

## **GALATIANS:**

**IT IS FOR FREEDOM THAT CHRIST HAS SET US FREE**

**If I were still  
trying to please  
men, I would not be**

**A BOND-SERVANT OF CHRIST.**

*Galatians 1:10*

[Knowing-Jesus.com](http://Knowing-Jesus.com)

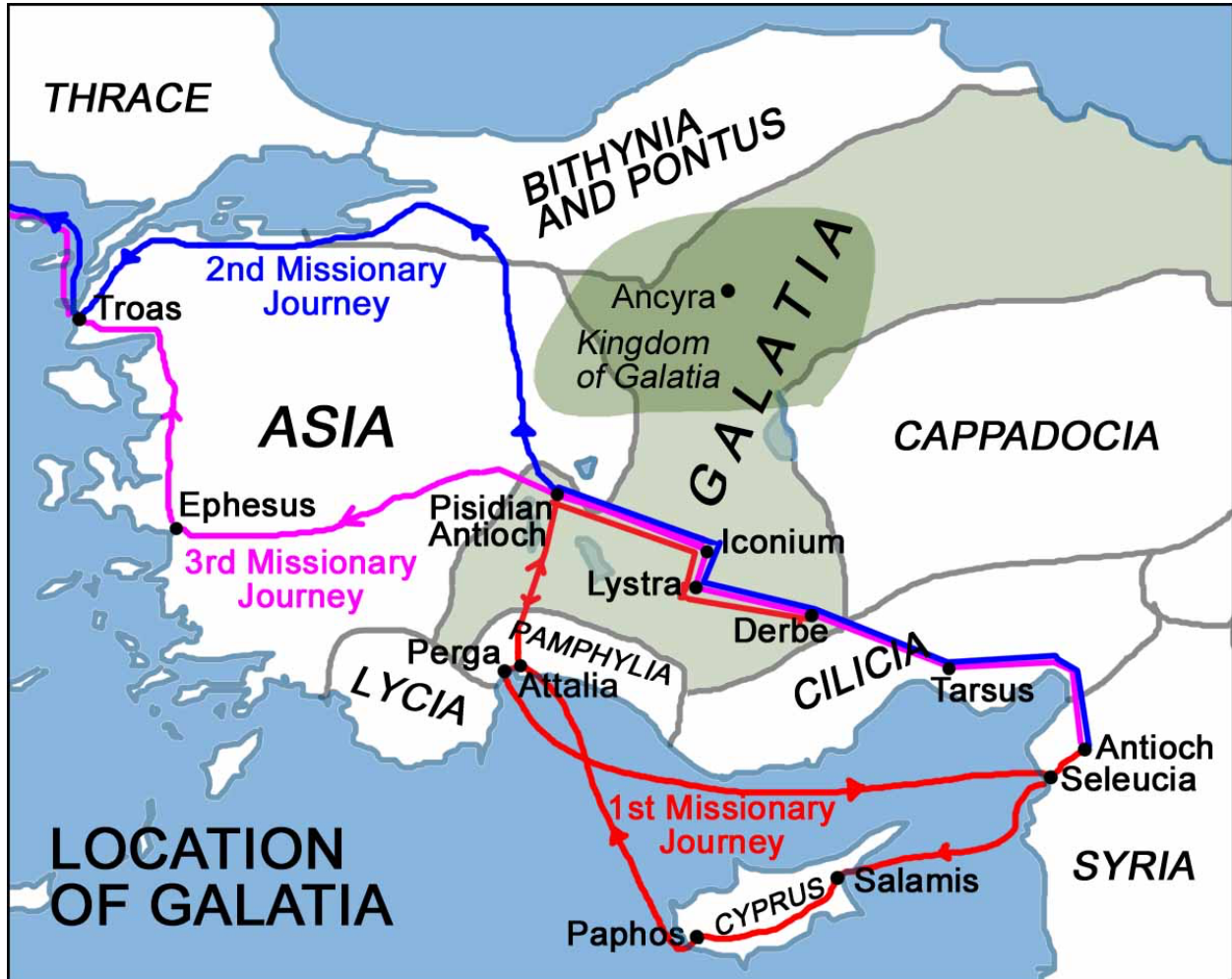
**It is all too easy to skim through this letter. That would be a mistake. You must take the time to let the truths of this letter transform your thinking and being. The purpose of this letter must be gained, even at great cost. Take the time. There are deep truths, vital to the Christian life buried here. Dig, dig, dig.**

## CONTENTS

<b>Welcome to Transformation Bible Study</b>	<b>p. 7</b>
MAP	p. 12
GALATIANS 1	p. 13
Lesson 1 – “The Persecutor Turned Apostle of Christ”	
Doctrine: Judaizers	
Seeing Jesus	
GALATIANS 2	p. 37
Lesson 2 - “Who is Living Your Life: You or Christ?”	
<i>“I have been crucified with Christ; and I no longer live, but Christ lives in me.”</i>	
Doctrine: The Law	
Seeing Jesus	
GALATIANS 3	p. 59
Lesson 3 - “Christ Died For Nothing”	
Doctrine: Justification	
Seeing Jesus	
GALATIANS 4	p. 87
Lesson 4 - “It’s Time To Grow Up”	
Doctrine: Inheritance/Adoption	
Seeing Jesus	
GALATIANS 5	p. 109
Lesson 5 - “What Exactly Are You Free From?”	
Doctrine: Holy Spirit	
Seeing Jesus	
GALATIANS 6	p. 139
Lesson 6 - Are You A Marked Man Or Woman?	
Doctrine: The Living Sacrifice	
Seeing Jesus	
APPENDIX	p. 169
Outlines for Galatians	p. 171
Instructions for Text Discovery	p. 173
Modified Text Discovery	p. 179
How to Study the Bible	p. 180
Observing the Text	p. 184

Names of God	p.187
Bibliography for Galatians	p.193
Terms	p.196
Text of Galatians	p.203

“The Galatians in the letter are probably those in the Roman province, especially the southern part, because Paul did much less in the way of missionary activity in the north, and he usually refers to places by their Roman imperial names. The Roman province extended into southern Turkey.” ESV



**We will follow the *lectio continua* practice of the ancient leaders of the church. These are continuous expositions of the text in review. This follows verse by verse exposition of the text. This is an approach that ensures that the reader will be exposed to the full counsel of God’s Word.**

***“We don’t know the exact order in which Paul’s letters were written, but the majority report is that in all probability, this letter from the Apostle Paul was the first... We don’t know whether the destination was the northern territory of Galatia, the southern province of Galatia, or possibly both, as it was a circular letter addressed to more than one church.” R. C. Sproul***

**Three crucial areas will be addressed in Galatians: authority, salvation, and holiness.**

**How are you to decide who or what is the authority of your life?**

**How are you going to have peace about what accomplishes salvation?**

**How are you to grow in holiness apart from works?**

**The Bible must answer these questions. *“This is why the Bible is over the church and not vice versa. The apostolic authors of the New Testament were commissioned by Christ, not by the church, and wrote with the authority of Christ, not of the church.” Bible Speaks Today***

**As an example:**

**If we contribute our works to the winning of salvation, then we detract from the adequacy of Christ’s work. If in His death He bore our sin and curse, then the cross is a sufficient sacrifice for sin and nothing whatever needs to be added to it. Such is the stumbling-block of the cross (5: 11),**

**because it tells us that salvation is a gift freely bestowed on the ground of Christ's death and that to it we can contribute precisely nothing.**

## Welcome to Transformation Bible Study!

*“What you think about God is the most important thing about you.”*

A.W. Tozer

This course will cover the topic of the Sovereignty of God.

God longs for you to know Him as He is in reality. He is King! He reigns over all!

We should listen to our King! He knows best and He knows us because He created us.

From the study of this book, we will see a theology concerning our Lord unfold. An understanding of theology is lacking within the church body today. We will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So, each lesson will offer application/contemplative questions and hymns for each week’s lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God’s Word.

As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

### Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions of each week’s assignment.

**You will have application questions throughout the study. Make sure to answer these questions. Processing the material through your mind is not sufficient if you want to grow in your understanding and love of God.**

**You must process with your heart, mind and soul.**

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

**You will need:**

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on ***Doctrines*** which will solidify all we are learning about God and many other important Biblical truths. These Materials may also be emailed to you at no charge.

You will find instructions in the ***Supplemental Materials*** on ***How to do your text discovery***. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

**Hebrew/Greek**

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

***Example*** - Hebrew for "steadfast love" is *hesed* # 2617: it is a word used for God's faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

**Psalm 136** is the classic text for the use of this word.

❖ **Appendix**

1. In the Appendix, you will find ***the text of the letter to the Galatians***. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.

**Remember to do your Text Discovery for each chapter (psalm).**

2. Each week there is an activity to help cement in the focus of the lesson.
3. There is also a Short Reading at the end of most lessons on SEEING JESUS. This is for your reading and class discussion. Other lessons will have a name of God or Doctrine.
4. There are Additional Activities included in the Appendix for your continued study.
5. Please faithfully answer the question each week:
6. Also record your answers to this question each week: **How has studying this chapter for this week sharpened your understanding of Who God is?**
7. **How do the verses this week encourage you to end well?  
How do these verses this week help show you how to end well?**
8. **Marinate in each lesson.**

**MARINATE**      *What does it mean to marinate?*

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you “marinate” on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life.

Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that’s what you do with Bible study when you slap it together at the last minute or worse don’t do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God’s Word.

Our Lord lives! Our Lord reigns!



Galatian Ruins



**Galatian Hills**



## **GALATIANS**

### **Lesson 1 – “The Persecutor Turned Apostle of Christ”**

Doctrine: Judaizers  
Seeing Jesus

What a freeing book we have before us.  
Plan to be set free!

Paul wrote this letter to a certain group of people who were in great need of some truth. Paul is never shy about spreading truth, so here he goes.

In your faith walk right now, is there a particular freedom or truth that you need to be reminded of right now?  
You may not even know what you are missing or what you are stumbling over right now. Examine your heart for a few minutes and ask the Lord to give you a heart check - up. If you are called to be in this study, you probably have something the Lord would like to set right - even though you are currently unaware of it. Be open to His correction and re-righting your ship. He is very good at that.

To orient you to some issues we will be bringing up, let's think for a minute.  
What makes you feel more spiritual?  
The things you “do” or the things you “don't” do?

#### Do

Attend church  
Make food for others who are ill  
Be at church 24/7  
Help elderly  
Write a letter of encouragement

#### Don't

go to movies  
smoke  
lie  
commit adultery  
gossip

Galatians exposes the most popular substitute for spiritual living that we face in our churches today – legalism.

When the Holy Spirit takes over your life, there will be liberty, not bondage, cooperation, not competition – glory to God, not praise to man. This is real revival!

- **Read the letter to the Galatians.** One sitting would be preferable but if you need to break it down into multiple readings to get through the six chapters, that is fine too.

- **Write down your thoughts on this letter to the people of Galatia.**

If you have ever studied any of Paul's epistles before, how is this letter different?

- **Read Galatians 1 and write your impressions here.**

- **Paragraph Summary**

**Read each paragraph and write the summary here.**

**1: 1-2**

**1: 3-5**

**1: 6-9**

**1: 10**

**1: 11-12**

**1: 13-17**

**1: 18-24**

➤ **Do your Text Discovery**

It was common at this time to write letters a certain way. There would be a prayer, praise of the conduct of the recipients, commendation or an offer of thanks to God for the recipients. Only in this epistle to the Galatians there is none of this. Instead Paul addresses some issues that have an urgency about them.

Can you spot what these urgent topics are?

Keep a running list going in which you add an item as you notice it.

Verse 6 – a deserting of God and His ways

**Read Gal. 1: 1-4 and 6: 18.**

Paul begins and ends with grace. He does not begin and end with the Law.

Make sure your Bible study radar is in place.

Be on the lookout for anything showing that difference: between grace and Law.

The text of this letter is very well-attested. As manuscripts were made of this letter, very few suffered from discrepancy. *“The relative constant agreement between some of the most respected and diverse manuscripts provides us great assurance as to the ‘purity’ of the text we have received.”* Baker’s Commentary

This letter was a circular letter to several congregations. The term “Galatia” is uncertain (possibly northern or southern Galatia).

The Galatians were the descendants of the ancient Gauls, likely a *“barbaric tribal group from northwestern Europe.”* Galatians was probably one of Paul’s earliest letters, perhaps even his first.”

*“Many of the cities of Paul’s first missionary journey (Acts 13-14) were considered part of the province of Galatia.”* ESV Study Bible

Galatians has some background information available in the book of Acts.

Paul was constantly hounded by those who would place additional requirements on the new converts to the faith of Christianity. These were the Judaizers. They felt new Gentile converts had to undergo a thorough conversion to Judaism before they could become Christian. This had been dismissed as necessary at the Jerusalem Council as described in **Acts 15.**

Look at some information from Acts regarding Galatia: **Acts 14: 1-23; 16: 6; 18: 23**  
See what you can find that would help your understanding of Paul or the Galatians.

*“Paul visited Pisidian Antioch, Iconium, Lystra, and Derbe (all cities in south Galatia) on his first and second missionary journeys. If Paul wrote to southern Galatia, he probably wrote to those churches early in his career, shortly after the first missionary journey, or about the time of the Jerusalem Council (Acts 15; Gal. 2: 11-14)”* Reformation Study Bible

**Acts 13; 14; 15: 36-18: 22**

*“The agitators were not content merely to preach their brand of the gospel. They also attempted to discredit Paul, who had founded the Galatian churches (4: 17). In order for his argument to be persuasive, Paul had to demonstrate that the rumors about him were false, and that both his gospel and his authority to preach it came from God Himself (1: 11-2: 14; 5: 11; 6: 17).”* RSB

Below is a quick look at what the Judaizers held as issues of faith.

## **Question**

**Who were the Judaizers?**

## **Answer**

There have always been those who balk at the idea of God’s salvation being offered freely to those who believe. They reason that such a grand gift as forgiveness from such a holy God *must* require some kind of payment from us. We thank God for His grace, but we understand that He expects us to somehow *earn* that grace—in other words, there must be *something* that we can do to pay off the debt we owe to God.

In the early church, those who taught a combination of God’s grace and human effort were called “Judaizers.” The word *Judaizer* comes from a Greek verb meaning “to live according to Jewish customs.” The word appears in [Galatians 2:14](#) where Paul describes how he confronted Peter for forcing Gentile Christians to “Judaize.”

A Judaizer taught that, in order for a Christian to truly be right with God, he must conform to the Mosaic Law. Circumcision, especially, was promoted as necessary for salvation. Gentiles had to become Jewish proselytes *first*, and *then* they could come to Christ. The doctrine of the Judaizers was a mixture of grace (through Christ) and works (through the keeping of the Law). This false doctrine was dealt with in [Acts 15](#) and strongly condemned in the book of Galatians.

At the Jerusalem Council in [Acts 15](#), a group of Judaizers opposed Paul and Barnabas. Some men who belonged to the party of the Pharisees insisted that Gentiles could not be saved unless they were first circumcised and obeyed the Law of Moses. Paul made the case that, in Christ, there was no longer any distinction between Jew and Gentile, for God

had purified the hearts of the Gentiles by faith ([Acts 15:8–9](#)). He said it plainly in [Galatians 2:16](#): “A man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.”

To add anything to the work that Christ did for salvation is to negate God’s grace. We are saved by grace alone, through faith alone, not by returning to the Law. “I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing” ([Galatians 2:21](#)).

There are many groups today with beliefs/practices very similar to those of the Judaizers of the New Testament.

{Be especially careful of those who add to the gospel any extra practices or rituals.}

[First Timothy 4:3](#) says that, in later times, false teachers will “forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.” This sounds suspiciously close to some of the teachings which require priests to be [celibate](#) (“forbidding to marry”) and proclaims some food to be off-limits during [Lent](#) (“abstaining from certain foods”). The Judaizers upheld the Mosaic Law as necessary for salvation; beware of upholding man-made tradition as necessary; both view Christ’s death as being insufficient *without the active and continued cooperation of the one being saved*.

The Bible is clear that the attempt to add human works to God’s grace overlooks the very meaning of *grace*, which is “undeserved blessing.” As Paul says, “If by grace, then it cannot be based on works; if it were, grace would no longer be grace” ([Romans 11:6](#)). Praise the Lord, “Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery” ([Galatians 5:1](#)).

<https://www.gotquestions.org/Judaizers.html>

### ➤ **Application Questions**

Having read this on Judaizers, is the Church today in danger of these same problems?

In Galatians 1: 4, from what does Jesus rescue us?

We are not rescued from the world, for the Lord chooses to leave us in it to be a light for His kingdom to the dark world.

Christ died to save us out of this present age of wickedness, some have said, “*from the present age of the wicked one.*”

*“The Bible divides history into two ages: ‘this age’ and ‘the age to come’. It tells us moreover, that ‘the age to come’ has come already, because Christ inaugurated it, although the present age has not yet finally passed away. So the two ages are running their course in parallel. They overlap one another. Christian conversion means being rescued from the old age and being transferred into the new age, ‘the age to come’. And the Christian life is living in this age the life of the age to come.” Bible Speaks Today*  
*The purpose of Christ’s death, therefore, was not only to bring us forgiveness, but that, having been forgiven, we should live a new life, the life of the age to come. Christ gave Himself for our sins to deliver us from the present evil age.” Bible Speaks Today John Stott*  
What do the repeated words in this chapter tell you is important to Paul to convey to his readers?

What does Paul’s background information contribute to a fuller understanding of his particular concern with those who try and add to the gospel?

- It is important that you do not view Paul’s efforts to defend himself as an apostle or the gospel he preached as a matter of pride. Paul is maintaining the purity of the gospel and the message that he preached. If Paul did not defend his gospel message and his apostleship, it could throw his prior teaching into disrepute. This is not a cry for recognition. It is a call to restore truth and dignity to the Lord’s work among them.

*“The apostles, the authors of the New Testament, were apostles of Christ, not of the church, and they wrote their letters as apostles of Christ, not of the church.”*  
Bible Speaks Today

One of the major themes of this book is the importance of the Holy Spirit in the life of the believer. Legalism versus freedom springs out of the teaching on the Holy Spirit.

The Spirit not only guides and teaches the new believer but also empowers the believer to live as the Lord has ordained. The law does not have power to produce the fruit of the Spirit or deliver you from sinning. Believers must not rely on their own ability to live the life which the Lord gives them; they, instead, must rely on the indwelling Holy Spirit to live the Life of Christ every day.

*“A man does not become a Christian merely by agreeing to a set of doctrines; he becomes a Christian by submitting to Christ and trusting Him (Rom. 11: 6).” Wiersbe*

Galatians has been called the “cornerstone of the faith.” It is called this because of its emphasis on salvation by grace through faith alone.

Faithful Christian shepherds were adamant that you could not add anything to faith. True faith would result in a changed life, but the changed life came after conversion, not as a pre-requisite to conversion. This line of reasoning must be kept in perspective at great cost. We can never allow a works-based salvation to creep into our thinking otherwise we nullify the great work of the cross and what Jesus has wrought for us.

It is also called the “Magna Carta of Christian Liberty.”

The Gospel centers in a Person – Jesus Christ.

*Galatians “is an emphatic statement of salvation by faith apart from works and is as relevant today as when it was originally penned.” Bible Knowledge Commentary*

As to the timing of this letter, there are two primary thoughts: during the time of famine in Acts 11 or the Jerusalem Council in Acts 15.

*“Since most scholars date the Jerusalem Council about AD 49, the more likely date for Galatians is shortly thereafter.” MacArthur*

As far as knowing when this letter was written, we cannot be positive, but that does not mean there are no indicators in the internal evidence.

The fact that the Jerusalem Council is not referred to indicates that the Council had not occurred yet. Otherwise, Paul would have mentioned it.

*“Although this is an argument from silence, many commentators have regarded this as a ‘deafening silence.’ It would have been enormously helpful to Paul’s argument if he could have mentioned the decision of the council that Gentiles should not be circumcised: this, after all, appears to be a major point of contention between Paul and the false teachers influencing the Galatians.” ESV Study Bible*

Keep a chart on Paul's behavior and that of the Galatians

**Paul's Behavior**

**Galatians Behavior**

<b>1:1 Not sent from men, but sent by God</b>	<b>1: 6 quickly deserting the Lord</b>
<b>1: 8 Paul had preached to them</b>	<b>1: 13 they knew of Paul's former life in Judaism</b>
<b>1: 10 Paul is not seeking the favor of men</b>	

- You could keep a similar chart on what you are learning about: gospel, truth, Holy Spirit, etc.

- **Seeing Jesus: How is Jesus dangerous in Galatians?**  
**How is Jesus dangerous in your (our) life today?**  
**In your thinking, your walk of life, your social life, your church life?**  
**For instance, do you just move on when reading the Bible if you come to an uncomfortable passage?**

- **Class Activity** Discuss your Seeing Jesus response.



- The name of God we will look at this study is: El Shaddai Almighty God. Looking at this name of God should broaden your understanding of your amazing God and how you should worship Him with your life.

You will find this study on the name of God at the end of this lesson.

- **APPLICATION QUESTIONS**

How do you see God as your Almighty God in this chapter of Galatians this week?

How has your study of this week's lesson helped your desire to finish strong?

How does this week's lesson give you incentive to worship Almighty God in the way He deserves to be worshiped?

➤ **DIGGING DEEPER**

## GALATIANS: A DANGEROUS BOOK

There is a danger in reading only parts of Galatians. In this book, we find freedom and grace, so are we free to sin, do we forget the Law? We discover walking by the Spirit and the power that flows from that life, so do we throw away calendars and plans?

- ✓ In order not to fall into heresy, we must read **ALL** of Galatians and try and understand what prompted the writing of this book.

By the way, Galatians is referred to as the Magna Charta of the Christian liberty. See if you can find out why.

Be on the lookout for certain literary features in this letter; autobiographical detail, example, allegory, satire, contrast and exhortation. Paul's intense tone and passion is evident in the letter as he fights against those who would teach and promote error. Paul is intolerant of those teaching false doctrine.

- **Gal. 1:1, 2**

What strikes you about this opening?

Comparing this epistle to other Pauline epistles will help.  
Locate Galatia on a Biblical map. There is a map on pages 5 and 12.

Paul makes clear that it was not "man" that sent him as an apostle, but the Lord Himself. By the way, this verse is the only reference in the letter to the resurrection.

*"Paul's apostleship is especially important in Galatians because the false teachers have evidently raised questions about whether he should really be called an apostle. (Ga. 2: 7-9)"*  
ESV

*"Apostles were sent from a particular authoritative person and carried that person's particular authority. The supreme Apostle in the New Testament is Jesus Himself, Who from all eternity was ordained by the Father and sent into the world by the Father's authority to fulfill a mission. Jesus was the supreme Apostle. The authority that the Father gave Him was then transferred by Him to a small group of men who spoke with the authority of Christ, Who in turn spoke with the authority of God." Sproul*

When Paul mentions the others with him as he writes, he expresses this for a reason.

*"Mentioning these co-laborers emphasized the fact that the teachings of this epistle were not peculiar to Paul but were held in common with others."* Bible Knowledge Commentary

*“Some argue that one of the main reasons that Luke wrote the book of Acts was not only to give a history of the early church and the expansion from Jerusalem to the ends of the earth but also to defend the authenticity of Paul’s Apostolic authority.”* Sproul

*“Paul claims the authority of an apostle to lay the foundation of the church (1 Cor. 3: 10; 9: 1; 14: 37, 38; Eph. 2: 20; 3: 3-5). His apostleship and calling came from God Himself (1: 11-2: 10).”* Reformed Study Bible

*“You can’t have Jesus and not have Paul. You can’t receive Jesus and reject Peter. These men were Apostles speaking by divine authority. Eph. 2: 19-21 and 3: 1-5 state that the foundation of the church itself is the prophets and the Apostles.”* Sproul

- **Gal. 1:3-5**

What is the focus of these three verses?

*“Grace always leads to peace.”* Gal. 1: 3

*“We not only are saved by grace, but we are to live by grace (1 Cor. 15: 10).”* Wiersbe

*“Shalom aleichem, aleichem shalom”* is the familiar Jewish greeting. *“Peace be to you and to you, peace.”*

### **Word Study**

- **v. 4 rescue:** *exaireo* # 1807 – “a rescue from the power of, to pluck out, to draw out, to deliver. The word here denotes, not a removal from, but a rescue from the power of the ethical characteristics of the present age... the gospel is a rescue, an emancipation from a state of bondage.” K. Wuest
- **“The Greek word for ‘age’ does not refer to a period of time but an order or system ruled by Satan.”** MacArthur

*“The gospel delivers believing sinners from the power of the present world system through the power of the indwelling Christ just as certainly as it delivers them from eternal judgment to come.”* [Bible Knowledge Commentary](#)

**Why is Paul’s early explanation of what exactly Jesus, as our Redeemer, has done so critical to his theme throughout Galatians – we are saved by grace, not works?**

***“Paul will explain later that in wanting to be under the law, the Galatians are effectively wanting to stay anchored in this present evil age. (3: 22-26; 4: 1-11)”*** ESV

**“Gave, rescued”** are both active verbs and not passive. Ours is no passive Savior, but a Valiant, Warrior Savior!

**In Verse 5, Paul wants all the glory in regard to redemption to go where?**

***“Paul’s deep concern over the churches’ defection from the gospel is evident from his greeting, which lacks his customary commendations and courtesies, and is instead brief and impersonal.” MacArthur***

- **Gal. 1: 6-9**

***“Paul reasoned that if believers were required to keep the law in order to be saved, a savior wasn’t necessary.” The Jesus Bible***

Typical for Paul’s letters is a commendation or encouragement of present progress. Do we find that here? Why? What is Paul’s concern?  
What word is repeated 4 times in these verses?

*“Paul is more critical of his audience here than in any other letter.” ESV Study Bible*

*“He’s eminently displeased with the reports that he is getting about these churches that have entertained the Judaizing heresy.” Sproul*

“I am astonished” = thaumazo – to marvel or to be astonished.

### **Word Study**

- **v. 6** different: *heteros* # 2087 – another of a different sort; in distinction from another; qualitatively other (*allos* #243 is another of the same sort)

*heteros* means “different in kind” not a difference between related things

*“Any other gospel is not Good News at all but misleading and capable of sending to She’ol those who follow such falsehoods. The Galatians were exposed to a legalistic twisting and perversion of Torah principles.” CJSB*

*“The gospel is a distinct message with a distinct content that has to do with the person and work of Jesus Christ and how the benefits of His person and work are appropriated by faith and by faith alone.*

*The gospel is the good news that the basis of my salvation is not my merit and is not my righteousness; rather, it is the righteousness of Christ freely imputed to all who put their trust in Him.” Sproul*

Who or what is being deserted? Have you ever been tempted to desert?

Embracing legalism means rejecting God.

Paul approaches error head on and in a certain way. What is the error here?

How do you approach error in the faith when you find it?

Verse 6

desert: *metatithemi* – in classical Greek used of a turncoat (military term); to transfer one's allegiance, military desertion, which was punishable by death

It is used of soldiers in the army who revolt or desert.

*“To turn from the gospel of grace is to turn from the God of grace. It is impossible to forsake it (the gospel) without forsaking Him (God).” Bible Speaks Today*

“Grace” – Everything we know of salvation is due to the grace of God. *“Add human merits to the merit of Christ and human works to the work of Christ? God forbid! The work of Christ is a finished work; and the gospel of Christ is a gospel of free grace.” BST*

What was causing this desertion from the gospel of grace?

False teachers teaching false doctrine. This is why we must simply know the doctrines (teachings) of our faith.

*Anathema = “this word referred to the dedication of an object, usually in pagan temples, for the purpose of its destruction.” Baker’s*

*Anathema = “eternally condemned” according to Archaeological Study Bible*

Originally this word referred to a pagan temple offering in payment for a vow. Later it came to represent a curse.

*“Throughout history God has devoted certain objects, individuals, and groups of people to destruction (Josh. 6: 17, 18; 7: 1, 25, 26). The NT offers many examples of one such group: false teachers (Matt. 24: 24; John 8: 44; 1 Tim. 1: 20; Titus 1: 16). Here the Judaizers are identified as members of this infamous company.” MacArthur*

*“When the gospel message is corrupted, the way of salvation is confused and people are in danger of being eternally lost.”*

The Judaizers may have been influenced by the Zealot Jews who objected to the Jews fraternizing with Gentiles (6: 12). The Zealot Jews greatly persecuted those who shared life with Gentiles. The new church may have wanted to avoid this persecution.

Why would Paul use such a heavy word as “anathema” or “cursed?”

What the false teachers were doing had to be stopped. They were leading others astray. They were tearing down the work of the Lord. They were robbing Christ of His glory. They

were implying that the work of Christ was unsatisfactory. Men had to “add to” His completed work.

- **Gal. 1: 9** “As we have said before”

Repetition is used to drive home the importance of a message. The ancient writers did not have bold print or highlights to accentuate a portion of their writing. They had to use repetition.

What do you see repeated here?

- **Gal. 1:10-12**

What is Paul’s concern here?

What is Paul’s proof that he is a bondservant of Christ? **Matt. 6:24**

It is always important in your study of the New Testament to make sure that any writer agrees with what Jesus has said.

What is your proof?

*“The Torah, Sha’ul says, was not given for salvation in the first place. But the promise was made through Avraham (Abraham) to all people, and is ultimately given in the seed of Avraham, Yeshua (Gal. 3: 16, 19-21).”* The Complete Jewish Study Bible

It is important to Paul to reassure the Galatians that the gospel which they heard and Paul preached was indeed the true gospel.

*“Manmade religions emphasize human merit and the necessity of human works for salvation. Paul’s message did not.”* Bible Knowledge Commentary

“The test of a man’s ministry is not popularity (Matt. 24: 11), or miraculous signs and wonders (Matt. 24: 23-24), but his faithfulness to the Word of God (Is. 8: 20; 1 Tim. 4: 1 Jn 4: 1-6)

- **1: 10**

*“As in verse 1 he asserted the divine origin of his apostolic commission, so now he asserts the divine origin of his apostolic gospel.”* Bible Speaks Today

- **1:11**

*“Paul defends himself against his opponents’ charge that he is in rebellion against the Jerusalem apostles who gave him his authority in the first place. Paul contends that his authority comes from God alone, the Jerusalem apostles merely confirming it.”* RSB  
“This letter was written about twenty years after the Apostle’s conversion on the road to Damascus.” Sproul

- **Gal. 1:13-17**

What does this paragraph tell you about:  
Paul,

the gospel

and God?

(For instance, only God could change a man like Paul and He did!)

Why did Paul love the law?

Why do people today still love the law?

What is lovely about it?

Paul had many advantages in the way of Judaism as mentioned in **Phil. 3: 5-6**.

How could the Judaizers explain Paul’s sudden transformation as a follower of Jesus of Nazareth? They couldn’t ... unless they recognized Jesus as the true Messiah.

There is only one gospel.

- **1: 15** “But when God ...”

What does this verse teach you about God?

*“Paul was fighting against God, against Christ, against men. He neither deserved mercy, nor asked for it. Yet mercy found him, and grace called him.”* BST

*“The Apostle is aware that from the moment of his birth, while he was still in his mother’s womb, he was being trained by God.”* Sproul

**For further understanding of Paul’s prior life, look at:**

**Acts 22: 3**

**Acts 23: 6**

**Gal. 1: 14**

**Phil. 3: 5, 6**

- As for background on Paul, he had stellar training under the renowned rabbi Gamaliel in the Old Testament Scriptures and in the rabbinic traditions.
- Paul was a member of the ultraorthodox sect of the Pharisees, he was one of first-century Judaism’s rising stars

***“The general, external invitation can fail to be answered, but the effectual calling is a particular act of God resulting in regeneration. It cannot be refused (John 10: 3, 4).”***

**Reformation Study Bible**

*“Blinded as he had been to the deity of Jesus Christ and thinking that the Nazarene was a fraud, God gave Paul an outward vision of Christ on the Damascus Road and later an inner revelation concerning the full significance of the person and work of the Savior.”* BKC

*“No one can earn God’s call; it is a free gift.”* Reformation SB

**Stephen’s testimony in Acts 7 must have had a profound effect on the future apostle to the Gentiles. Acts 22: 19-20; Acts 7**

**Never forget that the Lord continues to work, even when His servants have been called home. Your story continues in His might and power and not in yours.**

*“No matter how you look at it, the conversion of Paul was a spiritual miracle. It was humanly impossible for Rabbi Saul to become the Apostle Paul apart from the miracle of God’s grace.”* Wiersbe

- **1: 16**

*“Now, with the coming of Christ, there was no distinction (Gal. 3: 28): all must come to faith in Christ.”* ESV

- **Gal. 1:18-24**

What is Paul’s point here?

Relates to **Acts 9: 22f**

Look at Matt. 16: 16, 17

How does this relate to Paul?

In effect, Jesus said to Peter: “You didn’t learn the gospel from men any more that Moses received the law from men.”

- **V. 19** – *“While some scholars have sought to deny this, it does seem that the traditional designation of only the Twelve plus Paul as apostles is far too limited.”* Baker’s

*“None of the other apostles except James almost certainly implies that James is counted among the apostles, even though he was not one of the original 12.”* ESV

The brothers of Jesus did not follow Him until AFTER the resurrection.

Really look at **v. 24** and ask yourself, “Do others glorify God because of what they see in my life?”

Not do they think highly of you – but your spiritual finger always points away from yourself and toward God: glorifying, honoring Him alone.

- Ultimately it is not to the messenger that one gives allegiance but to the message.

As concerns doctrine and the gospel:

*“It is the gospel that is pure doctrine, that is a matter of life and death.”* Sproul

*“When the Holy Spirit takes over, there will be liberty, not bondage – cooperation, not competition – glory to God, not praise to man. This is revival!”*

Be Free: Exchange Legalism for True Spirituality W. Wiersbe

**Galatians is not a quick fix solution to a problem – it is a way of life.**

**“Everything has changed!” At some point, did everything change in your life?**

**Background information on Paul**

**Acts will help us understand Paul better.**

**Read Acts 11: 19-30**

**What do you find out here?**

**Acts 9: 26-30**

**Who befriended Paul?**

**Gal. 1: 17 – “*The journey to Arabia and back to Damascus takes place in the gap between Acts 9: 25 and 9: 26.*” ESV**

**Acts 13: 1-52**

**What do you learn here about Paul and about the movement of the gospel?**

**Acts 14: 1-28**

**How is Paul different than the leaders of churches today?**

**Acts 15: 1-41**

**What do you learn about how Paul works with others?**

**Antioch, there are two Antiochs to consider.**

**Antioch of Pisidia in Asia Minor and Antioch of Syria evangelized by Paul in Acts 13: 14-50. This Antioch was an early center of Christianity.**

**Antioch of Syria was located on the Orontes River, about 15 miles from the Mediterranean coast. Due to its status as a major commercial center at the junction of trade routes running eastward to Mesopotamia, westward to the Aegean and south to Damascus, Palestine and Egypt, it was one of the greatest cities in the ancient world.**

**What do you find out about this Antioch?**

**Acts 11: 26**

**Acts 13: 1-3**

**Acts 15: 36-41**

**Acts 18: 23**

**Paul “*probably wrote the letter from his home church in Antioch in Syria, sometime before the Jerusalem Council.*” ESV**

The importance of understanding the term – ‘Judaizers’. This word describes those who opposed Paul and others who preached a gospel of grace versus a hybrid of grace PLUS law as necessary for salvation to occur.

*“Over the years, scholars have often used the term ‘Judaizers’ to describe a group of conservative Jewish Christians who mandated that a Gentile must first obey the precepts of Judaism, particularly symbolized by submission to the rite of circumcision, prior to being accepted as a full member of the Christian church.” Baker’s*

Describe below what would have happened to our faith if these Judaizers had prevailed. What would Christianity look like today?

How does this relate to the Church?

*“The matter was that during the centuries of the Middle Ages, the gospel had slowly been changed. Additional layers that didn’t belong were slowly added to the gospel. It became faith plus works equals justification or, put another way, grace plus merit equals justification. It became Christ plus me, working together, produces my salvation.” Sproul*

## · Hebrew Names of God ·

אֱלֹהֵי שָׁדַי

EL SHADDAI - GOD ALMIGHTY

El Shaddai means the all sufficient God. It's a word reflecting on His strength, majesty, and power. When translated into English, it is usually rendered as: God Almighty. "He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty." (Psalm 91:1)

### STUDYING THE NAMES OF GOD *EL SHADDAI*

God reveals Himself as *El Shaddai*.

In Gen. 17, God speaks to Abram and calls Himself *El Shaddai*. God had appeared to Abram before this in Gen 12 and 15 and had not referred to Himself with this name. Why does He tell Abram this is His name now?

Not only does God reveal Himself with this new name, He tells Abram that he, too, will have a **new name**. From now on, Abram will be called "Abraham." This new name changes Abram from a fatherless wanderer to the patriarch of an entire nation. Abram has now added two very important letters: *HA* to his name. These letters represent the being or breath of God.

Now Abraham is **identified** with Almighty God.

When Abraham first hears from God as his *El Shaddai*, Abraham falls on his face. Gen. 17:3  
When God speaks to you as *El Shaddai*, what is your response?  
What does *El Shaddai* mean?  
Almighty God

El is the name for “god.” Many middle eastern languages use this term for “god.” This is one of the oldest and most widely used terms for Deity known to man.

El actually stands for power or might.

Shaddai comes from the word meaning “breast.” It connotes the idea of shedding forth or pouring forth life. This is a beautiful picture of our Savior as He poured out His own life so that we might have life. When we observe the sacrament of the Lord’s Communion, we are declaring what He did on our behalf. This is the ceaseless witness of His giving of Himself for and to us.

Did you ever wonder why the Lord’s Supper is so important?

It is the constant reminder of all He has poured forth for us until He returns to draw us to His breast as His Bride.

