# HAT THE



# BUBLE IS ABOUT

# The book of Galatians PART 5

# THE EPISTLE OF PAUL TO THE GALATIANS

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### Paul's 'Short Romans' The Magna Carta of Spiritual Freedom

Paul's Epistle to the Galatians became the manifesto of freedom and revival of Biblical truth during the Protestant Reformation.

It is a majestic statement and defense of justification by faith alone and its glorious defense of spiritual liberty against any form of legalism.

Legalists hate Galatians!



#### Paul's and Martin Luther's insight

A single verse in an obscure Old Testament book – Habakkuk – illuminated God's plan of salvation to St. Paul, Martin Luther, etc.:



Per the Bible Salvation is a matter of 

#### The paradigm of "salvation"

Past tense: I have been saved.

Separation from the *penalty* of sin

**Justification** 

Present tense: I am being saved.

Separation from the *power* of sin

Sanctification

Future tense: I will be saved.

Separation from the *presence* of sin

Glorification

### The New Testament Trilogy on Habakkuk 2:4 "The just shall live by faith."



#### The Battle Against Legalism

False teaching substitutes Law for Grace.

Grace = God's answer to man's pride. The heart of Christianity is God's free grace in Jesus Christ. Legalism always seems to take the heart out of Christianity. The law does the honourable work of showing us our sin, but it can't save us from sin.

#### **Outline of Galatians**

#### **Personal**

(Galatians 1, 2)

#### The Authenticity of the Gospel

- Genuine as to its origin, Ch. 1
- Genuine as to its nature, Ch. 2

#### Paul's Arouments:

#### **Doctrinal**

(Galatians 3, 4)

#### The Superiority of the Gospel

- The new relation it effects, Ch. 3
- The privileges it releases, Ch. 4

- Personal

#### **Practical**

(Galatians 5, 6)

#### The True Liberty of the Gospel

- Love-service ends Law-bondage, Ch. 5:1-15
- Spirit ends flesh-bondage, Ch. 5:16-6:18



# The AUTHENTICITY of the Gospel

Chapter 1 – Genuine as to its origin Chapter 2 – Genuine as to its nature **Galatians 1 - Summary** 

Paul wrote to the churches of Galatia because some men claiming to be teachers introduced erroneous teaching to steer the people away from the Scripture back to Jewish legalism. These false teachers wanted to discredit Paul's word in order to uplift their own.

Paul was disappointed in how easily the false teachers seemed able to sway people away from the Scripture. It is the duty of an obedient servant to please God and not man.

If anyone preaches **any other gospel** to you than what you have received,

LET HIM BE ACCURSED.

Paul defended his gospel by saying that its words were given to him by the Lord and not by man. He had been a major persecutor of the church but God in His grace had saved his soul by directly calling him to preach the Scripture to the Gentiles.

After his conversion Paul did not consult with man, but travelled to Arabia. After three years he travelled Jerusalem and saw Peter and James the brother of Christ, but only stayed for 15 days. Paul then returned to his ministry in Syria and Cilicia. Although personally unknown to the churches of Judea, they heard of his conversion and were edified.

#### **Galatians 2 - Summary**

- At the Council of Jerusalem, Paul was affirmed as apostle to the Gentiles by the other apostles, who stood with him in teaching the gospel of salvation through faith in Christ.
- After the Council, Paul rebuked Peter for hypocrisy when he favoured Jewish leaders over Gentile believers and Jewish laws over freedom in Christ. "If you now live as a Gentile, how can you force the Gentiles to follow all Jewish rules and customs?"



Following the works of the law can never make anyone righteous, or Christ would not have had to die. The only way to be justified in the eyes of God is through faith in Christ.

