minister to each other.
- There is a law that the believer obeys; it is the law of love in Christ. [John 13:34](#)

The false teaching (mixing law with grace) of the Judaizers had created serious theological differences among the Galatians. Thus, the unity of the faith was being compromised and reconciliation was needed to overcome the problem. The issue of falling from the principles of grace is at the heart of Paul's argument. [Ephesians 4:13](#)

1. Walk in the Spirit: v.1 Since we live in the Spirit let us also take each step by the Spirit.
 - If we do not remain prayerful and refuse to be led of the Spirit, we could very easily take a false step, stumble and be overtaken in a fault. Lit. *"to be taken by surprise"*
2. Brethren: It is found in vv.1 and 18 and it sets the tone in this section. The deepest relationship in life for those in the family of God is the relationship that we have to one another in the body of Christ. The spiritual relationship is deeper than the blood relationship.
 - We are actually more closely related to those who are related to us spiritually than those who are related to us physically.
3. Spiritual Help: The brother or sister who has fallen into sin is to be helped by the spiritual-minded Christian who is being led of the Spirit and living in the spirit of meekness. chp.5:23
 - Restore i.e. *"mending fisherman nets"* or *"to set a fractured leg"* The Holy Spirit uses the spirit-led believer to set the *"dislocated"* back into their proper position. [1 Corinthians 12:12-27](#)
 - Not every Christian is prepared or skilled in spiritual restoration. Martin Luther said *"for this kind of work, Christians need to have strong shoulders and mighty bones"*

4. The Spirit of Meekness: John Bradford *"there but for the grace of God go I"*
 - This is the spirit that all restoration should take place, considering thyself lest thou also be tempted.
5. Burden-Bearing: The word burden in vv.2 and 5 comes from two different Greek words.
 - Burdens (plural form) v.2 Lit. *"the weight of the burden is stressed"* Christians helping one another with their daily trials of life.
 - Burden (singular form) v.5 Lit. It describes a Roman soldier's backpack, which contained things needed for battle, which he had responsibility i.e. *"book-bag carried by school children"*

Practical Application: The following list is taken from C.H. Spurgeon's Sermon Notes

A. COMMUNITY: *"bear ye one another's burdens"*

I. Negatively: It forbids certain modes of action.

- Christians are not to burden others. Some believers take a liberty to do so from this very text, as if it said, *"let others bear your burdens"* which is just the reverse of what it urges.
- Christians are not to spy out other's burdens and report thereon.
- Christians are not to despise fellow-believers for having such loads to bear.
- Christians are not to act as if all things existed for ourselves, and we were to bend all to our own purposes.
- Christians are not to go through the world oblivious of the sorrows of others.

II. Positively: We are to share the burdens of others.

- By compassion: bear with their former sins. v.1
- By patience: bear with their infirmities and even their conceit. v.2
- By sympathy: bear their sorrows. vv.2-3
- By assistance: bear their wants. vv.6,10
- By communion: in love and comfort, bear their struggles.
- By prayer and practical help: bear the burden of their labors, and thus, lighten it. v.6

III. Specially: We ought to consider the following.

- The erring brother/sister who is *"overtaken in a fault"*. We need to tenderly restore them.
- The provoking brother or sister who thinks of themselves as being something. Bear with them, for their pride could bring them many more burdens before things are done. v.3
- The greatly tried is to have our greatest sympathy.
- The Pastor/Teacher must share the burden-bearing with fellow-believers, so that he may give himself to prayer and ministry of the Word. **Acts 6:4**

B. IMMUNITY: *"for every man shall bear his own burden"*

- Christians are not to bear all the burdens of others.
- Christians are not bound to each other that we are partakers in willful transgressions, negligence or rebellion:
 1. Believers must bear their own sin if they persist in it.
 2. Believers must bear their own shame, which results from their sin.
 3. Believers must bear their own responsibility in their own sphere.
 4. Believers must bear their own judgment at the end.

C. PERSONALITY: *"every man....his own burden"*

True godliness is a personal matter and we cannot cast off our individuality. Therefore, we should ask God for His grace to enable us to look more closely at ourselves in these important areas.

- Personal religion: The new birth, repentance, faith, love, holiness, fellowship with God, etc. are all personal.
- Personal service: We have to do what no one else can do.
- Personal responsibility: Obligations cannot be transferred.
- Personal effort. Nothing can be a substitute for this.

