

THE BOOK
OF
GALATIANS
A
STUDY IN
LAW VERSES GRACE

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TABLE OF CONTENTS

Inside Cover-----	1
Table of Contents-----	2
Background-----	3
Chapter One-----	4
Chapter Two-----	10
Chapter Three-----	17
Chapter Four-----	27
Chapter Five-----	36
Chapter Six-----	43

BACKGROUND

The writer: The Apostle Paul

Date of Writing: about 57 a.d.

Location: Galatia a Roman province

The people: they were descendants of the Celts from France

Galatia was a Roman province located in what is now southern Turkey. This region contained the major cities of Lyconia, Isaurias, along with parts of Phrygia and Pisidia. Paul had founded these churches on his first missionary journey as recorded in Acts chapter 13 and 14. The people were impressionable, fickle and quick tempered.

INTRODUCTION

The idea of the Law and that of Grace are totally incompatible with each other. It would be like having an east and west pole on the earth it's not going to happen. The Law says "do" and live, Grace says "live". The law is from God's holiness and shows man how unholy he is.

Grace is God's good news of salvation a silver bell ringing out God's anthem of indescribable love.

This book has been described in various ways by the great teachers of the past. Here are some examples "Paul's crucifixion Epistle", "Paul's Explosive Epistle", "Every sentence in it is a thunderbolt", "Every word in Galatians is a stick of Dynamite". Martin Luther penned these words "Galatians is my Epistle I am married to Galatians".

These people had tried to make Paul and Barnabus into God's at Lystra and just as quickly they turned from worship into a mob of killers as they drug Paul outside Lystra's gates and stoned him to death. Now after a short time Paul stands up unscathed as if nothing had happened. However something had happened between his stoning and then getting up from the stoning it is recorded in 2 Corinthians 12:1-10 here he recounts in third person what happened that day having seen Heaven and the Lord Jesus he was sent back with orders not to tell what he saw. This event did change him into a fire breathing missionary with no fear of what men may do.

Paul had entered each of the cities with but one message "Jesus Christ crucified, buried, risen and coming soon." After traveling throughout Galatia and returning to Ephesus he is brought news that Judaizers were corrupting the word of God and the Christians in that region. This then prompts him to write this letter of rebuke.

GALATIANS

CHAPTER ONE

Paul's Authority and message

VERSE 1: Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead ;)

There are several things here in this first verse we need to look at. First in this opening verse is that it is a different greeting than he used to the other churches I that there is no mention of Paul giving thanks for the believers. He could not because they were running from Grace toward dead religion.

The second thing is that Paul makes his authority and where it came from very clear to these corrupt people. He was an Apostle, now to be an Apostle a man had to meet three standards. First was seeing the risen saviour Paul did in Acts 9. Second an Apostle had to have spent time with Jesus, you might say well Paul was not of the original twelve and that is true. However he did spend three years with Jesus in the desert before his first mission trip. The third is stated here as an Apostle had to have been chosen by Jesus Himself and Paul was.

Paul states that he was not chosen by men or by a man. Today we have in our mainline denominational seminaries an assembly line of ministers who are trained to council, to be excellent administrators, planners, and politically correct.

Oliver Greene stated and I agree with this "This is the reason there is a famine in the land not a famine of bread or of water not of crowds or big churches with big programs but a famine of the preaching of the word, of hearing the word because preachers are sent by denominations not by God".

Paul says I am from God and the Lord Jesus not of men.

VERSE 2: And all the brethren which are with me, unto the churches of Galatia:

Who the fellow laborers with Paul are is not stated and not important except that they were in agreement with Paul on the condition in

Galatia. What is important is that this letter was to all the churches in Galatia. These churches were located in people's homes not in the ornate buildings and fixtures we have today as it is not the building but the people that make a church.

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

To us the word grace is something you hear every time we go to church if you do not hear it find another church. Think of these people who had recently been saved out of heathenism and idolatry by the grace of God. It was grace that brought peace into their tumultuous lives.

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

Paul states that Jesus gave his life it was not taken. Jesus Himself said the same in John 10:18 **No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.** . God the Father loved humanity so much that He gave His son for us on the cross. God the Son willingly laid down His life for the ungodly in so doing He conquered death hell and the grave read 1Cor. 15:1-10. The last phrase is Paul giving glory and praise for that grace.

VERSE 6: I marvel that ye are so soon
removed from him that called you into
the grace of Christ unto another gospel:

Paul is simply amazed that anyone who had received the grace of God could even remotely consider leaving the liberty of soul and spirit that grace brings to us. Now Paul was highly educated in the Law he knew it backwards and was inconceivable to him.

In the last part of the verse he mentions another gospel that is another in quality. It is estimated that at this time the Galatians churches had up to 70 different gospels and none of them were the right one. They all had either been added to or revised in some part just as our modern revisers are doing even today.

VERSE 7: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

There is no doubt Satan was on the job then perverting the gospel and he has not let up. Jesus said of the tares and wheat that "an enemy hath done this" also see also 2 Cor. 11:13-15.

It is clear from these verses that when God calls a preacher Satan does too, when God calls an evangelist so does Satan also Sunday School teachers. The Devil always has a cheap counterfeit of all God has.

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

Here are some words you will not hear from any liberal church pulpit because they are harsh, condemning words not the fatherhood or brotherhood of man stuff dripping with sugar. No Paul says even if he and Barnabus brought another gospel other than they had already brought them they should be condemned as well. Not even an angel has the right to change the gospel! Paul says to let that person fall into hell fire. I do not think Paul would be asked to lecture at the seminary or asked to join the local ministerial association.

VERSE 9: As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

Paul restates his words so there is no mistake what he said in his Apostolic Anathema. We need to remind ourselves that there is but one gospel and that to preach anything added or subtracted no matter how well meaning still faces this curse. If a preacher mixes any type of do's and don'ts in his message he faces sure judgment. The preacher who supplements God's grace with works the preacher who puts denominational loyalty before the gospel of God. God pity that preacher and the judgment he faces. As ministers we are to lift up Jesus Christ, and preach the whole counsel and to rightly divide the word!

VERSE 10: For do I now persuade men, or God? or do I seek to please men? for if I

yet pleased men, I should not be the
servant of Christ

Paul says who am I trying to please men or God. If I pleased men then I cannot please god nor can I be a bond servant to Jesus Christ. Each of us must decide who we are going to please who is our Lord whose slaves are we. Since Jesus never pleased all the people some praised Him and others blasphemed Him. So today the preachers that preach the gospel will be loved by some and hated by others.

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

This is a restatement of the facts in verse one declaring his Apostleship was not of man but of God alone. Paul took no classes from the Apostle's on how and what to preach. He was not a graduate of the Jerusalem theological seminary. All of his training came on the back side of the desert with Jesus. Of the 27 New Testament books Paul wrote 14 whereas only 5 of the original Apostle's wrote, 3 wrote one each, one wrote two and the other one wrote five. Luke wrote of Paul in 17 of the 28 chapters of Acts.

When God calls a man He does not set him before men and ask them to decide who He should ordain, no when God calls He appoints. Paul sent this letter to all the Churches of Galatia not to an individual or a single church as the other letters were.

VERSE 13-14: For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Paul reminds them of how he lived before his conversion he was a Jewish traditionalist as seen in Philippians three "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning

zeal, persecuting the church; touching the righteousness which is in the law, blameless."