To return to the original use of the name *El Shaddai*, remember Abraham. In Gen.17, we find a man ninety-nine years old. He had been told that God would make him father of a great nation, yet still Abraham was childless with his wife Sarai.

In Gen. 16, Abram tried to “help” God be Almighty. Abram took Hagar, his wife’s handmaid, as his concubine. She did conceive and bore a son, Ishmael, to Abram. But Ishmael was not the heir which had been promised.

In Gen. 17, God announces Himself as Almighty and All-Sufficient. God does not need Abram’s help. God will indeed perform His will and pour forth from the dead reproductive bodies of Abram and Sarai the promised heir, Isaac. God alone is **the Source** from which Abram will receive the promise.

In this pivotal chapter, God not only makes all of these promises to Abraham; He not only changes his and Sarai’s names; God makes certain requirements of Abraham.

No longer called Abram, this man’s **identity** will further change. He and his whole household will undergo circumcision. Almighty God will do much for His heir, but there must be a response, a commitment on Abraham’s part as well. No longer must Abraham endeavor to accomplish God’s work by his flesh. Abraham will yield to the will of Almighty God. Then God will act.

Are you “helping” God keep His promises to you? How is that going?

God keeps His promises as El Shaddai because He is almighty, powerful and sovereign.

From the beginning of His written revelation in Genesis to His triumph song in Revelation, God is portrayed as King. No authority can overrule His will. He alone reigns and rules.

Rev. 4:2, 8, 11 John says, “Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne ... ‘Holy, holy, holy is the LORD God, the Almighty, Who was and Who is and Who is to come.’ Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”

Are you looking for God to keep His promises and yet you continue without yielding to His single requirement of you, be circumcised?

What would circumcision look like in your life?

Has God indeed revealed Himself to you as El Shaddai?

Are you satisfied in Him alone or is there something else or someone else that you need to find true satisfaction?

What is He pouring forth in your life that is eternal and no one can rob from you?

If God is Almighty and Sovereign over your life, what is it that you have the most difficulty turning over to Him and trusting Him to rule?

What would your life look like if you yielded to Almighty God the way Abraham did?

Some Scriptures to help with your contemplation of God's sovereignty:

"Know therefore today, and take it to your heart, that the LORD, He is God in heaven above and on the earth below, there is no other." Deut. 4:39

"Who among all these does not know that the hand of the LORD has done this, in Whose hand is the life of every living thing, and the breath of all mankind?" Job 12:9, 10

"Why do you complain against Him that He does not give an account of all His doings?" Job 33:13

"Behold, let me tell you, you are not right in this, for God is greater than man." Job 33:12

"Then the LORD answered Job out of the whirlwind and said, 'Who is this that darkens counsel by words without knowledge? Now gird up your loins like a man, and I will ask you, and you instruct Me! Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, who set its measurements? Since you know. Or who stretched the line on it?'" Job 38:1-5

"Thus says the LORD, the King of Israel and His Redeemer, the LORD of hosts: 'I am the first and I am the last, and there is no God besides Me.'" Is. 44:6

"Woe to the one who quarrels with His Maker, an earthenware vessel among the vessels of earth! Will the clay say to the potter, 'What are you doing?' Or the thing you are making say, 'He has no hands'?" Is 45:9

"The LORD is slow to anger and great in power, and the LORD will by no means leave the guilty unpunished. In whirlwind and storm is His way, and clouds are the dust beneath His feet." Nahum 1:3

A.W. Tozer quotes follow:

*"The life of the Christian is bound up in the sovereignty of God."*

*"God's sovereignty means that if there's anybody in this wide world of sinful men that should be restful and peaceful in an hour like this, it should be Christians."*

*"God, Who has lived all our tomorrows and carries time in His bosom, is carrying out His eternal purposes."*

*"God could never be sovereign without the power to bring about His will or the authority to exercise His power."*

## **GALATIANS 2**

“Who is Living Your Life: You or Christ?”

*“I have been crucified with Christ; and I no longer live, but Christ lives in me.”*

Doctrine: The Law

Seeing Jesus

➤ **Read Galatians 2 and write your first impressions here.**

➤ **Paragraph Summaries – write your summaries here.**

**2: 1-10**

**2: 11-14**

**2: 15-21**

**Define:** *gospel*

*We talked about the gospel last week and now this week, we are delving even deeper. We better make sure we understand what the gospel is.*

*“The gospel is not good advice to men, but good news about Christ; not an invitation to us to do anything, but a declaration of what God has done; not a demand, but an offer.”*

Bible Speaks Today

Read **Gal. 2: 1-3**

**5WH**

1. Who is involved? Where are they? When is this taking place? What is the issue? Has Paul been “summoned”? How do you know? (v. 2) Why is Paul adamant not to yield?

“When dealing with the gospel, there is often difficulty in defining what the gospel is. There are two aspects of the gospel. First, there is the objective meaning of the gospel, and it has to do with the person and the work of Jesus Christ. The gospel at its core is Christ. Secondly, there is an inseparable relationship between Christ, as the objective content of the gospel, and faith, as the subjective means by which we receive Christ and our salvation.” Sproul

But how does one appropriate the work of Christ for himself?

At this point, a philosophical view helps. *“Aristotle said that if there is to be a change, an instrument has to be used by the sculptor as an instrument of change, so he called that cause the instrumental cause. We are moved by the sole instrument of justification, which is faith. Saving faith is a fides viva, an alive faith, a living faith, a faith that will always and everywhere, if it’s genuine, yield and produce good works and obedience to God.”* Sproul

“I am in Christ. Christ is in me so that the moment I put my trust in Christ and in Christ alone, my identity changed forever, and the instrument by which that change took place was faith and faith alone. The minute you add any works to faith, you’re saying that in the final analysis faith isn’t enough.”

Gal. 2: 1 refers, most likely, to his second visit (‘I went up again.’), *“and it was ‘after fourteen years’ (dating probably from his conversion, not from his first visit). There are two important aspects of this visit, namely his companions and his message.”* BST

Also he went up *“because God told him to go, not because the Jerusalem apostles had sent for him to put him on the mat.”* BST

Paul was writing to refute the Judaizers.

**Define:** Judaizers

Why does Paul bring up circumcision at this point (2: 3)?

B’rit-milah = circumcision

Read 2: 4-6

**“Sneaked in” means “infiltrated, secret enemy military operations”**

2. What is the point that Paul is making when he says, “those who were of reputation contributed nothing to me?” V. 6

Read **2: 7-10**

3. What is crucial for the church today that took place in v. 9?

Read **Acts 15: 1-5** What problem do you see here that is echoed in Galatians?

4. What is important about circumcision?

*“There is little question that the Judaizers went to the churches of Galatia to sow their seeds of discord, and for this reason Paul had to write the letter we are now studying.” Wiersbe*

**Gen. 17:10-12; Deut. 16:10; Jer. 4: 1-4; Rom. 2: 28, 29; 3: 30; Col. 2: 9-14; 1 Cor. 7:18**

“Paul told his gentile converts in Colosse that they were circumcised in Christ ([Colossians 2:11](#)). Since he is our righteousness, and we are in him, we have been given fullness in him (verse 10). We can be accounted righteous because he himself is righteous. Therefore we are as good as circumcised if we are putting off our sinful nature — if we have repented and have begun to live holy lives. Our circumcision is therefore not done by humans, but by Christ himself. How so? Through baptism (verse 12). That is how we express publicly that we have faith in Jesus as our Savior, that our old life is ended, that we — now circumcised in the heart — intend to live from then on in his service and that we have faith that we will live again with him.”

“The whole ceremonial system of the Old Testament, both priesthood and sacrifice, found its perfect fulfillment. Then the ceremonies ceased. Yet, as Calvin rightly comments, ‘It was only the use of them that was abolished, for their meaning was more fully confirmed.’ They were but a ‘shadow’ of what was to come; the ‘substance’ belonged to Christ” (John R.W. Stott, *The Message of the Sermon on the Mount (Matthew 5-7): Christian Counter-Culture*. Downers Grove, Illinois: InterVarsity, 1978, 1985, pages 71, 73).

<http://www.gci.org/law/circumcision>

Read **2:11-14**

• **2: 11**

*“The capital of the Roman province of Syria and the largest city of that province. Antioch was home to a large Jewish community and, not surprisingly, was the first place mentioned in Acts where Jewish Christians preached the gospel to Gentiles (Acts 11: 19, 20). Not only was the church at Antioch the first church in our records to bring Jewish and Gentile Christians together in worship and fellowship, but, as far as we know, it was the first church to send missionaries to preach the gospel specifically to Gentiles (Acts 13: 1-3).” Reformation Study Bible*

**2:12** “eat” is in the imperfect tense meaning that this was his habit

Peter’s confrontation was public because his error was public also.

➤ ***Where is your conduct a contradiction of your belief? Do you have a Paul in your life who will speak truth to you?***

*“Paul’s identity with Christ’s crucifixion symbolized the reality that Jesus removed the stain of his sin once and for all and brought life, grace, and freedom to this former persecutor of the church. His letter to the Galatians reinforces the completeness of this transformation to convince them that nothing needed to be added to their faith to assure their salvation.”* The Jesus Bible

***In what way does your legalism or lawlessness damage the gospel of truth?***

***It is not enough that we believe the gospel (2: 16 – Peter did this) but we must preserve it and apply it.***

**Acts 15:24** This was not on the orders of James.

Paul expresses the passion of preserving the truth and integrity of what comprises the gospel. Paul is a warrior when it comes to the gospel. The early church needed a fierce bloodhound (or bulldog) like Paul – and God selected him just for this role.

- ❖ ***Do you have such conviction of the elements which make up the gospel that you would go toe to toe with the one who confessed Christ (Matt. 16:16) and Christ responded by declaring that Peter’s confession of the truth of Who Jesus was would be the eternal foundation of the Church?***

Paul was that convicted and he changed the world by God’s grace.

- ❖ ***Are you that sure of your beliefs?***

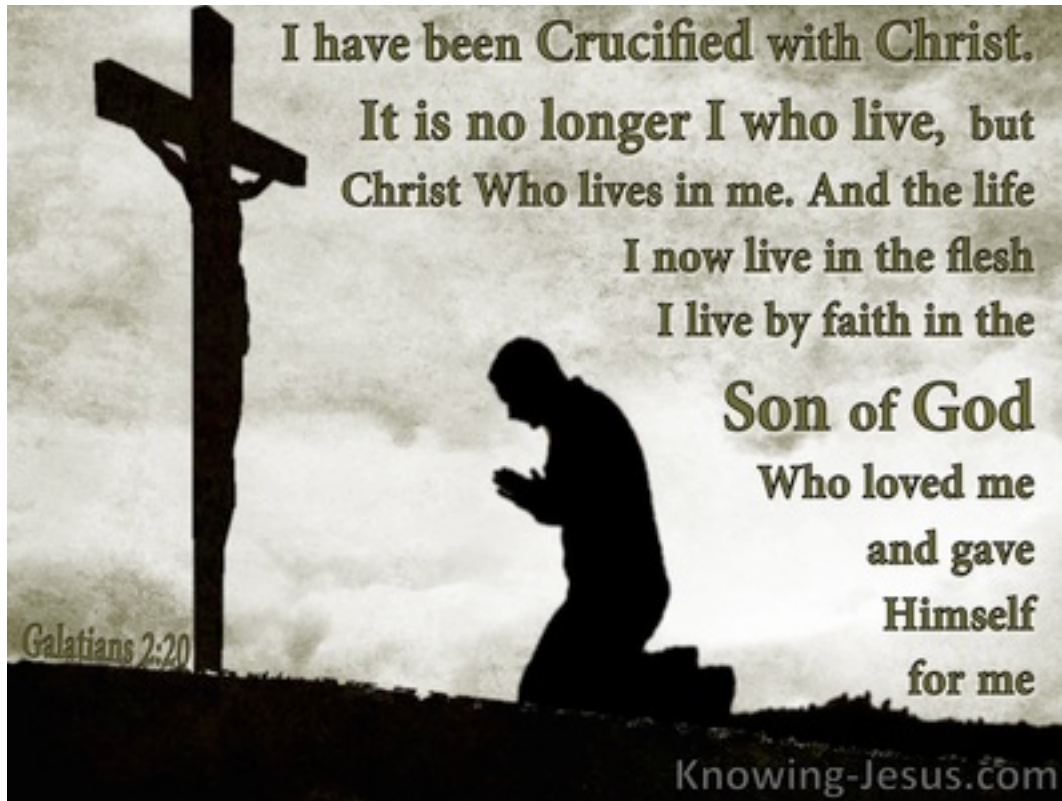
***Why did Paul make such a big deal about circumcision?***

***What do you understand about the word “justification?”***

***Where does justification come from?***

***This interaction between Paul and Peter shows us why a continuing godly influence in your life is of extremely important value.***

*“What he was concerned about was the future of the Gospel among the Gentiles, because this was his specific ministry from Christ.” Wiersbe*



***Be careful of allowing hot topics to take the focus off of Christ.***

Read **2:15-21**

Define: justified

“Justification” *dikaiosisune* is a legal term, borrowed from the law courts. It is the exact opposite of condemnation. In the Bible it refers to God’s act of unmerited favor by which He puts a sinner right with Himself, not only pardoning or acquitting him, but accepting him and treating him as righteous Bible Speaks Today, Galatians p. 60

**Rom. 3:24**, “being justified” is in the present continuous tense, *indicating the constant process of justification in the succession of those who believe and are justified*. In **Rom. 5:1** “being justified” is in the aorist tense *indicating the definite time at which each person, upon the exercise of faith, was justified*. Vine’s Expository Dictionary

- ❖ “Nobody has understood Christianity who does not understand this word.”  
John R.W. Stott

Just as Job's friends misunderstood God, Judaizers grossly misunderstood the gospel of justification. Even Peter stepped aside from this truth when he was pressured by the false brethren.

*“Justification is not a legal fiction, in which a man's status is changed, while his character is untouched. 2:17 says we are “justified in Christ.” That is, our justification takes place when we are united to Christ by faith. And someone who is united to Christ is never the same person again. Instead, he is changed; it is he himself – radically, permanently changed. To talk of his going back to the old life, and even sinning as he pleases, is frankly impossible. He has become a new creation and begun a new life.” Bible Speaks Today Galatians p. 65*

Justification is by faith alone, but not a faith that is alone. There will be evidence of life. O Lord, how glorious it is to be a Christian! Why do we not shout it from the rooftops?

Paul discusses two possible routes to justification – works or faith. Make sure you understand the difference.

**Dilige et fac quod voles Augustine**  
**“Love God and do what you will.”**

If your heart is given over to the Lord, your desire will be to honor and adore Him. You will not be tempted to live for yourself alone.

If you have great love for God, you have great freedom.  
If you have small love for God, you are still bound to the world and your freedom is effected.

**Some see Acts 11 relating to Galatians 2. Do you find any reason to agree or disagree with that?**

Your Challenge for the Week .... **Gal 2:20**

When do you stand for truth and when do you compromise for the good of the church?  
In other words, what are the non-negotiables?

Review the name of God – Almighty God El Shaddai found at the end of lesson 1.  
Answer the following questions:

➤ **APPLICATION QUESTIONS**

How do you see God as your Almighty God in this chapter of Galatians this week?

How has your study of this week's lesson helped your desire to finish strong?

How does this week's lesson give you incentive to worship Almighty God in the way He deserves to be worshiped?

➤ **Seeing Jesus**

What does it mean to you to be crucified with Christ?

➤ **Class Activity**

Discuss your response to the Seeing Jesus question.

***“Law says DO! Grace says DONE!” Wiersbe***

➤ **Digging Deeper**

- **Galatians 2: 1-10** could refer to **Acts 11** or **Acts 15** visits to Jerusalem. Three years are referred to in **Gal. 1: 18**. It is nearly impossible to say with any certainty what the exact timeline of Paul's history with the church is. It is even uncertain if he had more than three missionary journeys, though it is almost commonly accepted that he did have another journey after the three mentioned in Acts.

*“Much debate has centered on the question of the identification of this trip which Paul took to Jerusalem with Barnabas and Titus. The book of Acts mentions five Jerusalem visits made by Paul after his conversion.*

- 1- *The visit after he left Damascus (Acts 9: 26-30; Gal. 1: 18-20)*
- 2- *The famine visit (Acts 11: 27-30)*
- 3- *The visit to attend the Jerusalem Council (Acts 15: 1-30)*
- 4- *The visit at the end of the second missionary journey (Acts 18: 22)*
- 5- *The final visit which resulted in Paul's Caesarean imprisonment (Acts 21: 15-23: 35)*

*Scholars are divided over whether Gal. 2: 1 refers to the famine visit or to the Jerusalem Council visit.” BKC*

*“There is debate as to whether this visit took place an additional 14 years after the three years mentioned in 1: 18 or whether the 14 years starts from Paul's conversion and*

*includes those three. The later seems slightly more probable, placing this visit c. A.D. 47. It probably corresponds to Acts 11: 29-30 rather than to the Jerusalem Council visit in Acts 15.” ESV*

- **Gal. 2: 2** tells us “it was because of a \_\_\_\_\_ that I went up” to Jerusalem.

Why is this important?

Paul was not under the authority of the Jerusalem Church; he was under the command of the Lord only. His appearance in Jerusalem was not because he was summoned there by his superiors to defend his apostleship.

“Paul was wanting to make certain that he was not preaching a different gospel from that which was revealed to the other Apostles.” Sproul

Do you agree with the above statement? Why or why not?

- **Gal. 2: 3 Titus**

Titus was a Gentile believer who worked faithfully with Paul on numerous occasions. *“In later years, Titus assisted Paul by going to some of the most difficult churches to help them solve their problems (2 Cor. 7; Titus 1: 5).” Wiersbe*

- **Gal. 2: 4** “false brethren” is **ψευδάδελφος #5569 *pseudadelphos*** a false brother;

one who ostentatiously professes to be a Christian, but is destitute of Christian knowledge and piety

This word is also used in **2 Cor. 11: 13, 26**

**Further references to circumcision: Acts 15: 1-35; Rom. 2: 25-29; 4: 9-16; Gal. 5: 2-12; 6: 12-15**

**“Circumcision had been the identity of the people of God for two thousand years.”  
Sproul**

**Is it any wonder that there were those who objected to the freedom that Paul preached?**

**Then why do away with circumcision?**

**These false brethren intended to make Christians slaves, to bring believers back into bondage under the Law. But Paul stood firm because the truth of the gospel was at stake for the Galatians and even the whole Christian church.**

*“The presence of these ‘false brethren’ within the church in Jerusalem shows that churches will sometimes have unbelievers in their midst who seek to harm the church.”*  
ESV

- **2: 5**

*“Any attempt to add entrance requirements, such as circumcision, is a denial of the sufficiency of faith in Christ’s merits for satisfying God’s justice, and therefore is a perversion of the gospel.”* Reformation SB

*“The true Christian has experienced an inner circumcision of the heart (Col. 2: 10-11) and does not need to submit to any physical operation (Phil. 3: 1-3).”* Wiersbe

- **Several key things happen in these verses (6-10).**

**These leaders (pillars) contributed nothing to Paul personally. Paul’s calling was from God and not from the Jerusalem church leaders. (2: 6)**

**When it comes to those of high reputation, we must remember that we are all God’s servants and our station before the Lord is not determined by man-made enterprises like seminary degrees or position within the clergy. We stand before the Lord as belonging to Him – that is what matters.**

*“They recognized that Paul was entrusted by God with the Gentile missionary enterprise.”* (2: 7)

*“The authority of Peter and Paul was equated, each in his own sphere of operation.”*  
(2: 8-9)

*“They parted as equal partners in the overall enterprise of evangelization.”* (2: 9)

*“The one additional comment made by the Jerusalem leaders, concerning sensitivity to the poor, really did not need to be stated since Paul already had that area of need in mind.”* (2: 10) Baker’s Commentary

- **2: 10**

**Verses in NT relating to Paul’s relief efforts:**

**Rom. 15: 25-26; 1 Cor. 16: 1-3; 2 Cor. 8-9**

- **Gal. 2: 11-14** includes an interlude with Peter that represents how faithful brethren can disagree and then come to unity. This confrontation most likely took place in Antioch.

**This required humility and perseverance.**

**Peter had failed to maintain a strict adherence to justification by faith. He momentarily allowed pressure from the men from James (in Jerusalem) to draw Peter away from the Gentiles and withdraw from eating with them.**

**Paul confronted Peter and things were resolved.**

**Paul uses the strong word “hypocrisy” to expose the wrong done in regard to the Gentiles.**

***“Peter’s indiscretion, then, was not just a diplomatic mistake but was related to the very heart of the good news itself.” Baker’s***

**Hypocrisy means “play-acting.”**

*“Peter was guilty of hypocrisy (v. 13) because, though he had been happily living like a Gentile (i. e., not observing food laws), he was now requiring Gentile Christians to observe Jewish table regulations if they wanted to eat with him. Such a requirement, however, would undermine the gospel itself by making justification depend on ‘works of the law’ rather than ‘faith in Jesus Christ’ (see v. 16).” ESV*

*“All of them were guilty of hypocrisy because while confessing and teaching that they were one in Christ with Gentiles, they were denying this truth by their conduct.” BKC*

*“Straightforward” = walking straightly verse 14 “‘The truth of the gospel’ seems to be likened to a straight and narrow path. Instead of sticking to it, Peter was deviating from it.” BST*

What was this theological principle that was at stake? Twice in this chapter the apostle calls it ‘the truth of the gospel.’” BST

If Peter, one of the veteran believers could be in error about doctrine, are we not susceptible to the same possibility?

How can we remain on solid ground when it comes to doctrine – the teachings of our faith?

What must be of primary importance to us?

Do we follow a particular preacher or teacher?

How do we as common lay people arm ourselves with the tools to guard the gospel?

**The key verse of this chapter is verse 16.**

- Write that verse here.

Now, why, in your own words is this verse the key?

- **Gal. 2: 16** ends with a paraphrase of **Ps. 143: 2** *“by the works of the law no one will be justified.”*

There is a failure of works of the law to gain justification.

Placing faith in Christ alone, for the Jew and the Gentile, has become the only way to obtain justification.

This verse shows clearly *“that no human effort or merit can be added to faith as a basis for justification. This verse was frequently appealed to in the Reformation by Protestants who insisted on ‘justification by faith alone.’”* ESV

Paul uses the term *dikaiosune* “justification” 22 times in the New Testament.

Understanding our proper standing before the Lord is critical to our relationship with Him.

If we think we are just fine with God in any way we come to Him, we risk everything.

We must come to the Lord in humility and willingness to submit to His Truth – His true assessment of where we stand in salvation.

**Rom. 3: 24, 26; 8: 1-4**

***“It is not enough that we believe the gospel (Peter did this, verse 16), nor even that we strive to preserve it, as Paul and the Jerusalem apostles did, and the Judaizers did not. We must go further still. We must apply it; it is this that Peter failed to do. He knew perfectly well that faith in Jesus was the only condition on which God will have fellowship with sinners.”*** BST

**JUSTIFICATION IS THE ARTICLE ON WHICH THE CHURCH STANDS OR FALLS.**

*“Faith does not merit God’s acceptance; it accepts Christ’s merit before God (Phil. 3: 9).”*

*It is usual to analyze faith as involving three steps: knowledge, agreement, and trust. First is knowledge, or acquaintance with the content of the gospel; second is agreement, or recognition that the gospel is true; and third is trust, the essential step of committing the self to God... Failure to grow, develop, and bear the fruits of righteousness show that the free gift of God in Christ has never been received.”*

Reformation SB

*“All that is required of us to be justified, is to acknowledge our sin and helplessness, to repent of our years of self-assertion and self-righteousness, and to put our whole trust and confidence in Jesus Christ to save us. ‘Faith in Jesus Christ’, then, is not intellectual conviction only, but personal commitment.” Bible Speaks Today*

Works are the fruit of your justification, evidence of your justification. *“Those works that evidence a person’s justification don’t count at all toward his justification. They don’t cause one’s justification. The instrumental cause of justification is faith and faith alone.” Sproul*

### **Are you truly righteous?**

**Reformation message: simul Justus et peccator (at the same time righteous and sinner)  
To think that you must have works to be justified destroys the gospel. By works of the law no one will be justified.**

- **2: 19**

**What does Paul mean that “he died to the law, so that he might live to God?”**

- **2: 19** *“I died to the Law.”*

*“Death to the law does not violate the law, for Christ met the law’s demands.”*

Reformation Study Bible

*‘Died to the law’ probably means that he (Paul), “no longer lives in the realm of trying to gain justification by obeying the law and therefore the law can place no demands on him. Paul died to the law.” ESV*

- **2: 20** **“Christ lives in me”**

*“Union with Christ means that He represented us in His death and resurrection. But it means more, for it is a living union. Jesus is present with the believer; by the Spirit the Lord lives in inward fellowship with His own. Paul does not mean that the individuality of a person is suppressed or absorbed; he lives ‘in the flesh’ by faith. The union is a spiritual relationship of the utmost intimacy.” RSB*

*“Paul’s former ‘self’, the person Paul was before he trusted Christ, with all of his sinful goals and proud, self-exalting desires, came to a decisive end – he ‘died.’ It does not mean that*

*Paul has no personality of his own (all his writings show that he does) but that his own personal interests and goals no longer direct his life; rather, 'Christ Who lives in me' now directs and impowers all that he does."* ESV

- **2: 20**

**Does 2: 20 make sense without reading 2: 19 before?**

**In order to understand what being crucified with Christ could mean, we must first understand that the Law brings death due to sin. Then we realize that this death to the Law is because we have now joined our life with the life of Christ and we no longer can claim a life of our own. Our life now is inextricably aligned with the life of Christ.**

- **2: 21**

**Again, where might we find agreement with the words of Jesus?**

**Matt. 16: 16**

*"If righteousness were through the law, then Christ's death would have been pointless, for people could earn their own justification by their obedience. But in fact, this is something they could never do. This highlights the depth of the human problem: it cannot be remedied by the God-given law. Sin is so serious that only the substitutionary, atoning death of God's Son can deal with the problem. God's grace in the gospel must therefore be humbly and thankfully accepted as the only way of salvation."* ESV

**In order to truly experience the death of the Christian, what we find is that the believer has denied himself and taken up his cross (an instrument of death) in order to follow Christ.**

**If righteousness comes by keeping the Law, then the death of Christ was unnecessary and futile, wasted. But righteousness DOES NOT come by keeping the Law and the death of Christ was absolutely necessary for me to live the divine life of union with the Lord.**

**I am joined with Him in His death and now I am joined with Him in His resurrected life.**

*"Justification is not a legal fiction, in which a man's status is changed, while his character is left untouched. Verse 17: We are 'justified in Christ' by faith. And someone who is united to Christ is never the same person again. Instead, he is changed. It is he himself – radically, permanently changed. He has become a new creation and begun a new life."* BST

➤ **Read the article on the Law.**

## **THE LAW**

**What comes to mind when you think of “law?”**

**It depends on where you are on the spectrum of grace.**

**For those under the Law in Old Testament times, the Law was a comfort if they were obedient. The Law was a burden if they struggled with obedience and lived their own way. But for this time period, grace was not on their radar in regard to the Law.**

**A few things to ponder before we begin our study of the Law.**

**The Law is a doctrine, a teaching.**

**Do you believe all the Christian doctrines?**

**You know how to validate your belief?**

**Answer this question: do you comply, do you live by, have you changed your life in order to follow these doctrines you say you believe?**

**To read and learn doctrine is an entirely different thing than dying to your way and submitting to the Sovereign Lord’s reign.**

- **So before we enter into this holy study on His Law, ask Him to enlighten you in order to transform your life.**

**The concept of Law is complicated. In the OT, law can refer to the Decalogue (the Ten Commandments); the first five Books of the Bible (the Pentateuch); it can also refer to the whole of the OT with the exception of the Prophets; it can also refer to the divine revelation in general as recorded in Ps. 1: 2; 19: 7-9; 94: 12.**

**In the NT, Paul in particular writes about the law. In Rom. 7: 3 – he refers to the law in regard to freeing a woman to remarry by the death of her husband.**

**On the broader spectrum, Rom. 2: 14 discusses the law which the Gentiles by nature follow.**

**So how can we come to terms with this hard to nail down word? By the way, the Oxford English Dictionary lists 23 definitions of this word!**

**This is where reasoning through the Scriptures is paramount.**

**Always ask questions. Here we need to know WHY the law was given and WHEN.**

**So let’s start with the easy one: WHEN.**

**God had a special relationship with Abraham. What was their relationship based on: law or covenant? What’s the difference?**

**The covenant God established with Abraham was a unilateral covenant: God initiated it and He made certain promises to Abraham.**

God's covenant with Noah, that never again should all life be destroyed by water, is a **UNILATERAL** covenant, meaning that it was a **PROMISE** of God, not a contractual agreement (which is a **BILATERAL** covenant). In regard to Abraham:

**First**, the smoking fire pot and flaming torch were symbols of God (and some say Christ, but for our purposes that does not matter), only God passed between the animals, Abram did not. Therefore, this is a **UNILATERAL** promise, a promise God was making to Abram concerning his descendants and a "land grant." This covenant has never yet been fulfilled, for the Israelites have never possessed all the land "from the river of Egypt to the great river, the river Euphrates." This covenant promise will be fulfilled during the Millennial Kingdom of Christ.

**Second**, God told Abram, "*know for certain*" which is covenant terminology for a sign, they both mean the very same thing but spoken differently in their usage.

**Gen. 15: 9-21**

<https://newcovenantunderstanding.wordpress.com/2012/09/06/the-difference-between-unilateral-and-bilateral-covenants/>

**The above is a covenant, not a law.**

**The Law came later. Gal. 3: 17-18, "*What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.*"**

**Also Rom. 4: 16, "*For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all.*"**

**John 1: 17, "*The Law was given through Moses; grace and truth were realized through Jesus Christ.*"**

**Rom. 5; 21, "*So that, as sin reigned in death, even so, grace would reign through righteousness to eternal life through Jesus Christ our Lord.*"**

#### ➤ **Jesus' View of the Law**

**For Jesus the Law could be summed up in two commandments: love God and love your neighbor. Matt. 22: 34-40**

**Luke 10: 25-37 is the same question and answer, but in Luke we have a further teaching on who our neighbor is: the Good Samaritan. How thankful I am that this man asked Jesus this question!**

**The summation of the Law which Jesus gave places it high above ceremonies or rules and instead assigns it to a proper relationship between a person and his God and between that person and other persons.**

**Jesus also tells us, "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill." Matt. 5: 17**

➤ **The Law that Jesus Knew**

The Commandments begin with our relationship with God. The first is key – no other gods before the true God.

How do we keep this commandment? John Stott writes, *“For us to keep this first commandment would be, as Jesus said, to love the Lord our God with all our heart and with all our soul and with all our mind (Matt. 22: 37); to see all things from His point of view and do nothing without reference to Him; to make His will our guide and His glory our goal; to put Him first in thought, word, and deed; in business and leisure; in friendships and career; in the use of our money, time and talents; at work and at home ... No man has ever kept this commandment except Jesus of Nazareth.”*

Only a proper view of God, which begins with the Law, can set us on the right path to living life as Christ lives it. Christ followed the Law; it gave Him awareness of right and wrong – He reflected the character of His Father.

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*“A typical view of the Law is that its purpose is to teach us how to be good.  
That is not the Bible’s emphasis.” J M Boice*

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**Why was the Law given?**

*“The Old Testament Law is the purest expression of the holy character of God ... God’s character also has been expressed in the general moral consciousness ... a universal awareness of moral law and a sense of need for it.” J M Boice*

At the very moment Moses was receiving the Law from the Lord, the people were demonstrating (Ex. 32) their natural inclination to sin – specifically sinning in the areas which the first commandments prohibit. Clearly this is a poignant demonstration of the fact that man can never achieve the righteousness of God.

- ✓ The primary function of the Law is to expose sin.
  
- ❖ Yet in the giving of the Law, which exposes our inability to attain to the righteousness of God, the Lord also gave instructions concerning the sacrifices which point to the maintaining of a relationship with a Righteous God.

God chose Moses to be the Lawgiver, but He also chose Aaron to be the high priest who would consecrate the people.

“All the OT sacrifices point in one way or another to the coming of the Lord Jesus Christ...

Before God can give us the gospel, He must slay us with the Law. But as He does so, He shows us that the Law contains the gospel and points us to it. ”

J M Boice

## The Three Purposes of the Law

1. The Law functions as a mirror. We can see both the perfect Righteousness of God and the sinfulness of man as we look into the truths of the Law.  
The Law gives knowledge of sin. Rom. 3:20; 4:15; 5:13; 7:7-11  
The Law leads us to repentance and faith in Christ. Gal. 3:19-24  
The moral Law revealed in the Ten Commandments and expounded in other parts of the Bible is an expression of God's righteousness, given as a code of practice for God's people in every age.
2. The Law, in its civil use, restrains evil.  
The Law cannot change the heart, but it can dissuade lawlessness. Rom. 13:3, 4; Deut. 13:6-11; 19:16-21
3. The Law is a guide to the regenerate to do the good works that God has planned for them. Eph. 2:10  
The Law is the "family code" for the believer. As our Heavenly Father is holy and blameless, He has instructed us to be perfect, mature, complete because He is and we are His seed. Matt. 5:48; 1 John 3:4-10  
We are to make disciples who follow the Lord's teaching. Matt. 28:20; John 14:15  
The Law does not provide salvation, (Rom. 6:14; 7:4, 6; 1 Cor. 9:20; Gal. 2:15-19; 3:25) but the believer is "under the law of Christ" as a rule of life. 1 Cor. 9:21; Gal. 6:2

"The Law is not opposed to the love and goodness of God, but shows what it is in action." Reformation Bible

### Antinomianism

This term comes from two words: *anti* "against" + *nomos* "law."

It means "opposed to law." The one who holds this view would deny that God's law in Scripture should directly control the Christian's life. **2 Pet. 2; Jude 4-19** shed some light on this problem within the early Church.

**Jude 4**, "*For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.*" A particular group of antinomians were the **Gnostics**. They taught that the body and soul were separate. They believed that behavior of the body was irrelevant to the immortal soul. This gave their followers a license to sin.

Another brand of antinomianism placed trust in the Holy Spirit's inward prompting as to deny any need to be taught by the Law as to how to live. Freedom from the Law would bring a more receptive alliance with the truths of the spirit world.

Some see antinomianism as the view that the moral law does not apply to Christians, who are instead under the law of grace. For those who hold this view, moral effort is discounted and unnecessary.

**Docetism** was a belief system which denied the humanity of Jesus. Matter or the material is not real. The spirit or the mind are the highest forms of reality. So what one does with his body is not important. This perversion comes from Greek philosophy which considered the duality of life expressed in the material and immaterial.

Docetism takes its name from the Greek *dokeo*, meaning "to seem or appear."

This heresy taught that Jesus only "seemed" to be human. It was unbelievable that God could have become material, since all matter is evil and God is pure and holy. Jesus, to them, was simply an illusion, not a reality, more of a ghost or apparition, than a true human being.

What this means for the antinomian is that matter being evil can have no effect on the true essence of the spirit of the individual. This heretical teaching was a problem in the early church as evidenced by the writings of Paul and John. The first epistle of John addresses this issue. **1 John 4: 2, 3**, "*By this you know the Spirit of God: every spirit that confesses that Jesus Christ has **come in the flesh** is from God; and every spirit that does not confess Jesus is not from God; this is the spirit of*

*the antichrist, of which you have heard that it is coming, and now it is already in the world.”*

The Law is not sin, but it shows what sin is.

❖ **A New Testament approach to the Law is found in Romans 7.**

While this is a controversial chapter, with some saying the author means to point to a prior salvation view of the Law and others a post salvation view, it is beneficial if we can put that argument aside for a moment and look mainly at what we learn about the Law from this chapter.

Paul is urging his readers to die.

In death we are freed from the Law, *“For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.”* Rom. 7: 5-6

Rom. 7: 12, 14, 22, *“So then, the Law is holy, and the commandment is holy and righteous and good ... For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin... For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body...”*

Rom. 8: 2-4, *“For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.”*

*“I have been crucified with Christ; and it is no longer I who live but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.”* Gal. 2: 20, 21

❖ **Some Additional Notes Which May Prove Helpful in Regard to the Law:**

**God’s Word and Its Synonyms**

**Psalm 119** is an acrostic arrangement on the theme of God’s word. Each strophe or stanza has eight verses which begin with the same letter of the Hebrew alphabet. The next strophe will begin with the following letter of the Hebrew alphabet. For instance, in English, stanza one would begin and continue each line with “A”. Each line of the second stanza would begin with the letter “B”. This would continue until the alphabet was finished. In an English poem, because we have 26 letters, there would be 26 stanzas.

Hebrew has 22 letters in the alphabet.

This psalm is a collection of thoughts, meditations and prayers on God’s word.

The writer uses ten words to refer to God’s word. (# 9 and #10 are not included by some.)

These are listed below.

1. “Law”: # 8451 *torah* indicates direction or instruction. Reference to whole bodies of teaching is implied, such as Deuteronomy, even the whole Pentateuch. The word “law” has both a specific meaning and a general meaning. In the general sense it refers to any “instruction” coming from the revelation of God as the basis for life and action. In the specific sense it refers to the Torah of Moses.

“Here, as in **Ps. 1 and 19**, it must be taken in its widest sense, as synonymous with the “word” of Jehovah (**Is. 1:10; 2:3**), to include all Divine revelation as the guide of life.”

A. F. Kirkpatrick

C.S. Lewis wrote a study on the psalms called Reflections on the Psalms. He mentions his surprise at how the psalmist writes of his “love” for God’s law, not respect or admiration, but love. This seemed strange to him, similar to loving the instruments of a dentist which are used to inflict pain on the patient. But for Lewis, the reason for the confusion was answered with a better understanding of the word “law”.

