

to the churches of Galatia

Study One: Galatians and Acts

A. Before Paul's conversion

AD 0-32

1. Galatians 1:1. What does this verse mean??

- a. imagine we did not have the Acts of the Apostles
 - i. the gospels end with Christ ascending, and passing beyond human sight
 - ii. who is Paul? why does he call himself an apostle? what is a church? and why are there some (i.e. churches) in Galatia?
 - iii. it would be almost impossible to make sense of the epistles without the Acts!
- b. Galatians has been called the *seed plot* of Romans
 - i. Romans has been called the *gospel* according to Paul
 - ii. Paul sometimes spoke of *my gospel* (Ro 2:16,16:25 2Ti 2:8)
 - iii. to understand "his" gospel we must begin to understand the man, his experience, and his times

2. Who is Paul?

- a. a Roman citizen
 - i. Acts 16:37 22:25-30
 - ii. Roman citizenship could be bought, or given in reward for service
 - (1) Paul was *born* a citizen so his father (or grandfather?) must have become a Roman citizen.
- b. a citizen of Tarsus in Cilicia
 - i. Acts 9:11 21:39 22:3
 - ii. an important town with a reputation for scholarship
 - iii. some think that Paul was educated here [but he may have left Tarsus as a child see A.2.c.i.(3)(c)]
- c. his early life
 - i. Acts 22:3
 - (1) *a Jew*
 - (2) *born in Tarsus in Cilicia*
 - (3) *brought up in this city*
 - (a) *brought up*: [Gk: ανατρέφω (anatrephō)] to nurture
 - (b) used in Acts 7:20 of a baby & Acts 7:21 of a child
 - (c) this might mean his mother raised him in Jerusalem
 - (4) *at the feet of Gamaliel taught according to the perfect manner of the law*
 - (a) Gamaliel was the grandson of Hillel. Hillel was one of the most famous Jewish Rabbis. Gamaliel was called *Rabban* (our teacher) which was a higher title than *Rabbi* (my teacher).
 - (b) a greatly honoured teacher from the liberal (gentler) wing of the Pharisee sect.
 - (c) Acts 5:34-40 for an example of his position
 - ii. Acts 7:58
 - (1) *a young man*
 - (a) [Gk: νεανίας (neanias)] between 24 and 45 years old (see also Acts 20:9)
 - (b) unlikely to have been less than 30 years old

iii. Php 3:4-6

- (1) a very *orthodox* Jew
- (2) a Benjamite (like Israel's first legal king)
- (3) a Hebrew of the Hebrews, not a Hellenist (a Greek thinking & speaking Jew), but a Hebrew speaking Jew
- (4) a Pharisee; the strictest sect in Judaism
 - (a) Mt 3:7,5:20,9:11,14,34,12:2,14,24,38,15:1,12,16:1,6,11-12,19:3,21:45,22:15,34,41,23:2,13-15,23,25-27,29,27:62
 - (b) not all Pharisees were hypocritical
Matt 23:2 *Saying, The scribes and the Pharisees sit in Moses' seat:*
3 *All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not.*
 - (c) Acts 26:5
Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.
1] *straitest* lit. most extrem-est, the superlative of a word meaning limit, boundary or uttermost part
- (5) a righteous man, blameless according to his own high standards
- (6) zealous, beyond his contemporaries Gal 1:14
 - (a) a "high-flyer", destined to be one of Judaism's great leaders
- (7) already a member of the Sanhedrin?
 - (a) Ac 26:10 *I gave my vote*
(lit. pebble, consenting vote)
 - (b) Sanhedrin: 71 members with power of life and death, translated as *council* in AV
 - (c) Mt 5:22,10:17,26:59 Mr 13:9,14:55,15:1 Lu 22:66 Joh 11:47 Ac 4:15 Ac 5:21,27,34,41,6:12,15, Ac 22:30-23:1,6,15,20,28,24:20
- (8) perhaps had met Our Lord?
 - (a) 2 Cor 5:16
though we have known Christ afetr the flesh, yet now henceforth know we him no more
 - (b) this does not prove it, but the words *I am Jesus* (Ac 9:5) did not need to be explained to him
 - (c) Jesus and Paul would have been about the same age
 - (d) Paul may have been part of the Sanhedrin that condemned Our Lord

d. his later life

i. a passive persecutor

- (1) Acts 8:1
 - (a) consenting: [Gk: *συνευδοκεω* (*suneudokeō*)] used of marriage partners consenting to remain together
 - (b) perhaps still under the gentler influences of Gamaliel Ac 5:34-39

ii. an active persecutor

(1) Acts 8:3 Ac 9:1,2 Ac 26:10,11, 1 Co 15:9 Gal 1:13

(a) the words used

- 1) *made havoc* ravaged or outraged
- 2) *slaughter* murder
- 3) *persecute* harass or pursue
- 4) *wasted* sack/raze to the ground

(b) a 20th century comparison

- 1) the 1st century equivalent of the leader of Chairman Mao's Red Guards

(c) see OT zeal for God (cf Nu 25:6-13, Mal 2:5)

(d) fanatical, ruthless, relentless and utterly convinced that he was right

B. Paul apprehended on the way to Damascus AD 321. the account of Paul's conversion

- a. Acts 9:1-18
- b. Acts 22:1-19
- c. Acts 26:4-22

2. to be considered in detail later

a. see the section on Paul's conversion on page 19

C. Paul's first period of active service AD 32-351. first days of fellowship

- a. Acts 9:19
- then was Saul certain days with the disciples which were at Damascus*

2. preaching Christ to the Jews

- a. Acts 9:20
- straightway he preached Christ in the synagogues that he is the Son of God*
- b. Acts 9:21
- all that heard him were amazed...*
 - i. imagine the scene in the local synagogue!!

3. growing in power & influence

- a. Acts 9:22
- Saul... confounded the Jews which dwelt at Damascus, proving that this is very (truly) Christ*
- b. Gal 1:17 Acts 9:23,24
 - i. first into Arabia
 - (1) not modern day Saudi Arabia, but probably the desert area east of Damascus
 - (2) the Nabatæan kingdom with its capital at Petra
 - (3) was this to contemplate or to preach? no-one really knows
 - ii. then returning to Damascus

4. Paul escapes from Damascus

- a. Acts 9:25 2 Cor 11:32,33
- b. Aretas IV (King of Nabatæa 9 BC - AD 40)

- i. this is a useful checking date
- ii. the latest date for Paul's conversion would be $40 - 3 = AD 37$

D. the FIRST VISIT to Jerusalem

AD 35

1. after 3 years

- a. Gal 1:18

2. Paul arrives in Jerusalem

- a. Acts 9:26
- b. Acts 9:26,27

But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

- i. the church is suspicious, but Barnabas befriends him, and introduces him to the apostles
- ii. Gal 1:18,19

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

But other of the apostles saw I none, save James the Lord's brother.

- (1) or only James, the Lord's brother
- (2) Paul stays with Peter and meets James (the half brother of the Lord Jesus)

3. Spends time with the church in Jerusalem

- a. Acts 9:28
 - i. the remainder of the fortnight in fellowship with the church in Jerusalem
- b. Gal 1:22
 - i. but was only known by reputation to the churches in Judæa

4. His activities stir up trouble

- a. Acts 9:29,30
 - And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.*
 - Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.*

- i. they evacuate him to his home town for his own safety (and theirs!!)
- ii. Ga 1:21