BELIEVERS BIBLE FELLOWSHIP
December 19, 2011

Lesson No.12

The Study of Galatians

A Life of Service
Galatians 6:6-18

- Paul's Autograph
- Paul's Adversaries
- Paul's Boast
- Paul's Benediction



Bible Study



Church Life



Hymns of Praise



Christian Giving



Open Bible

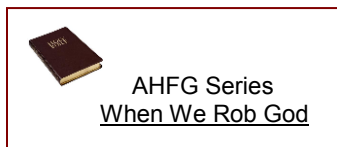
Key Verses: Galatians 6:14-15 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For neither circumcision availeth anything, nor uncircumcision, but a new creature. **2 Corinthians 5:17**

INTRODUCTION: A Life of Service also involves the responsibility of each believer to shoulder the financial support of the Pastor-Teachers. The believer who listens to the Bible being taught should share material blessings with those who teach them; this is the lesson of vv. 6-8.

Paul was a great organizer and even during his first missionary journey he was already appointing "elders" in every church **Acts 14:23**.

- Who are the Elders? Men of age, honored "as a father" **I Timothy 5:1**
- As to the office of a bishop; the qualifier: "if a person desire the office of a bishop, he desire a good work" **I Timothy 3:1-7**
- Elders who "oversee" and "lead" the congregation and who were "apt to teach" (proficient in teaching the Bible) are to be honored.
- What is a double honor? It is a "second honor" (honorarium) bestowed upon those Elders that "rule well" especially those who labor in the word and doctrine. **I Timothy 5:17-18**

Click the following title to read how the message relates to Christians Ministry.



- Economic Responsibility
- Tithes and Offerings
- The Whole Tithe
- Grace Giving

This concept of voluntary giving to provide for the Lord's servants was revolutionary, since the Jews were taxed for the support of their priests; and Gentiles paid fees, made vows, etc. to sustain their religion. Perhaps, the Judaizers had influenced some of the believers to slack off in giving to support of the teaching pastors in the churches of Galatia. **I Corinthians 9:7-14**
God is not mocked: A solemn warning is that God cannot be mocked. Lit. "to snub" or "turn up the nose" at God for that person will reap what they sow. vv.7-8

- Sowing and Reaping to the Flesh: If a believer sows to their sinful nature and spend their money to indulge only in the flesh, they will reap a harvest that will fade into oblivion.
- Sowing and Reaping to the Spirit: On the other hand, if a believer uses their money to help support the Lord's work, their harvest will last forever. You will reap "eternal dividends"

CONCLUSION: As Paul brings the Galatians letter to a close he again emphasizes some of the issues discussed throughout the epistle. The conclusion contains both a summary and a final statement of the things that he felt strongly about.

1. Paul's Autograph: v.11 the large letters may suggest that Paul did so because he was afflicted with weak eyesight. See **Galatians 4:15** Lesson No. 8 concerning swamps and eye disease.

2. Paul's Adversaries: vv.12-13 the Judaizers who insisted that circumcision was necessary for salvation were themselves only men-pleasers. **Acts 15:1** and **Galatians 1:10**

- Thus, the Judaizers wanted to boast about the number of Galatians they hoped to win over to circumcision as a religious and merit-earning rite.
- The legalists knew the offense of the Cross would be softened if they openly proclaimed justification by faith and works of the law.

3. Paul's Boast: vv.14-16 to the Judaizers the Cross was an object of shame; but for Paul it was the object of glorying.



The Cross speaks of the atonement of Christ with which Paul was identified and by which the world was crucified to Paul and he to the world. **chp.2:20**

- The world system with all its allurements, fleshly displays, and religions of human effort was cast aside by Paul. He looked at the world as if it was on a cross, and the world looked at Paul as though he were on a cross.
- In view of the Cross of Christ and a believer's new position with respect to the world, no outward religious symbol or lack of it means anything as a way of salvation. **chp.5:6**
- The message of salvation by Grace alone, Christ alone and Faith alone affords the believer Peace and Mercy from God. v.16 and **Romans 5:1**

4. Paul's Benediction: vv.17-18 Paul's calling as an apostle and the message he preached had been challenged by the Judaizers. He asked for an end to such trouble, and he offered a final proof to his critics, the marks and scars received from being persecuted for the cause of Jesus Christ.



While no greetings or personal salutations dim the solemnity of the Galatians letter, the apostle ended as he began expressing his heartfelt desire that the grace of God would be their abiding portion. **chp.1:3**



Paul's Second Missionary Journey