**Law** includes the entirety of God’s written revelation, promises as well as warnings, blessings as well as judgments. Lewis also found that what the poet loved about God’s law was “the engaging moral order of the divine mind.” This order is carefully constructed in the psalm we have been studying for weeks now. We consider *love* as emotional but when the psalmist writes of love of God’s law, precepts, commandments, it is not particularly emotional in the sentimental sense. This *love* is a reflection of the psalmist’s awe and devotion in having been privileged to gain entry through God’s word into the perfection and beauty of God’s word – God’s mind.

Torah: the revelation of God’s character and covenant which is recorded in the first five books of the Bible. At its heart is the law, which God gave to Israel on Mt. Sinai; the focus being that God’s will for human life is divinely revealed and historically evidenced in the story of Israel and mankind. The discussion of law or Torah in the Psalms takes on at least three forms: God’s ways, God’s works and God’s words

Torah psalms: three psalms in particular make the Torah the focus: **1, 19, 119**. Sixteen others focus on this topic enough to fall in this category as well: **18, 25, 33, 68, 78, 81, 89, 93, 94, 99, 103, 105, 111, 112, 147, 148**. It is said these psalms form the structure for the entire Psalter; they give a foundational interpretive framework for the personal, moral and national identity of the psalm as a form

2. “Word”:# 1697 *dabar* can mean spoken word or speech, a command or royal decree, a report or tidings, advice, reference to legal affairs, business dealings. But most of all it refers to divine communication. The Ten Commandments are literally called “the ten words of the Lord.” This is a term which is used for God’s revelation, any word that proceeds from the mouth of the Lord. This is a general designation for

divine revelation. This can be a “word” referring to the Decalogue, the Law of Moses, or the word given by God to the prophets.

3. “Commandment”: # 4687 *miswah* indicates a definite command with authority. Many times its use is associated with an order of the covenant God.
4. “Statutes”: # 2706 *huqqim* comes from the root word which means “to engrave or inscribe.” God is the divine authority and therefore issues the divine decrees to His covenant people. This word reveals His royal sovereignty and establishes His divine will in His creation. It is always in the plural. It also refers to that which must be observed by strict ritual.

“The *huqqim* of the Lord give order to human lives, even as they uphold order in the created world.” Expositor’s Commentary on the Psalms

5. “Judgment”: # 4941 *mispot* means a judgment, a legal decision, a legal case, a claim. It denotes a binding law which stems from a judicial decision and corresponding precedence. It refers to cases or legal decisions associated with particular legal issues. The word is clearly associated with the basis of Israel’s legal system. God is the supreme Judge and therefore reveals His will through His laws and judgments. This word can also refer to God’s judgment on the wicked. This term also refers to the place of judgment, the place where judgments were rendered; disputes were to be taken here. This word is also used to describe the instructions or plans regarding the building of the Tabernacle and the exact directions for the Temple.

The *mispatim* (judgments) of God are righteous and they establish His sovereign order in His creation, giving His people a security which they cannot create.

6. “Precepts”: # 6490 *piqqudim* is a poetical word for mandate, found only in the psalms. This word is strongly associated with covenant and with the revelation of God. The root word (*p-q-d*) “visit or appoint” signifies a relationship between the speaker and the object. As the Sovereign, covenant-keeping God has commanded the precepts, it is the job of the psalmist to *guard, long for, keep, love, seek, choose, and meditate* on these precepts. The root of this word means to attend, to visit and to search out. The idea of attending to something, especially in the case of God paying attention to His people, is in view here. The idea that God is paying attention to how He wants things ordered is prominent in this word.
7. “Testimony”: # 5715 *edah* declares a solemn declaration to the will of God. It can be referred to as a precept or warning sign. It reveals the standard for God’s required conduct. Also referred to as ordinances. This word is derived from “w-d” (“witness or testify”). A covenant relationship is in view as this word is used when referring to “the tablets of the Testimony” and “the ark of the Testimony”. God’s covenant people were to be loyal to the covenant agreement made between Himself and His people. Observance of God’s ordinances was not optional. He is our Witness and our Judge.
8. “Way”: # 1870 *derek* describes the mode of life one will follow as directed by God’s law. From the verb *darak*, meaning to walk or to tread. Usually this word is used metaphorically to refer to the pathways of one’s life, indicating the pattern of life. The obedient life, the righteous life, the wicked life are all described using this word. Also pleasant, dark, and wise ways are represented in scripture using this word.

9. “Word” or “saying”: # 559 *‘imrah* can be translated “promise” and is closely connected to *dabar*. This can refer to anything God has promised, commanded or said.
- 10 “Path”: # 734 *orah* is very similar to “way”. It means “pathway, highway or byway. It describes the literal path one walks on (**Jud. 5:6**); the path or rank one walks in (**Joel 2:7**); the path of an individual or course of life (**Job 6:18**); the characteristics of a lifestyle, good or evil (**Ps. 16:11**); righteousness or judgment (**Prov. 2:13**). The Complete Word Study of the Old Testament

Throughout this psalm, the message of Deuteronomy is seen in both the language and message. The law as God’s standard is not portrayed as burdensome or ritualistic, but a loving response to a gracious LawGiver.

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*“When the psalmist used the word “law” (torah), or any other words for the Scriptures, he was referring to much more than the Ten Commandments and the ceremonial instructions that have now been fulfilled in Christ. He was referring to the entire revelation of God as found in the Old Testament Scriptures.” W. Wiersbe*

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With the use of several words to clearly explain God’s law, the psalmist carefully crafts a masterpiece depicting the eternal benefits and blessings of the Divine gift of His communication to His covenant people. Without covenant, there is no divine blessing and no understanding of His words of life.



## **GALATIANS 3**

### **“CHRIST DIED FOR NOTHING”**

#### **Doctrine: Justification**

Seeing Jesus

Think of the horror if this statement were true!

Paul ends chapter two with these very words.

Based on what Paul’s opponents teach, this would be the logical conclusion: Jesus died for nothing!

Paul was in a battle for the truth of salvation by grace alone, not law.

Chapters 3 and 4 are some of Paul’s boldest and strongest writing in all of his letters.

The chapter you will study this week is absolutely crucial to your faith. Everything hinges on the truth of Justification.

Make sure by the end of this week, you can defend this doctrine to yourself and then to others.

1. Is justification by works and is it gradual?
2. What have the Galatians done which leads Paul to complain of their foolishness?

➤ **Read Galatians 3 and write your first impressions here.**

**Paragraph Summaries – Write a short comment about each paragraph.**

**Gal. 3: 1-5**

**3: 6-9**

**3: 10-14**

**3: 15-18**

**3: 19-22**

**3: 23-29**

➤ **Do your Text Discovery**

For review and to put you in context of Galatians 3, go back to chapter one and see where you can track with the name of God as El Shaddai. Where do you see El Shaddai in Galatians 1?

God is Almighty, All-Sufficient in His calling of Paul, His delivery of the true gospel, His claim on the Galatians (sending Paul's letter to them).  
See where else you can discover God as El Shaddai in this chapter.

Chapter 2 - El Shaddai in Gal. 2 – All Sufficient God in His revelation to Paul (verse 2).  
God is Almighty in His correction of Peter.  
God is Almighty in justifying people through faith, not works 16, 17.

Now where is El Shaddai in Galatians 3?

God is All Mighty in sending Paul to the Galatians to get them back on track.  
Almighty God was how He described Himself to Abraham in Gen 17.  
All Sufficient God carries through His promises first to Abraham in blessing his descendants and then through the promise of the covenant to all generations.

**5 Big Things You Need to Know from Galatians 3**

Covenant - define: a binding agreement, everything is based on covenant  
Righteousness/Justification/Faith – Righteousness puts you in covenant; without Righteousness you are without covenant  
Promises – all promises are based on the trustworthiness of God  
Your Identity in Christ – you MUST know who you are in Him  
Contrast Law/promises of God (21)

We are learning some key concepts of our faith. We must push through to understand what the Lord has for us in these passages of doctrinal truth.

Remember your training in Romans and let those foundations enlighten your further understanding of Galatians. The two together will arm you with the truth you need to navigate with victory in a broken world.

These chapters in Galatians are to remind us to trust in the work of Christ and in nothing you have done.

**Galatians 3** is a critical chapter of New Testament Scripture that gives you not only the freedom you need to follow Christ, but this chapter informs you about covenant, righteousness, promises and most of all your Identity in Christ.

Take your time with this chapter.

The foolishness of the Galatians was this: “embarking on a course that seeks as its goal something which they have already received!” John Stott

This then is the gospel. It is not a general instruction about the Jesus of history, but a specific proclamation of Jesus Christ as crucified.

*“Salvation by grace alone centers on the cross of Christ, and any human law, Jewish or otherwise, centers on submitting to human requirements. Paul is clear: the enemy wants Christ-followers to believe that faith in Jesus alone is not sufficient for salvation.”*

The Jesus Bible

In this chapter, Paul will survey 2, 000 years of history to get at the truth behind justification.

Paul isn't referring to a literal picture, but a metaphorical one.

Notice that the essence of this message is not how to live, but what Jesus has done for us on the cross. The gospel is an announcement of historical events before it is instructions on how to live. It is the proclamation of what has been done for us before it is a direction of what we must do.

A Christian is not someone who knows about Jesus, but one who has 'seen' Him on the cross. We see the meaning of His work for us. We are saved by a rationally clear and heart-moving presentation of Christ's work on our behalf.

To “believe” the gospel is not merely to assent to assertions about Christ (eg: He died, He rose) but to stop trying to attain salvation by observing the law.

**Gal. 3:1** “..... Christ crucified.” *Estauromenos* is in the perfect tense. The force of this tense is that Christ's work was completed on the cross and that **the benefits of His crucifixion are forever fresh, valid and available. {Perfect tense describes an action which occurred in the past but which has present results.}**

**Compare Gal. 3: 1 with 1: 6-10. Find similarities and any differences.**

**“Foolish in Galatians 3: 1 means ‘spiritually dull’ while the word Jesus used carries the idea of a ‘godless person.’ Jesus is warning against verbal abuse.” Wiersbe**

- **The gospel is not good advice to men, but good news about Christ; not an invitation to us to do anything, but a declaration of what God has done; not a demand but an offer.**

**“The Judaizers had come along and convinced the new converts that their experience was not complete. They needed something else, and that ‘something else’ was obedience to the law of Moses.” Wiersbe**

- **Gal. 3: 3**

**“The Spirit provides the new life of the believer, (Rom. 8: 9-11; Gal. 2: 20)**

**reveals the will of God, (1 Cor. 2: 10) and aids in prayer (Rom. 8: 26; Gal. 4: 6). Thus the Spirit is a necessity for one to become, and remain, a Christian.” Baker’s**

**“The Holy Spirit frees us from the rule of law and empowers us, changing our desires so that we want to live holy, godly lives.” The Jesus Bible**

**“The Holy Spirit is mentioned 18 times in this epistle and plays an important part in Paul’s defense of the Gospel of the grace of God. The only real evidence of conversion is the presence of the Holy Spirit in the life of the believer. (Rom. 8: 9)” Wiersbe**

**“Paul warns his readers against the attempt to win salvation by performing some work. Salvation comes only through God’s grace by faith in Jesus Christ (2: 16).” Reformation SB**

v. 3

*epiteleio* being perfected, completed

Question for reflection

Are you in danger of forgetting that the gospel is the source of your ongoing acceptance?

- **Gal. 3:5**, God gave them the Spirit and they received the Spirit (**verse 2**), not because they obeyed the law, but because they believed the gospel. The Galatians had begun to think that having been saved through faith now the law was needed to supplement the gospel ... like taking extra vitamins to ward off a cold.

It is by hearing that you first come to know the truth of the gospel and it is by continual hearing that you build and grow your faith.

*“But prove yourselves doers of the word and not merely hearers who delude themselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was.”* **James 1: 22- 24**

3. How did the Galatians get off track?

4. Who are the Judaizers? Who is their hero?

Before the covenant of Moses, God established the everlasting covenant with Abraham. Abraham’s righteous standing before God occurred prior to the institution of circumcision and the Mosaic law. Abraham’s righteous standing before God was made possible through a gracious declaration of God.

God made Abraham a promise in **Genesis 15: 5, 6**. Indeed the promise of descendants was portrayed before Abraham’s eyes much as the Galatians had “Christ publicly portrayed as crucified” before their eyes.

So Paul counters the Judaizers by saying that the Galatians were already the sons of Abraham, not by circumcision but by faith. **3:7**

**So why does Paul use Abraham as an example of living by faith?  
How did Abraham show that he lived by faith?**

**When did Israel begin to exist?  
AFTER Abraham!**

*“In the old covenant as well as the new, it is faith in the promise of God that is the operative element.”* Baker’s

**See Rom. 4: 14, 16, 18-25**

*“Sha’ul selects Avraham as his example because the members of the Circumcision faction would see him as justifying their position. No action Avraham ever did apart from trusting made him righteous before God. “It is by trusting alone, in the Holy One, blessed be He that Avraham found z’hhut (merit).”* Complete Jewish Study Bible

- **Gal. 3: 8**

Basically, is there a gospel of the Old Testament and one of the New Testament – are there two gospels?

**Indeed, the Galatians would not have fallen under the spell of the Judaizers if they had kept Christ crucified before their eyes.**

The law (the Mosaic covenant) was a unified standard, no part of which could be violated.  
**3:10**

Paul shows that Christ does not make a person able to obey the law but He accepts the curse of the Mosaic covenant in His own death. Baker's **3:13**

The law says, "Do this;" the gospel says, "Christ has done it all!"

Covenantal agreements were made under the most sober circumstances, calling for a life-and-death commitment from the participants.

The Abrahamic covenant would be fulfilled by a ***personal deliverer*** and not by a legal code followed by many.

❖ There are not two alternate roads to approaching God: the law and grace.

The dreadful function of the law is to condemn, not to justify. The only way to escape the curse mentioned in **v. 10**, is not by our own work but by trusting in His work on the cross.

In your own Christian faith, what are you good at and what do you struggle with?

Good at:

Bible study

Helping people

Praying

Encouraging

Struggle with:

Daily quiet times

Evangelizing

Critical words

Being disappointed with people

How do you deal with your shortcomings? "Just git 'er done."

Or "Push on through."

Do you wait for the Spirit to move?

We are being sanctified by the same Holy Spirit that justified us.

Just as we could not save ourselves, we cannot change ourselves into beings that please God. Stop trying/ God is not in the business of reforming you but transforming you to new life.

God is not fixing something broken.

God is bringing to life something that was dead.

God is bringing you to Life – Zoe Life – Real Life.

✓ **To summarize:**

### **What is the gospel?**

**The gospel is Christ crucified, His finished work on the cross.**

*“We do more than describe the cross as a first-century event. We actually portray Christ crucified before the eyes of our contemporaries, so that they are confronted by Christ crucified today and realize that they may receive from the cross the salvation of God today.” John Stott*

### **What does the gospel offer?**

On the basis of what Christ has accomplished, those who place their faith in Him have the gifts of **justification** and **the Spirit of God abiding within**. Everybody who receives the Spirit is justified and everybody who is justified receives the Spirit. There is not a doctrine of salvation in two separate stages. We are not justified and then later receive the Spirit.

### **What does the gospel require?**

Our response to the gospel is not the works of the law but hearing with faith. That is, not obeying the law, but believing the gospel justifies the sinner. For obeying is to attempt to do the work of salvation ourselves, whereas believing is to let Christ be our Savior and to rest in His finished work.

*“We cannot come to Christ to be justified until we have first been to Moses to be condemned. But once we have gone to Moses, and acknowledged our sin, guilt and condemnation, we must not stay there. We must let Moses send us to Christ!” BST*

### **God does not want to make you better – He wants to make you new.**

For legalistic people, their ability to perform religious rites and duties becomes a substitute for an authentic and personal knowledge of God. This is true in Christian communities as well, notwithstanding the fact that no one in these communities disputes that Christianity holds to salvation “by grace and not by works” as one of its core teachings. Thus, even though many of Paul’s opponents may have formally accepted that forgiveness depends entirely upon the mercy of God, in their practical religious lives they may well have been legalistic. Beware!

#### ➤ **Read the article on Justification.**

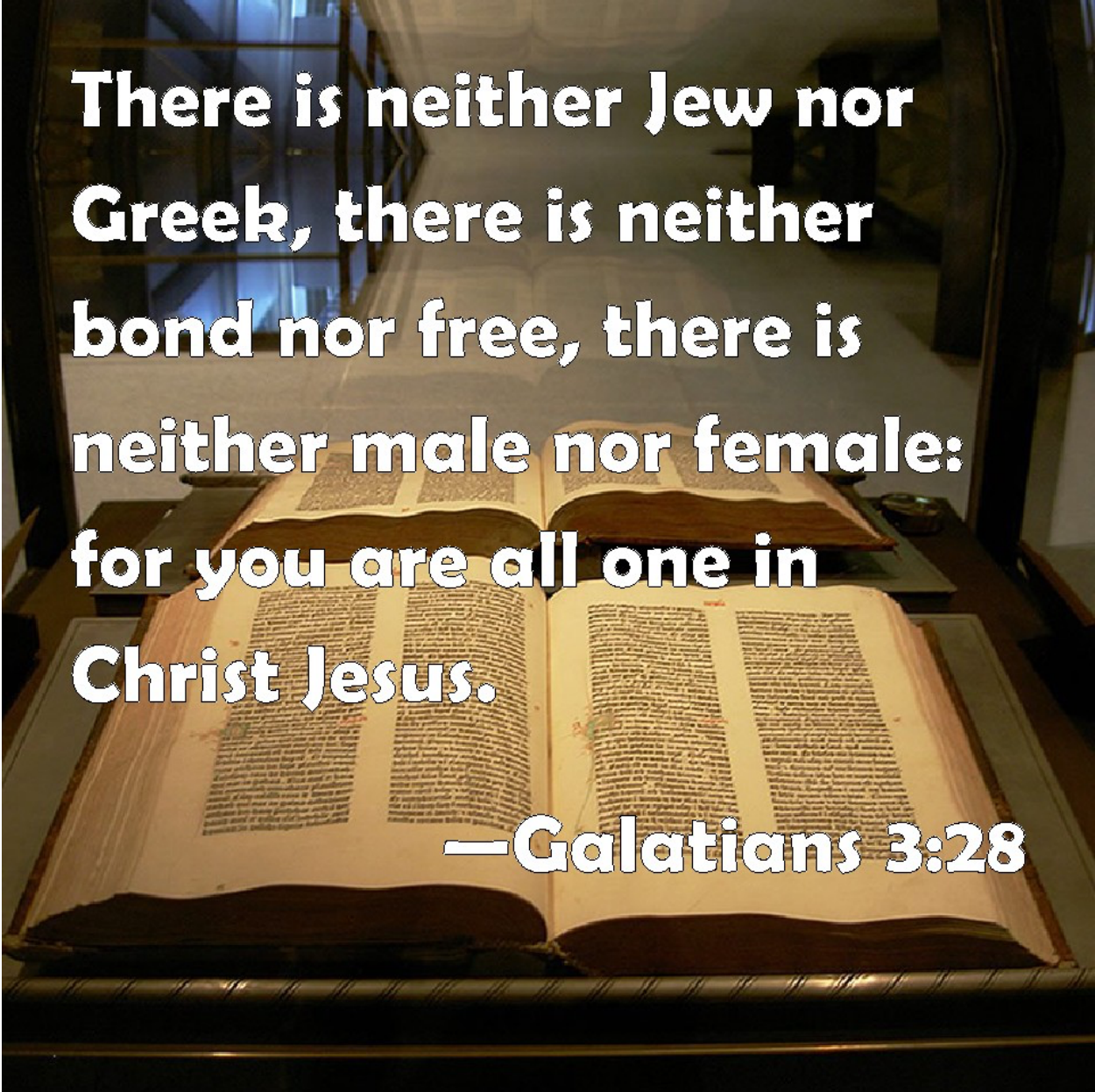
*“This concept of faith in Christ, in Romans and Galatians especially, is contrasted with the ineffective works of law as vehicles to deliver the benefits of justification to humankind.” “Law here is not the villain of the story. Rather, it is a person’s inappropriate use of the law that is in view.” Baker’s*

*“The Galatians have been made to see that those opponents who have been attempting to institute the law into their lives are actually in danger of nullifying the cross of Christ.”*

*“If someone tries to attain righteousness through any form of self-generated effort, and specifically through legalistic following or Torah commands, then the Messiah’s death was pointless, and so is His ongoing resurrected life.”* Complete Jewish Study Bible

If you spend any time studying the religions of the world, you will find radical differences between them. But of all religions, Christianity alone has the concept of atonement as a part of the process of uniting to your God. Muhammad did not provide atonement for guilt. Neither did Moses. Buddha was powerless to freeing a person from the consequences of his sin. Also, all of these leaders are dead. Only One has been vindicated by resurrection. Yet Jesus was considered too unholy, so filthy that God could not look on Him as He paid our price for redemption, becoming sin and the curse of the law. (Matt. 27: 46)

**Pause for the next several minutes and meditate on your Lord becoming a curse for you.**

An open Bible is shown on a desk, with its pages filled with text. The Bible is the central focus of the image. Overlaid on the image is a quote in white, bold, sans-serif font. The quote reads: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus." Below the quote, the reference "—Galatians 3:28" is also written in the same font. The background shows a desk with a lamp and some other items, but they are dimly lit and out of focus.

**There is neither Jew nor  
Greek, there is neither  
bond nor free, there is  
neither male nor female:  
for you are all one in  
Christ Jesus.**

**—Galatians 3:28**

## JUSTIFICATION

The doctrine of justification is one of the most important biblical teachings. This was the primary issue of the Protestant Reformation. The vital point of this doctrine is that God does the work of justifying and not man. Man cannot justify himself.

**Rom. 3:27, 28** clearly proclaims the truth of this tenet of our faith.

*“Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain that a man is justified by faith apart from works of the Law.”*

**Verse 26** of the same chapter says, *“For the demonstration, I say, of His righteousness at the present time, so that He would **be just** and the **justifier** of the one who has faith in Jesus.”*

- ✓ While Romans is the book declaring **God as the Justifier** of a believing man, the Old Testament gives us some insight into this truth as well.

**Paul proclaims that man is justified by faith. The opposite of a faith-produced justification would be a works-produced justification, a law-centered justification. Yet, nowhere does the psalmist in the psalm most associated with God’s law (Ps. 119), announce that he is justified by the law. In fact, he repeatedly prays to the Lord to “save” him, to deliver him, to redeem him. He asks the Lord to *cause* him to incline his heart to God’s testimonies (36), to *cause* him to keep God’s law (34), to *cause* him to walk in the path of God’s commandments (35). He acknowledges that his blameless state is totally dependent on God. Nowhere does the psalmist comment on his goodness or his own abiding by the law as his guarantee for salvation. He does not expect God’s help based on his own merit but “according to God’s word.” Because God is in a covenant relationship with the psalmist, God will perform all His promises regarding the salvation of His heir.**

**Ps. 103:12**, “As far as the east is from the west, so far **has He removed** our transgressions from us.”

Habakkuk tells us that “the righteous will live by his faith.” **Hab. 2:4b**

❖ Hebrew for “justify” is #6663 *tsadak* (or *sadaq*): a verb meaning to be right, to be righteous, to be just, to be innocent, to be put right, to justify, to declare right  
*“As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will **justify** the many, as He will bear their iniquities.” Is. 53:11*

- Not only does God do the **justifying**, He has made it a legal certainty. Theologians refer to this truth of justification as *forensic* because it has “to do with legal proceedings.”

Grudem's Systematic Theology: "**justification** is an instantaneous legal act of God in which He (1) thinks of our sins as forgiven and Christ's righteousness as belonging to us, and

(2) declares us to be righteous in his sight."

## IMPUTATION

This act of justification involves the act of more than just declaring us innocent. That would be a merely neutral standing before God. We would be just as Adam (and we all know how that turned out). No, we are forgiven of our sins AND we are imputed the righteousness of Christ.

*"I will rejoice greatly in the LORD, my soul will exult in my God; for He has clothed me with garments of salvation, **He has wrapped me with a robe of righteousness**, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels."* **Is. 61:10**

Impute: to think of as belonging to someone, and therefore to cause it to belong to that person. God "thinks of" Adam's sin as belonging to us, and it therefore belongs to us, and in justification he thinks of Christ's righteousness as belonging to us and so relates to us on this basis. Grudem

**Rom. 4:6**, "Just as David also speaks of the blessing on the man to whom God **credits** righteousness apart from works."

*Imputation* is encountered three times in this doctrine of justification.

First, Adam's sin was imputed to his descendants. **Rom. 5:12**

Second, our sin was imputed to Christ. **2 Cor. 5:21**

Third, Christ's righteousness is imputed to us. Now God sees Christ in us when we identify in covenant relationship with our Lord. **Rom. 5:18**

*"For in it (the gospel) the righteousness of God is revealed from faith to faith; as it is written, 'But the righteous man shall live by faith.'" **Rom. 1:17***

- ✓ This verse was the watchword of the Reformation. This verse helped to lead Martin Luther into the truth of justification by faith.

*"This text was to me the true gate of Paradise."*

Now let us break down this verse phrase by phrase.

## The righteous

Christ is our righteousness.

The believer has ceased trying to please God and has turned to Jesus instead for the righteousness that God gives freely.

**1 Cor. 6:11**, "Such were some of you; but you were washed, but you were sanctified, but you were **justified** in the name of the Lord Jesus Christ and in the Spirit of our God."

- The focus is on the *past* work of Christ. He has done it all!

## Shall live

In **Galatians chapter 3**, it is pointed out to the Galatians that they had started by receiving the Spirit by faith, but now they are trying to move toward perfection by the works of the flesh.

They had ceased to live by faith. **Gal. 3:2, 3, 5, 6, 11, 12, 21**

- The focus on the *present* life of faith versus a life of works.

## By his faith.

As the book of **Hebrews** tells us, especially in **chapter 11**, believing God means acting on that belief. With each entry in **chapter 11**, the writer tells us that each believer lived *by faith*. “*By faith Abel offered a better sacrifice ... by faith Noah prepared an ark ... by faith Abraham obeyed by going out to a place which he was to receive for an inheritance; and he went out not knowing where he was going.*”

- The focus is on the *future* promises which give the believer the proper perspective for the life of faith.

“*By faith Abraham lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; for he was looking for the city which has foundations, whose architect and builder is God.*” **Heb. 11: 9, 10**

### **The Law cannot save us.**

**Gal. 2:16**, “*Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be **justified**.*”

**Gal. 3: 11**, “*Now that no one **is justified** by the Law before God is evident; for, ‘The righteous man shall live by faith.’”*

**Acts 13: 39**, “*And through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.*”

### **So what does the Law do for us?**

**Rom. 3: 20**, “*Because by the works of the Law no flesh will be **justified** in His sight; for through the Law comes the knowledge of sin.*”

**Gal. 3: 24**, “*Therefore the Law has become our tutor to lead us to Christ, so that we may be **justified by faith**.*”

### **Now that we see the Law cannot save us, what can we do?**

**Rom. 4: 5**, “*But to the one who does not work, but **believes in Him** who justifies the ungodly, his faith is credited as righteousness.*” Notice who God justifies ... the ungodly.

### **What is our future?**

**Titus 3: 7**, “*So that being justified by His grace, we would be made **heirs according to the hope of eternal life**.*”

**Rom. 4: 13**, “*For the promise to Abraham or to his descendants that he would be **heir of the world** was not through the Law, but through the righteousness of faith.*”

**Rom. 5: 1**, “*Therefore, having been justified by faith, **we have peace** with God through our Lord Jesus Christ ... Much more then, having now been justified by His blood, we shall be **saved from the wrath of God** through Him.*”

John Murray says, “Justification is still the article of the standing or falling of the Church.”

### Redemption Accomplished and Applied

“Behold, days are coming,” declares the LORD, “When I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land. In His days Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, **‘the LORD our righteousness.’**” **Jer. 23:5, 6**

We are justified because He is our righteousness.

**He is our Jehovah-tsidkenu**

## **JUSTIFICATION**

IS BY FAITH	Rom. 3:24; 5:1; Gal. 2:16	Faith in Christ
IS A GIFT	Rom 3:24	
IS BY GOD'S GRACE	Rom. 3:24	
IS THROUGH REDEMPTION WHICH IS IN CHRIST	Rom. 3:24	
IS OFFERED TO CIRCUMCIZED AND UNCIRCUMCIZED	Rom. 3:30	
IS THE WAY TO PEACE	Rom. 5:1	
IS NOT BY WORKS OF THE LAW	Rom. 3:28; Gal. 2:16	
IS REVEALED IN SCRIPTURES	Gal. 3:8, 24	
IS REVEALED IN THE LAW AS OUR TUTOR	Gal. 3: 24	

“Justification and sanctification can never be separated.  
God does not justify whom He does not sanctify.”

John MacArthur

**Are you persuaded that God has justified you?**

**Do not rest today until that question is settled in your heart.**

Review the name of God: Almighty God – El Shaddai (found at the end of lesson 1) and then answer the following questions.

➤ **APPLICATION QUESTIONS**

How do you see God as your Almighty God in this chapter of Galatians this week?

How has your study of this week's lesson helped your desire to finish strong?

How does this week's lesson give you incentive to worship Almighty God in the way He deserves to be worshiped?

➤ **Seeing Jesus Galatians 3: 13**

What would you say to Jesus that would express your appreciation for His being willing to be a curse for you?

➤ **Class Activity**

Discuss your answer to the Seeing Jesus question.

➤ **Digging Deeper**

*"Who has bewitched you?"*

*"Paul uses the language of pagan magic to characterize the pernicious activity of the false teachers and the perilous situation of the Galatians."*

In verse 2, *"using rhetorical questions, Paul shows how illogical it is for the Galatians to seek a fuller Christian life through observance of the law."* ESV

*"Two spiritual parents are required for a child to be born into God's family: the Spirit of God and the Word of God. (John 3: 1-8; 1 Pet. 1: 22-25)"* Wiersbe

v. 2

Douglas Moo says, "As Paul's argument proceeds, it becomes clear that faith is the key issue. But here, Paul wants to associate faith with 'hearing' in order to remind the Galatians of their initial response to the preaching of the gospel."

Also this verse shows us the contrast between *pneumati* (spiritual) and *sarki* (fleshly).

The Holy Spirit enters a life through belief in salvation by grace alone through Christ alone. The new birth Paul is describing is directly and inextricably connected to believing the gospel.

To be 'in the flesh' means to fail to remember or believe the gospel, and to seek completion through self-trusting effort.

After all, resolving to ‘try harder’ is resolving to rely on our own efforts to keep a law. We need instead to realize that the root of all our disobedience is particular ways in which we continue to seek control of our lives through systems of works-righteousness. The way the Spirit entered your life is the way the Spirit advances in your life.

The way to progress as a Christian is continually to repent and uproot these systems in the same way that we became Christians – by the vivid depiction (and re-depiction) of Christ’s saving work for us and the abandoning of self-trusting efforts to complete ourselves. We must go back again and again to the gospel of Christ crucified.

Paul would tell us that uncontrolled bitterness is a result of not living in line with the gospel. It means that though we began with Jesus as Savior, something has now become our functional savior in place of Jesus. Instead of believing that Christ is our hope and goodness, we are looking to something else as a hope, to some other way to make us feel good and complete.

The answer is not simply trying harder to directly control anger (or bitterness). It is repenting for the self-righteousness and the lack of rejoicing in the finished work of Christ which is at the root of the anger. As we make our hearts ‘look’ at Christ crucified, the Spirit will work in us to replace that functional savior with THE SAVIOR; and the root of our anger will wither. Timothy Keller

- ❖ The Holy Spirit plays a big part in this chapter. Write where you see these truths of the Spirit expounded in Galatians 3. Use your Text Discovery Pages.

The Holy Spirit convicts the lost sinner and reveals Christ to him John 16: 7-11  
The sinner believes in Christ and then he is born of the Spirit John 3: 1-8  
He is baptized by the Spirit so that he becomes a part of the spiritual body of Christ.  
1 Cor. 12: 12-14  
He is sealed by the Spirit. Eph. 1: 13-14  
The Christian should walk in the Spirit. Gal. 5: 16, 25  
If he disobeys God’s will, he is grieving the Spirit. Eph. 4: 30  
If he continues in this sin, he will quench the Spirit. 1 Thes. 5: 19  
Believers should be filled with the Spirit. Eph. 5: 18-21  
“Filled with the Spirit” = “controlled by the Spirit”

- **3: 5**

*“The Holy Spirit was still present and was still working miracles in their midst. ‘By hearing with faith’ is not only the way to start the Christian life but is also the way to continue it day by day.”* ESV

- In the first section Paul asks 6 questions.

**3:6-14**, he will quote **6 OT statements** to prove that salvation is by faith in Christ and not by works of the Law. Since the Judaizers wanted to take the believers back into the law, Paul quotes the law.

Moo sees verse 5 as a recapitulation of verse 2-4.

We never judge the Scriptures by our experiences; we test our experience by the Word of God.
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W.Wiersbe
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**Gal. 3: 10 “To curse” here means to reject.**

**Gal 3:11/Rom. 1:17/Heb.10:38** All quote from **Habakkuk 2:4**

*“The words ‘accounted’ in Gal. 3: 6 and ‘counted’ in Gen. 15: 6 mean the same as ‘imputed’ in Rom. 4: 11, 22-24.” Wiersbe*

This statement is so important that the Holy Spirit inspired three New Testament books to explain it.

Romans explains “the just” and tells how the sinner can be justified before God.
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Galatians explains how the just “shall live.”
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Hebrews discusses “by faith.”
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What is justification?

*Justification is an act and not a process. No Christian is ‘more justified’ than another Christian. Having therefore been once-and-for-all justified by faith, we have peace with God’ Rom. 5: 1. Since we are justified by faith, it is an instant and immediate transaction between the believing sinner and God. If we were justified by works, then it would have to be a gradual process. Furthermore, justification is an act of God; it is not the result of man’s character or works. It is God that justifies. Rom. 8: 33” Wiersbe*

*“In justification, God declares the believing sinner righteous; He does not make him righteous. (Of course, real justification leads to a changed life.)” Wiersbe*

Why does legalism appeal to the flesh?

Instead of worshipping God “in spirit and in truth” the legalist invents his own system that satisfies his senses. The person who depends on religion can measure himself and compare himself with others.

*“It would be strange if the parents had to take the child to the doctor at one month to receive ears, at two months to receive toes, and so on. ‘You have begun in the Spirit,’ writes Paul. ‘Nothing need be added! Walk in the Spirit and you will grow in the Lord.’” Wiersbe*

*“Life under the law is motivated by pride. Life under grace is motivated by love.”*

*“Paul wrote to convince the Galatians - and us as well - that living under the law, or even part of the law, brings bondage. But grace brings liberty.”* The Jesus Bible

James taught the same. **Jms 2: 10**

***“Righteousness is always and at every stage manifested through faith.”*** Douglas Moo

**“The law requires works of human achievement; the gospel requires faith in Christ’s achievement. The law makes demands and bids us obey; the gospel brings promises and bids us believe. So the law and the gospel are contrary to one another. They are two aspects of the same thing, or interpretations of the same Christianity.”**

**Bible Speaks Today**

- **3: 7, 8**

What matters is not physical descent from Abraham (being Jewish), but spiritual descent (having the same faith as he did).

Saving faith is different from generic faith in the existence of God, or even in the doctrines and teachings of the Bible in general.

**Abraham shows that saving faith is faith in God’s provision, not our performance.**

Timothy Keller

***“Abraham is the father of God’s people not because he is the biological ancestor of the Jews but because he has a family of spiritual children who follow in his footsteps by believing as he did. God promised Abraham that he would bring life from his dead body (Rom. 4). Thus Abraham is a living OT prophecy of the gospel: he was not an Israelite but a pagan, and God justified him by faith.”*** ESV

- **Gal. 3: 9**

***“Everybody who receives the Spirit is justified, and everybody who is justified receives the Spirit.”*** BST

**“Faith”** appears seven times in Gal. 3: 1-9 as a noun and as a verb.

- **Gal. 10-14**

Verse 10 begins a section which discusses the curses and the blessings. This is reminiscent of Deuteronomy 28-30 which touches on the covenant God made with Moses and the people. Curses were pronounced on those who did not conform to the requirements of the Law.

**But we find that the law cannot justify because it is faith that justifies and the law is not a matter of faith. Christ came that faith might be the agent of righteousness that we were missing.**

*“These verses may seem difficult in both concept and vocabulary, yet they are fundamental to an understanding of biblical Christianity. For they concern the central issue*

of religion, which is how to come into a right relationship with God. This is described in two ways. First, it is called being ‘justified before God’ (verse 11). To be ‘justified before God’ is the exact opposite of being condemned by Him. It is to be declared righteous, to be accepted, to stand in His favor and under His smile. Clearly, this is a matter of the first importance. Human beings have an instinctive desire to be in favor with their fellows, friend with friend, children with their parents, an employee with his boss. Similarly, although we are by nature in revolt against God, we still long to be put right with Him.” BST

“The second description of a person who finds God is this: ‘He...shall live (verses 11, 12) or ‘he shall gain life.’ The life referred to here is, of course, not physical and biological, but spiritual and eternal, not the life of this age, but the life of the age to come. The simplest definition of eternal life in the Bible comes from the lips of our Lord Jesus Christ Himself: ‘this is eternal life, that they know Thee the only true God, and Jesus Christ Whom Thou has sent’”. (John 17: 3). BST

- **Galatians 3: 12**

**Paul uses Lev. 18: 5 to show that the law is not of faith.**

**Rom. 10: 5 teaches a similar message.**

***“In the Mosaic covenant, salvation was through faith in God’s promise and His atonement, culminating in the Messiah. But now that the new covenant has come, those who insist on the entrance requirements of the old covenant do not have the benefit of sacrifices, so they must ‘do’ all that the Mosaic law requires in order to ‘live’ eternally (Gal. 5: 3).” ESV***

v. 12 “shall live by them”

To ‘live by’ something means to rely on it for our happiness and fulfillment. Whatever we live by is essentially the bottom line of our lives – what gives us meaning, confidence, and definition.

