

Galatians

The book of Galatians was written somewhere between 47 and 57 A.D. to a group of churches somewhere in Galatia, a province in what is now modern day Turkey. It was written by the Apostle Paul and was written for the purpose of establishing the essential Christian truth of "Justification by Faith." This was in refutation of a group of false teachers called "Judaizers", who were teaching that in order to be saved and justified before God, one must observe and obey the Mosaic law in regard to the customs and practices set forth therein. Paul maintained that one was not saved by observing the law but rather by the grace of God which is imparted to one by faith, to all who believe. This book clearly sets forth this very essential truth and many other profound facts and revelations as well. It also contains some important historical facts as well.

Brief Outline

Chapters 1+2 - Apostolic Authority of Paul and the Divine Authority of his message of Grace

Chapters 3+4 - Justification:

Law and Grace - A clear and detailed distinction

Chapters 5+6 - Freedom - The purpose of Justification:

Freedom - Its benefits, privileges and exhortations

Galatians 1:1-3- Paul, an apostle-- sent not from men nor by man, but by Jesus Christ and God the Father, who raised him from the dead-- and all the brothers with me, To the churches in Galatia: Grace and peace to you from God our Father and the Lord Jesus Christ,

A. an apostle - One who is sent. The greek is "apostolos", it means a delegate, a messenger, he that is sent. Also indicated by the following words, "**sent** not from men."

B. sent not from men nor by man - God is the One who sends and calls, and gifts people for His service. Paul was not called or sent from or by men, but received direct orders from Jesus Christ Himself, and God the Father as well, as we all have. Just as Paul was called and gifted and sent, so have we all been called and gifted to fulfill God's plan for our own lives. What is your calling and gifting? How has God gifted you to minister to the body?(Eph 4:11-13,16) More than that, God has called you, have you responded? He has a glorious purpose to fulfill if we will respond in obedience, or we can be miserable and unfulfilled, ignoring the purpose for which we were made.

C. Christ has been raised from the dead! The apostle reminds us of this essential truth.

Galatians 1:4-5 - who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father, to whom be glory for ever and ever. Amen.

A. who gave himself for our sins - Christ willingly laid down His life, by His own will, because of His great love for us. He gave Himself for our sins, it is our sins for which Christ was crucified. It is the guilt of our transgressions for which He was punished. Our sins were judged, and the penalty paid in full at the cross. It is finished! We have been set free from the guilt and eternal consequence of sin.

B. to rescue us from the present evil age - Christ gave Himself to **rescue us, to save us**, to snatch us out from the jaws of this "evil age." This evil age speaks of this period of time in world history when mankind is characterized by wickedness and evil, and all of the consequences along with it, in contrast to the age to come when righteousness will reign on the earth.

Ephesians 5:15-16- Be very careful, then, how you live-- not as unwise but as wise, making the most of every opportunity, because the days are evil.

Galatians 1:6-7- I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel-- which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ.

A. deserting the one who called you - Paul establishes that they are **deserting God** by embracing a false gospel. By embracing a lie, they have broken relationship to God, who is the Truth. This is the enemy's primary weapon against the saints, subtle deception by perversions of the truth, and temptation to sin. **Both of these hinder our relationship to God.**

Genesis 3:1-5 - Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?" The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'" "You will not surely die."

the serpent said to the woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

B. called you by the grace of Christ - It is by "grace" that we have been saved. God grants us favor that we have not merited. It is Christ's merit that gives us favor with God.

C. different gospel - There are many "other gospels", which are not consistent with the essential truths of the historic Christian faith. Can we as Christians discern and understand the differences between the true and false gospels. We must be absolutely familiar with the truth, know and understand what we believe and why we believe it, in order to avoid the so very prevalent false gospels which continually try to invade the true church. Let us be on guard both for ourselves and the dear family of believers.

D. some people are throwing you into confusion - The "Judaizers" here identified. Paul relates the different gospel with the false teachers who are spreading it. And how have they done this, they have taken the skin of the truth and stuffed it with a lie, they have taken the truth and perverted it. Also note the **fruit of false doctrine, "confusion."**

Galatians 1:8-9 - But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

A. Regardless of the messenger, even Paul himself, should not be received or heard if his teaching is not in line with the essential truths about salvation revealed through Christ and the apostles. It doesn't matter how popular a teacher might be, if his teaching does not square with God's revealed truth, the Spirit says he will be eternally condemned. False teaching is a serious and abominable sin, it should never be tolerated, regardless of the teacher.

B. eternally condemned - The greek is "anathema" here meaning, "being given over to or devoted to destruction."

Galatians 1:10- Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ.

2 Peter 2:3- In their greed these teachers will exploit you with stories they have made up. Their condemnation has long

been hanging over them, and their destruction has not been sleeping.

2 Peter 2:17- These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them.

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A. Paul never sought to please men in his endeavors, but always to please God first. This will typically obtain the rejection of men. Look at the example of Jesus, he did "just what the Father told Him" and it earned Him from men a trip to the cross. As Jesus so aptly put it, "woe to you when all men speak well of you." Let us always check our motivations in everything we endeavor to do, are we seeking to gain the approval of men or of God?

Matt 6:1- "Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven.

1Thes 2:4-6- On the contrary, we speak as men approved by God to be entrusted with the gospel. We are not trying to please men but God, who tests our hearts. You know we never used flattery, nor did we put on a mask to cover up greed-- God is our witness. We were not looking for praise from men, not from you or anyone else. As apostles of Christ we could

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to please men but God, who tests our hearts. You know we never used flattery, nor did we put on a mask to cover up greed-- God is our witness. We were not looking for praise from men, not from you or anyone else. As apostles of Christ we could

B. If Paul were seeking to please men, he would not be preaching the offensive message of the cross. It is an offense to sinful man, and he who preaches this message of truth, will be persecuted.

Galatians 1:11-12- I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

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A. Regardless of the messenger, even Paul himself, should not be received or heard if his teaching is **not in line with the essential truths about salvation revealed through Christ and the apostles**. It doesn't matter how popular a teacher might be, if his teaching does not square with God's revealed truth, the Spirit says he will be eternally condemned. False teaching is a serious and abominable sin, it should never be tolerated, regardless of the teacher. Truth is absolute, it cannot contradict itself. Either we are saved by the merit of Christ, or we are not. Either we are saved by the finished work of the Lord Jesus Christ or we are saved by some other means. Those who preach that we are saved by some other means, have contradicted the eternal and unchanging truth of the message of God's grace and forfeited the absolute truth that saves the human soul from the law of sin and death. Such men will receive the fruit of their own folly.