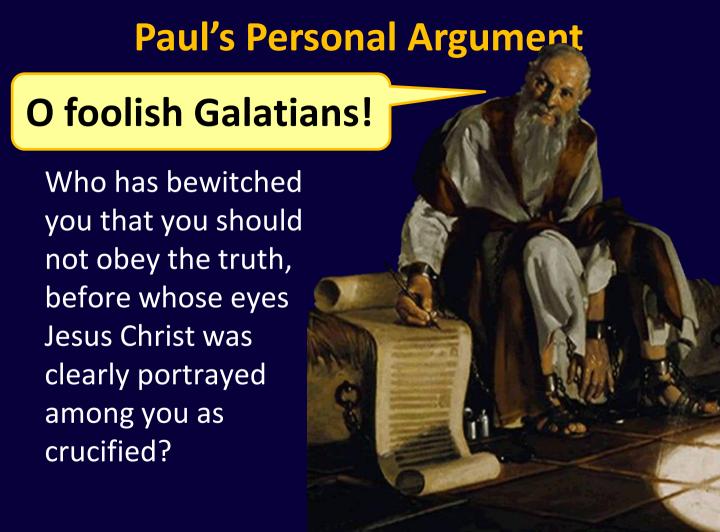
that he might live to
God. How? By believing
in Christ, he was
crucified with Christ in a
spiritual sense and now
lives by faith in Christ.

# The SUPERIORITY of the Gospel

Chapter 3 - The new relation it effects Chapter 4 - The privileges it releases

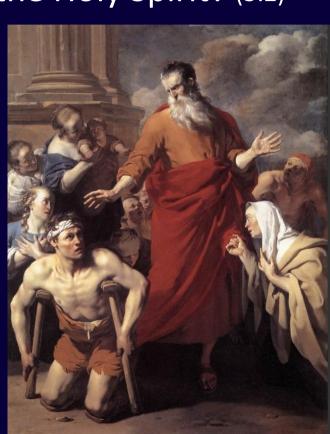
# Salvation is by grace, through faith, apart from the works of the Law.

- 1. The Personal Argument (Gal 3:1-5)
- 2. The Scriptural Argument (Gal 3:6-14)
- 3. The Logical Argument (Gal 3:15-29)
- 4. The **Dispensational** Argument (Gal 4:1-11)
- 5. The **Sentimental** Argument (Gal 4:12-18)
- 6. The Allegorical Argument (Gal 4:19-31)



- This only I want to learn from you:
  - How did you receive the Holy Spirit? (3:2)
  - How will you be sanctified? (3:3)
  - Did you suffer in vain? (3:4)
  - On what basis did God perform the miracles that you witnessed? (3:5)

"St Paul Healing the Cripple at Lystra" by Karel Dujardin, 1663



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#### Paul's Scriptural Argument

**Abraham was justified by faith** (3:6-7): Abraham believed God by faith and was justified by God. Therefore *only* those who are of faith are sons of Abraham.

**God will justify the Gentiles by faith** (3:8-9): "In you all the nations shall be blessed." Those who *are* of faith are blessed with believing Abraham.

A. Justification by faith

**The Law brings a curse** (3:10): "Cursed is everyone who does not continue in all things which are written in the book of the law."

B. Redemption

C. Law as curse

D. The just shall live by faith

The just shall live by faith (3:11). No one is justified by the law in the sight of God, for "the just shall live by faith."

Who does the Law will live by it (3:12): "Yet the law is not of faith, but "the man who does them shall live by them."

**Christ redeems us from the law** (3:13): "Christ has redeemed us from the curse of the law, having become a curse for us."

**Gentiles are justified by Faith** (3:14): the blessing of Abraham might come upon the Gentiles in Christ Jesus, to receive the promise of the Spirit in faith.

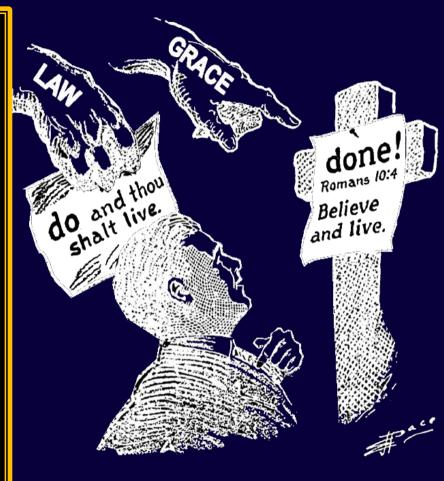
C'

**B**′

Α'

For as many as are of the works of the law are under the curse: for it is written. "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them." But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."

Galatians 3:10-11



Jesus became a curse for us:

1. that the blessing of Abraham might come upon the Gentiles in Christ,

and

2. that all who believe might receive the promise of the Spirit through faith.

#### Literary structure of Arguments 1 & 2

**O Foolish Galatians** (3:1): "... that you should not obey the truth, before whose eyes Jesus Christ was publicly portrayed as crucified?"

Was the Spirit by Law or by faith (3:2-4): Having begun in the Spirit, can the Law make you perfect? Did you suffer in vain?

**Abraham was justified by faith** (3:5-7): "... only those who have faith are children of Abraham."

Gentiles will be justified by faith (3:8-9): "In you [Abraham] all the nations shall be blessed."

**The law is not of faith** (3:10-12): "For (all) of the works of the law are under a curse." "The just shall live by faith."

Christ died to redeem us from the curse of the law (3:13-14): "That we might receive the promise of the Spirit through faith."

В

A. Crucifixion B. The Law C. Faith

F'

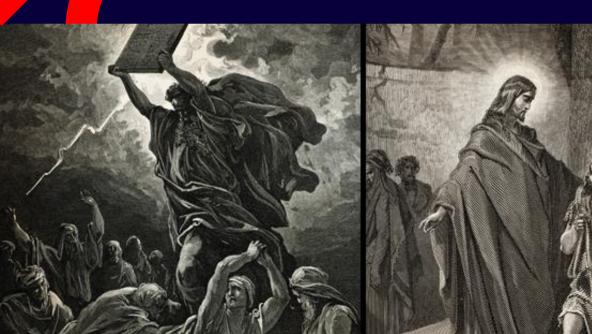
A'

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- 3. The Law-gical Argument (Gal 3:15-29)
- 4. The **Dispensational** Argument (Gal 4:1-11)
- 5. The **Sentimental** Argument (Gal 4:12-18)
- 6. The Allegorical Argument (Gal 4:19-31)

#### Paul's Logical Argument

The Law was given to Moses as a tutor to bring us to faith in Jesus Christ



Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. <sup>25</sup>But after faith has come, we are no longer under a tutor.



#### **Paul's Logical Argument**

The promise was given to Abraham by faith (3:15-18): The promise was given to Abraham 430 years before Moses. "For if the inheritance comes from the law, it is no longer from a promise."

**The law was given to reveal sin** (3:19-20) Why, then, the law? It was added for transgressions, until the descendant came to whom the promise had been made."

A. The promise

B. The law

C. Law vs

**Promise** 

God gave both promise and law (3:21-22): "Is the law then opposed to the promises? Of course not!" The law prepared the way for the gospel.

The law was a tutor to bring all to Christ (3:23-24):

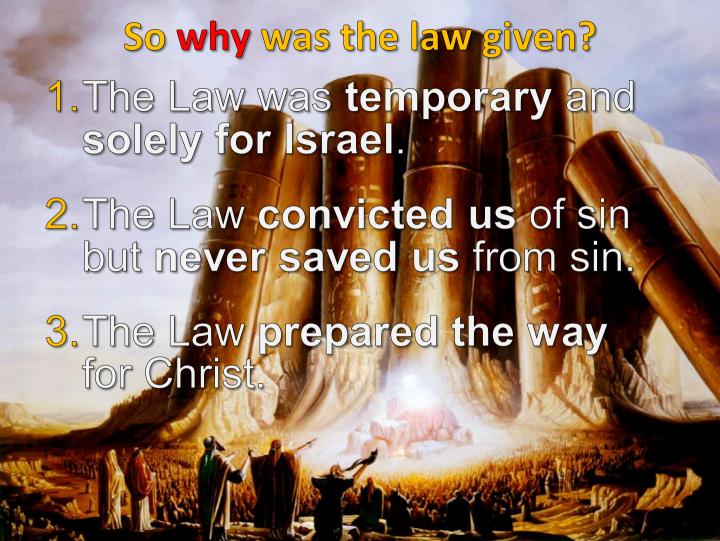
Before faith came, the law was our disciplinarian, but after faith has come, we are no longer under a tutor.

All by faith in Christ inherit Abraham's promise (3:25-29):

All are one in Christ Jesus. "And if you belong to Christ, then you are Abraham's descendant, heirs according to the promise"

B'

A'





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Prince of Egypt Fed with Commandments GREAT COMMAND MENT EZEKIFI BAPTISM IN JORDAN crossing the Red Sea 36:26 FREEDOM from SIN FREEDOM from SLAVERY SHEPHER) . SOULS SHEPHERDUSINAI leads all to Heaven leads to Tromised Land

#### **Paul's Dispensational Argument**

**Child under law is like slavery** (4:1-2): Now I say the heir, while a child, is under guardian and stewards like a slave, until the time appointed by the father.

**Law is bondage** (4:3): Even so we, when we were children, were in bondage under the elements of the world.

A. Justification by faith

B. Redemption

C. Law as curse

D. The just shall live by faith

**Jesus came to redeem** (4:4-5a): But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law.

> Believers are adopted as children of God (4:5b). that we might receive the adoption as sons.

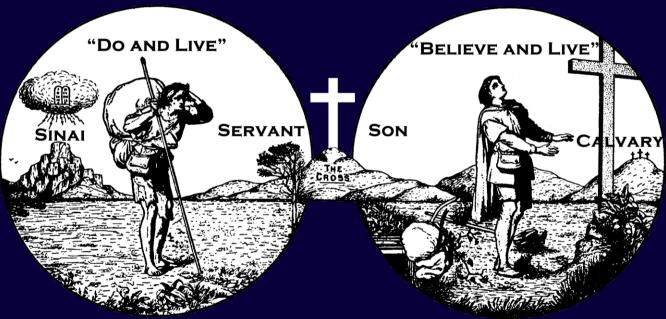
**Children are heirs** (4:6-7): God sent the Spirit of His Son. So you are no longer a slave but a son and heir of God through Christ.

**Don't return to bondage** (4:8-9): Before you knew God, you served idols. But after knowing God and being known by God, how can you willingly turn back to idols and return to bondage?

Don't fall back into slavery (4:10-11): You observe days and months and seasons and years. I am afraid for you, lest I have labored for you in vain.

#### LAW VS GRACE

**DISPENSATION OF DISPENSATION OF** LAW GRACE



OLD COVENANT NEW COVENANT

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### **The Sentimental Argument**

They are trying to separate us. (4:8-9): How can you turn back again to the weak and destitute elemental powers? Do you want to be slaves to them all over again?

Was our friendship in vain? (4:10-11): I am afraid on your account that perhaps I have labored for you in vain.

We got along well (4:12): I plead with you, brothers and sisters, become like me, for I became like you. You did me no wrong.

Acceptance (4:13). Despite my illness, you welcomed me and my preaching the gospel.

We got along well (4:14): you received me as an angel of God, as Christ Jesus.

Am I now your enemy? (4:15-16): So now have I become your enemy by telling you the truth?

**They want to separate us.** (4:17-18): They want to isolate you from me, so that they can influence you back into slavery.

A: Separating.

B: Fellowship.

C: Relationship.

D: The gospel.

C'

B'

Α'

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### <sup>21</sup> Tell me, you who desire to be under the law, do you not hear the law?

### The Old Covenant of Law

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

### The New Covenant of Grace

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

So then, brethren, we are **not** children of the bondwoman **but of the free**.

Galatians 4:31

### Paul's Allegorical Argument

Stand fast (4:19-20): My little children, for whom I labor until Christ is formed in you, I would like to be present with you now for I have doubts about you.

Are you confused about law and promise? (4:22): Tell me, you who desire to be under the law, do you not hear the law?

Children of the law (4:22-25): "... only those who have faith are children of Abraham." All others are children of the law who are in bondage.

Children of promise (4:26-29): We, as Isaac was, are children of promise, but we shall be persecuted by those born according to the flesh.

The law is not of faith (4:30): Scripture says "Cast out the bondwoman and her son, for her son shall not be heir with the son of the freewoman."

**Stand fast** (4:31-5:1): We are not children of the bondwoman but of the free. Stand fast in the liberty by which Christ made us free, and do not be entangled again with a yoke of bondage.

В

A. Stand Fast B. Law vs

Promise C. Children

B'

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## The TRUE LIBERTY of the Gospel

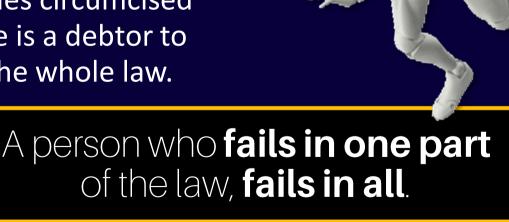
Chapter 5:1-15

Chapter 5:16-6:18

Love service ends bondage to the law Spirit ends bondage to the flesh.



- Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.
- <sup>3</sup> And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.

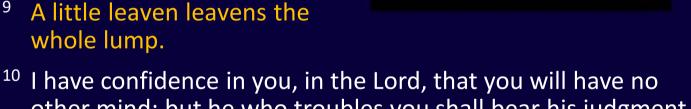


- <sup>4</sup> You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.
- <sup>5</sup> For we through the Spirit eagerly wait for the hope of righteousness by faith.
- <sup>6</sup> For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.



### **Love Fulfills the Law**

- You ran well. Who hindered you from obeying the truth?
- This persuasion does not come from Him who calls you.
- whole lump.



other mind; but he who troubles you shall bear his judgment, whoever he is.



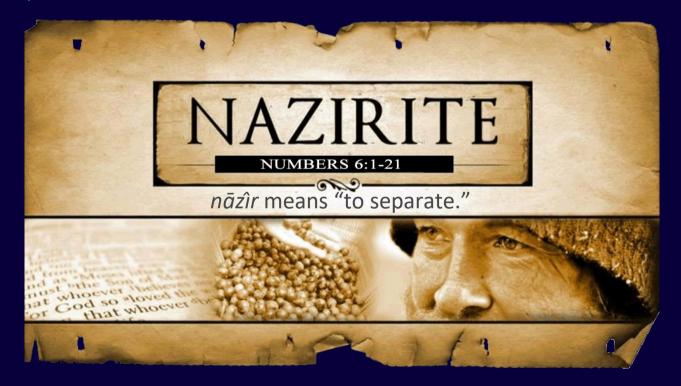
The one who disturbs you will bear his judgement, whoever he is!

A little leaven

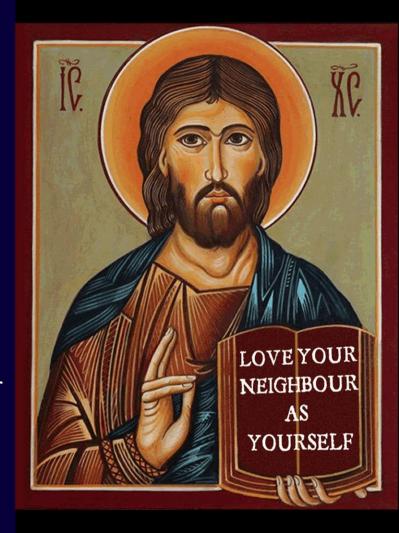
leavens the

whole lump.

<sup>11</sup> And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense [stumbling block] of the cross has ceased. <sup>12</sup> I could wish that those who trouble you would even cut themselves off!



- been called to liberty; only do not *use* liberty as an opportunity for the flesh, but through love serve one another.
- 14 For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."
- But if you bite and devour one another, beware lest you be consumed by one another!



## The TRUE LIBERTY of the Gospel

Chapter 5:1-15

Chapter 5:16-6:18

Love service ends

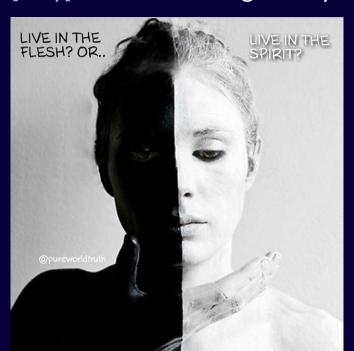
bondage to the law

Spirit ends bondage

to the flesh.

### Walking in the Spirit

<sup>16</sup> I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. <sup>17</sup> For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do [may] not do the things that you wish.



### Walking in the Spirit

<sup>16</sup> I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. <sup>17</sup> For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do [may] not do the things that you wish.

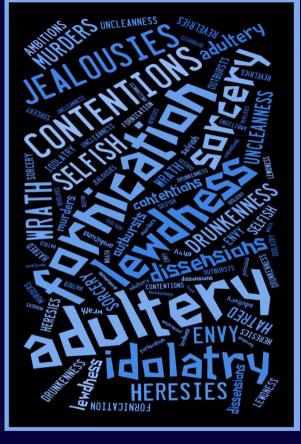


<sup>18</sup> But if you are led by the Spirit, you are not under the law.

19 Now the works of the flesh are evident, which are:

adultery, fornication, uncleanness, lewdness, <sup>20</sup> idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, <sup>21</sup> envy, murders, drunkenness, revelries, and the like;

of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will not inherit the kingdom of God.



But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control. Against such there is no law.





- <sup>24</sup> And those *who are* Christ's have crucified the flesh with its passions and desires.
- <sup>25</sup> If we live in the Spirit, let us also walk in the Spirit.

# Salvation Justification Sanctification Let us also walk in the spirit Spirit.

Let us not become conceited, provoking one another, envying one another.

### Paul's three pleas in Galatians 5

Paul beseeches the Galatian believers to live lives of holiness by the grace of God because:



God the Father called them. (Gal. 5:13)



God the Son died for them. (Gal. 5:4)



God the Holy Spirit indwells them.
(Gal. 5:16-23)

### **Galatians 6**

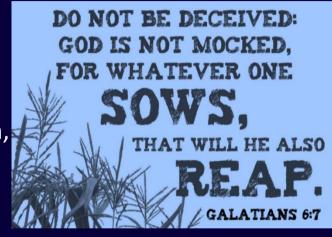
### **Bear and Share Burdens**

- Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.
- Bear one another's burdens, and so fulfill the law of Christ.
   For if anyone thinks himself to be something, when he is nothing, he deceives himself.
- <sup>4</sup> But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another. <sup>5</sup> For each one shall bear his own load.



### **Be Generous and Do Good**

- Let him who is taught the word share in all good things with him who teaches.
- Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.
   8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

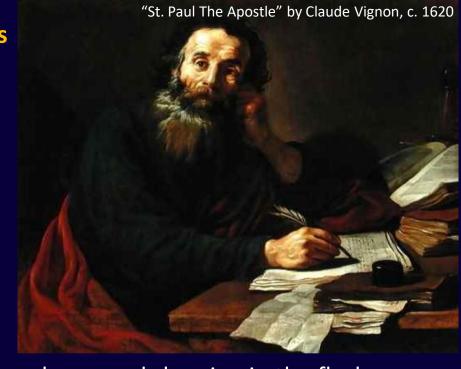


- <sup>9</sup> And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.
- <sup>10</sup> Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

### **Glory Only in the Cross**

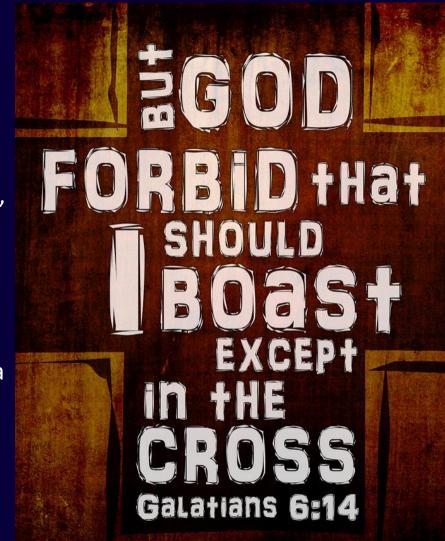
See with what large letters I have written to you with my own hand!

PAVLVS



<sup>12</sup> As many as desire to make a good showing in the flesh, these *would* compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. <sup>13</sup> For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh

- But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.
- 15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.



### **Blessing and a Plea**

- And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.
- <sup>17</sup> From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.