**The point of the law was to prepare humankind to receive the gift of Jesus Christ, the promised Seed, with an attitude of need and gratitude.**

**A gift-promise needs only to be believed to be received, but a law-wage must be obeyed to be received.**

Timothy Keller remarks: **God’s covenant with Abraham “was a very graphic way of those entering a covenant saying: If I break this agreement, may I be cut up and cut off: I will deserve to die just like these animals did. What’s astonishing in the covenant between God and Abram is that Abram never walks between the halves!**

It is a covenant that relies in no way on Abram, but only on God.

Paul is establishing that an offer which begins by grace, as a free promise, must continue to be made on the same basis – or stop being a promise. As soon as it becomes based on performance, it can no longer be a free gift.” Keller

***“Legalism is the exact opposite of trust. Legalism, when applied to the Torah, says that anyone who does these things – that is, anyone who mechanically follows the rules for Shabbat, kashrut, and so on – will attain life through them. Thus there is no need to trust God, just obey the rules. ‘Legalistic observance of Torah commands’ is actually disobedience to God and His holy Torah!” Complete Jewish Study Bible***

**Deut. 27: 26; James 2: 10**

**Notice the chiasm.**

**Faith vv. 6, 7, 8**

**Blessing v. 9**

**Curse v. 10**

**Life v. 11**

**Life v. 12**

**Curse v. 13**

**Blessing v. 14a**

**Faith v. 14b**

**The Law demanded perfection.**

**Yet, even in the Old Testament, faith has always been the way to find the Lord.**

**Habakkuk 2: 4**

The Purpose of the Law

**The law did not come to tell us about salvation, but about sin.**

Its main purpose is to show us that we cannot be the solution, since we are unable to be perfect law-keepers. Timothy Keller

**God never intended His law to ‘impart life’ otherwise we could become righteous through it.**

Rom. 7 – The law made him see and feel that he was morally helpless. He realized that he was not simply a sinner, but a prisoner of sin, helpless to free or cure himself.

The law has the power to show us that we are not righteous, but it cannot give us the power to be righteous.

The law (if we are really listening to it) continually emphasizes that we need a righteousness, a power, a love for God that is beyond ourselves and beyond the law. We need salvation-by-grace.

No man has ever appreciated the gospel until the law has first revealed him to himself.

When we grasp salvation-by-promise, our hearts are filled with gratitude and a desire to please and be like our Savior – and the way to do that is through obeying the law.

If we are seeking to be saved by our obedience of it, we will constantly be trying to limit the scope and application of God’s law, in order to make it manageable for us to keep.

Without the gospel, we may obey the law, but we will learn to hate it. Keller

Once we understand salvation-by-promise, we do not obey God any longer for our sake, by using the law-salvation-system to get things from God. Rather, we now obey God for His sake, using the law’s content to please and delight our Father.

If we think that we are not all that bad, the idea of grace will never change us. The law shows us as we really are. And so the law points us to see Christ as He really is: our Savior.

- **3: 13**  
**Deut. 21: 23**

*“All you need is in Christ! There is no reason to go back to Moses.” Wiersbe*  
*“The only way to escape the curse is not by our work, but by His.” Bible Speaks Today*  
**Christ did this for us.**

The point of the law was to prepare humankind to receive the gift of Jesus Christ, the promised Seed, with an attitude of need and gratitude.

**A gift-promise needs only to be believed to be received, but a law-wage must be obeyed to be received.**

- **3: 14**

*“The Messiah must come under the curse (v. 13) in order to pay the full penalty for sin required by God’s justice. As per v. 14, this was done so the ‘Gentiles might receive the blessing announced to Avraham,’ promised in Gen. 12: 1-3.” CJSB*

*“Any attempt to be justified by the law leads to a curse, for righteousness comes only by faith in the atoning work of Jesus Christ. All those indwelt by the Holy Spirit enjoy the blessing of Abraham... The coming of the Spirit in new power is one of the central benefits of the new age brought in by Christ (see Is. 44: 3). Believers not only have forgiveness of sins, but also the living presence of God with them.” ESV*

**Gal. 3:1, 3** he rebukes them for being foolish.

**Read Acts 14:8-21** This passage gives you an idea of why Paul might have referred to the Galatians this way.

At best, they were flip-floppers.

**Read Gal. 3:14-19** What is the key repeated word here?

Abraham ~ 2000 B.C.

Moses ~ 1450 B.C.

- Once two parties conclude an agreement, a third party cannot come along years later and change that agreement.
- **3: 15-18**

*“God promised saving blessing to the nations through Abraham and his offspring – Christ, descended from Abraham in His human nature. That covenant promise was not cancelled by the later giving of the law through Moses. The law does not oppose the promises (v. 21), but assumes them. Its requirements show the hopelessness of earning salvation and point God’s people to faith in Christ. (v. 24)”* Reformation Study Bible

**In this passage Paul helps us understand the relationship between promise and law.**

*“The Sinai covenant was an interim covenant that did not contradict the promises of the Abrahamic covenant.”* ESV

*“The core pattern by which God brings redemption to pass for His people throughout history is through the structure of covenant.”* Sproul

God’s covenant with Abraham said, “I will... I will...” The covenant with Moses was “You will... You will.” This referring to the human response to covenant.

How do the details of God’s covenant-making ceremony with Abram encourage you?

The covenant God made with Abraham was a *covenant of grace*: God made promises to Abraham; Abraham did not make promises to God. God made this covenant of promise with Abraham through Christ, so that the only two parties who can make any changes are God the Father and God the Son.

No one acquainted with the Abrahamic covenant could mistake the Mosaic law as its

fulfillment. The Abrahamic covenant would be fulfilled by a personal deliverer and not by a legal code followed by man. Paul places the law in a position **secondary to the promise**, awaiting its fulfillment through that promise.

- **3: 18**

***“In 2: 21 Paul said that if righteousness comes through the law, Christ died for nothing. Here he says similarly, if the inheritance comes by the law, the promise is not the basis for it.” ESV***

***“The gift of the Spirit is the full blessing promised long ago to Abraham (3: 6-9, 14).”***  
**Reformed Study Bible**

- **3: 19-4: 7 Passing from slavery to sonship**

***“The law was never intended to be in force forever, and now that the promised Messiah has come, those who believe in Him are sons of God.” ESV***

- **3: 19 God’s holy ones**

**The activity of angels in connection with the giving of the law is mentioned in:**

**Deut. 33: 2**

**Ps. 68: 17**

**Acts 7: 53**

**Heb. 2: 2**

***“The intermediary is doubtless Moses. So when God gave the law He spoke through angels and through Moses. When God spoke the gospel to Abraham, He did it directly, and that is probably the meaning of the phrase God is one. Bishop Stephen Neill “the promise came to Abraham first-hand from God; and the law comes to the people third-hand – God – the angels – Moses the mediator – the people.” BST***

- **Galatians 3:15-29**

- ❖ Chapter three opens with Paul accusing the Galatians of being bewitched. Yet, look at how this chapter ends!

How does Paul get to 3: 28, 29?

He focuses on what God has done! Not on what we must do!

v. 15-25

In the flow of his letter to the Galatians, Paul has established that we are saved, justified, redeemed only by faith in Christ, and not through any righteousness of our own. So he has reached the point where a careful reader will be asking the question about how the law fits. He addresses this crucial issued here.

If the law of Moses came as a way of salvation, it means that God changed His mind. It would mean that God had decided that we didn't need a Savior, and that He would give out His blessing on the basis of performance, not promise.

Paul is adamant: either something comes by grace or works; either because of the giver's promise or the receiver's performance. It is either one or the other.

*“Moses was God's ‘intermediary’ in the gift of the law to Israel (Lev. 26: 46; John 1: 17). The Mosaic law was part of a temporary covenant never intended to last forever. Now that Jesus has come as the true offspring of Abraham, the Mosaic law is no longer in force.” ESV*

*“In this chapter, Sha’ul gives a clear example of typical Jewish use of Scripture: using midrashic methods. Sha’ul uses a Jewish style of interpreting to make a valid theological point: the promise to Avraham is about more than just the children of Isra’el; it is also about the larger plan fulfilled in the Messiah.” CJSB*

"Midrashic" refers to the method of biblical exegesis used by early Jewish rabbis, primarily in the second to sixth centuries CE, to interpret the Bible and its related literature. It's a method of inquiry and study, often involving delving deeper than the literal meaning of the text, to uncover hidden meanings and moral lessons. Midrashic texts can be broadly categorized into halakhic (legal) midrashim and aggadic (homiletic) midrashim.

The nation of Israel received the law third-hand; from God to angels to Moses. But when God made His covenant with Abraham, He did it personally, without a mediator. The law does not make us sinners; it reveals to us that we already are sinners. The law is a mirror that helps us see our “dirty faces” – but you do not wash your face with the mirror!

***“Matthew declared Christ to be THE Son of Abraham and the true Heir to the First Covenant’s promises. (Matt. 1: 1)” Bible Knowledge Commentary***

- ***“In vv. 19-21, Sha’ul continues using Jewish methods of interpretation. The Abrahamic Covenant gives a promise to all who believe in the Messiah. The Mosaic Covenant gives another promise, added later, to a specific people, Isra’el. So the Galatians are included in the larger promise of Avraham and do not need to become circumcised, putting themselves under the later covenant, which is for Jews. Jew and Gentile are included in the larger promise through Avraham already, which is fulfilled in Messiah.” CJSB***

If it were true that the Torah could impart holy life – Ruach HaKodesh (Holy Spirit) to legalists, ***“transforming them into people who trust God and are faithful to Him, ‘then righteousness really would have come by legalistically following such a Torah. But instead, the Tanakh shuts up everything under sin,’ imprisoning all of humanity Rom. 11: 30-32, so that what had been promised might be given, on the basis of Yeshua the***

**Messiah's trusting faithfulness, to those who continue to be trustingly faithful to Him and to the Father. Faith is there best translated as 'trusting faithfulness.'**" CJSB

## V. 20

- **"A mediator implies a covenant between two parties both of whom have responsibilities, facts true of the Mosaic Covenant. On the other hand God is One, that is, the 'promise' v. 19 was unilateral and was given to man directly without a mediator, God alone having the responsibility for fulfilling it."** BKC

*"Moses mediated between God and Israel when God made His covenant with Israel at Mount Sinai (Ex. 19-34). The promise given to Abraham, however, required no mediator and therefore takes precedence over the covenant at Sinai... The law could be in competition with the gospel only if it could impart life by delivering sinners from its own condemnation. Although the law is good and shows what is pleasing to God (Lev. 18: 5; Rom. 7: 10), it was not able to give life to lawbreakers ( 2 Cor. 3: 6). The Jews, possessing the law, were condemned by it."* Reformation SB

**Is there conflict between the Law and the promises of God?**

**NO!**

**God gave both the Law and promises, but for different purposes.**

- **3: 22**

**The law was given to reveal sin.**

*"The law does not make us sinners; it reveals to us that we already are sinners."*

(Rom. 3: 20) Wiersbe

**"We must never bypass the law and come straight to the gospel. To do so is to contradict the plan of God in biblical history."** Bible Speaks Today

*"The law, instead of giving 'life' with God, imprisoned everything under sin (Rom. 3: 9-20). So rather than enabling all Israelites to have access to what was promised, the law was given so that the single 'offspring,' Christ, would receive the blessing. The blessing is obtained by faith, not by their own obedience. God was certainly not surprised by the fact that the Israelites were unable to obey the law. In fact, at the end of the giving of the law, Moses foretold that the Israelites would not obey it (Deut. 31: 24-29). Thus the law confirmed the promise to Abraham, that justification would come only by faith (Gal. 3: 6-9, 14, 18)." ESV*

We have near zero understanding of Who God is in His majesty and in His being. As we learn more and more about God, we understand more and more about ourselves. We "look in the mirror" and see ourselves and realize how drastically different we are from our God. He is truly holy and we are utterly, helplessly UNHOLY. Two key things to remember: Who God is and who you are. Especially remember this as you enter His presence in prayer.

- **Gal. 3:23-26** v. 24 “tutor”: *pedagogue* which literally means “child conductor.” “strict governess”
- “*These slaves were severe disciplinarians and were charged with guarding the children from the evils of society and giving them moral training. This was like the Law’s function until Christ came and people could be justified by faith in Him. It is better then to understand that the Law did not lead us to Christ but that it was the disciplinarian until Christ came and people could be justified by faith in Him.*” BKC

To be clothed with Christ implies, “*in His righteousness is our covering, and we are a new creation in Christ (Rom. 13: 14; Eph. 4: 24; Col. 3: 10).*” Reformation SB

How does having righteousness credited to us change the way we see ourselves?

**The Germans have a phrase: *Sitz im Leben* – the life situation in which the Bible was written. We see it and address it in every encounter with Scripture where we interpret the times of the biblical writing to our own.**

**Paul wrote Galatians to people who were dealing with these issues surrounding their justification, redemption, salvation and other huge doctrines which we face today as well. Always be on the lookout for these ties from our life situation to their life situation. They are always there.**

**Illustration:** Jews were not *born* through the law, but rather were *brought up* by the law.

The guardian (slave) was not the child’s father; he was the child’s disciplinarian and guardian. So the law did not *give* life to Israel; it *regulated* life.

Like a guardian, the law pointed out sin and punished it. Another important function of guardians was to separate and protect the child from the influence of outsiders. The law functioned in a similar way to separate Israel from the Gentiles (corruption).

Once the child was of age, he no longer needed the guardian. So the law was a preparation.

**“The law was given to prepare the way for Christ.” Wiersbe**

**“If you’re a child of God, it’s because He has adopted you, not because you were born one. Every time the Scriptures talk about the fatherhood of God, the concept in view is not something universal but something gloriously particular.” Sproul**

**In Christ we are sons of God verses 26, 27.**

**In Christ we are all one verse 28.**

**In Christ we are Abraham’s seed. Verses 29.**

**“The sonship of God is ‘in Christ’; it is not in ourselves.” The doctrine of God as a universal Father was not taught by Christ, nor by His apostles. God is indeed the universal Creator and the universal King.” But He is the Father only of our Lord Jesus Christ and of those whom He adopts into His family through Christ.**

- **Gal. 3:27-29**

The law could never give a person oneness with God; it separated man from God. There was a veil between the Holy Place and the Holy of Holies, where God abides.

The phrase “put on Christ” refers to a change of garments. The believer has laid aside the dirty garments of sin (**Is. 64:6**) and, by faith, has received the robes of righteousness in Christ (**Col. 3:8-15**)

**Illustration:** “changing clothes” had an additional meaning to those in Roman times. Upon coming of age, the young man would take off his childhood clothes and put on the toga of the adult citizen. The adult possessed a status from which he would never return to the constraints of childhood.

**“The Galatian believers had laid aside the old garments of the Law and had put on Christ’s robe of righteousness which grants full acceptance before God.” BKC**  
**Would anyone want to put back on the old garments?**

**Baptism:** Many early Christian baptisms utilized white robes for the participants to display the overall newness of life in Christ. This also reduced any awareness of class distinction.

In the cultural and religious context of first-century Galatia, where distinctions of national origin, gender and economic status were the defining tools for human interaction, Paul’s words here declare the inauguration of a new paradigm of human value.

For the Christian, the misuse (misappropriation) of the law actually impedes or gets in the way – like driving with the emergency brake on.
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**v. 28** {3 couplets}

The daily Jewish prayer consists of this saying:” I thank Thee, God, that I am a Jew, not a Gentile; a man, not a woman; and a freeman, not a slave.”

*“This verse teaches unity within diversity but not sameness.”* ESV

***Being “in Christ” removes all these distinctions. We are one in Him!***

v. 28

The freedom of the gospel has to change our attitude toward everything in life. But broader social change is not Paul’s immediate concern in this teaching. He wants the gospel to bring down barriers within the Christian community.

The good news of the gospel creates unity.

The bad news of the gospel creates unity. We know we are sinners like everyone else.

There is no reason for us to think of ourselves as better than, or exclude, others. We are sinners, adopted by grace. Keller

How does having righteousness credited to us change the way we see ourselves?



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## **GALATIANS**

### **CHAPTER 4:1-20 “IT’S TIME TO GROW UP”**

“Do this and live, the law commands  
But gives me neither feet nor hands,  
A better word the gospel brings.  
It bids me fly and gives me wings.”

Doctrine: Inheritance/Adoption  
Seeing Jesus

➤ **Read Galatians 4 and write your first impressions here.**

➤ **Paragraph Summaries**

**4: 1-7**

**4: 8-11**

**4: 12-20**

**4: 21-31**

➤ **Do your Text Discovery**

Do you realize that in the span of Galatians 3, Paul has covered 2,000 years?

Which of the following illustrations have helped you most understand what God has done for you?

- Buying you back out of slavery at the auction block (*exagorazo*) 3:13
- Seeing that an everlasting covenant is non-negotiable and cannot be violated 3:15-18
- The tutor who leads you to the need for a Savior 3:23-26
- The toga (robe of righteousness for a believer) which a young man wears when he comes of age 3:26-27
- The Jewish daily prayer: “Lord, I thank You that I am a Jew and not a Gentile; a man and not a woman; a freeman and not a slave.”  
Contrasted with Paul’s declaration of oneness in Christ 3:28
- Baptism: the white robe to symbolize purity/oneness; no class distinction 3:27

*“God intended the law to reveal sin and to drive men to Christ; Satan uses it to reveal sin and to drive men to despair. God meant the law as an interim step to man’s justification; Satan uses it as the final step to his condemnation. God meant the law to be a stepping-stone to liberty; Satan uses it as a cul-de-sac, deceiving his dupes into supposing that from its fearful bondage there is no escape.” Bible Speaks Today*

Today we have a new illustration: ADOPTION

- **Read Gal. 4:1-6**

*Nepios* – young child, infant

*Huiois* – son

**Adoption:** *huiiothesian* – “to place as an adult son”

The importance of the Greek language is nowhere more pronounced than here in these verses.

The **nepios** has no rights, no privileges, no power over his own inheritance.

The **huiois** has absolute control, power and the ability to exercise the rights associated with his status as son.

*“Though by birthright he owned the whole estate, nevertheless he was kept in subservience like a slave in that he enjoyed no freedom and could make no decisions. In fact, the heir as a child was under guardians who watched over his person, and trustees who protected his estate. This was true until he came of age as a son, an age that varied in the Jewish, Grecian, and Roman societies.” Bible Knowledge Commentary*

The child’s age of maturity was set by the father.

*“Under Roman law the age of maturity for a child was set by his father and involved a ceremonial donning of the **toga virilis** and his formal acknowledgement as son and heir.” Bible Knowledge Commentary*

“A Roman child became an adult at the sacred family festival known as the *Liberalia*, held annually on the seventeenth of March. At this time the child was formally adopted by the father as his acknowledged son and heir and received the *toga virilis* in place of the *toga praetexta* which he had previously worn.” Expositor’s Commentary

The toga represented a change in the life of that young person.

Verse 5 goes even further.

“*The metaphor comes from the Graeco-Roman (not Jewish) legal system whereby a wealthy childless man might take into his family a slave youth who thus, by a great stroke of fortune, ceased to be a slave and became a son and heir.*” John R. W. Stott

“*Adopted status belongs to all who receive Christ (Jn. 1: 12). Adoption and regenerations accompany each other as two aspects of the salvation that Christ brings (Jn. 1: 12, 13) but they should be distinguished. Adoption results in a new relationship, while regeneration is a change of our moral nature. God wants His children whom He loves, to have His character, and He takes action accordingly.*” Reformation SB

❖ Timing is everything.

God set the time for Christ to come and wear His humanity. **Gal. 4: 4**

- What is the evidence of a change in your status, from that of slave to sin to child of God, heir to all of His riches?

Pleroma means “fulness of time”

This is not simply the idea of “the time is right.” It means far more. It carries with it the word picture of a glass of water filling up with more and more water spilling over the sides. There is no space left to contain the water.

“*God had appointed a time – not just the year or the week or the day, not even just the hour or the minute, but the very second. From all eternity, God had said, ‘In that precise second, the virgin will give birth to My Son.’ That was the day the glass was filled to overflowing by the providence of God. The birth of Jesus into this world was not an accident. It was according to God’s divine purpose, down to the very second.*” Sproul

1. What does the changing of clothes mean for us? **Matt. 22:1-13**

2. When is the last time your heart cried out, “Abba, Father?”

3. What does it mean to cry “Abba?”

4. Where do you see the Trinity in **4: 4-6**?

Crying “Abba” is literally the cry of a small child to a loving father.

This is an intensely personal relationship. God has provided for us just such a closeness with our Heavenly Father.

**Some key contrasts between a slave and an heir.**

The son has the same nature as the father, but the servant does not.

The son has a father, while the servant has a master.

The son obeys out of love, while the servant obeys out of fear.

The son is rich, while the servant is poor.

The son has a future, while the servant does not.

**When we act unlike our Father we are reverting back to slave status. Actually it is a good thing that God is showing me how far from Gal. 2: 20 I am.**

**Read Doctrine on Inheritance/Adoption**

## **INHERITANCE and ADOPTION**

*“The LORD is my portion; I have promised to keep Your words.” Ps. 119:57*

*“I have inherited Your testimonies forever.” 119:111*

The Westminster Catechism tells us that adoption is “an act of God’s free grace, whereby we are received into the number and have a right to all the privileges of the sons of God.”

- **Romans** has much to say about adoption and inheritance.

**8: 15 says**, “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of **adoption** as sons by which we cry out, “Abba! Father!”

**8: 17:** “And if children, **heirs** also, **heirs** of God and **fellow heirs** with Christ, if indeed we suffer with Him so that we may also be glorified with Him.”

**8: 23**, “And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our **adoption** as sons, the redemption of our body.”

- Likewise, the book of **Galatians** has an entire chapter describing the inheritance of God's children.

Beginning with **Gal. 3: 16** through **Chapter Four**, we see much regarding the sonship of the heirs of the promise. **3: 29** says, "And if you belong to Christ, then you are Abraham's descendants, **heirs** according to promise."

**4: 3-7**: "So also we, while we were children, were held in bondage under the elemental things of the world. But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the **adoption** as sons. Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, 'Abba! Father!' Therefore, you are no longer a slave, but a son; and if a son, then an **heir** through God."

"So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are **of God's household.**" **Eph.2: 19**

**Eph. 3: 6** says, "To be specific, that the Gentiles are **fellow heirs** and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel."

- One of the effects of our adoption and familial relationship with the Father is that the world will not know us. We are strange and puzzling to the world.

"See how great a love the Father has bestowed on us, that we would be called **children of God**; and such we are. For this reason, the world does not know us, because it did not know Him."

**1 John 3: 1**

"But as many as received Him, to them He gave the right to become **children of God**, even to those who believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." **Jn. 1: 12, 13**

God "only adopts into His family those who have been born anew...As used in Scripture, adoption implies a change of nature and a change of relationship." Herbert Lockyer

- ✓ Regeneration has to do with son-making; adoption has in view son-positioning.

In Roman law, a son exchanged his garment referred to as the *pretexta* for the *toga veritas* (garment of manhood). There would be a ceremony commemorating this coming of age for the young man. A sacrifice would be made and with this tradition entrance into public life would be accomplished. The Greek word for "adoption" is *huiiothesia*: son + a placing. So here we have, "the placing or positioning of a son." The adopting parent gained the *potestas* (legal power) over the adopted child exactly as though this child was the issue of his own body.

**Titus 3: 7**: "So that being justified by His grace we would be made **heirs** according to the hope of eternal life."

**1 Pet. 1: 4**, "to obtain an **inheritance** which is imperishable and undefiled and will not fade away, reserved in heaven for you."

**Col. 3: 24**, "Knowing that from the Lord you will receive the reward of the **inheritance**. It is the Lord Christ Whom you serve."

- Not only do we obtain many advantages and privileges as heirs to the King, but we face the discipline of a heavenly Father when we disobey.

**Heb. 12: 6-11**, “For those whom the LORD loves He disciplines, and He scourges every **son** whom He receives. It is for discipline that you endure; God deals with you as with **sons**; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. ..He disciplines for our good, so that we may share His holiness.”

Vine’s Expository Dictionary: “child” – difference of *teknon* and *huios*

*Teknon* stresses the fact of birth

*Huios* gives prominence to the dignity and character of the relationship

- Even the Old Testament has much to teach regarding this topic of inheritance and adoption.

Moses was adopted by the daughter of Pharaoh and he enjoyed all the privileges of royalty although he was by blood a “lowly Hebrew.”

Jacob adopted the two sons of Joseph. (**Gen. 48: 4-22**)

Esther was adopted by Mordecai and he raised her as his own daughter. **Esther 2: 7**

And as for inheritance, the greatest Old Testament example of this concept is found in the dividing of the land. **Joshua 13** relates the apportioning of the land to Israel. All the tribes received specific lands. But the Levites received no territory of their own. Why?

“No matter how wealthy a father may be, his infant son or toddling child cannot really enjoy that wealth. In the Roman world, the children of wealthy people were cared for by slaves. No matter who his father was, the child was still a child, under the supervision of a servant. In fact, the child himself was not much different from the servant who guarded him. The servant was commanded by the master of the house, and the child was commanded by the servant.” Wiersbe

**Josh. 13: 32, 33**, “These are the territories which Moses apportioned for an inheritance in the plains of Moab, beyond the Jordan at Jericho to the east. But to the tribe of Levi, Moses did not give an **inheritance; the LORD, the God of Israel, is their inheritance, as He had promised to them.**” Read also **Deut. 18: 1-8**

Like the Levites, believers in Jesus Christ are a royal priesthood (**1 Pet. 2:9**). This verse tells us why we have been chosen as God’s priests. “So that you may proclaim the excellencies of Him Who has called you out of darkness into His marvelous light.”

“And now I commend you to God and to the word of His grace, which is able to build you up and to give you the **inheritance** among all those who are sanctified.” **Acts 20: 32**

From the very words of our Lord while He was on earth,

“Then the King will say to those on His right, ‘Come, you who are blessed of My Father, **inherit** the kingdom prepared for you from the foundation of the world.’” **Matt. 25: 34**

From **Revelation 21: 6, 7**

*“Then He said to me, ‘It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. He who overcomes **will inherit these things, and I will be his God and he will be My son.**”*

## **PATRIA POTESTA AND THE ROMAN CEREMONY OF ADOPTION**

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. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with *him*, that we may be also glorified together. Rm.8:15-17.

In this passage Paul is using one of the great metaphors in which he describes the new relationship of the believer to God. He speaks of the Christian being adopted into the Family of God.

Roman adoption was always rendered more serious and more difficult by the Roman patria potestas. The patria potestas was the father's power over his family; that power was absolute; it was actually the power of absolute disposal and control, and in the early days it was actually the power of life and death. In regard to his father a Roman son never came of age. No matter how old he was, he was still under the patria potestas, in the absolute possession, and under the absolute control, of his father. Obviously, this made adoption into another family very difficult and a very serious step.

In adoption a person had to pass from one patria potestas to another. He had to pass out of the possession and control of one father into the equally absolute control and possession of another. There were two steps. The first was known as mancipatio, and it was carried out by a symbolic sale, in which copper and scales were symbolically used. Three times the symbolism of sale was carried out. Twice the father symbolically sold his son, and twice he bought him back; and the third time he did not buy him back and thus the patria potestas was held to be broken.

After the sale there followed a ceremony called vindicatio. The adopting father went to the praetor, one of the Roman magistrates, and presented a legal case for the transference of the person to be adopted into his patria potestas. When all this was completed the adoption was complete. Clearly this was a serious and impressive step.

But it is the consequences of adoption which are most significant for the picture that is in Paul's mind. There were four main consequences. (1) The adopted person lost all rights to his old family, and gained all the rights of a fully legitimate son in his new family. In the most literal sense, and in the most legally binding way, he got a new father. (2) It followed that he became heir to his new father's estate. Even if other sons were afterwards born, who were real blood relations, it did not affect his rights. He was inalienably co-heir with them. (3) In law, the old life of the adopted person was completely wiped out. For instance, legally all debts were cancelled; they were wiped out as though they had never been. The adopted person was regarded as a new person entering into a new life with which the past had nothing to do. (4) In the eyes of the law the adopted person was literally and absolutely the son of the new father.

Roman history provides an outstanding case of how literally and completely this was held to be true. The Emperor Claudius adopted Nero, in order that Nero might succeed him on the throne. They were not in any sense blood relations. Claudius already had a daughter, Octavia. To cement the alliance Nero wished to marry Octavia. Now, Nero and Octavia were in no sense connected; they were in no sense blood relations; yet, in the eyes of the law, they were brother and sister; and before they could marry the Roman Senate had to pass special legislation to enable Nero to marry a girl who was legally his own sister. Nothing shows better how complete adoption in Rome was.

This is what Paul is thinking of. He uses still another picture of Roman adoption. He says that God's Spirit witnesses with our spirit that we really are children of God. The adoption ceremony was carried out in the presence of seven witnesses. Now, supposing the adopting father died, and then suppose there was some dispute about the right of the adopted son to inherit, one or more of the original seven witnesses stepped forward and swore that the adoption was genuine and true. Thus the right of the adopted person was guaranteed and he entered into his inheritance. So, Paul is saying, it is the Holy Spirit Himself who is the witness to our adoption into the family of God.

We see then that every step of Roman adoption was meaningful in the mind of Paul when he transferred the picture of our adoption into the Family of God. Once we were in the absolute possession of sin, in absolute control of our own human nature; but God, in His mercy, has brought us into absolute possession of Himself. The old life has no more right over us; we begin again anew life; a life with God. We become heirs of all the riches of God. If that is so, we become joint-heirs with Jesus Christ, God's own Son. That which Christ inherited, and inherits, we also inherit. If Christ had to suffer we also inherit that suffering, but if Christ was raised to life and glory we also inherit that life and glory.

It was Paul's picture that when a person became a Christian they entered into the Family of God. He did nothing to earn it; he did nothing to deserve it; God, the Great Father, in His amazing love and mercy, has taken the lost, helpless, poverty stricken, debt-laden sinner and adopted him into his own Family, so that the debts are cancelled and that unearned love and glory inherited! The price of adoption? The blood of Christ!

Review the name of God: Almighty God – El Shaddai (found at the end of lesson 1) and then answer the following questions.

➤ **APPLICATION QUESTIONS**

How do you see God as your Almighty God in this chapter of Galatians this week?

How has your study of this week’s lesson helped your desire to finish strong?

How does this week’s lesson give you incentive to worship Almighty God in the way He deserves to be worshiped?

➤ **Seeing Jesus: Jesus was the One Who led us to the Father. How does Jesus lead you every day to the Father?**

**Or answer this questions instead:**

**Galatians 4: 19** – *“Until Christ is formed in you.”*

Where do you see even a glimpse of Jesus in you?

➤ **Class Activity:** Discuss the Seeing Jesus answer you chose.

➤ **Digging Deeper**

Review Gal. 3: 29

This outlines the wonderful closeness between Christians and God the Son, our Savior (in preparation for the analogy of the closeness between the child of promise and the natural child)

The great truths of Gal. 3: 26-29 take a lifetime to appreciate and give us an eternity to enjoy them.

“We have gone from justification, which means being right before God the judge; to become sons, which means we have a new identity and enjoy a new intimacy; and now, since we are sons, God has also made us heirs.” Christ-Centered Exposition

A Roman child-heir was a minor under guardians until age 14 and was still to some degree under trustees until age 25.

**Gal. 4: 1-3**

**What are the “elemental things” (elementary principles) Paul refers to here?**

*“These were things that God gave to His people to observe in the past. They were the shadows of things that were to come.”* Sproul

• **4: 3**

*“Paul now applies the illustration in the way already indicated. Before Christ came we were children and slaves, slaves to the ‘basic principles’ or ‘elemental spirits’ of the world... This whole issue takes on a cosmic and spiritual significance. The ultimate contrast to freedom in Christ is bondage to Satan and the evil spirits.”* Expositor’s

It is easy to think of our salvation only in terms of the transfer from our sins but not as the transfer to us of the Son’s rights and privileges. When we think like that we are really only ‘half-saved’ by grace. We can get pardon, but now we have to live a good life to earn and maintain God’s favor and rewards.

To use another image, Jesus’ salvation is not only like receiving a pardon and release from death row and prison. Then we’d be free, but on our own, left to make our own way in the world, thrown back on our own efforts if we’re to make anything of ourselves.

The Son’s purpose was to secure for us the legal status of our sonship. By contrast, the Spirit’s purpose is to secure the actual experience of it. The work of the SON brings us an objective legal condition that is our whether we feel it or not. But this work of the Spirit is not like that at all. The Spirit brings us a radically subjective experience. What are its marks, its characteristics?

The Spirit leads us to call out ‘Abba, Father’

The Greek word **krazdon** is a very strong word that means a rending, loud cry. It refers to deep and profound passion and feeling.

• **Gal. 4: 4**

*“By the law of God’s nature, there are certain laws that God reveals and legislates based on His own nature, His own character. His nature and His character are immutable; they never change in the slightest. There’s a second set of laws that God gives in history known*

*as the purposive laws of God – namely, the particular items of legislation for a specific, defined, historical purpose. When that purpose is finished and fulfilled, that law is abrogated.”* Sproul

### **How does Mk. 1: 15 help us to understand this verse?**

- **4: 5**

*“Redemption is mentioned here for the first time since 3: 13 and is particularly appropriate in view of the imagery.”* Expositor’s

- **4: 6**

*“We should notice that the gift of God’s Spirit is not something the child of God is to strive after as it, having been given his salvation, he must now work to realize it or achieve it on a higher level. The Spirit is the gift of God to every believer because he is a son.”* Expositor’s  
*“In Jesus’ day no one ever addressed God directly as ‘My Father,’ because it would have been thought disrespectful; Jesus always used this form of address in praying, much to the amazement of His disciples; and Jesus authorized His disciples to use this form of address after Him, and they did.”* Expositor’s

**Read Ex. 4: 22; Ps. 103: 13; Is. 64: 8; Jer. 3: 19; Hos. 11: 1**

**Matt. 11: 25; 26: 39, 42; Mk. 14: 36; Lk. 23: 34; Jn. 11: 41; 12: 27; 17: 1, 5, 11, 21, 24, 25**

- **Read Gal 4:8-11**

What does it mean to “know God” and “to be known by God?” **John 17: 3**

Is your faith a mere external formalism? How do you know?

**Read Matt. 7: 22-23**

***“In the final analysis, it’s not whether you know Jesus that matters; it’s whether Jesus knows you. He knows all about you, but does He know you in a saving way? Did He from time eternal choose you in the Beloved and know you in Christ?”*** Sproul

*“The word ‘known’ does not refer to factual knowledge, for God always possesses that. It refers rather to the fact that through Christ the individual Christian has become an object of God’s personal recognition and favor.”* Expositor’s

The Christian experience is felt in a remarkable nearness and reality to our Father.

So for a child of God, there is a confidence and boldness every day. We don't walk in fear of anyone or anything; our Father owns the place!

Jesus used "abba" to call on His Father Mark 14: 36

Keller offers two steps to a deeper experience of our sonship.

1 – we must put aside significant time to study the work of the Son, asking the Spirit to illumine us and make it real to us. Meditate on the Bible; connect our prayer to our study and our study to our prayer.

2 – We must 'cry out' to our Father spontaneously, throughout the day.

As we cry "abba, Father" in our lives, the Spirit does His work. Rom. 8: 16-17

When are you most in danger of living like a slave, not a son?

Remember, Galatians is a warning not to adopt a biblical legalism. The false teachers were not encouraging the Gentile Christians to ignore God's law, as they had in their pagan days. Rather, they were urging them to adopt all the Old Testament Mosaic law, in order to be justified and pleasing to God (2: 14-16)

"Basic principles of the world" – *stoichea tou cosmou*

**Gal. 4: 9** 'To know' in the Bible means more than intellectual awareness. To know someone is to enter into a personal relationship with him or her.

**The great and central basis of Christian assurance is not how much our hearts are set on God, but how unshakably His heart is set on us.**

*"At this point the formal argument for salvation by grace rather than by works is finished, but Paul seems unwilling to end the discussion without a direct and, indeed, rather lengthy appeal to the Galatians. Paul reminds his converts of their former bondage in paganism and expresses his astonishment that they could even consider a return to such slavery. IN view of this possibility, he expresses concern that his labors among them may have been to no purpose."* Expositor's

**The question in v. 8,9 is more pronounced in the Greek.**

- **4: 10 "observe days and months and seasons and years"**

**Some "believe that the weekly Sabbath command is not temporary but goes back to God's pattern in creation (Ex. 20: 8-11) and that this verse relates only to other days of rest in the Jewish festal calendar." ESV**

- **Read Acts 17: 30, 31**

***"We will stand in the presence of Almighty God and all the fullness of His majesty and power and holiness. If we are not clothed in the righteousness of Christ, we will never escape that judgment. So many of us don't believe there will be a judgment. We like to think that God is so loving that He tolerates anything. People's ears are stopped up and they don't hear the word of promise, that God will judge the world on that appointed day."* Sproul**

*“Scripture speaks of ‘knowing’ God as the spiritual person’s ideal: namely, the fullness of a faith relationship that brings salvation and eternal life, generating love, hope, obedience, and joy. Ex. 33: 13; Jer. 31: 34; Dan. 11: 32; John 17: 3; Gal. 4: 8, 9; Phil.3: 8-11; 2 Tim. 1: 12; Heb. 8: 8-12. Faith’s knowledge focuses on Jesus Christ, the incarnate God and the mediator between God and man. Faith seeks specifically to know Christ and His power (Phil. 3: 8-14) The knowledge fostered by God’s covenant agreement with us is reciprocal, with affection on both sides: we know God as ours because He knows us as His.”*

Reformation SB

**Jer. 9: 23, 24**

**John 10: 14**

**Gal. 4: 9**

**2 Tim. 2: 19**

**The way to live the Christian life is to remember who and what we are.**

- **Read Gal. 4:12-20**

**Now look at the quote at the beginning of this lesson.**

In what ways was Paul able to “fly”; how was he given “wings” and the Galatians were still earthbound?