He also reminds them that no one tormented the church as much as he had. Not only that but he made a profit off of practicing Judaism and also he was "far above" his comrades in intellect and ability to practice his religion.

VERSE 15-17: But when it pleased
God, who separated me from my
mother's womb, and called me by
his grace, To reveal his Son in me,
that I might preach him among the
heathen; immediately I conferred
not with flesh and blood: Neither
went I up to Jerusalem to them
which were apostles before me; but
I went into Arabia, and returned
again unto Damascus.

The word "Heathen" of course refers to gentiles in general it is not necessarily a statement of temperament. Paul had begun to realize that God had decided from his birth that he would one day preach the gospel to these people the Jews called heathens.

Paul in verse 16 makes a bold clear statement that when God called him on the Damascus road that Paul did not enroll in the seminary of Jerusalem, neither did he seek any advice on what to preach or how to be politically correct. Paul started preaching immediately in Damascus before going into Arabia to spend some three years with Jesus.

Verse 18: Then after three years I
went up to Jerusalem to see Peter,
and abode with him fifteen days.

In Acts 9:23 Luke says "many days" this is the three years and when they were complete Paul goes up to Jerusalem to let Peter and the other Apostles know of all that had happened from the Damascus road to now. He did not know he had been separated for the gentiles just as Peter had been sent to the Jews.

VERSE 19: But other of the apostles saw
I none, save James the Lord's brother.

Now we can see from this that Paul did not spend much time in Jerusalem as he only spoke to two of the Apostles and then left to continue his ministry to the gentiles.

VERSE 20: Now the things which I
write unto you, behold, before God, I
lie not.

Now Paul realizes the gravity of the things he is about to say as they are very solemn and eternal in their consequences. He is going to speak by the leading and authority of the Holy Spirit so he will be truthful and faithful in delivering the truth to them as in Romans 9:1 "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost," his words will be from God and not any religious body.

VERSES 21-22: Afterwards I came
into the regions of Syria and Cilicia;
And was unknown by face unto the
churches of Judaea which were in
Christ: But they had heard only, That
he which persecuted us in times past
now preacheth the faith which once
he destroyed. And they glorified God
in me.

There are no records of his time in these two areas and it is not necessary as Paul is giving an overview of his ministry to reinforce his authority to speak to them from God. He sought no glory for himself but word of his salvation had spread and men gave glory to God for it. The people of Syria and Cilicia had not seen his face but they knew his message! This is how we should be whether anyone ever sees us our testimony should go before us bringing glory to our heavenly Father.

CHAPTER TWO

One Gospel that of Grace

In the opening section of this chapter we have a confirmation by the Apostle's of Paul's call to the gentiles with the gospel of grace. Also Paul confronts Peter on living by grace or law not both and in the last section we find the great doctrine of justification by faith with out works.

VERSE 1: Then fourteen years after I
went up again to Jerusalem with
Barnabas, and took Titus with me also.

Paul jumps to fourteen years after his first visit to Jerusalem he mentioned in chapter one. This trip is recorded in Acts chapter 15 and should be read carefully to see what transpired. The Judaizers had made a claim that the Galatians had not been circumcised as the Christians in Jerusalem and therefore were not completely saved this was the reason Paul was going to Jerusalem to get the issue settled. In going he takes one Jewish convert from Antioch (circumcised) and one gentile convert (uncircumcised) to show that both were saved and that a physical ritual had no bearing on that salvation.

There are those today who put some physical manifestation as a test of salvation or not. Any serious Bible student will know better however Judaizers always go after the spiritually weak and immature believer.

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

Paul says that he received the gospel "by revelation" this is God's revealed will you see Paul made no moves without seeking God's will. Paul would write "whatsoever we do, do it all for the glory of God".

When he arrived in Jerusalem he sought out the Apostle's and conveyed his gospel to them not for their approval but to confirm with them that it was the same as they were preaching that is salvation by grace through faith plus nothing. The only hope for any sinner regardless of nationality, creed, status or anything else is the gospel of grace.

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

Paul let's the readers know that Titus upon arriving at the church in Jerusalem was compelled to be circumcised by some of the Apostle's but Paul refused and James and Peter agreed that no such law be imposed on gentile believers. Those who demanded it were not true believers. Note he calls them "false brethren" whose sole purpose was to destroy liberty with bondage. However Paul did not give an inch he did not even hint at compromise.

There are times when there can be absolutely no compromise especially where the Bible is concerned. The argument might be made that since most of the church was circumcised why not all of the church. Well it would defeat the liberty that comes by grace. There will always be someone who tries to impose their own interpretation of scripture onto someone else in the name of Christ. I am speaking of those things that are not clearly defined in God's word.

VERSE 6: But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

Now these false brethren that had made these accusations acted as though they were men of importance in the church. Paul says of them they added nothing to his message or spiritual walk. Basically they were saying to all that Paul was preaching license to sin however Paul came and declared he preached what Peter and the rest preached.

VERSE 7: But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

What was being made plain to the Judaizers was that Paul was sent to preach to the gentiles while Peter was sent to the house of Israel. This verse does not say that they each had a different gospel only that they were sent to the two different categories of humanity Jew and Gentile.

There is still only one gospel but each congregation and each Pastor may deliver it in different ways, but it is still only one gospel. The error is when Pastor's and churches add to one's salvation by grace.

VERSE 8: (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles :)

The same Lord that had worked so powerfully in Peter at the first was also working in Paul. The proof is in the results when Peter preached thousands were saved and when Paul preached from city to city thousands were saved.

Now this same principle works today and is the test of Christians work and that is results in seeing lives changed not just in self promotion.

VERSE 9: And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

The three pillars of the first church give their hands in fellowship to Paul and Barnabus. They did not confer titles or honorary degrees. To be in fellowship means to be in agreement about something especially the things of Christ. Our fellowship today in our congregations and with other congregations is the same thing that Paul and Peter had and that is Christ.

VERSE 10: Only they would that we should remember the poor; the same which I also was forward to do.

The Apostles ask only one thing of Paul and his ministry and that was that they remember the poor. This Paul would do as he later took a collection and brought it to Jerusalem.

Now there are a lot of churches who fail in this area or they become nothing but a social agency. James gives the practical word on this in James 2: 15-17 "If a brother or sister be naked, and destitute of daily

food, And one of you say unto them, Depart in peace, be ye warmed and filled; Notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone." We are to preach the gospel of grace and help those in need also.

We are now going to jump ahead to a time when Paul is at Antioch and Peter comes up to see what the ministry is doing and while there he is faced down by Paul for being hypocritical in the sense he told gentile Christians one thing and then lived the opposite. My how this happens today we tell people how to live according to our perception and then we live a different way. An inconsistent lifestyle is a great harm to the Lord Jesus, let us live holy and wholly for the Lord.

VERSE 11: But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Peter in Acts 15: 7-11 makes a great speech in favor of grace. But when Peter arrives in Antioch he changed his tune back to the laws regarding food.

Now Paul in a couple of verses will tell us he is dead to the law and not only here but also in Romans 8: 1-4; 6:14. Truly born again believers are dead to the law. His rebuke to Peter was right; Peter was eating with Jews when they were around and with gentiles when no Jews were present this could develop into a great problem especially in view of Peter's obvious position in the new church.

VERSES 12-14: for before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Here Paul lays out the charges against Peter and before you get too hard on Peter remember he was a man of like passion as we are. In verse 13 we see that not only did Peter shun the gentiles he caused others to go along with him including Barnabus. So Paul stands alone, a place he often found himself in that place of no compromise. Beloved that is where we should stand, no compromise, no mixing truth and error or law and grace for convenience sake.

In verse 14 Paul in front of all the believers Jew and gentile alike says to Peter if you a Jew are living as a gentile why are you now making gentiles live like Jews. There are a lot of Pastors that do this today they bind their flock with burdens they cannot bear.

The Galatians could easily see Paul was not seeking popularity or self glory he had been a Judaizer and forsaken it for Christianity. One last thing to notice is that Peter had nothing to say in return. In the next verses Paul declares justification by faith without law (Works).

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

Paul reminds his fellow Jews that since they had the law and gentiles did not they already knew that the law never justified any Jew only faith could. The gentiles should never have been placed under it. Jew and gentile alike are justified before God the same way by grace through faith plus nothing as Paul made clear to the Ephesians in chapter 2:6-8.

When church people realize this it makes for a happy day for them. When we realize that justification "before God" (Romans 4:2) is by faith alone and justification before man (James 2:14-26) which is by works gives the believer a testimony before other men.

The good works proves to his fellow men that living faith abides in his heart. Jesus said "let your light so shine before men that they may see your good works" Works will never justify anyone before God read Ro. 3:28; Eph. 2:9; Titus 3:5.

VERSE 17: But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

Paul often asks a question and then answers it himself. Here the question is this "if the Jew turned from Judaism to be justified by faith in Christ Jesus alone then turns back upon this to the law then will we not be as the gentile sinners? And would this not this not make Christ the minister of sin? Wouldn't it be Christ who made us sinners? God forbid.

VERSE 18: For if I build again the things which I destroyed, I make myself a transgressor.

Here is Paul's answer to the forgoing questions " it is not Christ that makes us sinners it is ourselves, if after seeking justification from sin through the finished work of Christ we again turn to Moses as though we are still unjustified sinners seeking justification we are in turn transgressing the law and make ourselves sinners 1 John 3:4

VERSE 19: For I through the law am dead to the law, that I might live unto God.

Are we under the Law? It was a burning question then and even now as many preachers are making the church Israel and the promises to Israel for us when we are a heavenly people. Here are some verses to help us see our relationship to the Law. Romans 6: 14; 7:2, 6; 10:4; 8:2 and this verse here where Paul says we are dead to the law yet alive in Christ. Paul then in the next verse explains when he died to the law.

VERSE 20: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Paul says I died when Jesus died on the cross. Those who saw Jesus on the cross saw only one man but God saw the spiritual body the church. 1 Cor. 12:13 "for by one Spirit are we all baptized into one body, whether we be Jew or Gentiles". In the letter to the Ephesians he adds

"For we are members of His body, of His flesh and of His bones".
Also Colossians 3:3; Eph. 5:27.

Paul by grace was in Christ as He hung on the cross and what happened to Jesus happened to Paul and also to every believer from then until now
Ro.7:4.

Here is an illustration for this "a murderer who is tried, found guilty by the court then executed in the gas chamber, the body is removed and buried. Once this is done the courts hold nothing against him. This for Jesus is recorded in Matthew 27:58-60; Ro. 6:3-4 when Jesus came out we came out with Him Ro. 6:8-11; Col. 3:1-3; Eph. 2:4-6

This then is our position in Christ we are seated in the heavenlies with him. Ro. 8:3-4 when Paul died to the law he died to the penalty of the law as he told the Corinthians in 2 Cor. 3:11.

VERSE 21: I do not frustrate the grace of
God: for if righteousness come by the
law, then Christ is dead in vain.

If anyone could be made righteous by the law then Jesus death was of no benefit and unnecessary. Since this is impossible Jesus died because of man's utter inability to save himself through the law 2 Cor. 3:3-18; Col3:16-17. The letter of the law kills but the Spirit quickens (makes alive) Ro. 8:9.

CHAPTER THREE

Introduction

Paul will now take the Galatians back to their own salvation experience. He wants to know from them how they were saved. Was it by Law or faith in Jesus? Paul will ask question and give examples of faith.

VERSE 1: O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Paul starts out by calling them "foolish" with this Paul is asking them "are you not using your mind " or to put it rather simply "are you nuts". He then adds to that by asking who had "bewitched them" we might say "what has gotten into you" or who has gotten into you that you would stop obeying Christ who has been set (placarded a word picture) before you. Paul drew them a word picture.

VERSE 2: This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

The Galatians knew what had happened to them at salvation even if they would not admit it. Here are some verses to help explain what he is talking about Romans 8:8-9; 1 Corinthians 6: 19; Ephesians 4: 30. They knew they were saved not by a new leaf or a good work or by joining a church. We need to hear the words of Paul to the Romans in chapter 10 verse 17 "So then faith *cometh* by hearing, and hearing by the word of God."

Paul wants to know, did they enjoy the experience of salvation by law or by hearing? Before I move on let me say the gospel is true irrespective of experience. Many today reason from experience to truth, the Word however is to be reasoned from truth to experience. Jesus said that the Truth sets us free; this freedom allows us to experience the riches of His grace and there are a lot of riches to be had in Christ alone.

Paul will now raise several questions pertaining to their experience. These also are good questions for us today. The first question is in the last part of verse two. Does anyone ever receive the Holy Spirit by the law? No. He is received by the hearing of faith read Romans 8:9 and Ephesians 1:13

VERSE 3: Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

The second question is this "are you senseless" if the Holy Spirit brought you to Christ and you are indwelt by that same Spirit. Would you now return to the law (given for the control of the flesh) and expect to live on a higher plane?

There are around the world thousands of people who have been saved by grace who are now striving daily to perfect their flesh through dogmas, traditions, rules and regulations laid down by churches and denominations.

VERSE 4: Have ye suffered so many things in vain? if it be yet in vain.

Paul asks the next question "will you let all the suffering you have faced since your salvation be for nothing or without purpose?" so many Christians around the world face terrible persecution after they accept Christ as Saviour and most will not do as these Galatians did and turn again unto dead religion.

VERSE 5: He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Paul reminds them of the ministry that he has had among them. He had worked miracles among them, laid hands on their sick and led them to Christ. Did he do these things by the power of the law or by the hearing of faith? Paul had the evidence he was an apostle and that he preached Christ crucified among them the same as Peter had preached and performed. Paul did not come as a Pharisee preaching the law as the way to heaven but rather as an Apostle preaching Jesus. Read the following two references Romans 10:17 and Mark 11:22.

Justification by faith was evidently the experience of the Galatians. The Holy Spirit is evidence of ones conversion Paul will now use the rest of this chapter and chapter four to expand on this.

VERSE 6: Even as Abraham believed God, and it was accounted to him for righteousness.

This verse is a quote from Genesis 15:6 it is also quoted in Romans 4:3 this is from the early part of Abrahams life a life when studied is certainly one of faith.

You see Abraham could not be justified by the law as he lived some 600 hundred years prior to it. Circumcision was the badge of his faith as baptism is the badge of our faith.

Let us go over to Genesis 15 to see why this statement was made. We can see that God gave Abraham a wonderful promise of a son and descendants as the stars in number. Now with a sixteen inch telescope you can see some 50,000 stars and of course with the giant telescopes you can see millions. This is Abrahams answer to that promise. Now for us God says I gave Jesus to die for you and if you believe that promise you will not perish.

VERSE 7: Know ye therefore that they
which are of faith, the same are the
children of Abraham.

This verse is often taken out of context to prove we have replaced Israel and that is not true. This verse left in its proper context we will find that it is a reference to those who live by faith as being as the sons of Abraham just as circumcision made a Jew a son of Abraham by covenant. You see when you accept Jesus by faith as Saviour it is the same. You become a spiritual child of God the Father. This is one of the larger problems of people today they fail to rightly divide the word of God; choosing to pull out what sounds good and make their own doctrine.

VERSE 8: And the scripture, foreseeing
that God would justify the heathen
through faith, preached before the
gospel unto Abraham, saying, In thee
shall all nations be blessed.

If faith without works was sufficient for Abraham why should we want something else? God did not bless Abraham for his law-works but his faith. Why would we want to go from faith to law?

It says God preached the gospel unto Abraham so when did this happen. I believe the answer is in Genesis 22 also in Hebrews 11:19 as follows "Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure". What is important for each of us to see is that Abraham obeyed the voice of the Lord. By this he demonstrated his faith. Some say this is a contradiction between Paul and James. Not really let's look at James 2: 20-23

But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

John Calvin said this "faith alone saves but the faith that saves is not alone." There is no contradiction between them; Paul is looking at faith in the beginning and James looks at faith at the end. One is looking at the root the other is looking at the fruit.

VERSE 9: So then they which be of faith are blessed with faithful Abraham.

Those who believe by faith today are blessed just as Abraham was blessed. God asked Abraham to believe he was going to do something. He asks us to believe He already has done something.

For Abraham let's read Romans 4: 18-22 "For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God". You see Abraham for a son to be born who would bless all families God promised and Abraham believed and God fulfilled that promise. We believe that Jesus died on the cross, was buried and rose again. All who believe this must believe it by faith and through faith we are blessed with eternal life!

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

Anyone who is trying to be justified by law- works will have to keep "all things" every minute of every day in every minute detail for the rest of his or her life or face being guilty of all as James says in 2: 10 "For whosoever shall keep the whole law, and offend in one point, he is guilty of all."

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

Paul thunders this out to the Judaizers, that no one in the Old Testament was saved by the law. Habbakkuk 2:4 gives the way of justification "The just shall live by faith". This is also recorded in Romans 1:17 and Hebrews 10:38. One needs also read Habakkuk 3:17-19 "Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments". There is no way around it we are saved by faith, kept by faith and we are rewarded by faith

VERSE 12: And the law is not of faith: but, The man that doeth them shall live in them.

This is a quote from Leviticus 18:5 if we seek salvation by law then of necessity we must do all the law demands because God accepts nothing less than perfection in holiness with regard to the law. It is impossible for finite men to obey the law of an infinite God. As it is obvious that our inability to keep the law put us under the curse of the law we then need someone to help us.

VERSE 13: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Paul is quoting from Deuteronomy 21:22-23 now the normal way of execution was by stoning as recorded in Deut. 13:8-11. However if they cared to bring extreme shame on the criminal and the family they would hang the body on the cross to show them cursed. So Jesus went to the tree

of cursedness to make it a tree of life for all who would accept that work Phil. 2:8 "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross". Now the Romans saw the cross as entirely too shameful for a Roman citizen also the Jew would never voluntarily be so cursed but they wanted to heap all the shame on Jesus they could. The cross with its shame is a stumbling block to man's sinful flesh 1 Cor. 1:18 "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God".

VERSE 14: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Paul is telling them that if the Jews could receive the blessings by faith in Jesus death by having faith in that finished work then on those grounds the gentiles also could receive those same blessings. In 2 Cor. 5:21 Paul here puts us "all" together "that we" we are not under law but salvation is totally and entirely apart from law Romans 8:3-4 "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit". Paul moves now to using the Abrahamic and Mosaic Covenants to continue his teaching on law and grace.

VERSE 15: Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

Even between two men a signed sealed covenant is binding upon both parties neither can make any changes. So it is obvious that a covenant between God and man is more important than any between two men. God's covenant with Abraham will never be set aside He will not change it until every promise is fulfilled.

VERSE 16: Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Paul states the parties of the covenant God Himself and Abraham and his descendant Christ Jesus. This Covenant was neither to Abraham's natural offspring the nation Israel nor to His heavenly offspring the Church. But to one seed singular that is Christ Jesus.

VERSE 17: And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

The covenant with Abraham was unconditional it could not be broken since all of the Abrahamic covenant has not been fulfilled then the law given 430 years later could not change or disannul it.

VERSE 18: For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

God's promises to Abraham were based upon grace with no conditions attached. So the fulfillment of the promises did not depend upon anything Abraham did or did not do nor on anything his seed did or did not do. The law was given with all promises conditional. In Exodus 19:5 the word "if" is used for the first time in regards to man's relationship to God. The Israelites answer is in verse 8 "And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD." However as you read her history they came far short of obeying.

VERSE 19: Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

This question of why was the law given is a natural outcome of Paul's previous words. The law was given not to save but to condemn the sinners so he or she could realize their need for the grace of God until Christ came and finished the work of salvation because salvation cannot come by law.

VERSE 20: Now a mediator is not a mediator of one, but God is one.

Abraham did not make any promises to God. It was God who made all the promises and therefore was the only one under obligation therefore there was no need of a mediator as a mediator was used between two parties under obligations to each other. Now with the covenant at Mt. Sinai the conditions changed God said I will bless if you obey. Israel said whatever you say we will do. Having failed this they then needed a mediator to go between them and that was Jesus Christ 1Tim. 2:5 "For *there is* one God, and one mediator between God and men, the man Christ Jesus".

VERSE 21: Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Is the law requiring a mediator against the promises of God which does not need a mediator? Paul's answer is this God forbid. Because God is perfect Holiness and cannot look upon sin. He demands holiness and no law can produce that only one who is perfect can satisfy a perfect God.

VERSE 22: But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

NO one can argue against the word of God and it declares all under sin so that all who believe in Jesus by faith will receive the promise of being justified Hebrews 10:17 'And their sins and iniquities will I remember no more".

VERSE 23: But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Here Paul says that before faith came (Jesus) the Jews were in jail to the law Rom. 3:19 "and all the world may become guilty before God". Now gentiles are similarly condemned why? Because they "are a law unto themselves" Romans 2:14-15 God gave His law to one nation (Israel) as a clear demonstration of man's inability to save himself by keeping that law Romans 3:19-20 'Now we know that what things so ever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin” .

Titus 2: 11-12 “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;”

VERSE 24: Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

The word “schoolmaster” is not a principal like we have today. However it refers to a slave who was in charge of a child to tutor and guide the child through the early years. When the child reached the age of the toga virilis then the child became the master of the slave. The law was Israel’s schoolmaster guiding and tutoring Israel until Christ came.

The Mosaic Law was given in 3 parts

1. The Ten Commandments Ex. 20: 1-26 – the righteousness of God
2. The Judgments Ex. 21: 1- 24: 11 Israel’s social life
3. The Ordinances Ex. 24: 12- 1: 18 Israel’s religious life

VERSE 25: But after that faith is come, we are no longer under a schoolmaster.

When Jesus came we no longer needed the law because we now only needed faith. John 16: 12-13 was spoken before the cross while 1 John 2: 20, 27 was spoken after the cross. You see we have gone past the age of a schoolmaster to the Holy Spirit.

VERSE 26-27: For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

All believers regardless of color or nationality are children of God. In Verse 27 we have the word “baptism” this is not a baptism of water but of the Spirit placing us into Christ 1 Cor. 12: 12-13 “For as the body is one,

and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit” .

Also Eph. 5:30 tells us we are one flesh in Christ; our position then is in heaven according Eph 2:6. We are all equal in Christ and since we are Christ then we are Abraham’s spiritual seed and our inheritance is spiritual and that is “Christ in you the hope of glory”.

CHAPTER FOUR

Intro: Paul continues his discourse on the difference between law works and justification by faith. Paul opens this chapter by showing us how faith in Jesus gives us the position of sons of God. We start out as babes needing the milk of the Word; however we are placed in the family of God as full grown sons and daughters with all the rights, privileges, and responsibilities.

VERSE 1: Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

Paul starts this out by going into a common custom of the day; he says that an heir as long as he is a small child is no different than the children of the servants even though one day he will run the family home and business. Slaves were given responsibilities over different areas of the home and one was placed over the children and the children are dressed no different from the servant's children and have to obey the servant in charge in all areas.

VERSE 2: But is under tutors and governors until the time appointed of the father.

This child is under men who teach him and control his every action until the time appointed by the father who determines when the son has become of mature age.

VERSE 3: Even so we, when we were children, were in bondage under the elements of the world:

Paul says that when the Jews were children as a nation that's when they were under the law. All the rituals and customs set down by God at Mt. Sinai they had to obey to live; but now that Jesus had come those who believed were no longer under the schoolmaster (law) but were alive in Him through grace.

VERSE 4: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

However there was a time pre appointed by God that God the Father sent His only begotten Son into the world by way of a woman and under the law to fulfill the law. Why did he do this what was His purpose.

VERSE 5-7: To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

These three verses give the answer and its two fold. The first was to redeem (buy back with a price) those under the law as the law never made anyone a son only a servant. The Second answer that they may receive the adoption or the placing as a son. Now let's explore this teaching called adoption a little deeper.

Before salvation we are alienated from God by sin. When we are born the second time we are "adopted" into God's family this is a great liberating truth of Scripture look at John 1:11-12. Adoption is based on accepting Christ and receiving the power to become a Son.

This teaching deals with our position "in Christ" which is our standing before God it is not dealing with our spiritual state. In our world adoption refers to a child being picked out by a couple often because of their desire to have children.

Spiritual adoption is very different when someone accepts Christ and is born again they become "new creatures in Christ Jesus" that is they have a new nature a divine nature with spiritual qualities and disposition because of faith. This brings up a question "if a believer is a son of God by regeneration into the family of God how can the same person then be adopted? God only adopts those who have been born again. Dr. Ian Thomas said "Regeneration is son making – adoption is son placing."

Paul used the word "adoption" it is a combination of two words "placing" and "son" when put together you have "placing as a son". This word is used only by Paul who uses it several times in the New Testament. When Paul used the word he took it from his vast knowledge of Roman law and custom. He is speaking of the "Toga Virilis" a ceremony in which the child who had been under the tutoring slave is brought to a ceremony at which

time the father removed the slave clothes from his son and replaced it with the toga of manhood along with a ring bearing the family seal and from this moment on the son would command the slaves who had just had control of him. Jesus used this in the story of the prodigal son; the father put on the son a clean toga and gave him the family seal giving him full status again as his son

The child

By regeneration

Entering the family

Under a guardian

Cannot inherit

The Son

By adoption

enjoying the family

the liberty of an adult

an heir of the father

When we accept Christ we are made a Son and heir. Now a sure sign of adoption is the leading of the Spirit. "as many as" these words indicating the free will of man; Romans 8:14 tells us a true son is willingly led by God's word daily. A baby cannot walk, speak, make decisions, or draw on the family wealth but a son can.

It is the character of all believers to be led by the Holy Spirit of God. "We have not received the spirit of bondage again to fear" this fear makes one unhappy and worried over their spiritual condition. Such as Paul in Acts 9:6 or the Philippians jailer in Acts 16:30 all of us can recall the bondage of sin before salvation.

God gives the Spirit of adoption which works in us a childlike love for the Father. The Spirit of Adoption gives us a delight in Him and a dependence on the Father Romans 8:15. A baby cannot speak at birth would it not be amazing if a baby said "hi" to its mother at birth. The word "Abba" was not translated because of the reverence for the word.

We believers are heirs and joint heirs with Christ according to Romans 8:17; all God has is ours and the honor and happiness of an heir lies in the value of the inheritance. David said in Psalm 16:5 "the lord is the portion of mine inheritance". All of the riches of His creation are ours now such as life, health, the beauty of a sunset or sunrise.

I want to finish this with several privileges of adoption.

1st The gift of son ship- Gal 4:5, 7 the father elevates us from "a slave" into son ship

2nd We have the leading of the Holy Spirit Romans 8:14, 16 tell us the Spirit gives victory over the old life read Romans 8:2-4.

3rd The liberty of Adoption: Galatians 4:7 shows us that adoption frees us from tutors and governors, rituals and laws. Now this liberty is not given so we can live as we please as some assume. One need only read Romans 8:5-9.

4th The supernatural care of the Holy Spirit, the Spirit is present to assist us in moments of moral, physical or emotional weakness. We are often left speechless before God (Romans 8:26) therefore when we cannot speak the Holy Spirit takes over for us as Paul tells us in Romans 8:27.

5th Is the privilege of having God as our Father John 1:12 "son of God"

6th Is that adoption is the Father's good pleasure look here at what Paul says in Eph. 1:4, 5

Last the full manifestation of Adoption awaits us at the resurrection or translation of the saints "the redemption of the body" Romans 8:23 if you are adopted – saved- you have a happy present and a glorious future in Christ Jesus.

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

Paul is certainly talking to the gentile converts as he uses "ye" instead of "we". He stood in amazement that these men and women who had worshipped "dumb idols" as in 1 Cor. 12:2 "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led" he also called them vanities or nothings read 1 Thess. 1:9-10. He goes on to tell them that after being set free from that bondage to then go to following the Jewish rituals and ceremonies was to again go into bondage of idolatry. One does not have to go far to find idol worshippers just walk down any street in America and you will find them and you will find many who belong to one church or another.

VERSE 10: Ye observe days, and months, and times, and years.

Paul says "ye observe days"—Sabbath days Paul refuted this in Col 2:16 "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:" "And months"—new moon celebration's practiced by Israel the prophets warned against them. Also "and times" Israel's seven feasts which pointed to Christ and also "years" or Sabbath years every seventh year was a Sabbath year and every 50th year was a Sabbath of jubilee.

Just as in Paul's day; we to have those who follow after form and fancy in their celebrations when Christians are told to follow only Jesus. Jesus said

to worship in spirit and truth and Jesus is truth and His word is truth no other individual or book!

VERSE 11: I am afraid of you, lest I have bestowed upon you labour in vain.

Paul is not afraid in the sense of fear of harm but that he fears he has wasted his time preaching and teaching grace to them seeing they were now seeking the law. Paul thought of all his converts as his children 1 Thess. 2:11 "As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children," I might add here that I to think of all the people that I have been privileged to teach as my children whether they be young or old. Looking at these words from a teachers stand point it is very easy to see how he could come to think that he has seemingly wasted his time. I think most teachers of the word have these same feelings from time to time.

VERSE 12: Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

From here through verse 18 Paul makes a personnel point. Here he says I am pleading with you to be like me a Christian on equal footing before the Lord. Paul had forsaken his position on the Sanhedrin also he gave up his place as a Pharisee, left home and family to take his place as a minister to the gentiles.

Like Paul many have given up a lot of what the world calls success to go be with sinners to show them Christ and help them see we are all equal before God and that is equally lost and equally saved!

VERSE 13: Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

Paul points them to his physical problems from his stoning and beatings along with his thorn in the flesh read 2 Cor. 12:1-10 to see some of what he went through.

VERSE 14: And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

Temptation here is his trial or thorn in the flesh that Paul suffered with throughout his ministry; most believe Paul suffered from glaucoma. Now

he is telling them that in this weakened condition they took him in and heard him readily as a messenger from God!

VERSE 15: Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

There was an eye disease that was characterized by excessive puss running out of the eyes. These Galatians were willing to take out there own eyes to help Paul and seeing that they could not they overlooked it and accepted him as he was look at and read both Isaiah 52: 13-14, & 53: 2-4. What a lesson for all of us to learn and that is to accept each other the way we are and allow the gospel of Jesus be the great equalizer.

VERSE 16: Am I therefore become your enemy, because I tell you the truth?

Paul says you accepted me so readily and said you loved me enough to pluck out your eyes and now you treat me as an enemy. It is still true even today one will say they love you and then just turn on you and treat you like an enemy especially if you will not go there way. Paul spoke these words with a heavy heart, one like any of us who have loved people only to have them turn on him would have.

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

Paul tells them that the Judaizers sought them out not for the Galatians good but rather to shut them out from Him. They were looking to use these believers to make themselves look good before the other Jews (numbers of converts). Paul faced the same issue in the Corinthian church see 1Cor. 12: 12- 15. They loved Paul also until the Judaizers came along as false teachers. False teachers always present their claims in very attractive ways so to seduce those they can, read 1 Cor. 11: 12- 15 to see Paul expose them.

Not every one who stands in a church building or holds a degree or wears his collar backwards is from God. From here until the end of the chapter

Paul will use Hagar and Sarai in an allegorical setting to represent the law (Hagar) and faith (Sarai).

VERSE 19: My little children, of whom I
travail in birth again until Christ be formed
in you,

Paul calls these believers his children (born again ones) just like John in 1 John. It is a term of great endearment that of a mother for her children. Paul fear was that these Galatians were not truly saved they had not completely accessed Christ by faith.

It is hard at times to know if one is truly born again or merely professing to a salvation experience. It is far easier for the Devil to see men go to hell in religion rather than out of it read 1 Thess. 2: 7- 11.

VERSE 20: I desire to be present with you
now, and to change my voice; for I stand
in doubt of you.

Paul wanted to come to them and see that they were really saved. He wanted to speak lovingly to them and not sternly as now.

VERSE 21: Tell me, ye that desire to be
under the law, do ye not hear the law?

Many people talk of the law and living by it however they never refer to the penalty of the law, look at Exodus 19: 16-21. God had the people to stay back away from the mountain while the law was given (v18-19). We cannot begin to understand how holy the law really is. We have in us no capacity to follow or obey it see Romans 8: 6-7. The children of Israel trembled and cried out "we will die" as God thundered out from Mt. Sinai.

Paul tells the Galatians to hear the law not just about the law or someone's interpretation of it. The law is terrifying in its righteousness.

VERSE 22: For it is written, that Abraham
had two sons, the one by a bondmaid, the
other by a freewoman.

Paul now starts his allegory this is from Genesis chapters 16 – 21. He will contrast the difference between the two boys. Now the actual story is not an allegory but rather contains an allegory. There is a message here for us today showing law and grace and how opposite they are.

VERSE 23: But he who was of the
bondwoman was born after the flesh; but
he of the freewoman was by promise.

Paul takes them back to Abraham's day when the code of Hammurabi governed life which says that one born a slave was still a slave even one born to Abraham.

Isaac on the other hand was one born from a promise made by God to Sarai he was a miracle child as the womb of Sarai was like a tomb so out of death God brought life.

VERSE 24: Which things are an allegory:
for these are the two covenants; the one
from the mount Sinai, which gendereth to
bondage, which is Agar.

Paul says these chapters in Genesis contain allegory for us. First the two covenants the one from Mt. Sinai the law is like the child from Hagar. The second is grace through faith in Jesus Christ and is like the son of Sarai.

VERSE 25: For this Agar is mount Sinai in
Arabia, and answereth to Jerusalem which
now is, and is in bondage with her
children.

Paul goes farther and says Hagar is Mt. Sinai and that is synonymous with Jerusalem because Jerusalem was still under bondage to the law.

VERSE 26: But Jerusalem which is above is
free, which is the mother of us all.

Now he says that the New Jerusalem found in Rev. 21 represents that which is free or by grace. This mother is to all who are under grace by faith.

VERSE 27: For it is written, Rejoice, thou
barren that bearest not; break forth and
cry, thou that travailest not: for the
desolate hath many more children than
she which hath an husband.

Paul says that there should be rejoicing as the child of Sarai the one whose womb was dead has more children (Jews) than those from Hagar who was not barren (Arabs).

VERSE 28: Now we, brethren, as Isaac was, are the children of promise.

Every Christian then until now and beyond is children of the promise found in John 3:16 and 1 Peter 1:23

VERSE 29: But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Paul says as the descendants of Ishmael hated and persecuted the Jews even to today; so also the legalists' hates and tries to destroy all who love by the grace of God.

VERSE 30: Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

God Himself ordered Abraham to put Hagar and Ishmael out of the family compound to die see Gen. 21:10. Today God is still saying to each of us put you legalism out of your life.

VERSE 31: So then, brethren, we are not children of the bondwoman, but of the free.

Just as Abraham could not keep both Ishmael and Isaac he had to choose and he chose the son of promise. So we too must make a choice the law which condemns and which we cannot keep or the grace that saves which we do not have as we would the law as Jesus keeps it for us through the Holy Spirit indwelling us from the moment of salvation.

CHAPTER FIVE

Intro: In this letter so far we have had two chapters that were "personal" and two that were "doctrinal" and then these last two chapters which are "practical" that is applying the first four into our lives.

We will be dealing with "Sanctification" which is a setting apart unto God by the Holy Spirit. We are sanctified by the truth and that truth is Jesus Christ.

VERSE 1: Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

When one is saved by faith they have a new rule of life that is Jesus Christ. Christians are not saved to be law breakers but to live on a higher plane we will not knowingly break the 10 commandments. What we are to do is to live in a way pleasing to Jesus. Paul wrote in 1 Cor. 6 "what shall we continue in sin that grace may abound. God forbid!" You see liberty in Christ is not a license to sin but rather opportunity to bring glory to Jesus! Jesus said in John 8:36 "if the Son therefore shall make you free ye shall be free indeed." Also verse 32 of that same chapter He said "the truth shall make you free". Paul encourages them to "stand fast" to not compromise to keep the friendship of family, friend or fellow believer.

VERSE 2: Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

A badge is something one wears to identify themselves to other people such as the one law enforcement wears. For the Jews his badge was circumcision this would let all others know he was a Jew. Paul says that for one to be saved by faith and then be circumcised one would find no profit in Christ. When you add anything to the salvation that Christ brings then you are creating your own salvation.

VERSE 3: For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Paul says to these gentile believers that to be circumcised places one squarely under the whole law. You cannot pick and chose as many try to do today. Under the law one will owe a debt that cannot be paid. I would

rather live to please Jesus and fail at times than to live under the law and fail totally. So let us live to please Jesus!

VERSE 4: Christ is become of no effect
unto you, whosoever of you are justified
by the law; ye are fallen from grace.

Living by grace is a higher plane of living than living under the law. So when one is justified by faith through grace and then goes back under the bondage of the law he has then "fallen from grace". A professor said this "falling from grace is the doctrine which the Methodist believes and the Presbyterian's practice".

The moment we accept Christ, God gives us a new nature that can commune with Him while not destroying the old. Paul express's this from his own life in Romans 7: 18 & 24 "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. O wretched man that I am! who shall deliver me from the body of this death?"

VERSE 5: For we through the Spirit wait for
the hope of righteousness by faith.

Here is the only prophetic reference in this letter. The hope is none other than Jesus returning for us as Paul states more clearly to his young protégé Titus. Paul refers to the rapture or the Lord's return in every letter to a greater degree but here his aim is the gospel and its firm grounding in these Galatians lives.

VERSE 6: For in Jesus Christ neither
circumcision availeth any thing, nor
uncircumcision; but faith which worketh
by love.

No legal system will ever produce a Christian life. The Christian life is easy to live if one follows this very simple formula "but faith worketh by love". Love is produced by the Holy Spirit as we shall see later in this chapter.

VERSE 7: Ye did run well; who did hinder
you that ye should not obey the truth?

Paul compares their Christian life to a foot race and that they were running well toward the high calling of Christ. Then he asks who put the stumbling block in their way and cause them to detour off course from the real truth of the Gospel.

VERSE 8: This persuasion cometh not of
him that calleth you.

This new direction in their life was not brought about by Christ because He would not work against Himself. Jesus said a "house divided against itself cannot stand". So someone or something else other than that which is based on truth had caused them to depart.

VERSE 9: A little leaven leaveneth the
whole lump.

In both the Old and New Testament leaven is always evil those who say it's the gospel (Matt. 13:33) are off base; however it could represent the false gospel of works. Jesus warned against leaven in Matthew 16:6 this same warning should be sounded out even today. Those who have the leavened gospel say in one way or the other that Christ death on the cross was not quite enough. Today leaven has been hidden in the gospel message to make it palatable to the flesh.

VERSE 10: I have confidence in you
through the Lord, that ye will be none
otherwise minded: but he that troubleth
you shall bear his judgment, whosoever he
be.

Paul believed that these Galatians would soon see how wrong they were and come back to the truth that they first believed. One always hopes that when a fellow believer goes after some false doctrine that they will see the light and come back to the truth.

Paul let's them know that the Judaizers will face their judgment in God's time and the same is true today of those who are slipping heresy into the church under the guise of new revelation they will also be judged by God.

VERSE 11: And I, brethren, if I yet preach
circumcision, why do I yet suffer
persecution? then is the offence of the
cross ceased.

Preaching the truth of the gospel is not readily accepted today but if you include something that stimulates the flesh then that Pastor will be loved and accepted. Paul is saying if I am preaching the law why am I still persecuted by the Judaizers.

"the offense of the cross" the cross of Calvary is an offense to man's pride and his morality as the cross clearly shows him that his works cannot

justify him. We should not be antagonistic about the cross it will do its own work on people.

VERSE 12: I would they were even cut off which trouble you.

Paul is very blunt in this statement towards the Judaizers declaring that they should be "cut off" that is that they would die rather than continuing to trouble these churches.

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

You can try living the Christian life by legalism and Paul has shown that that way will not work. You can try to live by license which Paul addressed in Romans 6 or you can live the Christian life through the liberty which is by grace and grace does not set us free to sin but rather free from sin. We should desire to please God not because we have to but because we want to out of love for God in what He has done for us. We through his great love in turn serve one another.

VERSE 14: For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

We are taught in Math to bring the equation to the lowest common denominator. Paul brings the Christian down to that lowest common point and that is "love".

VERSE 15: But if ye bite and devour one another, take heed that ye be not consumed one of another.

Paul is saying that a lack of love one for another will cause them to devour one another. Churches consume themselves by fussing, back biting, jealousy, envy, and strife instead of having that child like faith one sees in children. This is exactly what the devil wants a church in this condition is no use to Jesus.

VERSE 16: This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

“Walk” here is going up and down and refers to living life. So when someone allows the Holy Spirit to do the walking or living then they will not fulfill the desire of the flesh.

“Lust” does not always mean something immoral but rather fleshly desires such as music, art, etc. these become wrong when they take us from the things of God.

VERSE 17: For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Paul is saying here that when someone receives Christ the Spirit comes in to dwell and there begins a warfare a struggle for control of our bodies. The old flesh wants to satisfy itself and the new nature wants to please God. Jesus spoke to Nicodemus about this in John 3:6 “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

We need to recognize that when we are saved our old nature is still there. Paul describes this war in his own life in Romans 7. In our Hymnals there is a wonderful song “come thou fount” in the last stanza are these words “prone to wander, lord I feel it prone to leave the God I love”. Every one has two natures whether they will admit it or not.

VERSE 18: But if ye be led of the Spirit, ye are not under the law.

Paul says here that we have been brought to a higher plane than the law which was given to control the flesh. Then he moves on to describe what walking by the flesh looks like.

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

These sinful attributes and actions fall into three categories *sensual, religious and social*. First are the sensual sins

1. Adultery- extra marital relations

2. Fornication- pre-marital relations
3. Uncleaness- al things impure
4. Lasciviousness – brutalities, this abounds today

Next we have religious sins

1. Idolatry – anything that comes before God
2. Witchcraft – drugs, especially mind altering
3. Hatred- enmity or congealed anger
4. Variances – quarreling

Then social

1. Emulations – jealousy
2. Wrath – hot tempered
3. Strife – factions, cliques (these really hurt the church)
4. Seditious – division
5. Heresies – false doctrine, sects
6. Envy – desiring what someone else has
7. Murders – physical, and reputation

Personal sins

1. Drunkenness – this is self explanatory
2. Revellings – wanton or abandoned behavior

And such like as many others could be added! Those who continually practice these with no condemnation will not see Heaven.

Paul next will list the evidence of the fruit of the Spirit brought in by the new nature. Jesus spoke of fruit in John 15 and in Matthew 13 he gives the parable of the “sower” . Paul says in Romans 7 he wanted fruit but how to do it he didn’t know. You see only the Holy Spirit can produce fruit in our lives.

VERSE 22-23: But the fruit of the Spirit is
love, joy, peace, longsuffering, gentleness,
goodness, faith, Meekness, temperance:
against such there is no law.

1. Love – sacrificial, interested in others benefit over self
2. Joy – inner joy of the soul
3. Peace – peace with god and the Peace of God Romans 5: 1
4. Longsuffering – patience
5. Gentleness – being kind hearted, compassion
6. Goodness – those things that pleases God
7. Faith – faithfulness
8. Meekness – power under control
9. Temperance – self control or poise

VERSE 24: And they that are Christ's have crucified the flesh with the affections and lusts.

The flesh is crucified when one realizes that when Christ died, we died then we yield ourselves to Him read Romans 6: 13, Col. 3:3, and Gal. 2:20 all three passages clearly state that when Christ was crucified then we were crucified.

VERSE 25: If we live in the Spirit, let us also walk in the Spirit.

If our lives are hidden in the Spirit then our steps will be ordered by the Spirit. We learn to order our footsteps as a child by trial and error. In the Christian life it will be no different we start as babies and we learn to walk by the Spirit by falling and getting up tragically many fall and never try to get up.

VERSE 26: Let us not be desirous of vain glory, provoking one another, envying one another.

Instead of looking for someone to tell us how good we are let's instead provoke one another to a greater walk by the Spirit lifting up Jesus for He is worthy of our worship. Certainly let's not be envious of another Christian.

CHAPTER SIX

Introduction

Paul is going to use this last chapter to go one step further in showing these Galatians practical sanctification. Here we see the fruit from the last chapter put to work in our lives. The fruit should produce Christian character.

VERSE 1: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

The word "man" is generic and refers to all who are Christians. Now Paul says whoever fall's stumbles or has a mishap as that is what "fault" means. So when a fellow believer has this happen those who are strong in the Lord are to get with that person and help them back to fellowship with the Lord.

We are not as some seem to think supposed to beat this person who has fallen down even farther. There is a danger that many have in criticizing and condemning them.

In Isaiah 63:9 we have a wonderful statement about the Lord that is He is walking with us through life and when I or any believer stumbles and falls He does not fall or is not afflicted He in turn picks us up brush's us off and tells us to start again.

The word restore is one used for setting a broken bone we would not leave someone with a broken leg we would do what we could to ease the pain and suffering.

We who have not stumbled are to restore the fallen in meekness that is with restraint not saying or doing what we think but what Jesus would have us do and why do we do this? Because we realize as Paul did that no one is immune from falling.

VERSE 2: Bear ye one another's burdens,
and so fulfil the law of Christ.

This verse and verse five have been used to try and prove that there is a contradiction in the Bible well that's not true. When one rightly divides the word you will find that there are two different words used for two different burdens. Here it is talking about those things that we can share. Everyone has burdens whether they be rich or poor or in between. Every person is different except in the fact we all have burdens. There are those we can share and a load shared is half a load.

Here the word burden relates back to the word "faults" in verse one. You see one overtaken in a fault that's his burden and we can help him or her bear it. Another burden to share is "tension" or pressure, today it is everywhere and we can help each other. A third burden is "grief" something all of us will have at some point but we can help each other through it.

VERSE 3: For if a man think himself to be something, when he is nothing, he deceiveth himself.

When you begin to think you are really something you need to realize that you and I are nothing apart from Jesus as seen in the following passages Col. 2:9-10; Romans 7:18; Romans 12:1-2

VERSE 4: But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

We need not become so occupied with other peoples burdens that we forget our own burdens our own cross our responsibility to being good stewards of our own work.

VERSE 5: For every man shall bear his own burden.

The word burden here means to carry a load like a ships cargo. One type of this is a child in the womb of its mother only she can bear that burden. Several types of these burdens are 1.being alone 2.Being in ill health 3.Suffering emotionally 4. Death and lastly there is the "Bema" or the judgment seat of Christ as recorded in 2 Cor. 5:10 "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad". Here everything done from salvation on will be dealt with (Ro. 14:12). This Bema seat or judgment seat is not for salvation that is the cross. This seat is for rewards or the loss of reward as Paul told the Corinthians in 1 Cor. 3 only what is done for Christ will last. What has your life been like since you accepted Christ (1 John 1:7).

VERSE 6: Let him that is taught in the word communicate unto him that teacheth in all good things.

Paul is very blunt here writing under the inspiration of the Holy Spirit he tells them that they are to "communicate" that is to share or take a part.

Paul says clearly if you are ministered too spiritually then you are to in turn take care of the minister materially. Now if you go to the store and pick up some bread and milk and go by the checkout and do not pay you will be in trouble and the same is true if you are taught in the word and will not take care of the minister. Many people are taught and preached to and never give to help the minister. To the Lord that is stealing.

VERSE 7: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Here Paul shows you the consequences of not doing what verse six says. You can fool those around you into thinking you are doing right but you are not deceiving God. What or how much you sow is what you will reap. This verse is one of God's immutable laws that operate in every area of life. Jesus illustrates this in Matthew 13 with the parable of the sower. Sow wheat and reap wheat. Jacob in Gen. Chapter's 27-29 illustrates this principle; also it is seen in 1 Kings 21 with Ahab and Naboth's vineyard also Paul in the stoning of Stephen in Galatia he too was stoned. Mel Trotter sitting in an ice cream parlor with some preacher friends ordered only a small soda water when asked why this was his reply "when he was saved he got a new heart but not a new stomach which had been abused by his use of alcohol. When you sow sin you reap the consequences of those actions.

VERSE 8: For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

If you try and satisfy the flesh then you will end up destroying your body also if you are a worldly Christian then when Jesus comes you will be ashamed read 1 John 2:28 "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming". However if you sow to the Spirit you will reap spiritual life and reward!

VERSE 9: And let us not be weary in well doing: for in due season we shall reap, if we faint not.

We should never tire of living right and doing what's right even if it goes against the grain of what the world thinks. If we are patient and just keep sowing the word we will reap a bountiful harvest of blessing lets read here what Isaiah had to say about

this in Isaiah 55: 10-11 “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it”. We can look at Abraham and his willingness to sacrifice Isaac in front of the Godless Canaanites, also Jochebed hiding Moses when Pharaoh was trying to destroy all the babies and David no less when he sinned with Bathsheba it was glaring in front of the sinfulness of the rest of the people.

VERSE 10: As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

We are to be people who do well but not like the liberals rather our good is to be based on the Word of God. When you do well the Bible way then the fruit of the Spirit will show in your life.

VERSE 11: Ye see how large a letter I have written unto you with mine own hand.

Paul wrote this letter personally for the others he used a scribe or a secretary. He wrote in large letters indicating his having poor eye sight which many believe was Paul's thorn in the flesh as you recall back in chapter 4 he said the Galatians were willing to tear out their own eyes for him.

VERSE 12: As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

The Judaizers stressed circumcision to appease the lost Jews. They went about preaching legalism which put them in good stead with the Jews and today if you preach some kind of legalism you will be in good stead with people all around you as the natural man craves a law to curb and control his desires. Legalism will always be popular however the preaching of the Grace of God will not be popular.

VERSE 13: For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

The Judaizers did not keep the law but they wanted others to do so that they might look good before everyone. Man will always try and build himself up before others.

VERSE 14: But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Paul says that he wanted no self glory rather only to glory in the cross and our own desire beloved should be the same; and that is to lift up the cross and Jesus who sacrificed Himself there.

VERSE 15: For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Paul says that outward signs, symbols, etc. will do nothing for anyone at any time only Jesus can make a difference. The great question is have you accepted Jesus if so He will make the changes.

VERSE 16-17: And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Paul was attacked by the Judaizers because he disallowed legalism as a means of reaching God. Had he said it was okay but Christianity is a little better then he would have been okay? How ever he bore the marks of living for Jesus as recorded in 2 Cor. 11:23-27. I wonder how many of our big name preacher's bear any marks for declaring nothing but the gospel.

VERSE 18: Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Paul ends the letter by turning the Galatians over to the Lord Jesus and His grace!

Appendix One

Law Demands

Law says "do"

Law exacts

Law says work

Law threatens, pronouncing a curse
pronouncing a blessing.

Law says "do" and thou shalt live"
and thou shalt do".

Law condemns the best man
worst man

Grace Gives

Grace says "believe"

Grace bestows

Grace says rest

Grace entreats,

Grace says "live,

Grace saves the