Afterwards I came into the regions of Syria and Cilicia

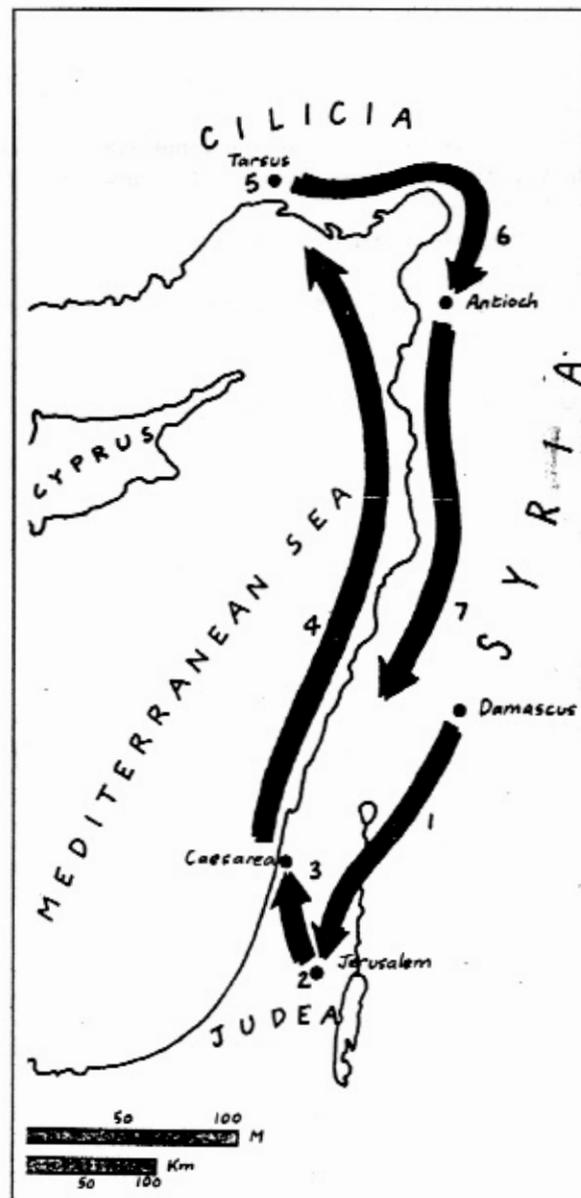


Figure 1. Paul's "pre-apostolic" years

Saul's work after Damascus and before his first journey.

- 1 Three years after his conversion, Saul is forced to escape from the Jews of Damascus in a basket (Acts 9:23-25).
- 2 He goes to Jerusalem to see Peter. The believers still suspect him, but Barnabas introduces him to them. He talks with Peter and meets James. But after only 2 weeks he has to be smuggled out because of opposition from some Jews (Acts 9:26-30, Galatians 1:18-20).
- 3 Saul is taken to Caesarea.
- 4 From there he leaves for his home city of Tarsus (Acts 9:30).
- 5 He spends 10 years in Tarsus. During this time he visits places in Cilicia and Syria. He is still unknown personally to believers in Judea (Galatians 1:21-24).
- 6 Barnabas (who had been sent to work in the church in Antioch) goes to find Saul in Tarsus. He brings him back to Antioch. They teach together for 1 year (Acts 11:25-26).
- 7 Saul, Barnabas and Titus go to Jerusalem with famine relief money for Judea. They meet privately with the church leaders. Despite some disagreements, the leaders recognize Saul's ministry to the Gentiles (Acts 11:27-30, Galatians 2:1-10).

E. Peter's active service

1. the account of the Gentile Pentecost (Cornelius)
 - a. Acts 10
2. the believers in Jerusalem were antagonistic to Peter and his mission
 - a. Acts 11:1,2.
3. they are reassured by Peter's explanation
 - a. Acts 11:18

F. The Spreading Flame

1. the believers in Antioch preach to non-Jews, and they respond!!
 - a. Acts 11:19-21
 - b. cf Ac 6:1,9:29 where the word means Greek speaking/thinking Jews
 - c. some modern versions change the word to show the difference
e.g. R.V., N.I.V., N.A.S.V.
 - i. Ac 6:1,9:29 Hellenists/Grecians
 - ii. Ac 11:20 Greeks
 - d. this was the "gospel chick" bursting out of its "Jewish eggshell"
 - e. a wonderful, irreversible, moment in history
2. Barnabas is sent on a fact finding mission by the church at Jerusalem
 - a. Acts 11:22
3. the work continues to grow
 - a. Acts 11:23,24
 - i. Barnabas recognises God's work in it
 - ii. and stays to support and encourage

G. Paul's active service Part Two (in the church at Antioch)

1. Paul is drawn into the work at Antioch
 - a. Acts 11:25,26
 - b. Barnabas "searches out" Paul and having "discovered" him brings him to Antioch
 - c. Paul teaches in the church in Antioch, which has (many??) non-Jewish members
 - d. the disciples are called Christians for the first time
i. only used 3 times: Ac 11:26,26:28 1Pe 4:16
2. need links the churches together
 - a. Acts 11:28
 - b. prophets arrive from Jerusalem and share in the church at Antioch
 - c. Agabus predicts a world famine
which came to pass in the days of Claudius Cæsar
 - i. this is another valuable detail for dating events
 - ii. Claudius Cæsar was emperor AD 41-54
 - iii. Josephus (a Jewish historian) says that Helena, the Jewish queen-mother of Adiabene, east of the Tigris, bought corn in Egypt and figs in Cyprus and distributed them in Jerusalem to relieve the hungry population. Josephus puts this in the procuratorships of Cuspius Fadus (c.44-46) and Tiberius Julius Alexander (c.46-48)

H. Paul's SECOND VISIT to Jerusalem**AD 46**

1. the famine relief visit
 - a. Acts 11:29,30
 - i. Barnabas & Paul bring the *relief* from Antioch
 - b. Galatians 2:1
 - i. fourteen years after the Damascus Road date
 - ii. 46 -14 = 32 AD as the date for Paul's conversion
 - c. Titus goes with them

2. Paul "shares" communicates in Jerusalem

a. Galatians 2:2

- i. the *revelation* may have been Agabus' prophecy
- ii. Paul communicated to all (?) the believers in Jerusalem the gospel that he was preaching
- iii. but privately to the leaders
 - (1) James, Peter and John (Gal 2:9)
- iv. this was not a "Church Council", and Paul was not seeking arbitration

3. the conspiracy in Jerusalem

a. there is a hidden story here of spys and infiltrators

i. false brothers smuggled in!

(1) Gal 2:4

(2) false brethren

(a)[Gk. ψευδαδελφους (pseud-adelphos) fake-brethren]

(b) the early church was sometimes troubled with infiltrators. (2 Cor 11:26)

(c) not genuine believers

(3) who smuggled them in?

(a) perhaps they smuggled themselves in

(b) perhaps they were smuggled in by converted Pharisees

(cf. Ac 15:5 although this was later. cf also Ac 21:20)

(4) why did they infiltrate the church in Jerusalem?

(a) to spy out

1] our liberty which we have in Christ Jesus

2] to bring us into bondage

(b) they had a definite strategy to "high-jack"

Christianity, and to make it an acceptable Jewish sect like Pharisaism.

b. Paul realized the long term implications

i. a threat to the status of all non-Jewish believers

(1) Gal 2:3

But neither Titus, who was with me, being a Greek, was compelled to be circumcised:(2) i.e. *not even Titus.. a Greek*

(a) a Greek gentile, not a Greek Jew

ii. Paul the defender of liberty

(1) Gal 2:5

To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

iii. some wanted Titus to be circumcised

(1) but Paul never wavered, seeing that this would bring the non-Jewish believers everywhere into bondage

4. Paul's relationship with the leaders in Jerusalem

a. Gal 2:6,9

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.

i. the pillars of the church in Jerusalem could add nothing to Paul's gospel

ii. but they recognised his special gift from God

iii. and welcomed Paul into full fellowship

b. the need which brought them together is underlined

i. Gal 2:10

(1) and asked them to remember the *poor* (the Jewish christians) as they travelled.

(2) Paul was more than happy to do so. (see Rom 15:27)

5. the team returns to Antioch

a. Acts 12:25

i. the work among the Gentiles is in full fellowship with the work among Jews

ii. there are no *conditions of fellowship* which have to be fulfilled

I. to the uttermost parts

1. Paul's calling has been recognized

a. by Barnabas

Acts 11:25

b. by the Jerusalem pillars

Gal 2:9

c. and now by the church in Antioch

Acts 13:1

2. now the Spirit speaks

a. and now publicly by the Spirit

i. Acts 13:2-4

ii. The Spirit says that the church in Antioch is to *separate to me* Barnabas & Saul for the work to which He had already called them.

(1) *separate* [Gk: ἀφορῶσατε (aphoriseō)] is the word Paul uses to describe his *separation* from his mother's womb (Gal 1:15)

b. the church, having laid hands on them, *released* themi. *sent* (Ac 13:3) is a mistranslation

(1) *sent* [Gk: ἀπέλυσαν (apelusan)] does not mean that they commissioned them, but that they released them for the work for which the Spirit had already called them.

c. they were *sent* by the Holy Spirit. Acts 13:4

i. *sent* [Gk: ἐκπέμφθητες (ekpempthentes)] was used of "exporting" in ancient times

ii. Liddell & Scott Greek Lexicon

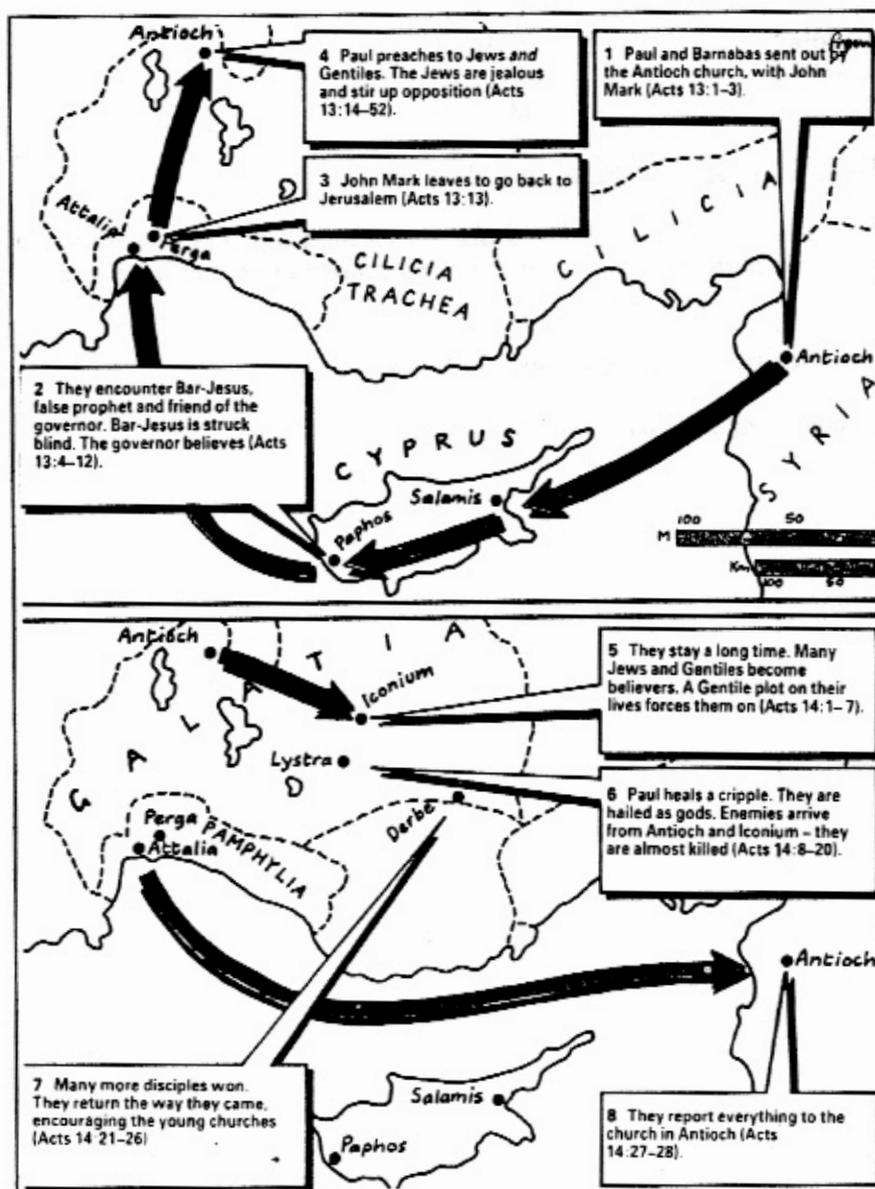
d. the church did not *send* them,

i. the church could only *release* them.

ii. The Holy Spirit then *exported* them.

3. Barnabas & Paul & John Mark leave for Cyprus and then Galatia

a. Acts 13:4-13 & Acts 13:13ff



The North & South Galatia theories

The North Galatia Theory
the ethnic kingdom of Galatia

- a. the descendants of the Gaul's in the area around Ancyra (modern Ankara)
- b. the older school, pre 1930
 - 1) Scofield, Newberry, Ellicott, Campbell Morgan et al
 - 2) most central reference AVs

The South Galatia Theory
the Roman Province of Galatia

- a. Old Galatia + parts of Pontus, Phrygia, Lycaonia, Pisidia
 - 1) including the cities of Antioch, Iconium, Lystra & Derbe
- b. the current favourite!
 - 1) no direct NT reference to the founding of any churches in N.Galatia
 - 2) compare the theme of Galatians with Acts 13:14-41 especially vs 38,39

Figure 2. The First Mission to the Gentile Lands

4. Paul & his company leave for GALATIA	AD 47
a. Perga	Acts 13:13
i. John Mark leaves for home	
b. Antioch in Pisidia	Acts 13:14
c. Iconium	Acts 13:51
d. Lystra	Acts 14:8
e. Derbe	Acts 14:20
i. Timothy added at Derbe	(Acts 16:1)
f. Lystra	Acts 14:21
g. Iconium	Acts 14:21

- h. Antioch in Pisidia Acts 14:21
- i. Perga and Attalia Acts 14:25
- j. Antioch in Syria Acts 14:26

5. Paul & Barnabas share their experiences in Antioch

- a. Acts 14:27

and when they were come and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles.

6. Paul & Barnabas stay with the church in Antioch in Syria

- a. Acts 14:28

And there they abode long time with the disciples.

Study Two: Setting the Scene & Analysis

J. Peter's Visit to Antioch in Syria

1. Peter arrives and has full fellowship with the non-Jews

a. Gal 2:11,12

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

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.

i. *he did eat*: lit. he was_eating with the Gentiles

ii. Gk. imperfect tense. *he was eating or he used to eat*

2. the developing scene in Jerusalem

a. Peter no longer resident there?

b. John's hidden years

c. James' personal effect on the church?

i. James' reputation for integrity, austeriety, and humility

d. the churches become synagogue based?

i. James 2:2

For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

(1) *assembly*: [Gk. συναγωγή (sunagōgē) synagogue]

e. James held in high esteem

i. Acts 12:17; Gal 2:9; and later Acts 15:13; Acts 21:18ff

3. Peter's behaviour changes

a. Gal 2:12

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.

i. from James, but not "sent" by him Ac 15:24

ii. his friends or associates, but not his representatives

b. *he withdrew and separated*

i. was_withdrawing himself, was_separating himself

ii. not a single incident, but a pattern emerging.

iii. Precedents were being set.

4. Others follow Peter's example

a. Gal 2:13

and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

i. *dissembled / dissimulation*

(1) Gk. ὑποκρισις (hupokrisis) (Eng. hypocrisy)

(2) means play acting

(3) a paraphrase might be

the other Jews carried out their play-acting together with him, and even Barnabas was carried away with their charade.

b. a movement has begun, where fellowship is now based on circumcision

c. Barnabas, eye witness to the "open door of faith to the Gentiles" is drawn in

5. Paul sees the significance of what is happening

a. Gal 2:14

i. this was a crooked walk which would lead everyone astray

ii. Heb 12:13

6. Paul publicly rebukes Peter

a. Gal 2:14

- i. fear had ruined his perspective
- ii. he had drawn back from light given to him

(1) Acts 10:28

b. Peter's reaction is not told, but

i. Acts 15:10

Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

ii. II Peter 3:15,16

(1) *all his epistles*, includes Galatians, good man Peter!

Paul writes his letter to the Churches in Galatia

c. A. very soon after his return from his first trip to Galatia

i. Gal 1:6

(1) *so soon*

K. The Judaizers arrive in Antioch

1. the situation deteriorates

a. Acts 15:1

certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

i. probably from James, but not "sent" by him Ac 15:24

2. the thing "practised" by Peter has now become a "teaching"

a. this is always the danger

3. Paul and Barnabas defend the truth

a. Barnabas obviously restored to clear seeing and walking

b. Acts 15:2

L. Paul's THIRD VISIT to Jerusalem

AD 48

1. The Jerusalem Conferring (Conference/Council)

a. Acts 15:3,4

b. The believing Pharisees object

i. Acts 15:5

2. James gives his "judgment"

a. Acts 15:19

b. judgment in the sense of a considered conviction, not an autocratic decision

3. Unanimity

a. The whole gathering unites unanimously behind James' summing up

i. Acts 15:22

ii. the whole church

4. The "conference" sends its own letter
 - a. Acts 15:23

M. Paul returns to Antioch in Syria

1. bringing the "conference" letter with him
 - a. Acts 15:30
2. Paul spends more time with the church in Antioch
 - a. Acts 15:35
3. Paul makes a return trip to Galatia **AD 48-51**
 - a. to deliver copies of the Conference Letter
 - i. Acts 16:4
 - (1) "decree" or ordinance
 - (2) Lu 2:1 Ac 16:4,17:7 Eph 2:15 Col 2:14,20
 - ii. Acts 16:6
4. Paul circumcises Timothy!!
 - a. Acts 16:1,3
 - i. for love's sake, not for the law's sake
 - ii. the grace and forbearance of these men!!

A. General Introduction to Galatians

1. Paul

- a. It was probably the beginning of Paul's letter ministry
- b. some feel 1 Thessalonians is even earlier, but we shall take the South Galatian route!
- c. it is sometimes known as the seed plot for Romans, and Romans has been called "The Gospel according to Paul"
- d. this is *Paul's Gospel*
 - i. *my gospel*: Ro 2:16,16:25 2Ti 2:8

2. Martin Luther

- a. it was a sentence from this book which began the Reformation
 - i. *The just shall live by faith* Gal 3:11
- b. it became Luther's constant companion and support
 - i. he called it his "Catherine Von Bora". (The name of his wife!)

B. The Reason for Paul's Writing of this letter

1. non-Jewish believers were being seduced into becoming Jews

- a. this is not just an historical problem.
- b. the church on earth will always have to contend for the truth proclaimed here
- c. we ourselves will have to contend for the truth to be worked out in our own lives

2. perhaps this issue was inevitable for the early church

- a. at first all believers were Jewish
- b. the apostles were still asking questions about Israel and the Kingdom in Acts 1
- c. was the church One Church or Two Churches?

C. An analysis by Dr. W. Graham Scroggie

Salutation and Subject	1:1-10
A. A Personal History	1:11-2:21?
<i>Paul declares his apostolic authority</i>	
1. his God-given revelation	1:11-17
2. his links with Peter & the churches	1:18-24
3. his reception in Jerusalem	2:1-10
4. his conflict with Peter	2:11-21
B. A Doctrinal Argument	3:1-5:1
<i>Justification is by faith in Christ alone</i>	
1. the doctrine argued & applied	3:1-29
2. the doctrine illustrated & applied	4:1-5:1
C. A Practical Exhortation	5:2-6:10
<i>Enter into the full consequences of freedom</i>	
1. the effective spoiling of liberty	5:2-12
2. the highest expression of liberty	5:13-15
3. the abiding secret of liberty	5:16-26
4. the practical outcome of liberty	6:1-10
Summary & Conclusions	6:11-18

Notes on the Text of Galatians

We will use the divisions from Dr. Scroggie's analysis to give a structure to our studies. Like all bible writers Paul wrote as he was moved by the Holy Spirit so this does not claim to be Paul's analysis.

The idea behind these studies is to give a solid foundation for further bible study so the "lectures" will not cover all that is in the notes. If you work through these notes you should have the beginnings of a good foundation for the New Testament, so don't skimp the foundation!

Some of the bible references are to help understand the current verse, and some are to set you off on some studies of your own. *The best commentary on the bible is the bible.*

If you begin to feel you are getting lost, refer back to the analysis on page 14.

Salutation (greetings) & Subject

Gal 1:1-10

(we shall not cover every verse in detail)

1. Paul has to establish his authority for the "sake of the gospel"
 - a. Romans 11:13
 - b. there was no mediator between God and Paul in his apostleship
2. he is not alone in his conviction of the truth
 - a. to the churches (assemblies) of Galatia
 - b. see page 9 for details of the churches
3. "grace always comes before peace".
 - a. This could almost be a title for the letter.
4. *who gave himself,*
 - a. who would dare think he can add anything to that price
 - b. *gave himself...*
 - i. for our sins Ga 1:4
 - ii. for all 1 Tim 2:6
 - iii. for the church Eph 5:25
 - iv. for us Tit 2:14
 - v. for me Ga 2:20
 - c. *that* (in order that), the specific intention
 - d. *deliver*, [Gk: ἐξαίρω (exaireō) to rescue from danger]
 - i. Ac 7:34,12:11,23:27 [rescued]
 - ii. Jesus Christ came to stage a rescue
 - iii. we stand condemned awaiting execution
 - e. *this present evil age*
 - i. not the 20th century nor the 1st century
 - (1) 2 Cor 4:4
 - ii. Satan is the god of this age
 - iii. this age and the coming one

- (1) Mt 12:32,24:3,28:20 Mr 10:30 Lu 16:8,18:30 1Co 2:6,10:11
Eph 1:21,2:7 Heb 6:5
- iv. Christ has come to rescue us from this age
- (1) its god
 - (2) its thinking
 - (3) its death sentence
- f. according to the will of God
- i. Joh 6:40 1Th 4:3,5:18
5. glory for ever and ever
- a. lit. *glory into the ages of the ages*
 - b. scripture also speaks of an "age of the ages"
 - i. (cf holy of holies, song of songs etc., it means the ultimate)
 - ii. Eph 3:21
6. Paul usually gives some word of commendation in his letters
- a. no word of commendation. Galatians unique in this?
 - b. *I marvel*: I am astonished
 - c. *you are so soon removed*
 - i. lit. *are defecting*
 - ii. the movement was still going on
 - iii. Paul wrote to arrest and reverse it
 - d. *so quickly*
 - i. perhaps only months since Paul was with them
 - e. *from Him* [Gk: ἀπό (apo) away from]
 - i. it was a shift from *Him* to an *It*
 - ii. any reliance on an "it" is another gospel!
 - (1) Bible
 - (a) John 5:39,40
 - (2) New Covenant
 - (3) Baptism in Spirit
 - f. *into* [better *in*]
 - i. they had been in Christ's grace
 - ii. they were moving *out of* Christ's grace *into* something else
 - g. *unto* (into) *another*
 - i. [Gk: ἕτερος (heteros) another of a different kind]
 - ii. a different gospel
 - iii. anything which is not grace is another gospel
7. no alternative gospel
- a. *not another*
 - i. [Gk: ἄλλος (allos) another of the same kind]
 - ii. John 14:16 *another comforter* of exactly the same kind
 - b. *troublers*
 - i. their characteristic feature
 - c. *desiring to pervert*
 - i. *pervert*: [Gk: μεταστρεφῶ (metastrephō) to change something into its opposite]
 - (1) Ac 2:20 James 4:9 AV *turn*
 - d. what they were teaching was not an small addition
 - i. but a complete reversal of the gospel

8. the message more important than the messenger
 - a. *but though*: lit *even if*
 - b. *any other* [Gk: παρά (para) by the side, i.e. additional]
 - i. additions inevitably neutralize the gospel
 - ii. grace + x = law
 - iii. strong statements about the uniqueness of the gospel
 - c. *accursed*: (anathema) set apart for God's wrath
 - i. Paul includes himself in this solemn statement

9. now I say it again
 - a. "We (have) said before" "I (am) say(ing) again"
 - i. perfect tense followed by present tense
 - b. *we*
 - i. Paul and Barnabas during their time in Galatia?

10. faithful servants
 - a. *please*: [Gk: πειθω (peithō) ingratiate, getting into someone's favour]
 - i. Ac 12:20 *having made Blastus their friend*
 - ii. 1 Co 9:22 not to be confused with being a "men pleaser", or compromiser
 - iii. the motivation is love not fear
 - (1) fear is often petty and pedantic, love is magnanimous
 - iv. Paul's actions often misunderstood
 - (1) 2 Co 10:10
 - b. *servant of Christ*
 - i. *a slave of Christ*
 - ii. this frees men from slavish man-consciousness
 - (1) *how can ye believe?* Mt 12:34 Joh 5:44
 - (2) faith is the essence of the gospel, faith towards God

Notes:

Study Three: The Complete Saviour

A. A Personal History

1:11-2:21?

[See Scroggie Analysis Page 14]

Paul declares his apostolic authority

1. his God-given revelation

Gal 1:11-17

a. Gal 1:11,12

i. *the gospel... received... by revelation of Jesus Christ*

ii. *my gospel*

(1) Ro 2:16,16:25 2Ti 2:8

iii. *he was not indebted to man for the gospel, but by the gospel*

(1) Ro 1:14 2Co 5:14

b. Gal 1:13,14

i. *Paul's life in Judaism (Jew's religion): [see study one. page 2]*

ii. *he sees Judaism as quite separate from Christianity*

c. Gal 1: 15,16

i. *the thing which pleases God*

(1) *the Son revealed in a man*

(a) *it pleased God... to reveal His Son in me*

1] *in me: the heart of the New Testament*

2] *cf Acts 7:2 God appearing to Abraham*

ii. *Paul's Regeneration. when?*

(1) *kicking against the pricks* Ac 9:5

(a) *an iron goad, for urging on oxen, horses and other beasts of burden; hence the proverb, "to kick against the goad",*

(2) *Paul was being goaded on by something*

(a) 1 Co 15:55,56 "sting": prick, goad

1] *(yoke: a picture of the law Ac 15:10 Ga 5:1)*

2] *Rom 7:7-9, Ac 7:59,60*

(3) *calling upon the name of the Lord*

(a) *Ac 2:21,9:14,21,22:16 Ro 10:13 1Co 1:2*

(b) *Paul had not called upon the name of the Lord when Ananias visited him*

iii. *the consequence/purpose of the revelation*

(1) *evangelism*

(a) *witness prior to the Holy Spirit forbidden*

1] *Mt 16:20, Mk 1:24,25 Lk 4:35*

2] *John 15:26,27 Ac 1:8*

(2) *the "evangel" (gospel) is "Him" not "it"*

(a) *that I might preach Him*

d. Gal 1:17-23

i. *Paul's "independence"*

ii. *he stresses the independence of his apostleship*

e. Gal 1:24

i. *they glorified God in me*

(1) *not "because of me"*

(2) *God was working in Paul, and was praised in Paul*

(a) *revealed in me* Ga 1:16

(b) *glorified in me* Ga 1:24

(c) *mighty in me* Ga 2:8

(d) *living in me* Ga 2:20

2. his links with Peter and the churches 1:18-24
[See Study One, Page 4]
3. his reception by the Apostles at Jerusalem 2:1 -10
[See Study One, Page 8]
4. his conflict with Peter 2:11-21
- a. the background of Peter's visit to Antioch
 - i. [see Study Two, Page 11]
 - b. Paul rebukes Peter
 - i. Gal 2:15
 - (1) the *we* meaning *we Jews* is continued through verses 16 & 17
 - (2) *sinner of the Gentiles*
 - (a) gentle irony.
 - (b) Jews too were sinners
1) Ps 143:2
 - ii. Galatians 2:17
 - (1) a paraphrase "by seeking the justification which comes through Christ *we* have acknowledged that *we* (Jewish lawkeepers) are sinners, just like the Gentile sinners of verse 15"
 - (a) Romans 3:22,23
...there is no difference: for all have sinned and come short of the glory of God;
 - (2) our need of justification through Christ did not make us sinners, but it declared us to be sinners
 - (a) a paraphrase " if seeking for justification in Christ is only to lead us to be accounted sinners, -not merely as being without law and in the position of Gentiles, but as having wilfully neglected the appointed means of salvation,- then Christ who was the cause of our neglecting it is positively a minister of sin"
 - (3) if the *works of the law* cause us to be justified we don't need Christ. If Christ justifies us we don't need *the works of the law* to justify us. There is a deficiency either in the law or in Christ.
 - (a) Romans 8:3
 - (b) the law was weak, because of the flesh. Christ did what the law could not do
 - iii. Gal 2:18
 - (1) Paul's gospel destroyed the need for the foundation of righteousness through the "works of the law"
 - (2) the old system was for sinners
 - (a) I Timothy 1:9
 - (b) Romans 5:20

(3) the law was bearing witness to the universal sinfulness of man

(a) Romans 3:19

(4) and its purpose was to funnel men into the gospel

(a) Galatians 3:23

(b) Pr 22:6 29:17,18

1) Pr 29:18 means something very different from what most people think it means.

(5) to go back to law-righteousness is to rebuild the ruin

(a) Paul personalizes this. Paul had no intention of rebuilding, but he spares Peter, and allows Peter to come to his own conclusions. Grace again.

iv. Gal 2:19

(1) the law's final action

(a) the law carried out its own sentence against Paul,

(b) and so brought its own power over him to an end

1) Romans 7:4

(c) when a man is dead the law no longer has any interest in him, nor any power over him.

v. Gal 2:20

(1) how? when?

(2) Gal 2:20 (literal translation)

I have been and still am co-crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: but that which now I live in flesh in faith I live, that of the Son of God, who loved me, and gave himself for me.

(a) he stresses the fact that he is still co-crucified with Christ

1) Gk. perfect tense

2) begins in the past and continues to the present

(b) the law holds him into this dying with Christ, and this is the full extent of its power

(3) the "old me" is still undergoing crucifixion. Hands pinned down, feet pinned down. Helpless.

(a) the *old me*, not the *old man*

(4) the "new me" is being held at the point of death

vi. Gal 2:21

(1) the DIY righteousness gained by law-keeping cancels out the need for grace.

(2) if the law is sufficient for justification then the death of Christ is superfluous.

(3) *Christ died for nothing*

(4) Gospel Algebra!

(a) if Christ's death + 0 → salvation

and Christ's death + law-keeping → salvation

then law-keeping = 0

(b) if law-keeping + 0 → salvation

and law-keeping + Christ's death → salvation

then Christ's death = 0

c. Peter's Reaction?

i. Paul publicly rebukes Peter

- (1) fear had ruined his perspective
- (2) he had drawn back from light given to him
 - (a) Acts 10:28

ii. Peter's reaction is not told, but

- (1) Acts 15:10
- (2) II Peter 3:15,16
 - (a) all his epistles , includes Galatians, good man Peter!

Study Four: Justification by faith, and more...

B. A doctrinal argument

Gal 3:1-5:1

[See Scroggie Analysis Page 14]

Justification is by faith in Christ alone

1. The Doctrine argued and applied

3:1 -28

a. A definition of Justification by faith

i. "the act of pronouncing someone righteous"

- (1) coming from the law court background of the scriptures
- (2) other backgrounds are temple, and slave market

ii. "Justification is that work of God's grace whereby the sinner through his faith-union with Christ is accounted righteous before God on the grounds of Christ's obedience and death."

Bruce Milne: Know the Truth: IVP

iii. different truths may be distinguished like this

- (1) justification: a change in legal status
- (2) adoption: a change in relationship
- (3) regeneration: a change in nature

iv. the Greek Word δικαιοω (dikaioō) means

- (1) to make or render righteous (this was the original meaning)
- (2) to show someone to be righteous
- (3) to pronounce someone to be righteous (this is the sense of "justify" in Galatians and Romans)

v. righteous, just, justify

- (1) all these words are linked to the word dikaioō

b. first mention in Galatians

i. the faith of Christ

- (1) we have believed into Christ

ii. Gal 2:16 (specially expanded version!!)

we (Paul and Peter) see that a man is not legally declared to be righteous by the works of the law, but by the faith that belongs to Jesus Christ, even we have believed right in(to) Jesus Christ, that we might be legally declared to be righteous by the faith which belongs to Christ, and not by the works of the law: for by the works of the law no flesh shall be legally declared to be righteous.

c. An appeal to the their own experience Gal 3:1-5

i. who has bewitched you Gal 3:1

- (1) *bewitched*; [Gk. εβασκανεν (ebaskanen)]

(a) the English word fascinate

- (2) he deals with this bewitching by teaching not by exorcism

ii. the things which faith has received

- (1) Receiving the Spirit Gal 3:2

(a) NB receiving the Spirit = beginning in the Spirit

iii. continuing gift of the Spirit Gal 3:5

- (1) the one who adds Spirit to Spirit

iv. miracles in their company Gal 3:5

- (1) the worker of miracles - Christ

v. their beginning set the pattern Gal 3:1

- (1) Col 2:6

- (2) Christ crucified (not laws kept) was the message

- (a) Christ (the Logos) manifested through preaching
 - 1] Tit 1:3,
 - 2] 1 Pet 1:13
- (b) they had "looked" and "lived"
 - 1] Is 45:22 "look unto me ... and be saved"
- (3) the Spirit not the law was their strength Gal 3:3
 - (a) Romans 8:2
- vi. their basis of life
 - (1) these were genuine believers
 - (2) but they were changing the basis of their life
 - (a) Ga 5:4 "fallen from grace"
- d. An appeal to Abraham's beginnings Gal 3:6-9
 - i. the Divine Accounts
 - (1) God put righteousness to Abraham's account Gal 3:6
 - (2) because of his faith in God Gal 3:6
 - (a) see the story in Gen 15:6
 - (b) Ro 4
 - ii. true sons of Abraham share his faith
 - (1) the sense is that "only" believers are Ab's sons Gal 3:7
 - (a) Ro 4:11,12
 - (b) *father* often means the first one
 - 1] Gen 4:20-22
 - iii. the order with Ab was
 - (1) the promise of blessing Gal 3:8
 - (a) Gen 12:3
 - (2) faith Gal 3:8
 - (a) Gen 15:6a
 - (3) justification Gal 3:8
 - (a) Gen 15:6b
 - (4) this was a pattern for the future Gal 3:8
 - (a) Ro 4:23
 - (5) believers share the blessings of believing Ab Gal 3:9
- e. the Law brings a curse Gal 3:10-12
 - i. the law pronounces the sentence of the curse Gal 3:10
 - (1) ct. Rev 22:3,4
 - ii. the law demands total obedience Gal 3:12
 - (1) Gal 5:3
 - For I testify again to every man that is circumcised, that he is a debtor to do the whole law.*
 - (2) James 2:10
 - For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*
 - iii. either we approach God on the grounds of grace alone OR on the grounds of our own merit
 - (1) De 27:26

iv. the law cannot justify

Gal 3:11

(1) Hab 2:4

behold, his soul which is lifted up is not upright in him: but the just shall live by his faith

(a) this verse is an illustration not a proof

(2) the key theme of Galatians

(a) Gal 2:16

(b) Rom 1:17

(c) Heb 10:38

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

f. Christ brings a blessing

Gal 3:12-14

i. Christ has taken the full penalty of law for us

Gal 3:13

(1) he "became" a curse

(a) Gal 3:13

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:

(b) 2 Cor 5:21

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

(2) hanging was the outward sign of being cursed by God

(a) De 21:23

ii. the laws full force was received by Christ

Gal 3:14

(1) Paul justifies God!

(a) Rom 3:23-26

(b) Acts 17:30

(2) propitiation

(a) the price paid to remove the cause of the offense

1] God is the propitiator

a] Ro 3:25

2] Heb 9:5 1Jo 2:2,4:10

(b) two words are used in NT

1] Strongs 2434 hilasmos

a] AV - propitiation (2)

b] an appeasing, propitiating

c] the means of appeasing, a propitiation

2] Strongs 2435 hilast/erion 2433

a] AV - propitiation (1)

b] - mercyseat (1) [2]

(c) relating to an appeasing or expiating, having placating or expiating force, expiatory; a means of appeasing or expiating, a propitiation

(d) used of the cover of the ark of the covenant in the Holy of Holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by

- this ceremony was appeased and their sins expiated);
hence the lid of expiation, the propitiatory
- iii. the way is clear for the blessing to come Gal 3:14
 - (1) Gal 3:8
 - iv. the blessing promised to Abraham comes in the Spirit Gal 3:14
 - v. (not through law-keeping but) THROUGH FAITH Gal 3:14
- g. Promise, Law and Faith Gal 3:15-28
- i. the Changeless Promise Gal 3:15-18
 - (1) when a covenant is confirmed it cannot be altered Gal 3:15
 - (2) the promise/covenant was between God and the Seed Gal 3:16,19
 - (a) Abraham was asleep. 1] Gen 15:17
 - (b) *the seed .. to whom the promise was made*
 - (c) Tit 1:2
 - (3) the Law 430 later cannot alter cancel that covenant v17
 - (4) blessing comes along the promise line not the law line v18
 - ii. the Temporary Law Gal 3:19-24
 - (1) the law was only for a time "till" "before" "after"
 - (a) Gal 3:19,23,25 4:1,2,3,9
 - (2) the Seed would come Gal 3:19
 - (3) the law came through mediators (angels) Gal 3:20
 - (a) Acts 7:53
 - Who have received the law by the disposition of angels, ...*
 - (4) there was no mediator in Gen 15:17 because God is One v20
 - (a) lit: the mediator of one is not i.e. does not exist
 - 1] Moses and hence the law was inferior, having only temporary existence
 - 2] the law came from God through angels, through Moses, to the people
 - (b) lit: God being one is i.e. does exist
 - 1] the promise has eternal relevance
 - (5) the scripture has shut us up together under sin Gal 3:22
 - (a) Lu 5:6 Ro 11:32 Ga 3:22-23
 - 1] fastened us in its net (Lu 5:6)
 - 2] concluded & shut up (AV) same word v22,23
 - 3] the law did not cause man's guilt, nor did it remove it it only proved man's guilt
 - a] and qualified him for salvation!
 - b] guilt is blame-worthiness not a feeling
 - (6) it kept "us" under guard Gal 3:23
 - (a) Gk: φρουρέω (phroureō) to guard, protect by a military guard, either to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight
 - (b) 2Co 11:32 Ga 3:23 Php 4:7 1Pe 1:5
 - (c) before the faith arrived, we were trapped under the law, enclosed for the faith which was about to be revealed"

- (d) or " before the faith arrived, we were under armed escort, under protective custody for the faith that was about to be revealed
- (7) faith came Gal 3:23,25
 (a) God's time came, the Seed came, the Faith came
 (b) Ga 3:19,23,25,4:4
- (8) the law was "our" child-conductor to bring us to Christ for justification Gal 3:24
 (a) Ga 2:15-17,3:13-14,23-25,4:3,5
 (b) "we" is we Jews
 (c) the law's job was to "bring us to Christ"
- (9) Faith Gal 3:25-29
 (a) faith having come...
 (b) "you" are all sons Gal 3:26
 1] NOT children, SONS!! (huios: son)
 2] this is an AV tragedy, it obscures the whole point of the chapter
 (c) all baptized into Christ are in the same Christ-Body Gal 3:27
 1] I Cor 12:13
For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.
 (d) distinguish between
 1] baptism "in the name of" (coming under the authority of)
 a] Mt 28:19 Ac 2:38,8:12,16,10:48, Ac 19:5,22:16 1Co 1:13,15
 2] baptism into (the person of) "Christ" Himself
 a] Ro 6:3 Ga 3:27
- (10) there is no distinction between Jew and Gentile Gal 3:28
 (a) Ro 3:23,10:12
 (b) both are "one" in Christ
 1]lit. one person in Christ
- (11) if ye be Christ's ... heirs Gal 3:29
 (a) Christ is THE SEED of Abraham
 1] if you are "in Christ" you share his inheritance
 2] Rom 4:12,16
 (b) Christ's or Not Christ's
 1] Ro 8:9
 2] evangelicals stand this verse on its head

Notes:

Study Five: Children or Sons

Justification is by faith in Christ alone

2. the doctrine illustrated and applied Gal 4:1-5:1
 - a. Childhood OR Sonship Gal 4: 1-10
 - i. the child "no different" to the slave Gal 4:1-3
 - ii. even so we, when we were children,
 - (1) continuing the picture of Israel as a child awaiting full sonship
 - (a) *child*: [Gk. νηπιος (nēpios)] a child or a minor
 - (2) the heir is not different to the slave in personal experience
 - (3) we the Hebrews, or faith-and-flesh descendants of Abraham
 - (a) Romans 4:12
 - 1] Jews had to have circumcision AND faith
 - 2] Romans 2:29
 - But he is a Jew, which is one inwardly;*
 - (4) children they were under bondage, like slaves
 - (5) elements: rudiments, at the ABC stage of things,
 - (a) introductory kindergarten stage
 - b. when the fulness of the time came Gal 4:4,5
 - i. Christ came as a Jew, to redeem Jews (those under the law)
 - ii. adoption Gk: huiothesia "the placing of a son"
 - (1) this word is only used by Paul
 - (a) Rom 8:15,23; 9:24. Gal 4:5. Eph 1:5
 - (2) the night before a Roman boys sixteenth birthday he slept in a white robe.
 - (a) Brides did the same before their wedding day
 - (3) his fourteenth birthday was the Triconium Fori, when he came of age
 - (4) his father took him to the Forum, and had his name inscribed in the public records.
 - (5) the father acknowledged the boy as his "son and legal heir"
 - (6) he exchanged the short tunic (praetexta juvenalis) of boyhood for the robe (toga virilis) of manhood
 - (7) he was now able to inherit property, contract debts, and to do business in his own name
 - iii. Christ came to bring Jews from childhood to sonship
 - c. the gospel of the Son
 - i. of a woman, under law Gal 4:4
 - (1) Gen 3:15 clearly in mind
 - (2) Lk 2:21, subject to Mary & Joseph
 - (3) Thou art my ... Son
 - (a) Ps 2:7 Mr 1:11 Lu 3:22 Ac 13:33 Heb 1:5,5:5
 - (4) subject to the Father alone
 - (a) John 8:28
 - (b) John 2:3,4,19:26
 - ii. the Son is not law-bound, but Spirit-led
 - (1) Lk 4:1
 - (2) Mt 4:1 Lu 4:1 Ro 8:14 Ga 5:18
 - (a) evangelical reverse the order
 - d. BUT because ye are sons... Gal 4:6
 - i. you Gentiles do not go through the law-child state, but become sons immediately
 - ii. the Spirit God sent into your hearts is "the Spirit of the Son"

- iii. and he came into your hearts crying "abba", "father"
 - (1) Mark 14:36
And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.
 - (2) Romans 8:15
For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
- iv. you are no longer slaves to be law-children, but free-sons, and heirs.
 - (1) Rom 8:17
- e. back to the nursery Gal 4:8-11
 - i. indications of the Galatians slide
 - ii. they had adopted the Jewish calendar
- f. through infirmity Gal 4:13-15
 - i. many have speculated as to Paul's infirmity
 - (1) an eye condition
 - (2) epilepsy
 - (3) malaria
 - ii. these are all guesses
 - iii. note the affection with Paul was held
 - (1) some think him hard and austere
 - (2) but those who knew him knew differently
- g. birth pangs... again Gal 4:19
 - i. the Galatians had externalized things
 - ii. Paul's prayers are for a full forming of Christ within them
 - (1) *you*: in the AV/KJV is plural which may include the whole "body" of saints in the Galatian churches
 - iii. it was the Son was "Christed" that He was Spirit-led
 - (1) Mt 3:16-4:1
 - iv. the Spirit of the Son is a leading Spirit
 - (1) Rom 8:18
for as many as are led by the Spirit of God, they are the sons of God
 - (2) 1 John 3:27
but the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.
 - (a) the "christing"

Study Six: Two Sons, Two Covenants, Two Jerusalems

- h. Abraham had two sons Gal 4:22
- i. one of a slave-woman
 - (1) Ishmael
 - (a) born according to the flesh
 - 1] i.e. natural birth
 - ii. one of a free-woman
 - (1) Isaac
 - (a) born by promise
 - 1] through faith
 - 2] Heb 11:11

through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised
- i. in Roman Law
 - i. the son of a slave was a slave
 - ii. the son of a free-woman was free
- j. an allegory of the two covenants Gal 4:24
 - i. *one from mount Sinai*
 - (1) the Mosaic covenant
 - (2) Ex 19:5,6

now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be peculiar treasure unto me above all people: for all the earth is mine and ye shall be unto me a kingdom of priests, and an holy nation.

 - (3) by this covenant they became, as a nation, the people of God
 - ii. *this covenant gendereth to bondage*
 - (1) *gendereth*: [Gk. γεννάω (gennaō) begets, gives birth to]
 - (2) the Mosaic covenant which made them God's people!
 - iii. *Hagar is mount Sinai in Arabia*
 - (1) the same as Jerusalem which now is
 - (a) who is in bondage
 - (b) as are her children
 - iv. but the other Jerusalem
 - (1) was barren
 - (a) Is 54:1
 - (b) was originally a promise for national Israel
 - (c) or was it?
 - (2) is above
 - (a) Heb 12:18-24
 - 1] the heavenly Jerusalem
 - 2] the New Covenant
 - (3) is free
 - (4) is the mother of us all
 - (a) Abraham is the father of us all
 - 1] Ro 4:16
 - 2] all believers
 - (b) Sarah/Jerusalem above is the mother of us all
- k. the conflict between the natural and the spiritual Gal 4:29
 - i. unchanging principles
 - but as then he that was born according to the flesh persecuted him that was born after the Spirit, even so it is now*

- (1) the flesh persecuting the Spirit
- ii. the legalists always persecute the free spirits
 - (1) the law-controlled and the Spirit-led are mutually hostile
 - (2) there can be no peaceful co-existence
- l. can they grow together like wheat and tares?
 - i. cast out the bondwoman and her son
 - (1) the Mosaic Covenant and Judaism
 - ii. it cannot share the inheritance
 - (1) have nothing to do with them

m. Gal 4:31-5:1

So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

n. where does this leave Israel after the flesh?

- i. the nation
 - (1) the nation no longer has most favoured nation status
 - (2) Mt 21:33-46
- ii. the individual
 - (1) there is no difference
 - (a) Rom 3:22,23
 - (b) Rom 10:12

there is no difference between Jew and Greek: for the same Lord over all is rich unto all that call upon him.
 - (2) they can be grafted back in (as individuals)
 - (a) Rom 11:23
- iii. there are Two Israel's
 - (1) Israel after the flesh
 - (a) 1 Cor 10:18
 - (b) *they are not all Israel which are of Israel Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. that is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.* Rom 9:6-8
 - (c) which is not the same as
 - (2) the Israel of God
 - (a) Gal 6:16
 - (b) all Israel shall be saved Rom 11:26
 - 1] but which Israel?

Study Seven: Walk in the Spirit

C. A practical exhortation

Gal 5:2-6:10

[see Scroggie's Analysis on Page 14]

Enter into the full consequences of freedom

1. The effective spoiling of liberty 5: 2-12
 - a. Liberty Ga 5:1
 - i. not "freedom from the Moses' law" as an objective
 - ii. but "freedom from the inward law of our old nature"
 - (1) Ro 7:3,8:2
 - iii. and so "freedom in Christ"
 - (1) Ro 8:2 "in Christ... free"
 - (2) Ga 2:4 "liberty ... in Christ" Ga 5:1
 - iv. this freedom is not available outside Christ,
 - (1) but is a simple consequence of being "in Christ"
 - b. Christ... worthless?? Ga 5:2
 - i. the no-compromise gospel
 - (1) "fell from grace"; Ga 5:4
 - (a) no longer living under the reign of grace
 - (b) Romans 5:21
That as sin hath reigned unto death, even so might grace reign...
 - (2) they had fallen to a lower way of living
 - (a) "estranged" in the RAV is not a good translation
 - ii. the gospel ... with the Holy Spirit Ga 5:5
 - (1) 1 Pet 1:12
 - (2) no gospel without the Spirit
 - (3) this contrasts God's energies with that of the flesh
 - iii. faith's channel, love Ga 5:6
 - (1) real faith manifests itself in love
 - (2) Ga 5:14 "thou shalt love..."
 - (3) 1 Pet 1:22 "obedience/faith... love"
 - iv. d. the unmixed gospel Ga 5:9
 - (1) a little leaven affects the whole
 - (2) if I make prayer or bible reading an essential condition of spiritual progress, I am concentrating attention on my contribution
 - c. Scandalous cross Ga 5:11
 - i. offence: scandal, stumbling block
 - (1) 1 Pet 2:6-8
 - (2) 1 Cor 1:18
the preaching of the cross is to them that perish foolishness
 - (3) 1 Cor 1:21 "the foolishness of preaching"
 - (a) i.e. the foolishness of the thing preached
 - (b) the preaching of the cross as God's all sufficient remedy will always be offensive
2. The highest expression of liberty Ga 5:13-15
 - a. how to use your liberty Ga 5:13
 - i. not as a bridgehead/occasion for the flesh Ga 5:13
 - ii. the bridgehead
 - (1) Strongs 874 aphormE 575, 3729
 - AV - occasion (7)

- (a) a place from which a movement or attack is made, a base of operations
 - (b) Ro 7:8,11 2Co 5:12,11:12 Ga 5:13 1Ti 5:14
 - iii. the possibility is that "liberty" might be used as a bridgehead for the flesh
 - (1) there is, in me, that which if un-mastered will use this liberty as a bridgehead
 - b. become slaves again!
 - i. through love, slaves Ga 5:13
 - ii. one another
 - (1) John 13:3ff
 - Jesus knowing ... began to wash*
 - iii. only "sons" have this freedom
 - (1) nothing to lose, nothing to prove
 - (2) free to be slaves without losing their freedom
 - iv. *through love, serve...* Ga 5:13
 - (1) the only acceptable service
 - (2) no servile fear, but filial fear
 - c. you CAN fulfil the whole law Ga 5:14
 - i. not "all the law", but "the whole law"
 - ii. *agapēseis = thou shalt love*, and is literally "one word"
 - (1) Le 19:18,34 De 6:5,11:1 Mt 5:43,19:19,22:37,39 Mr 12:30-31 Lu 10:27 Ro 13:9 Ga 5:14 Jas 2:8
 - iii. "Love God, and please yourself" Chrysostym, the Golden Mouthed
 - (1) deadly if misunderstood
 - (2) glorious if "knowing..."
 - d. The Spirit and Love
 - i. Ro 5:5,15:30 2Co 6:6 Ga 5:22 Col 1:8 1Pe 1:22
 - ii. before Pentecost Peter would not use the word! John 21
3. The abiding secret of liberty Ga 5:16-26
- a. walk in the Spirit Ga 5:16
 - This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*
 - i. the secret of the new life in Christ is not using the law to restrain the strong desires of the flesh
 - ii. but to walk in the Spirit
 - (1) Rom 8:1
 - (2) Rom 8:2
 - For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*
 - iii. Walk: [Gk. *peripateō*, to walk about] Ga 5:16
 - (1) signifying the generality of an all round life which is in the Spirit
 - (2) has the sense of "be continually in the Spirit"
 - b. the flesh Ga 5:16
 - i. bible usage
 - (1) sometimes just means the body, i.e. bodily
 - (a) Ro 1:3,2:28,9:3,5,8,Ga 2:20,4:13,14,23,6:12,13
 - (2) sometimes means the human race, i.e. humanly speaking
 - (a) Ro 3:20,6:19,8:3,Ga 2:16

(3) sometimes means the "unchanged/unregenerated" aspect of someone

(a) Ro 7:5,25,8:4,8,9,Ga 5:16,19,6:8

(b) Ro 7:5 "when we were in the flesh..."

(c) Ro 8:9 "ye are not in the flesh, but in the Spirit..."

(d) in this sense, being "in the flesh" and "in the Spirit" are mutually exclusive

(4) what do you think?

(a) Ro 7:18,8:5

(5) the flesh...

(a) the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God.

(b) Mr 14:38

Watch ye and pray, lest ye enter into temptation.

The spirit truly [is] ready, but the flesh [is] weak.

1] ready: Mt 26:41 Mr 14:38 Ro 1:15 1Pe 5:2

ii. two sources of energy

(1) Ga 3:3

Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

(2) The Spirit & the Flesh

(3) the energies of the flesh can never produce righteousness

iii. flesh and its "lusts"

(1) these verse link together "lust" and "flesh"

(a) Ro 13:14 Ga 5:16-17,24 Eph 2:3 1Pe 4:2 2Pe 2:10,18

1Jo 2:16

(2) good lust

(a) Mt 13:17, Lu 15:16,16:21,17:22,22:15,Ga 5:17,Php 1:23,

1Ti 3:1,Heb 6:11,1Pe 1:12

(3) bad lust

(a) Mt 5:28,Mr 4:19,Joh 8:44,Ac 20:33,

Ro 1:24,6:12,7:7,8,13:9,14 1Co 10:6,Ga 5:16,17,24,

Eph 2:3,4:22,Col 3:5,1Th 2:17,4:5,

1Ti 6:9,2Ti 2:22,3:6,2Ti 4:3,Tit 2:12,3:3,Jas 1:14,15,4:2,

1Pe 1:14,2:11,4:2,3,2Pe 1:4,2:10,18,3:3,1Jo 2:16,17,

Jude 1:16,18, Re 9:6,18:14

iv. lust conceives

(1) James 1:15

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

(2) what "seeds"/fertilizes lust?

(a) 1Jo 3:8

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

(3) passionate survival instincts

(a) for the continuation of man

1] as a race

2] as an individual

(4) all sin is distortion

- (a) the works of the flesh..
 - 1] the energy of the flesh + the seed of satan culminating in sinful action
- (b) the continuation of man as a race
 - 1] which can be perverted into people using people
 - a] adultery
 - b] fornication
 - c] uncleanness
 - d] lasciviousness (wantonness)
- (c) the continuation of man as an individual
 - 1] which can be perverted into people using God
 - a] idolatry (see Col 3:5)
 - b] sorcery
 - 2] which can be perverted into people using people
 - a] hatreds (enmities)
 - b] variances etc.,
 - c] heresies (sectarianism)
 - d] drunkennesses,
 - e] revellings
- (5) some statements about the flesh in Galatians
 - (a) The Lust of the Flesh Ga 5:16
 - 1] Ro 13:14
put on the Lord Jesus Christ and make no provision for the flesh, the lusts thereof
 - 2] Ga 5:17
the flesh lusts contrary to the Spirit
 - 3] Ga 5:24
the flesh's affections & lusts
 - a] affections: passions, strong feelings
Ro 1:26,7:5,8:18 2Co 1:5 Ga 5:24 Php 3:10 Col 3:5 1Th 4:5
 - 4] Eph 2:3
 - a] the desires of the flesh and of the mind
desires: the wills of the flesh and of the mind
 - b] will: the whole man focused
 - 5] 1 Pet 4:2
 - a] contrasts the lusts of the flesh with the will of God
 - 6] 2 Pet 2:10
 - a] links it with the despising of governments
 - b] and self-will
 - 7] 1 John 2:16
 - a] speaks of the lust of the flesh
 - b] the lust of the eyes
 - c] the pride of life
 - d] and says that it all lies in "the world"
 - (b) The Works of the Flesh Ga 5:19
 - 1] the works of the flesh are plain and obvious

- a) NB that these are called the works of the flesh, although many take place in the mind
- b) only the first 4 are what people usually call "sins of the flesh"
- (c) walk in the Spirit and you will by no means fulfil the lusts of the flesh
- 1) you shall not accomplish the lust of the flesh, no way! (apologies!)
 - 2) these strong desires will not be fertilized into sin
 - 3) "fulfil": teleO, bring through to completion
 - a) Strongs 5055 telew
 - AV - finish (8) fulfil (7) accomplish (4) pay (2) perform (1) expire (1) misc (3) [26]
 - b) to bring to a close, to finish, to end; passed, finished
 - c) to perform, execute, complete, fulfil, (so that the thing done corresponds to what has been said, the order, command etc.); with special reference to the subject matter, to carry out the contents of a command; with reference also to the form, to do just as commanded, and generally involving the notion of time, to perform the last act which completes a process, t o accomplish, fulfil
- (d) you may not do the things that you would
- 1) being strengthened by the Spirit, you may not fulfil the desire of the flesh, as otherwise you would do
- (e) sowing and reaping Ga 6:7
he that sows to his own flesh shall of the flesh reap corruption
- 1) the doer of these things shall not inherit the kingdom of God
 - 2) "the ones practising such things..."
 - a) i.e. a sinner
 - 3) someone who does a "sin" is spoken of in Ch 6
- (f) The Crucifixion of the Flesh Ga 5:24
- 1) they have crucified (Aor)
 - 2) this was their decision, the death sentence from their own mouths
 - 3) but the executioner is the Spirit
 - a) not by superhuman will-power, or law keeping
 - b) Ro 8:13
For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.
 - 4) it does NOT say

Study Eight: Working it all out

4. The practical outcome of liberty Ga 6:1 -10
 - a. The Generosity of Love
 - i. Restore the stumbler Ga 6:1
 - (1) in a spirit permeated by meekness
 - (2) the law would have executed him
 - (3) General Booth "If a man be overtaken in a trespass, ye which are spiritual KICK him"
 - ii. Burden bearing Ga 6:2
 - (1) mutual care and personal responsibility
 - (2) Bearing each others burden Gal 6:2
 - (3) every man his own fruit Ga 6:4
 - (4) For every man shall bear his own burden. Ga 6:5
 - (5) not the Law of Moses, but the law of Christ Ga 6:2
 - b. The Anointing brings responsibilities
 - i. teachers and learners Ga 6:6
 - (1) this verse begins with a "but let him..."
 - (2) i.e. "let every man bear his own burden, but let him that is taught..."
 - (a) Mt 10:9-10 1Co 9:14 1Ti 5:17 2Ti 2:6
 - ii. eternal principles of reaping and sowing
 - iii. reaching beyond the family of God Ga 6:10
 - (1) let us do good unto all
 - (2) as we have opportunity
 - (a) kairos: the time or the season

Summary & Conclusions

6:11-18

1. a personal testimony
 - a. The World has been crucified to me Ga 6:14
 - i. I have no continuing interest in it
 - b. I have been crucified to the world Ga 6:14
 - i. It has no continuing interest in me
 - c. branded for life Ga 6:17
 - i. as a slave to show ownership
 - ii. a reference to physical wounds received during persecutions?
 - (1) Php 3:3
 - (2) in Php 3:2 he calls circumcision mutilation!
2. Ending as he began with grace Ga 6:18
The grace of our Lord Jesus Christ be with you spirit, brothers. Amen