Are you able to “fly” in the life the Lord has given you or do find that your wings are “clipped?”

*“It is not that Paul opposed the Jewish observances ... but that he regards them in exactly the same light as the pagan festivals – that is, as under the control of and involving interaction with the demonic spirits.” Expositor’s This does not, of course, mean that Paul would attribute the origin of the law, which includes the religious feasts, to Satan. Far from it. The law is good and from God. Nevertheless, even the law, when distorted into a way of trying to earn salvation, can be used by Satan to increase man’s bondage. That Paul, the Jew, would even consider the Jewish observances in the same context as the pagan festivals shows the intensity of his estimate of the deadly character of legalism.”*

“Gospel is generally given through relationships with joyful, flawed-but-honest, loving Christians, not through arguments, information and books.”

Do you agree with this statement?

**Gal. 4: 19** Here is the message for us! *“Until Christ is formed in you”*

*“The whole point of our sanctification is that Christ may be formed in us.”* Sproul

How is Christ formed in you? Give this some thought. Take your time with this question. Really seek the Lord here.

*“He is not satisfied that Christ dwells in them; he longs to see Christ FORMED IN THEM, to see them transformed into the image of Christ.”* BST

*“We have been saved by grace; that much is clear. But Paul’s burden for the church at Galatia is for them to realize what it means to live by that grace – not as slaves to religion, but as sons in a relationship to God.”* Christ-Centered Exposition

#### Opportunities in Suffering

God does not promise to bless Christians by removing suffering, but to bless Christians through suffering. Jesus suffered not so that we might not suffer, but so that in our suffering we would become like Him. God uses our suffering to bring about good.

Do you agree with that statement? Do you like it?

#### **Gal. 4: 17-20**

*“But when Christianity is turned into a bondage to rules and regulations, its victims are inevitably in subjection, tied to the apron-strings of their teachers, as in the Middle Ages.”*  
Bible Speaks Today

- **Gal. 4: 19** Here is the message for us! *“Until Christ is formed in you”*

*“The whole point of our sanctification is that Christ may be formed in us.”* Sproul

How is Christ formed in you? Give this some thought. Take your time with this question. Really seek the Lord here.

*“He is not satisfied that Christ dwells in them; he longs to see Christ FORMED IN THEM, to see them transformed into the image of Christ.”* BST



### **GALATIANS 4: 21-31**

### ***Who is your mother?***

It is not enough to claim Abraham as your spiritual father, who is your spiritual mother? This is the center of the problem with the Judaizers (legalists).

What has Paul established to this point in regard to “what constitutes a descendant of Abraham?”

**3:6-9, 14; 4:6**

**Read Gal. 4:21-24**

**Allegory:** description of one thing under the image of another; a story in which people, things and happenings have a hidden or symbolic meaning; allegories are used for teaching or explaining ideas, moral principles, etc.

*“An understanding of the Bible is impossible without an understanding of the two covenants. After all, our Bibles are divided in half, into the Old and New Testaments, meaning the Old and New ‘Covenants’”. A covenant is a solemn agreement between God and men by which He makes them His people and promises to be their God; God established the old covenant through Moses and the new covenant through Christ.”*

*John Stott*

This allegory will help us understand the tension between the two covenants and how they relate to one another.

**Gen. 12:1-3**

**Gen. 17:1-7 Here Abram becomes Abra(HA)m Identity is key here.**

**YHWH Jehovah**

**“Ha” is like the breath of God. God breathed His being into Abraham.**

**הָאֵלֹהִים The letters here are: yod, he, vav, he**

**The *Ha* letter is corresponding to the breath of God.**

**Gen. 16: 1-4**

**Gen. 21: 8-12**

**Hagar**  
**Slave woman**  
**Ishmael, her son- born physically**  
**Symbolizes Mt. Sinai/ Old Covenant**  
**Present Jerusalem enslaved (Romans)**  
**Judaism**

**Sarah**  
**freewoman**  
**Isaac, her son- born of a promise (miracle)**  
**Symbolizes New Jerusalem/New Covenant**  
**Jerusalem above, free. Rev. 21: 1,2**  
**Christianity**

**Conflict in home**

**Ishmael persecuted young Isaac**

**Ishmael tormented Isaac – true enemies of the church are within our own “family.”**

**This allegory is pertinent due to the fact that Paul’s opponents probably used Abraham as a point for their own argument (because of institution of circumcision in ch. 1 and 2)**

**Jerusalem was where God had set His name, the place of His dwelling in the midst of His people.**

**The reality of God dwelling with us was accomplished in Christ – the true temple John 2: 19**

**The true Jerusalem is in heaven where He is. Heb. 12: 22.**

**At the times Paul wrote, there were approximately sixty million slaves in the Roman Empire.**

**Spoken simply – Hagar brought forth a slave and the Law brings forth slaves as well. Hagar also stood for the first-century city of Jerusalem, a city enslaved to Rome and in slavery to the Law.**

**Sarah, on the other hand, corresponded to the Jerusalem above, the mother of all the children of grace.**

***“Paul continues to emphasize. The chasm between being a free child of God and being a slave to the law, sin, and false gods. The background to this passage is Gen. 16, 17, and 21. Abraham’s son Ishmael – technically the firstborn – represents the***

***slave sons of Abraham and hence the enslaving Sinai covenant, because he was Abraham's son through the slave woman Hagar. Isaac, on the other hand, represents the free sons of Abraham (Gal. 3: 7, 29)."*** ESV

These verses stress the issue of law and faith – the fact that life under law is a life of bondage and the life of faith is freedom.

Paul will remind the Galatians that Abraham had TWO sons.

This distinction will focus on the supernatural versus man-made nature of the two sons. ***"The religion of works and law corresponds to the natural birth of Ishmael. (The birth of Isaac was a miracle.) The religion of the Spirit, which is Christianity, corresponds to the supernatural birth of Isaac."*** Expositor's

➤ **Other symbolic elements in Gal. 4: 22-31**

**Israel**

**Earthly Jerusalem**

**Bondage**

**Barren legalism**

**Church**

**Heavenly Jerusalem**

**Freedom**

**Fruitful grace**

**One Father**

**Two Women**

**Two Covenants**

**Two types of birth**

**-natural conception**

**-conception by means of a miracle (promise)**

These two births illustrate our two births.

The physical birth that makes us sinners and the spiritual birth that makes us the children of God.

Born according to the Spirit Gal. 4:29; John 3: 1-7

***"Hagar served a purpose or performed a function and then she had to go. The Law is the same."***

Is that statement true?

• **4: 23**

***"The promise is the absolute opposite of flesh."*** ESV

*“Paul compared the birth of Isaac to that of Christians. As ‘Isaac’ experienced a supernatural birth, and was a child by means of a promise, so each believer experiences a supernatural birth (Jn. 3: 3, 5) and is a recipient of the promise of salvation. Gal. 3: 9, 22, 29” BKC*

The law cannot give life.

Abraham’s union with Hagar was *“out of the will of God; it was the result of Sarah’s and Abraham’s unbelief and impatience.”* Wiersbe

Realize that as interpreters of Scriptures, we do not have the authority to determine that an Old Testament passage has New Testament relevance. The New Testament itself must give this authority, as it does here.

- **4: 24-27**

*“An understanding of the Bible is impossible without an understanding of the two covenants. A covenant is a solemn agreement between God and men, by which He makes them His people and promises to be their God, God established the old covenant through Moses and the new covenant through Christ, Whose blood ratified it. The old (Mosaic) covenant was based on law; but the new (Christian) covenant, foreshadowed through Abraham and foretold through Jeremiah, is based on promises. In the law God laid the responsibility on men and said ‘thou shalt ..., thou shalt not ...’; but in the promise God keeps the responsibility Himself and says ‘I will ..., I will...’” Bible Speaks Today*

- **4: 26** “Jerusalem above”

*“Jerusalem was the city where God had set His name, the place of His dwelling in the midst of His people. The reality of God’s dwelling with us was accomplished in Christ, the true temple (John 2: 19). The true Jerusalem is in heaven where He is (Heb. 12: 22; Rev. 21: 2).”*

Reformation SB

**Ps. 78: 68, 69**

**Isaiah 54: 1**

*“Paul says that present Jerusalem is still under the law. The present Jerusalem is still in bondage. The present Jerusalem is like Mount Sinai in Arabia. She still thinks that she can be redeemed by and through the law, and she doesn’t know that she is in slavery.”* Sproul

- **4: 29** “Born according to the Spirit”

*“The phrase ‘through a promise’ becomes ‘by the power of the Spirit,’ and this makes the supernatural character of the birth even clearer.”* Expositor’s

*“All those who believe in Christ belong to the heavenly Jerusalem and are the end for the people of God.”* ESV

Also important to remember is the FACT of persecution.

**Phil. 1: 29; 1 Thes. 3: 1-4; 2 Tim. 3: 12; 1 Pet. 4: 12, 13; Matt. 5: 10-12**

Don't leave today without knowing your full identity.

Isaac stands for all who have become part of the church of the heavenly Jerusalem through faith in Jesus Christ.

Who is your mother?

In what way were you born?

“It is not enough to claim Abraham as our father. The crucial question concerns who our mother is. If it is Hagar, we are like Ishmael, but if it is Sarah, we are like Isaac.”

**Hagar had TO GO, eventually.**

**It is impossible for the flesh and the Spirit or law and grace to live together. One must GO!**

**The Judaizers wanted Mt. Zion and Mt. Sinai to live together. But that could not be!**

**God wanted ultimate freedom for His people.**

**The Church was enjoying liberty because they lived in “the Jerusalem which is above.”**

***“The law cannot give life or fruitfulness; legalism is barren.” Wiersbe***

**24-26**

*“The question is: Who is our mother and in what way were we born? If Hagar is our mother, then we were born of purely human means and are still slaves. If our mother is Sarah, then the birth was by promise, and we are free men.”* Expositor's

***“The church needs people who, in listening to their pastor, listen for the message of Christ, and pastors who in laboring among the people, look for the image of Christ. Only when pastor and people thus keep their eyes on Christ will their mutual relations keep healthy, profitable and pleasing to almighty God.”*** Bible Speaks Today

***“The true heirs of God's promise to Abraham are not his children by physical descent, the Jews, but his children by spiritual descent, Christian believers whether Jews or Gentiles.”*** BST

**We must put our trust in God through Jesus Christ. For only in Christ can we inherit the promises, receive the grace and enjoy the freedom of God.**

**Stand fast therefore  
in the liberty wherewith  
Christ hath made us free.**

**Galatians 5:1**



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## Notes on Free Will

*“Most people who think about free will today think of it in terms of a humanistic, pagan understanding. They understand free will as the equal power of indifference to choose good or to choose evil, that we have the same ability and power to obey God as we have to disobey God. That perspective refuses to acknowledge the reality of Adam’s fall, which was catastrophic for the whole human race.”* **In regard to the faculty of choosing, we have a will and can always choose what we want to choose.** *“The problem is with the ‘want to.’ We don’t want God. We don’t want to choose God. In a sense, the irony is that our freedom is at the same time bound in slavery because our hearts are corrupt and our inclinations are ‘only evil continually’ (Gen. 6: 5). Augustine said, “What we don’t have is libertas, liberty, the moral ability to choose God, because we are not inclined to choose God. Now we have freedom, but our freedom is limited by God’s sovereignty. We’re free, but God is more free. The Holy Spirit is a sovereign God, and without His intervention in your life and in mine, we would still be in bondage. Paul is saying to the Galatians: ‘Be done with that bondage. The Spirit has set you free. The gospel has come into your midst. The Holy Spirit has intervened and has brought you to saving faith.”* Sproul



## GALATIANS 5

### “ WHAT EXACTLY ARE YOU FREE FROM?”

#### Doctrine: Holy Spirit

Seeing Jesus

Thomas Watson “Till sin be bitter, Christ will not be sweet.”

We do not have to live with a sense of being unacceptable to God. Christ has made us acceptable. Christ alone is perfect, and we must rest in His perfect work.

Christ has given Himself to rescue us from this present age.

When we stop adoring Christ, our Redeemer, we will not grow spiritually. Growth happens as we continue to focus on the glory of Christ, Who has made us righteous. 2 Cor. 3: 18 Christ has freed us – His freedom should lead us to rest in Him and to rejoice in Him. His freedom should cause us to do what He wants us to do, and that is not to submit to the yoke of slavery.

The epistle to the Galatians is essentially a ***polemical*** epistle, an epistle in which Paul plunges into the controversy of the Galatians’ erroneous teaching.

*“Salvation in Christ is liberation, and the Christian life is one of liberty – Christ has set us free (Gal. 5: 1; Jn. 8: 32, 36). Christ’s liberating action is not basically social, political, or economic improvement, as is sometimes suggested today; it is liberation from the law as a means to salvation, from the power of sin, and from superstition.”* Reformation Study Bible

Paul has defended his authority as an apostle, as well as the doctrine of justification by faith. Now Paul will defend the life of Christian freedom.

➤ **Read Galatians 5 and write your first impressions here.**

➤ **Summary of paragraphs:**

**5: 1**

**5: 2-6**

**5: 7-12**

**5: 13-15**

**5: 16-24**

**5: 25-26**

How does **chapter 5** relate to **chapter 4**?

The believer in Christ lives, not by being perfect, but by being forgiven.

Lots of contrasts in **chapter 5**. What are they?

Law/grace  
Spirit/flesh

circumcised/ uncircumcised

freedom/ slavery

What does this book of Galatians say to you right now where you are?

**“It is a paragraph of contrasts in which the apostle sets over against each other two opinions or outlooks, indeed virtually two religions, one false and the other true.” BST**

- **Read 5:1-3**

What topic has popped back up again?

*“We must not lapse into the idea that we have to win our acceptance with God by our own obedience.” Stott*

Expositor's

**5: 1, 2** What Paul is condemning is the theology of circumcision – namely, the theology that makes works necessary for salvation and seeks to establish conformity to some external standards of behavior as a mark of spirituality. The choice was between Christ and no circumcision at all or circumcision and not Christ at all.

Works versus grace/ spirit versus flesh

Compare this picture in **Gal 5:1** to **Lev. 26:13**

What does being released from a yoke give you? The ability to .....

The yoke is represented by what here?

What are yokes we face today?

Feeling like a big failure when we sin

Salvation by works declares that faith in Christ is insufficient. "Circumcision" and law-obedience must be added to it. Basically saying that Moses must be allowed to finish what Christ has begun. "It is impossible to receive Christ, thereby acknowledging that you cannot save yourself, and then receive circumcision, thereby claiming that you can." Stott

**Verses on freedom:**

**Gal. 2: 4**

**John 8: 32-36**

**Rom. 7: 4**

**1 Cor. 9: 1, 21; 11: 29**

✓ The choice is a religion of law or a religion of grace.

This contrast is really THE message of Galatians!

A dangerous doctrine: legalism.

Legalism tries to do the impossible - change the old nature and make it be obedient to the laws of God.

The Galatians were not running in the truth.

Five characteristics of false messengers

- 1- If you accept this false message, then you view Christ as insufficient.
- 2- If you accept this message, you must obey all of the Law
- 3- If you accept this message, then you are turning away from the doctrine of grace v. 4
- 4- If you accept this message, you lose the hope of future glory,
- 5- False messengers persecute true teachers. V. 11

Why does the cross offend?

It crushes human pride. It obliterates the religion of human achievement.

These are two things Paul wants to avoid about Christian freedom: legalism (trying to earn acceptance).

Paul begins to talk about the flesh. Our fallen human nature

But the difference in Paul's exhortation is that it is fueled by the Spirit (5: 16-6: 10)

The Spirit changes us and empowers us to obey God.

We are brought out of bondage to live in community – not a bunch of isolated individuals.

What does it mean to be set free by Christ?

If we are already made righteous in Christ, then to what does the phrase 'the hope of righteousness' mean 5: 5?

The Galatians were drifting into a works-based, flesh-driven faith, but Paul calls them to a life of liberty in Christ and Spirit-filled fruitfulness.

Compare the following contrasts; write your findings out to the side or on another paper:

1. I have been set free by Christ. I am no longer under bondage to the law. (Gal. 5: 1-2)
2. But I need something – Someone – to control my life from within. That Someone is the Holy Spirit (5: 13-26)
3. Through the Spirit's love, I have a desire to live for others, not for self. (6: 1-10)
4. This life of liberty is so wonderful, I want to live it to the glory of God; for He is the One making it possible. (6: 11-18)

Compare

1. If I obey these rules, I will become a more spiritual person. I am a great admirer of this religious leader, so I now submit myself to his system.
2. I believe I have the strength to obey and improve myself. I do what I am told, and measure up to the standards set for me.

3. I'm making progress. I don't do some of the things I used to do. Other people compliment me on my obedience and discipline. I can see that I am better than others in my fellowship. How wonderful to be so spiritual.
4. If only others were like me! God is certainly fortunate that I am His. I have a desire to share this with others so they can be as I am. Our group is growing and we have a fine reputation. Too bad other groups are not as spiritual as we are.

The above represents man-made rules and being led by God's Spirit.

"As the false teachers were pressing it, circumcision was neither a physical operation, not a ceremonial rite, but a theological symbol. It stood for a particular type of religion, namely salvation by good works in obedience to the law. The slogan of the false teachers was: 'Unless you are circumcised and keep the law, you cannot be saved.' They were thus declaring that faith in Christ was insufficient for salvation. This was tantamount to saying that Moses must be allowed to finish what Christ had begun."

Remember: if you add anything to Christ you lose Christ.

*"Paul's focus moves from theory (5: 1, 13-25) to practice (5: 26; 6: 1-10)." Baker's*

If you are under the law can you be under grace? Are the two compatible?

**Read Matt. 18: 23-35**

How does this parable relate to this passage in Galatians?

- **Read 5:4-6**

**"Fallen from grace" = This person would be renouncing God's grace by no longer relying on it.**

**"For this future salvation we wait. We do not work for it; we wait for it by faith."**

Yet the faith that saves is a faith that works, but it works according to the Spirit and in the power of the Spirit.

Another contrast in these verses, what is it?

'Fallen from grace' means 'fallen out of the sphere of God's grace. "You cannot mix grace and law. If you decide to live in the sphere of law, then you cannot live in the sphere of grace." Wiersbe

"The Law is a unit, and if a person puts himself under any part of it for justification, he is a 'debtor' to the entire code with its requirements and its curse." (Gal. 3: 10; Jms 2: 10) BKC

"Anyone seeking justification by Law has been alienated from Christ, that is, such a person would not be living in a sphere where Christ was operative." BKC

"To attempt to be justified through law is to forsake the grace offered in Christ and to forsake Christ Himself." Baker's

❖ Notice that beginning with verse 5, the pronoun changes from "you" to "we."

- **Read 5: 7-12**

**What familiar analogy does Paul use in v. 7?**

- **v. 8** – How had God called them? Go back to **Gal. 1:6**
- **v. 12** – the priests of the heathen goddess Cybele in Asia Minor made themselves eunuchs; may the false teachers of Judaism do the same! To preach circumcision is to tell sinners that they can save themselves by their own good works.
- A polemical is an argument posed to achieve a resolution of thought.

"You have heard it said that it does not matter what people believe as long as they are sincere."

❖ Based on what you have seen in Galatians, how would you respond to that statement?

Key to Paul's argument is an understanding of the cross. **V. 11**

Before the cross we must <u>humble</u> ourselves and this humility leads to grace, faith, hope, love, etc.
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**Self**-achievement leads to pride and a further distancing from God's grace provided at the cross of Christ.

An interesting note of conflict here is concerning Paul's having Timothy circumcised and yet he did not have Titus circumcised.

There are several reasons why Paul would consider circumcising Timothy and not Titus. Timothy was the son of a Jewish mother.

Timothy was circumcised by Paul in order to better connect with and preach to Jewish people, while Titus, a Greek, was not circumcised, as the apostles had not made circumcision a requirement for Christian membership. Timothy's Jewish mother had raised him in Jewish tradition, making circumcision less of a shift for him than it would have been for Titus.

Here's a more detailed explanation:

- **Timothy's background:**

Timothy's mother was Jewish and had raised him in Jewish practices, including knowledge of the Old Testament. While his father was Greek, Timothy's Jewish heritage and upbringing made circumcision less of a barrier to his identity and easier to accommodate for Paul's ministry among Jewish people.

- **Titus' background:**

Titus was a Greek, and his conversion to Christianity was not contingent on circumcision. The apostles, including Paul, did not require Gentiles, like Titus, to be circumcised to become Christians.

- **Paul's strategy:**

Paul often adapted his approach to ministry based on the specific context and audience. In Acts 16:3, Paul circumcised Timothy because of the Jewish population in the area where they were traveling, aiming to gain their respect and credibility as they preached the Gospel. This strategy was not applied to Titus, who was already accepted as a Christian, regardless of circumcision.

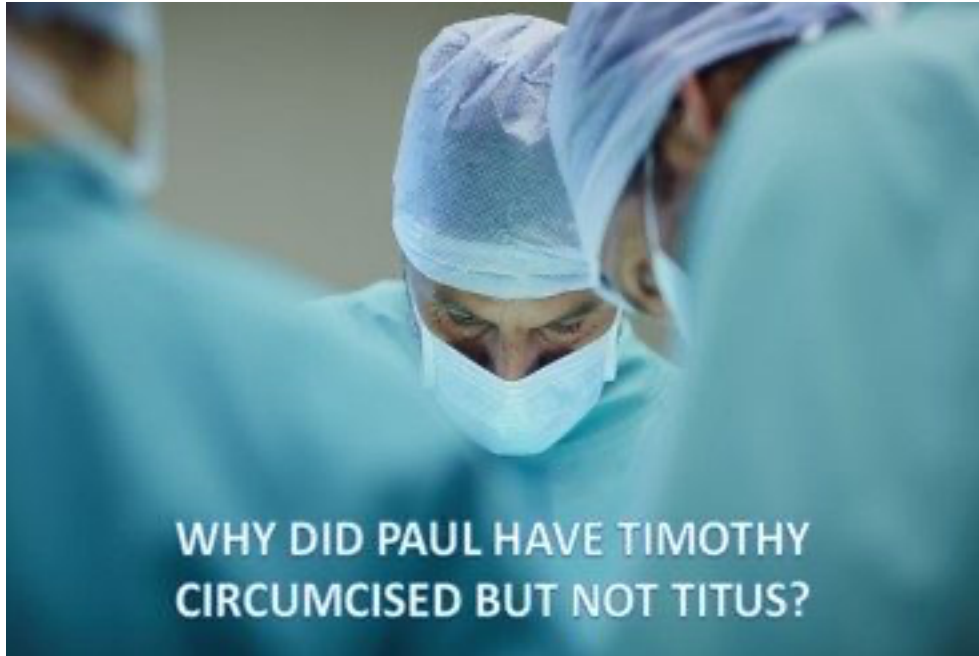
- **Circumcision as a symbol:**

While Paul understood the significance of circumcision within Jewish tradition, he also firmly believed that salvation was not dependent on circumcision. He emphasized that true faith, not physical circumcision, was what mattered.

- **Circumcision and Christian freedom:**

The issue of circumcision was a major point of contention within early Christianity. Paul, along with other apostles, firmly rejected the idea that circumcision was necessary for salvation, arguing that it was a legalistic tradition, according to Ligonier Ministries.

## Why Did Paul Have Timothy Circumcised But Not Titus?



### Introduction

Sometimes in the Scriptures, we come across an event which appears, on the surface, to be confusing, misleading or contrary to other Scriptures. One such event is recorded in [Acts 16](#) when the apostle Paul took his young friend Timothy and had him circumcised. Paul knew the old covenant was nailed to the cross, [Colossians 2:13-15](#), and he was very much aware that there's no need for anyone to be circumcised anymore, [Galatians 5:2](#) / [Galatians 5:6](#), but why would Paul have Timothy circumcised?

We also know on another occasion, Paul refused to let Titus be circumcised, [Galatians 2:3-5](#), why was that? Was he hypocritical in his dealing with Timothy and Titus? Before we answer these questions let's go ahead and look at the context of both these events.

### Why Did Paul Have Timothy Circumcised But Not Titus?

#### Read 5:13-16

What is the flesh? (Greek is *sarx*)

“Christian freedom is freedom **from** sin, not freedom **to** sin.”

Everyone who has truly been set free by Jesus Christ expresses his liberty by seeking God's will, not his own, and by loving his neighbor.

“This is not freedom to do as we please, but freedom not to pursue the impossible and be forever frustrated.”

“*The Holy Spirit's activity in the believers' lives reversed the effects of the Fall and produces a renewed people (2 Cor. 5: 17) who will eventually take their place in the new heavens and the new earth. (Rev. 21: 1)*” Reformation SB

“*Rather than being the guarantor of righteous actions among these former pagans, the inclusion of the law into their lives has only given vent to competitiveness and lack of concern for each other.*” Baker's

An improper view of the law leads to many problems with the believer's relationship with the Lord and with other believers.

Sin is the issue, the focus on law makes us think we can earn God's approval.

If we keep our eyes on the One Who frees us from the bondage of sin, we will grow in our faith. If we keep our eyes on our own keeping of the law, we will grow in our sinfulness because we become self-oriented and not Other oriented.

Living by the Spirit is the key to walking in truth, avoiding sin's traps and growing in righteousness that could never be achieved by keeping the law.

Before Christ	Non posse non peccare
After Christ	Posse non peccare
Augustine	

Adam, at first, was able "not to sin."

After the fall, no one was able "not to sin."

Now, because of Christ's gift of righteousness, we are again, "able not to sin." Praise the Lord!

The great freedom that the believer now possesses is the emancipation to be "led by the Spirit." **Gal. 5: 18**

Sequence of thought in the last chapters of Galatians :

1. I have been set free by Christ. I am no longer under bondage to the law (5:1-12)
2. But I need something – Someone – to control my life from within. That Someone is the Holy Spirit (5:13-26)
3. Through the Spirit's love, I have a desire to live for others, not for self (6:1-10)
4. This life of liberty is so wonderful, I want to live it to the glory of God; for He is the One making it possible (6:11-18)

Contrast with the one who chooses to live under law:

1. If I obey these rules, I will become a more spiritual person. I am a great admirer of this religious leader, so I now submit myself to his system.
2. I believe I have the strength to obey and improve myself. I do what I am told, and measure up to the standards set for me.
3. I'm making progress. I don't do some of the things I used to do. Other people compliment me on my obedience and discipline. I can see that I am better than others in my fellowship. How wonderful to be so spiritual!
4. If only others were like me! God is certainly fortunate that I am His. I have a desire to share this with others so they can be as I am. Our group is growing and we have a fine reputation. Too bad other groups are not as spiritual as we are.

*“Paul’s focus moves from theory (5: 1, 13-25) to practice (5: 26; 6: 1-10).” Baker’s*

If you are under the law can you be under grace? Are the two compatible?

Read the Doctrine on the Holy Spirit and mark the verses that relate to Galatians.

## **THE HOLY SPIRIT**

The doctrine of the Holy Spirit is a critical teaching of both the Old and New Testaments.

With a doctrine as important, vital and misunderstood, it is imperative that the

focus be on Scripture and not on any particular manmade ideologies.

Hebrew for spirit is *ruah* #7307. This is a noun which means spirit, wind, breath.

### **The Holy Spirit was involved in creation.**

We are introduced to the Spirit of God in **Genesis 1: 2**, *“The earth was formless and void, and darkness was over the surface of the deep and the Spirit of God was moving over the surface of the waters.”*

The truth of this fact is reiterated in the psalms.

**Ps 33: 6** says, *“By the word of the LORD the heavens were made, and by the breath of His mouth all their host.”*

**Ps. 104: 30**, *“You send forth Your Spirit, they are created; and You renew the face of the ground.”*

**Ps. 147: 15, 18**, *“He sends forth His command to the earth; His word runs very swiftly...He sends forth His word and melts them; He causes His wind (#7307) to blow and the waters to flow.”*

*“The revelation of the Spirit is a progressive doctrine... As the flower or fruit form the last revealed part of the tree, so the Spirit is “third”, seeing He is the last revealed personality of the Trinity.” Herbert Lockyer*

### **The Spirit gave abilities to perform certain tasks in the Old Testament.**

**Ex.31: 2-6**, *“See... I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship, to make artistic designs for work ....” This was done to enable the tabernacle to be built according to God’s specifications.*

**Judg. 15: 14**, *“When he came to Lehi, the Philistines shouted as they met him. And the Spirit of the LORD came upon him mightily so that the ropes that were on his arms were as flax that is burned with fire, and his bonds dropped from his hands.”*

### **The Spirit inspired prophets to utter their prophecies and elders to judge.**

**Num. 11: 17, 25**, “Then I will come down and speak with you there, and I will take of the Spirit Who is upon you, and will put Him upon them; and they shall bear the burden of the people with you, so that you will not bear it all alone... Then the LORD came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed Him upon the seventy elders. And when the Spirit rested upon them, they prophesied. But they did not do it again.”

**2 Sam. 23:2**, “The Spirit of the LORD spoke by me, and His word was on my tongue.”

### **The Spirit was given to man at the discretion of God.**

**Ps. 51:10-12**, “Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation and sustain me with a willing spirit.”

**Ez. 36: 27**, “I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.” This was spoken to Old Testament people with a view to the future promise of the indwelling Spirit which they had only partially experienced.

### **The people rebelled against the Spirit.**

**Ps. 106: 33**, “Because they were rebellious against His Spirit, he (Moses) spoke rashly with his lips.”

### **The people grieved the Holy Spirit.**

**Is. 63: 10, 11a**, “But they rebelled and grieved His Holy Spirit; therefore He turned Himself to become their enemy, He fought against them. Then His people remembered ....”

### **The Spirit was present among the returned exiles.**

**Hag. 2: 5**, “As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!”

**Neh. 9: 20**, “You gave Your good Spirit to instruct them, Your manna You did not withhold from their mouth, and You gave them water for their thirst.”

### **The Spirit gave rest.**

**Is. 63: 14**, “As the cattle which go down into the valley, the Spirit of the LORD gave them rest. So You led Your people, to make for Yourself a glorious name.”

### **The Spirit brought the dead to life.**

**Ez. 37: 5, 6**, “Thus says the Lord God to these bones, ‘Behold, I will cause breath to enter you that you may come to life. I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the LORD.’”

The full and complete revelation of the Spirit would not become manifest until Pentecost.

Is not the presence of the Holy Spirit in the Church today less distinct than in the early church? Why?

Our enemy would deny believers the truth of the blessed Holy Spirit. His tactic is to hide from us Who the Holy Spirit is and if he is not successful in that strategy, his method is that of patronage and falsification.

Paul warns us of the trinity of perversion in **2 Cor. 11:4**, *“For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully.”*

### **The Holy Spirit was involved in the birth of Christ.**

**Matt. 1: 20**, *“But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not be afraid to take Mary as your wife; for the Child Who has been conceived in her is of the Holy Spirit.’”*

**Lk. 1:35**, *“The angel answered and said to her, ‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.’”*

### **John the Baptist foretold that Jesus would baptize in the Spirit. (Mark 1:8; Jn.1:33)**

This was the fulfillment of the prophecy uttered in the Old Testament. (**Jer. 31:31-34; Joel 2:28-32**)

The following descriptions highlight the fact that the Holy Spirit acts as a Person; these are personal acts.

### **The Holy Spirit speaks.**

**Acts 1:16**, *“Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.”*

**Acts 8: 29**, *“Then the Spirit said to Philip, ‘Go up and join this chariot.’”*

**Acts 10: 19**, *“While Peter was reflecting on the vision, the Spirit said to him, ‘Behold, three men are looking for you.’”*

**Acts 13: 2**, *“While they were ministering to the Lord and fasting, the Holy Spirit said, ‘Set apart for Me Barnabas and Saul for the work to which I have called them.’”*

### **The Spirit teaches, guides, and counsels.**

**Jn.14: 26**, *“But the Helper, the Holy Spirit, Whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.”*

**Rom. 8: 14**, *“For all who are being led by the Spirit of God, these are sons of God.”*

**Gal. 5: 18**, *“But if you are led by the Spirit, you are not under the Law.”*

### **The Spirit testifies (witnesses).**

**Jn. 15: 26**, *“When the Helper comes, Whom I will send to you from the Father, that is the Spirit of truth Who proceeds from the Father, He will testify about Me.”*

**Rom. 8:16**, *“The Spirit Himself testifies with our spirit that we are children of God.”*

### **The Spirit searches and reveals.**

**1 Cor. 2:10-16**, *“For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God... Now we have received, not the spirit of the world, but the Spirit Who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words, taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man does not accept the things of the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually appraised... But we have the mind of Christ.”*

### **The Spirit wills.**

**1 Cor. 12:11**, *“But one and the same Spirit works all these things, distributing to each one individually just as He wills.”*

### **The Spirit intercedes.**

**Rom. 8:26, 27**, *“In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groaning too deep for words; and He Who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.”*

The Holy Spirit clearly is divine.
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### **The Spirit gives life.**

**Jn. 3: 5-8**, *“Jesus said to him, ‘Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit...The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.’”*

**Jn. 6: 63**, *“It is the Spirit Who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.”*

**Gal. 4: 6**, *“Because you are sons, ‘God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’”*

### **While the Spirit gives life, He also takes life.**

**Acts 5: 1-9**, *“... But Peter said to Ananias, ‘Why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? ... You have not lied to men but to God.’ ... Then Peter said to her, ‘Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out as well.’”*

### **The Spirit is opposed to the flesh.**

**Gal. 5: 16, 17**, *“But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.”*

### **The Holy Spirit convicts of sin.**

**Jn. 16: 8**, *“And He, when He comes, will convict the world concerning sin and righteousness and judgment.”*

### **The Holy Spirit helps.**

**Jn. 14: 16**, *“I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, Whom the world cannot receive, because He abides with you and will be in you.”*

### **The Spirit sanctifies.**

**Gal. 5: 22, 23**, “*But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.*”

### **The Spirit transforms.**

**2 Cor. 3: 17, 18**, “*Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.*”

### **The Spirit renews and regenerates.**

**Tit. 3: 5**, “*He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.*”

“Regeneration does not make a sinner a better man, but brings in a new man. The old nature is not improved.” Lockyer

### **The Spirit empowers.**

**Acts 1:8**, “*But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.*”

### **The Spirit unifies.**

**Phil. 2: 1, 2**, “*Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same love, united in spirit, intent on one purpose.*”

### **The Spirit gives evidence of God’s presence.**

**1 Jn. 4: 2**, “*By this you will know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God.*”

**Jn. 15: 26**, “*When the Helper comes, Whom I will send to you from the Father, that is the Spirit of truth Who proceeds from the father, He will testify about Me.*”

### **The Holy Spirit will not unveil His magnificence and power unless we maintain a heart of devotion and humility.**

“The work of the Holy Spirit is to manifest the active presence of God in the world, and especially in the church.” Wayne Grudem

### **The Spirit dwells within the believer in Jesus Christ.**

**Rom. 8:6, 9**, “*For the mind set on the flesh is death, but the mind set on the Spirit is life and peace... However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.*”

**Acts 2:38**, Peter said to them, “*Repent and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit.*”

**Eph. 2:21, 22**, “*In Whom the whole building, being fitted together, is growing into a holy temple in the Lord, in Whom you also are being built together into a dwelling of God in the Spirit.*”

- ✓ Comforter: *parakletos* #3875 refers to aid of any kind; used of a legal advisor, pleader, proxy, or advocate, one who comes forward on behalf of and as the

representative of another; it comes from the verb *parakaleo* which means to call to the side, to aid, help, comfort, encourage, exhort

- ✓ Spirit: *pneuma* #4151 means breath; the vital spirit of life; the rational spirit, mind, element of life; “*the spirit is man’s immaterial nature which enables him to communicate with God, Who is also spirit.*” Zodiates

“The true abode of the Spirit was and ever must be, the God-Man, crucified, risen, ascended, and coming again.” Herbert Lockyer

**Is. 11: 2**, “*The Spirit of the LORD will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the LORD.*”

Dilige Deus et fac quod voles Augustine (Love and do what you want)

Review the name of God: Almighty God – El Shaddai (found at the end of lesson 1) and then answer the following questions.

➤ **APPLICATION QUESTIONS**

How do you see God as your Almighty God in this chapter of Galatians this week?

How has your study of this week’s lesson helped your desire to finish strong?

How does this week’s lesson give you incentive to worship Almighty God in the way He deserves to be worshiped?

➤ **Seeing Jesus Galatians 5: 24** “*Those who belong to Christ Jesus.*”

Explain how you BELONG to Jesus.

What do you love about belonging to Him?

➤ **Class Activity:** Discuss your Seeing Jesus response.

➤ **DIGGING DEEPER**

• **5: 1**

*“This freedom consists in a life of trust, faithfulness, and love (vv. 5-6, 13-14, 22), and it produces good fruit (vv. 22-23) because it is empowered by the indwelling Ruach HaKodesh (Holy Spirit).” CJSB*

Timothy Keller

v. 1 “has set us free” is in the aorist tense. In Greek this refers to a single past action that is now completed. Freedom 1c0r. 16: 13; Phil. 1: 27; 4: 1

It was common in Judaism of the time to talk about taking on the study and practice of the whole law of Moses as coming under the “yoke.”

Acts 15: 10; Matt. 11: 29-30

The Galatians were in danger of going under this yoke.

We cannot hold on to grace if we are living by works.

Assurance of salvation is not possible if we think we must earn or even maintain our salvation by our efforts. If we keep ourselves saved by good living, how could we ever be sure we were being good enough to retain God’s favor?

1 John 2: 3 – knowing that we are saved.

By deciding your salvation rests in any way on your performance, you deny salvation by faith alone in Christ alone.

“Hope” (Gal. 5: 5) in English does not mean what it means in Greek *Elpida* total assurance, it means a powerful assurance and certainty of something Heb. 11: 1

Hope in English is not so sure

Bible Speaks Today- John Stott

5: 1-12

It is a paragraph of contrasts in which the apostle sets over against each other two opinions or out looks, indeed virtually two religions, one false and the other true.

• **5: 2, 5, 6**

***“Paul is not opposed to circumcision in and of itself but only if it is required for salvation. True faith is a living and active thing and produces love.” ESV***

*“Good deeds are done in love. Humankind is not declared righteous by a legalistic observance of Torah commands, but instead through trusting faithfulness.” CJSB*

Paul is saying in **5: 5** that God’s people “wait for God to complete righteousness in them – either when they die and are with the Lord (Heb. 12: 23) or at Christ’s return (1 Cor. 15: 49; Rev. 21: 27).” ESV

• **5: 13, 14 The Law of Love**

Paul quotes **Lev. 19:18**.

v. 14

“What is the Christian’s relation to the law? Our Christian freedom from the law which he emphasizes concerns our relationship to God. It means that our acceptance depends not on our obedience to the law’s demands, but on faith in Jesus Christ Who bore the curse of the law when He died.”

*“When Paul says the whole law is fulfilled in the commandment to ‘love your neighbor as yourself,’ and when he uses that command as the reason why the Galatians are to ‘serve one another’ (v. 13), he implies that Christians still have a moral obligation to follow the moral standards found in God’s ‘law’ in Scripture. Obedience is not a means of justification, but it is a crucial component of the Christian life.”* ESV

*“The entire Law was summarized in this single command to love their neighbors. Jesus affirmed the same truth. But Paul also wanted to show that Christian love is the ‘fulfillment’ of ‘the carrying out’ of the Law. The apostle developed this point in Rom. 13: 8-10.”*  
Bible Knowledge Commentary

**Matt. 22: 39**

**Lk. 10: 25-28**

**How do you answer this question;  
What is the Christian’s relation to the law?**

- **5: 16**

*“While no believer will ever be entirely free in this life from the evil desires that stem from his fallen human nature, he need not capitulate to them but may experience victory by the Spirit’s help.”* BKC

*“Having contrasted the flesh with love (v. 13-14), Paul now sets it against the Spirit. The only way to conquer the flesh is to yield to the Spirit.”* ESV

*“When Adam and Eve sinned, their sin did not affect them alone; their sin affected the whole human race. The nature of all humanity was changed by the fall. The normal way that the Apostle speaks about this corrupt and fallen nature of mankind is with the term flesh. When we see a contrast expressed in the New Testament between spirit and flesh, the Apostle is talking about the Holy Spirit versus our fallen human nature... Original sin refers to the result of the first sin committed by Adam and Eve. It signifies God’s judgment on the human race, of whom Adam and Eve are representatives. Original sin includes the loss of our original righteousness, the guilt of Adam and Eve’s transgression, and the corruption into which we are all born.”* Sproul

- **5: 16**

Expositor's

That which is flesh is incapable of knowing God apart from special revelation and the redemption that removes the barrier of sin.

The Spirit is not natural to man in his fallen state. But this does not mean that by the gift of the Spirit the redeemed man escapes the need to struggle against sin. The Spirit simply makes victory possible and that only to the degree that the believer 'lives by the Spirit' of 'walks' in Him. The present tense of the verb 'walk' *peripateite* points to a continuing condition or need for it.

"They will not gratify their fallen human nature."

God changes us from the inside out through the Spirit.

DO not allow yourself to take a complacent posture in the Christian life. Do not imagine that you are somehow absolved from this fight, or assume that the flesh will not entice you. You have new desires and new power to please God by bearing the fruit of the Spirit. DO not live under the crushing weight of the law, but live by the dynamic power of the Spirit.

- **5: 17**

Some define "nature" as capacity, the old nature being that capacity to serve sin and self and the new nature. The capacity to serve God and righteousness.

Westminster Shorter Catechism states:

Sanctification is "*the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.*" Sanctification is a real transformation, not just the appearance of one. Regeneration is birth; sanctification is growth.

*"In sanctification, the Holy Spirit 'works in you, both to will and to work' according to God's purpose, enabling His people to fulfill their new godly desires (Phil. 2: 12, 13). Christians become increasingly Christ-like, as the moral profile of Jesus is progressively formed in them (the fruit of the Spirit Gal. 5: 22, 23; 2 Cor. 3: 18)."* Reformation SB

- **5: 18**

Justification cannot be achieved by the flesh or the Law; sanctification cannot be achieved by human effort. It occurs by a life led by the Holy Spirit.

*"The verb ago implies an active, personal involvement by the Holy Spirit in guiding Christians, and the present tense ('If you are being led ...') indicates his ongoing activity. The Spirit's active presence in believers' lives shows that they are no longer under the pre-Christian system."* 3: 2, 5, 14; 4: 6 ESV

The **FLESH** Lusts against the **SPIRIT**

The **SPIRIT** Lusts against the **FLESH**



THEY ARE IN

**OPPOSITION**

Knowing-Jesus.com

- **5: 19-20**

First mentioned are sexual sins followed by two religious sins: idolatry and witchcraft. “Witchcraft” is the Greek word *pharmakeia* from which the term “pharmacy” comes. *“In ancient times the worship of evil powers was accompanied by the use of drugs to create trances.”* BKC

**5: 19-20**

All the works of the flesh arise from a problem with our hearts, as Jesus made clear Mark 7: 20-23

Those with faith in Christ (p. 114) will wrestle with sin, the flesh will not dominate them. They have new desires and new power to live.

There is a clear focus on love in the passage before and after 5: 13-15; 6: 1-2, Paul is showing where the power for love come from: the Spirit.

Fruit singular

This probably points to the fact that all of these collectively make us Christ likeness. As we abide in Christ, all of ‘the fruits’ of the Spirit get produced.

The point is that you must walk by the Spirit, and then the virtues grow out of that relationship with God.

Love, Joy, Peace

1 Jn 3: 11-18 1 Jn. 4: 19; 4: 7-8

Love is the heart and soul of the Pauline ethic for it fulfills the law Rom. 13: 8-10; Gal. 5: 14  
Patience, Kindness, Goodness Paul mention Patience in other lists 2 Cor. 6: 6; Eph. 4: 2,  
Col. 3: 12; 2 Tim 3: 10

- **5: 19-21**

*“This does not say that a Christian loses his salvation if he lapses into a sin of the flesh, but that a person who lives continually on such a level of moral corruption gives evidence of not being a child of God.”* BKC

Drunkenness and orgies provide examples of how people misuse God’s gifts and blessings by abuse and sin.

**Neh. 8: 10**

**Ps. 104: 15**

**John 2: 3**

**Prov. 20: 1; 21: 17; 23: 29-35**

- **5: 20** “witchcraft” *pharmakeia*

*“Magicians in Paul’s day often used drugs to bring about their evil effects.”* Wiersbe

- **5: 22**

The singular form stresses that these qualities are a unity, like a bunch of grapes.

“True Christian liberty expresses itself in self-control, loving service of our neighbor and obedience to the law of God. The question now is, how are these things possible? And the answer is, by the Holy Spirit. He alone can keep us truly free. He is presented as our sanctifier Who alone can oppose and subdue our flesh (v. 16, 17), enable us to fulfil the law so that we are delivered from harsh dominion (v. 18) and cause the fruit of righteousness to grow in our lives (v. 22,23).

V. 21 practice *prassontes* refers to the habitual practice rather than an isolated lapse.

“So we may say that the primary direction of ‘love, joy, peace’ is Godward, of ‘patience, kindness, goodness’ manward, and of ‘faithfulness, gentleness and self-control’ selfward.” All these are ‘the fruit of the Spirit,’ the natural produce that appears in the lives of Spirit-led Christians.”

The fruit of the Spirit suggests that which is a natural product of the Spirit rather than of man, made possible by the living relationship between the Christian and God. John 15: 1-17

Peace= Eirene this is God’s gift to man, achieved by Him at the cross of Christ; it occurs eighty times in the New Testament; it is found in every book of the NT.

Patience is makrothumia = the quality of putting up with others

Kindness = chrestotes and is the divine kindness out of which God acts toward men

The apples don’t give life, they are a sign that the tree is alive. But the life produces the fruit; not the other way around.

v. 24 “Crucifying the sinful nature is really the identification and dismantling of idols.”

Our sarx desires to live under the law in some way. It instinctively wants to find a form of self-salvation.

- **Gal. 5: 23**

“Against such things there is no law”

Having studied all of Galatians now, how does this verse seem to you?

The law relates to this verse now far more than mere Gal. 5: 23, but what does it mean to you?

- **5: 22, 23** Fruit of the Spirit

Fruit does not come from efforts of legalistic observance but grows out of a sanctified heart which has been touched by God’s Holy Spirit.

This fruit is simply the life of Christ created in the life of the believer.

“*The old nature cannot produce fruit; only the new nature can do that.*” Wiersbe

One example is joy – this is a deep, abiding inner rejoicing which is found in those who abide in Christ. **John 15: 11; 16: 24**

“*It does not depend on circumstances because it rests in God’s sovereign control of all things.*” BKC

The first three virtues are habits of mind which reflect the image of God.

The next group of three examine the way the Christian will behave to “others.” This group is born out of the first three virtues.

The final three graces speak of the general conduct of the believer who yields to the leading of the Spirit. These qualities can only be found in those empowered by God’s Spirit.

Faith Gentleness Self-control

Paul ends this list with self-control

In our flesh we are out of control, but by the Spirit we live self-controlled lives. How can one live a life filled with such traits as these nine qualities? Paul says, by the Spirit. It does not happen by the law, for he says “Against such things there is no law” v. 25

In other words, you cannot legislate these qualities. The law can never produce this kind of fruitfulness.

This death to the flesh brings about a new creation and a deliverance from the present evil age 1: 4

v. 25 walk

“keep in step with the Spirit”

George says this verb had a military meaning, referring to ‘stand in a row’ of to ‘be drawn up in line’

More on the Spirit in ch. 6 – how to positively care for others by the Spirit.

*“This passage tells us that the words, actions, character, and values of a believer will increasingly align with the behavior Jesus modeled during His earthly ministry.”*

The Jesus Bible

**Read over 1 Corinthians 13 and note what you learn about love that compares to our text. (Gal. 5: 22-23)**

**13** If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. <sup>2</sup>If I have *the gift of* prophecy and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. <sup>3</sup>And if I give all my possessions to feed *the poor*, and if I surrender my body to be burned, but do not have love, it profits me nothing.

<sup>4</sup>Love is patient, love is kind *and* is not jealous; love does not brag *and* is

not arrogant, <sup>5</sup> does not act unbecomingly; it does not seek its own, is not provoked, does

not take into account a wrong *suffered*, <sup>6</sup> does not rejoice in unrighteousness, but rejoices with the truth; <sup>7</sup> bears all things, believes all things, hopes all things, endures all things.

<sup>8</sup> Love never fails; but if *there are gifts of prophecy*, they will be done away; if *there are tongues*, they will cease; if *there is knowledge*, it will be done away. <sup>9</sup> For we know in part and we prophesy in part; <sup>10</sup> but when the perfect comes, the partial will be done away. <sup>11</sup> When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. <sup>12</sup> For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. <sup>13</sup> But now faith, hope, love, abide these three; but the greatest of these is love.

- **5: 24**

“have crucified” is in the active voice and points rather to what the believer has himself done and must continue to regard as being done.

“If we crucified the flesh, we must leave it there to die. We must renew every day this attitude towards sin of ruthless and uncompromising rejection.” Jesus says Lk. 9: 23. The first great secret of holiness lies in the degree and the decisiveness of our repentance, If besetting sins persistently plague us, it is either because we have never truly repented, or because, having repented, we have not maintained our repentance.

A distinction between ‘being led by the Spirit’ and ‘walking by the Spirit,’ for the former expression is passive and the latter active. It is the Spirit Who does the leading, but we who do the walking.”

“This victory is within reach of every Christian, for every Christian has ‘crucified the flesh’ and every Christian ‘lives by the Spirit.’ Our task is to take time each day to remember these truths about ourselves, and to live accordingly. If we have crucified the flesh, then we must live it securely nailed to the cross, where it deserves to be; we must not finger the nails.” John Stott

This verse gives us the reason, by virtue of the new identity of belonging to Christ, that the believer is empowered to live this impossible life. He is identified with Christ by his baptism; he is crucified with Christ and is a new creation.

## **Rom. 6: 1-12**

**2 Cor. 5: 21**

**Col. 2: 11**

**Col. 3: 9**

**Gal. 2: 20**

## **GALATIANS 5:16-26 WALKING IN THE SPIRIT**

**Would you like to live the adventurous, full, amazing life God has for you?**

**You can!**

**Walk by His Spirit!**

There were devastating fires in Arizona and California. These fires completely changed the landscape – but life grew up out of the ashes.

When you face anything, you are changed.

It is your decision to change for the better or settle for bitterness and defeat.

**What is the first thing that comes to mind when I say “holy Spirit?”**

Go back through Galatians and see what you learn about the Spirit.

**Gal. 3:2, 3, 5, 14**

**4:6, 29**

**5:5, 16**

What is the opposite of Spirit?

Is my hand sinful?

How about my foot, my tongue, my arm?

“The flesh” is not the body – the body is neutral.

The flesh is that part of us that is in conflict to God – the part that must stay crucified. **Galatians 2: 20**

Because of our identification with Christ, we have faced, experienced death in Him; we have also experienced resurrection to walk in newness of life. When we sin, we are returning to death. We are opposing our God and our own new way of life when we yield to sin. We are conflicted as to our own identity – like the newlywed who went to mother’s house by habit.

Does it feel like death when you sin?

It should!  
You belong to Another now.

- Do you feel defeated – that you cannot break the cycle of sin, guilt, crying out to God, restoration, then sin again and it all starts over?

YOU cannot break that pattern. But the Holy Spirit can.  
How does it work?

- FEED THE SPIRIT/starve the flesh **Rom. 13:14; 8:13**

The Christian cannot simply will to overcome the flesh.

Do you need the Law to keep you from sinning?

Why not?

Govern your lives by the inward impulses of the Holy Spirit.

The secret of victory over sin –

Not attempted obedience to a law

BUT

Subjection to a divine Person, the Holy Spirit (get to know this divine Person).

- ❖ But – do we really know the Holy Spirit?

The Judaizers thought that without the restraining influence of the law, they would fall into sin.

**v. 16** *Peripateo*: to walk around, means ordering one's manner of life or behavior

Fulfill: *teleo*: to bring to fulfillment in action

There is a double negative before *teleo*, the double negative is not like that in English, turning to a positive, but instead, in Greek, the double negative intensifies the negative nature of the word it modifies.

So here, we have an “*emphatic assurance that if the believer depends on the Spirit to give him both the desire and the power to do the will of God, he will not bring to fulfillment in action, the evil impulses of the fallen nature but will be able to resist and conquer them.*” Wuest

**v. 17** *kata*: root meaning is down, to suppress The flesh presses “down” on you to “suppress” the Spirit.

**Rom. 8: 1-4** True moral freedom from the law.

“I have been crucified.” Crucifixion is painful, decisive and lingering .

Crucifixion took time, not an immediate death.

We climb off the cross when we sin. (As a picture)

“*Christians do not succeed in completely destroying the flesh while here on earth, but they have fixed it (the flesh) upon the cross, and they are determined to keep it there till it expire... We must renew every day this attitude toward sin of ruthless and uncompromising rejection.*” **Luke 9:23**  
John Stott

The power of the totally depraved nature is broken when the believer is saved. The evil nature is not eradicated. Its power over the believer is broken, and the believer need not obey it. But it is there, constantly attempting to control the believer as it did before salvation.

- **5:19** Works, deeds= *ergon*
- **5:21** Practice= *prasso*: to do, to practice. It is durative in action, thus speaking of the habitual practice of such things, which indicates the character of the individual.
- **5:22** fruit: *karpos* The choice of *fruit* here instead of *works* is due probably to the conception of the Christian experience as the product of a new and divine life ***implanted*** in the saint. The work is singular, pointing to the fact that all of the elements of character spoken of here reflect a unity of spirit.

Here we have peace, *Eirene*, which in its verb form means “to bind together.”

Thus Christ, through the blood of His cross binds together that which was **separated** by human sin, but now is united to God by faith.

Now what you are **separated** from is the power of sin. Only as you choose to reunite with your old enemy, are you vulnerable to sin and death.

Paul tells us that the flesh has already been crucified. It is our responsibility to **believe** this and **act upon** it.

The Spirit within you enables you to overcome the flesh and to produce fruit.

- ✓ The flesh can never produce the fruit of the Spirit. One difference is this: when the Spirit produces fruit, God gets the glory and the Christian is not conscious of his spirituality, but when the flesh is at work, the person is inwardly proud of himself and is pleased when others compliment him.

*“The Spirit produces in them what the law never could (5: 22-23).”*

The Jesus Bible

- In both **v. 16** and **25**, “Spirit” is in the first (emphatic) place. It is not merely yielding passively to the Spirit but actively walking in a straight path according to the Spirit’s way. Walk = *stoicheo*: being drawn up in a line, walking in a line, to be following the footsteps of faithful Abraham. You don’t have to be defeated.

Walking by the Spirit is within your grasp, but only as you remain positioned, poised firmly in your Redeemer, watching His walk, keeping in step with Him.

Remember Augustine?

Before Christ: non posse non peccare not able not to sin

Now because of Christ: posse non peccare able not to sin

This seems so simple, yet there is nothing more profound. Christ came and died just so this truth would be **yours**.

WALK BY THE SPIRIT!!!



V. 26

“The first and great evidence of our walking by the Spirit or being filled with the Spirit is not some private mystical experience of our own, but our practical relationships of love with other people.” John Stott

*kenodoxos* vainglory, self-conceit – denotes somebody who has an opinion of himself which is empty, vain or false. He is cherishing an illusion about himself

To sum up, then, truly Christian relationships are governed not by rivalry but by service.

How is Gal 5: 24 different from Gal. 2: 20 and Rom. 6: 6?

In each case, who is doing the action?

True Christians do not succeed in completely destroying the flesh on earth; but they have nailed it to the cross and they are determined to keep it there until it expires. **Luke 9: 23**

## **GALATIANS 6**

### **ARE YOU A MARKED MAN OR WOMAN?**

Doctrine: The Living Sacrifice  
Seeing Jesus

***“It is not unusual for Paul to conclude his letters with a section on practical living, which emphasizes some of the themes he addressed in the heart of the letter (Rom. 12: 9-21; 1 Cor. 16: 13-14; 2 Cor. 13: 5).”***

**Baker’s**

**Is the essence of the Christian religion outward or inward?**

➤ **Read Gal. 6 and write your first impressions here.**

➤ **Paragraph Summaries**

**Gal. 6: 1-5**

**6: 6-10**

**6: 11-16**

**6: 17**

**6: 18**

➤ **Do your Text Discovery**

**Picture someone chained up = this pictures a life bound in sin/ unable to walk or move.**

**Now picture this person released from the chains = life in the Spirit.**

**This is what Jesus has done for you – He has removed the chains!**

At the time Paul wrote this letter, it was a common practice for followers of heathen gods to be branded with the mark of that idol.

*“In ancient times the Greek word for ‘mark’ was used for the brand that identified slaves or animals 6: 17.” Archaeological Study Bible*

What are the signs of a marked man?

**Expositor’s**

In the verses closing ch. 5, Paul has contrasted the works of the flesh and the fruit of the Spirit. He then proceeds in ch. 6 to further explain what it means to live a life characterized by love, joy, peace, etc.

How does the beginning of **Gal. 6** relate to the end of **chapter 5**?

- Look at **5:25, 26**. How do they relate to **6:1**?

**In Galatians 5**, Paul described the nature of a Spirit-controlled life.

The continuation of Gal. 5 to Gal. 6 is about how life in the Spirit should lead Christians to live out their faith in biblical community.

What contrasts do you see in these verses?

- **6: 1** “trespass” – *paraptoma* – blunder, false step, fall

The antithesis is to “walk” = *stoicheo* Ga. 5: 25 – to walk in a straight line – this is how you don’t trip and fall

Greek word – **restore**: *katartizo* – to put in order, mend, as in a fishing net, or to set a broken bone; supplying an army with provisions

**Gal. 6: 1** – what does it mean to restore a person?

Stott notes that this word restore means to put back in order, or to repair; same word used for setting a fractured bone

With the woman caught in adultery, Jesus was not interested in destroying her but in restoring her.

Paul does not give any ‘steps for restoration’ but he does talk about the restorer.

The restorer should be spiritual.

“He is urging us to see our own hearts first, and then act. He is ruling out pride. Only the person who humbly repents can go help out those who are struggling.

The restorer should be gentle. Gentleness is a fruit of the Spirit, which implies that such a virtue develops as we abide in Jesus personally. He makes us gentle, like Himself (Matt. 11: 29)

The restorer should be careful. Be alert to the burdens of others and devote yourself to making them lighter.

### **WORD STUDIES**

“trespass” – *paraptoma* – blunder, false step, fall

The antithesis is to “walk” = *stoicheo* Ga. 5: 25 – to walk in a straight line – this is how you don’t trip and fall

Greek word – **restore**: *katartizo* – to put in order, mend, as in a fishing net, or to set a broken bone back into place; supplying an army with provisions

2 words for burden: *baros* – weight or heavy load, too heavy for one person

*Phortion* - small, knapsack type of burden, able to be carried with little trouble

### **Expositor’s:**

What is wrong in the life of the fallen Christian is to be set straight. It is not to be neglected or exposed openly.

Restoring an erring brother is exactly the kind of thing that spiritual Christians do.

Restore in a spirit of “gentleness”

Same word as 5: 22v. 2 bearing *bastazo* – used 4 times 6: 5; 6: 17; 5: 10 and here

❖ Opposite of Spirit-led believer is the legalist.

*“Nothing reveals the wickedness of legalism better than the way the legalist treats those who have sinned.”* W. Wiersbe

Note the difference in how the Spirit-led believer treats the weaker brother.

The brand marks of Jesus 6: 17

The death of the cross leaves marks. You cannot die this death without owning its marks.

The book of Galatians has made the message of the cross a critical identity marker for the follower of Jesus.

**Gal. 2: 19-21; 3: 1, 13; 4: 5; 5: 1, 24; 6: 12-14**

***“So we have Christ through His apostles to teach us, Christ through His cross to save us and Christ through His Spirit to sanctify us. This in a nutshell is the message of the Epistle to the Galatians and indeed of Christianity itself. It is all included in the the Epistle’s last words: The grace of our Lord Jesus Christ – His grace through His***

**apostles, His cross and His Spirit – be with your spirit, brethren. Amen.” Bible Speaks Today**

This chapter calls the believer in Christ to be willing to carry the “marks” of discipleship. Paul was honored to be branded on his body as belonging to Jesus.

*“In ancient times the Greek word of ‘mark’ was used for the brand that identified slaves or animals.” Archaeological Study Bible*

Timothy Keller tells us: We need to be neither quick to criticize nor afraid to confront. To put a bone back in place will inevitably inflict pain, but it is a healing pain. It means we are to confront, even when that will be painful, but our confronting must be aiming to prompt a change of life and heart.

The law is summed up in the command to love, it is Christ’s life and death that becomes the supreme embodiment of what this love should be.

5: 13, 14 alongside 6: 2 shows that to serve one another in love means to carry one another’s burden.

“Law of Christ” means modeling our whole life on the example of Christ. It is a life centered on a Person rather than a code.

Our task is to carry our individual load in a way that pleases God.

Question:

How is it liberating to know that you will only answer for your own load and not how you lived compared to others?

***The grace of our Lord Jesus Christ – His grace through His apostles, His cross and His Spirit – be with your spirit, brethren. Amen.” Bible Speaks Today***

This chapter calls the believer in Christ to be willing to carry the “marks” of discipleship. Paul was honored to be branded on his body as belonging to Jesus.

*“In ancient times the Greek word of ‘mark’ was used for the brand that identified slaves or animals.” Archaeological Study Bible*

- **Mark #1** – restores, helps mend those who are broken, comes alongside  
*“So when we see somebody with a heavy burden on his heart or mind, we must be ready to get alongside him and share his burden. Similarly, we must be humble enough to let others share ours.” BST*  
**6:2** shows another trait of the Spirit-led believer in relating to others
  
- **Mark #2** – Bears burdens of others (thereby fulfilling the law of Christ)  
**John 13:34; 15:12; Gal 5:14**  
**Contrast: the Spirit-led – humble**  
**The legalist – proud/condemning**

- **6:3-4**

➤ Mark #3 - humble, examines himself

- **6:5**

➤ Mark #4 – Bears his own burden, carries his own responsibility

- Two different words for “burden” in these verses.

**v. 2** Burden: *baros* – a heavy weight or load, heavy, crushing load, more than anyone could carry without help

**v. 5** burden: *phortion* – a knapsack, a soldier’s light bag

Bearing burdens of one another – Things we can do to share burdens

1 – First, you must know the burden, therefore you must listen

2 - Come alongside

3 - Pray

4 – Give time, resources

5 – Stay in contact and follow-up

- **Gal. 6:6-10**

**Gal. 6: 6** taught

“taught” and “teacher” come from the same word = *katecheo* – this refers to the fundamentals of the faith. We get the word catechism from this word

“They devoted themselves to the apostles’ teaching” (Acts 2: 42). A Spirit-led church is a teaching church.

Paul’s burden was for the furtherance of the gospel, and he knew that the God-ordained means for accomplishing this was the steady proclamation of the Word of God by faithful teachers.

- **6: 7-10**

Lack of holiness hinders real community. Lack of personal holiness does damage to the family of faith.

Put the whole section together now. Let us be a Spirit-led people marked by gentle restoration, humble burden bearing, generous sharing, personal holiness and practical goodness. This is life in the Spirit. Christ-Centered Exposition

- **6: 8**

**“All false systems of religion are so adjusted that they appeal to the fallen nature of man, satisfying his religious instinct for worship, while at the same time allowing him to go in in his sin.” Wuest**

## Reflection Questions

How does the discussion about 'fruit of the Spirit' (5: 16-25) relate to this passage (6: 1-10)?

What are some examples of how one might 'carry one another's burdens'?

Mark #5 – Shares with shepherd of the flock

Mark #6 – Sows spiritual seed – examine what you are sowing

Mark #7 – Does not give up

*"Prayer is to the spiritual life what breathing is to the physical life, and if you stop breathing, you will faint."* W. Wiersbe

Mark #8 – Does good, especially to family of God

- **Gal. 6: 11-17**

Galatians begins and ends with the subject of circumcision: is your marking as belonging to God internal or external?

### **Gal. 6: 11-17**

Paul touches on some of the major themes of the letter, and they center on this one big theme: the cross.

Paul is making one final plea that "Jesus paid it all."

Either you glory in the flesh or you glory in the Christ. 1 Cor. 1: 31

Boast only in the cross because every spiritual blessing you enjoy or will enjoy is due to the cross. Everything we enjoy as new creations is owing to the cross. DO you enjoy justification? Boast in the cross. Do you enjoy redemption? Boast in the cross. Do you enjoy adoption? Boast in the cross. Do you enjoy the Spirit? Boast in the cross.

A Cross-Centered Life Treasures Christ Not the World 6: 14

We are dead to this world and alive to Christ. The world is not the believer's treasure.

Christ is. Live as though this world has nothing for you and Christ is everything to you!

A cross-centered life values spiritual transformation not external ritual 6: 15-16

A cross centered life walks in truth not error 6: 16

Kanon

Paul refers to the 'Israel of God' as the new community of faith.

A cross centered life seeks to please Christ not man 6: 17-18

Here is the sum and substance of a disciple: the marks of Jesus on your body and the grace of Jesus in your spirit.

Questions:

What does it mean to boast in the cross?  
How does Paul say the cross should affect our view of the world?

Mark # 9– Accepts persecution, is not ashamed of **the cross of Christ**  
*“It is there, at the foot of **the cross**, that we shrink to our true size... The legalists construct a Christianity **without the cross** which relies on their works and not on Jesus Christ’s.”*  
John Stott

Mark #10 – Knows Christ intimately/ has crucified the influence of the world  
**Gal. 6: 14 Jer. 9: 23, 24**  
What does it mean that the world has been crucified to me?

Mark # 11 – Is marked by peace, mercy and grace  
Mark # 12 – May be required to bear on his body the brand-marks of Jesus  
Mark # 13 – Remember that sin brands a person as well (**v. 13, 14, 17**)

**Where are your marks for Christ? Are you a  
marked man or woman for Christ?**

➤ Read the Doctrine on the Living Sacrifice:

### **DOCTRINE: A LIVING SACRIFICE**

God gave you a body for a reason.

*“Therefore, I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”*

**Rom. 12: 1**

This body God gave you was not so you could indulge your own appetites. That, in fact, is the way to misery. He gave you this body for the same reason He provided a body for Jesus.

Read **Hebrews 10: 5- 7**

<sup>5</sup>Therefore, when He comes into the world, He says,

“Sacrifice and offering You have not desired,  
But a body You have prepared for Me;

<sup>6</sup>In whole burnt offerings and *sacrifices* for sin You have taken no pleasure.

<sup>7</sup>“Then I said, ‘Behold, I have come

(In the scroll of the book it is written of Me)

To do Your will, O God.’”

Just as a body was necessary for Jesus to accomplish His work, so a body is necessary for you to accomplish the work God has for you.

The question for you now is this: Will I yield my body as a living sacrifice for the Lord’s purposes or will I continue to use this body for my own desires?

❖ **Below are Scriptures for meditation on what it means to be a living sacrifice.**

### **[1 Corinthians 6:19-20](#)**

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.

### **[Romans 12:2](#)**

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

### **[Romans 8:12](#)**

So then, brothers, we are debtors, not to the flesh, to live according to the flesh.

### **[2 Corinthians 5:21](#)**

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

### **[Revelation 20:1-15](#)**

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received

its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. ...

### [\*\*1 Peter 2:24\*\*](#)

He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

### [\*\*Matthew 10:28\*\*](#)

And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.

### [\*\*Genesis 22:9-12\*\*](#)

When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to slaughter his son. But the angel of the Lord called to him from heaven and said, “Abraham, Abraham!” And he said, “Here am I.” He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.”

### [\*\*1 Corinthians 12:13\*\*](#) ESV / 3 helpful votes

For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

### [\*\*Romans 6:13\*\*](#)

Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.

### [\*\*Matthew 25:21\*\*](#)

His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’

### [\*\*Psalms 51:17\*\*](#)

The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

### **1 Peter 4:1-19**

Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer for human passions but for the will of God. For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you; but they will give account to him who is ready to judge the living and the dead. ...

- **1 Peter 2:21-25**

For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

*"Who committed no sin,*

*Nor was deceit found in His mouth";* who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

### **1 John 3:16-23**

By this we know love, because He laid down His life for us. And we also ought to lay down *our* lives for the brethren. But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? My little children, let us not love in word or in tongue, but in deed and in truth. And by this we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemns us, God is greater than our heart, and knows all things. Beloved, if our heart does not condemn us, we have confidence toward God. And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.

### **Matthew 16:24**

Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

- **Philippians 2:17**

Yes, and if I am being poured out *as a drink offering* on the sacrifice and service of your faith, I am glad and rejoice with you all.

- **Colossians 3:1-5**

If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ *who is* our life appears, then you also will appear with Him in glory. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil

desire, and covetousness, which is idolatry.

- [Hebrews 10:5-13](#)

Therefore, when He came into the world, He said:

*"Sacrifice and offering You did not desire,*

*But a body You have prepared for Me.*

*In burnt offerings and sacrifices for sin*

*You had no pleasure.*

*Then I said, "Behold, I have come—*

*In the volume of the book it is written of Me—*

*To do Your will, O God."*

Previously saying, *"Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them "* (which are offered according to the law), then He said, *"Behold, I have come to do Your will, O God."* He takes away the first that He may establish the second. By that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool.

- [Luke 9:23](#)

Then He said to *them* all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.

- [John 14:15](#)

"If you love Me, keep My commandments.

- [John 21:18-19](#)

Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do not wish." This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, 'Follow Me.'

[Hebrews 13:16](#)

But do not forget to do good and to share, for with such sacrifices God is well pleased.

- [1 Peter 4:1-2](#)

Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God.

- [2 Timothy 4:6](#)

For I am already being poured out as a drink offering, and the time of my departure is at hand.

- [Psalm 40:6-8](#)

Sacrifice and offering You did not desire;

My ears You have opened.

Burnt offering and sin offering You did not require.

Then I said, "Behold, I come;

In the scroll of the book *it is* written of me.

I delight to do Your will, O my God,

And Your law *is* within my heart."

## **Being A Living Sacrifice Unto the Lord**

**QUESTION: What does the Bible say about being a living sacrifice unto the Lord?**

### **ANSWER:**

Sacrifice is defined by Nelson's Bible Dictionary as "The ritual through which the Hebrew people offered the blood or the flesh of an animal to God as a 'substitute payment' for their sin." Then what is a living sacrifice? How are we to offer our lives as a sacrifice to God?

The following verses describe what the Bible says about being a living sacrifice unto the Lord:

Romans 12:1-2 says, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will."

1 Peter 2:1-5 reads: "Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind. Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good. As you come to him, the living Stone - rejected by men but chosen by God and precious to him - you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ."

Ephesians 5:1-2 says, "Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God."

2 Corinthians 4:6-12 reads: "For God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. For we who are alive are always being given over to death for Jesus' sake, so that his life may be revealed in our mortal body. So then, death is at work in us, but life is at work in you."

Hebrews 13:15-16 says, "Through Jesus, therefore, let us continually offer to God a sacrifice of praise - the fruit of lips that confess his name. And do not forget to do good and to share with others, for with such sacrifices God is pleased."

Psalm 51:17 declares: "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise."

### WHAT DO YOU THINK?

We have all [sinned](#) and deserve God's judgment. [God](#), the Father, sent His only Son to satisfy that judgment for those who believe in Him. [Jesus](#), the creator and eternal Son of God, who lived a sinless life, loves us so much that He [died](#) for our sins, taking the punishment that we deserve, was [buried](#), and [rose from the dead](#) according to the [Bible](#). If you truly believe and trust this in your heart, receiving Jesus alone as your Savior, declaring, "[Jesus is Lord](#)," you will be saved from [judgment](#) and spend eternity with God in heaven.

### What is your response?

<https://www.allaboutfollowingjesus.org/being-a-living-sacrifice-onto-the-lord-faq.htm>

### Called to be a Living Sacrifice Roman 12-16

There is no Temple in Jerusalem, but God still expects you to present a sacrifice; and you may be surprised to learn just what that sacrifice is.

<https://israelmyglory.org/article/called-to-be-a-living-sacrifice/>

### Question: "What does it mean to be a living sacrifice?"

**Answer:** In [Romans 12:1](#), Paul says, "I beseech you therefore, brothers, by the mercies of God to present your bodies a living sacrifice, holy, pleasing to God, which is your reasonable service." Paul's admonition to the believers in Rome was to sacrifice themselves to God, not as a sacrifice on the altar, as the Mosaic Law required the sacrifice of animals, but as a *living* sacrifice. The dictionary defines *sacrifice* as "anything consecrated and offered to God." As believers, how do we consecrate and offer ourselves to God as a living sacrifice?

Under the Old Covenant, God accepted the sacrifices of animals. But these were just a foreshadowing of the sacrifice of the Lamb of God, Jesus Christ. Because of His ultimate, once-for-all-time sacrifice on the cross, the Old Testament sacrifices became obsolete and are no longer of any effect ([Hebrews 9:11-12](#)). For those who are in Christ by virtue of saving faith, the only acceptable worship is to offer ourselves completely to the Lord. Under God's control, the believer's yet-unredeemed body can and must be yielded to Him as an instrument of righteousness ([Romans 6:12-13](#); [8:11-13](#)). In view of the ultimate sacrifice of Jesus for us, this is only "reasonable."

What does a living sacrifice look like in the practical sense? The following verse ([Romans 12:2](#)) helps us to understand. We are a living sacrifice for God by not being conformed to this world. The world is defined for us in [1 John 2:15-16](#) as the lust of the flesh, the lust of

the eyes, and the pride of life. All that the world has to offer can be reduced to these three things. The lust of the flesh includes everything that appeals to our appetites and involves excessive desires for food, drink, sex, and anything else that satisfies physical needs. Lust of the eyes mostly involves materialism, coveting whatever we see that we don't have and envying those who have what we want. The pride of life is defined by any ambition for that which puffs us up and puts us on the throne of our own lives.

How can believers NOT be conformed to the world? By being “transformed by the renewing of our minds.” We do this primarily through the power of God's Word to transform us. We need to hear ([Romans 10:17](#)), read ([Revelation 1:3](#)), study ([Acts 17:11](#)), memorize ([Psalm 119:9-11](#)), and meditate on ([Psalm 1:2-3](#)) Scripture. The Word of God, ministered in our hearts by the Holy Spirit, is the only power on earth that can transform us from worldliness to true spirituality. In fact, it is all we need to be made “complete, thoroughly equipped for every good work” ([2 Timothy 3:16, NKJV](#)). The result is that we will be “able to test and approve what God's will is—his good, pleasing and perfect will” ([Romans 12:2b](#)). It is the will of God for every believer to be a living sacrifice for Jesus Christ.

<https://www.gotquestions.org/living-sacrifice.html>

“I appeal to you therefore, brothers, by the mercies of God . . .” I appeal to you therefore . . .” That is, I appeal to you on the basis of what has gone before in the first eleven chapters of this letter. I will now call you in chapters twelve through sixteen to a kind of life that is built on something. It doesn't come out of nowhere. It has roots. This new Christian life is built on chapters one through eleven. Build your Christian life on Romans 1–11. Sink your roots here. And your fruit will be Christian fruit.

And he sums up the foundation with the phrase, “the mercies of God.” I appeal to you therefore, brothers, by the mercies of God. That's the sum of Romans 1–11: “the mercies of God.” God has been merciful to us through the death and resurrection of Jesus Christ. Because of Christ, those who believe in him are justified by faith, and reconciled to God, and have the hope of everlasting joy. There is therefore now no condemnation to those who are in Christ Jesus. “Who is to condemn? Christ Jesus is the one who died — more than that, who was raised — who is at the right hand of God, who indeed is interceding for us” (Romans 8:34).

## A Life of Mercy

Build your lives on this mercy. Sink your roots in this mercy. And your new life will flow out with mercy. That is, Romans 12 will become a reality in your own life. Romans 12 oozes with mercy. “Show mercy with cheerfulness. . . . Let love be genuine. . . . Give to the saints. . . . Bless those who persecute you. . . . Weep with those who weep. . . . Associate with the lowly. . . . Repay no one evil for evil. . . . Never avenge yourselves. . . . If your enemy is hungry feed him.” Build your lives on mercy and become merciful.

Notice in passing that Paul models for us mercy even as he calls us to mercy in verse 1. First, he uses a gentle and winsome word: “I appeal” instead of “I command.” He says explicitly in [Philemon 1:8–9](#) that the use of the word “appeal” is softer than the word “command” and is an expression of love and mercy. Second, he calls them “brothers” and therefore puts himself down with them under the care and authority of God the Father, rather than over them because of his apostolic authority. So even though his words do carry God’s authority, he uses this authority in a gentle and merciful way that models for us what he is about to command from us.

### First, a Life of Worship

But today we notice something very significant in verse 1: Before Paul describes our new life in Christ as *merciful*, he describes it as *worshipful*. Before you think that the Christian life has everything to do with being merciful to people, realize that it has everything to do with being *worshipful* toward God. “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your *spiritual worship*.” Before we give ourselves away in mercy to man, we give ourselves away in worship to God.

This is crucial to see. We must never let the Christian life drift into a mere social agenda. I use the word “mere” carefully, because if God is left out, our mercy will be mere social agenda. We do no one good in the end if we are not worshiping and leading them to worship in the acts of mercy that we do. If our good deeds are not expressing the worth of God, then our deeds are not worship, and in the end, will not be merciful. Making people comfortable or helping them feel good on the way to everlasting punishment, without the hope and the design that they see Christ in your good deeds, is not mercy. Mercy must aim to make much of Christ. No one is saved who doesn’t meet and make much of Christ. And not to care about saving is not merciful.

“Before we give ourselves in mercy, we give ourselves in worship.”

Therefore, it is absolutely essential that Paul put worship before mercy and that he define the Christian life as *worshipful* before he defines it as *merciful*. Or to put it more carefully, Paul defines the Christian life as worship so *that* it can be merciful. If we are not worshipping in our behavior — that is, if we are not making much of God’s mercy in Christ in and alongside our behavior — we are not giving people what they need most. And that is not merciful. A merciful lifestyle depends on a worshipful lifestyle. So before Paul defines Christian living as merciful, he defines it as worshipful.

So let’s look more closely at what Paul means by a lifestyle of worship. Verse 1: “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is *your spiritual worship*.” What is this “spiritual worship”?

#### Sacrifice to God

First, Paul says it is a presenting of a sacrifice to God. “Present your bodies as a sacrifice . . . to God.” This is the language of worship from the Old Testament. In coming to God, the worshiper brought a sheep or a bull or a pigeon and sacrificed it on the altar as an offering to God. There were different kinds of sacrifices but at the heart of it was that sin demanded punishment, and the slain animal represented God’s willingness to accept a substitute so that the worshiper might live and have an ongoing relationship of forgiveness and joy with God.

But all the Old Testament believers knew that the blood of bulls and goats could not take away sin ([Hebrews 10:4](#)). They pointed beyond themselves to Christ, who was the final sacrifice for sin. Paul said in [1 Corinthians 5:7](#), “Christ, our Passover lamb, has been sacrificed.” That was the final sacrifice for sin, because it was perfect and sufficient for all who believe. Most clearly of all [Hebrews 10:12](#) says, “When Christ had offered *for all time* a

single sacrifice for sins, he sat down at the right hand of God.” So Christ brought to an end the Old Testament sacrifices for sin. He finished the great work of atonement. His death cannot be improved on. All we have to do now is trust him for that great work. We do not add to it.

So when Paul says that our worship is to present our bodies as a sacrifice he does not mean that we die and atone for our sins. Well what does he mean? Let’s take the four words he gives and see what each contributes to understanding a lifestyle of daily worship: *bodies, living, holy, acceptable to God.*

## 1. Your Bodies

“Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.”

The point here is not to present to God your bodies and *not* your mind or heart or spirit. He is going to say very clearly in verse two: “Be transformed in the renewal of your *mind.*” The point is to stress that your body counts. You belong to God soul and body, or you don’t belong to him at all. Your body matters.

Someone might think: Why would God be interested in my body? It’s overweight, or underweight, wrinkled, blotchy, achy, diseased, impulsive, nervous, unattractive, lazy, awkward, disabled, near-sighted, hard-of-hearing, stiff, and brittle. What kind of sacrifice is that? The Old Testament demanded a flawless sheep. I don’t measure up.

That kind of thinking totally misses the point. The sacrifice of our bodies to God is not a sacrifice for sin. That is done already in the sacrifice of Christ. Which is why bodies like ours are acceptable. Peter makes this really clear in [1 Peter 2:5](#) where he says something similar to [Romans 12:1](#): “Offer spiritual sacrifices acceptable to God” — then he adds

these words: *through Jesus Christ*. It's because of Jesus that our sacrifices to God are acceptable.

So put out of your mind any thought that your body will ever deserve acceptance with God. It won't. If you are acceptable, it is "through Jesus Christ." Through his perfection, not your perfection.

But that kind of thinking misses the point in another way: The offering of our bodies is not the offering of our bodily looks, but our bodily behavior. In the Bible, the body is not significant because of the way it looks, but because of the way it acts. The body is given to us to make visible the beauty of Christ. And Christ, at the hour of his greatest beauty, was repulsive to look at. [Isaiah 53:2-3](#) describes him: "He had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows and acquainted with grief." The beauty of Christ is the beauty of love, not the beauty of looks. His beauty was the beauty of sacrifice, not skin. "The body is given to us to make visible the beauty of Christ."

God doesn't demand our bodies because he wants models for *Mademoiselle* or *Planet Muscle*. He demands our bodies because he wants models of mercy. I think we should pray that God's perspective on our bodies become imbedded deep in our sons and daughters — and in ourselves — as one very powerful antidote to the kinds of eating disorders that plague so many young women, and even now some men today. What God wants from us is a body that does mercy, not the body of Britney Spears or Mr. World. God wants visible, lived-out, bodily evidence that our lives are built on his mercy. Just as worshipers in the Old Testament denied themselves some earthly treasure (a sheep, a goat, a bull), and carried their sacrifices to the altar of blood and fire, so we deny ourselves some earthly treasure or ease or comfort, and carry ourselves — our bodies — for Christ's

sake to the places and the relationships and the crises in this world where mercy is needed. It may be your own home, or it may be Senegal.

## 2. Living

“Present your bodies as a *living* sacrifice, holy and acceptable to God, which is your spiritual worship.”

A life of visible, lived-out, physical actions of mercy might result in the death of a believer.

There have always been martyrs. But that is not mainly what Paul has in mind here. Here he has in mind a lifestyle. Present your bodies a *living* sacrifice. It is your *living* that is the act of worship.

Let every act of your body in living be an act of worship. That is, let every act of your living body be a demonstration that God is your treasure. Let every act of your living body show that Christ is more precious to you than anything else. Let every act of your living body be a death to all that dishonors Christ.

## 3. Holy

“Present your bodies as a living sacrifice, *holy* and acceptable to God, which is your spiritual worship.”

Probably the best explanation of holy bodies comes from [Romans 6:13](#), where Paul said almost the very same thing he says here, using the very language of “presenting” our bodies to God — only he refers to our bodily “members” and not just our bodies. “Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life [i.e., a *living sacrifice*], and your members to God as instruments for righteousness.”

“Present a living holy body to God” means give your members — your eyes, your tongue, your hands and feet — give your body to do righteousness, not sin. That’s what would make

a body holy. A body is holy not because of what it looks like, or what shape it's in, but because of what it does. Is it the physical "instrument" of a hunger for righteousness? Is it the physical instrument of meekness and mercy and peace?

"The aim of showing mercy is showing God."

Here are three examples where the body being used as an instrument of righteousness and mercy is called a "sacrifice." In [Philippians 4:18](#), Paul says, I "have received from Epaphroditus the gifts you sent, a fragrant offering, a *sacrifice acceptable and pleasing to God*." Your work and giving and Epaphroditus's bringing this gift to me is a sacrifice of worship to God. It shows God's worth in your heart.

[Hebrews 13:15](#): "Through [Christ] then let us continually offer up a *sacrifice* of praise to God, that is, *the fruit of lips* that acknowledge his name." When the lips join the heart in praise to God, the body becomes a holy, living sacrifice.

[Hebrews 13:16](#): "Do not neglect to *do good* and to *share what you have*, for such *sacrifices* are pleasing to God." When you do good, in Jesus's name, with your mouth or your hands or your presence, your body becomes a holy, living sacrifice of worship. A body becomes a holy sacrifice of worship when it is devoted to God's purposes of righteousness and mercy.

#### 4. Acceptable to God

"Present your bodies as a living sacrifice, holy and *acceptable to God*, which is your spiritual worship."

Does this add anything to the word "holy"? If the sacrifice of our bodily life is holy, then it is acceptable to God. So what do these words add? They add God. They make God explicit. They remind us that the reason holiness matters is because of God. They remind us that all

of these words are describing an act of worship — “which is your spiritual worship” — and God is the center of worship.

So it’s fitting that we end where we began and stress that before Romans 12 is a call to live a merciful life, it is a call to live a worshipful life. Or better: In calling us to live a *merciful* life (built on the mercy of God in Christ), the aim is that it be a *worshipful* life. The aim of showing mercy is showing God. The aim of having bodies is to make the glory of God more visible. And he does not shine through our muscles and curves, but through our merciful behavior.

### You Are Not Your Own

I close with two statements from the apostle Paul. First, his own testimony of desire: “It is my eager expectation and hope that . . . Christ will be honored *in my body*, whether by life or by death” ([Philippians 1:20](#)). Second, his exhortation to us from [1 Corinthians 6:19–20](#): “You are not your own, for you were bought with a price. So glorify God in your body.”

In other words, “Present your bodies as a living sacrifice, holy and acceptable to God, which is your *spiritual worship*.” Show the worth of Christ by the way you use your body. [John Piper \(@JohnPiper\)](#)

Review the name of God: Almighty God – El Shaddai (found at the end of lesson 1) and then answer the following questions.

➤ **APPLICATION QUESTIONS**

How do you see God as your Almighty God in this chapter of Galatians this week?

How has your study of this week’s lesson helped your desire to finish strong?

How does this week's lesson give you incentive to worship Almighty God in the way He deserves to be worshiped?

➤ **Seeing Jesus** Does Jesus bear marks for you?  
Do you bear marks for Jesus? What are they?

➤ **Class Activity:** Discuss the Seeing Jesus question you chose.

➤ **Digging Deeper**

- **6: 1**

*“The Spirit-led individual will work toward restoration, which has the effect of obliterating the wrong that could be used to strengthen one’s claim of superiority against the erring sister or brother.” Baker’s*

*“The ‘law of Christ’ in a broad sense means the entire body of ethical teaching that Jesus gave and endorsed, but in a specific sense here it probably refers to the command to love one’s neighbor as oneself (Matt. 22: 39; John 13: 34), which, if followed fully, will result in obeying the rest of God’s moral law (Rom. 13: 8-10).”*

ESV

- **6: 2**

What reveals a legalist?

For background info on these “scars” which his body wore, look at:  
**2 Cor. 11: 22-30.**

- **6: 4**

Assess your own condition

How have you done so far today?

Did you pay close attention in the sermon to the voice of God?

If you felt the message wasn't as pertinent to you, were you praying for the one/others it was addressed to?

Do you think as highly of others' growth as your own?

How did you prepare for today as God's day?

DO you find your mind wandering to the things you need to do tomorrow/next week?

Trust God – Today is His -Tomorrow will take care to unfold in His time.

Paul is leaving with his readers eternal advice for the church.

*“That’s why he distinguished between the visible church and the invisible church. The invisible church consists of all true believers in all times and places. It is invisible to us, but it’s not invisible to God.”* Sproul

“All Christians are indwelt by the Spirit, but ‘spiritual’ Christians are also ‘led by the Spirit’ and ‘walk by the Spirit’, so that ‘the fruit of the Spirit’ appears in their lives.” BST

6: 6-18 Notes from Timothy Keller

The message that underlies every line of this letter: live by the gospel!

*Katechoumenos* – one who is catechized.

Paul expects all new Christians to receive this basic discipleship teaching.

Many of these young Christians had presumably been catechized by Paul himself; now they are in great danger of being deceived by the false teachers.

V. 10 What is this “doing good” sowing?

It shows what the Christian life is all about, not primarily meetings, programs or even conversions, but doing good to the person on front of you, giving him or her what is best for them.

v. 12 – the cross of Christ

The cross is by nature offensive.

A religion based on externals and behavior as a way of salvation may prompt pride and bring popularity, but it cannot deliver the eternal life it promises.

The false savior the Judaizers are worshiping is approval.

If the cross is just a help, you have to complete your salvation with good works, it is really your works which make the difference between your being headed for heaven or not headed for heaven.

But if you understand the gospel, you ‘boast’ exclusively and only in the cross.

v. 14 If I boast in Christ and His cross – the natural world has ceased to have any claims on us -then there is nothing in the world that controls me – nothing that I MUST have.

It is not about what I have done but about what Christ has done.

“a new creation” in v. 15 is the parallel to ‘faith working by love in 5: 6. The gospel creates a new motivation for obedience.

v. 14-15 The gospel changes what I fundamentally boast in – it changes the whole basis for my identity. Nothing in the whole world has any power over me – I am free at last to enjoy the world, for I do not need the world. I feel neither inferior to anyone nor superior to anyone, and I am being made all over into someone and something entirely new.

v. 18 The grace of our Lord Jesus Christ is the entry point to and the way to continue with and all we will ever need in, the Christian life.

We continue by grace, not by anything we do. This gospel of grace is what the Galatians need to know, and love, in ‘your spirit.’ It is not a set of abstract truths. It is a way of life, of deeply fulfilling, secure life now, and of eternal life to come.

#### Questions

If you have to sum up the message of the whole book of Galatians in a few words, what would you say?

#### Nationalism

Nationalism is a form of legalism. Legalism is adding anything to Jesus Christ as a requirement for full acceptance with God. The gospel is that we are saved through what Christ does, and not by what we do or are.

A moral superiority that comes from good works or from racial and cultural pedigree grows out of the same spiritual root.

Paul says that boasting in, or trusting in, yourself is what underlies the works of the law. So while works of the law can mean relying on (or boasting in) nationalism, it cannot only mean that; nationalism is a form of self-salvation , of legalism.

Nothing and no one comes close to what Jesus has done. We must embrace Jesus alone and no other message.

As Galatians opened, there is no other gospel.

It is Jesus and Jesus alone that saves us.

- **6: 6**

*“This concept of voluntary giving to provide for the Lord’s servants was revolutionary since Jews were taxed for the support of their priests and Gentiles paid fees, made vows, etc., to sustain their religions. The admonition*

*is clear that as a teacher shares the good things of the Word of God, a believer is to reciprocate by sharing all good things with his instructor.” BKC*

**1 Cor. 9: 7-14**

- **6: 7**

*“It is not the reapers who decide what the harvest is going to be like, but the sowers. If a man is faithful and conscientious in his sowing, then he can confidently expect a good harvest.” Bible Speaks Today*

**6: 8 Sowing to the Spirit**

*“‘To sow to the Spirit’ is the same as ‘to set the mind on the Spirit’ (Rom. 8: 6), and to ‘walk by the Spirit’ (Gal. 5: 16, 25). BST*

*Sowing to the flesh is to stroke and pander to the flesh. “The seeds we sow are largely thoughts and deeds.” BST*

*As said in Gal. 5, “we must crucify the flesh and walk by the Spirit. There is no other way of growing in holiness.” BST*

- **6: 9**

What causes spiritual weariness or fainting?

- **6: 11**

Paul writes the remainder himself.

**1 Cor. 16: 21**

**Col. 4: 18**

**2 Thes. 3: 17**

- **6: 12, 13**

The Judaizers who pushed circumcision as necessary for salvation “were only men-pleasers (Gal. 1: 10) seeking to make a good impression outwardly, they were afraid of persecution and they wanted to boast about the number of Galatians they hoped to win over to circumcision as a religious and merit-earning rite.” BKC

Is the essence of the Christian faith outward or inward?

“Christianity is fundamentally not a religion of external ceremonies, but something inward and spiritual, in the heart.” BST

- **6: 14-16**

Paul knew –

1. The Person of the Cross
2. The Power of the Cross – For Paul, the cross meant liberty:

From self Gal. 2: 20

From flesh Gal. 5: 24

From world Gal. 6: 14

3. The Purpose of the Cross

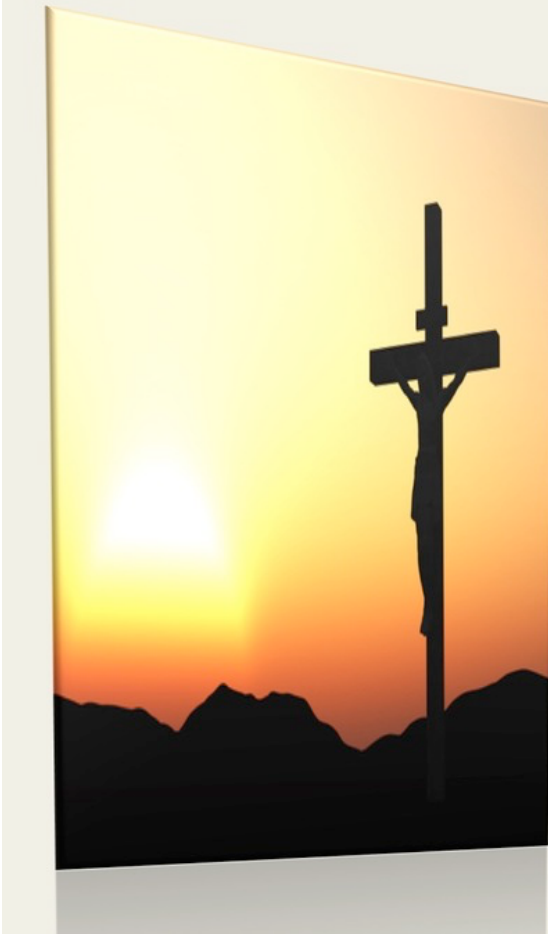
New people of God

New Creation – Church, the body of Christ

New Nation – Israel of God Gal. 6: 16; Matt. 21: 43

“What matters primarily is not whether a man has been circumcised (or baptized) or not, but whether he had been born again and is now a new creation. Circumcision was, and baptism is, an outward sign and seal of this. The circumcision of the body symbolized the circumcision of the heart (Rom. 2: 29). Similarly, baptism with water symbolizes the baptism of the Holy Spirit.” Bible Speaks Today

*The whole point of this epistle to the Galatians is to put the flesh to death and too walk in the Spirit. If you are a Christian, you can't be a Christian apart from the power of the Holy Ghost. Unless the Holy Spirit changes the disposition of your heart, you will never come to Christ. Nobody comes to Christ by simply making a decision, raising their hand, or walking an aisle. Rebirth is only by the power of God the Holy Spirit, Who changes your nature from flesh to Spirit. As Jesus told Nicodemus, ' That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.'” John 3: 6 Sproul*  
mbolizes the baptism of the Holy Spirit.” Bible Speaks Today



## Galatians 6:14

By whom the world  
is crucified unto me,  
and I unto the world.

[Knowing-Jesus.com](http://Knowing-Jesus.com)

## 6: 16

Kanon means a rule or a measuring line, 'the carpenter's or surveyor's line by which a direction is taken.' So the church has a 'rule' by which to direct itself. *"This is the 'canon' of Scripture, the doctrine of the apostles, and especially in the context of Galatians 6 the cross of Christ and the new creation. Such is the rule by which the church must walk and continuously judge and reform itself."*

What did the Judaizers boast in?

What did Paul boast in?

*"Against the proud imagination of sinners that they can earn their own salvation by keeping God's law, Paul boasts only in the cross, in faith receiving the promise of God. (6: 14)"*

Reformed Study Bible

*"In view of the Cross of Christ and a believer's new position with respect to the world, no outward religious symbol of lack of it means anything as a way of salvation (5: 6) The only thing that matters is to be a part of the new creations by the new birth (2 Cor. 5: 17)." BKC*

- **6: 17**

*"He asked for an end to trouble, and he offered as a final proof to his critics the marks of Jesus on his body. These 'marks'(stigmata) meant signs of ownership such as were branded on slaves and cattle." BKC*

Human or Divine: What is the basic truth of salvation?

The Judaizers insisted upon obedience to the law because they believed that Man's salvation depended upon it. *"Their idea of the way of salvation was that the death of Christ was insufficient; we still have to merit the favor and forgiveness of God by our own good works. So their religion was a human religion. It began with a human work (circumcision) and continued with more human work (obedience to the law)." Bible Speaks Today*

It is there, at the foot of the cross, that we shrink to our true size. But now that we have seen ourselves as sinners and Christ crucified as our sin-bearer, we do not care what the world thinks or says of us or does to us. 'the world has been crucified to me, and I to the world.'

Paul ends with a blessing of grace.

Paul begins and ends with grace.

The last word (other than Amen) is **adelphoi** – brethren.

This shows the heart of the apostle.

## MOVING FROM BONDAGE TO FREEDOM: WHAT GALATIANS HAS TO TEACH US

Galatians has prepared us for the next important stage in the Christian's life: walking in the Spirit.

First we must know what Christ has done for us, then we begin to understand who we are "in Christ."

This is the message of the book of Ephesians.

But before we get to that, we must see that now that we are free from the burden of the Law, what are we to do?

We are to walk in the Spirit.

But what does this look like?

Before Christ you were in "chains" to sin. Heb. 12:1

Picture using chains and trying to walk. Take Luther's chain and wrap it around someone while another holds the chains.

Now remove the chains. This is how the Christian lives. But how do I exercise my new freedom, with abandon and selfishness?

NO!!

Remember *non posse non peccare* and then after Christ *posse non peccare*?

Before I was a Christian, I enjoyed being critical. I would say negative things and it was funny.

But as a Christian, I would be negative and it would not be fun. I would think, "Just a little more and the fun will kick in."

But the more negative or critical I became, the more miserable I was. Just continuing until it felt "right" was not the answer. Greg would not tolerate my negativity either – which was a source of frustration. But it was not Greg who was denying me my fun: it was the Spirit of God living inside of me. He would not allow me to derive pleasure from something which was so contrary to His Spirit. He had come to live in my heart and my negativity had to go! So little by little, He replaced the joy of negativity with the joy of love, peace, contentment. As corny and trite as it sounds, joy, peace and love truly became like living waters pouring over my tired cynical soul. The fruit of the Spirit had actually taken root and was producing fruit.

(Talk about corn.)

This generation we are seeing now has such a deep need for Jesus. This generation has a spirit of cynicism like none I have ever seen before. These young people have grown up not able to believe in anything or anyone. The heroes are extremely flawed sports figures and entertainment personalities with no morals. Most of these celebrities (really 'celeBRATies') have attained great wealth and do not know what to do with it. So they lavish their wealth on their own desires, thereby plunging themselves deeper into narcissism and self-indulgence.

This is counter to the Christian life of self-denial and love for others.

Sometimes to see what “walking by the Spirit” looks like, it helps to see how people on the other side of this world do it.

Greg and I had that privilege this month as we went to Ethiopia.

What I saw there was an availability to the Spirit, a freedom given to the Spirit to own my day.

A joy at being interrupted because that interruption was the Lord’s doing. He was clearly on the move, changing my agenda.

Also I saw a genuine love for others, some that were complete strangers, yet beloved of the Father and so beloved by the Spirit within the believer.

Electrical outages, poor cell phone reception, really almost non-existent, bad water conditions, at times no hot water, horrible traffic, constantly on guard for contaminated food. Boy, in my sarcastic days, I could have had a heyday with these conditions. But all of this “inconvenience” was really a way for the Father to deal with the deeper issues of WHO REALLY OWNS YOU? Time, convenience, agenda, luxuries, ease, comfort???

I am not my own: I have been bought, purchased, redeemed to live for Him now and not for myself.

Grow each day in what it means to Walk In His Spirit!

Find yourself a quiet place.

Talk to the Lord about what you have seen in Galatians.

Make a list of what you have learned from Him

Divide your list into areas that need immediate attention, ongoing attention and areas where you find yourself already showing victory. (Don’t be shy here – if you have areas of victory, it is the Lord’s doing, so you are not bragging at all.)

- Needs Immediate Attention

- Needs Ongoing Attention

- Already Showing the Lord’s Victory

➤ **APPENDIX**



### Outline of Galatians from The Complete Jewish Study Bible

- I. Sha'ul Defends His Ministry
  - A. Greetings 1: 1-5
  - B. Sha'ul's authority 1: 6-2: 10
  - C. Conflict with Kefa 2: 11-21
- II. Sha'ul Defends the Gospel of Grace
  - A. Justified by Grace 3: 1-29
  - B. Contrasting covenants 4: 1-31
- III. Freedom in Yeshua
  - A. Set free in Yeshua 5: 1-12
  - B. The right use of freedom 5: 13-26
  - C. We reap what we sow 6: 1-10
  - D. Final warnings and blessing 6: 11-18

### Outline from Archaeological Study Bible

- I. Introduction: Greeting and Denunciations (1: 1-9)  
Paul Defends His Authority **(1: 10-2: 21)**
- II. Paul Defends the Doctrine of Liberty and Faith (3-4)
- III. Paul Defends the Gospel of Freedom (5: 1-6: 10)
  - A. The Principle of Freedom in Christ 5: 1-12)
  - B. Live by the Spirit, Not by the Flesh (5: 13-26)
  - C. Bearing Each Other's Burdens (6: 1-10)
- IV. Conclusion (6: 11-18)



## INSTRUCTIONS FOR TEXT DISCOVERY

- Read the passage under review for an overview.
- Record first impressions.

- Read the first paragraph marking all you see about God.

I use a red marker and draw a red triangle around God. I double underline in red any actions (verbs) that refer to God. For instance, “The Almighty reigns.”

Red triangle around “Almighty” and “reigns” has two red lines under it.

Out to the right of the text, I mark any names of God: Jehovah-sabaoth (LORD of Hosts), Most High God, etc.

Go back through and mark any references to Jesus or the Holy Spirit separately or you may do that as you mark the references to God.

I use a red cross for Jesus and red H.S. for Holy Spirit.

Again, mark out to the right side any points you pick up about Jesus or the Holy Spirit. Jesus is the Messiah, the Healer, the Bread of Life, the Living Word, the Lamb of God, etc.

The Holy Spirit is the Comforter, the Counselor, the One Who convicts of sin, etc.

- Key Words

As you have been marking God, Jesus and Holy Spirit, you have undoubtedly seen other key words in the text. Begin marking these.

A key word is usually repeated more than once. It is a word that if removed from the text would greatly affect the meaning of the passage.

Come up with your own system of markings. This will make it easier to remember as you mark things. You will find it helpful to keep an index card with your markings in your Bible.

At times, you will also want to find the meaning of a particular word in the original language.

Greek (New Testament) or Hebrew (Old Testament) word studies are a valuable skill to learn.

There are many word studies available online or in book form.

To begin, just find the word of interest in your text, for instance, “love.”

You must know the exact verse. John 3: 16

Since this is the New Testament, you will be looking for the Greek word for “love” in this verse.

Most sources will give you a number for that word and you will look up that number and be told that in John 3: 16, “love” is *agape*. Then you will be directed to the dictionary section that enlarges your understanding for this word. It means far more than “love.”

- Words of Time/Place

Mark words which denote time or place. I use a green X for time and double underline with green words for place.

➤ **Contrasts**

You will also see contrasts. Light/darkness, life/death, good/evil, love/hate, destruction/building, etc.

Mark these contrasts.

- Comparisons should be noted as well. The use of “like” or “as” will signal comparisons.

➤ Lists are another indicator of what is important to the writer. Make lists of what you are seeing in the text.

- Also you may wish to highlight certain other categories which reoccur throughout Scripture.

Commands (I use blue highlight. Boy is there a lot of blue in my Bible!!)

Promises (I use green highlight here.)

Prophecy (I use pink here.)

Words denoting God’s glory or majesty or praise (I use yellow for light.)

God’s Wrath (I use orange.) Righteousness (orange also)

I encourage you to come up with your own system.

➤ **Questions**

As you continue to read and re-read the text, ask yourself questions.

Ask Who, What, Where, When, Why and How about as many things as you can think of. These questions will prompt you to see more than you saw at first glance.

- ✓ As you progress you may have questions arise that you cannot answer just yet. Mark these either on a separate paper or at the bottom of your page.

- ❖ The reason for all these tactics of observation is primarily to slow you down. Reading Holy Scripture is not like reading the newspaper. It takes time and focus.

All of these skills will train your spiritual eye to see things that normally would go undetected.

Speaking of “undetected.” That is what you are doing, you are becoming a detective on the most important case of your life!

We all love a good mystery and that is what you are about now: solving the greatest mystery of all time.

“Why would Almighty God love and care for rebellious, weak, completely flawed man?”

Every time you approach Scripture, this is what is unfolding before you – God’s answer to that question.

So do good detective work!

After you have done all of the above work, you may still want to delve a bit deeper.

- Make a summary of what each paragraph says. Do this out to the left side of the text.

Then make a summary of what the chapter says.

What is Jesus teaching, doing, revealing about God?

What is God making known about Himself, about man, about sin, about time?

Summarizing is a necessity for you to learn in order to truly grasp the great truths of the Bible.

- To wrap up the chapter, find a chapter title that sums up the message of that chapter.

Use words from the text.

Make the words distinct from other chapters.

Try to keep the words manageable: the fewer the better.

Also *find a verse* that captures the essence of the chapter.

- Record any pertinent cross references near the verses that relate.

For instance, I keep cross references concerning *the Deity of Christ* in all the Scriptures that comment on this truth: John 1: 14, 18; Col. 1: 15-17; Heb. 1: 1-4, etc.

## DOCTRINES

As an additional benefit to all your diligent study, doctrines will become more and more evident to you as you dig beneath the surface.

There is a section in this study specifically on DOCTRINE. It will give you insight in order to help you find the doctrines in your passage under study

## INTERPRETATION

After thorough initial study, you will see what the text means. This is INTERPRETATION.

Many students of the Scriptures have gone astray here because they did not lay the proper groundwork of text discovery.

What is Interpretation?

INTERPRETATION is really trying to find what the writer intended his meaning to be for his original hearers. The text analysis helps you interpret the meaning because you have asked the 5 WH, discovered the key words, and so forth. Now you are armed with the tools you need for proper interpretation. Just as an English speaking person may interpret what a French speaker is saying, you will now attempt to interpret not just the words themselves but the meaning behind the words. This is holy ground when dealing with the Scripture, so make sure you have asked the Holy Spirit to give you His wisdom.

- Begin with a consideration of the type of literature you are studying: narrative, poetry, history, prophecy, letter, a vision, etc.  
This information will assist you as you unfold the meaning of the text. Not all literature is to be handled in the same manner. History is different than poetry, as an example.
- Context is king!

**Make sure your interpretation lines up with the entire counsel of God’s Word. If what you have discovered is in contradiction to the teaching of Scripture elsewhere, then you must not understand the proper meaning.**

**Sometimes there are truths within Scripture which seem to contradict – when we come to passages like this, we must believe that Scripture teaches truth; Scripture cannot be completely knowable by a finite mind. Along with learning and growing in knowledge is the realization that God is incomprehensible on some levels and we bow to His majesty and splendor, rejoicing that He has revealed as much as He has. (Deut. 29:29)**

**As always with our following Jesus, faith is the key ingredient.**

- **As you interpret, make sure you are not basing your belief system on obscure passages or doctrines that occur in only one place (baptism of the dead – 1 Cor. 15: 29). In this case, we must resist the temptation to develop a belief based on this one encounter. Most of the time, there is ample reference to each topic discussed by the writers of Scripture. This is the safe and orthodox method of interpretation.**
- **At times as you interpret, you will find it helpful to see how the author used the same ideas or words in other texts. So be diligent to dig. For instance, John has written: his gospel account, three letters and the Revelation. If you wish to gain insight in how John uses the word, “power” you may want to check out other instances when he used this particular word.**

**Each writer is unique and specifically chosen to write what the Spirit directed, so being an expert on their writings is always a plus when interpreting. The only way you will be an expert is if you spend the time and effort. Do not leave this to the academics and then trust what they tell you – you BE the EXPERT!**

## **COMMENTARIES**

**The absolute necessity remains to vigilantly maintain a dedicated commitment to early, steady and thorough study before running to the commentaries to see if you are on the right track. Trust the Spirit to be your Teacher and Guide. He will not fail you. Something the commentaries do offer which we cannot find elsewhere is the historical background and the cultural setting. These facts may prove very helpful when approaching texts. God created Time and Space and He uses it for His glory. See what you can learn from history and culture which will actually add to your amazement at His Word. God’s Holy Eternal Word transcends Time, but we must be careful not to abuse either the text for our purposes or abuse the creatures for which the Lord created Time and Space in the first place.**

**For instance, the Sabbath. When researching the historical, cultural and biblical purpose, meaning and reality of the Sabbath – what was the Lord showing us? Mark 2: 27, 28**

**When you have finished ALL of these important observations, you are ready to look at what others have written about your text under review. If you go to these sources before you do adequate foundational study, you will be influenced by the scholars’**

viewpoint and at that point, you can never return to an unbiased mind. Guard that mind!

**Now what!! TRANSFORMATION!**

After you have spent much time in the text, asking questions, digging out truths, finding the big picture and the small picture of each passage, trying to discern the original meaning, now you are ready to see what the text means for you!

- **APPLY** what the Lord is showing you!

*“Search me, O God, and know my heart;  
Try me and know my anxious thoughts;  
And see if there be any hurtful way in me,  
And lead me in the everlasting way.” Ps. 139: 23, 24*

This is the step you have been working for.

- **But do not jump ahead – allow the Lord all the time He needs to sink this deep into your spirit. Take all that you have learned and spread it before Him in prayer, asking Him to refine you with His Father’s hand. The only way the truths you have been studying will remain is if the Lord Himself plants them in your inner man.**

As you have studied, I am sure, the Spirit has already been at work convicting and pointing out areas of inconsistency in your walk with the Lord. Hopefully you have written these discoveries in your notebook. Now you will do the hard work. The busy work of marking key words, asking questions, looking up other references can be fun and it moves quickly. This work of transforming your spirit on the other hand is hard and many times slow work which we end up bailing out on. If your enemy cannot keep you out of Bible study - learning about the Lord - then he will try another tactic. This tactic is even more devastating: he will try and hinder you from a truly renewed mind. You are now responsible for what you have learned. Do not let the accuser rob you of all you have been striving for!

- **Be transformed by what you have been learning.**

There are many steps we could discuss here about how to be transformed in your thinking – but I believe transformation comes from the Lord alone. Sure we could list here 10 points on how to be transformed, but many have done that and still come up with only temporary results. The Lord is after an eternal change of heart.

- **So go get with Him alone and ask Him, “O Lord, I want Your Word to transform me – I am Yours, shine Your light in my life and let’s get going!”**

**An unspeakable joy awaits you!**

**Only remember, just as your car needs routine checkups and adjustments, so do you!**



## **MODIFIED TEXT DISCOVERY**

At times you will need to do a Modified Text Discovery. For instance, as we study Joshua and Ephesians alongside one another, we benefit from a consolidated approach to both books with one primary view in focus: our inheritance as saints. Now we will study these two books with a different perspective than if we were attempting to understand the entire book's message.

Read the passage assigned for your study, for instance Joshua 1.

- Read for the Overview and not specifics.

Record your first impressions.

- Mark God, Jesus and Holy Spirit.

Mark on the right side of the page what you learn about God, Jesus and the Holy Spirit.

- Mark key specific words, i.e., for the Joshua passage – “inheritance,” “land,” “adoption,” “possession.” These are words that focus on the particular theme of the study.
- Mark any contrasts, such as: light vs. darkness/ life vs. death/ evil vs. good
- Highlight (in blue, that's my color for commands) commands such as: “Arise,” “Forgive one another,” “Be strong and courageous.”
- Title the paragraph summaries with short comments on what takes place in that particular paragraph.
- Title the chapter itself.

Now you have a solid overview of the first chapter, with a specific theme in mind. If you have any further questions or comments, record those at the end of the text.

## HOW TO STUDY THE BIBLE

### 1. **Get the overview (the big picture)**

Read the entire book or passage without stopping for details.

Read it again, taking notes on the questions that you have.

Look for the author's themes.

Look for segment divisions (which are many times changes in themes).

Further study will involve asking the 5WH questions, marking key words, observing historical or cultural references, looking for contrasts and comparisons and words of conclusion, such as "finally", "in conclusion", "therefore."

### 2. **Focus on specific passages**

Start with smaller sections, such as the first chapter of a book.

Follow the same method of discovery as above, but now looking for details as well as the "big picture."

Look for lists on recurring topics. Again, these are most likely themes which the author is specifically trying to communicate.

### 3. **Relate the details to the whole**

Now that you have spent time with the details of the passage under review, return to your overview and see the "big picture" again. How do the details relate to the overall message of the author.

Next, relate the passage and the book to the overall message of the entire counsel of God's Word.

Cross references (verses from the Bible as a whole) are invaluable in developing a comprehensive understanding of the communication which God intends for you to possess.

Note (do not trust your memory here) what you learn from the cross references.