2 Cor 11:13-15- For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade

as servants of righteousness. Their end will be what their actions deserve.

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B. If Paul were seeking to please men, he would not be preaching the offensive message of the cross. It is an offense to sinful man, and he who preaches this message of truth, will be persecuted. If your lifestyle is popular by worldly measure, it is time to re-examine the lifestyle. If your message is popular to worldly opinion, you can be sure it needs revision. Christ and his message are an offense to sinful man, who in their unbelief are enemies of God.

James 4:4- You adulterous people, don't you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God.

Rom 8:6-8- The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is

hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God.

Galatians 1:11-12- I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

A. The gospel did not originate with men, nor did it originate in time and space. It is an eternal and absolute sovereign plan delivered to us by the Maker of all things. This is a message that was given to us "before the beginning of time." The success of the plan of God does not depend on man or his response to God. God's plan will be fulfilled regardless of what men choose to do. God's work then also does not depend on men but on God. The thought that "God needs you to do this or that"(give money, or go to the mission field, or any other thing that can be named) is truly a statement made from ignorance. God does not need anything or anyone to fulfill his purpose. He can raise up stones to be children of Abraham. God is self-existent and dependent on nothing in contrast to everything else in creation which is absolutely dependent on God for everything. The origin of salvation and the message that carries it, is from God who is in Heaven. It is not subject to man's interpretation or opinion. It is absolute truth. It is immutable.

Titus 1:1-3- Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness-- a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time, and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior,

B. Paul received the gospel by divine revelation. It was "revealed to him" by God. Superimposed into his mind and soul, it had become an internalized truth, by God and for the purpose and plan of God. God chose Paul to be his instrument and sovereignly brought about his purpose in Paul's life. God was the author and the finisher of Paul's faith, just as he is our's. We, if you are in Christ, were sovereignly chosen and gifted to fulfill the purpose and plan of God just as was Paul, who was "set apart from birth." The truth of the gospel is something that is comprehended by the revelation of God. It is spiritually discerned and cannot be understood by the sinful unbelieving man or woman.

1 Cor 2:14-16- The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment: "For who has known the mind of the Lord that he may instruct him?" But we have the mind of Christ.

Matt 16:16-17- Simon Peter answered, "You are the Christ, the Son of the living God." Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven.

Galatians 1:13-14- For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers.

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A. God can change the heart of even the most zealous people who are against him. Paul was once the foremost enemy of the church, but one encounter on the road to Damascus with the Glorified Christ, and he became the most zealous Christian preacher of his day.

Acts 7:57-8:3- At this they covered their ears and, yelling at the top of their voices, they all rushed at him, dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul. While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit." Then he fell on his knees and cried out, "Lord, do not hold this sin against them." When he had said this, he fell asleep. And Saul was there, giving approval to his death. On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Godly men buried Stephen and mourned deeply for him. But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.

B. Christ can take even those who have sinned greatly against Him, and turn them into powerful leaders. You have never strayed to far from God's grace, but He will receive all who come in humble repentance. He may even then commission you into service.

1 Tim 1:12-14- I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service. Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.

1 Cor 15:9- For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. (NIV)

Phil 3:6- as for zeal, persecuting the church; as for legalistic righteousness, faultless. (NIV)

Acts 22:4- I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison, (NIV)

Acts 26:9-10- "I too was convinced that I ought to do all that was possible to oppose the name of Jesus of Nazareth. And that is just what I did in Jerusalem. On the authority of the chief priests I put many of the saints in prison, and when they were put to death, I cast my vote against them.

Galatians 1:15-16- But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man,

A. God, who set me apart from birth and called me by his grace- The calling that we have received originated before the beginning of time, as we have said. Let us not therefore think that we were so wise to choose to follow Christ. On the contrary, Jesus said, "You did not choose me, but I choose you and appointed you to go and bear fruit, fruit that will last. (John 15:16) Let us humble receive the Word implanted into us with reverence and awe, for our God has called us, and His call is irrevocable. (Romans 11:29) Paul was set apart from birth, that's what the bible says. Someone will say, that is unjust, why would God choose one and not the other, to which He has answered;

Rom 9:11-24- Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election might stand: not by works but by him who calls-- she was told, "The older will serve the younger." Just as it is written: "Jacob I loved, but Esau I hated." What then shall we say? Is God unjust? Not at all! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." It does not, therefore, depend on man's desire or effort, but on God's mercy. For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. One of you will say to me: "Then why does God still blame us? For who resists his will?" But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, 'Why did you make me like this?'" Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath-- prepared

for destruction? What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory-- even us, whom he also called, not only from the Jews but also from the Gentiles?

Jer 1:4-9- The word of the LORD came to me, saying, "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations." "Ah, Sovereign LORD," I said, "I do not know how to speak; I am only a child." But the LORD said to me, "Do not say, 'I am only a child.' You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you," declares the LORD. Then the LORD reached out his hand and touched my mouth and said to me, "Now, I have put my words in your mouth

B. Its interesting how Paul speaks of His calling, saying that God was pleased to reveal His Son in him. This is true of every Christian and it is the fundamental purpose of salvation, that God would reveal His Son in us. That we might partake of the divine nature and escape the corruption in the world. Christ is truly being revealed in all of God's children, we are His offspring, we bear His very nature. Let us therefore offer ourselves to Him Holy and unblemished that He might be revealed in us more and more.

Galatians 1:15-16- But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man,

A. God, who set me apart from birth and called me by his grace- The calling that we have received originated before the beginning of time, as we have said. Let us not therefore think that we were so wise to choose to follow Christ. On the contrary, Jesus said, "You did not choose me, but I choose you and appointed you to go and bear fruit, fruit that will last. (John 15:16) Let us humbly receive the Word implanted into us with reverence and awe, for our God has called us, and His call is irrevocable. (Romans 11:29) Paul was set apart from birth, that's what the bible says. Someone will say, that is unjust, why would God choose one and not the other, to which He has answered;

Rom 9:11-24- Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election might stand: not by works but by him who calls-- she was told, "The older will serve the younger." Just as it is written: "Jacob I loved, but Esau I hated." What then shall we say? Is God unjust? Not at all! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." It does not, therefore, depend on man's desire or effort, but on God's mercy. For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. One of you will say to me: "Then why does God still blame us? For who resists his will?" But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, 'Why did you make me like this?'" Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath-- prepared for destruction? What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory-- even us, whom he also called, not only from the Jews but also from the Gentiles?

Jer 1:4-9- The word of the LORD came to me, saying, "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations." "Ah, Sovereign LORD," I said, "I do not know how to speak; I am only a child." But the LORD said to me, "Do not say, 'I am only a child.' You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you," declares the LORD. Then the LORD reached out his hand and touched my mouth and said to me, "Now, I have put my words in your mouth

B. Its interesting how Paul speaks of His calling, saying that God was pleased to reveal His Son in him. This is true of every Christian and it is the fundamental purpose of salvation, that God would reveal His Son in us. That we might partake of the divine nature and escape the corruption in the world. Christ is truly being revealed in all of God's children, we are His offspring, we bear His very nature. Let us therefore offer ourselves to Him holy and unblemished that He might be revealed in us more and more.

C. Having seen the Risen Christ and receiving direct revelation from Him, what man would you then consult. Paul heard from Christ and was shown the mysteries of God, that was enough, he did not need man's approval to fulfill his calling. When we here from God, let then act upon what He has said.

Galatians 1:17-24- nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus. Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days. I saw none of the other apostles-- only James, the Lord's brother. I assure you before God that what I am writing you is no lie. Later I went to Syria and Cilicia. I was personally unknown to the churches of Judea that are in Christ. They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy." And they praised God because of me.

A. What did Paul do for these three years?

Acts 9:20-22- At once he began to preach in the synagogues that Jesus is the Son of God. All those who heard him were astonished and asked, "Isn't he the man who raised havoc in Jerusalem among those who call on this name? And hasn't he come here to take them as prisoners to the chief priests?" Yet Saul grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Christ.

B. The churches praised God because of Paul. They were happy about Paul's conversion and filled with joy that he had now become such a powerful preacher. This reflects a truly Christlike attitude.

Galatians 2:1-5- Fourteen years later I went up again to Jerusalem, this time with Barnabas. I took Titus along also. I went in response to a revelation and set before them the gospel that I preach among the Gentiles. But I did this privately to those who seemed to be leaders, for fear that I was running or had run my race in vain. Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek. This matter arose because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves. We did not give in to them for a moment, so that the truth of the gospel might remain with you.

A. Paul here making the point that even among the Christian leaders of Judea, they were not compelled to be circumcised. Even the leaders of the Judean church were not forcing anyone to be circumcised, or fulfill any works for that matter, on the contrary;

Acts 15:5-11- Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to obey the law of Moses." The apostles and elders met to consider this question. After much discussion, Peter got up and addressed them: "Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith. Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are."

B. Freedom and free are key words in Galatians, used 11 times. Putting a sacrament like circumcision on the backs of the Christians was like making them slaves. These men were "spying" on the freedom we have in Christ. Jealous over the Christians freedom, they tried to stir up dissension and make them slaves to some tradition. The fact is that Christ was the fulfillment of all of the Old Testament traditions and practices. We now live out the spiritual realities of what those traditions stood for, from our hearts we follow those principles that teach us and guide us. Our religion does not save us, it is our expression of worship toward our God who saves us. We are not slaves to any religious practice. We are children of the living God and we are free, the life we now live, we live out of gratitude in our hearts toward God.

Galatians 5:1- It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

C. False brothers- What do you supposed these false brothers looked like? May I suggest that they were convincing preachers who claimed allegiance to Christ with eloquent speech and convincing arguments. But truth comes from the mouth of God and what is taught must be put to the test. What does the Spirit and the Word say? Where is there chapter and verse? Are they using text in context, or have they pulled a few verses out and made some kind of boastful doctrine of error. Remember the false teacher entices people by appealing to the lustful desires of the flesh. They tickle the ears with fine sounding words, but this is the strike which leads to the fangs which pump their venom.

D. Paul here says that giving in to the Judiazers would have kept the truth of the gospel from remaining. Let us not give in for a moment to the false teachers that are so prevalent in our day so that the truth of the gospel might remain.

Galatians 2:6-7- As for those who seemed to be important-- whatever they were makes no difference to me; God does not judge by external appearance-- those men added nothing to my message. On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews.

A. God does not judge by external appearance- Even though these men appeared to be leaders in the church, Paul did not respond any different to them as to anyone because he lived his life unto the Lord. God is our judge, it is to Him that we will give an account. Let us walk in His presence at all times, when we have answered to God, no answer to men is required. It is God who justifies, and He knows the very thoughts and intents of our hearts.

B. The Judean elders gave Paul the approval of His gospel to the Gentiles. The Judean church was in full support of Paul's message of grace, and in full support of Gentile salvation without the adherence to Old Testament traditions. They firmly believed that it is by grace we are saved, not of works of men, but the work of God who saves us.

Galatians 2:8-9- For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles. James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews.

A. It is God who "works" in ministry. It is only by the Spirit of God that true ministry takes place. Only God can work in the hearts of people to bring about salvation, which re-creates us into His image. Gradually over time He changes us, sanctifies us (makes us holy), and this is a process that will continue in our life until the resurrection. Men and women are only channels by which God works. We are the agents of His saving grace, but He does the work of, justification, sanctification, glorification.

1 Cor 3:5-8- What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe-- as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor.

2 Cor 5:17-21- Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Galatians 2:10- All they asked was that we should continue to remember the poor, the very thing I was eager to do.

A. Taking care of the poor was so important to the church, that they made it a priority for Paul and his ministry. And Paul knowing how important it was, was eager to do it. How about us? Are we eager to help the poor? Or have we forgotten them altogether?

1 Jn 3:17-18- If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth.

James 1:27- Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

Deut 10:17-19- For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt.

Galatians 2:11-14- When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"

A. Here we have one Christian leader opposing another, and this over a seemingly unimportant issue. Maybe Peter was just a little more loyal to one crowd instead of another. Come on, he really didn't mean to be so much trouble, did he? The ramifications behind Peter's behavior could have been staggering, had Paul not clearly corrected him. And what Paul did was an act of love, even risking his relationship with Peter, his beloved brother, for the sake of the truth. How willing are we to confront one another over such issues? And more than that, how willing are we to be confronted by our brothers, to be corrected? Could our pride be standing in the way of the truth? This is one of the greatest problems in the church today, we are unwilling to love each other at the level of personal confrontation over righteousness, therefore the truth is compromised over and over again, until the salt has lost its savor. And we wonder why the church seems to lack power. We have got to humble ourselves before one another, and submit to one another out of reverence for our God who is the Truth. When we are wrong, we must admit it, and

repent, so that God may be revealed in us.

Prov 9:8-9- Do not rebuke a mocker or he will hate you; rebuke a wise man and he will love you. Instruct a wise man and he will be wiser still; teach a righteous man and he will add to his learning.

Prov 17:10- A rebuke impresses a man of discernment more than a hundred lashes a fool.

Prov 25:12- Like an earring of gold or an ornament of fine gold is a wise man's rebuke to a listening ear.

Prov 27:5-6- Better is open rebuke than hidden love. Wounds from a friend can be trusted, but an enemy multiplies kisses.

B. Afraid of the circumcision group - We see here Peter's weakness in his fear of the Judaizers. Let us not fear men, but only God, to whom we will give an account. Let us not withhold the truth for fear of persecution, but let us speak boldly the Word so that our hearers might be saved. Peter was talking the talk, without walking the walk, this was the sin of hypocrisy. Lord, grant us strength to stand.

Galatians 2:15-16- "We who are Jews by birth and not 'Gentile sinners' know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.

A. Paul was a Jew, and Peter was a Jew, and Paul clearly states here that even those who are Jewish by birth, are not saved by observing the law, but by faith in Jesus Christ. In fact, by observing the law, no one will be justified. It is impossible to be justified in the sight of God by human effort. The only appeasement for the wrath of God against our sins is the sacrifice of Jesus Christ. Even the perfect legalistic righteousness that Paul obtained before his conversion, he calls rubbish compared to the righteousness that comes from God by Faith. It is impossible for man to earn God's righteousness. Man can only be justified by the imputed righteousness of Christ.

Matt 19:16-26- Now a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?" "Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, obey the commandments." "Which ones?" the man inquired. Jesus replied, "'Do not murder, do not commit adultery, do not steal, do not give false testimony, honor your father and mother,' and 'love your neighbor as yourself.'" "All these I have kept," the young man said. "What do I still lack?" Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me." When the young man heard this, he went away sad, because he had great wealth. Then Jesus said to his disciples, "I tell you the truth, it is hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When the disciples heard this, they were greatly astonished and asked, "Who then can be saved?" Jesus looked at them and said, "With man this is impossible, but with God all things are possible."

Phil 3:8-9- What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ-- the righteousness that comes from God and is by faith.

Galatians 2:17-19- "If, while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin? Absolutely not! If I rebuild what I destroyed, I prove that I am a lawbreaker. For through the law I died to the law so that I might live for God.

A. Here Paul explains that those who were Jews, who were seeking to obey the law, were actually being condemned by the law they tried to fulfill. He says "through the law"-- "I died to the law"-- and "it becomes evident we are sinners", because when we come to Christ we are recognizing our own inability to obtain justification before God. Why then would we try to rebuild what we destroyed - in other words, why would we try to go back and obey the law to be justified, since it was our inability to obey it that we destroyed (or forsook and repented of). Therefore coming to Christ is a clear recognition of our "missing the mark" and Christ hitting the mark for us." We seek now to be justified in Him. He imputes His righteousness to us, and it is perfect before God. We have given up all hope attaining justification by our own "goodness" or "works", and received Christ's perfect goodness and works instead of our own.

Heb 10:14- because by one sacrifice he has made perfect forever those who are being made holy.

B. died to the law so that I might live for Christ- If we seek to be justified by the law, it is that very law that condemns us to death. When we accept Christ, the penalty of death that the law imposes on us has been paid by Christ. Once a person dies, he is forever freed from the jurisdiction of the law, and we now live a life free from the penalty of the condemnation of the law. So in Christ, we have died to the law, and now live a new life for God. If then we are in Christ, and consequently in His Spirit, **we are not under the law.** (Gal 3:25,5:18) Does this mean that we no

longer have duty before God, absolutely not. On the contrary, this has happened that we might now "live for Christ." We have simply been freed from the bondage of the curse of the law, (Gal 3:10 All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."), we are now free to live for Christ. Free from what? Free from the penalty of missing the mark, God has freely pardoned your shortcomings and failures, and has given to you perfect righteousness in the place of them.

Rom 7:4- So, my brothers, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God.

Galatians 2:20-21- I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"

A. I have been crucified with Christ and I no longer live- When we partake of Christ, we have at our will, put ourselves to death. We "no longer live." We have "taken up our cross," the instrument of our death. We have put to death the "flesh", the sinful nature, that part of us which loves evil and seeks to do its own will. We die to that "old man", to the old passions and desires of the sinful nature, to allow the new man to live for the desires of God. **See Romans 6**

Gal 5:18-26- But if you are led by the Spirit, you are not under law. The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying each other.

2 Cor 5:14-15- For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

B. loved me and gave himself for me - Christ died for me. He died for you. His sacrificial love is manifest in His death for us. What else could God do to show His love for us?

C. Christ lives in me- Now because the guilt of sin has been removed from us, we have become the dwelling place of God Himself. He now lives in us. We are the holy sanctuary of God Himself. If this be true, can God's temple be corrupted with every kind of worldly vice, and the "unclean " acts of the sinful nature, with all of its passions and desires? Certainly not! We must by our own will, put the sinful nature to death so that Christ and His life may be revealed through us. This is not to say that we can actually sanctify ourselves, only God can do that. But He puts the righteous desire in our heart, it is our responsibility to respond in obedience, and He gives the strength to obey. This inworking is done in our will, but by God's power. We make the cognitive choice to surrender to His will, and He empowers us to obey. Our sufficiency is from God (2 Cor 3:5). If Christ truly lives in us **we will** bear much fruit. Let us keep in step with the Spirit and become obedient to His desires and seek to please Him. This is our privilege. This is beyond human comprehension, that holy God would come to live in us, but God has revealed it to us by His Spirit. (1 Cor 2:10) It is God who accomplishes these things in us, but we must surrender our will to His.

Phil 2:12-13- Therefore, my dear friends, as you have always obeyed-- not only in my presence, but now much more in my absence-- continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.

D. if righteousness could be gained through the law, Christ died for nothing - Why did Christ have to die, if the system of the law could save? Why trust Christ if we could earn God's favor on our own? Our righteousness is a foreign righteousness, it comes **from God** and is by faith. We receive it by believing and trusting in Christ. He has gained righteousness on our behalf.

Adherence to your religion can never save you, only Christ can save you. We do not set aside the grace of God, instead we receive it. We are saved by grace, not works. The true worship (religion) of God is a celebration of what He has done for us. This includes every action of our daily lives, as well as the thoughts and meditations of our hearts. True religion is a grateful response to what God has done for us, we love Him because He first loved us. More than that, He is CREATOR, we are creature! He is infinite, we are finite! We are totally dependent on Him, He is dependent on nothing, He is self-existent! He is AWESOME, we stand in awe!

Rom 11:5-6- So too, at the present time there is a remnant chosen by grace. And if by grace, then it is no longer by works; if it were, grace would no longer be grace.

Galatians 3:1-3- You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort?

A. Foolish - Not a lack of intelligence, but rather a failure to use the discernment given by the Spirit, which resulted in their disobedience to the gospel. Every lack of discernment is disobedience, for God gave it to us for a purpose, to protect us and guide us and keep us safe from the evil one. Let us not be found lacking in a stand for the true faith, but rather staking our very lives on the truth, for the benefit of the whole body. Then we will not be bewitched!

B. Christ was clearly portrayed as crucified- The fact that Christ was crucified is an obvious declaration that it was in our stead, "wounded for our transgressions", which clearly denounces a salvation of works. It was His work that saved us, otherwise why would He have to die. You foolish Galatians, for what purpose did Christ die if you are earning your own favor with God.

C. receive the Spirit by observing the law, or by believing what you heard - An obvious declaration that you receive the Spirit by believing. God indwells those who trust Him to save. It is obvious then that by believing we are saved, nothing more is required, salvation is by grace "through faith" to all who believe, Jew or Gentile. Without faith in Christ, one cannot be saved, Jew or Gentile.(Acts 4:12)

D. Human effort will never obtain the goal, but only God's effort. It is God who works in us to accomplish His purpose. We must cease from our own labors and enter His rest, a rest of faith in God's sovereignty. When will we learn to stop trying to do everything in our own efforts, and allow God to do His work.

Heb 4:9-11- There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from his own work, just as God did from his. Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience.

Galatians 3:4-5- Have you suffered so much for nothing-- if it really was for nothing? Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?

A. If the Spirit came by the works of the law, then why hadn't it been imparted before the death of Christ. The Spirit is given because in the death of Christ, provision has been made for God to enter in to the human spirit. The "sanctuary" has been cleansed by one sacrifice, and now Holy God can dwell there.

B. Miracles are an obvious proof that God is present. Not to mention the most profound miracle of all, the regeneration of the human soul. The word "suffered" here means experienced. It speaks of all that we have experienced in regeneration. Have you experienced so much for nothing? I think we can all relate with the great experience spoken of here. Think of all of the profound experiences of your life since you believed. We truly possess life in abundance, not only the joys but also the sorrows of life as well. The Christian is capable of experiencing not only higher highs, but also lower lows. Paul asks, did all this come about because you observed the law, or because you believed.

C. God does not impart His Spirit to anyone until they believe and receive Christ. The human, in his natural state is defiled before God because of sin. Only upon the receiving of Christ is one redeemed, bought back from sin by the sacrifice of Christ, the just payment for one's sin and appeasement of God's justice. Ephesians says that we were by nature, "objects of wrath." This indicates the fact that we are God's enemies in our natural state, and as Colossians says, "

Col 1:21-23- Once you were alienated from God and were enemies in your minds because of your evil behavior.

But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation-- if you continue in your faith, established and firm, not moved from the hope held out in the gospel.

Galatians 3:6-9- Consider Abraham: "He believed God, and it was credited to him as righteousness." Understand, then, that those who believe are children of Abraham. The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." So those who have faith are blessed along with Abraham, the man of faith.

A. What was credit to Abraham. Belief. He trusted that God could save and provide all that he needed, even the longings of his righteous heart. And God credited to him righteousness because of his belief, not by any works.

B. Understand, then, that those who believe are children of Abraham- Not all Israel is Israel. But only those who have the faith of Abraham, the father of the faith. And only they who have faith toward Christ are the children of God.

Rom 9:6-8- It is not as though God's word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned." In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

Galatians 3:10-14-All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." Clearly no one is justified before God by the law, because, "The righteous will live by faith." The law is not based on faith; on the contrary, "The man who does these things will live by them." Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

A. Relying on the law (or what you can do to earn God's favor), only puts one under a curse, for no one can be blameless according to the law. Relying on the law is contrary to faith. It is merely an expression of the perfect character of God, giving us a mirror by which to examine our soul and drive us to Christ, in whom the requirements and perfections of the law have been met.

B. Christ has redeemed us from the curse of the law, he paid in full its righteous requirements for us, he redeemed us(bought us back),and we now reap the benefits of His perfect righteousness, foremost of which is the indwelling presence of God (the promise of the Spirit,v-14) making us partakers of the divine nature and recipients of eternal life.

Galatians 3:15-18 - Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ. What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

A. Having established a covenant with Abraham, God did not nullify it with the law. But the law came in the midst of the Abrahamic covenant for a purpose. Therefore the Abrahamic covenant still stands, and we are recipients of its blessings. The promise of its fulfillment is still being fulfilled. Furthermore, the inheritance of the Abrahamic promise does not depend on the law, but rather a promise, and God will fulfill it based on faith, not on the works of the law.

Galatians 3:19-22 - What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. A mediator, however, does not represent just one party; but God is one. Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.

A. Here the purpose of the law. It is a clear representation of the character of God, **showing us** the vast expanse between us and him. It therefore drives us to faith in order to apprehend God. It **shows us** of our desperate need of a Saviour, driving us to Christ to put our faith in Him. It is a clear definition of transgression. It is the law that we have transgressed, so its primary purpose is to **"reveal"** to us the pure character and nature of God's perfect righteousness. When we look into a mirror, we see our face, with all of its beauty and its blemishes. When we look into the law, **we see** as it were, a mirror's image of our soul, with all of its beauty and imperfections as well. The law then is a **mirror to the soul**, a much more powerful lens than just a mere "looking glass."

B.until the Seed to whom the promise referred had come - The law was "until Christ", it has since then been fulfilled. Every aspect of the law looked forward to Christ, who is the fulfillment of everything thing the law symbolized and prophesied of. Christ is the end of the law. We now knowing the Fathers desire, which is expressed in the law, are free to live in fulfillment of it, which

is simply to love, for love is the fulfilment of the law.

Rom 10:4 - Christ is the end of the law so that there may be righteousness for everyone who believes.

Galatians 3:23-25 - Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. So the law was put in charge to lead us to Christ that we might be justified by faith. Now that faith has come, we are no longer under the supervision of the law.

A. we were held prisoners by the law - It is the law that held us prisoners, the law that stood opposed to us, with all of its regulations, it condemned us to death. But Christ took it away, nailing it to the cross he canceled the written code. Without law, there is no transgression. When the commandment came, it afforded the opportunity for us to transgress, and therefore die.

Col 2:13-14 - When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.

Rom 7:9-11 - Once I was alive apart from law; but when the **commandment came**, sin sprang to life and **I died**. I found that the very commandment that was intended to bring life **actually brought death**. For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death.

B. law was put in charge to lead us to Christ - Showing us our utter depravity, the law leads us to the only logical conclusion; we cannot save ourselves or merit God's favor on our own. God himself must save us. He has done that in Christ. Amen! Hallelujah! Glory!

C. Now that faith has come, we are no longer under the supervision of the law - We are no longer held to the legalistic requirements in the law, rather we admire and use them to teach us of God's desire and character as a plumb line to measure our own faith and practice. They bring "light to our eyes", helping us to discern right and wrong and those things which are pleasing to God.

Galatians 3:26-27 - You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ.

A. We now, having the law written on the tablets of our hearts, live a life devoted to God out of loving gratitude. The desires of the Father are now indelibly written in our heart, that we might obey Him.

Rom 10:8 - But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming:

Jer 31:31-34 - "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD. "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

Heb 10:15-18 - The Holy Spirit also testifies to us about this. First he says: "This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds." Then he adds: "Their sins and lawless acts I will remember no more." And where these have been forgiven, there is no longer any sacrifice for sin.

We have the devotion of "sons" toward the Father. We have become His children through Christ, and are heirs of His estate. More than that, we literally possess all that belongs to the Father, all things are ours in Christ. We now live out a relationship of loving devotion with God our Father, who has justified us who were His enemies, and made us possessors of all that He has. Could there be any greater expression of love than this.

B. baptized into Christ have clothed yourselves with Christ - Having made public confession of our identity in Christ, we have literally "put on Christ." He is our righteousness, our shield and the covering over of our sinful state. Very much like the garments that God made to cover Adam and Eve in the garden. Our righteousness is a foreign righteousness, much like clothes are foreign to our body.

Galatians 3:28-29 - There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

A. In Christ there is no distinction between race, or social status, or gender but all are freely received and accepted by God into His Family. Anyone who would teach otherwise is a false teacher. God loves everyone, and has made propitiation for the sins of the entire world.

B. If you belong to Christ, then you are Abraham's seed - Here the point is again emphasized that those who trust in Christ are the seed of Abraham, and heirs of all of the promises. The true Israel of God are those who have trusted Christ.

2 Cor 1:20 - For no matter how many promises God has made, they are "Yes" in Christ. And so through him the "Amen" is spoken by us to the glory of God.

Galatians 4:1-7 - What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. He is subject to guardians and trustees until the time set by his father. So also, when we were children, we were in slavery under the basic principles of the world. But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons. Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

A. when we were children, we were in slavery under the basic principles of the world - Paul here referring to our former state, that is slavery, when we were children, held captive by sin, held accountable by the law. The basic principles of the world referring to a works based system of religion which is common in any religion which does not acknowledge faith in the True and Living God. Even Israel before Christ, did not possess the "full rights as sons", but this came when - "the time had fully come." Paul makes this very clear in these statements saying that, "before this faith came, we were held prisoners by the law, locked up until faith should be revealed." (v-23)

These things were and are fulfilled in Christ. God was always looking forward to a better day, that day which is "in Christ", the promise of the Father to Abraham. A promise that made us "sons of the Father."

B. But when the time had fully come, God sent his Son - An obvious statement of the sovereignty of God in the first advent. It was when the time had "fully come." Not one minute sooner or later. This was all part of the perfect plan of God from the creation of the world and God brought it to pass at just the right time.

C. since you are a son, God has made you also an heir - To which estate are you now an heir? To the estate of God the Father. Now what things in heaven or on earth are not all owned by the Father? None. Therefore, you possess all things. You literally have become an heir of everything that can be named for, "the earth is the Lord's and fullness thereof, the earth and all they that dwell therein." (Ps24:1)

1 Cor 3:21-23 - So then, no more boasting about men! **All things are yours**, whether Paul or Apollos or Cephas or the world or life or death or the present or the future-- all are yours, and you are of Christ, and Christ is of God.

D. Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father" - Here the Spirit of his Son, another name for the Holy Spirit. Also a statement of the deity of Christ. But it is interesting this Spirit that cries out, "Abba, Father", or literally - "Daddy." Now this you should know, that God the Father desires a relationship with you wherein you call him daddy. A term of endearment from a child to its Father. This recognizing the strong, protective and providing relationship from a father to his child. He is our refuge and our shield, our provider and the One who comforts us in our time of need.

Galatians 4:8-9 - Formerly, when you did not know God, you were slaves to those who by nature are not gods. But now that you know God-- or rather are known by God-- how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again?

A. Paul here obviously referring to the Galatians former life of idolatry and the worship of pagan gods, which are really no gods at all. He also speaks of the slavery that the pagan worship offered as well. He now tells them that entering into a works based system of religion, is like turning back to pagan idolatry. Living under the system of the law after Christ has fulfilled it would be slavery all over again. He says now that you are known by God, you should know better. Has not the Spirit revealed these things? Of course He has, but remember that they had a real lack of discernment which he corrected them for earlier. (v-3:1) He asks, do you want to be a slave again?

Galatians 4:10-11 - You are observing special days and months and seasons and years! I fear for you, that somehow I have wasted my efforts on you.

A. Their ritualistic manner of keeping the Sabbath displayed a lack of trust in the finished work of Christ. They were seeking to be justified by their deeds such as Sabbath keeping. This does not earn one favor with God, but only Christ's merits can do that.

Col 2:16-17 - Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however,

is found in Christ.

B. Paul fears that maybe they were showing themselves not to be true disciples after all through their disobedience and immaturity. This should be a real motivator for Christians today. If you continue in my teaching, then are you my true disciples says the Lord.

Galatians 4:12-15 - I plead with you, brothers, become like me, for I became like you. You have done me no wrong. As you know, it was because of an illness that I first preached the gospel to you. Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me.

A. become like me, for I became like you - Paul lived an example to the Galatians to the point where he could call them to imitate himself. This kind of integrity should be prevalent in Christian leaders. He also reflects on his ability to come down to their level in the evangelism process by which he won them for Christ. He "became like them."

B. because of an illness that I first preached the gospel to you - Paul was obviously ill when passing through Galatia, and therefore had opportunity to preach the gospel to them. It appears that according to verse 15 it was eye trouble, but the scripture does not say that. So why should we speculate? If God didn't disclose it, it must not be that important.

C. What has happened to all your joy? - Their system of legalism had robbed them of their joy. **Galatians 4:16-18** - Have I now become your enemy by telling you the truth? Those people are zealous to win you over, but for no good. What they want is to alienate you, so that you may be zealous for them. It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you.

A. your enemy by telling you the truth - Frequently people are offended when told the truth concerning their own spiritual position. This is a prideful display of immaturity. Words of reproof are food for the soul of the wise. If we would examine ourselves in humility, we would probably find many inconsistencies that could be corrected. Why then are we so offended at times by truth? Let us examine ourselves humbly, eager to make changes according to God's perfect will.

B. These false teachers were trying to draw away disciples unto themselves. They were not interested in the spiritual care of the flock.

C. It is fine to be zealous, provided the purpose is good, and to be so always - Zeal is a very good thing, provided that it is exercised with meekness. But zeal without knowledge can be a dangerous thing, even to shipwreck your faith.

Rom 10:2-4 - For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. Christ is the end of the law so that there may be righteousness for everyone who believes.

Rom 12:11 - Never be lacking in zeal, but keep your spiritual fervor, serving the Lord.

Galatians 4:19-20 - My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, how I wish I could be with you now and change my tone, because I am perplexed about you!

A. My dear children - Paul had an obvious devotion to the Galatians as their spiritual father.

B. He likens the process of childbirth with the agonizing struggle of trying to bring people to spiritual maturity. This was the entire goal of Paul's ministry, that Christ would be formed in his people. That people would come to maturity, bearing fruit and living productive Christian lives. This is the goal of ministry. That the body would grow and build itself up in love as each part does its work (Eph 4:16).

Galatians 4:21-31 - Tell me, you who want to be under the law, are you not aware of what the law says? For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise. These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. But the Jerusalem that is above is free, and she is our mother. For it is written: "Be glad, O barren woman, who bears no children; break forth and cry aloud, you who have no labor pains; because more are the children of the desolate woman than of her who has a husband." Now you, brothers, like Isaac, are

children of promise. At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now. But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son." Therefore, brothers, we are not children of the slave woman, but of the free woman.

A. But the Jerusalem that is above is free, and she is our mother - We are not children of a slave, but of the free woman. Our Father is the King of the universe and we are His heirs. We do not have to live in slavery to sin, but rather we have been freed from it and its power.

B. Here Paul finds yet another way to try and convince the Galatians that they are not under the law by showing the example of the Jews and the fruit of their persistence in trying to obtain God's righteousness through the law. God showed his displeasure to them yet again in the destruction of the Temple and Jerusalem in AD 70.

Galatians 5:1 - It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

A. Here the purpose of our salvation, that we might be free. We, having been justified before God, have no one else to whom we must give an account. If we have rightstanding with the highest authority, who can be against us? And if God's law can no longer bind us, what can? We have been completely released from the burden that sin brings upon us and have total freedom and complete ability to obtain victory in every area of our life. If the power of sin is the law, and we have been set free from the consequences of the law, sin no longer has power over us.

1 Cor 15:55-58 - "Where, O death, is your victory? Where, O death, is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ. Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

Rom 6:8-15 - Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. For sin shall not be your master, because you are not under law, but under grace. What then? Shall we sin because we are not under law but under grace? By no means!

B. Stand firm, then - The exhortation here in standing firm would be to stand in the "grace" that God has given and not be burdened down by some system of works. Let us not be like the foolish Galatians, lacking the discernment of law and grace, but let us stand firm in the grace we have received.

Galatians 5:2-4 - Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace.

A. Being circumcised to obtain the favor of God is a denial of the sufficiency of Christ's atonement. There is no other way to obtain God's favor except "through the Lord Jesus Christ" and his atoning sacrifice. Seeking justification through any other means is a rejection of Christ. To seek justification by other means shows that one has not truly accepted Christ, at least one has not understood his sufficiency. This is the falling away from grace that is spoken of here, to accept the Christ sacrifice and repent of one's inability to obey God's commandments, and then to deny that by seeking his favor through the obedience of his commandments is to deny Christ.

Galatians 5:5-6 - But by faith we eagerly await through the Spirit the righteousness for which we hope. For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

A. What is it that we hope for? It is God's absolute and final approval of our rightstanding with him, which right now we have by faith, but one day we will have by sight. That day when we are restored physically to fellowship with him, and enjoy his presence in the home of righteousness. We eagerly await that day. Just think of it, no more dying or crying or pain. The total fulfillment of our souls when all our enemies have been put under our feet.

Rom 16:20 - The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

B. The only thing that counts is the expression of love, which is the obedience of faith. True faith will produce love, which is a fruit of the Spirit. True saving **faith will produce fruit** in one's

life. First love toward God, then love toward man.

James 2:18-23 - But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by what I do. You believe that there is one God. Good! Even the demons believe that-- and shudder. You foolish man, do you want evidence that faith without deeds is useless? Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend.

Matt 7:15-23 - "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. **A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit.** Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them. "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'"

Galatians 5:7-10 - You were running a good race. Who cut in on you and kept you from obeying the truth? That kind of persuasion does not come from the one who calls you. "A little yeast works through the whole batch of dough." I am confident in the Lord that you will take no other view. The one who is throwing you into confusion will pay the penalty, whoever he may be. As for those agitators, I wish they would go the whole way and emasculate themselves!

A. The life of a Christian is a race, wherein he must run, and hold on, if he would obtain the prize. But it is not enough that we run in this race, by a profession of Christianity, but we must run well, by living up to that profession. Thus these Christians had done for awhile, but they had been obstructed in their progress, and were either turned out of the way or at least made to stumble and falter in it.

(from Matthew Henry's Commentary)

B. Paul asks who is it who has deceived you, you were doing so well? Think about who has told you these things, does their example line up to the true gospel. We should always test those who would teach by the example of their lives. Should we be taught of hypocrites?

C. A little yeast works through the whole batch of dough - Just a little bit of false teaching or sin can be like a cancer in the body of Christ. It must be dealt with swiftly and directly. Otherwise it can work its way into the whole body.

Galatians 5:13-14 - You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: "Love your neighbor as yourself." If you keep on biting and devouring each other, watch out or you will be destroyed by each other.

A. We have freedom to live before God and to become like Him in every way. Should we then use our freedom to violate His law or His character? Absolutely not! We should make every effort to stand in the freedom He has given us, but to be careful not to be an offense to other Christians around us, but rather to serve them in love. We should offer grace on disputable matters and be eager to accept one another and to serve one another in anyway possible. How badly our churches need for Christians to express their faith in true love and acceptance, rather than biting and devouring each other.

Rom 14:1- Accept him whose faith is weak, without passing judgment on disputable matters.

Rom 14:12-19 - So then, each of us will give an account of himself to God. Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way. As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as unclean, then for him it is unclean. If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died. Do not allow what you consider good to be spoken of as evil. For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men. Let us therefore make every effort to do what leads to peace and to mutual edification.

B. God's family is not a family of discord and quarreling, but rather of love, joy and peace. God forbid that we should destroy each other by our constant murmuring and nit-picking. We need to get on with the business of becoming like God, and put off the old self. Freedom in the Christian's life should motivate us to true righteousness and holiness.

C. The entire law is summed up in a single command: "Love your neighbor as yourself - Love is the fulfillment of the law. It is indeed what the world needs worse than any other thing, and it is love that the world has gone astray from. Love is the very character of God and the highest

Christian endeavor to achieve it. It is by nature selfless and sacrificing for the others good.

Matt 22:36-40 - "Teacher, which is the greatest commandment in the Law?" Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."

Rom 13:8-10 - Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law. The commandments, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever other commandment there may be, are summed up in this one rule: "Love your neighbor as yourself." Love does no harm to its neighbor. Therefore love is the fulfillment of the law.

Galatians 5:16-18 - So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. But if you are led by the Spirit, you are not under law.

A. Since the flesh and the Spirit are contrary, if one abides in the Spirit, he is by nature forsaking the flesh. This is why it seems hard at times to resist temptation. Your flesh is right there with you wanting to disobey the Spirit and do what is selfish and self-fulfilling. We must resist the flesh and stand in the power of the Spirit to overcome. This is the act of faith.

B. When one is led by the Spirit, he walks in and according to Christ, and in Christ the law is fulfilled. One will therefore by this fulfill the law himself. We walk moment by moment in the conscience knowledge of the will of God, desiring to obey it at all times. More than that we are actually in His presence moment by moment and seek to please Him in every way.

Rom 8:3-8 - For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit. Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God.

Rom 8:12-14 - Therefore, brothers, we have an obligation-- but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God.

Galatians 5:19-21 - The acts of the sinful nature are **obvious**: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

A. Here we have many clear examples of characteristics that make up a sinful lifestyle. More than that we are told, that if one lives like this, he will not inherit the Kingdom of God. These are in direct contrast to the fruit of the Spirit, and against these things, there are many laws. This is the example of the fruit of wickedness, and with these things the Spirit of God is highly offended and cannot dwell in the midst of them. These are the fruit of the flesh (sinful nature) and it is these things we are to forsake. If any of these characterize our life, we must repent and forsake them or we will not enter into God's presence or His heaven.

B. I warn you, as I did before - Paul is warning us, are we listening? This is also a repetition of his warning. Paul was clear on his teaching about sinful lifestyles, that they were showing that one's faith was a counterfeit and that they were not characteristic of the true Christian life. **We must forsake our sin.**

Eph 5:3-5 - But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person-- such a man is an idolater-- has any inheritance in the kingdom of Christ and of God.

Galatians 5:22-23 - But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.

A. Here is the plumb line for our obedience and submission to God. If we are a good tree, this is the fruit we will bear. If the Spirit of God truly lives in us, these things will come forth from our lives in increasing measure. These are heavenly virtues which teach us the true direction and desire of the Spirit. Therefore, as we live day by day, we continually view our life through the grid of these truths. How do we respond in relationships, how do we make decisions, what is God's will? We compare our moment by moment dealings in life to these examples of the Spirit's desire and we conform our lives to these virtues. These virtues are characteristics which should mark our own character if we are children of God and are truly free. As we learn and grow, these virtues are produced in our lives more and more. If we see them declining, it is a warning for us that we have gotten off the path. Jesus was all of these things personified, and it is our ambition to be like Him in all of these areas of our life.

Galatians 5:24-26 - Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying each other.

A. Here again Paul assures us that if we are in Christ, we have put the old self to death, and then exhorts us to do that more and more, "let us keep in step with the Spirit."

B. Here is more fruit of the flesh (sinful nature). Provoking, envying, and being conceited. These are in contrast to life by the Spirit.

Galatians 6:1-2 - Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ.

A. Caught in a sin - Sin is the captor. It is like a trap, it binds and holds, it enslaves like an evil master. The one who is "caught", like an animal in a trap, needs help. But this help is of restoration not condemnation. After all if it were not for the grace of God, it could be you. We must furthermore be "careful" (full of care) so that we don't fall into the same trap. This restoration must be gentle, so as not to wound further the sinning brother or sister. Sin destroys and kills, we must at all costs keep our lives and fellowships pure before the Lord.

B. Carry each other's burdens - We are our brother's keeper. Let be diligent to "serve one another in love," let us be constantly aware of those around us and the needs they have so that we can be quick to meet them. Look around you Christian, the needs are great and they are many. These "burdens" speak of those which abnormally hard for someone to bear on their own, thus needing help. Let us be quick to fulfill the law of Christ.

Galatians 6:3-5 - If anyone thinks he is something when he is nothing, he deceives himself. Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, for each one should carry his own load.

A. We all have an obligation to the Spirit, that we should have a sober and humble opinion of ourselves. We have one standard and that is Christ Jesus, when we see ourselves in comparison to Him, we will be humbled. It is this standard that we strive for, to be like Christ, and only after humility comes honor.

Rom 12:3 - For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. (NIV)

Prov 26:12 - Do you see a man wise in his own eyes? There is more hope for a fool than for him. (NIV)

Phil 2:3-5 - Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.

Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus:

B. for each one should carry his own load - Paul is not contradicting himself, but here speaks of the normal everyday load of working and supporting our families. He furthermore is referring to carrying own load in the fellowship as well, only you can minister in your gift, no one else can do it. We as Christians should work hard at whatever we do so as to bring glory to our God.

Galatians 6:6 - Anyone who receives instruction in the word must share all good things with his instructor.

A. It is encouraging for a teacher of the word to hear of revelation and growth in those he teaches. We should continually share with those who teach us. This verse could also be referring to material compensation, this is supported many other places in the NT.

Galatians 6:7-8 - Do not be deceived: God cannot be mocked. A man reaps what he sows. The

one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.

A. Sin is very costly. It offers pleasure for only a short while, but in the end it bites like a viper and will not let go until its prey is dead. You cannot mock God, which is what sin is, an open flagrant taunt of the living God. But He will see to it that you do not escape the consequences of your sin. You will reap what you sow. We should therefore "sow to the Spirit," be controlled by the Spirit in our everyday life, allowing God to lead, guide and direct our thoughts and actions.

Galatians 6:9-10 - Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

A. If we are weary, we should rest. We should be wise with our time making the most of everyday. When we have rested, we should get up and be diligent to serve. For what other reason were you made, may I ask. If you master served, should not you His subject serve all the more.

B. let us do good to all people - We should do our best to be loving and kind to as many people as it is possible to. People can see our willingness to go out of our way to help and to love and to serve. What better way in a selfish world to glorify our God. This, by the way, is "as we have opportunity." If one has need in his/her own family, there is no business out serving others until we have tended unto those God has entrusted to our care.

Galatians 6:11-13 - See what large letters I use as I write to you with my own hand! Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh.