

Book of Galatians Recap

Recap

Context — Paul's apostolic authority and the divine origin of his message (wk1)
+ Judaizers — Substitution of good works for faith in Christ

Divine Principles:

#1

Calling: 1:15

+ God has a plan for your life; a purpose for your life; and a destiny for your life

"15 But when he who had set me apart before I was born, and who called me by his grace, 16 was pleased to reveal his Son to me, in order that I might preach him among the Gentiles"

State: Every human being has a general call to new life in Jesus Christ (salvation call)

+ Those who responds to the general call, God gives a specific call to a purpose (for Paul, *"that I might preach him among the Gentiles"*)

+ Paul understood his calling (God gave him an inward revelation of His Son in order that he would proclaim the Son as good news among the Gentiles)

#2

I no longer live, but Christ lives in me living His life through me v2:20-21

"I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." v20

+ Walking in closeness with God (intimacy)

+ Complete surrender to Jesus leads to deeper intimacy with God

Two fundamental paradigm shifts:

+ Shift from a committed life to a crucified life

+ Shift from what I can do for Christ to what he has done for me

Crucified — Systauroo (compound word from syn (sun) denoting complete union, and intimate identification with; and stauroo to impale on the cross, to drive down stakes, crucify); complete union; co-crucified in union with Christ

+ Verb "I have been" a decisive action in the past with a present result (perfect tense)

+ Passive verb (not what I do myself — cannot nail myself to the cross (physically & spiritually I cannot crucify myself). Act & work of God

Illustration:

No idea of partially crucified. Like pregnancy. Either you are or you are not. (Decisive change)

Being crucified for Paul meant:

+ The demands of the Law no longer has a hold on him

+ Death to self (Pharisee Saul died — old life buried)

+ Dominating power of the flesh was broken

State: Paul moved from a self-centered life to a Christ-centered life.

Q. Are you gripped by the love of God?

State: How you and I respond to the love of God defines our discipleship. Defines our devotion to God. Defines the depth of our intimacy with God.

The defining question is not:

- + Have you served God
 - + Have you sacrificed to God
 - + Are you talking to others about God
 - + Are you praying to God
 - + Are you worshipping God
- No, the defining question is "Do you love God?"

#3

Prove salvation is by grace alone and not by the works of the law.

State: Jesus Christ was openly and graphically set forth and portrayed as crucified" "How could you have missed this truth

- + He meant that the truth of Jesus and Him crucified and the greatness of His work (on the Cross) for them was laid out for them so clearly that they could see it

Illustration: Like a message on a large billboard which is easily seen, clearly displayed and fully understood

Paul asks 5 questions in vv3:1-5

- + Who has bewitched you? v1
- + **Did you receive the Spirit by works of the law or by hearing with faith?** v2
- + Are you so foolish? v3
- + Having begun by the Spirit, are you now being perfected by the flesh? v3
- + Did you suffer so many things in vain—if indeed it was in vain? v4

Key point: I will ask you one simple question (supreme importance) v2

- + How did your Christian life begin
- + Paul is challenging them to remember how they were saved, and the answer they would have or should have given is by hearing the Gospel Paul had preached and accepting it with faith

State: First question v2 is about how one becomes a Christian and now in v3 the question is about how one lives as a Christian. V2 deals with justification by faith and V3 deals with sanctification by faith

Paul used the OT to refute the Judaizers from v6-end chapter 4

- + Remember that the Judaizers pointed to the Law of Moses as the means to salvation, but Paul is about to demolish their false teaching!
- + he turns to the very Scriptures which the false teachers were using to show the necessity of circumcision! ***What did the Old Testament really say?***

Foundational verse for saved by faith alone:

“just as Abraham “believed God, and it was counted to him as righteousness”? Know then that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”

So then, those who are of faith are blessed along with Abraham, the man of faith.” v6-9 (Ge 15:6)

+ Abraham believed in and adhered to and trusted in and relied on God, and it was reckoned and placed to his account and credited as righteousness

+ Wasn't circumcised until Gen 17:24 (more than a decade before he was circumcised and over 400 yrs before the Law was given to Moses)

+ Abraham was declared righteous by God Himself by grace

Abraham believed God - The NT quotes **Ge 15:6** three times - **Gal 3:6**, Romans 4:3 and James 2:23 (believed means “to say amen.”)

+ God made a promise and Abraham said Amen

V3:11— Right standing before God

Habakkuk 2:4 says, *“Behold the proud,*

His soul is not upright in him; But the just shall live by his faith.” NKJV

State: The just shall live by faith

+ The just - Book of Romans v1:17

+ Shall live — Book of Galatians v3:11

+ By faith — Book of Hebrews v10:38

Shall live in this passage *zao* refers to supernatural, spiritual life (refer Gal 2:20)

+ Paul quotes Leviticus to prove that it is doing the Law, not believing it, that God requires Lev 18:5

+ Law says, "Do and live!" but grace says, "Believe and live!"

#4

“For as many of you as were baptized into Christ have put on Christ.” v27

+ Spiritual not physical (We were placed into a perfect and permanent union with Christ)

+ Every believer stands on an equal footing before Jesus Christ (There is no respect of persons with God) v28

+ In Christ the barriers that separate us have been torn down. Outward distinctions are no barrier to salvation.

+ So when we look at another believer we see him in Christ

#5

So that gives the purpose for which God sent forth His Son:

“We we might [subjunctive mood] receive adoption as sons” v4:5

+ Jesus was the Redeemer effectively only for those who received by faith God's offer of the gift of redemption and with it eternal life

Adoption as sons: v5-7

+ Grand benefit of redemption

+ The New Testament word for adoption means “to place as an adult son.”

+ Means being placed in a position of a son or daughter who now possesses the same rights as the parent's natural children. It means to formally and legally declare that someone who is not one's own

child is henceforth to be treated and cared for as one's own child, including complete rights of inheritance.

- + Receiving receive a new name, a new family, new rights, new expectations, new nature
- + In Roman law, a natural born child could be disowned by the father, but an adopted child could never be disowned (eternal security)

"And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" v6

- + Jews of Old Testament times never used Abba to address God (new way of approach and address to the One Whom No man has seen at any time)
- + Abba emphasizes the warm, intimate and very personal relationship which exists between the believer and God (family word)
- + Therefore you are no longer a slave, but a son (assures our inheritance) v7

#6

V4:30-31

Q. What do we do with Hagar & Ishmael?

State: Can't change them (old nature & flesh); try to compromise with them (didn't work In Abraham's home; won't work in our lives)

A. Cast them out (law has to go and the flesh needs to be crucified)

#7

"For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery." v1

- + Stand firm (present active imperative) to stand erect (Christ has made us)

Chp5-6 Paul now exhorts them to put themselves back under the control of the Spirit (ministry of the Holy Spirit)

- + Christ died on the Cross to give us the advantage of having this freedom
- + Freedom is not referencing the kind of life we live, but the method by which we live
- + For the Judaizers it was dependent upon obeying the law; for believers its dependence upon the indwelling Holy Spirit
- + Our lives should be guided by the teachings of the apostles
- + Don't be entangled, restricted by the law (straight jacket)

Under grace — means that we no longer need the external force of the law to keep us in God's will because we have the internal leading of the Spirit of God v5:1

- + Surrendering to the Spirit allows you to fulfill the law (Holy Spirit never contradicts the Word of God)

V5:16

- + Walking by the Spirit means Continually living the Christian life in the power and under the influence of the Holy Spirit
- + The solution for victory over the flesh is not rules and regulations but living a life empowered by the Holy Spirit v5:18

"If we live by the Spirit, let us also keep in step with the Spirit." v5:26

+ if they claim to live by the Spirit, let them prove it by keeping in step with the Spirit." If the Spirit is the grounds of my new life in Christ, would not it be most reasonable to stay in close contact with Him, getting in line with Him, so that His direction becomes my directions in everyday experience?
+ in the present tense which points to continual and habitual action in the believer's life

State: This is what happens when the Spirit of God is working in us:

- The words of Christ will be on our minds
- The love of Christ will be behind our actions
- The power of Christ will help us control our fleshly desires

#8

"Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted." v6:1

State: There are only two ways to live the Christian life, by the Spirit or by the flesh. There is no middle ground. And so it should not surprise us that the "anyone" could be any of us
+ Anyone of us who has been overtaken by sin and stand in need of a helping hand

Qualified to do so: spiritual

+ He is not even saying only those who are mature But those who are filled with/controlled by the Spirit (fleshly believers cannot help a fleshly believers)
+ Paul does not say "You who are sinless"
+ Those who are sensitive to the Spirit and whose life is guided by the Spirit
+ They are having the mind of Christ; living out the fruit of the Spirit; having a servant's heart; and serving fellow Christians

Restore means to fit or join together and so to mend or repair (to set a broken bone). That something is "broken," or is not "working properly" in regard to the brother's spiritual walk

+ You who are spiritual set the broken bone. Get him back on his feet again (perform restorative surgery)
+ Restore is in the present imperative calling for this to be the spiritual persons habitual practice
+ The restorative process also involves use of the appropriate means of convincing of sin and encouraging repentance
+ The purpose is restoration to service. The fallen can be used of God once restoration has taken place

V6:6

Share is in the present imperative calling for this to be one's habitual practice:

+ Share (koinonia) means literally to share one's possessions with the implication of some kind of joint participation and mutual interest
+ Taught indicates they were continuously being instructed the Word
+ Focus is not the pastor, but the spiritual one who has been walking with that person (picked them up, hold them up, and build them up)

#9

V6:7

+ Do not be deceived - This is a command preceded by a negative (present imperative) which can mean stop something already in practice
+ Literally means made to wander and so to go or be led astray (false teachers sow deception)

+ God cannot be mocked (turn up your nose to God)

Whatever a man sows - Whatever would include thoughts, words or deeds

+ We are planting seeds all day long, every day, for each day is filled with manifold choices and each choice is either leaning toward the flesh or toward the Spirit

+ This he will also reap - This is an unbreakable promise, an immutable principle in God's order. It applies to both believers and non-believers

+ We can choose the seed we sow but we cannot choose the consequences that seed will reap (acorn is a small seed, but it produces a large tree)

"For they sow the wind And they reap the whirlwind." Hos 8:7

+ Sowing seeds to sin will yield a harvest that is more than you could have imagined (It's only a little sin. No one else will know. No one will be hurt)

#10

V9

+ Let us not lose heart in doing good. Allow the Spirit to produce good in and through your life.

+ Lose heart means to act or behave badly in some circumstance (means to lose one's motivation in continuing a particular activity)

+ To become discouraged and give up

+ Good deeds are God deeds, deeds prepared by, initiated by and empowered by the Spirit of Christ, Who lives in us

For in due time we will reap if we do not grow weary:

+ Due time - The appointed season. The proper season. The due season. Proper time. Fruit is reaped in a season that follows the sowing

+ The Christian must not relax in his ministry of seed-sowing until the Lord comes

V10

+ So then, while we have opportunity - Notice the time sensitive word "while" which is a period of indeterminate length. The point is that we don't know how long we will have opportunity to do good

+ God has set boundaries around our lives, and our opportunity for service exists only within those boundaries

+ Opportunity meaning our goal as believers is to enter into those works that He has already prepared for us, for those are the only eternally lasting and "good" works (God gives each believer opportunities)

Let us do good to all people, and especially to those who are of the household of the faith:

+ Do is in the present tense and so calls for continuous activity to accomplish or bring about some good through work