[Cross references can be located by referring to a concordance and looking up specific words common to your passage under review and other verses in the Bible.]

### 4. **Interpret the meaning of the passage**

Now that you have laid a firm foundation, you are prepared to ask yourself "What does this passage mean for me personally?"

Too many times we jump to this part of Bible study without having taken the appropriate effort to familiarize ourselves with the content.

Think of this activity as though you were the teacher and you were going to ask the class content questions to make sure they understood the material. What questions would you ask?

Draw conclusions as well as you can, leaving the “unsolvable” issues in the hands of the only One Who can reveal truth. But do not be lazy, there is plenty which He desires for you to know beyond a shadow of a doubt!

### **5. Apply the Scriptures you have studied**

Because “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work” you can come to God’s word and expect to be changed. That is what application is: “Lord, change me into the image of Your Son.”

When you study a passage on *forgiveness*, your heart may be so hardened when you first begin that you are far from the desire to forgive. But as you humble yourself in your willingness to learn from the Lord, He softens you and plows the field of your heart, so that in time, you are more than ready to forgive. This is application.

Remember the goal of Bible study is to glorify the Lord in your life. It is NOT about gaining knowledge; knowledge puffs up.

### **Some overall guidelines to Bible study**

#### *Personal*

- Begin your study with prayer.
- Be aware of your preconceived ideas and presuppositions.
- Be careful not to apply cultural standards rather than biblical standards.
- Do not use Scripture to support your own personal viewpoint. Allow Scripture to dictate your views.
- Have a teachable spirit.
- Be willing to be changed.
- A good rule of thumb to ask yourself: “Do I want to be “right” more than I want to know truth?”

#### *Academic*

- Try to discover the type of literature you are examining: history, poetry, prophecy, biography, epistle, etc.
- Apparent contradictions should not alarm or discourage you. We are handling the very truths of God. Our understanding these truths does not unveil itself in a moment.
- Sometimes reading a different translation is helpful
- Word studies in the original language will deepen your understanding.
- Allow Scripture to interpret Scripture. The seeming inconsistencies, for the most part, can be resolved, and those which cannot at this time will require faithful patience. “Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” Heb. 11:1-3
- Never use obscure passages to establish doctrine; seek instruction from passages which are more clearly expounded.
- Context is king! Look at the verses before and after; look at the chapters before and after; look at the consistent message of the entirety of Scripture.
- Refer to commentaries only after you have done adequate observation. To resort to commentaries prematurely will only rob you of the joy of discovery which awaits the diligent and faithful student of God’s Word.

Be a faithful disciple of the Lord Jesus, sit at His feet and learn from Him. He is your Teacher as He was the Teacher (Rabbi) of the first disciples. They listened to His words of life and they changed the world forever.

Below are just a few of the many resources you may find online.

[www.biblegateway.com](http://www.biblegateway.com)

[www.biblestudytools.com](http://www.biblestudytools.com)

[www.biblica.com](http://www.biblica.com)

[www.biblos.com](http://www.biblos.com)

[www.blueletterbible.org](http://www.blueletterbible.org)

[preceptaustin.org](http://preceptaustin.org)

*A word about inductive Bible study:*

This type of study begins with the Word of God instead of man's ideas about the Word of God. Disciplining yourself to go first to the Lord and His Word is a practice which will drastically change your walk with the Keeper of your soul. Listen to His voice before any other voice can influence your thinking.



## OBSERVING THE TEXT

*After you have done the preliminary overview, you are prepared to look into the details of the passage under review.*

In the overview, you noted the **themes** of each chapter. Now you will zero in on one specific chapter and look for details. Each chapter will support the overall theme of the book. See how this is done and note your observations either in the margin or on extra paper.

### Repetition

To properly discover the message and themes within the chapter or passage, as with the overview, **repetition and familiarity** are your best tools.

- Begin with prayer, asking the Lord to open your eyes to see truth.
- ✓ Look at your chapter with **key, repeated words** in mind. Record these as you find them.

Also record key, **repeated phrases**, such as “in Christ.”

- ✓ After reading through the chapter, looking for key words and phrases, now you may find **contrasts**. These are very enlightening and helpful. Light/ darkness; death/ life; obedience/ disobedience; grace/ law; sin/ flesh, are all contrasts that can give a depth of understanding to a passage.
- ✓ Also look for **comparisons** using signal words “like or as.” Comparisons point out similarities. “The devil prowls around *like* a roaring lion.”
- ✓ Mark words of **time and place**. “When, then, after, later, in three days, ten years later”
- ✓ Mark **terms of conclusion** such as “therefore” or “finally.” These will alert you to the closing points of an argument.

### 5WH

- Make sure you always ask yourself the **5WH**. These are probably your best teaching device in all of inductive Bible study.

The most important questions are the ones that tell you “Who.” In all of your study, you will want to discover all that you can learn about God, Jesus and the Holy Spirit. Our Lord is the reason we do Bible study. We want to meet with Him every time we sit down to do our study.

Always ask the questions which will teach you more about Him.

### Lists

- You will always find a list on God.

Also look for lists on Jesus and the Holy Spirit.

Each passage will have particular lists on which the author is focused. You need to find these. God communicates to us in a logical and precise method. Yes, there are some things which are incomprehensible about our God, but He has revealed much that is very intelligible for us.

“But the people who **know** their God will display strength and take action.” Dan. 11:32b  
“But let him who boasts boast of this, that he **understands** and **knows** Me, that I am the LORD Who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the LORD. Jer. 9:24

“This is eternal life, that they may **know** You, the only true God, and Jesus Christ Whom You have sent.” Jn. 17:3

*By this time, you will have gone over the chapter many times. You will be amazed at how much you see now that formerly escaped your notice with just a cursory reading.*

## Themes

- Now you will begin to see **themes** in the chapter. These are frequently evident because of the key repeated words.

Make note of the themes in the chapter.

To get the picture of the entire chapter, it is helpful to break down the chapter into **paragraphs** and mark in the index what you see about each paragraph.

- Record these **paragraph themes** and see if you see any connection between them.

Also to maintain a consistent reading, note the **context** from one chapter or one passage to the other (those preceding and following). Never take a verse out of context. This leads to trouble in later interpretation.

**Keep in mind that as you study, you are constantly asking yourself the purpose of the author in writing this particular passage.**

## Chapter titles

Working with chapter titles is helpful for you to see any patterns in the connection between chapters.

- Record your chapter titles at the head of each chapter.
- Record your chapter titles using the following guidelines:
  1. Use key words for your titles to help you remember the main teaching of the chapter.
  2. Keep your titles to five words or less. Try to use key words from the text.
  3. Try to find a thread between each chapter. (Sometimes this is not possible, but it is very helpful for memory when it is possible.)
  4. The chapter title must be distinctive from other chapter and paragraph titles.

- ❖ It also helps to find a **verse** which summarizes your main theme of the chapter.

Locate this next to your chapter title.

As you work on your observations of the chapter, find how this chapter fits into the whole scheme of the entire book.

**Life application**

Constantly ask yourself as you are studying your verses, “What life lesson is being taught here?” And specifically ask yourself, “What life lesson is God teaching me personally here?”

*“And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” Rom. 12:2*



## **NAMES OF GOD**

**Jehovah-shaphat (the Lord is Judge)**

**Jehovah-tsidkenu (the Lord my righteousness)**

**Yahweh I AM (Jehovah)**

## **NAMES OF GOD**

**Why study the names of God?**

**As we expose ourselves to these amazing names of the Lord, we see a revelation of the Lord that He desires to bestow on us.**

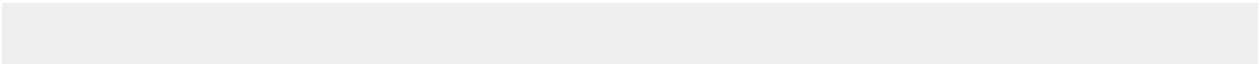
**With each name, the Lord is declaring something about Himself to His people.**

**The Lord desires to be KNOWN.**

**A study of the names of God will bless your relationship with the Lord tremendously. You will learn to call on Him with His ancient names, used by the people of the Bible. You will focus on Who He is and What He is called in the Bible. There is no test at the end, so just enjoy getting to know the Lord through these names by which He calls Himself throughout Scripture.**

- 1- Become familiar with these names of God.**
- 2- Share them with others. This will solidify your own possession of these names.**
- 3- Use these names in your prayer life. Speaking to the Lord in His own designated names will increase your appreciation of His greatness.**
- 4- Never feel that you must speak to the Lord in a particular name; these are offered for your growth and not for your anxiety. Whenever you feel pressured about remembering a particular name, just call out to “Abba” Father and that will give you all the comfort you need.**

**5- Continue your study of these names by going online or reading books which will enhance your understanding of the names of God. This notebook is by no means exhaustive. Keep learning; keep digging.**

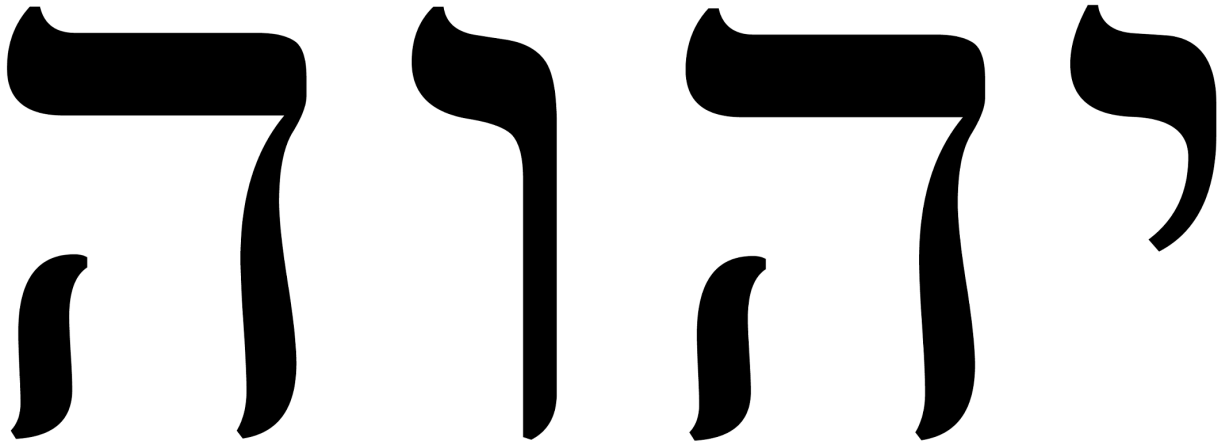


## STUDYING THE NAMES OF GOD: YAHWEH

The most common basic question we ask of someone is: “What is your name?”

### Identity

- Why do certain *names* evoke certain responses from us?



The name is associated with the history of the person or place. We cannot disassociate something

or someone vitally interwoven with our personal and corporate history.

Even non-believers cry out, “God, help me!”

- Why do they call on One in Whom they do not believe?
- Why do we not call on the *name* of God at all times, for all things? Not just when we are at rope’s end?

### Look at a few verses which teach us about the name of God.

“O LORD, our Lord, how majestic is Your **name** in all the earth Who have displayed Your splendor above the heavens!” Ps. 8:1

“But let all who take refuge in You be glad, let them ever sing for joy; and may You shelter them, that those who love Your **name** may exult in You.” Ps. 5:11

“I will tell of your **name** to my brethren; in the midst of the assembly I will praise You.” Ps. 22:22

“He restores my soul; He guides me in the paths of righteousness for His **name’s** sake.” Ps. 23:3

“For Your **name’s** sake, O LORD, pardon my iniquity, for it is great.” Ps. 25:11

“For our heart rejoices in Him, because we trust in His holy **name**.” Ps. 33:21

“Enter His gates with thanksgiving and His courts with praise, give thanks to Him, bless His **name**.” Ps. 100:4

“But You, O LORD, abide forever, and Your **name** to all generations... So the nations will fear the name of the LORD and all the kings of the earth Your glory.” Ps. 102:12, 15

“Nevertheless He saved them for the sake of His **name**, that He might make His power known.” Ps. 106:8

“Bless the LORD, O my soul, and all that is within me, bless His holy **name**.” Ps. 103:1

“Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My **name**.” Ps. 91:14

“We give thanks to You, O God, we give thanks, for Your **name** is near; men declare Your wondrous works.” Ps. 75:1

“Remember this, O LORD, that the enemy has reviled, and a foolish people has spurned Your **name**.” Ps. 74:18

“Save me, O God, by Your **name**, and vindicate me by Your power.” Ps. 54:1

“I will give Your thanks forever, because You have done it, and I will wait on Your **name**, for it is good, in the presence of Your godly ones.” Ps. 52:9

“Through You we will push back our adversaries; through Your **name** we will trample down those who rise up against us.” Ps. 44:5

“If we had forgotten the **name** of our God or extended out hands to a strange god, would not God find this out? For He knows the secrets of the heart.” Ps 44:20, 21

“O LORD, I remember Your **name** in the night, and keep Your law.” Ps. 119:55

“Our help is in the **name** of the LORD, Who made heaven and earth.” Ps. 124:8

“Let them praise His **name** with dancing; let them sing praises to Him with timbrel and lyre.”

Ps. 149:3

“Bring my soul out of prison, so that I may give thanks to Your **name**; the righteous will surround me, for You will deal bountifully with me.” Ps. 142:7

“For they speak against You wickedly, and Your enemies take Your **name** in vain.” Ps. 139:20

I will bow down toward Your holy temple and give thanks to Your **name** for Your lovingkindness and Your truth; for You have magnified your word according to all Your **name**.” Ps. 138:2

- How do the waters, moon, etc., praise God? By doing what they were designed to do.
- What were you designed to do? The same.

**The Jews took no chance of dishonoring or taking God’s name in vain. We, on the other hand, take great liberties with God’s precious and holy name.**

- Why was there such reverence and awe for God’s name?
- What has changed?

*Read Zeph. 3:9*

“For then I will give to the peoples purified lips, that all of them may call on the name of the LORD, to serve Him shoulder to shoulder.”

**A name in the Hebrew culture represents who they are: the person’s significance.**

God did not allow man to give Him His names. God told man how He was to be addressed. Each name of God is like a portrait - a glimpse of Who He is ... His glory, His splendor, His magnificence.

Royals use names like “your highness” or “your excellency” or “your majesty” even “your eminence.”

**We learn much about God in many ways, but it is the Word of God that most clearly and most fully reveals Who He is.**

*Ex. 3:14, “God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’”*

When God says “I AM” there is much more involved in that statement. He is stating His pre-existent, eternal self.

This is evidenced by the very same term in Greek which Jesus uttered in Jn. 8:58.

“Jesus said to them, ‘Truly, truly, I say to you, before Abraham was born, I am.’” (*ego eimi*)

Jn. 8:24, 28 (I AM)

“Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.” 8:59

This declaration nearly cost Jesus His life. The Jews were very clear on what this meant.

Jesus was declaring Himself to be God.

But the disciple John tells us repeatedly that His time had not yet come. Jesus was untouchable until His time had come. Jn. 7:6, 8, 30; 8:20

Jn. 12:23; 13:1; 17:1 God’s timing is perfect. That is part of God’s identity ... Who He is.

“The **name** of the LORD is a strong tower; the righteous runs into it and is safe.” Prov. 18:10

“Some boast in chariots and some in horses, but we will boast in the **name** of the LORD, our God.” Ps. 20:7

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## TERMS

**Acrostic:** An acrostic poem is a type of poetry where the first, last or other letters in a line spell out a particular word or phrase. The most common and simple form of an acrostic poem is where the first letters of each line spell out the word or phrase. <https://examples.yourdictionary.com/acrostic-poem-examples.html>

An **acrostic** is a [poem](#) (or other form of writing) in which the first letter (or syllable, or word) of each line (or [paragraph](#), or other recurring feature in the text) spells out a word, message or the alphabet. <https://en.wikipedia.org/wiki/Acrostic>

**a text, usually a poem, in which particular letters, such as the first letters of each line, spell a word or phrase.**

<https://dictionary.cambridge.org/us/dictionary/english/acrostic>

**Antiphonal** music is that performed by two choirs in interaction, **often singing alternate musical phrases**. Antiphonal psalmody is the singing or musical playing of psalms by alternating groups of performers.

**Chiasm:** a feature of Hebrew poetry that structures thought in a mirror pattern, restating themes inversely. The name comes from the Greek verb *chiazein*, meaning “to place crosswise,” and the pattern follows the shape of the Greek letter *chi* ( $\chi$ ). This device can either mark entire psalms or merely highlight certain segments.

**Condensed expression:** also called *abbreviated expression*; the suppressed word or phrase can usually be supplied easily from the surrounding context.

**Context:** the parts of something written or spoken that immediately precede and follow a word or passage and clarify its meaning.

**Cross reference:** verses located in other places within scripture which relate and explain the currently observed text

**Declarative praise:** praise found in psalms that declare the majesty of God; also psalms in which believers are commanded to praise God

**Descriptive praise:** psalms in which the poet praises God and points out specifics that prompt the worshiper to remember concerning God’s actions and attributes, i.e., creation, salvation

**Distich:** a two-line compound thought; also called a bi-colon

**Eisegesis:** the process is misinterpreting a text by reading into the text one’s preconceived ideas

**Exegesis:** explanation, critical analysis or interpretation of a word, literary passage, etc., esp. of the Bible; the process of interpreting a text of scripture

**External Evidence:** Data derived from sources other than the document under consideration

**Hendiadys:** the combination of two or three things to express the same meaning.

“The Lord is my light and my salvation, whom shall I fear?

The Lord is the stronghold of my life, of whom shall I be afraid?” (**Psalm 27: 1**)

“Some sat in darkness and the deepest gloom, prisoners suffering in iron chains,

For they had rebelled against the words of God.” (**Psalm 107: 10**)

“...encouraging, comforting and urging you to live lives worthy of God, who calls you into his *kingdom and glory*.” (**1 Thess. 2:12**)

“May the God of peace, sanctify you through and through. May your whole *spirit, soul and body* be kept blameless at the coming of our Lord Jesus Christ.” (**1 Thess. 5:23**)

“...while we wait for *the blessed hope - the glorious appearing* of our great God and Saviour, Jesus Christ. “(**Tit. 2:13**)

**Hesed** – “The name of the Lord is the solemn guarantee by covenant that He will fulfill all His promises. The phrase “for His name’s sake” is equivalent to the use of “in Jesus’ name,” as it applies all the promises and assurances given to the saints.” Expositor’s

“Lovingkindness” is Hesed in Hebrew. This is one of the most important words in Hebrew. This word refers to God’s covenant love, His motivation for the protection, provision, paternal affection and other relationship-based sentiments He shares with His children. This is unfailing love. Without “hesed” we have no hope.

**Historical Critical Method:** Umbrella term for various interpretive tools aimed at discerning the historicity of certain biblical events, including source and redaction criticism. Unfortunately, this approach has historically been wedded to a skeptical stance toward the reliability of Scripture.

**Hypostatic Union:** union of Christ’s human and divine natures in one being

**Inclusio** - *Inclusio* is just another word for *sandwich*.-John Niemelä

Ancient Greek and Hebrew literature, such as the Bible, did not have punctuation and paragraph breaks, so the authors had to use other methods to tell their audiences when certain things were happening in the structure of their books. One literary device they used to do this is called the “inclusio.”

An *inclusio* pattern is one in which a paragraph or longer portion of literature ends in a similar fashion to how it began.

Repetition of same language at beginning and end of a section of literature forming bookends. An *inclusio* tells the reader that what is in the middle of the two bookends is support or an explanation of the words making up the bookends.

**Internal Evidence:** Data derived from the document under consideration itself

**Kerugma - Kerygma** (from the ancient Greek word κήρυγμα *kérugma*) is a Greek word used in the New Testament for "preaching" (see Luke 4:18-19, Romans 10:14, Matthew 3:1). *Kerugma* is the Greek word associated with preaching. It means “proclamation or proclaiming.”

At least five elements are involved in the New Testament kerugma.

1. It presented Jesus as the fulfillment of Old Testament prophecy.
2. It described Him as God in human flesh.
3. It focused on His life and work, especially His death and resurrection.
4. It spoke of His second coming.
5. It declared that salvation was only through faith in Him and those who rejected Him faced God’s wrath.

The *kerugma* always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of salvation.

*Martin Luther has stated that every time the gospel is presented in its entirety, there will always be conflict.*

## **Litotes or Meiosis**

Ironic understatement in which an affirmative is expressed by the negative of its contrary (e.g., “You won’t be sorry” meaning you’ll be glad)

“Not badly at all”

“I am not as young as I used to be”

**Definition:** A phrase that understates or lessens one thing in order to magnify another.

The Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes. (**Gen. 18:27**)

We saw the Nephilim there (the descendants of Anak come from the Nephilim). *We looked like grasshoppers in our own eyes, and we looked the same to them.* (**Num. 13:33**)

Do not be afraid, O worm Jacob, O little Israel,

...for I myself will help you, declares the Lord. (**Isa 41:14**)

Paul answered, "I am a Jew, from Tarsus in Cilicia, *a citizen of no ordinary city*. Please let me speak to the people. (**Acts 21:39**, italics added)

For I am the least of all the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect... (**1 Cor. 15:9-10**)

Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. (**1 Peter 2:10**)

**Maskil:** a song for teaching purposes as well as artistic, it's exact meaning is unknown but it is attached to 13 psalms

**Merism** (Latin merismus, Greek μερισμός merismós) is **a rhetorical device (or figure of speech) in which a combination of two contrasting parts of the whole refer to the whole**. For example, in order to say that someone "searched everywhere", one could use the merism "searched high and low".

**Metonymy:** use of the name of one thing for that of another associated with or suggested by it (Ex. "the White House" for "the President")

**Original Language:** the language in which the text was originally written (for instance, Greek for the New Testament)

**Parallelism:** a literary pattern common to Hebrew poetry in which an idea is stated in one line and then re-enforced in the next either by synonymous terms or antithetical ones

**Pericope:** in rhetoric, a unit or passage of writing that forms a thought, such as a story

**Pesher:** The hermeneutic of "this is that," which sees a past biblical prophecy as being presently fulfilled before the very eyes of the interpreter. The apostles often used this method ("this is that which was spoken") in light of Jesus' person and work, and specifically applied it to prophetic aspects of the Psalms.

## **Psalms**

**Hallel psalms:** Hallel, (Hebrew: "Praise"), Jewish liturgical designation for **Psalms 113–118** ("Egyptian Hallel") as read in synagogues on festive occasions. In ancient times Jews recited these hymns on the three Pilgrim Festivals, when they offered their required sacrifices in the Temple of Jerusalem.

The “Great Hallel,” **Psalm 136**, which is used in the morning service on the [Sabbath](#), festivals, and during the Passover seder.

**Imprecatory psalms:** those which contain the request for God to judge the enemies of the psalmist

**Psalms of lament:** psalms characterized by a complaint or distress expressed by the psalmist

**Laments of the individual:** there are eight parts to this type of psalm: address and cry to God for help, the lament itself, confession of trust, petition, belief in being heard, longing for God’s intervention, vow of praise, and rejoicing when the personal cry has been heard.

**Interior lament:** psalms in which the poet describes problems which he has gone through or is currently going through from which he has gained insight, shaping his faith and building his trust in God; the focus is not on the trial but on the Lord’s faithfulness.

**Psalms of Confidence** These psalms are so called because their main characteristic lies in their attitudes and actions of trust in the Lord. For this reason, they are also called psalms of trust. In this regard, we need to remember that the Hebrew view of life (as indeed, that which is and should be the Christian perspective) is that of a pilgrimage - a tough, challenging journey through the trials and hostilities of day-to-day living until the pilgrim eventually arrives in the Presence of God in whom and through whom he will experience eternal rest and comfort.

Psalms of confidence are expressions of trust in God by his people as they encountered countless dangers and distresses of life.

Many times, the psalms would contain the elements of a declaration of trust in God; an invitation to trust him; the basis for such trust; a petition; they lament; and lastly, a vow to praise the Lord. However, all of these elements are not always present in every song nor do they always appear in the above stated order.

The key notion in the psalms of confidence is that of Yahweh as the Protector of his covenant people.

**Psalms of praise:** psalms characterized by praising God and recounting why God is to be praised; there are four predominant themes in these psalms: creation, Yahweh’s omnipresence and omnipotence, Israel’s history and God’s works and deeds

**Psalms of thanksgiving:** usually involves the psalmist gratitude at deliverance from crisis

**Songs of ascent: Psalms 120-134** which were most likely sung by pilgrims on their journey to Jerusalem for the annual feasts; later these psalms were sung by the Levites as they stood on the fifteen steps of the temple

**Torah psalms:** three psalms in particular make the Torah the focus: 1, 19, 119. Sixteen others focus on this topic enough to fall in this category as well: 18, 25, 33, 68, 78, 81, 89, 93, 94, 99, 103, 105, 111, 112, 147, 148. It is said these psalms form the structure for the entire Psalter; they give a foundational interpretive framework for the personal, moral and national identity of the psalm as a form

**Yahweh is King psalms:** “*YHWH malak*” – The Lord reigns! is declared in these psalms; these psalms proclaim the present reign of Yahweh.

**Qal vahomer:** the basic idea of “how much more”, if God cares for the lilies of the field, then how much more will He care for His children

**Selah Selah is thought to be a time of silence for the purpose of reflection. This word occurs 71 times in the Psalms and three times in Heb. 3.**

**Sitz im leben:** “setting in life” is a scholarly term which refers the reader to the life-setting of the text; emphasis on context

**Stich or colon:** the line or completed thought segment of poetry

**Strophe:** a larger thought segment in Hebrew poetry, made up of multiple stichs

**Syncretism:** the [amalgamation](#) or attempted amalgamation of different [religions](#), cultures, or schools of thought.

Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own.

Therein lies the problem, for syncretism relies on the whim of man, not the standard of Scripture. The Bible makes it very clear what true religion is. Think on just a few things stated in Scripture: "Love the Lord your God with all your heart and with all your soul and with all your mind" ([Deuteronomy 6:5](#); [Matthew 22:37](#)); "Jesus replied, 'I am the way and the truth and the life. No one comes to the Father except through me'" ([John 14:6](#)); "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" ([John 20:31](#)); and “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” ([Acts 4:12](#)).

Religious syncretism is simply not compatible with true Christianity. In fact, any modification to biblical law and principle for the sake of a “better” religion is heresy ([Revelation 22:18-19](#)).

<https://www.gotquestions.org/syncretism-religious.html>

**Cultural syncretism** is the process through which different cultures are combined to create a new subculture. Cultural syncretism is characterized by the forsaking or altering of a group's ethnic identity or primary status in their community. The main characteristics of cultural syncretism are:

- Alterations in a community's ethnic identity
- Alterations in a community's expression of identity
- Alterations of cultural priorities and practices, including cessation of previous traditions or introduction of traditions from other cultures

<https://study.com/academy/lesson/what-is-cultural-syncretism-definition-examples-quiz.html#:~:text=Cultural%20syncretism%20is%20the%20creation%20of%20a%20new%20culture%20by,temple%2C%20and%20the%20Ghost%20Dance.>

**Targum**, (Aramaic: “Translation,” or “Interpretation”), any of several translations of the [Hebrew Bible](#) or portions of it into the [Aramaic language](#). The word originally indicated a translation of the [Old Testament](#) in any language but later came to refer specifically to an Aramaic translation.

The earliest Targums date from the time after the [Babylonian Exile](#) when Aramaic had superseded Hebrew as the [spoken language](#) of the Jews in Palestine.

**Tehillim**: the Hebrew word which designates the Book of Psalms; it means “praises”

**Torah**: the revelation of God’s character and covenant which is recorded in the first five books of the Bible. At its heart is the law, which God gave to Israel on Mt. Sinai; the focus being that God’s will for human life is divinely revealed and historically evidenced in the story of Israel and mankind. The discussion of law or Torah in the Psalms takes on at least three forms: God’s ways, God’s works and God’s words

**Typology**: an interpretive method that notes the historical and textual relationship between two matters of revelation and then more fully understands the separate parts on the basis of the whole.

**Unit**: the basic words or phrases that make up the larger thought segment of a poetic line or stich

**Wisdom motifs**: themes concerning the two contrasting ways of life: good and evil; also practical advice on living, including the fear of the Lord

**Writings**: the third division of the Hebrew canon in which the Book of Psalms is contained. Separate from Torah and Prophets, this division is sometimes referred to by its Greek name, the Hagiographa.

Doctrines:

What you learn about man:

## **Galatians 1**

<sup>1</sup> Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead),

<sup>2</sup> and all the brethren who are with me,

To the churches of Galatia:

<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ,

<sup>4</sup> who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father,

<sup>5</sup> to whom *be* the glory forevermore. Amen.

<sup>6</sup> I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel;

<sup>7</sup> which is *really* not another; only there are some who are disturbing you and want to distort the gospel of Christ.

<sup>8</sup> But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!

<sup>9</sup>As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

<sup>10</sup>For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

<sup>11</sup>For I would have you know, brethren, that the gospel which was preached by me is not according to man.

<sup>12</sup>For I neither received it from man, nor was I taught it, but *I received it* through a revelation of Jesus Christ.

<sup>13</sup>For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it;

<sup>14</sup>and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.

<sup>15</sup>But when God, who had set me apart *even* from my mother's womb and called me through His grace, was pleased

<sup>16</sup>to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,

<sup>17</sup>nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.

<sup>18</sup> Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days.

<sup>19</sup> But I did not see any other of the apostles except James, the Lord's brother.

<sup>20</sup> (Now in what I am writing to you, I assure you before God that I am not lying.)

<sup>21</sup> Then I went into the regions of Syria and Cilicia.

<sup>22</sup> I was *still* unknown by sight to the churches of Judea which were in Christ;

<sup>23</sup> but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy."

<sup>24</sup> And they were glorifying God because of me.

Key Words:

Key Message:



Doctrines:

What you learn about man:

## **Galatians 2**

Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.

<sup>2</sup>It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain.

<sup>3</sup>But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.

<sup>4</sup>But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage.

<sup>5</sup>But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.

<sup>6</sup>But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me.

<sup>7</sup>But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised

<sup>8</sup>(for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles),

<sup>9</sup>and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised.

<sup>10</sup>They only asked us to remember the poor—the very thing I also was eager to do.

<sup>11</sup>But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

<sup>12</sup>For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing the party of the circumcision.

<sup>13</sup>The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

<sup>14</sup>But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, “If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you compel the Gentiles to live like Jews?

<sup>15</sup>“We *are* Jews by nature and not sinners from among the Gentiles;

<sup>16</sup> nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

<sup>17</sup> But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be!

<sup>18</sup> For if I rebuild what I have *once* destroyed, I prove myself to be a transgressor.

<sup>19</sup> For through the Law I died to the Law, so that I might live to God.

<sup>20</sup> I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

<sup>21</sup> I do not nullify the grace of God, for if righteousness *comes* through the Law, then Christ died needlessly.”

Key Words:

Key Message:



Doctrines:

What you learn about man:

**3**

You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?

<sup>2</sup>This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?

<sup>3</sup>Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

<sup>4</sup>Did you suffer so many things in vain—if indeed it was in vain?

<sup>5</sup>So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

<sup>6</sup>Even so Abraham believed God, and it was reckoned to him as righteousness.

<sup>7</sup>Therefore, be sure that it is those who are of faith who are sons of Abraham.

<sup>8</sup>The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, “All the nations will be blessed in you.”

<sup>9</sup>So then those who are of faith are blessed with Abraham, the believer.

<sup>10</sup>For as many as are of the works of the Law are under a curse; for it is written, “Cursed is everyone who does not abide by all things written in the book of the law, to perform them.”

<sup>11</sup>Now that no one is justified by the Law before God is evident; for, “The righteous man shall live by faith.”

<sup>12</sup>However, the Law is not of faith; on the contrary, “He who practices them shall live by them.”

<sup>13</sup>Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “Cursed is everyone who hangs on a tree”—

<sup>14</sup>in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

<sup>15</sup>Brethren, I speak in terms of human relations: even though it is *only* a man’s covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.

<sup>16</sup>Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as *referring* to many, but *rather* to one, “And to your seed,” that is, Christ.

<sup>17</sup>What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

<sup>18</sup>For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

<sup>19</sup>Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.

<sup>20</sup>Now a mediator is not for one *party only*; whereas God is *only* one.

<sup>21</sup>Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

<sup>22</sup>But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

<sup>23</sup>But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

<sup>24</sup>Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith.

<sup>25</sup>But now that faith has come, we are no longer under a tutor.

<sup>26</sup>For you are all sons of God through faith in Christ Jesus.

<sup>27</sup>For all of you who were baptized into Christ have clothed yourselves with Christ.

<sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. <sup>29</sup>And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

Key Words:

Key Message:

**Doctrines:**

**What you learn about man**

**4**

Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything,

<sup>2</sup>but he is under guardians and managers until the date set by the father.

<sup>3</sup>So also we, while we were children, were held in bondage under the elemental things of the world.

<sup>4</sup>But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

<sup>5</sup>so that He might redeem those who were under <sup>the</sup>the Law, that we might receive the adoption as sons.

<sup>6</sup>Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!”

<sup>7</sup>Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

<sup>8</sup>However at that time, when you did not know God, you were slaves to those which by nature are no gods.

<sup>9</sup> But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?

<sup>10</sup> You observe days and months and seasons and years.

<sup>11</sup> I fear for you, that perhaps I have labored over you in vain.

<sup>12</sup> I beg of you, brethren, become as I *am*, for I also *have become* as you *are*. You have done me no wrong;

<sup>13</sup> but you know that it was because of a bodily illness that I preached the gospel to you the first time;

<sup>14</sup> and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus *Himself*.

<sup>15</sup> Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me.

<sup>16</sup> So have I become your enemy by telling you the truth?

<sup>17</sup> They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them.

<sup>18</sup> But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you.

<sup>19</sup> My children, with whom I am again in labor until Christ is formed in you—

<sup>20</sup> but I could wish to be present with you now and to change my tone, for I am perplexed about you.

<sup>21</sup> Tell me, you who want to be under law, do you not listen to the law?

<sup>22</sup> For it is written that Abraham had two sons, one by the bondwoman and one by the free woman.

<sup>23</sup> But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.

<sup>24</sup> This is allegorically speaking, for these *women* are two covenants:

one *proceeding* from Mount Sinai bearing children who are to be slaves; she is Hagar.

<sup>25</sup> Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.

<sup>26</sup> But the Jerusalem above is free; she is our mother.

<sup>27</sup> For it is written,

“Rejoice, barren woman who does not bear;

Break forth and shout, you who are not in labor;

For more numerous are the children of the desolate

Than of the one who has a husband.”

<sup>28</sup> And you brethren, like Isaac, are children of promise.

<sup>29</sup> But as at that time he who was born according to the flesh persecuted him *who was born* according to the Spirit, so it is now also.

<sup>30</sup> But what does the Scripture say?

“Cast out the bondwoman and her son,

For the son of the bondwoman shall not be an heir with the son of the free woman.”

<sup>31</sup> So then, brethren, we are not children of a bondwoman, but of the free woman.

Key Words:

Key Message:

Doctrines:

What you learn about man:

**5**

It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

<sup>2</sup>Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you.

<sup>3</sup>And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law.

<sup>4</sup>You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.

<sup>5</sup>For we through the Spirit, by faith, are waiting for the hope of righteousness. <sup>6</sup>For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.

<sup>7</sup>You were running well; who hindered you from obeying the truth?

<sup>8</sup>This persuasion *did not come* from Him who calls you.

<sup>9</sup>A little leaven leavens the whole lump *of dough*.

<sup>10</sup> I have confidence in you in the Lord that you will adopt no other view; but the one who is disturbing you will bear his judgment, whoever he is.

<sup>11</sup> But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished.

<sup>12</sup> I wish that those who are troubling you would even mutilate themselves.

<sup>13</sup> For you were called to freedom, brethren; only *do not turn* your freedom into an opportunity for the flesh, but through love serve one another.

<sup>14</sup> For the whole Law is fulfilled in one word, in the *statement*, “You shall love your neighbor as yourself.”

<sup>15</sup> But if you bite and devour one another, take care that you are not consumed by one another.

<sup>16</sup> But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

<sup>17</sup> For the flesh <sup>[a]</sup>sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you <sup>[h]</sup>please.

<sup>18</sup> But if you are led by the Spirit, you are not under the Law.

<sup>19</sup> Now the deeds of the flesh are evident, which are: <sup>[i]</sup>immorality, impurity, sensuality,

<sup>20</sup> idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes,

dissensions, <sup>[j]</sup>factions,

<sup>21</sup> envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

<sup>23</sup> gentleness, self-control; against such things there is no law.

<sup>24</sup> Now those who <sup>[k]</sup>belong to Christ Jesus have crucified the flesh with its passions and desires.

<sup>25</sup> If we live by the Spirit, let us also <sup>[l]</sup>walk by the Spirit.

<sup>26</sup> Let us not become boastful, challenging one another, envying one another.

Key Words:

Key Message:



Doctrines:

What you learn about man:

## 6

Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted.

<sup>2</sup> Bear one another's burdens, and thereby fulfill the law of Christ.

<sup>3</sup> For if anyone thinks he is something when he is nothing, he deceives himself.

<sup>4</sup> But each one must examine his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another.

<sup>5</sup> For each one will bear his own load.

<sup>6</sup> The one who is taught the word is to share all good things with the one who teaches *him*.

<sup>7</sup> Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

<sup>8</sup> For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

<sup>9</sup> Let us not lose heart in doing good, for in due time we will reap if we do not grow weary.

<sup>10</sup> So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.

<sup>11</sup> See with what large letters I am writing to you with my own hand.

<sup>12</sup> Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ.

<sup>13</sup> For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh.

<sup>14</sup> But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

<sup>15</sup> For neither is circumcision anything, nor uncircumcision, but a new creation.

<sup>16</sup> And those who will walk by this rule, peace and mercy *be* upon them, and upon the Israel of God.

<sup>17</sup> From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus.

<sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Key words:

Key Message: