

Galatians Enhanced Notes

from R. B. Thieme, Jr.

To introduce each verse, I will use [An Understandable Version](#) (a translation of the Bible)

I am not sure who did the original notes for Galatians. I [supplemented](#) them in various ways.

Bob used the King James Version. I have added in An Understandable Version. For any OT passage, the ESV (capitalized) will be utilized.

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Doctrines Taught in Galatians			
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Doctrines Taught in the Great Chapters of the Bible (Galatians 5)			
A–C	D–L	M–R	S–Z
	Human Freedom	Pseudo-spirituality Biblical Nomenclature for Reversionism	Slavery in the Bible Seven Categories of Works Today Spirituality

Passages Translated in Galatians
Corrected Translation of Galatians 5

1961 Galatians (lesson summaries)

416	1	10/13/1961	Gal. 1:1–5	Grace, key to God's plan; source of apostleship Apostolic Succession (is a false doctrine) What Are the Advantages of the Local Church?
416	2	10/20/1961	Gal. 1:6–14	Sphere of election To Call and its Prepositions
416	3	10/27/1961	Gal. 1:15–24	The Doctrine of Divine Pleasure The Doctrine of Election to call = to elect
416	4	11/03/1961	Gal. 2:1–10 Acts 15:1–31 2Peter 3:15–16	Legalism in 2 areas Seven Uses of the Verb to Be Diligent (Spoudazô)
416	5	11/10/1961	Gal. 2:11–15	Battle against legalism The Mosaic Law
416	6	11/17/1961	Gal. 2:15–3:1–2	Principle of grace
416	7	11/25/1961	Gal. 3:3–6	Grace vs works
416	8	12/01/1961	Gal. 3:7–13	Grace vs works
416	9	12/08/1961	Gal. 3:13–18	Abrahamic Covenant Ancient Contracts
416	10	12/15/1961	Gal. 3:19–29 via Matt. 19:16–30	Rich Young Ruler, Seven Points of Summary
416	11	01/05/1962	Gal. 4:1–7	Grace; Adoption The Doctrine of Heirship
416	12	01/12/1962	Gal. 4:8–19	The Four Fasts "Christ Be Formed in You." The Seven Points of Spirituality, or Christ Being Formed in You
416	13	01/19/1962	Gal. 4:20–31	Allegory of grace The Now Jerusalem

1961 Galatians (lesson summaries)				
416	14	01/26/1962	Gal. 5:1–13	Living by grace What Does it Mean That “Christ Set Us Free?” The Doctrine of Election (Review)
416	15	02/09/1962	Gal. 5:14–16	Love – walk The Doctrine of the Mosaic Law (Review) Nine Different Walks in the New Testament
416	16	02/16/1962	Gal. 5:16–26	Characteristics of the old sin nature The Doctrine of the Old Sin Nature The Sustaining Ministry of the Holy Spirit
416	17	02/23/1962	Gal. 6:1–6	The Seven Points of Rebound Seven Areas of Sin (From Galatians 6) The Seven Principles Whereby a Believer Can Help Another Believer to Rebound Three Laws of Burdens Five Ways in Which the Believer Can Deceive Himself Comparing Spiritual Production
416	18	03/02/1962	Gal. 6:6–14	END OF SERIES

I did not have a set of notes to start with for Great Chapters of the Bible, so these notes are not as good or as thorough as the notes for the 1961 Galatians study.

1977 Great Chapters of the Bible (lesson summaries)

666	1	03/21/1977	Gal. 5	Introduction; The Doctrine of Human Freedom (Points 1–9)
666	2	04/04/1977	Gal. 5:1	Human freedom (10–13); privacy; Slavery in the Bible
666	3	04/11/1977	Gal. 5:2–3	Rituals to teach doctrine; counseling; Seven Categories of Works Today
666	4	04/25/1977	Gal. 5:4–7	Arrogant reversionist’s self–righteousness competes with +R of God Biblical Nomenclature for Reversionism
666	5	05/09/1977	Gal. 5:8–12	Doctrine of leaven; Paul’s sarcasm against the Judaizers
666	6	05/23/1977	Gal. 5:13–15	“Brother”; authority; three codices of the Mosaic Law; “Neighbor”
666	7	05/30/1977	Gal. 5:16a	Doctrines of the deity of the Holy Spirit and spirituality (1–8) Spirituality
666	8	06/13/1977	Gal. 5:16	Doctrine of spirituality (9–16c)
666	9	06/20/1977	Gal. 5:16b–17	Doctrine of spirituality (continued); eight categories of pseudo–spirituality; old sin nature (OSN) vs. the Holy Spirit Pseudo-spirituality
666	10	06/27/1977	Gal. 5:18–22a	Production of the OSN of reversionists; believers cf. unbelievers
666	11	07/11/1977	Gal. 5:22b–24	Manward and Godward characteristics of the filling of the Holy Spirit; tyranny cf. law
666	12	07/18/1977	Gal. 5:25–26	Celtic behavior; rejection of authority

1961 Galatians

1961 Galatians

Lesson #1

1 10/13/1961 Gal. 1:1–5 Grace, key to God's plan; source of apostleship

Chapter 1

Introduction

Who are the Galatians? During the course of European history after the breakdown of the Roman empire there was a tremendous surge of various races across the Euro mountains, out of the Mongolian perimeter of that area of Asia. Great hordes of barbarians moved into Europe. There were the Goths, the Huns, the Germans, and other groups. One of these groups is known generally as the Celts. They are actually part of a greater organization. When this particular group finally reached the English channel in their momentum they stopped and regrouped. At this time they broke up into three organizations. One group crossed the English channel and these are the ones we know as the Celts today. The Celts fostered several races in the British Isles. They were later moved back by other invasions and the finally wound up in Wales, Scotland and Ireland. The main body of them survived in Ireland.

The second group decided to stay in France, which was not at that time “France.” They became known as the Gauls.

A third group of them decided they didn't like Europe and they were going home. So they did something that was most unusual for that day, they started to go east. After fighting everyone along the way they finally decided to move into Greece. They moved into the Greek peninsula and when they came to the great city of Delphi they were opposed by the Greeks and in 290 BC they fought a tremendous battle. As a result of this battle they were driven out of the Greek peninsula. So they had to pick another spot and they moved on east and finally they came to Asia Minor. There they conquered everyone around them and settled down. They became known as the Galatians. They are first cousins to the Irish and to some of the people who settled in France.

There were actually three tribes but they welded into a very strong kingdom. They sat on their plateau and on the plains below and they held out against everyone who came along. No one was able to conquer them. The rise and fall of the Greeks; the rise of the Romans was not a concern to them.

Then one of their kings came along by the name of Amyntas. he was quite a fighter but decided to remain a bachelor. Consequently he didn't have any crown prince to whom he could pass on the kingdom of Galatia. After spending most of his life and his people's time

fighting he finally decided that when it time for him to die to the Roman empire, which he did. So when Amyntas died the Romans took over this kingdom and it became a Roman province in the empire known as the province of Galatia. It is in this particular area that the apostle Paul came in the southern part of Galatia on his first missionary journey. The full details of his evangelization in this area are given in Acts chapter 13 and 14. As a result many wonderful churches were established. After Paul left this particular area the Judaizers followed and they immediately tried to discredit the apostleship of Paul, and then they immediately taught the exact opposite of what Paul had preached: a. That salvation is by works; b, Spirituality is by works. Consequently the book of Galatians is written to these people to straighten out these two great points, and as a result it is one of the greatest attacks against legalism.

In the Greek of this book we have the most forceful, strong statements in the entire Word of God. Paul is not only sarcastic but he is absolutely brutal with the Galatians. In very clear Greek he calls them suckers, stupid, and ignoramuses plus many other things which we will see as we go along. He also points out how quickly they departed from doctrine and fell into the debater's technique of the legalists. It is to this day one of the greatest monuments to the grace of God. In a polemic way the subject is the same as Ephesians: grace. But Ephesians approaches it from the standpoint of positive statements whereas Galatians is very negative in its approach. Paul is very angry as he writes to the Galatians and he often leaves out verbs and there are many types of syntax which are used to show that all of the time he wrote Galatians he was "pounding the pulpit," shouting at them. And he doesn't let up until the last chapter.

Paul wrote the epistle from Corinth. News came that the Galatians were going legalistic, that the legalists (the Judaizers) came in from Palestine and persuaded the Gentile Galatians that they couldn't be saved until they were circumcised. Apparently thousands of Galatian Gentiles decided that they weren't really saved by receiving the gospel and many of them were circumcised. The news came to Paul in Corinth and he sat down and wrote them this message. They thought, in addition to that, that they had to keep the Mosaic Law for spirituality. They were very confused.

Verses 1-5, the salutation.

Galatians 1:1 *[This letter is from] Paul, an apostle, (not from [the authority of] men, or through the [agency] of a man, but by [a direct commission from] Jesus Christ and God the Father, who raised Him from the dead).*

In verse one we have the identification of the human author. It is declared to be Paul. The word means "little." Paul was undoubtedly the greatest Christian who ever lived right up to this moment and also the greatest of all the apostles and therefore the greatest leader of the Christian church. Yet his name means "little" and it reminds us once again that whatever we are we are by the grace of God.

Next, after his name, we have his rank. He is an absolute spiritual dictator — "an apostle." The word has often been construed to mean one who is sent. That isn't quite true. The

word means one sent all right but it must be understood how the word was originally used. The Athenians had the finest navy of all. They couldn't trust their naval officers, however, because the Spartans were bribing the admirals of Athens to throw the naval battles. After this happened a couple of times the Athenians got tired of it. So they would have about five or six of the highest ranking Athenian admirals sitting in a room and they would then give orders for the fleet to set sail. Just as the fleet was leaving the harbour they would finally appoint one of the admirals to be the admiral of the fleet and would personally escort him down to the harbour and send him out to his flagship. In this way they forestalled any possibility of bribing him. Therefore they finally got around to calling the admiral of the fleet the one who is sent to command so he won't be bribed on the way. That is the word apostle. Eventually the word apostle comes to mean one who holds the highest rank in an organization. And that is the connotation of the word as we have it here: "Paul an apostle" which means that he had the highest rank anyone has ever held in the Church Age. Apostleship is a spiritual gift and there are very few people who have ever held this particular rank.

The word "apostle" is also used in connection with the 12 disciples before the Church Age began. This is found in the tenth chapter of Matthew, but the apostles there were sent specifically to the house of Israel and they had nothing to do with the apostles of the Church. This all occurred before the Church Age. However, eleven out of the twelve disciples to Israel became apostles. Judas, of course, was not. In addition to that there were five or possibly six other people who became apostles. In all not more than seventeen men have ever held this great gift of apostleship. In addition to the eleven who became disciples we have Paul, mentioned here; Barnabas, mentioned in Acts 14:14; Galatians 2; James, the Lord's brother who wasn't even a believer until after the resurrection; Apollos also was an apostle, according to 1Corinthians 4:6, 9; Silas and Timothy, mentioned in 1Thessalonians 1:1; 2:6 as possibly being apostles.

There is one man left out of this list. Acts 1:20–26

Acts 1:20 "For it is written in the Book of Psalms, "May his camp become desolate, and let there be no one to dwell in it"; and "Let another take his office.'

An Apostle is not elected. All spiritual gifts are provided by God, assigned by God the Holy Spirit. God in His Own time will provide a replacement for Judas.

Acts 1:21–22 So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection."

Acts 1:23–24 And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias. And they prayed and said, "You, Lord, who know the hearts of all, show which one of these two you have chosen..."

God did not tell them to do this. They just did it on their own.

Act 1:25 ...to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.”

This is the most useless prayer in the Bible. They really said these words, but this was not an effective prayer. They put a multiple choice before the Lord, and it is possible that God chose none of the above.

Act 1:26 **And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.** (ESV)

Notice the source of apostleship — “not of men”. “Not” is an obvious negative; “of” is not of at all, it is literally, “not from men.” “Of” is από (ἀπό) [pronounced *aw-PO*], the preposition of ultimate source. The negative in front of the preposition means that man is not the source. Man does not assign spiritual gifts, all spiritual gifts are the appointment of God. Not by men or by a man. Apostles are not elected; they are not appointed. *Not from men; not through a man.*

“Neither by means of man.” The principle behind that phrase is that no apostle ever perpetuated his office by appointing a successor.

Apostleship Not an Appointment

1. Apostleship came after the ascension. Matthew 16:18 is before the ascension and the keys of the kingdom passage has nothing to do with Peter’s authority in the Church.
2. For anyone to claim apostleship today they would have to be the recipients of direct revelation from God and no one today is the recipient of direct revelation from God. All divine revelation is confined to the Word of God. God reveals Himself through the Word. In addition to that, to be an apostle one had to personally see the resurrected Christ and the resurrected Christ is not revealing Himself any more.
3. According to 2Corinthians 12:12 no one today or in Church history has achieved apostolic stature, it was an appointment of the Holy Spirit and along with it went the gift of miracles which means that the individual could perform miracles at will. There is no born-again member of the human race who can perform miracles at will today.
4. The gift of apostleship died in the first generation of the Church. No provision was ever made for successors. That means that the purpose of apostleship was to take up the slack until the canon of scripture was completed. God’s revelation to us is confined to the Word, to the canon of scripture. Therefore, the apostles took the place of the canon until the canon was completed. The canon is the absolute authority. The apostles exercised that same absolute authority until the canon was completed.

Apostolic Succession (is a false doctrine)

No serious claim was ever made to apostolic succession for several hundred years. In fact the first serious claim to apostolic succession was made by Leo the 1st who was bishop

of Rome or pastor of the Roman church. He claimed to have power over other churches around him and therefore he made the claim that he was an apostle and that Peter had passed it on and on, and so the pastor of the Roman church was automatically the apostle. In 1Peter 5:1-4 Peter only recognized himself as a fellow pastor or fellow bishop. He did not claim any superiority over any of the other bishops.

In Galatians 2, Paul will brace Peter. Some of Peter's final words recognize Paul's epistles were among the best and highest.

There is another interesting gap in history here. There is no real historical proof that Peter was ever in Rome and therefore Peter was never the bishop of Rome. Peter did his greatest ministry in Alexandria in Egypt, and in other places as indicated in the book of Acts. He operated out of Jerusalem for a long time, out of Antioch. He founded a great church in Alexandria, but there isn't any proof that he was ever the bishop of Rome in the first place. If any of the churches of the first century have a right to claim that their pastor was the leader over the other churches it would have to be first of all Jerusalem, and James was the presiding bishop there, not Peter. After Jerusalem Antioch became the centre, then Corinth, Ephesus, and later on Constantinople could claim some fame along that line. It was not until 500 years after the founding of the Church on the day of Pentecost that it was established or anyone was persuaded that the bishop of Rome or the pastor of the Roman church had any superior powers, at which time Gregory the Great claimed papal infallibility, and along with that apostolic succession.

Romanism has made some assumptions which can never be answered. First of all, why did all of the other apostles stand independently of Peter. They have never answered this. If Peter had the highest authority why did Paul brace him? Why did Peter himself say that he didn't have any superior authority in 1Peter 5:1-4, and why in 2Peter chapter 3 did Peter say that Paul's epistles were the highest and most important of all. and why in 1Peter chapter 2 did Peter say that every believer is a stone in the building and that Peter is not a rock? There is nothing in history and nothing in scripture to prove that Peter ever even visited Rome.

Another very important point: The gifts of the Holy Spirit are not passed on. They are not perpetuated through physical birth and they are not perpetuated through some system. So there is no possible way to pass on a spiritual gift to someone else, only the Holy Spirit can do that.

If anyone has a real claim to papacy on the basis of the first century we have to admit it is Antioch. Peter was just a peon at Antioch as illustrated by Galatians chapter two. If the papal concept is true we would have a perfect historical record from the time of Peter right down to 590 when Gregory made this claim. But for 300 years only four Roman bishops are known.

Next in our verse we have "but" which introduces a conjunction of contrast, and we have the third declaration in source. First source: "not of men"; second source: "neither by a

man”; third source: “by Jesus Christ.” Paul is an apostle because of the grace of the Lord Jesus Christ. The word “by” here is the same preposition *dia* plus the genitive and it means “through the instrumentality of Jesus Christ.” Jesus Christ is an instrument in the appointing of Paul as an apostle. It was Jesus Christ who met Paul on the Damascus road and had the first conversation with Paul. Jesus taught Paul the concept of positional truth at this first meeting. “Saul, Saul, why are you persecuting Me?” Saul (Paul) was persecuting believers in Jesus. Because they were in Christ, Paul was persecuting them.

But that isn’t all, he is not only an apostle by the instrumentality of Christ but by God the Father who is mentioned next, because God the Father of the divine plan. Phase two began historically on the day of Pentecost and therefore God the Father who is the Author of the plan must have a say on who will be an apostle when the Church starts and, until the canon of the scripture is completed, who will occupy that highest of all offices.

And noticed that God the Father is mentioned here as having raised Jesus Christ from the dead. We have an aorist active participle here, He raised Him in a point of time. The Holy Spirit was also involved in raising Christ from the dead — Romans 8:11; 1Peter 3:18.

One person is not mentioned here in the appointment of the apostleship and that is the Holy Spirit. But He is mentioned in 1Corinthians 12:11. All spiritual gifts are the appointment of the Holy Spirit as well as the Son, as well as the Father. So technically the Bible recognizes that every spiritual gift is an appointment of the Trinity.

This is in great contrast to the Judaizers, the legalists, who have now infiltrated the Galatian cities and the churches there. Their appointment is man-made. They are representing the Jews back in Jerusalem, the Judaizers, and they are not appointed by God at all. This is, of course, the first answer that Paul has to the legalists. The legalists attack the apostleship of Paul, they claimed that he didn’t have the authority and now Paul is proving that he does.

Illustration of Billy Graham. He is well-known, but he could go nowhere and do nothing apart from his very large team; which includes thousands of people that he does not even know.

Galatians 1:2 *[It also comes from] all of the brothers who are with me [and is being sent] to the churches of Galatia [i.e., Iconium, Derbe, Lystra and Antioch of Pisidia].*

In verse 2 we have the identification of the recipients of this epistle. Later on they will be called suckers; now they are called brethren. “And all the brethren” — this is a reference to those on his own staff — “who are with me, unto the churches of Galatia.” The brethren refer to the Pauline team and this is a great reminder that no man serves the Lord by himself, and that there is no such thing as a “great Christian” in the Lord’s service as if he did it all by himself. Some Christians are obviously more prominent than others but behind any Christian who receives historical recognition, publicity, or credit for being a great Christian, there is always a team of believers - “which are with me” — Paul recognizes the

existence of the team — “unto the churches at Galatia.’ The word “churches” is dative plural of advantage. It is to the advantage of Christianity to have organized local churches.

Titus was a member of the team and he was a trouble-shooter. Luke’s personal life and gift are not discussed, despite him writing two books. He was a great historian and a great administrator. Timothy got his on-the-job training under Paul.

Problems with Some Local Churches

1. Just because there are local churches which have gone bad.
2. Some are pastored by unbelievers .
3. Some have gone crazy on things like tithing. Like they will talk about *storehouse tithing*.
4. Other pastors say you need to work in the local church for it to count. Most Christian service takes place outside the job. 3% of Christian service occurs inside of the local church.

There are reactions to the abuses of local churches, but that is no reason to abandon them.

What Are the Advantages of the Local Church?

1. The teaching of God’s Word. That is the primary purpose. A local church should have in its pulpit a man who has the gift of pastor and teacher. Everyone needs Bible teaching.
2. Worship. A local church is provided for worship under the proper use of spiritual gifts.
3. Fellowship with other believers. Christian fellowship is not confined to some human viewpoint set of criterion.
4. Evangelism, but the primary emphasis on Evangelism is believers going out and doing it day by day. Believers in the church are being prepared to go out and evangelize others as well.
5. Edification. The believer should be able to grow up and be strengthened by fellowship with other believers and by hearing the Word of God.
6. Organized prayer.

The churches of Galatia are named in Acts 13–14: Iconium, Derbe, Lystra and Antioch of Pisidia.

Galatians 1:3 **May you have unearned favor and peace from God the Father and our Lord Jesus Christ,...**

Verse 3 — the pattern of God’s plan. Notice always the principle: Grace comes before peace. **You cannot have peace before grace.** Peace is always the result of grace.

Phase one of God's plan for the human race is salvation. The executor of phase one is the Lord Jesus Christ. Phase two is the believer in time. The executor is the Holy Spirit. Phase three is the believer in eternity. The executor is God the Father. In each phase grace always precedes peace. Phase: Grace — Christ died on the cross for our sins. We believe in Christ and immediately we have peace with God — Romans 5:1. So in phase one grace comes before peace. Christ died for our sins, He provided salvation, and the peace comes as a result of receiving it. In phase two grace comes before peace. Grace is the sum total of the divine operating assets for the believer and when we utilize these assets then we have peace. In phase three God has provided after death for every believer many wonderful things. As a result of these things we have peace — Revelation 21:4.

Remember that grace is the absence of human merit. We cannot earn it, we cannot deserve it. "to you" is dative of advantage, it is to the advantage of the human race to have God's grace. Peace is always the result of grace, and notice, "peace from" — we have that preposition of ultimate source again — *apó* (ἀπό) [pronounced *aw-PO*]. The ultimate source of peace is "God the Father, and our Lord Jesus Christ"; God the Father because He planned the plan, God the Son because He executed the plan.

In verses 4 and 5 we have the key to God's plan. The key, of course is the Lord Jesus Christ and His death on the cross.

Galatians 1:4 ...**Who gave Himself to [save us from] our sins so that He might deliver us from [the control and condemnation of] this present evil world. [This is] according to the will of our God and Father,**

Verse 4 — "Who" is a relative pronoun referring to the Lord Jesus Christ — "gave himself." The word to give is an aorist tense — "who once and for all gave himself." This is an active voice, the subject produces the action of the verb. The Lord Jesus Christ is the subject and He gave Himself — concept grace; "for our sins." The preposition "for" is a preposition of substitution. He gave Himself as a substitute for our sin. There are two prepositions of substitution, this means "on behalf of."

"that" introduces a purpose clause. This is why Christ gave Himself for our sins — "he might deliver us," an aorist tense again. The word to "give" that we have just seen is an aorist participle. The action of the aorist participle precedes the action of the main verb, the main verb: "that He might deliver." He gave Himself first before He delivered us. Principle: There is no deliverance for the human race apart from the work of the Lord Jesus Christ. Apart from the work of Christ on the cross there is no deliverance for the human race.

"He might deliver" is in the aorist tense which means once and for all; middle voice, a middle voice of personal interest: Jesus had a personal interest in the deliverance. The subjunctive mood means that this deliverance is only potential. It depends on whether you believe in Jesus Christ or not. it recognizes the existence of man's volition. The fourth thing about this verb is that it means to rescue, to pluck someone out of the burning, as it were.

“from” — means out from; “this present evil world.” The present evil world stands for the domain of Satan. Satan is the ruler of this world. The word “present” is a perfect active participle, means that Satan continues to rule this world until the second advent of Jesus Christ, which means there is no hope for this world or the world system, and that the solution to man’s problem is to be rescued from it, to be plucked out of the fire, and this can only be accomplished by regeneration, faith in the Lord Jesus Christ. Therefore organizations which are trying to change up the world and improve the world are useless. The only solution to man’s problem is a personal solution: “Believe on the Lord Jesus Christ and thou shalt be saved.” All other solutions will be useless because Satan will continue to be the ruler of this world; perfect tense of the word “present,” present with the result that it will keep on being evil until the second advent.

Getting rid of Satan would solve the problems of the world; but so does believing in Jesus Christ. We can do the second; no way to do the first.

The word “world” is age, which refers to the fact that there will come a time when Satan will lose his rulership over this world. if you want to solve the world’s problems there are only two ways you can do it. One: get rid of Satan; two: believe on the Lord Jesus Christ. The former is impossible; the latter is very much the possibility.

“according to the will of God” — according to the standard, according to the norm of the will of God. The will of God refers to the divine plan; “and our Father” reminds us that we are in the solution. “Our” is a personal pronoun, the Father is the first person of the Trinity, the one who is the author of the plan is now our Father because we have received the solution.

Jesus Christ is the key to the Father’s plan; the cross is the central point of the plan; the cross is the only solution to man’s problems.

Galatians 1:5 *to whom [may there] be honor forever and ever. May it be so.*

Verse 5 — “To whom” is a reference to the Lord Jesus Christ. To Christ be the glory. Notice something: The Mosaic law is omitted from this deliverance. You will notice that there is not one reference to being delivered by circumcision, deliverance by keeping the ten commandments, deliverance by being good, by being baptized, by joining a church, etc. Therefore, since Christ is the only solution to man’s problems and since Christ is the only answer then he is the only person who can receive glory — “To whom be glory.”

God’s plan is designed to save man and glorify Christ at the same time.

“forever and ever” — everyone who is in Christ will share that foreverness. We are in union with Him; He has eternal life; we share His eternal life, and therefore we are going to have the privilege of living in the presence of the Lord Jesus Christ under environment which is perfect beyond description forever and ever.

The last word in verse 5 is “Amen” in which Paul says, “I believe it.” Next time, AWOL from grace.

1961 Galatians

Lesson #2

2 10/20/1961 Gal. 1:6–14 Sphere of election

Bob briefly reviews vv. 1–5 (not giving the corrected translation).

In verses 6-9 we have the denunciation of the Galatian believers.

Galatians 1:6 *I am astonished that you people are so quickly abandoning God [i.e., by rejecting His truth], who called you [to Himself] through the unearned favor bestowed [on us] by Christ. [You are turning] to a different “gospel,” ...*

In verse 6 they are said to have gone absent without leave from grace. “I marvel” — present linear aktionsart. The word means to be amazed. Paul was constantly amazed at the defection of believers. It is interesting to note that usually when Paul left a newly organized church they were strong in the matter of doctrine. Paul had taught them a little basic doctrine and had given them information, and usually he left them in good spiritual condition. Then after he had been gone for awhile the Judaizers came along, and as they came along the first thing they did was to confuse everyone, and then after that there was spiritual defection. The Galatians are a perfect pattern of this particular picture. They were in good spiritual condition when Paul left them and then along came the legalists, the Judaizers from Jerusalem, and they began to tell them that they needed something beside faith for salvation and they began to teach spirituality by works. The result was that many of these Galatians defected. Apparently Paul was shock proof on most things but there was always one thing that did shock him: he could never understand how anyone could get even a little doctrine and then fall apart. He expresses his shock here by the words “I marvel,” which means literally, “I keep on being amazed.” The indicative mood indicates the reality of this shock and surprise. The active voice: the subject produces the action of the verb when Paul himself was shocked at the activity of the Galatians since his departure.

“that ye are so soon removed”. “Ye are removed” is a military word which means to go absent without leave (AWOL), to desert in the face of the enemy. It is in the present tense which means linear aktionsart, but this is a different type of linear aktionsart. It is called connative which means they had begun to desert and were now in the place of carrying out the process of desertion. So they have begun their desertion by defecting from doctrine and they are continuing in that general direction. The middle voice here is a little different from the usual one. It does not mean the subject being benefitted by the action of the verb, it simply means that the subject is responsible for the action of the verb by its own volition. So of their own volition the Galatians were deserting grace, they were leaving of their own volition. They had heard the truth, they understood grace, they believed in the Lord Jesus Christ, and now all of a sudden they were going overboard. They had turned to legalism

and were now following the Judaizers. The indicative mood, again, indicates the reality of the situation. These Irishmen from Asia Minor have deserted the grace of God.

God always deals with us on the basis of grace. Grace still stands, despite what we have done. The Galatians are out of fellowship; and we may desert His grace; but He does not desert us.

“from him” means from God the Father, the author of the divine plan and therefore the author of concept grace; “that calls you” — this refers to election. Wherever you find the verb to call in the New Testament it generally refers to election. There are a few exceptions. It is in the aorist tense: called in a point of time, the moment we believe in Christ. The active voice: God actually did the calling.

The word “you” refers to the Galatians. The Galatians are in the election of God, they can never get out of it. Legalism is a deviation from God’s Word, God’s grace, and therefore God’s election. But even though they have joined the legalists there is a sense in which they cannot join the legalists and that is the sense that they will always will be in the family of God. They will never be able to change that.

The verb to call is connected with a preposition — “into the grace.”

To Call and its Prepositions

1. This particular verb is always used with three different prepositions in the doctrine of election. The word “in” here is the preposition. The word to call followed by the preposition “in” gives us the sphere of divine election. By going through the New Testament and finding the verb to call and noticing the preposition that follows it we can get a very wonderful understanding of some of the principles in the doctrine of election. In this verse we have “called in grace.” “In” is the preposition of sphere, which means that when it comes to the doctrine of election it is always in the sphere of grace. The sphere of grace means that God does it for us, we don’t earn it or deserve it. We cannot possibly merit it in any way of human activity, and therefore election is something that God does for us, not something that we do for God.
2. The next reference is Ephesians 4:4 where we have the verb “to call” again, followed by the preposition “in” [in the sphere of]. This time we learn that election is in the sphere of hope. In other words, the doctrine of election has a past and it has a future. The past of the doctrine of election is the plan of God billions of years ago whereby we now have eternal life. The future is said to be hope: a resurrection body, eternal life, sharing the destiny of the Lord Jesus Christ forever and ever.
3. Then in 1Corinthians 7:15 we have this same verb followed by the preposition “in” again, and this time it means “called in the sphere of peace.” So election is based upon peace or the doctrine of reconciliation. Peace means simply this: that there is a barrier between man and God, and the Lord Jesus Christ removed this barrier by the cross so that man now has fellowship with God on the basis of the work of Christ. Peace means the removal of the barrier between man and God and/or the

doctrine of reconciliation — Romans 5:1. So election is based upon the removal of the barrier between man and God, or the doctrine of reconciliation.

There is one other reference to this particular structure found in 1Thessalonians 4:7 where again we have the verb to call plus the preposition “in.” In each case it is “in the sphere of.” Here it is called in the sphere of holiness. Election is always in the sphere of holiness. Holiness refers simply to positional truth. The moment we believe in Christ we enter into union with Him. Christ is elected from all eternity past; we share His election and therefore the sphere of election is holiness. Holiness means separated unto God. Jesus Christ in His resurrection is separated unto God by being seated at the right hand of the Father. So understanding this phrase means you should be cognizant of the doctrine of session. Jesus Christ is seated at the right hand of the Father in the realm of His humanity. Therefore, in the sphere of the Lord Jesus Christ [in the sphere of holiness] we have our election. Election and holiness or positional truth are synonymous terms with a different emphasis. We get the word “sphere” from the preposition which follows the verb in each case.

Then next preposition is found once, it is *kaleô* (καλέω) [pronounced *kal-EH-oh*] the verb to call, plus the preposition *dia*. *Dia* usually means through. It all depends on what case we have as the object, of the preposition. When you have *dia* plus the genitive case it means through or by instrumentality of. When it is *dia* plus the accusative case it means because of. In this particular case we have *dia* plus the genitive which means instrumental. Our reference is 2Thessalonians 2:14 — “the means or the instrument of our calling.” **“Whereunto he called you by our gospel.”** The word “by” is our preposition *dia*, and we have *dia* plus the genitive which means by means of or through instrumentality of. So giving it a correct translation “Whereunto he called you by means of our gospel, or through the instrumentality of our gospel.” So the means of election is the gospel. Our election is based upon our response to the gospel. This is the other side of the doctrine of election. This is the side that you very rarely ever hear from what is known of hyper-Calvinism. Here is volition being included in the doctrine of election. It means simply that the gospel is the means or the instrumentality of divine election. By our response to the gospel we enter into the sphere of election.

The verb *kaleô* (καλέω) [pronounced *kal-EH-oh*], to call, is used with one other preposition — *e)ij*. This preposition gives us the purpose and we have a number of references whereby the purpose of election is given by having this verb “to call” followed by the preposition *e)ij*. The verb is used with 1Corinthians 1:9. The purpose of our election is fellowship. God has called us to fellowship with His Son, Jesus Christ. The second purpose of election is found in 1Thessalonians 2:12 — “that we might be a part of His kingdom.” The third purpose is found in 1Timothy 6:12 - “he has called us to eternal life.” So the purpose of the doctrine of election is to provide eternal life for members of the human race. 1Peter 2:9 — the enjoyment of light, the blessings which come to us after faith in Christ. In 1Peter 2:21— suffering, which is confined to phase two. When you take this little verb *kaleô* (καλέω) [pronounced *kal-EH-oh*], to call, and check out the preposition with it you can develop a picture of the doctrine of election.

Believing in Jesus Christ means that we have been elected.

Conclusion: This verb plus the preposition indicates that God only elects or calls in the sphere of grace. No one can be under God's election until he gets into the sphere of grace, and no one gets into the sphere of grace apart from personal faith in the Lord Jesus Christ.

Why does Paul put it this way? He says, "I am shocked that you are so quickly absent without leave from Him that called you into the grace." The point that he is making is this: When you received Christ as saviour you entered the grace pipe. The grace pipe includes divine election. You are elected, nothing can ever change that. Yet God who has elected you forever — election emphasizes the volition of God — but you are the one who has deliberately chosen to go absent without leave from the one who has elected you. So Paul is shocked. So this particular combination of the verb plus the preposition indicates that God only elects or calls those who are in the sphere of grace. He never elects or calls those who are in the sphere of works, in the sphere of human merit, in the sphere of energy of the flesh, or in the sphere of human ability. Hence, God never calls in the sphere of the Mosaic law and one of the great points which will be made in Galatians: Believers are not under the law for salvation or spirituality. Notice that the Galatians have deserted grace and in their legalism they have gone to the Mosaic law. They have deserted to an area which can never provide life for them.

"unto another gospel" — "another" is a Greek word which means another of a different kind. In this verse and the next verse we have two words translated "another." The first word is *héteros* (ἕτερος) [pronounced *HEH-ter-os*] and the second is *allos* (ἄλλος) [pronounced *AL-lohs*]. In verse 6 we have *héteros* (ἕτερος) [pronounced *HEH-ter-os*], translated "another"; in verse 7 *allos* (ἄλλος) [pronounced *AL-lohs*] is translated "another." The first word here means another of a different kind; the second means another of the same kind. So verse six concludes with "the grace of Christ unto another of a different kind of gospel which is not another of the same kind." The point is that they started with the gospel of grace. They started by personally trusting in the Lord Jesus Christ as saviour under the ministry of Paul. They understood grace and they began to operate on that principle. Then after Paul left and the Judaizers came around the Judaizers said that to be saved they had to keep the law, you can never get away from the Mosaic law, you must work, you must do something for your salvation. That is another of a different kind of gospel, it isn't the gospel that Paul preached.

Galatians 1:7 ...although it is really not a different one, but rather some people are causing you trouble by trying to pervert the [true] Gospel of Christ.

In verse 7 the word "but" is literally "except" — "except there be some that trouble you." The reason that they have this false gospel in the Galatian cities is because "there be some that trouble." The words "there be" is present linear aktionsart, they keep on existing, the trouble makers are still there; "and would pervert the gospel of Christ." "Would pervert" is actually two words in the Greek. The first word expresses volition. It is their purpose, their volition, their desire to pervert the true gospel. The word for volition here is a present active participle, this keeps on being their volition. It is always the purpose of the Judaizers, of the

legalists to pervert the gospel, to twist and to distort the grace of God. The second verb is an infinitive. It is translated here to pervert but it means to twist, to distort. It is an aorist infinitive which expresses purpose. It is the purpose of the legalist to distort, to twist, to corrupt the gospel and to introduce legalism to do it.

There is a principle here that Satan has always been active in the operation of twisting or distorting the gospel. In chapter two we will see some of the distortions which Paul brings out.

Galatians 1:8 **However, if we [apostles] or even an angel [claiming to be] from heaven were to preach any other “gospel” than the one we have [already] preached to you, let that person be cut off from God’s [salvation].**

Verse 8 — “But though we.” The word “though” is literally a third class condition, or “if we” — maybe we will and maybe we won’t. The third class condition indicates the possibility of preaching the gospel — “or an angel from heaven.” The reason that Paul mentions an angel from heaven is sort of to chide the Galatians. When Paul first went to the Galatian cities they accepted him as a god or as an angel; now they are accepting the legalists as being true. All that Paul is saying by this word “angel in heaven” is, I want to remind you that you have been suckers before. Remember when you accepted me as an angel or as a god! In that, of course, they were suckers and it took Paul and Silas quite a while to persuade them that they were men with the gospel rather than some kind of a superior being. This is just a little left-handed way of reminding them of that fact.

These people who are in the Galatian cities now are not angels, they are legalists. They have accepted the legalists and again they are suckers. This is an inferential analogy.

“preach any other gospel.” The word “preach” is in the aorist tense, in a point of time; middle voice: the subject is benefitted by preaching the gospel; the subjunctive mood: this is a potential — whether the gospel will be preached or not — “than that which we have preached.” Paul sets up the criterion. What he set up in the first place is the absolute criterion, it was based on the Word of God, it is the Word of God.

“we have preached unto you” — again, an aorist tense, we preached when we came; middle voice: the subject is benefitted by the action of the verb, Paul is personally benefitted by preaching the gospel to them. The indicative mood: it was a reality. “Unto you” is dative of advantage. It is for the advantage of the Galatians to hear the gospel and to respond to it by believing in Christ. They were saved, they were born again. It is only now, since the legalists came in, that they have again become suckers in the realm of spiritual phenomena.

“let him be accursed” — this is the first curse upon the Galatians. We have a noun and a verb here. “Let him be” is a noun, a present active imperative. It is perhaps a little tame — “Keep on being cursed.” Paul is actually cursing someone. He means that when false doctrine is taught, especially in the line of legalism, that the minister has a responsibility of calling a spade a spade. He doesn’t say associate with it; he doesn’t say to try to win

them by love when it has to do with false doctrine, he doesn't say to keep them around. The noun is the strongest word in the Greek language for cursing someone. It is our English word "anathema." The Greek word anathema (ἀνάθεμα) [pronounced *an-AHTH-em-ah*] means to be set apart for divine destruction. It is the opposite of positional truth. In positional truth the believer is set apart unto God forever. This is the first time he uses the word; he uses it again in verse 9.

Galatians 1:9 **I repeat what I have already said: If any person preaches to you a "gospel" other than what you have already received [from us apostles], he should be cut off from God's [salvation].**

Verse 9 — "As we said before" — "we" is a perfect indicative active, "as we said before and we are going to say it again." The Greek here is very harsh and very strong. This is because Paul is dealing with legalists. "so I keep on saying" — present linear aktionsart; "now again." These are just a few words in the Greek but you get the idea that he is repeating it. He wants them to understand and he is not pulling any punches. While he speaks harshly he is not angry.

"If any man preach any other gospel unto you than that which you have received" — aorist tense, in a point of time when Paul was there; "let him keep on being accursed." Again we have the present active imperative of the verb to be plus the noun anathema (ἀνάθεμα) [pronounced *an-AHTH-em-ah*]. Twice he has cursed him, and there is a reason for it. The phrase is repeated to indicate that Paul has not lost his temper. After thinking over the matter he says exactly the same thing again, which means "I won't take it back." Again, the object is the legalist. Paul's greatest condemnation is directed toward the Judaizers and the legalists — the religious crowd. Their teaching is distorting and perverting the gospel.

In verses 10-24 we have a diversion, a digression. Paul turns away from his condemnation of legalism but he will take it up again in chapter two, verse one, with the Jerusalem incident followed by the Antioch incident. In the meantime in the rest of this chapter Paul must defend his message and his apostleship. The message of Paul has been attacked by the Judaizers and the rest of this chapter is devoted to the defense of the Pauline message of grace.

Galatians 1:10 **For am I seeking [to gain] the favor of men or of God? Or, am I striving to please people [by what I do]? If I were still [trying] to please people, I would not be a [true] servant of Christ.**

Verse 10 — the motivation of Paul's service. The Judaizers have attacked Paul's motives. They had a hard time doing it because Paul generally did not take an offering. He operated as a missionary and he would take an offering from established churches which understood the principle of giving. He only took money from believers, never from an unbeliever. This is the biblical principle. No one ever has the right to shake down an unbeliever for an offering. Now Paul didn't take an offering and it was very hard to criticize him, and there really wasn't anything in his personal life by which they could criticize him.

They did criticize his appearance, however. Generally speaking, they spent most of their time criticizing his message. Consequently, it is Paul's message that he defends.

Here he majors on his message. "For do I now persuade men, or God?" In approaching the gospel or in giving any doctrine at all Paul is not simply trying to persuade men. This means that he is keeping himself free from gimmicks. He is not there to persuade men through human means. The word is the Greek means to use some type of a human gimmick. The word has also been used in the Greek to conciliate, to win over by a false means. Paul is not trying to win over the favour of men and therefore persuade them. In other words, he is not using human salesmanship on them. This is quite obvious because he has already cursed the Judaizers twice and the Judaizers are very popular in the Galatian cities at the present time.

Actually, Paul's preaching as indicated by the word which follows "do I seek to persuade men" — "or God?" Paul's preaching is done as unto the Lord. Now what does it mean, persuading God? How does one do that? By laying God's truth on the line. Paul's approach is to make the truth of God clear. He sticks to the gospel of grace, to doctrine, and he lays it on the line. let the chips fall where they may.

His second question: "Do I seek to please men?" Once again, he is indicating the fact that in presenting the gospel he is not a man-pleaser, he is not entertaining. The word to please here is often used for an audience who was pleased with the eloquence of a public speaker. Greco-Roman culture honored oratory.

Paul is doing his job as unto the Lord, he is laying it on the line and people can take it or leave it. With the help of God the Holy Spirit, of course, they will take it. There is a wonderful principle here and in a sense it is a very relaxing one: Don't ever try to witness for Christ or teach the Word or pass on information of a spiritual nature and use gimmicks and coercion. No matter how badly you want someone to accept the Lord you have to lay it on the line and let the Holy Spirit take it from there. That is the end of the line for you. You cannot force people to take it. You have to depend upon gospel which is the power, not our own powers of persuasion. Bob presents doctrine the same way; but he just lays it on the line and the rest is in God's hands.

"If I yet please men" — "if" is a second class condition — "and I don't." "If yet please" is imperfect linear aktionsart — "If I kept on pleasing men, but I don't, I should not be the servant of Christ". "I should not be" is another imperfect, which means "I should not continue as the servant of the Lord Jesus Christ."

Principle: No man in the ministry can continue in the ministry as the servant of Christ by pleasing men. You make the issue of what God's Word has to say. They must use it or not, you cannot make anyone use the Word of God. So the issue is: Here is the information, you can use it, you can apply it, or you can fail to use it and fail to apply it, but it is up to you. This scripture makes it very clear that the ministry must always choose for doctrine, never for pleasing people.

Paul Called by God

Galatians 1:11 For I would like to clarify for you, brothers, the situation regarding the Gospel that I have preached: It did not originate from man.

Verse 11 — “But I certify.” Here is the source of Paul’s message; “you, brethren.” The word “certify” means to make known. Paul is going to lay it on the line and now he goes on to do it. “But I keep on laying it on the line to you,” dative of advantage. It is to the advantage of the Galatians that Paul is going to lay it on the line, that Paul is going to give them the straight facts in this situation. “Brethren” refers to believers, this is a situation where believers had been led astray by legalism and Paul is going to straighten them out; “that the gospel which was preached by me is not after man.” The gospel is a reference to the good news which starts with the fact that Jesus Christ died for our sins; “which was preached by me” — aorist tense, reminding them once again that he gave them the good news before the legalists came along. The implication is that the legalists are building on another man’s foundation, that they are leeches, they only go where the gospel has already been preached. “By me” is by instrumentality of me — “is not after man.” The word “after” is the preposition of norm or standard — “not according to the norm or standard of man’s (human) viewpoint.”

Galatians 1:12 *[Furthermore], I did not receive this [Gospel message] from any person, nor was I taught it [by anyone]. Instead, it came to me through [a divine] revelation from Jesus Christ.*

Verse 12 — Paul is using his own salvation as an illustration of the pattern. “I did not receive it” means to welcome as a host would welcome a guest, which implies that when Paul finally heard the good news he welcomed the gospel into his life as a host would welcome an honoured guest. “By man” is literally, “from man” or the source of man; “nor was I taught” — aorist tense, in the point when he received the gospel. The passive voice: he received the gospel. Indicative mood. he was not taught but he got it by means of or by instrumentality of revelation, which implies direct communication from God. This confirms the three accounts of the salvation of Paul given in the book of Acts.

Verses 13-14 — Paul had an hostile past. Paul is trying to tell them not to grab people by the collar and try to jerk them into the kingdom of God. Before his salvation Paul was very hostile to the church. The moment that he heard the gospel he responded. God didn’t try to persuade him. God simply gave him the facts and he responded to them and welcomed them with open arms as a host would welcome and honoured guest. All that is required is to make the information clear and people will respond.

Paul was very hostile towards the church from the beginning. He was the most zealous of all the Jews persecuting the church.

Galatians 1:13 For you have heard about the way I lived in the past, when I was in the Jewish religion, *[that is]*, how I mercilessly persecuted the church of God, making havoc of it.

Verse 13 — “For you have heard.” Illustration now, citing his own experience — “my conversation [manner of life] in time past in the Jew’s religion.” Remember that Paul was the greatest sinner who ever lived — 1 Timothy 1:16. Here is the reason for it, the word “religion.” Paul, before salvation, was the most religious man who ever lived and in the name of religion he persecuted the church. It was religion which bred his hostility and therefore it was the strongest type of hostility. It was well-motivated.

“how that beyond measure I persecuted the church.” “I persecuted” is imperfect linear aktionsart which means he kept on persecuting the church, he made it a habit of persecuting the church; “the church of God and wasted it.” Again we have imperfect linear aktionsart, which means to ravage or to sack it. He kept on ravaging the church.

Galatians 1:14 I advanced in the Jewish religion beyond many of my contemporaries among my countrymen. I have been extremely more zealous in advocating the traditions [taught] by my forefathers.

Verse 14 — “And profited in the Jewish religion.” The word “profited” is a third imperfect tense, he kept on profiting. It means to advance. The more he persecuted the church, the more he advanced in the Jewish religion — “above many my equals in my own nation.” He was promoted over those in the same file — “being more exceedingly zealous in the traditions of my fathers.” Notice the description of religion, tradition is the criterion.

Here is one who was more hostile than anyone else and yet when he heard the gospel no one ever responded as he did. The word for his response is a Greek word which means to welcome with open arms or to welcome as a host honouring a guest. All he did was to hear the facts from God. The voice he heard was God’s voice. God spoke to Saul of tarsus on the road to Damascus. He did not persuade, He simply laid the facts on the line and that is what the gospel needs; it needs a hearing, not confusion, not distortion, not legalism.

The apostle Paul has been personally attacked in all of the Galatian cities and he is defending himself and his apostleship in that connection.

1961 Galatians

Lesson #3

3 10/27/1961 Gal. 1:15–24 Doctrine of election; to call = to elect

A review of vv. 1–14. No man or men appoint the apostle.

Grace always precedes peace.

So soon removed means *to go AWOL from grace*.

Karleô + en = the sphere of election. Called in hope; election is always in the sphere of hope, peace and holiness.

Kaleô + dia = instrumentality of election is the gospel.

5 purposes of election: kaleô + eis = the purpose of election: fellowship with God, being in His kingdom; to eternal life; to enjoy the life and essence of God; called to suffering.

To pervert the gospel

Paul serves to please God; not to please men.

Paul's hostile past (hostile to the gospel and to the early church)

Galatians 1:15 **But then it was the good pleasure of God, who set me apart [for this purpose] before I was born, to call me [to this ministry] through His unearned favor.**

In verse 15 we have Paul's conversion and purpose: the doctrine of election as connected with Paul's conversion. Notice our key again — "called," which means to be elected. The word which follows it is "by" which is a preposition.

The verse begins with a very interesting verb. It is "when it pleased God." There is the doctrine of divine pleasure which should not be ignored. The verb is an aorist tense. The aorist tense refers to an occurrence in eternity past. God was pleased with something in eternity past: the election side of Paul's life. God saw Paul making a decision and this pleased Him. That is the aorist tense and this is why the aorist tense is really not a part of time but an occurrence, because often the aorist tense has nothing whatever to do with time. Here the aorist tense refers to something that occurred in eternity before time began. God was pleased in eternity before man existed. The indicative mood indicates the reality of God's pleasure. The active voice: God Himself was constantly pleased by something in eternity past.

The Doctrine of Divine Pleasure

The doctrine of divine pleasure as far as we are concerned can be divided into three concepts:

1. God is pleased to save those who believe in Christ — 1Corinthians 1:21;
2. God is pleased to appoint His Son as saviour and to reconcile the world to Himself — Colossians 1:19-20;
3. God is displeased with Old Testament offerings. Those who lived in the past did because they were able to discern the gospel through them. Every Old Testament offering was the same as if they had a concise, clear written statement of the gospel. They couldn't read but they could see the gospel every time an animal was sacrificed. But ultimately God could not be pleased with the Old Testament sacrifices and therefore there was the need for a better sacrifice — Hebrews 10:6-8.

So God's pleasure is connected with salvation and our personal response to it — believing in Christ. God is displeased with the Old Testament sacrifices because they were not efficacious. They could not provide reconciliation, they could only point to the truth, they could only declare the gospel but they couldn't do the job.

“who separated me” — Paul is talking about himself. “Who” is a relative pronoun referring to the Father, and the word “separated” means to select. Paul was selected for a special job even when he was in his mother's womb. Why? Because divine foreknowledge knew that Paul would have positive volition. It is hard to recognize why Paul is writing in this vein until it is recognized that Paul is being attacked at the point of his authority. When the legalists came to the Galatian churches they discovered that they couldn't make much headway because, “Paul said it this way and you say it another way, and we agree with Paul because Paul is an apostle.” So they jumped back in there and attacked his apostleship, they claimed that he really wasn't an apostle at all. So now Paul says, “Actually, I was appointed an apostle from my mother's womb. Before I was born I was earmarked for this particular job.” Therefore he is defending the principle of his apostleship.

“and called me by his grace” — again we have the doctrine of election. Note verse 6. “Call” is a verb meaning to elect; “into the sphere of the grace of Christ.” It is exactly the same structure at the end of verse 15 — “called by his grace.” Both times you have the verb to call but each time you have a different preposition. The first preposition means in the sphere of, and the second preposition which is translated “by” means by instrumentality of — dia plus the genitive. We are elected by the instrumentality of His grace. Therefore we conclude from this particular passage that the instrument of divine election is then grace of God, which means that no one ever earns or deserves divine election.

The Doctrine of Election

1. Christ is elected from all eternity past. The sovereignty of the Father provided election in eternity past. However, the human race is not elected in this situation. If the entire human race were elected that would mean that God was the Father of all members of the human race and that all members of the human race were brothers. That is a lie from the devil's mouth. There is no such thing as the universal fatherhood of God and the universal brotherhood of man. The idea is a Satanic distortion of the truth. God is only the Father of believers. But in the meantime God did not elect any member of the human race, He elected the second person of the Trinity. God the Son was elected to rule the universe in eternity future. One person is elected, Isaiah 42:1, “Behold [focus your attention] my servant [God the Son], whom I uphold, mine elect.” So Jesus Christ is called two things: a servant and “mine elect.” He is called the servant because He has to go to the cross and die for the sins of the world. He becomes the servant of mankind because the saviour must be a servant to be the saviour. No one can save the human race without being the servant of the human race. He has to die, to pay the penalty of sin for the human race. Jesus Christ serves the human race by saving the human race, by providing eternal salvation for it. Christ is the elect of the Father, He is the only one who is elected, and notice the doctrine of divine pleasure: “in whom my soul delighteth.” In order to become a servant Jesus Christ had to become a member of the human

race, and so eternal God with all of His essence also became man. This is how He became the servant. Cf. Philippians 2:5-8. "Mine elect" follows "my servant" even though Christ was elected first and then performed the act of service on the cross secondly. Notice that they are reversed in the order here because Jesus Christ is elected as a member of the human race, and He became a servant. Then as a member of the human race He is going to rule the universe forever as the God-Man — doctrine of the hypostatic union. "I have put my Spirit upon Him." When Jesus Christ became a member of the human race God the Father sent the Holy Spirit to indwell Him and sustain Him during the period of His incarnation. "He shall bring forth justice to the Gentiles" — judgement of the second advent. See also 1Peter 2:6. Jesus Christ is elected from eternity past, but His election includes the concept that He is going to become a member of the human race and die for the sins of the world.

2. The election took place in the eternal life conference or the doctrine of divine decrees. Ephesians 1:4 — **"According as he hath chosen us"** — "he hath chosen" is the verb to elect; "he" is a reference to God the Father. Notice the aorist tense, middle voice: God the Father is benefitted by choosing us. This seems to contradict point one. God the Father has chosen "us"; once and for all He has chosen us. How can God the Father choose us when we have just had in point one that only Christ was chosen or elected? Well, the rest of the verse explains how we are chosen — "in him." Those two words clear up the whole thing. When we believe in Christ we enter into union with Him. We have already seen from Isaiah 42:1 that Christ was elected by God the Father — "mine elect," and that He was the only one who was elected, but by virtue of being in union with Christ we share His election. We are elected because we are in union with Him, not because there are some who are elected and some who are not, and if you are elected it is fine, if you're not it's too bad, there is nothing you can really do about it. That is sheer theological malarkey. You don't find it in the scripture. One person is elected — Jesus Christ. Before the foundation of the world He was elected; we are in union with Christ, we share His election. Jesus Christ is also eternal life; we share His eternal life by faith in Christ. Because we are in union with Christ we share everything that Christ has — His eternal life, His election, and also His destiny.
 - a. The same thing is given in 1Peter 1:2 — **"Elect according to the foreknowledge of God."** God knew that Christ would die for our sins in time. God knew that Christ would remove all the barriers between God and man, and He knew that every person who believed in Christ would be in union with Christ and it refers to everyone who would make that decision. He doesn't coerce. Every man has his own free will, he can choose for himself. But God knew everyone who would do it. Union with Christ is the basis for our election — **"Elect according to the foreknowledge of God the Father, through the sanctification of the Spirit."** The word "sanctification" means set apart. God the Holy Spirit is the one who takes us at the moment of salvation and puts us in union with Christ.
 - b. Remember that God is sovereign and therefore He elected the Son; He is omniscient and he knows who will choose and who will not. He knows that

everyone has a free will and He does not coerce that free will but He knows which way it will jump — positive or negative. There is no such thing as a person being predestined to hell, and there is no such thing as a person being elected to hell. Election and predestination are always tied in with the person of the Son. Man goes to hell by his own negative volition. He chooses for himself. See also 2Thessalonians 2:13.

3. Election is the present as well as the future possession of every believer — Colossians 3:12. “Put on, therefore, as the elect of God [addressed to believers], holy and beloved, compassions of mercies, kindness, humility of mind, meekness, long-suffering,” etc.
4. Every believer shares the election of Christ —
 - a. Romans 8:28ff. “And we know that all things work together for good to them that love God, to them that are called [election] according to his purpose.” Here is the key to all things working together for good — “His purpose”, God’s plan. God the Father elected God the Son billions of years ago. In time we have received Christ as saviour and as a result of believing in Him we enter into union with Christ, therefore we share His election and we share His destiny, therefore we are right on the beam as far as His purpose is concerned. Even though there are many events in our lives which are not good — in fact there are some that are very bad — ultimately all things work together for good because we share the election of Christ and we share the destiny of Christ. This is His purpose. So then, in spite of every bad thing that we ever do as believers in union with Christ we are going to wind up in eternity fulfilling His purpose as a part of the election and destiny of the Lord Jesus Christ. And, you see, the whole purpose of this plan is: It all depends on who God is and what God is, not who and what we are. If it depended on who and what we are then all things could not work together for good, they could only work together for bad because whatever man does it turns bad because he has a sin nature. But our salvation, including these two phases [election and predestination], does not depend on us. It depends upon who God is, and since God is immutable and can’t change, and since God is eternal life and going, and since God is omnipotent and has the ability to make the plan work, and since He is omniscient and has the wisdom to devise a perfect plan, and since He is perfect a perfect plan emanating from a perfect person can only result in all things working together for good. Please remember that as a believer you are in the plan or the purpose of God.
 - b. Verse 29 — “For whom he did foreknow [omniscience]” — It must be remembered that omniscience means that God always knew every decision that every person would ever make. God gave the angels volition and He also gave mankind the same volition. God knew which way the angels and man would jump but He could not coerce that volition which He had created. God created volition to be free from divine coercion. God knew every person who would ever make a decision for Christ — positive volition. He also knew that the first decision of the human race which would destroy man would be

negative with regard to a tree. Now man chooses another tree: positive volition, the cross. He knew these things in eternity past and the divine plan is based upon the fact that He knew which way everyone would jump — “he also did predestinate.” Remember, the Bible declares that only the believer is predestinated. Never does it declare that any unbeliever is predestinated. There is no such thing as an unbeliever being predestinated to hell. The believer is predestinated in the sense that he shares the election of Christ. The aorist tense: He once and for all did predestinate, and notice what predestination is: **“to be conformed to the image of His Son.”** In other words, union with Christ - positional truth — “that” introduces a purpose clause - **“he might be the firstborn among many brethren.”**

- i. The word “firstborn” refers to the Lord Jesus Christ. The firstborn had three privileges. First of all he was the ruler or the family sovereign.
 - ii. Secondly he was the priest of the family.
 - iii. Thirdly, he received all the money, called the double portion. In Israel, the firstborn was Reuben. Reuben was set aside because of sin. The rulership went to Judah, the priesthood went to Levi, the double portion went to Joseph — Joseph had two tribes. Christ is the firstborn of the new creation, he is the ruler of the new creation, He is the high priest forever after the order of Melchizedek, and He has the double portion. Christ is the first portion in that He is elected and predestined and all believers in union with Christ are the second part of the portion. This is amplified in Hebrews 2:14ff. So again, the doctrine of election is tied into positional truth — union with Christ.
- c. Verse 30 — **“Moreover, whom he did predestinate, then he also called”** — the doctrine of election again; **“and whom he called [elected], them he also justified [vindicated.** Getting back to the cross, the imputation of +R, God’s righteousness]; and whom he vindicated, them he also glorified.” Two kinds of glorification for believers: a. The indwelling presence of the Holy Spirit, manifest when we are filled with the Spirit; b. Our resurrection bodies and our eternal future with Him. We share what Christ has.
5. Election takes place at the moment of salvation — 2Thessalonians 2:13; 1Corinthians 1:9, 24.
 6. Election is the foundation of the Church — 1Thessalonians 1:4.
 7. Election is based on grace — Galatians 1:15.

Galatians 1:15 **But then it was the good pleasure of God, who set me apart [for this purpose] before I was born, to call me [to this ministry] through His unearned favor.**

What does Paul mean when he says that God “elected me by his grace”? He means that first of all he entered into the plan of God apart from any merit of his own. Paul was one of the most religious men who ever lived. His entrance into the plan of God depended entirely upon what God provided and what God had planned, not what Paul had done. In this way he begins his attack upon the legalists who have infiltrated the Galatian churches.

“Called me by instrumentality of his grace” — dia plus the genitive which means instrumentality.

Galatians 1:16 *[And when I was called], God revealed His Son to me so that I could preach [about] Him to the Gentiles. [When this happened] I immediately avoided discussing the matter with anyone.*

Galatians 1:16, The purpose: “To reveal his Son in me.” This was God’s purpose for Paul, this is God’s purpose for every believer. It is God’s purpose to reveal the Lord Jesus Christ in every Christian — Galatians 4:19; Ephesians 3:16,17; Philippians 1:20,21. The purpose: “to reveal”, and aorist active infinitive. The infinitive expresses purpose; the aorist tense: gathers into one point phase two of the plan of God for the believer [the believer in time]. As long as we remain on this earth Christ is to be revealed in us by the filling of the Spirit. Active voice: we do it — operation phase two in the life of the believer. Paul is speaking of himself. This is the purpose for Paul, this is the purpose for every believer. Therefore, in order for Christ to be revealed in me I must be filled with the Spirit, I must know how to be filled with the Spirit. Therefore a principle: No one can fulfill the divine purpose in time apart from a. A knowledge of Bible doctrine; b. The filling of the Spirit.

“To reveal his Son in me that” — “that” introduces a purpose clause; “I might preach.” Four things about this verb: a. It is present linear aktionsart — keep on preaching. That is Paul’s responsibility; b. The middle voice, the subject is benefitted by the action of the verb. Paul is personally benefitted by preaching to others; c. The subjunctive mood: this is very important. With the subjunctive mood maybe Paul will preach and maybe he won’t, it all depends on his volition. The subjunctive mood means that Paul became a preacher by his own volition, God chose him because God knew which way his volition was going to jump. Every subjunctive mood emphasizes human volition. That is why the subjunctive mood is the mood of potential, it all depends on whether the individual gets with it or not. God just happened to know which way Paul’s volition would jump. Then the word means to make an important proclamation. The content of the Word of God is important, it should be proclaimed.

“that I might preach him” — the Lord Jesus Christ, the only saviour of mankind, Acts 4:12 — “among the Gentiles” — dative of advantage. It is to the advantage of the Gentiles to hear the Word - “immediately I conferred not with flesh and blood.” Paul is going to give a defense of his theological training. There was no theological seminary then so he had to get his training directly from God. “Immediately I conferred not with flesh and blood” is a good way to start the Christian life and it is a good way to live it. Paul didn’t confer with anyone. Flesh and blood refers to any member of the human race. Paul’s theological training, of which the Galatians have been the recipients, came directly from God. He went through a very tough theological school out in Arabia.

Verses 17-21, Paul’s theological training, or his preparation for the ministry.

Galatians 1:17 *I did not go up to Jerusalem to [discuss it with] those who had become apostles before me either; instead I went away into Arabia. [Note: This is probably when*

Paul received supernatural power from the Holy Spirit]. Then afterward, I returned to Damascus. [Note: This was in Syria where Paul was converted].

Verse 17 — “Neither went I up to Jerusalem” — aorist tense: in a point of time; “to them that were apostles before me” — he is conscious of his own apostleship; “but I went into Arabia.” Paul’s visit into Arabia took place between Acts 9:22 and verse 23. He was out there for several years and there God revealed to him the information which became the content of his messages. Here he learned his doctrine, out in the desert just as Moses did; “and returned again unto Damascus” — so Paul was in Arabia for some years.

Acts 1:20–23 [Peter is speaking to the other Apostles] “For it is written in the Book of Psalms, “May his camp become desolate, and let there be no one to dwell in it”; and “Let another take his office.’ So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection.” And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias.

Act 1:24 And they prayed and said, “You, Lord, who know the hearts of all, show which one of these two you have chosen

God already has chosen a man. It is not time for him to be on the scene yet.

Act 1:25 to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.”

Act 1:26 And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

No one can choose an Apostles other than the Members of the story.

Galatians 1:18 Then, three years later I went up to Jerusalem to visit Cephas [*i.e., Peter*], and stayed with him for fifteen days.

Verse 18 — “Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days,” after he had received his theological training out in Arabia.

Galatians 1:19 But [*on this trip*] I did not see any of the other apostles except James, the Lord’s brother. [Note: This “James” was not one of the original twelve apostles. See Matt. 10:2-4].

Verse 19 — “But other of the apostles saw I none, save James the Lord’s brother,” a reference to James the half brother of the Lord Jesus Christ who became a believer after the resurrection and who was the leader of the Jerusalem church and is numbered with the apostles also.

Galatians 1:20 **Now [realizing I am] in God's presence, I am not lying about any of these things.**

Verse 20 — “Now the things that I write unto you, behold, before God, I lie not.”

Verse 21 — “Afterwards I came to the regions of Syria and Cilicia;

Galatians 1:21 *[Then after that] I went to the territories of Syria and Cilicia. [Note: Cilicia was where Paul's home town of Tarsus was located. See Acts 9:30].*

Galatians 1:22 *[At this time] I was still unknown personally to churches in [the province of] Judea, which are in [fellowship with] Christ.*

Verse 22 — “and was unknown.” Paul has probably been saved by this time up to thirteen or fourteen years, and he is still unknown. No man can have a successful ministry without preparation. He must go unknown in that preparation. David, watching the sheep out in the Judean hills was unknown. God brought him forth at the right time. Joseph in prison was unknown. God brought him forth at the right time. Elijah was for many years unknown. At the right time God brought him into Israel. For a number of years now Paul has been unknown — “by face.” “Was unknown” is made up of two verbs. First of all the verb to be, imperfect linear aktionsart. In the past he was constantly unknown. Then the verb to be unknown is a present passive participle, which means that in the past he was constantly, habitually unknown and in the present he continued to be unknown. Furthermore, the passive voice of the participle indicates that he received from God this cover so that no one knew him - “in the churches of Judea which were in Christ.”

Galatians 1:23 **They had only heard it said about me, “This person, who had once persecuted us [Christians], is now preaching the faith he once made havoc of.”**

Verse 23 — “But they had heard only, That he which persecuted us in times past now preached the faith which once he destroyed.” One reason Paul is called a chief of sinners, it is because he was very religious.

Galatians 1:24 **So, they gave honor to God for [what He was doing through] me.**

Verse 24 — “And they glorified God in me.”

“Persecuted” is a present linear aktionsart, which means that Paul had kept on persecuting these people. This is one of the reasons he was the chief of sinners. He did it in the name of religion.

“Now preached the faith” is literally, “Now keeps on preaching the faith which he once destroyed” — imperfect tense. he kept on destroying it.

You have to remember that Paul is considered by the Bible to be the worst man who ever lived. He is called in 1 Timothy chapter one “the chief of sinners.” He is the chief of sinners

because he was the most zealous religious person who ever lived. Consequently, the worst person who ever lived is not only saved but now he is preaching the same faith which he once destroyed. “And they glorified God” — they kept on glorifying God, imperfect linear aktionsart. The word “God” is in the emphatic position in the Greek, which means that they glorified God and only God, and no one else. They didn’t glorify Paul. They didn’t publicize Paul in any way.

When Paul says “in me” he says “in the sphere of my ministry.” If the Judaizers who were infiltrating the Galatian churches at this time were born again Jews from Judea then they also would be glorifying God in the sphere of Paul’s ministry. But instead these same Judaizers who have come from this same Jerusalem, where they were glorifying God in the sphere of Paul’s ministry, were coming and running down Paul. They were doing the exact opposite of glorifying God in the sphere of Paul’s ministry. Therefore Paul points out in this closing verse that the Judaizers who have infiltrated the Galatian church are unbelievers, they are legalists, they are apostates, they are false teachers.

That brings up the great issue of their ministry. What did the Judaizers teach? Then you will see why Paul is going to expose them. First of all, they taught salvation by works — such as believe and repent, believe and feel sorry for sins. No one has ever been saved by feeling sorry for his sins, he is only saved by believing in Christ. Believe and full surrender. There is no such thing as salvation by full surrender. There is no such thing as believe and be baptized. This again is the same type of legalism. It is false. It is believe plus nothing. Baptism does not add anything to salvation. Everything the legalists taught they said, yes you can believe in Christ but you must also must do something else. But the whole issue is this: We can do nothing for salvation, absolutely nothing. If salvation depends on what we do then we are all lost because we must not only do for salvation but we must do to maintain it. Salvation depends upon who God is. God is perfect; God is unchangeable; God is eternal; God is omnipotent; God is veracity. And because of who and what God is our salvation is intact at all times. The legalists imply that we have to help God. God has provided the whole thing, we can add nothing to it now or at any time. It is an insult to grace for any man to try to horn in on the salvation which God has provided. Faith is the absence of works. The legalists were trying to horn in on the grace of God, to take glory away from God. Paul preached the gospel of grace, therefore they glorified God. Now the legalist comes along and he preaches a different gospel, a gospel of works, and this is not a part of the plan of God. Remember that any plan that man devises is no better than the man who devised it. Man is imperfect, therefore his plans for salvation are imperfect.

1961 Galatians

Lesson #4

4 11/03/1961 Acts 15:1–31 Gal. 2:1–10 Legalism in 2 areas

Chapter 2

Somehow, I seem to have two sets of notes on Galatians 2, where the second set of notes tracks the Galatians 2 lessons more closely. So, I went back after the fact and tried to

integrate these lessons. So there may be some notes which are similar and found twice, but a paragraph or three apart.

In this chapter we have two battles against legalism. There are two spheres of legalism, generally speaking. Legalism has many aspects, many facets, but generally speaking there are two areas: a. Salvation by works; b. Spirituality by works. In salvation by works we have nine different illustrations to what is meant: believe and repent - anything you add to believing is legalism and wrong, believe and confess, believe and full surrender, believe and be baptise, believe and join the church, believe and beg God to save you, believe and give up something, believe and be circumcised, believe and keep the law. The latter has to do with our subject directly. The Judaizers have infiltrated the Galatian churches and they are teaching salvation by keeping the law and by circumcision. There are many others, of course, but anything that is involved in salvation where something is added to faith is legalism. To believe is the absence of works, the absence of human merit. There is no merit in believing.

There is a second area of legalism which will come out in the later chapters, and this is spirituality by works: spirituality by tarrying and fasting, etc. No one has ever been spiritual because they fasted and tarried.

In this chapter we have two different events: the Jerusalem incident, verses 1-10, which is a battle with regard to salvation by works; the Antioch incident, verses 11-21, which is a battle of spirituality by works. Remember that everything that God does for us, everything that God provides for us is, provided on the basis of grace. We don't earn it or deserve it, we don't work for it. Therefore regardless of which phase of God's plan everything in the divine plan is provided for us apart from human merit. Everything depends upon the grace of the Lord.

We begin in verses 1-10 with the Jerusalem incident. In verse 1 we see the trip to Jerusalem. "Then fourteen years afterwards." We can assume that 14 years had been used in Paul's training in a rather limited ministry up to this point. Out in Arabia he had learned his doctrine. He had had a limited ministry in several cities and now, fourteen years after, Paul's ministry begins with some prominence at this point. This is the Jerusalem conference, the first of the great church councils held at Jerusalem, and the great issue was legalism.

Legalism began in the church where Christianity began (in the Church Age).

While this passage, verses 1-10, describes the behind the scenes activity of this council the first 31 verses of Acts chapter fifteen describe what went on as far as all the delegates were concerned. The outward side of the Jerusalem conference is covered there, and then Paul takes an incident which is not covered in Acts 15. All we know about this incident we find in Galatians 2:1-10. The occasion for the Jerusalem conference was fourteen years after Paul's training began and when he went up to Jerusalem as a delegate from the church at Antioch.

In the first 31 verses of this chapter we have the minutes of the meeting, but of course there was much activity behind the scenes. In Galatians 2:1-10 we have one glimpse behind the scenes of that Jerusalem council. The Galatians account was actually referring to Paul's second visit to Jerusalem. The first was fourteen years before and was recorded in Galatians 1:18. This time he went up because all of the speakers coming out of Jerusalem were confused and were muddying up the water with regard to salvation. They were emphasizing that you must do something beside believe for salvation.

This was the Jerusalem council which is describes in Acts 15:1–31. Paul takes an incident and discusses it here; an incident not found back in Acts 15.

Acts 15:1 **But some men came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved."**

Acts 15:1 - "And certain men which came down from Judea and they taut the brethren and said, `Except you be circumcised after the manner of Moses, you cannot be saved'." Is that grace or legalism? Legalism! In other words, they have added something to salvation: works.

Acts 15:2 **And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question.**

They went to Jerusalem because this is where the legalism came from.

Acts 15:3 **So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers.**

Acts 15:4 **When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them.**

Acts 15:5 **But some believers who belonged to the party of the Pharisees rose up and said, "It is necessary to circumcise them and to order them to keep the law of Moses."**

These pharisees had very strong religious backgrounds. They could not seem to shake their backgrounds.

Acts 15:6 **The apostles and the elders were gathered together to consider this matter.**

Acts 15:7 **And after there had been much debate, Peter stood up and said to them, "Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe.**

There was apparently a lot of legalism in the Jerusalem church, indicating the legalism was a real problem in Jerusalem as well.

Acts 15:8 And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us,...

Acts 15:9 ...and he made no distinction between us and them, having cleansed their hearts by faith.

Acts 15:10 Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear?

No one kept the Mosaic Law anyway.

Acts 15:11 But we believe that we will be saved through the grace of the Lord Jesus, just as they will.”

Peter declares the proper view.

Acts 15:12 And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles.

Acts 15:13 After they finished speaking, James replied, “Brothers, listen to me.

Acts 15:14 Simeon has related how God first visited the Gentiles, to take from them a people for his name.

Acts 15:15 And with this the words of the prophets agree, just as it is written,...

Acts 15:16–18 ...“After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things known from of old.’ Amos 9:11–12

Some regulations were added so as not to offend the Jews.

Acts 15:19–20 Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood.

Acts 15:21 For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.”

Acts 15:22–23 Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas having been surnamed Barsabbas, and Silas, leading men among the brothers, with the following letter: “The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings.

Acts 15:24–26 Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions, it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ.

Acts 15:27 We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth.

Acts 15:28–29 For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.”

Acts 15:30 So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter.

Acts 15:31 And when they had read it, they rejoiced because of its encouragement. (ESV)

There are a great many things which go on behind the scenes. Something which was not written up in the minutes.

Galatians 2:1 Then, fourteen years later I went up to Jerusalem again, *[along]* with Barnabas, and I took Titus also with me *[this time]*.

Paul went up to Jerusalem because the speakers out of Jerusalem were confusing the issues. Paul and Barnabas were partners on the first missionary journey. They took along a gentile called Titus for the tour. Titus will be a troubleshooter. He could go into a tough situation and get it all straightened out. There is a possibility that Titus is Luke's younger brother.

There was a tremendous battle. Titus is with Luke and Barnabas. And Titus has never been circumcised. This caused many believers in Jerusalem to suggest that he had not been saved.

Titus became the focus when they went up to Jerusalem. Titus was a new believer and he was a strong believer. There was no doubt about his strength as a believer. He is proof that God saves people circumcised or not. People knew he was 100% gentiles. So questions arose....has he been circumcised?

Paul Accepted by the Apostles

Gal 2:1 Then, fourteen years later I went up to Jerusalem again, [along] with Barnabas, and I took Titus also with me [this time].

14 years after his salvation, he began to be known.

"I went up again with Barnabas, and took Titus with me also." Titus was a Gentile who later on became one of the great leaders in the Christian church. He was the original troubleshooter. Years later he was the troubleshooter in Corinth and the Island of Crete. He would also be the troubleshooter to Dalmatia. Titus became the basis of a big fight during this council. Titus is a believer in the Lord Jesus Christ. He goes up to Jerusalem with Barnabas and Paul. He is a Gentile, he is saved, but (and this is where the problem is) he has never been circumcised. This causes some of the members of the Jerusalem church to say he was not saved because even though he may have believed in Christ he had never been circumcised.

"and took Titus with me also." "Took" is an aorist active participle. The action of the aorist participle precedes the action of the main verb. He took Titus before he went up. In other words, he deliberately took Titus along in order to make an issue out of Titus. Why? Since the action of the aorist participle precedes the action of the main verb and since the main verb is "he went up to Jerusalem" he had it in mind to take Titus long before he sent to Jerusalem. Titus was a new believer but he was an up and coming believer, a strong believer, and there was no doubt about his marvelous testimony, his tremendous discernment in the area of doctrine, and his ability to put a point over. Therefore, Paul took Titus as a proof that God saves people whether they have been circumcised or not.

Galatians 2:2 [It was] in response to [a divine] revelation that I went [there] and explained to them [i.e., the apostles and elders] the Gospel [message] that I had been preaching among the Gentiles. Then [later on I presented it] privately before those who were highly regarded [i.e., the three apostles, verse 9] so [they would have verification that] my running [i.e., ministry] had not been, nor was now, in vain.

Verse 2 - "When therefore Paul and Barnabas had no small discussion and disputation with them, they determined that Paul and Barnabas and certain others of them, should go up to Jerusalem to the apostles and elders about this question." Why Jerusalem? Because this legalism originated in the Jerusalem church and these people had come from Jerusalem to minister in Antioch and were teaching salvation by circumcision. Paul and Barnabas challenged them as any pastor should do when someone gets in his pulpit and starts teaching false doctrine.

Paul was going to place some things before the Jerusalem council; and Paul tells what he has been teaching. But he speaks this privately with the church leaders, with the Apostles and the elders. He made it clear how he had been teaching the gospel. There is no place for the Mosaic Law any more.

Paul did this privately so as not to get into a public argument with them; and that would simply cause people to simply take sides.

He first has the present active subjunctive of *run* followed by the aorist active indicative of *run*. In one instance, he is concerned for his past ministry, that it had not been in vain; and the other, with the subjunctive mood, speaks of his ministry in the future, that he not get the gospel wrong.

Gal 2:2 *[It was] in response to [a divine] revelation that I went [there] and explained to them [i.e., the apostles and elders] the Gospel [message] that I had been preaching among the Gentiles. Then [later on I presented it] privately before those who were highly regarded [i.e., the three apostles, verse 9] so [they would have verification that] my running [i.e., ministry] had not been, nor was now, in vain.*

Verse 2 - "And I went up by revelation." That is, according to the standard of revelation. In other words, 'I went under the will of God.' It was God's will for him to go and it was God's will to take Titus because here is where a great issue is to be resolved; "and communicated unto them" - the word to communicate means to place before them certain things. 'Unto them' is dative of advantage. Whatever Paul placed before them by way of information it was to their advantage to hear it; "that the gospel which I preach [keep on preaching] among the Gentiles, but privately to them which were of reputation. lest by any means I should run or had run, in vain." This word "privately" means that he had a private conference with the church leaders, and in it he explained exactly how he had been preaching the gospel - that Christ was the issue, not sin, and that salvation was by faith plus nothing, that he was not emphasizing circumcision and, above all, he was not telling anyone to keep the law for salvation. As a matter of fact he was not bringing the law in at all. "To them which were of reputation" refers specifically to Peter, James and John, as we will see in verse nine. And why did he do it privately? He didn't want to get into a public argument with some of the leaders because no good would come out of such a debate. People would take sides on the basis of leadership rather than on the basis of principle.

"Lest by any means I should run, or had run, in vain." There is a difference here. "I should run" is a present active subjunctive. The present tense refers to all of his service, the continuation of his service. The active voice: he does the running and the serving. The subjunctive mood, which indicates potential: these leaders may go back into Antioch and everywhere that Paul has been up to this point and discredit him. So all of Paul's ministry could possibly be destroyed if these leaders take the other side, the legalism side, and therefore go behind his back and possibly destroy his ministry. He doesn't say they will but the subjunctive mood indicates the possibility of having his ministry ruined by people going behind his back and saying that he is not teaching the truth. New believers who do not yet understand doctrine could very easily fall for that kind of thing.

Then he changes and says "had run", and he goes to the aorist indicative active. He is referring now to this point of time. The first time referred to all of his ministry since he had been saved but the second time "run" is in the aorist tense which means at this point of time in Jerusalem.

Galatians 2:3 **But they did not even require that Titus, a Greek [i. e. , a Gentile] who was with me, become circumcised.**

Verse 3 - is the test case. People began to get a hold of Paul right away once he got into town. No one compelled Titus to be circumcised. Paul apparently made his position clear.

Gal 2:3 **But they did not even require that Titus, a Greek [i. e. , a Gentile] who was with me, become circumcised.**

Verse 3 - the test case. "But neither Titus with me (there is no verb there), being a Greek, was compelled to be circumcised." "Was compelled" means that the pressure had been put on Paul: Now that he is here let's have him circumcised, let's get him saved. Paul refused to do it. "To be circumcised" is an aorist passive infinitive indicating that it was the purpose of the legalists to get Paul to have Titus circumcised.

Galatians 2:4 **For [certain] false brothers, who were secretly brought in to observe us practicing our liberty in Christ Jesus [i.e., by not having Titus circumcised], attempted to place us [back] under the bondage [of Mosaic Law keeping].**

Secretly is bringing enemies into a city in order to overthrow the city. These were legalists brought into the church. There is always a tendency on the part of the legalistic crowd to bully others. Paul stood up to their bullying.

A Greek word speaking of a minor actor on the stage. He is there to spy out the liberty of the believers. What does Paul mean by liberty? Liberty starts at the cross. Paul will say, **Stand fast in the liberty where Christ has made you free.** This places us into operation grace. Grace always means freedom. Bondage is slavery to any system of works or good deeds. These people came in to spy out Paul's freedom. It is all grace. No one earns it and no one deserves it. These people have come to make a reconnaissance.

The infiltration of communism into our country is a good example of this. Norway was conquered in WWII and they had a real fine, compact army. There was a man in Norway called Quisling, who was bought by Germany; and he paid off others as well. When the first German ship showed up? They landed. 150 band members and about 3 companies. The band walked up and down the streets and played; the companies took up key positions; and the Norway army did not respond. The word came down the line not to fire on the Norwegians. The Norwegian army was told not to resist. This is where we get the name *Quisling*.

These people tried to bring Paul and company into subjection.

Gal 2:4 **For [certain] false brothers, who were secretly brought in to observe us practicing our liberty in Christ Jesus [i.e., by not having Titus circumcised], attempted to place us [back] under the bondage [of Mosaic Law keeping].**

Verse 4 - "And that because of false brethren" - the crowd that put the pressure on him; "unawares brought in" - which is not a verb although it appears to be one in the translation. Actually it is a verbal adjective referring to a system of secretly introducing enemies into a city in order to betray the city. The legalists had infiltrated the church for betraying the church to the devil through legalism. They were undoubtedly the spiritual bully crowd, but Paul knew doctrine and he stood up against their bullying; "who" a qualitative relative pronoun which means 'men such as', literally - "came in privily," an aorist tense; in a point of time. The Greek word is an actor who plays a minor role which is not even a speaking part. It means that they slipped in just like a minor actor slips in on the stage; "to spy out our liberty" - to make a reconnaissance with the purpose of destroying any opposition. The purpose was to destroy Paul's ministry called 'our liberty'. 'Our freedom' is perhaps a better translation. What does Paul mean by liberty or freedom? Liberty starts at the cross where we are freed from the slave market of sin. Our freedom is purchased by the Lord Jesus Christ and now we are in operation grace which is the basis of freedom. Grace always equals freedom. Bondage, by way of contrast, is any human merit system; any system of trying to gain the approbation of God by works, by good deeds, and so on. These people came in to spy out Paul's freedom in the plan of God with the intention of destroying this liberty.

"which we keep on having in Christ Jesus" - present linear aktionsart; "that they might bring us into bondage." It was their purpose to bring into bondage all of the grace crowd, including Paul. The word "to bring into bondage" means to enslave. The legalists are always trying to enslave, to bring the grace crowd into some kind of bondage to legalism. And legalists are very unhappy because they are slaves themselves to works. They are zealous and they are trying to bring the entire human race into the bondage of good deeds and good works to gain the approbation of God.

Galatians 2:5 **But we did not submit ourselves to their influence for even an hour, so that you people might be able to continue [following] the truth of the Gospel.**

Verse 5 - Paul stood up against these legalists.

Certain people want Reverend Mealy-mouth; and a woman wants Mr. Milqtoast for a husband, that she can push around.

Paul got tough with these people; the whole book of Galatians is Paul getting tough with the legalists.

"But there arose up certain of the sects of the Pharisees (the religious crowd) who had believed, saying, 'It is necessary to be circumcised, and to commend them to keep the law of Moses'."

This is a crucial moment in church history. Paul and Barnabas did not give in. Wherever legalism goes, people cannot be saved. Legalism confuses the issues; and people are not saved as a result.

These were saying that to be saved you not only had to be circumcised but you had to keep the Mosaic law. That is legalism.

The people began to say, "Who is this Paul? What right does he have here?" Paul has rank and authority which came directly from God. The church elected Matthias and not Paul, but Paul is the true Apostle.

Gal 2:5 But we did not submit ourselves to their influence for even an hour, so that you people might be able to continue *[following]* the truth of the Gospel.

Verse 5 - Paul resisted. "To whom [the legalists] we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."

It must be remembered that these legalists are tough, they are vicious. The wonderful thing is that Paul stood right up to them. Where legalism is involved, and where legalism tries to infiltrate, there is only one answer and that is to get just as tough if not tougher than legalism, and stand up to it. That is what happened here. The words "to give place" means they didn't yield to them on any point or at any time.

"That" introduces a purpose. Here is the purpose of standing up to legalism: "that the truth of the gospel might continue [aorist tense] with you." The aorist tense means once and for all. The subjunctive mood here means whether the gospel continues or not depends on how much doctrine is learned and how much legalism is recognized and resisted. The word "with you" is literally, face to face with you.

In verses 6-10 there is now another issue. Paul that he will not have Titus circumcised. So now the rest of this particular incident is devoted by Paul to indicate how the leadership of the Jerusalem church recognized his authority .

Galatians 2:6 These apostles, who were highly regarded (although it really does not matter to me what they are, for God does not show partiality to any particular person); these men, I say, provided me with nothing *[concerning the Gospel message]*.

Verse 6 - "And the apostles and elders came together to consider this matter," they held a council. These are the church VIPs. It does not make any difference to Paul what their standing was.

"These people did not add anything to my ministry. Peter and James both spoke. Yet Paul said, "They did not add anything to me." In other words, "I knew more than they did." Paul knew more Bible doctrine than anyone else at that time.

2Peter 3:15–16

2Peter 3:15–16 And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are

hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. (ESV)

Paul was better trained and a more astute student of the Scriptures. He did not have the Lord with him the entire time. He launches into a greater ministry than the other Apostles. Peter suggests that he learned from Paul and not the other way around.

When Paul was saved, he set his entire religious background behind him. At this same time, the heads of the Jerusalem church were mixed up. Paul's thinking is so far ahead of them that the other Apostles did not catch up.

They added nothing to me. Aorist middle indicative.

Gal 2:6 These apostles, who were highly regarded (although it really does not matter to me what they are, for God does not show partiality to any particular person); these men, I say, provided me with nothing *[concerning the Gospel message]*.

Verse 6 - "But of these who seemed to be somewhat [somebody]." The idiom here means that they were the VIPs; "(whatsoever they were" - imperfect linear aktionsart: whatever they were in the past it doesn't make any difference to me - "it maketh no difference to me: God accepteth no man's person:) for they who seek to be somebody in conference added nothing to me." They couldn't add anything to what I had said. Everything that I said was right down the line. They did not have any information that I did not previously have, and completely apart from them.

What is Paul saying? He is saying that when he went through seminary he learned something. He knew more than they knew. In other words, one basis for leadership is knowledge of doctrine, and Paul knew more about doctrine than any living person on the earth at that time.

Galatians 2:7 *On the contrary, they saw that I had [already] been entrusted [by God] with the Gospel for the uncircumcised ones [i.e., for Gentiles], just as Peter [had been entrusted by God] with the Gospel for the circumcised ones [i.e., for Jews].*

Verse 7 - For the rest of his life, Paul was opposed by legalists. But, they did not face him directly. The legalists followed him. They waited until Paul came and left. They lied. They told the Corinthians, Paul did not ask for an offering because he knew that his teaching was not worth it.

Those who took a vow not to eat until they killed Paul. But, this was a blow to their egos, as Paul got away and they had to eat eventually. Paul was loved by believers and hated by the legalists.

"And when there had been much disputing," which indicates that even among the apostles and the elders (pastors) there was still a lot of difference of opinion. Many of them agreed

with the Pharisees who had been saved, that you had to be circumcised and keep the law for salvation.

There is no difference between the gospel to the circumcision and to the Uncircumcised. The doctrine is exactly the same. Different recipients; but the same gospel.

They recognized that Paul was the leader as the evangelism to the uncircumcised.

V. 7 the word deposit is in the perfect passive indicative. Paul learned the gospel through careful study. He knew how to lay the issue on the line. The indicative mood is our mood tonight. God has entrusted us with the gospel.

Gal 2:7 *On the contrary, they saw that I had [already] been entrusted [by God] with the Gospel for the uncircumcised ones [i.e., for Gentiles], just as Peter [had been entrusted by God] with the Gospel for the circumcised ones [i.e., for Jews].*

Verse 7 - "But contrariwise." In the recognizing of Paul's authority and his message legalism was permanently crippled. The legalists went underground and bothered Paul for the rest of his life. That is why Paul had to write Galatians. These same legalists that Paul defeated in Jerusalem followed him into the Galatian cities, after he would leave. They were never able to face Paul, they always followed him, and many of the Pauline epistles were written because of the legalists. When Paul went to Corinth the legalists followed. When Paul went to Galatia the legalists followed. They never were there when he was, they waited until he left. They did everything they could to destroy Paul - "when they saw that the gospel of uncircumcision was committed unto me, as the gospel of the circumcision was to Peter."

What is the difference between the gospel of uncircumcision and the gospel of circumcision? There is no difference, it is the same gospel. Circumcision and uncircumcision indicate the recipients - Gentiles and Jews. Peter was the leader in taking the gospel to the Jews; Paul was the leader in taking the gospel to the Gentiles. It is the same gospel. The gospel of the circumcision does not mean that you have to be circumcised to be saved.

Notice: "the gospel of uncircumcision was committed". This word "committed" means to make a deposit. It was used originally in the Greek language for making a deposit in a bank. So the gospel was deposited with Paul. The gospel is also deposited with every believer. The word is in the perfect tense, which means that it was deposited in the past with results which would continue forever. The results which continue for ever: every person led to the Lord by the apostle Paul. When God makes a deposit of the gospel in you He intends for that deposit to bear interest. The passive voice in this verb: Paul has received the gospel. He learned the gospel through study. He learned to make the issue clear and to declare it so that people could understand that to believe in Christ is eternal life, and to reject Christ is eternal condemnation.

Galatians 2:8 For God assigned Peter to be an apostle to the circumcised ones [i.e., Jews], and me to be an apostle to the Gentiles.

Aorist tense for God working through Peter. There comes a time when no prepared speech is going to help you. Same verb used for Peter and for Paul.

Gal 2:8 For God assigned Peter to be an apostle to the circumcised ones [i.e., Jews], and me to be an apostle to the Gentiles.

Verse 8 - explains a little more in detail the two different spheres of responsibility. "(For he that wrought effectually in Peter" - to communicate power. Aorist tense: it gathered up into one point of time every time that Peter studied and everything that Peter learned; "to the apostleship of the circumcision, the same was mighty in me." The words 'wrought effectively' and 'was mighty' are exactly the same verbs in the Greek. So the one who committed power and knowledge to Peter was the same one who communicated power and knowledge to Paul to go out to the Gentiles - "toward the Gentiles."

Galatians 2:9 Also, when they perceived that this [special] favor [of preaching to Gentiles] was granted to me, James, Cephas [i.e., Peter] and John, the highly regarded pillars [i.e., leaders of the church] extended to me and Barnabas their right hands [signifying an agreement] to share [in the preaching of the Gospel], with us going to the Gentiles and they going to the circumcised ones [i.e., Jews].

Verse 9 - James, Peter and John. These 3 men appear to be the pillars of the church in Jerusalem. Pillars mean that other people leaned upon these men. They were constantly the pillars of this church. They learned by experience. They learned by watching Paul in action. The grace was given (aorist tense).

This broke the back of legalism. The legalists sniped at Paul's heels. But out of their attacks and hostility and sour grapes and poor teaching, we have the Pauline epistles which stand forever. All they did was cause Paul to write letters. They have perpetuated Paul's teaching for 1900 years.

Peter responds. "Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear?"

With evangelism, there is a lot of organization going on behind the scenes. All kinds of administration activities taking place. There must be organization behind the scenes.

Peter and Paul will have different responsibilities. People will handle all of the evangelism to the gentiles.

The rest of this chapter will deal with the religious leaders not staying in Jerusalem.

Gal 2:9 Also, when they perceived that this [special] favor [of preaching to Gentiles] was granted to me, James, Cephas [i.e., Peter] and John, the highly regarded pillars [i.e.,

leaders of the church] extended to me and Barnabas their right hands [signifying an agreement] to share [in the preaching of the Gospel], with us going to the Gentiles and they going to the circumcised ones [i.e., Jews].

Verse 9 - "And when James, Cephas [Peter], and John, who seemed to be pillars" - Paul admits that these three men seemed to be the outstanding leaders operating in and out of the Jerusalem area. The word 'pillars' is a synonym for leadership. The words 'seemed to be' are present linear aktionsart: they were constantly, habitually, and continually the pillars; "perceived the grace that was given unto me." They learned something. The word to perceive here means to know from experience. They learned from listening to Paul's message, by watching Paul in action; "they gave to me and Barnabas the right hands of fellowship" - shaking hands was a sign of recognition, recognition of authority. They recognized that Paul and Barnabas were on equal footing with them. Remember that Peter, James and John are the leaders of the leaders, the apostles of the apostles. In recognizing Barnabas and Paul they are saying that they have equal status with themselves. This broke the back of legalism before legalism ever got started and that is why legalism had to dog Paul's footsteps for the rest of his life, they couldn't do any more at the headquarters in Jerusalem. They utterly failed in Jerusalem and therefore they spent the rest of their lives dogging the footsteps of Paul, and here is "all things working together for good": these legalists were constantly putting pressure on Paul but out of their attacks, their hostility, their maligning, their sour grapes, all of the great Pauline epistles were written. So we profit by these legalists. The legalists meant it all to be cursing but God turned it all into blessing. They meant to destroy Paul and Paul's teaching but all they did was to cause Paul to write letters which are a part of the Word of God, and instead of destroying Paul's teaching they became the means of perpetuating Paul's teaching for 1900 years. That is all things working together for good.

Gal 2:10 The only thing that they encouraged us to do was to remember [the needs of] poor people, which I was very eager to do. [See Acts 24:17].

Verse 10 - "Only they would that we should remember the poor; the same which I also was zealous to do." While there are two different spheres to be evangelized, Jews and Gentiles, and different personnel for these different spheres, it is still the same gospel, and there is one thing that Paul must remember even in his particular sphere or area. He should remember the poor. In other words, take up offerings to alleviate the sufferings of those who have become destitute through persecution. Paul was always careful to do so. Cf. Acts 24:17; Romans 15:25-28; 1 Corinthians 16:1-4; 2 Corinthians chapters eight and nine - the great passage on giving was built around the fact that Paul was getting ready to come to Corinth to collect money to relieve the situation in Jerusalem where destitute believers were starving and needed help.

"which I also was forward to do [KJV]." This word "forward" which means to be diligent is actually used in seven different ways in the scripture. So, the seven uses of the verb to be diligent - spoudazô (σπουδάζω) [pronounced spoo-DAWD-zoh]:

Seven Uses of the Verb to Be Diligent (Spoudazô)

1. Charity toward believers - Galatians 2:10; 2Corinthians 8:8.
2. Care of the saints - Hebrews 6:11; 2Corinthians 7:12; 8:16,17; 2Timothy 1:17.
3. In the faith-rest technique - Hebrews 4:11, we should be eager, zealous to function under the faith-rest life.
4. For the confirmation of our calling - 2Peter 1:5,10. We should be zealous to confirm our calling [witnessing for Christ].
5. For the corporate unity of the body - Ephesians 4:3.
6. For the commendation of God - 2Timothy 2:15.
7. To have a character, a life without spot or blemish - 2Peter 3:14.

Paul's concludes the verse by saying, "I was zealous to do." "To do" is an aorist active infinitive of purpose. It was always Paul's purpose to take offerings for the poor, for the destitute, for the persecuted, for those who had lost material goods because of their stand for Jesus Christ. Paul always remembered the other person.

1961 Galatians

Lesson #5

5 11/10/1961 Gal. 2:11–15 Battle against legalism

There are two spheres of legalism which are brought out in the book of Galatians: salvation by works and spirituality by works. The first area of legalism is faith-plus, where someone comes along and says, Yes, you must believe in Christ for salvation but you must do something else before you can really be saved. The issue is always faith or unbelief in the matter of salvation. Legalism tries to add something. Under the principle of grace whereby God provides salvation for the human race deviser is perfect, the author of the plan is perfect, and a perfect plan means that God must not only design it but He must execute it. If man gets the energy of the flesh in anywhere then you have what we commonly call legalism, you have energy of the flesh, you have works, and man's works cannot save him or make him spiritual.

Last time was the Jerusalem incident. Behind the scenes, the legalists were trying to get Paul to change his teaching; they tried to get other Apostles to turn on him; they tried to get one of his disciples circumcised. Galatians 2:1–10.

Wherever legalism is found, it must be removed. This is not considered good manners; also considered not good modus operandi. Peter the great leader will be braced publically in Antioch, a thriving powerful young church. Grace is understood and practiced up to this point. Jerusalem is holding sort of a leadership position; so they sent our some VIPs to visit Antioch. But the problem was legalism in Jerusalem.

The second great problem found in Galatians is spirituality by works, such as tarrying and fasting, tabooism, asceticism, ecstasies, and so on. None of these things will provide spirituality and yet most of them are acceptable in some spheres of Christianity today.

Paul Opposes Peter

Gal 2:11 **But when Cephas came to Antioch [of Syria], I confronted him personally [about a matter] for which he deserved to be condemned.**

Verse 11 - the Antioch incident, the second historical illustration that sets up the precedent that legalism is never acceptable under the criterion of God's grace. Legalism is never the modus operandi for any regenerate member of the human race and wherever legalism is found it must be removed by the declaration of the truth.

Legalism often puts those in leadership in the embarrassing position of having to stand up in front of other people, single out an individual, and tear him apart verbally. Peter, the great leader of the church outside of Paul, is going to be braced in front of the entire congregation at the church of Antioch. Antioch is one of the churches which was up and coming; a thriving, powerful church which has moved forward under the Bible teaching of Paul and Barnabas, a church where grace is understood and practiced up to this point. Therefore it is putting Jerusalem in the shade and is now becoming the outstanding church at that time historically with the result that all of the great missionary movements to begin with will be launched from Antioch. They are launched because they know doctrine. So Antioch is about to take the leadership over from Jerusalem. And since Jerusalem was still clinging by a thread at this point to their position of leadership they started sending VIPs into Antioch to find out what was going on.

The problem is Jerusalem was first of all legalism. Legalism was stifling the modus operandi of the Jerusalem church. Another problem was that since Jerusalem was the headquarters of Judaism, and religion is always sponsored by Satan, the Jerusalem church was under maximum persecution pressure at all times. So we have a combination of two problems - legalism plus pressure - and therefore the Jerusalem church was about to lose the ascendancy and the leadership position which it held since the Day of Pentecost. That leadership position is in the process now of transferring over to Antioch.

In verse 11 we have the denunciation of Peter. Here is a scene which took place, as it were, behind the scenes. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Peter was one of the people who came up from Jerusalem - one of the better people because Peter understood grace, and it was Peter who took the position of grace in the Jerusalem council which eventually led to the decision to operate on the basis of grace.

"Was come" is an aorist indicative active, it took place at a point of time, and this point of time is going to be described in the rest of this chapter. The very first word in the verse is a conjunction of contrast, and so this scene is in great contrast to the previous scene where everyone was agreeing and understanding the concept of grace. Now, in contrast to that, where before Peter and Paul shook hands, now they are about to have a real brawl; "I withstood" is an aorist indicative active, and the word means to brace, to oppose, to stand up against, to resist. In other words, before the entire congregation Paul stood up to Peter and braced him. In this case Paul had to mind the business of Peter because it affected the entire congregation; "for he was to be blamed", or literally, "he stood condemned." We have a perfect tense here. He was judged and condemned in the past

with the result that he kept on being condemned in whatever he did. Passive voice: he received condemnation. Paul has previously judged him. Paul came in, made an investigation of the situation, examined the *modus operandi* of Peter in Antioch very carefully, and condemned him. He has already previously decided, having tried the case. The passive voice is very important here, this was no sudden loss of temper but a very careful investigation in which Paul had all of the facts. Principle: Don't move without the facts. Paul did not act upon impulse. He first of all judged the case, and the passive voice mean that Peter received condemnation because the judgement was based upon investigation. So Peter was first of all carefully investigated, was found to be wrong in the matter, and because it was such a critical issue and because legalism was spreading through Peter's activities, immediately Paul stood up before the entire congregation and rocked him back.

What did Peter do? He was guilty of an act of legalism which caused legalism to spread throughout the entire local church so that Barnabas himself, a great man of grace, was taken in by it. It has to be something terrible for Paul to stand up and brace the chief missionary to the Jews - "he was to be blamed," which means literally to be condemned on the basis of a thorough investigation. Passive voice: Peter received the condemnation, indicating that Paul did the investigating. What makes this worse is that we have already had the Jerusalem conference, and in that conference it was Peter who stood up for grace, along with Paul and Barnabas.

There are several great lessons which came from this incident and the problem of legalism versus grace.

Paul was right and Peter was wrong. Peter shows, once again, his tremendous greatness in the manner in which he took the rebuke. He did not argue with Paul, he did not split the church, and he examined what Paul said very carefully, accepted it, and later on he recommends the Pauline epistles. Peter, though one of the great leaders of the ancient world, was not infallible. No great leader is infallible.

Sometimes your greatness before the Lord and your greatness in the spiritual realm depends on how you take rebuke. You have to listen to what is said. Maybe your pride resents the one who is saying it but if it does you are going to miss the point of the rebuke. It doesn't cost anything to listen to it. The second thing in taking a rebuke is to evaluate. Don't get mad, don't resent it, don't say it isn't true, just evaluate it. Can you profit from it? Then, after you have sifted it and analyzed it, apply it to yourself. If you find according to your own understanding of it that you are not at fault, just relax. Remember that the battle is the Lord's and you belong to Him, and since you belong to the Lord you can simply roll right on with the punch.

Gal 2:12 **For, before certain [leaders] came from James [i.e., Jesus' brother, a leader of the Jerusalem church, See Acts 12:17; 15:13-22], he had eaten [a social meal] with some Gentiles. But when these men came, he abruptly discontinued this practice out of fear of the circumcised ones [i.e., out of concern for what the Jews would think of him].**

Verse 12 - Paul has a very clear picture of what has happened and he now states the case not only for Peter's benefit but for the benefit of the entire congregation. There is a bad situation. The congregation is divided and split. Some are standing for grace, some are standing for legalism, there is a real back-and-forth struggle going on, and the congregation is about to blow sky-high. Therefore it becomes necessary to brace the ringleader. Paul doesn't stand up and brace the whole congregation, it simply followed Peter. He simply braces Peter in front of the congregation. In a sense Paul's activity means that the congregation has now become a legalistic mob, and in a legalistic mob you must clobber the leader.

"For before that certain came from James" - a reference to these VIPs who had been going up from Jerusalem to find out what is making this Antioch church so great, etc.; "he did eat with the Gentiles" - imperfect indicative active. The imperfect tense is linear aktionsart in past time, he habitually ate with the Gentiles. The indicative mood expresses the reality, and Peter himself did the eating with the Gentiles. Peter is a Jew and he was actually dining with the Gentiles which was a taboo of Judaism. 'With the Gentiles' is literally, in the company of the Gentiles - believers actually - "but" [conjunction of contrast], Peter now changes his habits when the legalists arrive - "when they were come", aorist indicative active; "he withdrew" - imperfect tense. He began to gradually, secretly, quietly, subtly, withdraw himself. The word to withdraw is a military word in the Greek and it means to make a strategic withdrawal. He used a little strategy in getting out of this thing, "separated himself" - gradual separation. The only separation from believers which is authorised is found in 1 Corinthians 5:11 where believers are to separate from carnal believers on the basis that one rotten apple spoils all the apples in the barrel. If you know some believer that is way out of line stay away from him until he gets back in line because if you keep on associating with him you are going to be out of line too. It never works the other way. Therefore this separation at Antioch is not authorised. These Gentiles are walking in fellowship with the Lord and Peter is one hundred per cent wrong in making a strategic withdrawal.

Why did he do it? The answer is given at the end of verse 12 - "fearing them which were of the circumcision." The word "fearing" is a present active participle, linear aktionsart. He kept on fearing them who were of the circumcision. The circumcision are the Jewish believers who came down from Jerusalem.

Gal 2:13 **Then the rest of the Jews also discontinued [eating with Gentiles] along with Peter, until even Barnabas was influenced to go along with this hypocritical practice.**

Verse 13 - the result of Peter's legalism. "And other Jews [believers] dissembled likewise with him." The word "dissembled" doesn't mean much to us today but it has a tremendous meaning in the Greek. Peter fell into the trap of caring what people think. He was really pressurised by opinions and it leveled him to the ground. Many believers today fall into the same trap that Peter fell into: they allow the pressure of the mob to get to them. Deference to legalistic opinions of other people always leads to a course of evil - Proverbs 29:25. The evil results are seen in the mass withdrawal of Jewish Christians from eating with Gentile Christians. The church is split - Jewish Christians versus Gentile Christians.

The word *dissembled* means to be an actor in the dramas of the fifth century BC Athens. In the fifth century BC they had large audiences for their dramas. They usually had three, sometimes four, actors. They had very powerful voices and strong bodies. They put on a very large wax mask designed for the particular drama. Each actor had maybe half a dozen wax masks - for when he was supposed to be happy, to be sad, etc. So an actor was someone who spoke from behind a mask, and that is the Greek word here. It means to speak from behind a false face or to speak from behind a false front or to be a hypocrite. The Greek word is *hupokritês* (ὑποκριτής) [pronounced *hoop-ok-ree-TACE*]. In other words, a hypocrite is someone who has two faces, his own and the one he puts on. The word to *dissemble* means to be a hypocrite, to have two faces. It can be seen now that Peter is two-faced. He is a legalist, he put on a legalistic front, but behind that is a grace man. So he *dissembled* - aorist tense - in a point of time when they put the pressure on him. Passive voice: he received a mask. In the passive voice the subject receives the action of the verb, he received this mask from the legalists. The mask was keeping the law.

"And the other Jews *dissembled* likewise" - when Peter did it, they did it too; "so that Barnabas also was carried away with their dissimulation." Barnabas, along with the apostle Paul, was one of the greatest champions of grace of all time, and on one occasion later on it was Barnabas rather than Paul who stood for grace - Acts 15:35-39. Paul determined not to take John Mark with them again but Barnabas said that this man had rebounded and asked what right they had to hold it against him when God Himself had forgiven him. Barnabas took Mark and by doing so he delivered, as it were, the man from becoming disillusioned and bitter, and later on Mark becomes one of the greatest witnesses of the first century. Why? Because Barnabas operated on grace. Paul was wrong and later on admitted that he was wrong in Colossians 4 and 2 Timothy 4 - "Bring Mark with you when you come." This time it was Barnabas who understood grace. Paul has his failure of grace in Acts 15; Barnabas has his failure of grace in Galatians 2. Even the greatest of those who understand grace have their moments of failure.

Acts 15:35–36 **But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also. And after some days Paul said to Barnabas, "Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are."**

Act 15:37–40 **Now Barnabas wanted to take with them John called Mark. But Paul thought best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work. And there arose a sharp disagreement, so that they separated from each other. Barnabas took Mark with him and sailed away to Cyprus, but Paul chose Silas and departed, having been commended by the brothers to the grace of the Lord.**

"with their dissimulation" is an instrumental case and it means "by means of their legalistic hypocrisy" - Barnabas himself became a dupe.

Principle: Legalism is the greatest enemy to grace and to the spiritual Christian. No one is free from its subtle attack.

Peter and Barnabas are both out of fellowship due to legalism.

Verses 14 - 21, What Paul said to Peter on this occasion: the apostolic rebuke of an apostle. This will break the back of legalism in Antioch.

Gal 2:14 **But, when I saw that they did not act in harmony with [the principles of] the truth of the Gospel [message], I said to Cephas in front of everyone, "If you, being a Jew, act like a Gentile [by showing such discrimination], how do you expect to persuade Gentiles to live like Jews [i.e., like Christian Jews who are taught to love all people]?"**

Verse 14 - "But when I saw [to observe, to perceive through observation] that they walked not uprightly" - Paul carefully observed the situation and saw that this was not right. To "walk not uprightly" means that they do not walk in a straight line. It is present linear aktionsart in the Greek, meaning they habitually do not walk in a straight line. Legalism is a deviation from the doctrine of God's Word. The straight line is the Word of God. That is why the legalist always hates doctrine, why they always want to have an experience somewhere, why they always operate on legalism or traditionalism but never on doctrine; "according to the truth of the gospel."

`According to' is a preposition which means face to face with the truth of the gospel. In other words, they did not face up to the truth of the gospel; "I said unto Peter" - aorist tense, a point of time, in the congregational meeting; "before all" - the situation is so critical that it demanded a public rebuke. A private rebuke would not work. Apparently Paul used a sermon to rebuke Peter and Barnabas and the other Jews who had fallen into the legalistic trap; "If" introduces a first class condition, if and its true - "thou, being a Jew [and you are a Jew], livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" This is the beginning of a series of debaters' mouse traps. This poor man Peter is going to be tied up in knots by the expert of all time.

"If thou being a Jew" - the word `being' is not our ordinary word for being, it means if you came into existence as a Jew, and you did. In other words, he was born a Jew - "if you keep on living after the manner of Gentiles [Greek: Gentilishly, an adverb], and not as do the Jews." He has caught Peter immediately. Peter was born a Jew, lived like a Jew for years, and suddenly he switches and starts living like a Gentile, and now he is about to get caught. The implication: If Peter was wrong in living like a Jew then he was wrong the first part of his life before he was saved. If he was wrong in living like a Gentile then he was wrong in the latter part of his life, and no matter how you slice it he has to be wrong at one point, and Paul is saying, Make up your mind Peter. When were you wrong? Were you wrong under grace or were you wrong under the law? Either he was wrong in the first place in leaving the law or he is wrong now in going back to the law. "Why do you compel the Gentiles to live as the Jews?" The implication is that if you have left the law and that is right, why are you trying to make Gentiles who are not under the law and never were enter something that you have admitted was wrong by leaving it?

"Why compellest" - present linear aktionsart: "Why do you keep on forcing the Gentiles to live as Jews?" To live as Jews means to practice Judaism. So the trap is sprung and Peter finds himself mouse trapped by irrefutable logic. Peter's action is tantamount to imposing

the Mosaic law on believers who are no under a higher law and have nothing whatever to do with the Mosaic law.

Justified by Faith

Gal 2:15 *Although we are Jews by natural birth, and not sinful Gentiles [who do not have a relationship with God],*

Verse 15 - "We who are Jews by nature, and not sinners of the Gentiles" - really a finish of the previous phrase, and it was a very poor place to put in verse 15. It is really a part of verse 14.

"We" is in the emphatic position, referring to Paul, Barnabas and Peter. What do they have in common? They are all Jews. So "we" is emphatic referring to their Jewish background. "Jews by nature, and not sinners of the Gentiles." When he uses the word "sinners" he is using something out of our old vocabulary. The Pharisees as the leaders of the Jews always referred to the Gentiles as sinners. This word "sinners" is the subject for verse 16. It is Paul, Barnabas, and Peter who know that a man is not justified by the works of the law. In effect Paul is saying, We understand that you can't be justified by the works of the law. These Gentiles do not understand it so why are you trying to haul them under something whereby they could never be justified and whereby they could never be spiritual?

Gal 2:16 *still we know that a person is not justified [i.e., made right with God] by [perfect obedience to] the Law of Moses, but rather through faith in [the person and work of] Christ. [Knowing this] we have trusted in Christ Jesus [to save us], so that we might be made right with God by trusting in Him and not by [our compliance with] the requirements of the Law of Moses. Because by such law-compliance no one can be made right with God.*

In introducing verse 16 we should understand five things about the law

The Mosaic Law

1. The content of the Mosaic law is given in the Pentateuch. It is broken down into three parts: Codex #1, the moral law - the ten commandments, proving that man is a sinner and bankrupt and needs a saviour; Codex #2, a shadow Christology which anticipates the coming of Christ; Codex #3, Social law.
2. The law was given to Israel only, it was never given to Gentiles. It was given to the nation Israel specifically - Exodus 19:3; Leviticus 26:46; Romans 3:19; 9:4. The law was not given to Gentiles - Deuteronomy 4:8; Romans 2:12-14.
3. Christians are specifically not under the law - Acts 15:5, 24; Romans 6:14; Galatians 2:19. Why? Because of Matthew 5:17 where Jesus said, "I came to fulfill the law." Here is the Mosaic law begging someone to keep it and Jesus Christ came into the world and kept the law. He fulfilled Codex #1 by living a perfect life; He fulfilled Codex #2 by dying on the cross, burial, resurrection ascension and session; He fulfilled Codex #3 by, again, living a perfect life. So Jesus Christ completed the law; He fulfilled it. Therefore the reason that we are not under the law is because

of Romans 10:4 - "Christ is the end of the law for those who believe" - believers only. We as believers are now in union with Christ. Christ is the end of the law, Christ fulfilled the law, we begin where Christ stopped, as it were, we begin beyond the law. We are now in union with Christ, therefore we begin where He ended fulfilling the law. We are now under a higher law, a super law, which is "the law of the Spirit of life in Christ Jesus", Romans 8:2-4. A new law has been substituted for the Mosaic law. How can the righteousness of the law be fulfilled in us? We cannot keep the law and produce righteousness. The best we can come up with is -R. But the righteousness of the law can be fulfilled in us because Christ fulfilled the law and the character of Christ is produced in us by means of the Holy Spirit. The believer is indwelt by the Holy Spirit. When the believer is filled with the Holy Spirit the character of Christ is produced. So we are under a higher law, the law of the indwelling Holy Spirit, which is much higher than the Mosaic law. Christ has abrogated the law by fulfilling it and we now move to a higher law. The law was on the outside, the Holy Spirit is on the inside. It takes something on the inside to produce the Christian way of life, and that something is someone - the Holy Spirit. Galatians 5:22,23 - "But the fruit of the Spirit is love, joy, peace, long-suffering . against such there is no law." The higher law removes any other law. The Mosaic law still has a function with the unbeliever but Christ is the end of the law for those who believe - Romans 10:4. We are not under the Mosaic law in any sense of the word. We are under a law which is so much higher that the Mosaic law can in no way ever compare with it. We are under a law of grace, the Mosaic law is a law of works- even Codex #2 where the Lord Jesus Christ worked for us. The only gracious part of the Mosaic law is where God works for us. When we have to work for God in our own strength we are dead ducks! We are not under the Mosaic law, we are under a law we can keep: the law of the filling of the Spirit which produces the character of Christ.

4. The present purpose of the law is directed toward the unbeliever, to prove to him that he is a sinner and needs a saviour - Romans 3:20; 1 Timothy 1:9,10; Galatians 3:23,24.
5. The limitations of the law:
 - a. The Mosaic law cannot justify - Galatians 2:16; Romans 3:20, 28; Galatians 3:10; Philippians 3:9;
 - b. The law cannot give life - Galatians 3:21;
 - c. The law cannot provide the Holy Spirit - Galatians 3:2;
 - d. The law cannot, produce miracles - Galatians 3:5.

1961 Galatians

Lesson #6

6 11/17/1961 Gal. 2:15–3:1–2 Principle of grace

Two incidents of legalism. When Peter came to Antioch from Jerusalem, he had dinner with gentiles regularly. He understood that the Mosaic Law was unrelated to his life. But he steps out of line when he withdraws from the gentiles.

Justification never comes from the Law.

Galatians 2:15 **We, Jews by nature, know that a man is not justified by the works of the Law...**

Bob reviews the Doctrine of the Mosaic Law.

The subject of verse 16 is found in verse 15. The Greek of verse 16 says, "We knowing" or literally, "We know that a man is not justified by the works of the law." "We" is in the emphatic position in verse 15, indicating that Paul, Barnabas, and Peter all very definitely understand the principle that you can never be justified by the Mosaic law.

Galatians 2:16 **...still we know that a person is not justified [i.e., made right with God] by [perfect obedience to] the Law of Moses, but rather through faith in [the person and work of] Christ. [Knowing this] we have trusted in Christ Jesus [to save us], so that we might be made right with God by trusting in Him and not by [our compliance with] the requirements of the Law of Moses. Because by such law-compliance no one can be made right with God.**

Verse 16 - "We know [from verse 15]" - a perfect active participle for knowledge in the frontal lobe. We know it in the past with the result that we should be able to apply it to the present situation. Peter's problem is failure to apply knowledge to experience; "that a man is not justified" - the word man is a generic term and it refers to homo sapien. It means mankind, not man male type but the human race. We now have the negative side: present tense, never justified at any time. Passive voice, the subject receives the action of the verb: this means to receive justification - literally, a man does not receive justification "by the works of the law". The works of the law refer to all operation of the energy of the flesh, specifically to trying to keep the ten commandments for salvation. The works of the law include trying to keep Codex #2 for salvation. The purpose of the Levitical offerings and the other parts of phase two of the Mosaic law was to point the direction to Christ, to indicate that Christ as the solution to the sin problem but they were never intended to justify. No one is justified by killing an animal or bringing an animal to the altar and there having it slaughtered. Furthermore, no one is justified in Codex #3 by refraining from eating pork and shrimp and observing the other parts of the social code. So no one can be justified by any of the three phases of the Mosaic law.

This particular principle is emphasized in Romans 3:20 - **"Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."** Keeping the Mosaic law does not justify, does not provide salvation. The purpose of the law is to teach us that we are sinners and need a saviour. We will see that we are dead to the law because of the nature of the law. The law killed us. The law said, You are dead. And we are dead in trespasses and sins. So the law teaches us that we are sinners but the law cannot save us.

Romans 3:28 - **"Therefore, we conclude that a man is justified by faith without the deeds of the law."**

In Galatians 2:16 - What Paul said to Peter on this particular occasion. When he said "We knowing" remember that "we" in verse 15 is the subject and it means Peter and Paul both understand this. Peter has failed to apply it to his experience with the result that he has become legalistic under the pressure of legalism, under the pressure of the Judaizers from Jerusalem. He has stopped dining with the Gentiles. Barnabas has been carried away by his hypocrisy and the church is now split and divided and Peter is responsible. Therefore Peter is now in the process of being taken to task. Now Peter already knows this. He knew it in the past with the result that he keeps on knowing it but he is not applying it, and therefore it is not doing him any good.

No one can be justified by the deeds of the law. Then we have a contrast: **"but by the faith in Jesus Christ"** - objective genitive, not the faith of Jesus Christ but by faith in Jesus Christ. "By" in front of faith is a preposition of instrumentality. Faith is the instrument or the means of justification.

Remember that faith is the only system of perception that has no merit attached to it. All systems of perception apart from faith have merit attached to them. There are basically three systems. Rationalism and empiricism are meritorious systems of perception but faith or believing is non-meritorious. All members of the human race have faith. The verb to believe is the verb of the noun faith and it is a bona fide non-meritorious system of perception. This is the way we all begin to learn things. Long before rationalism or empiricism have crystallized within us through the academic pipe or through learning things in life we begin to pick up information by faith. We are told certain things and we accept them as true. Faith, then, is a bona fide system of perception, and the words "by faith" here is by the instrumentality of faith, by means of faith. Faith implies the absence of human merit and therefore it is in keeping with the concept of grace. In the verb "to believe" you must have a subject and you must have an object. The subject is "whosoever" - any member of the human race; the object in salvation is always Christ, never Christ plus the law, never the law, never circumcision; it is always the Lord Jesus Christ because He is the one who died on the cross for our sins and provided eternal salvation.

You are told about George Washington, and you accept who he is by faith. All other disciplines are the same way. You hear information and you choose to believe it.

"even we" - he is referring to himself and to Peter. Both Peter and Paul are born again, both of them have received Jesus Christ as saviour, both of them have put their trust in Him, and "we have believed in Jesus Christ." Paul is making a point. He is getting ready for a logical mouse trap. When he says "we have believed" it is aorist tense, referring to the point of time when he accepted Christ as saviour. The indicative mood, the mood of reality: it was a real thing with them. Active voice: subject produces the action of the verb - Peter and Paul are the subjects. They have personally believed in Jesus Christ - "that", introduces a purpose clause. They believed for a purpose - "that we might be justified by faith in Christ" - the positive part of the purpose. Aorist tense: once and for all justified. Passive voice: they received justification from the Lord. The subjunctive mood indicates that no one is justified apart from his own personal volition. Everyone must believe in Christ for himself - "and not by the works of the law" - Peter has been guilty of the works of the

law. By separating himself from the Gentiles, by refusing to eat with them, by causing other Jewish Christians to withdraw from them he has been guilty of legalism or the works or the law or the energy of the flesh. Then the final conclusion: "for by the works of the law shall no flesh be justified" - 'be justified' is a future tense. This is true in the future. Never will the law provide justification for any person. The fact that it is in the future tense means that from the time that Paul braced Peter right down to the present, and as long as time exists, there will never be a time when the Mosaic law justifies anyone. After being saved no one can serve the Lord with one foot in the law and one foot in grace. This is exactly what happened to the Galatians. They were hamstrung by the Mosaic law. They had gone back to the law. "No flesh" means no member of the human race will ever be justified by the Mosaic law.

Verses 17-18, the second logical mouse trap. Remember that the legalists have charged Paul with promoting sin by making the Jews or anyone else abandon the law. This was one of the great criticisms of Paul. Paul's very bracing of Peter proves that he understands the true purpose of the law and the false purpose of the law. Verse 17 is the first part of a logical mouse trap. If Peter was right in doing the law now then he was wrong and a lawbreaker during the time when he lived under grace. Verse 18 is the other side of the mouse trap: If he was right in eating with the Gentiles he is now wrong in going back to the law.

Gal 2:17 **But, if while we were trying to be made right with God through a relationship with Christ, we were discovered to still be sinners [by acting like unsaved Gentiles], does that mean Christ is responsible for our sin? Of course not.**

Verse 17 - "But if" - introducing a first class condition; "while we seek" - present active participle, we keep on seeking; "to be justified" - aorist infinitive of purpose. It was Paul's purpose and it was Peter's purpose to be justified by faith in Christ. And this is a passive voice which means that they received justification, they do not earn it or deserve it; "by Christ [literally, in the sphere of Christ, and we do, first class condition], we ourselves also are found sinners." We are found" - aorist indicative active, in this point of time. The implication is that Peter's actions believing Jews are sinners needing to live under the Mosaic law to get righteousness is the reason why he has cut off all of his contact with the Gentiles. He stopped eating with the Gentiles because he said in effect that in order to be justified we have to do more than believe in Christ, we have to keep the law and I'm going back to the law.

"is therefore Christ the minister of sin?" By this question Paul is speaking of those who abandon justification by faith and go back to the law. **To go back to the law after you have believed in Christ, what does that make Christ?** It makes Him the minister of sin. You start out by grace. You are saved by grace through faith, you have believed in Christ, Peter. You continue operation grace, then you come to a point where you start living under the law. Now you have abandoned grace and you have gone to the law, and when you go to the law for justification as you have at this point, you are saying in effect that what Christ did on the cross is not enough and that after accepting Christ as saviour you are still lost in sin and therefore you have made Christ the minister of sin. Here Paul has demonstrated to

Peter in one phrase that by leaving grace and going back to the law he has actually said that Christ is not the minister of salvation, Christ is the minister of sin, and that is true every time that anyone tries to be saved by keeping the law, by being baptized, by walking an aisle, by raising their hand, by signing a card, by joining a church, by paying a fee, for salvation. They are saying that Christ is the minister of sin, and this is blasphemous and unthinkable. So Peter's actions have implied that Christ is the minister of sin and His work on the cross is not efficacious, therefore Christ needs outside help from the law. Paul ends up by saying "God forbid" which is not God forbid at all. The word "God" does not occur here at all. There are two Greek words here: *mê genoitô*. The first one means "no" and the second one means "let it not become." Putting the two words together it becomes "Let it not become so."

Gal 2:18 **For if I try to build up again what I had already destroyed [i.e., by returning to depend on compliance with the Law of Moses to become right with God, after having rejected this system by trusting in Christ to save me], I would certainly be guilty of sin.**

Verse 18 - "For if," another first class condition; "I build again the things which I destroyed" - and that is exactly what Peter is doing. For when Peter received Christ as saviour he destroyed the law. The law means works and Peter was saved by grace. No he is, picking up works, energy of the flesh, and he is building again the things he has already destroyed. "For if I build again" - present indicative active. It means "If I begin to build again." Peter has just begun, he hasn't finished it." This is a reference to Peter going back to the law - "that which I destroyed." The word for 'destroy' here means to abrogate, to deprive, and Peter deprived himself of the law for a system of justification or he abrogated the law by believing in Jesus Christ. Notice that if he starts to build it again the trap is shut, Peter is caught inside; "I make myself a transgressor." Peter has a choice: **Make yourself a transgressor or make Jesus Christ the minister of sin. Which will it be?** And which ever way you jump, remember you are wrong. "I make myself" is literally, "I keep on establishing myself [present linear aktionsart] a transgressor." Principle: Legalism is always characterized by hypocrisy. You cannot be legalistic without being hypocritical, and you are wrong one way or the other every way you turn through legalism. Legalism is the chief source of all hypocrisy and contradiction. Peter's return to the Mosaic law is an attack on the principle of salvation by grace for he makes Christ the minister of sin and at the same time he makes himself a transgressor by building again that which is abrogated.

Gal 2:19 **For it was by means of [this system of] law-keeping that I [realized I] was dead. This was so I could find life through a relationship with God.**

Verse 19 - "For I through the law" - 'through' is the preposition of instrumentality; "I by means of the law am dead to the law." This is the principle which is amplified in the next verse. It means that as soon as you put yourself under the law you are dead, for the law says if you sin the wages of sin is death and you are dead as soon as you put yourself under the law. When you are spiritually dead there is only one answer, a new birth. We are all born into this world under the law and therefore we are born spiritually dead. So by means of the law we are dead. "I am dead" - aorist indicative active, referring to a point of time. The law makes Paul dead to the law because the law condemned him to death. The

best thing the law can do for any member of the human race is to condemn him to death. Why is that the best thing? because then we can go outside of the law for life. In other words, we go to Christ who paid this penalty for us, who died as our substitute and took our place. The law is not dead to Paul but Paul is dead to the law. The law, because of the law, penalized him with death and therefore Paul can no longer serve under the law because the law killed him. You can't serve under that which kills you. You cannot arrest a dead man for loitering in the cemetery!

"That I might live" - `that' introduces a purpose clause; "I might live unto God." The Greek says, "that I might enter into life with God [in a point of time]" - an ingressive aorist. The point is when I believe in Jesus Christ. This is amplified in verse 20.

Gal 2:20 I have been crucified [i.e., died] with Christ, and so I am not the one who lives [anymore] but rather, it is Christ who lives in my heart. And [now] my entire life is being lived by trusting in the Son of God [to save and keep me], because He loved me and gave Himself up for me.

Verse 20 - death to the law is based on retroactive positional truth. Christ died with reference to the law, we are in union with Christ, we are dead to the law. The law first of all killed us when we came under it, now we look back and we are still dead to the law after salvation because we are in union with Christ. Christ died with reference to the law, we are in union with Him, therefore with reference to the law we have exactly the same position: dead. We are identified with Him in His death and therefore we are dead to the law.

"I am crucified" - erroneous translation. The Greek says, "I have been crucified with Christ in the past with the result that I keep on being crucified with Christ forever" - perfect tense, not present tense. In other words, Paul and Peter's co-crucifixion with Christ is the basis of death to the law after salvation and deliverance from the law into a life of grace and liberty. Passive voice: I have received this crucifixion in the past with the result that I have received it forever. The believer receives retroactive positional truth, he does not earn it, he does not deserve it. The indicative mood: retroactive positional truth is a reality in the life of the believer. Paul is in union with Christ, Peter is in union with Christ, therefore both of them are identified with Christ in His death, burial and resurrection. Hence, Paul is dead to the law, Peter is dead to the law, and for Peter to try to build the law again is a terrible mistake, as Paul has just pointed out to him. That is what Jesus meant in Matthew 5:17 when He said, "I have come not to destroy the law but to fulfill it." The law says the wages of sin is death; He died for sin." He fulfilled it by becoming our sin-bearer, by taking our place when He hung between heaven and earth.

"nevertheless I live" - incorrect translation. There is no "nevertheless," in fact the Greek says. "I no longer live." Translation from the start: "I have been crucified with Christ in the past with the result that I keep on being crucified with Him forever, and I no longer live" - this doesn't mean to live physically, it means to live with reference to the law; "but Christ lives in me." "I no longer live" is present linear aktionsart - 'I no longer keep on living [in the sphere of the law].' So how can Peter build again in that area where he no longer lives? When it says "Christ lives" it is present linear aktionsart, He keeps on living in me. There

are two senses in which Christ lives in us. One is correct here and one is not. The first is that Christ indwells us. That is not the meaning here. It is true that Christ indwells us, that the person of Jesus Christ lives inside of us. We know this from Revelation 3:20; John 14:20; Romans 8:10; 2Corinthians 13:5; Colossians 1:27, but this is not what is taught in Galatians 2:20. It is not the person of Christ living in me, it is the character of Christ produced in me. Since I am no longer under the law, what kind of a law am I under? I am under a new law whereby Christ is produced in me. Christ keeps on living in me. What does it mean? It means the character of Christ produced in the individual by means of the filling of the Holy Spirit; it means Galatians 4:19 - "Christ formed in you." Christ formed in me by the filling of the Spirit, and this is the higher law. This very same factor is taught in a little different language in Romans 8:2. We are not lawless, we are simply under a higher law. We are under a law which covers the inside as well as the outside. The Mosaic law deals with the overt behaviour pattern and anything that simply deals with an overt behaviour pattern is never adequate because inside of the human race we have the old sin nature. Inside of the human race we have volition. Volition plus the old sin nature means that there is no solution to any law to any law which is merely a series of commandments which deal with overt behaviour patterns. You can never teach any such law because it is useless. The problem is on the inside with the old sin nature.

Romans 8:2 - "For the law the Spirit of life in Christ Jesus," i.e. the law of the filling of the Spirit, "hath made me free from the law of sin and death." That is because the Mosaic law is the law of sin and death. It is the law of sin because it teaches me that I am a sinner; it is the law of death because it condemns me to death.

Romans 8:3 - "For what the law could not do, in that it was weakened through the flesh" - the law is on the outside, the old sin nature is on the inside. Though the law in its concept is holy, just and good - the law is from God, the law is perfect - it cannot do the job of justifying and it can't do the job of straightening me out inside. It is weak through the flesh; "God sending his own Son" - in other words, in order to rectify the situation God sent His own Son; "in the likeness of sinful flesh" - incarnation, hypostatic union; "and for a sin offering [literally], condemned sin in the flesh." In other words, he fulfilled the law by paying the penalty of sin. The law says the wages of sin is death. Christ paid that penalty, so Christ took our place under the law. He died for us; He was judged by the law for us. He was sinless and therefore He became our substitute.

Romans 8:4 - Why? "That the righteousness of the law" - if anyone could keep the law a righteousness would be produced. No one can because of the indwelling sin nature, except Jesus Christ. And He did; "might be fulfilled in us" - aorist tense [in a point of time when we are filled with the Spirit]. It is possible to keep the law but you can't keep the law by keeping the law, you can only keep the law by being filled with the Spirit; "who walk not after the flesh" - not according to the works of the law; "but according to the Spirit." So there are two laws there: the Mosaic law and the law of the Spirit of life. And as it is very clearly stated in Romans 8:2-4 the law of Moses is set aside, it is abrogated, and we have a new law, the law of the Spirit of life.

Romans 8:2–4 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. (ESV)

We have exactly the same thing in Galatians 2:20 - "I have been crucified with Christ [in the past] with the result that I keep on being crucified with Him forever". That means the law no longer has any control over me. I am out from under the law. The law can no longer condemn me and the law has no longer jurisdiction over me.

"nevertheless" is not found in the original; "and I no longer live [in the sphere of the law]"

("yet not I" is not found in the original); but Christ liveth in me." Christ living in us is Christ being formed by the Holy Spirit - Galatians 4:19; Ephesians 3:16,17; Philippians 1:20, 21.

"and the life which I now live in the flesh" - present linear aktionsart, I keep on living it in the flesh; "I live by means of faith in the Son of God" - the life that I have now I have because at one time I trusted in Christ as saviour. Because I have trusted in Christ as saviour I no longer live under the law, I live a new life. I am born again, I have a new life on the other side of that new birth; "who [once and for all loved me] loved me, and [once and for all] gave himself for me." Love and gave are both aorist tenses. They mean once and for all He loved me, once and for all He gave Himself for me. And both of them are participles. The action of the aorist participle precedes the action of the main verb, and the main verb "I now live in the flesh." So first of all He loved me, first of all He gave His life for me, and now I live Christ in the flesh. It is the Holy Spirit who produces Christ in us.

Christ is not living His life through us. We, through understanding the teaching of Scripture, live our own lives, but as conformed to Jesus Christ. People are trying to let Christ live through us or leak through us. This is the Keswick system. It is sheer nonsense. We live the life of Christ when we are filled with the Spirit..

Gal 2:21 *[In doing this]* I am not trying to disregard God's unearned favor, for if a person could become right with God by *[perfect obedience to the requirements of]* the Law of Moses, then Christ died for nothing.

Verse 21 - "I do not frustrate the grace if God." This is Paul's last blow, the knockout punch. The Greek word for frustrate means void - I do not void, cancel, set aside the grace of God. The word frustrate is a present indicative active - "I do not keep on canceling God's grace." Peter is canceling God's grace, and it is time for him to stop; "for if," first class condition of assumption, "righteousness comes by the law [and for the moment let's assume that it does], then Christ died in vain." And Peter, you have made Christ the minister of sin. But that isn't all, your action says that Christ died in vain, that Christ can't save you by Himself dying for your sins, you have to have help from the Mosaic law. And Peter, by your actions you have said that the law is necessary for justification, and

therefore you have concluded that Christ is the minister of sin and that Christ died in vain - both of which are blasphemy.

Principle: Legalism voids or cancels God's grace. Since Christ died for a purpose, to give us righteousness (+R) apart from the law and apart from human merit, then the law is set aside and grace is the principle of divine modus operandi. The law was given by Moses but grace and truth came by Jesus Christ.

Chapter 3

By Faith, or by Works of the Law?

Gal 3:1 **You foolish people [of the churches] of Galatia [Note: This was a province in present-day Turkey], who tricked you? Was not Jesus Christ graphically portrayed before you as being put to death on a cross?**

Verse 1 — “O foolish Galatians.” He goes back now to the Galatians, he has just polished off Peter; “who hath bewitched you.” This does not mean to bewitch, it means to hypnotize. This Greek word was originally a word for an evil eye. They associated hypnotism in the ancient world with the eyes. So it should be “who has hypnotized you?” The inference is obvious. The legalists have hypnotized them with legalism. They are now hypnotized with spirituality by works. They are going to be spiritual by something they do — by keeping the law, etc. The law can never bring us into favour with God. The law makes demands which it does not have the power to fulfill whereas grace sets aside the law because these things are fulfilled through Christ. So grace is free to give us but what we cannot earn, deserve or get from the law, grace can give what the law can never gives us: relationship with God in time and in eternity. Grace can only be appropriated by faith; merit can only be appropriated by working. So it is the difference between believing and working for salvation and the difference between believing and working for spirituality. “Hath bewitched” is an aorist tense - in this point of time you are hypnotized. Indicative mood: the mood of reality. They really are hypnotized. Active voice: someone has given them the evil eye.

“that ye should not obey the truth” is not found in the original, “before whose eyes” in the next phrase — “Who has given you the evil eye? Before your very eyes Christ was set forth crucified.” You used to have your eyes on Christ, now you have your eyes on the Mosaic law. “Before whose eyes” refers to perception, they saw it in their mind’s eye.

“hath evidently set forth” — aorist tense. In a point of time. The word means to be publicly portrayed, to be designated clearly, to have something in front of you like a placard and be able to read it very simply. The passive voice means they received this information regarding the cross; “among you.” The Galatians previously had come under the spell of grace, now they are under the spell of legalism which has hypnotized them.

“crucified among you” — Perfect tense: He was crucified in the past with the result that He provides salvation forever. So they were saved by His crucifixion, not by the Mosaic law. Crucifixion stands out in contrast to the law. It isn’t the law that died for you, it is the law

that kills you. It is Christ that died for you, and He died for you in the past with results that go on forever, namely your eternal salvation. The passive voice of crucified means that they received this from God, they received the death of Christ, they didn't earn it or deserve it — the principle of grace.

Gal 3:2 *The only thing I would like to learn from you is this: Did you receive the Holy Spirit [into your lives] by [meeting the requirements of] the Law of Moses or by hearing [and obeying the message] of faith [in Christ]?*

Verse 2 — the principle of grace is illustrated by the Holy Spirit in verses 2-5. We have four questions. “This only would I learn of you” — Paul could rest his entire case on one point alone; he doesn't but he could. The word “would” means volition; “I desire to learn from you.” “To learn” is an aorist active infinitive, it is Paul's purpose to learn this from them. “Received ye the Spirit by the works of the law, or by the hearing of faith?”

The Mosaic law cannot provide the Holy Spirit. The Holy Spirit is received by believing in the Lord Jesus Christ. Paul has trapped them again. These Galatians have switched to the law for spirituality but the very source of spirituality is the Holy Spirit and they receive the Holy Spirit not by keeping the law but by grace. “Received ye” — aorist indicative active. This means once and for all did you receive.

The Holy Spirit indwells every believer and this happens at the moment of salvation. We do not keep the Mosaic law to get the Holy Spirit or engage in the any of the gimmicks of “spirituality”. We receive the Holy Spirit by grace. We don't earn it, we don't deserve it, we don't work for it. We receive the Holy Spirit at the moment we are saved — John 14:16,17; 7:37-39; 1Corinthians 6:19-20; Romans 5:5; 8:8,9,11; Galatians 4:6.

In verse 2 the word “hearing” is a Greek word which means the act of hearing, but it means a little more than the act of hearing and in our English language it means the willingness to listen. The “hearing of faith” means that there was a desire to listen to the gospel before there was a response to the gospel. The only thing that they had in the whole thing was desire and when they believed they exercised positive volition, but that is the end of it. Faith is the absence of works, and exercising positive volition has no merit attached to it. Since there is no merit attached to this positive volition obviously there was no work of any kind involved in entering into salvation. Nor was there any merit attached to the indwelling presence of the Holy Spirit which takes place at the moment of salvation. So the hearing of faith is a non-meritorious idiom referring not only to the point of believing but the volition which is included with it.

There were a lot of people in the Galatian cities who heard and did not respond. They were willing to listen with their ears but their volition was not in it. Since God Himself designed this volition there is no merit in volition. All of the merit is in God's side which is the work side. God did the work. God the Father planned it, God the Son executed it, God the Holy Spirit revealed it. So Paul is saying, I am willing to stake the whole concept of grace on this principle: How did you receive the Holy Spirit? Not by works or keeping the law. The rest of this chapter amplifies this one principle: that you do not earn salvation, neither do you

earn the things that come to you at the point of salvation. The things that come to you at salvation are the basis of victorious Christian experience, i.e. the indwelling of the Holy Spirit.

1961 Galatians

Lesson #7

7 11/25/1961 Gal. 3:3–6 Grace vs works

Bob reviews the first couple verses. The judaizers convinced a large number of believers in the Galatian churches to embrace the Law.

Bewitched means to be hypnotized.

The Lord received crucifixion; and He received our sins. This makes His crucifixion unique. When Paul, a good Bible teacher, moved on; the Judaizers came in and built on Paul's work. But there was not anyone who could step in and properly teach the Galatians.

In vv. 2–5, Paul looks at the function of the Holy Spirit in the life of the believer as opposed to following the Law. These are believers in time. Jesus Christ is the Executor of Phase I; and the Holy Spirit is the Executor of Phase II. Galatians 2 deals with salvation executed by Jesus Christ; and the spiritual life is executed by the indwelling Holy Spirit.

First of 4 questions is in v. 2: **This only I keep on desiring to learn from you, did you receive the Holy Spirit by the hearing of faith or by the instrumentality of the Law?**

The Galatians did not hear about the Mosaic Law until *after* Paul had left.

Galatians 3:2 Let me ask you only this: **Did you receive the Spirit by works of the law or by hearing with faith?**

This means *the act of hearing or he willingness to listen*. You can be dragged to Berachah but you have to choose to hear. You must desire to hear. You must have a desire to listen. There is no work of any kind to enter into salvation. There is no merit in volition. All of the merit is on God's side. He did the work and He revealed it. Paul stakes his point based upon, *how did you receive the Spirit?*

You are not spiritual because you have the second blessing. You are not spiritual because you observe certain taboos. Or you crucify self. We do nothing to receive the indwelling of the Spirit. The rest of the 3rd chapter amplifies this one principle. You do not earn sal nor do you earn the other things which come to you on the basis of salvation.

The first question was about the indwelling; and the second is about the filling. God the Holy Spirit indwells every believer, and this happens at the moment of salvation. It happens at the moment of faith in Christ. There is nothing that we do in order to receive the Holy Spirit.

Gal 3:3 *Are you so foolish [as to believe that after] having begun [your Christian lives] through [the power of] the Holy Spirit, you can [now] become complete by [living according to your human strength]?*

Verse 3 — the second question. This is a question regarding the filling of the Spirit. The first question in verse 2 was a the question of the indwelling of the Holy Spirit.

“Are you so foolish?” This question is asked in the Greek syntax in a way to get a positive answer — Yes, we are. “Are you” is present indicative active, verb of absolute status. At this moment at least their absolute status is stupidity. How does the Bible define a stupid person? A person who departs from the principle of grace.

These Galatians were suckers. They were taken in by the Mosaic Law. It is foolish to think that everything hinges upon the Law when it really hinges upon Christ. The greatest enemy in phase II is legalism; and ignorance of doctrine is the second greatest enemy.

It is a mistake to grab onto one thing and consider that a panacea. They think that this will solve everything. You can take a few things from the Word; but there is nothing which can be seen as the solution to everything (a person, a place, a job, etc.).

Bob once thought that if we could clean out the state department, the White House, much of Congress and the Supreme Court, we could fix everything. But all of these people have sin natures. No matter what, we end up with the same old rut.

Paul stayed in Galatia long enough to lay a foundation for the Christian life.

“Are you so stupid? that having begun in the Spirit” — this tells us how they start. Why did they begin in the Spirit? Because after they were saved Paul had a follow up doctrinal Bible session for them and he stayed long enough to give them some basic doctrine and get them launched in the proper manner before he left. So they had a good start in the Christian life. “Having begun” is an aorist participle, and the action of the aorist participle precedes the action of the main verb. The main verb is “Are ye now made perfect ...?” So they had a good beginning “in the [sphere of the] Spirit.” It started with the filling of the Spirit and the indwelling all at the same time. They moved along under the principle of grace for quite awhile and then suddenly they switched when the legalists came in with their panacea of the Mosaic law. So now a little bit of sarcasm: “Are ye made perfect [present tense; are you habitually] by the flesh?” The indicative mood indicates they are now in the Mosaic law. Romans 8 says that they that are in the flesh cannot please God. Those who follow any works system as believers cannot please God. Consequently they that are in the flesh cannot please God and you cannot switch from the sphere of the Spirit to the flesh and ever serve, produce, or please God in phase two.

Principle: When you get out of kilter with the Holy Spirit, i.e. carnality, then the moment you do you are operating on the energy of the flesh. This is another reason for rebound. The only possible way to operate in the power of the Spirit is to rebound when you have sinned, and as long as you are out of the bottom circle you are operating in the energy of the flesh

whether you know it or not. Rebound in itself is grace; it is the basis for being filled with the Spirit. Confession is the absence of human merit. It involves volition but it is not meritorious. When we are out of fellowship it doesn't matter what we do or what we say, it is all energy of the flesh. When the Holy Spirit controls the life the result is spirituality and we operate in the power of God, but when we have sinned the old sin nature or the flesh controls the life, and the moment the flesh controls the life we operate on works, legalism, energy of the flesh.

We have the Holy Spirit within us and the sin nature. Which do we give the power to? When we give the sin nature control, we live by works, legalism.

Gal 3:4 **Did you suffer so many things [for the faith] all for nothing? [That is], if it really was for nothing?**

Verse 4 — the third question. “Have you suffered so many things in vain? if indeed be in vain.” This is a question regarding the sustaining ministry of the Spirit. “Have you suffered so many things in vain?” In other words all of the persecution they had suffered after their salvation, all of the trials and heartaches, when they were controlled by the Spirit and they rolled right through them. Have they now suffered those things in vain? “Have you suffered” is an aorist tense and it gathers into a point of time every bit of suffering they have had since they were saved.

There are four different kinds of basic aorists. Basically the aorist tense is a point of time, but point of time is not a good description of aorist because we also have the aorist tense used for eternity and since eternity is not time the correct basic designation of the aorist is occurrence. Here we have the point of time and we have a point of time divorced from time and perpetuated forever — the type of aorist we have here in verse four: a series of parallel experiences pulled together in one ball of wax. Every time they have suffered was it all in vain? When they were controlled by the Spirit and had peace and stability and power and blessing, enduring trials and testings and heartaches and frustrations, and because of the filling of the Spirit had perfect peace, inner blessings and power. Paul is asking them to remember. The Mosaic law will never give this. The Holy Spirit sustains us in our time of suffering, in our time of pressure, etc. “So many things” refers to all of the sufferings which had come to the Galatians since they were saved, when they were filled with the Spirit. Now Paul asks, Were all of these things in vain? By that he means, Were they empty?

Paul is pointing out this: All right, you are saying that those experiences were empty by going to the Mosaic law. The Mosaic law will never sustain you in suffering. That is what this next phrase says: “if indeed in vain.” Paul is not only appealing to them on the basis of doctrine but on the basis of their past victorious experience. In the midst of all their pressures they had perfect inner peace, inner happiness. Nothing could get to them. But now that they had switched over to the Mosaic law (and the Mosaic law would not sustain them) they were no longer sustained by the Holy Spirit. He is grieved or quenched, though He still indwells them. They have switched over to legalism and no legalism will sustain in

time of pressure. By going over to legalism we say in effect that our previous bona fide victorious experiences in the Christian life are empty or vain - which they are really not.

Why did you switch horses. You had a wonderful horse there. Why did you switch them?

Why wants to live under something which slaps you all the time? The Law can only curse you. It cannot justify any of us.

Would you trade in a husband for one who beats and curses you? This is what deserting grace for the Law is like.

Gal 3:5 Therefore, as God has provided you with the Holy Spirit and has produced miracles among you, *[do you think He has done all this]* as a result of your obeying the requirements of the Law of Moses or as a result of hearing *[and responding to the message of]* the faith?

Verse 5 — the fourth question. This has to do with the manifestation of the Spirit. “He therefore that ministereth to you the Spirit...” “He that ministereth” is a present active participle, linear aktionsart. He keeps on doing it. The Greek word “minister” came from the drama on the Greek stage. For a Greek theater, all of the drama was presented by the chorus. Being a member of the chorus was of the highest regard, but they were paid for by benefactors. The word means the one who foots the bill for the chorus for the drama. In other words, it is a Greek word for someone who provides. It is one of the strongest words in the Greek language for providing the expenses, for extreme generosity, for bountiful giving. “He that gave graciously and bountifully to you” is the way we should translate it. “To you” is dative of advantage. It is to our advantage to have the Holy Spirit. It was to the advantage of the Galatians to have the Holy Spirit but they are not taking advantage of the advantage. They had reverted instead to the law.

“and worketh miracles among you” — the word “miracles” does not occur in the Greek. Instead it is a Greek word for abilities, power, strength — natural and supernatural. The word “worketh” is a present active participle which means to work with effectiveness — “He who keeps on working with effectiveness in providing abilities — or the ability.” This is not the ordinary word for a miracle though it could mean supernatural as well as natural ability. For example, the ability to love all believers, the ability to be humble in the true sense of the word, the ability to forgive as Christ forgave, etc.

“among you” is literally “in you.” The Holy Spirit works inside of us. “does he” is not there in the Greek. Instead we have the beginning of a question. We could supply the concept, “Does he do it by the works of the law, or does he do it by the hearing of faith?” That is what the idiom means. The answer obviously is by the hearing of faith. Faith begins spirituality in phase two.

Gal 3:6 *[An example of this is]* Abraham, who believed God's *[promise]* and *[because of such faith]* he was considered right with God.

Verse 6 — an illustration of the principle of grace in Abraham. “Even as Abraham believed God, and it was credited to him for righteousness.” The word “as” is an analogy. There is an analogy between the overall principle of grace and specific grace in the case of Abraham. Abraham is a Gentile who founded the Jewish race. He is the first patriarch of the Jewish race but at the same time he is the outstanding illustration of salvation in the Old Testament. So Abraham has a physical progeny, the Jewish people. Then we have another concept of Abraham and that is that Abraham is the pattern for salvation in the Old Testament, and that everyone that is born again is born again the same way that Abraham was, whether it is historical Christology or shadow Christology. The difference is that in the Old Testament they had shadow Christology. Before the cross took place historically Christ was revealed through shadows. After the cross we have historical Christology, but whichever way you slice it the answer is, believe in Christ - whether you got information through the shadows or through historical Christology.

Abraham believed. The verb to believe is a transitive verb, it has a subject and it has an object. Obviously the subject is Abraham and he is the pattern here. The question is: What is the object? This is a quotation from Genesis 15:6 and in the quotation it says Abraham believed the Lord. The word in the Hebrew is Jehovah. It is a singular word, it means one person. It can refer to God the Father, as it does in some cases, or God the Son, or in some cases as in Isaiah, God the Holy Spirit. So which person does it refer to? It refers to the Son. The reason we know is because there is a definite article even in the Greek here — “the God.” This is a translation from the Tetragrammaton. The definite article is often used to delineate something revealed and the only member of the Godhead who is revealed is the Lord Jesus Christ — John 1:18. It is always the revealed God, and the revealed God (shadow Christology) is the Lord Jesus Christ; the revealed God (historical Christology) is the Lord Jesus Christ, so the object is always the Lord Jesus Christ. Abraham believed in the Lord Jesus Christ and because this was the start of the Jewish race Stephen said before the Sanhedrin in the book of Acts, “You have crucified the Lord of glory”; but he went on to declare in the Greek, “the founder of the Jewish nation.” That is why they stoned Stephen.

So Abraham believed the revealed God. “Believed” here is aorist tense. It refers to a point of time. You only have to believe once. At the point of time when you are saved you are born again. As a result, “it was accounted”, and aorist tense again. It means in that same point of time. The passive voice means that he received this righteousness. This is God’s righteousness; this is justification. He received +R. “It was accounted” means to credit something on the positive side of the ledger. Righteousness here is the absolute righteousness of God. This is the pattern of grace: we receive God’s righteousness. And why does he mention righteousness here? Because people who try to be saved by the Mosaic law stand on their own works which is -R. People who believe in Jesus Christ receive +R, and +R is infinitely greater than -R because +R is the basis of justification, it is God’s righteousness. It is received at the moment we believe and yet the people in the legalism group keep working and working, and they could work for a hundred years or a thousand years and when they are through they still have -R. That is all the Mosaic law can do. There is only one way to do it and that is God’s way: “Believe on the Lord Jesus Christ and thou shalt be saved.”

8 12/01/1961 Gal. 3:7–13 Grace vs works

vv. 1–18 is a study of the principle of grace. 4 questions regarding the Holy Spirit.

Gal 3:6 *[An example of this is] Abraham, who believed God's [promise] and [because of such faith] he was considered right with God.*

Abraham, before becoming a Jew, believed God. There is no merit in believing.

No attribute of physical birth provides fellowship with God. Man can only have fellowship with God through regeneration. The human race is bankrupt due to the first birth. Abraham was born again as a gentile. He became a Jew by circumcision.

Gal 3:7 *You should know, then, that people who have faith are [truly] God's children.*

Verse 7 — “Know ye” — present active imperative. The imperative mood means this is an order for you to know this. Keep on knowing it. And the Greek word means to know from the experience of study, to know from the experience of concentrating on a point of doctrine — “therefore” goes back to the previous verse and connects it with Genesis 15:6 — “Know ye therefore.” Now we come to the conclusion — “that they which of faith [“are” is not found in the Greek]” — “of faith” should be “out from the source of faith.” The word “of” is actually a preposition in the Greek, a preposition of origin or source. Those who are believers, those who are of the source or from the origin of faith, “the same are the children of Abraham” — those who are born again, those who are believers, these are the children of Abraham. These aren't the only children of Abraham. The word “children” isn't children at all. Abraham actually had two types of children. The Greek word here is *huios* (υἱός, οὐ, ό) [pronounced *hwee-OSS*]. There is another word, *teknon* (τέκνον) [pronounced *TEK-non*]. One means to be an adult son, the other means to be a child under the control of parents. In an analogy which is coming up in the next chapter children are said to be under guardians, and these guardians are called the law. The children of Israel — of Abraham *teknon* (τέκνον) [pronounced *TEK-non*]) — are the Jews, and the Jews are said to be under the law. But Abraham has some other children — sons, adult sons — and these are made up of that portion of the human race who are born again, regenerate. The Greek word which is used here means to be an adult son. The adult sons of Abraham are those who are born again. In other words, Abraham is the pattern. Abraham become an adult son by faith in Jesus Christ. He became a son of God. You never have *teknon* (τέκνον) [pronounced *TEK-non*] used with God, you always have *huios* (υἱός, οὐ, ό) [pronounced *hwee-OSS*]. Jesus Christ, when He is called the Son of God, *huios* (υἱός, οὐ, ό) [pronounced *hwee-OSS*] is always used for it, never *teknon* (τέκνον) [pronounced *TEK-non*]. When we accept Christ we are entered into union with Christ, we are called adult sons of God.

Abraham has two kinds of children. He has *teknon* (τέκνον) [pronounced *TEK-non*] who are the Jews in the physical life. The Jews are a race as well as a religion. The *huios* (υἱός, οὐ,

ὅ) [pronounced *hwee-OSS*] of Abraham are all who believe in Christ, because Abraham is the pattern. Genesis 15:6 — Abraham is used as the pattern because before he became a Jew he was a Gentile. As a Gentile he was saved by circumcision and he became a Jew. He was never under the Mosaic law for any benefit of any kind and therefore he makes a perfect illustration to those who want to go under the Mosaic law after salvation. By salvation we become adult sons. This is the doctrine of adoption. We are sons of God by virtue of union with Christ.

“Know ye therefore that they out of the source of faith.” Who is out of the source of faith? Those who are born again by faith in Jesus Christ; “the same ones [literally] are” — present indicative active of *eimi*. They are absolutely, continuously forever “the sons of Abraham [huios (υἱός, οὐ, ὅ) [pronounced *hwee-OSS*]].” Not children but sons. How did we become the adult sons of Abraham? The same way that Abraham became an adult son: “Believe on the Lord Jesus Christ and thou shalt be saved”; Genesis 15:6 — “Abraham believed the Lord; and he reckoned it to his account for righteousness.”

Paul is getting ready to say that there is no excuse for anyone going to the law after salvation. The law can only help up to the point of salvation by proving that a person is bankrupt and needs a saviour, but the law cannot help after salvation. The law can only hinder and make a person a legalist. The law can put you in slavery, in bondage, rob you of power, but the law can't make you spiritual and it can't save you.

Relationship with God is based on regeneration, not natural generation. Relationship with God is based on being born again, never by the first birth. Again, there is no quality, characteristic or ability given to us by the first birth whereby we can have fellowship with God forever. Salvation comes through regeneration. The natural descendants of Abraham are not saved by being the natural descendants of Abraham, they must be born again. John the Baptist called the natural generation of Abraham in his day a generation of vipers; Jesus called them the sons of Satan — “Ye are of your father the devil.” So obviously the natural seed of Abraham are not saved.

Gal 3:8 **And, predicting that God would consider the Gentiles right with Him by [their] faith, the Scriptures previously recorded [this promise of] the Gospel to Abraham by saying [Gen. 12:3], “All nations will receive a blessing through your descendant [i.e., Jesus].”**

Verse 8 — a quotation from Genesis 12:3, “And the scripture...”: “and in thee all the families of the earth shall be blessed.” It is in Abraham's progeny, in Christ, that all the families of the earth will be blessed. Remember that Jesus Christ in His humanity is descended from Abraham through David. So this part means that Abraham is going to be a blessing way beyond his own generation, although he was a blessing to his own generation obviously. He was also a blessing to other generations not because he personally was but because the line of Christ comes through Abraham. So “in thee” refers to Christ, “shall all the families of the earth be blessed.”

So, “And the scripture, foreseeing” — “foreseeing” is an aorist active participle. The action of the aorist participle precedes the action of the main verb. The main verb is “preached

before". There is a reason for emphasizing this. "The scripture foreseeing" — aorist tense, in a point of time the scripture foresaw. And when did the scripture foresee? In what point of time? It foresaw it in the moment when Genesis 12:3 was quoted. The word "foreseeing" means to anticipate. The scripture anticipated something in a point of time when it was quoted. What did the scripture anticipate? "That God would justify the heathen [Gentiles]." Abraham was a Gentile when he was justified. Later on he became a Jew and became the father of the Jewish race at the moment of circumcision. "Would justify" is a present indicative active. The present tense means that God habitually did it the same way in every case. The indicative mood is the mood of reality and it is a real thing that the heathen are justified - by faith in Jesus Christ, Romans 5:1.

"that God would justify the heathen through faith" — we have the word "through" which is exactly the same word that we had in the previous verse; "of," ek, the preposition of origin or source. Now we have "through faith" and we have the same preposition e)k. In the previous verse in the KJV they translated it "of," in this verse they translated it "through." In verse 7 we have the fact that we become adult sons of God by means of faith, and in both cases faith is the origin of being an adult son, faith is the origin of justification.

"And the scripture [Genesis 12:3], anticipating in a point of time [when Genesis 12:3 was written] that God would always [habitually] justify the heathen from the source of faith, preached before [the main verb].." "Preached before" is an aorist middle indicative and it refers to a point of time when Abraham heard the gospel while still in Ur of the Chaldees. The middle voice means that Abraham was personally benefitted by hearing the gospel, receiving the gospel and being born again. The indicative mood expresses the reality of the historical event. "Preached before" means to announce the gospel before hand in history. The person who is the recipient is described by two words, "unto Abraham" — dative of advantage. It was to Abraham's advantage to hear the gospel. The word "saying" is in italics in the KJV and does not occur in the original. Instead we have simply the quotation "In thee shall all nations be blessed." Abram is hearing that *in Christ* are all nations justified.

What did Abraham hear when he was still in Ur of the Chaldees? He heard that in Christ all nations would be blessed. He heard the gospel; he heard about Jesus Christ. He heard that in Christ would come blessing to all nations, and "all nations" means the nations outside of Israel. Israel is included but Israel is one of only many nations when it comes to the gospel. We know this is in the future because it is in the future tense: "shall be blessed." This indicates that this would be perpetuated generation after generation. It is in the passive voice: every generation thereafter would receive blessing by believing in Jesus Christ. Verse 8 quotes Genesis 12:3 to establish a principle: God foresaw that He would always and habitually justify the Gentiles out of the source of faith, and He announced to Abraham the gospel which Abraham received by faith. All nations in all times will be blessed. That is why Jesus Christ said in John 8:56, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." Abraham wasn't there when Christ was on earth. How did he see the day? When he was in Ur of the Chaldees. He rejoiced to see, down through the corridors of time, one from his own physical line, the Lord Jesus Christ dying on the cross for his sins. And he responded by faith. Abraham saw the Lord's day when

the gospel was announced to him in genesis 12:3. All the nations of the earth are blessed through Abraham's greater Son, who is also David's greater Son, the Lord Jesus Christ. This is the blessing of regeneration, of eternal salvation.

Gal 3:9 **So then, all those who have faith [in Jesus] receive a blessing along with Abraham, a man of faith.**

Verse 9 — conclusion of these few verses. “So then they which [“be” s not in the original] of faith [out of the source of faith] are blessed with the believing Abraham [not “faithful” Abraham].” The word “faithful” is literally “believing” and it has a definite article, “the believing Abraham. It is a noun, not a verb, and it is dative of advantage which means that it is to Abraham's advantage to believe in Jesus Christ back in Ur of the Chaldees. “Blessed” is a present tense, passive voice: constantly blessed, present linear aktionsart, and the passive voice means grace. The passive voice means Abraham received blessing. The preposition “with” is a preposition of accompaniment or fellowship or association — “with the believing Abraham.”

Notice that the Galatians have trusted in Christ as saviour. They came by way of grace, by way of the cross. After the cross they revert to the Mosaic law which is legalism. That doesn't follow Abraham's pattern. These religious Jews bypass the cross and go to legalism - circumcision, keeping the law. But what did Abraham do in the analogy? Abraham was a Gentile in Ur of the Chaldees when he accepted Christ. He went by way of the cross and he never went to the law at all. He was circumcised later and he became a Jew later through circumcision, but he never did live under the law. He is the pattern. The law never touched Abraham in any way, the law did not come until Moses.

Verses 10-13, the principle of grace illustrated by the doctrine of redemption.

The Righteous Shall Live by Faith

Gal 3:10 **For all who seek to be right with God by trying to meet all the requirements of the Law of Moses are under a curse [from God], because it is written [Deut. 27:26], “Every person is cursed [i.e., cut off from God] who does not continue to obey all of the requirements written in the Law of Moses.”**

Verse 10 — “For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continues not in all things which are written in the book of the law to do them.” This verse shows us that we are in slavery under the law. The law makes a slave out of the human race.

“For as many as” refers specifically to those who keep the law for salvation, those who keep the law for spirituality. What can the law do for the human race? The law can only put you in jail. Why try to keep the law for salvation when the only thing the law can do for you is put you into slavery? You go to the Mosaic law to find out that you are bankrupt but you don't go to the Mosaic law for salvation because the law can't save you. You have to go to Christ for salvation. The only way to get out of that jail is through Christ. Christ is the

door. Christ is the way, the truth and the life; no man cometh unto the Father but by Him. You can't get out of slavery, out of bondage to sin, apart from Christ.

“For as many as are” — present indicative active of eimi (εἶμι) [pronounced eye-ME]; “of the works of the law are under the curse.” Instead of the law blessing, what does the law do? It curses us. By going to the law the Galatians have placed themselves in the place of cursing and condemnation. “For it is written” — perfect tense: it is written in the past with the results that it stands written forever. This perfect tense reminds us that the Word of God liveth and abideth forever. Passive voice: the Bible receives writing. And we now have a quotation from Deuteronomy 27:26, a part of the Mosaic law and in the Mosaic law it says to the Jews, “Cursed is everyone that continues not in all things which are written in the book of the law.” This is what the law says to the Jews. “Cursed” is a verbal adjective connoting a curse to the point of being an outcast; “that continues not” — to fail to keep on abiding; “in all things” — every jot and tittle of the Mosaic law; “which are written” is a perfect passive participle, which means that the law was written in the past with the result that the law stands forever; “to do” is an aorist active infinitive denoting purpose, and if you are going to go to the Mosaic law you have to do it one hundred per cent — cf. the rich young ruler who said: “What good thing must I do?” There are two answers to that. There is nothing that you can do to inherit eternal life because the cross says, done, it is finished. This man was interested in doing something for salvation. Jesus answered his question in the literal value of the question and listed the commandments. The rich young ruler said: “These have I kept from my youth.” But when Jesus presented him with the last one the young man turned around and left, because this one cursed him. Leviticus says from the very beginning, “Cursed is the man who does not continue to do everything.” In other words, if you want to be saved by keeping the law you have to be perfect. He wasn't perfect. How did he find out he wasn't perfect? He didn't love his neighbour as himself. He was sticking to something that cursed him and what he needed was to follow Christ in regeneration.

Gal 3:11 **Now it is evident that no person can be made right with God by [obeying all the requirements of] the Law of Moses for [Hab. 2:4 says], “The righteous person will obtain life by [his] faith [in God].”**

Verse 11 — we start with a conjunction of contrast. “But that no man is justified by the law.” You cannot be justified by the Mosaic law or any system of laws, you can only be justified by believe. The word “justified” is receive justification because it is in the passive voice. So it should be: “But no one receives justification in the sphere of the law.” The word “by” in the KJV is not “by” at all but is a preposition of sphere - “in the sphere of the law in the sight of God”. As far as God is concerned you can't be justified and you can't receive justification by keeping the law — “evident.” And why is it evident? He quotes Habakkuk 2:4, “The just shall live by faith.” The word “just” is literally “the justified ones,” the ones who have received justification. And they go on living by faith, and “by faith” is literally, “out of the source of faith” — e)k plus faith.

Gal 3:12 **Now the Law of Moses is not based on one's faith, for [Lev. 18:5 says], “The person who obeys the requirements of the Law of Moses will obtain life by doing so.”**

Verse 12 — “And the law is not of faith [out of the source of faith]: But, [then a quotation from Leviticus 18:5] The man that does them shall live by them.” “That does” is an aorist active participle, “the man having done them shall live by them in the future.” In other words, the man who does the law for salvation must stand in eternity on the basis of the law, and the law can only curse him. “Shall live” is the main verb and it refers to eternity. “Having done” is the aorist participle, referring to doing the law. The action of the aorist participle precedes the action of the main verb, “shall live [in eternity],” on the basis of what you do in time with the law. So in eternity, if you are going to do the law for salvation you must stand on your works of the law in eternity and the law can only curse you. Therefore what is the result in eternity? Cursing — “shall live”, referring to the future, it is a future tense, “in them” — in the precepts of the law. He takes his stand upon them.

There is a great contrast between verses 11 and 12. In verse 11 faith has justification and life the instant it begins. In verse 12, after doing the law for a lifetime has what in eternity? Cursing. Under grace faith appropriates righteousness and eternal life; under the law working a whole lifetime under the law results in the curse.

If you attempt to keep the Law for your entire lifetime, all you can expect to get is cursed.

1961 Galatians

Lesson #9

9 12/08/1961 Gal. 3:13–18 Abrahamic Covenant

The law could do nothing more than to curse us.

Gal 3:13 **Christ bought us back from the curse** *[caused by our not obeying all the requirements] of the Law of Moses; He became a curse for us [by dying on the cross], for it is written [Deut. 21:23], “Every one who hangs on a tree [i.e., a cross] is cursed [i.e., cut off from God].”*

Verse 13 — the contrast: “Christ hath redeemed us from the curse of the law.”

“Christ” — the Greek word is in the emphatic position: Christ and only Christ; “hath redeemed” — aorist tense: point of time divorced from time and perpetuated forever. Active voice: the subject produces the action of the verb. Christ does the redeeming. Man can do nothing about it. The active voice is to remind the Galatians they could do nothing for their salvation; they could do nothing after salvation. The word “redemption” means to purchase or to buy from the slave market. Christ has purchased us from the slave market which is called here the curse of the law; “us from the curse of the law” — out from the curse of the law, literally.

The law digs a hole for you, it shackles you, it condemns you permanently. We can only go outside the slave market of sin by means of the cross. The work is accomplished by Christ.

“for it is written” — perfect tense. It was written in the past with the result that it stands written forever, a quotation from Deuteronomy 21:23 — “cursed [literally, under a curse] is everyone that hangs on a tree.” This was written in Deuteronomy when punishment was stoning, not crucifixion, and it is a specific prophetic reference to Christ dying on the cross; “being made a curse for us” — the significance of the cross: that is the place where Christ was made a curse for us. “Being made” is an aorist active participle. The action of the aorist participle precedes the action of the main verb, the main verb is “hath redeemed.” He was made a curse for us before we were redeemed. “Being made” is literally, “having become.” He wasn’t made, He became a curse for us by bearing our sins. Every violation of the Mosaic law that we have ever committed was born by Christ in His own body on the cross. He was our substitute; He was judged in our place. The law cursed us but Jesus Christ took the curse on himself when he hung on the cross.

In verses 15-18 we have the principle of grace illustrated from the Abrahamic covenant.

The Law and the Promise

Gal 3:15 **Brothers, I will use an illustration from the way people deal with each other: Even though an agreement is made between people, once it is finally settled, no one can cancel it or include additional provisions to it.**

Verse 15 — “Brethren [reference to believers], I speak after the manner of men.” “I speak” is present indicative active — “I keep on speaking”, linear aktionsart; “after the manner of men.” The word “after” is the preposition of standard or norm: I speak according to man’s standard, i.e. human viewpoint. So after the manner of men should be translated: “Brethren, I keep on speaking from the human viewpoint.” He is assuming for the moment for the sake of argument that when the Mosaic law came that it abrogated the Abrahamic covenant. This is a false assumption for the Abrahamic covenant was not abrogated by the Mosaic law. The principle of the Abrahamic covenant — justification by faith — continues. People were saved under the Mosaic law the same way that Abraham was saved, by believing in the Lord Jesus Christ. This is the only way that anyone can be saved. Therefore, whatever the purpose of the Mosaic law when it was given it did not have the purpose of saving. Paul is assuming the systems of chronological sequence or when one covenant comes the other goes, and this is not correct. Actually, it is the Mosaic law which is temporary, the Abrahamic covenant continues in time and in eternity. The Mosaic law started at the time of Moses and was discontinued as of the crucifixion, but the principle of the Abrahamic covenant, justification by faith, keeps on going forever. But for the moment he must use the debater’s technique, he must assume the human viewpoint of life, he must assume something which is actually erroneous, and therefore he says, “I keep speaking” - in this particular section, verses 15-18 — “after the human viewpoint.

Now in order to understand the particular principle here that we have in verse 15 we have to go back to verse 14 and see what is involved.

Gal 3:14 *[This happened] so that the blessing [promised] to Abraham might be received by the Gentiles through [the person and work of] Christ, so that we might receive the promised [gift of the] Holy Spirit through [our] faith [in Jesus].*

“That the blessing of Abraham might come on the Gentiles.” “That” introduces a purpose clause. How can the blessing of Abraham come on the Gentiles? There is only one possible way and that is for the Gentiles to personally receive Jesus Christ as saviour. All of this is built around the concept of the curse. In verse 10 we have seen the human race under a curse. In the first part of verse 13 we see man redeemed out from the curse. In the last part of verse 13 Christ became a curse for us.

Now what is it that made the curse real and clear? The Mosaic law. Therefore verse 14 starts with that purpose clause, “That.” This is why Jesus Christ had to die on the cross and be made a curse for us. **“That the blessing of Abraham [justification by faith in Jesus Christ] might come [come to pass] on the Gentiles.”** The Gentiles are personally benefitted by being saved in the same manner that Abraham was saved, and therefore Gentiles who are born again in the Old Testament are under the Abrahamic covenant, whereas Jews who rejected Christ in the Old Testament and who lived by the law and tried to be saved by keeping the law are spending eternity in the lake of fire. What is the point? The Mosaic law did not abrogate the principle of the Abrahamic covenant and it did not abrogate the principle of justification by faith. No one at any time has ever been saved by keeping the Law or by any other system of works.

“through Jesus Christ” is incorrect. It is literally, “in Jesus Christ.” That has fulfillment in the Church Age, union with Jesus Christ.

Next we have a result clause: **“that we might receive the promise of the Spirit through faith.”** We have the subjunctive mood here. Whether you receive it or not depends upon your volition. The subjunctive mood recognizes human volition. The individual can accept or reject the gospel. Notice: The promise of the Spirit. Now stop. It does not say, “that Gentiles might once and for all receive the taboos and keep them vehemently; the Gentiles might get rid of their bad habits and be better people.” That is the type of malarkey that is peddled by many people today in the name of Christianity and nothing could be further from the truth. The great issue for the believer in time is never a taboo of any kind. It isn't even sin. The great issue with the believer is, Are you filled with the Spirit or not? If you are not filled with the Spirit you are failing to represent Jesus Christ, and if you are filled with the Spirit then your life will count. **There is not a taboo that you can name that some unbeliever has not kept much better than you will ever keep it, and that isn't the issue.** When you see people who keep the taboos do you want what they have? The filling of the Spirit is the issue. How do you get the Holy Spirit in the first place? You get the Holy Spirit at the moment you believe in Jesus Christ — “that we might receive the promise of the Spirit through faith.” The preposition here plus the genitive means “through the instrumentality of faith.” Why faith? Because faith is the absence of works, the absence of human merit.

Muhammadans never touch alcohol. But are they saved? No!

Now we begin to see why Paul starts in verse 15 with this little phrase, “I keep on speaking according to the human viewpoint.” Why does he pick up the human viewpoint? It is a debater’s technique to clobber the Galatians. They have made the terrible mistake of starting out in grace and have now switched to the law, from a wonderful horse to an old nag, right in the middle of the stream.

“Though a man’s covenant” — “it be” is not in the original. We should reverse two words in the translation here: “But though a man’s covenant.” A man’s covenant is the illustration. Again, Paul is speaking from the human viewpoint. He gives an illustration. A man’s covenant is an agreement between two members of the human race; a contract, for example. “yet ratified [or confirmed] in the past [perfect tense: with the result that it keeps on being confirmed or being in existence as a contract].”

Gal 3:15 **Brothers, I will use an illustration from the way people deal with each other: Even though an agreement is made between people, once it is finally settled, no one can cancel it or include additional provisions to it.**

Pulling it all together so far, we have: **“Brethren, I am speaking according to the human viewpoint; But though a man’s covenant [referring to a human contract], yet confirmed in the past with the result that it stands as a contract, which no man disannuleth [makes void], or addeth thereto.”** In other words, once the contract is ratified or confirmed or signed then no one takes away from it and no one adds to it.

There is a threefold implication from this human illustration. The illustration, remember, is taken from Paul’s day. We have a number of ancient contracts from that era, written in Adolf Diesman’s book. In that day a contract was a contract.

Ancient Contracts

1. Firstly, if mankind [an unbeliever] will not alter a contract without permission then certainly a righteous God will not do so. We are talking about the Abrahamic covenant which has as its foundation justification by faith. Along comes the Mosaic law which is not an unconditional covenant. A conditional covenant never abrogates an unconditional covenant, an unconditional covenant goes on and on and on; it is eternal in nature. Always connected with the unconditional covenant is the phrase “eternal life” or “forever” because it is based upon regeneration which is forever. If two members of the human race who are unbelievers will make a contract and keep it then God who is absolute righteousness will certainly keep it. God keeps His word.
2. Secondly, Judaizers claimed divine authority but actually by adding anything to the Abrahamic covenant or to the principle of justification by faith they are imputing to God unrighteousness, because God would then add to His own covenant and even unbelievers will not add to a contract. That is the point of verse 15.
3. Thirdly, the Abrahamic covenant is still in force because it is an unconditional covenant and it depends entirely upon the work of God, never upon the work or the merit or the ability of mankind. Hence, any unconditional covenant such as the

Abrahamic or the New covenant is never void, it will never be abrogated, it depends upon the character of God, not upon human ability.

Gal 3:16 Now [specific] promises were made to Abraham and to his seed [i.e., descendants]. [God] did not say “seeds” [plural] as though He were referring to many persons but “seed” [singular] showing that He meant one [descendant]; [Gen. 13:15 says] “and to your seed,” referring to Christ.

Verse 16 — this is not a continuation of the argument, it is a parenthesis. Verse 15 will be continued in verse 17. Verse 16 is really an amplification of the concept of the Abrahamic covenant and is a slight digression. “Now to Abraham [dative of advantage: it was to Abraham’s advantage to have the promise] and his seed [again, dative of advantage]” — Abraham’s seed in this context is the Lord Jesus Christ. The word is in the singular. Remember that the seed of Abraham is both real (the Lord Jesus Christ) and spiritual (all people who are in union with Christ); “were the promises made” — it refers also to the Galatians. As Gentiles the Galatians are the seed of Abraham and now they have gone back to the Mosaic law which can only curse. “Were made” here is in the aorist tense: one and for all made.

“He saith not, And to seeds, as of many [those who are Abraham’s physical seed, the Jews].” He didn’t promise this to the Jews because of their birth, because they are descended from Abraham. No one has these promises by natural birth, only by the new birth: “Ye must be born again.” The Jews are claiming that they are saved because they are related to Abraham physically rather than spiritually. Those who are related to Abraham spiritually are those who are born again; those who are related to Abraham physically are the Jews — unregenerate.

“but as of one, And to thy seed, which is Christ.” This explains the singular of the Word. To Abraham’s seed, singular, is Christ. We are in union with Christ, therefore we are Abraham’s seed, singular. Abraham’s seeds grow as the Jewish nation — those who are descended from him — and the Jewish nation does not have salvation by being descended from Abraham or by keeping the law. Both of these were problems to the Jews.

Those born again in the Abrahamic Covenant are in that covenant forever; David and his family were in the super-covenant. Principle of salvation is the same; but the mechanics differ slightly.

The principle of progressive revelation. The people in general did not have a full knowledge of what was going to take place.

Gal 3:17 Here is what I am saying: The Agreement originally made by God [with Abraham], with its attending promises, was not canceled when the Law of Moses was given some four hundred and thirty years later.

Verse 17 — continuing with the thought of verse 15. The law does not abrogate the Abrahamic covenant, therefore the law does not abrogate the principle of justification by

faith. Mechanically when the Jews accepted Christ as saviour they were in the Abrahamic covenant, just as we are in Christ, but they were in a shadow, as it were, we are in a reality. So it is just a matter of mechanics based upon the fact that Christ had not yet come in the flesh. A theophany is not the same as the hypostatic union. The principle of salvation is exactly the same but the mechanics of disposal are slightly different based upon the fact that the historical cross had not taken place.

We must also remember the principle of the progression of revelation. These things existed for the people of that time but they did not have the understanding of it that we have — with a few exceptions: Abraham rejoiced to see my day, Jesus said. The exception there would be Abraham.

“And this I keep on saying, that the covenant” — the Abrahamic covenant which is the principle of justification by faith; “that was confirmed before” — i.e. to ratify before. God ratified it before the law. This is in the perfect tense which means it was ratified in the past with the result that it keeps on being ratified forever. The Abrahamic covenant is permanent. Passive voice: it received ratification. That is grace; “of God” is incorrect. It should be “under God.” The word “of” is the preposition in the Greek for under. It means under the authority of God; “in Christ” shows that the Abrahamic covenant was equivalent to our position under the new covenant. Ours is in Christ. They were in the Abrahamic covenant, the seed of the Abrahamic covenant was Christ, so in shadow form they were in Christ. They were not literally in Christ [baptism of the Spirit] because the hypostatic union had not taken place, the glory of Christ in hypostatic union had not occurred; “the law [which came after] which was four hundred and thirty years after, cannot disannul.” “Cannot disannul” is present linear aktionsart — cannot abrogate; “that it would make the promise of none effect” should be translated “with the result that the promise becomes void.” It cannot disannul with the result that the promise becomes void. In other words, the promise, the Abrahamic covenant, does not become void because of the coming of the law. The law was not an addition to the Abrahamic covenant. This is the whole point. Four hundred and thirty years after the Abrahamic covenant we have the Mosaic law. The Mosaic law came afterwards chronologically but because of its chronological sequence it does not abrogate the Abrahamic covenant. They are separate and distinct.

Honest unbelieving businessmen would not add to a contract after the fact. What happens 430 years later does not abrogate the original contract (the Abrahamic covenant).

Rom 9:30–31 **What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law.**

Rom 9:32–33 **Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, as it is written, “Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.”**

These Galatians are doing exactly what the Jews did; they throw away the gracious gift of God, and choose legalism instead.

Gal 3:18 For if the inheritance [of never ending life] can be obtained by [obeying the requirements of] the Law of Moses, it would not come from the promise [of God]; but God provided [this inheritance] for Abraham according to [His] promise.

Verse 18 — The word “If” is a first class condition of assumption. “For if the inheritance be of the law [It isn’t true; I’m assuming it — debater’s technique again], no more promise: but God gave to Abraham promise.” Note: “gave” is the only verb in the whole verse in the Greek. It is a perfect tense. God gave to Abraham in the past with the result that what He gave is still in effect, i.e. justification by faith. Middle voice: God gave it for God’s benefit. God’s character is honoured and glorified by an unconditional covenant. How can God be glorified by giving something? It is the only way that God can be glorified. God can never be glorified by blessing us through our works, He can only be glorified by giving us something. “God gave to Abraham by promise” — we have the preposition dia plus the genitive which means “by means of promise.”

Principle: Inheritance is never from the law. Inheritance can only come through faith in the Lord Jesus Christ.

We begin next time with the failure of the rich young ruler.

1961 Galatians

Lesson #10

10 12/15/1961 Gal. 3:20–29 via Matt. 19:16–30

Matthew 19:16 — “And behold, one came unto him [the Lord Jesus Christ] and said, “Good Master” — the word for “good” is good of intrinsic value. In other words, absolute good. There is anyone who is absolute good except God Himself. With the word “good” you would expect “Lord,” kurioj, something to indicate deity. But here we have the Greek word “master” which is simply an academic term, usually one for one who holds certain degrees or one who can teach — “what good thing” — and again he repeats the word “good” — “shall I do”; He wanted to do something for salvation. His gimmick is salvation by works. He is going to be saved, he thinks, by doing something, by doing good, by working, by the accumulation of good deeds — “that” introduces a purpose clause, “I may have eternal life.” The simple answer to this is that you can’t do anything to have eternal life. Eternal life doesn’t come by works, it comes by the work of one person, the Lord Jesus Christ. This man is off base because he wants to do something to inherit eternal life. Jesus could have answered him and said, “Nothing.” But this man is under bondage to the law. All of his life he has been trying to keep the law for eternal salvation. No one can be saved that way. So Jesus has a very interesting way of answering.

So in verse 17 — “He said unto him, Why callest thou me good?” He is trying to focus attention on the unique person of the Lord Jesus Christ; “There is none good but one, namely God; but if thou wilt enter into life”; “if” introduces a first class condition of supposition: “If you suppose that you can enter into life [in the manner in which you have already chosen], keep the commandments” — keep on keeping the commandments, present active imperative.

Verse 18 — “He [the rich young ruler] saith unto him, Which?” That answer is a facade of self-righteousness. It is a very cocky response. He is assuming that he has already kept them all perfectly, so no matter which one the Lord names he is going to be able to say, Well I’ve done that; “Jesus said,” and He starts with four negative commandments, the ones which the rich young ruler had kept. These are the ones at which he had kept and He deliberately picked them first: “Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness” — these four commandments he had kept. But the next commandment Jesus gives is not one of the ten, it is called the highest of all: Verse

19 — “Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself.” This last one is a quotation from Leviticus 19:18. This is where the rich young ruler has erred. James 2:10 says, **“If you are guilty of one point you are guilty of all.”**

Our Lord could have said, You can’t be saved by keeping the commandments. But Jesus wants to do more than that for the rich young ruler, He doesn’t simply want to deny what he has said, He wants to prove to him that he has the wrong system for salvation for his system was keeping the law. **Therefore He is going to demonstrate from a point in the Mosaic law that the rich young ruler has not kept the law and that you cannot keep the law, and that it is impossible to keep the law, and that if you want to be saved you must turn to the Lord Jesus Christ — Galatians 2:17.**

Verse 20 — **“The young man saith unto him, All these things have I kept [guarded] from my youth up [from the age of accountability]. What lack I yet?”**

Verse 21 — **“Jesus said unto him, If thou wilt be perfect, go [keep on going, depart], sell what thou hast”** — the present active participle means what you keep on possessing; “and give to the poor.” Is anyone saved by giving to the poor? No. We are not saved by selling all that we have and giving to the poor. This is not salvation that he is talking about yet. He is showing this man that he has violated the commandment, that he does not love his neighbour as himself, and therefore if he violates one commandment he is guilty of all, and that in reality this rich young ruler cannot be saved by keeping the works of the law. All Jesus is doing is poking holes into his system, showing him that the law can condemn him but the law cannot save him; “and thou shalt have treasure in heaven” — the treasure in heaven is reward. This man isn’t even qualified for reward until he does the next phrase, “Come and follow me.” “Follow me” is the key, along with “come.” The only way to follow the Lord is not to try to keep the sermon on the mount, the only way to follow the Lord Jesus Christ is verse 28, “followed me in regeneration.” “In” is the preposition of sphere, therefore it is in the sphere of regeneration. So when Jesus says “Follow me,” He is talking about being born again, He is talking about following in regeneration. And this is done by coming — Matthew 11:28; John 6:37.

So far Jesus has brought this whole thing into focus to demonstrate to the rich young ruler that he has not kept the law perfectly, as he contends, and that no one can keep the law perfectly, and therefore no one can be saved by keeping the law and he had better come to Christ. Follow me is the key.

Verse 22 — “But when the young man heard that saying, he went away sorrowful.” The word “sorrowful” is a present passive participle in the Greek and it means being filled with sorrow; “for he kept on having great possessions.” There is nothing wrong with having great possessions. The trouble with this man is that he was penurious, and because he was stingy he had violated two of the commandments, just by virtue of the fact that he was a penny-pincher. And he who is guilty of one point is guilty of all.

Verse 23 — then Jesus goes on with the dissertation here with how difficult it is for a man who depends on his wealth — not a rich man but one who depends on his wealth — to be saved.

Verse 24 — “**And again I say unto you, It is easier for a camel to go through the eye of a needle**” - the needle’s eye has been terribly misunderstood. At sundown most cities in the ancient world closed the gates and wouldn’t open them until morning. But they did have a little door, and when people could prove that they were not hostile they would open this small door to admit them. This was the needle. It would only allow one person to enter at a time. It was possible to get a camel through that door but it wasn’t easy. It was necessary to unpack the camel’s burdens and haul the camel through with a lot of straining, and then haul his burden’s through. You could get a camel through the needle’s eye but it wasn’t easy. The point is that rich men can be saved but it isn’t easy for them because they have a tendency to depend on their riches. That was the trouble with the rich young ruler. In reality he wasn’t even depending on the law entirely, he was depending on his money as well.

Verse 25 — “**When his disciples heard, they were exceedingly amazed, saying, Who, then, is able to be saved?**”

Verse 26 — “**But Jesus beheld them.**” He gave them a hard stare. It is an aorist participle and the aorist participle precedes the action of the main verb, so first of all He gave them a hard stare and then the main verb is “said”, then He taught. In other words, when they asked that silly question, Who, then, can be saved? — eleven of them were saved when they asked it. How silly can you get? Then He finally said something to them: “**With men this is impossible**” — in other words, no man can be saved by his works — “**but with God all things possible.**” There is no verb here. All things includes salvation. God provides salvation.

Verse 27 — “**Ten answered Peter and said unto him, Behold, we have forsaken all**” - now Peter is going to make a big thing out of what he has done for the Lord! — “and followed thee. What shall we have therefore.”

Verse 28 — “**And Jesus said unto them, Verily I say unto you that ye who have followed me, in the regeneration**” — first of all, you must be born again before your works ever count, and then they do not count for salvation they only count for rewards. So Peter’s question is going to clarify the position of works or production. When it comes to salvation the answer is negative; when it comes to the one who is born again, a believer in time, the answer is positive. Good works result then in rewards — “**when the Son of Man shall sit on**

the throne of his glory, ye shall also sit upon twelve thrones judging the twelve tribes of Israel.” After the word “regeneration” is a parenthesis which lasts until “shall receive an hundredfold” in verse 29. Then what follows the word “regeneration” is found, i.e. “shall inherit everlasting life.”

Matt. 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life.

Matt. 19:30 But many who are first will be last, and the last first.

Rich Young Ruler, Seven Points of Summary

1. The rich young ruler did not recognize Jesus as the Son of God. He called Him “Good master” — failure to recognize the deity of Christ.
2. The rich young ruler wanted to be saved by works — “What good thing must I do to inherit eternal life?”
3. Since the rich young ruler was trying to be saved by keeping the law Jesus seeks to demonstrate that no one can be saved by keeping the law.
4. When the rich young ruler asked “which” law Jesus immediately used this as a means of proving something to him, and He demonstrates the ignorance of the rich young ruler.
5. When the rich young ruler claimed that he kept all of the commandments from the moment of accountability Jesus proved that there was one which he had not kept, and which he had no intention of keeping. In fact, it even drove him away because he was going to hang on to his money rather than keep that commandment.
6. Since the rich young ruler had not kept this commandment he was guilty of all — James 2:10. Therefore neither he nor anyone else can be saved by keeping the commandments.
7. Ultimately the failure of the rich young ruler was that he failed to follow the Lord in regeneration — Matthew 19:28.

Returning to Galatians 3:19. “Wherefore then serveth the law? It was added because of transgressions, (till the seed should come to whom the promise was made): ordained by angels in the hand of a mediator.” Read that verse omitting the parenthesis for the main sentence.

The word “wherefore” is really “why”. Why the law? The law cannot add anything to grace, the law cannot save, the law cannot provide anything more. Why have it? Notice the three words, “it was added.” However the law functions it is an addition, an addition which has nothing whatever to do with salvation. Even before we notice the purpose of the law the law is an interloper regarding salvation. It was added, apart from salvation. It was added “because of transgressions”. “Because of” is what is called an adverbial accusative, used as a preposition plus the genitive case and should be translated “for the sake of.” It was added for the sake of the transgressions or for the purpose of the transgressions. In other words, the law was added to make men see their sins as transgressions. Everyone has

failed somewhere in the law but they don't know that they have failed God's standard, God's law, and so in order that they might understand their sins in terms of transgressions of divine law the law was added. You have to have a statement of divine law if you are going to transgress it.

The parenthesis: "till the seed should come". The seed is a reference to the Lord Jesus Christ. The seed, the Lord Jesus Christ, came to provide for man what man could not provide for himself. "The seed should come" is in the aorist tense: come in a point of time, incarnation.

Hebrews 10:1 **For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.**

Hebrews 10:1 — "For the law, having a shadow of good things to come" - Codex #2, shadows pointing to Christ — "and not the very image" — the very image is Christ — "of the things, can never with those sacrifices which they offered year by year continually make those who come to it perfect." Thousands of sacrifices were offered by the Levitical priests on the brazen altar but no one was ever saved by those sacrifices, they were shadows pointing to Christ. Every time an animal was sacrificed it was a picture of Christ dying for our sins, it was the preaching of the gospel but it didn't save anyone. It presented Christ and then people believed in Christ for salvation.

Hebrews 10:2 **Otherwise, would they not have ceased to be offered, since the worshippers, having once been cleansed, would no longer have any consciousness of sins?**

Verse 2 — "For then would they not have ceased to be offered? Because the worshippers once purged should have no more consciousness of sins." The fact that they didn't stop offering sacrifices indicated the fact that the sacrifices in themselves were shadows pointing to the reality but not the reality in itself.

Hebrews 10:3 **But in these sacrifices there is a reminder of sins every year.**

Verse 3 — "But in those sacrifices there is a remembrance again made of sins every year."

Hebrews 10:4 **For it is impossible for the blood of bulls and goats to take away sins.**

Verse 4 — "For it is not possible that the blood of bulls and of goats should take away sins."

Hebrews 10:5 **Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me;**

Verse 5 — "Wherefore, when he cometh into the world" - dramatic present tense. Christ came into the world — "he saith, Sacrifice and offering you do not desire, but a body thou hast prepared me." Christ has a human body at this point.

Hebrews 10:6 **in burnt offerings and sin offerings you have taken no pleasure.**

Verse 6 — “In burnt offerings and sacrifices for sin thou hast had no pleasure.” They are shadows. God the Father does not take pleasure in shadows. They don’t satisfy Him. They point to something but they don’t satisfy Him.

Hebrews 10:7 **Then I said, ‘Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.’”**

Verse 7 — “Then said I [Christ], Lo, I come (in the volume of the book [Old Testament scriptures] it is written of me) to do thy will, O God.”

Hebrews 10:8 **When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law),**

Hebrews 10:9 **then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the second.**

Verse 9 — “Then said he [this is what Jesus said as a baby in a cradle], Lo, I come to do thy will, O God.” There is the sovereignty, the free will, the decision of Jesus Christ. “To do” is an aorist active infinitive, an infinitive of purpose: ‘It is my purpose to do thy will, O God.’ This is God the Son executing phase one of the plan of God. “He taketh away the first [Mosaic law], that he might establish the second.”

Hebrews 10:10 **And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.**

Verse 10 — “By which will [the will of Jesus Christ] we are sanctified through the offering of the body of Jesus Christ once and for all.”

Galatians 3:19 **What then is [the benefit of] the Law of Moses? It was introduced [as part of God’s revelation] in order to define what sin was, until the seed [i.e., Jesus] would come, to whom the promise [of never ending life] was made. The Law of Moses was ordained through [the medium of] angels and [delivered] through the hand of an intermediary [i.e., Moses].**

That is the significance of the subjunctive mood in Galatians 3:19. “The seed [the Lord Jesus Christ] should come.” The subjunctive mood says that it depended upon the volition, the divine sovereignty of the Lord Jesus Christ, as to whether He would come or not. The seed is first mentioned in Genesis 3:15. The woman’s seed is the title for the Lord there. Jesus Christ is first promised as saviour in Genesis 3:15 where He is the seed of the woman who bruises the head of the serpent. He bruises the head of the serpent by dying on the cross, and the serpent bruises His heel at the same time by having a part in putting Him on the cross.

This was the person that the rich young ruler approached and called “Good Master.” He called Him master instead of Lord. He failed to recognize the deity of Christ, a fatal mistake on the part of any member of the human race.

“till the seed should come to whom the promise was made [to Christ].” “Was made” is a perfect tense: made in the past with the result that the promise stands forever. Passive voice: Christ received the promise. This closes the parenthesis in the verse. Now we complete the sentence. The next few words: “and it was” are not in the original.

Gal 3:19 **What then is [the benefit of] the Law of Moses? It was introduced [as part of God’s revelation] in order to define what sin was, until the seed [i.e., Jesus] would come, to whom the promise [of never ending life] was made. The Law of Moses was ordained through [the medium of] angels and [delivered] through the hand of an intermediary [i.e., Moses].**

Verse 19 again: “Wherefore then the law?” — i.e. What is the purpose of the law? — “It was added because of transgressions, ordained by angels in the hand of a mediator” - that is the sentence omitting the parenthesis. “Ordained” is aorist tense, passive voice — ordained in a point of time, the law received ordination by angels. The word “ordained” means to make precise arrangements. The angels made precise arrangements regarding getting the law to Israel. “By angels” is really through the instrumentality of the angels — “ordained through the instrumentality of angels.” In other words, angels were the mediators of the law.

Hidden in this verse are two inferiorities of the law. The law has a purpose, it is from God. The law is holy, just and good, as it says in Romans; but the law is inferior to grace. The law is inferior to the promise. The promise is grace; the law is legalism. The law was transitory. It was added and then abrogated. The law was added at the time of Moses; it was abrogated by the cross. So the law was transitory, and anything which is transitory is not permanent, and that which is not permanent is inferior to anything which is permanent. Salvation, the promise to Abraham, is permanent; the law is transitory. The law was only added until the seed [Christ] should come. So the law was inferior because it was transitory. The second inferiority of the law: The law had inferior mediators. Angels are inferior to God. Actually, there were two mediators of the law: angels and Moses.

Gal 3:20 **Now an intermediary does not serve in a situation involving [only] one person. However, God is one [Being].**

Verse 20 — the second inferiority is amplified. “Now a mediator is not a mediator of one, but God is one.” “Of one” is a genitive of description — “A mediator is not of one, God is of one.” This means two things. Firstly, a mediator stands between party of the first part and party of the second part. The difficulty with the law is that the angels stood between God and Israel and the angel is not connected in any way with party of the first part. God isn’t an angel, He is superior to angels. And, furthermore, angels are not people. An angel is a bad mediator because the angel is not equal with the party of the first part, God, and the angel is not equal with the party of the second part, mankind. But Christ is equal with

party of the first part, God, because Christ is God. And Christ is the mediator of the new covenant and the Abrahamic covenant, is equal with the party of the second part because Christ is man. He is the perfect mediator. So the law is inferior because it has an inferior mediator.

“God is of one.” What does that mean? God is one in essence, and it means that Jesus Christ who is the mediator is just as much God as is the Father and is the Holy Spirit. God is one in essence — 1Timothy 2:5, “For there is one God [one in essence], and one mediator between God and men, the man, Christ Jesus.” Why the man? Because Christ is also true humanity. He is the perfect mediator: He is equal with God and He is equal with man.

There is an implication here too. God is one in essence. The essence of God provides a perfect plan because in essence God is perfect. A perfect plan comes from a perfect person. Under the Mosaic law man does something for blessing. Anything that man has to do is not a perfect plan because the plan depends upon man doing it. So the law was imperfect in the sense that it was weak through the flesh - Romans 8:3. Under the concept of grace God does all the doing.

Gal 3:21 **Is the Law of Moses contrary to the promises of God? Certainly not! For if there had been a law given which could provide [never ending] life, then a person could be considered right with God by [obeying the requirements of such] a law.**

Verse 21 — the third inferiority of the law. “Is the law then against the promises of God?’ They are not fighting each other, they both have a purpose. So the third inferiority of the law: The law cannot give life. The promises can give life.

“God forbid” — *mê genoitô*. ‘Let it not be so,’ an aorist active optative, one of the strongest negatives in the Greek language. “For if [Second class condition: if and it isn’t true] there had been a law given which would have given life [but there isn’t], verily righteousness should have been by the law.” But +R never comes by the law for the law cannot give life. The law can curse you but the law cannot bless you.

Gal 3:22 **But the Scriptures indicate that everything [i.e., everyone] is under the control of sin, so that the promise [of never ending life] could be available [only] to those who have faith in Jesus Christ.**

Verse 22 — a fourth inferiority of the law. The law is a jailer and not a saviour. “But the scripture” — specifically we have a reference to Deuteronomy 27:26, ‘Cursed be he that confirmeth not all the word as of this law to do them.’ In other words, you are cursed if you don’t keep the whole thing. “But the scripture hath concluded” — aorist indicative active, once and for all hath concluded; “all [the human race] under sin” — under is a preposition of domination: under the domination or authority or control of sin. The law slaps everyone under the control of sin; “that the promise by faith of Jesus Christ” — objective genitive and should be translated ‘by faith in Jesus Christ’; “might be given” — aorist tense, once and for all given; “to them that believe” — ‘to them’ is dative of advantage. It is to the advantage

of any member of the human race to believe in Christ. “Believe” here is a present active participle, dative plural. The present tense is dramatic, it is a dramatic moment when a person believes in Christ.

Gal 3:23 **But before faith [in Christ] became available, we [Jews] were kept in bondage under [condemnation for not obeying perfectly] the Law of Moses. [This condition existed] until the faith [i.e., the Gospel message] was made known [to people].**

Verse 23 — a second answer to the question; Why the law? “But before faith came” — before we were saved. ‘Faith’ is literally the faith, the salvation, “we were kept under the law” — ‘kept’ means to be guarded by a jailer. This is imperfect tense, we were habitually jailed — “shut up,” a present passive participle which means to shut up in a prison cell, “unto” — with regard to, “faith.” Faith was outside in the area of freedom, we were locked up in the prison cell. The law could not bring us to faith, it was a steel bar between us and faith; “which should afterwards be revealed.” Faith as a way of salvation was revealed “afterward,” after we got away from the law as a way of salvation.

“afterwards be revealed” is actually two verbs. “About to be revealed” is what the Greek actually says. “To be revealed” is an aorist infinitive, a result infinitive which means that as a result of getting away from the law faith in Christ was revealed as the way of salvation.

Gal 3:24 **So, the Law of Moses became like our “transportation to school,” bringing us to [the school of] Christ where we [learn how to be] made right with God by faith [in Christ].**

Verse 24 — “Wherefore the law [Mosaic law] was our schoolmaster” — the word ‘schoolmaster’ is a mistranslation. The law is not a school teacher, the law is a pedagogue. A pedagogue was not the teacher but he was a slave that escorted the children to school so that they would not be kidnapped. In other words, a school bus. The law was our school bus that took us to Christ. The law couldn’t save us but the law could take us to Christ; “that we might be justified” — aorist tense, once and for all justified.

Verses 25-26, the rich young ruler failed to understand the function of faith.

Gal 3:25 **But now that faith [in Christ] has become available, we are no longer in need of this “transportation to school.”**

Verse 25 — “But after that faith is come” — aorist tense, faith comes in a point of time when we believe in Christ; “we are no longer under the pedagogue.” Once you accept Christ as saviour you get off the bus.

Gal 3:25 **But now that faith [in Christ] has become available, we are no longer in need of this “transportation to school.”**

Gal 3:26 **For all of you are children of God through your faith in Christ Jesus [as God’s only Son].**

Verse 26 — “For ye are” — present linear aktionsart, you keep on being; “the sons [huios (υἱός, οὐ, ό) [pronounced *hwee-OSS*] mature sons] of God by faith” — through the instrumentality of faith; “in Christ Jesus.” It is believing in Christ that makes us sons of God.

Verses 27-29, the rich young ruler failed to understand the principle of inheritance.

Gal 3:27 *For all of you who were immersed into [a relationship with] Christ have been clothed with Him [i.e., His life].*

Verse 27 — the baptism of the Spirit results in being in union with Christ. “For as many of you as has been baptized [once and for all, aorist tense] into Christ [into union with Christ] have put on Christ” - ‘have put on’ is an aorist tense, a once and for all put on.

Gal 3:28 *[In this relationship] there is to be no [distinction between] Jews or Greeks [i.e., Gentiles], slaves or free persons, men or women; for all of you are united into one [body] because of your relationship with Christ Jesus.*

Verse 28 — “[In Christ] there is neither Jew nor Greek” — there is no racial distinction positionally; “there is neither bond nor free” — there are no social distinctions; “there is neither male nor female” — in Christ male does not have any privilege over female, and visa versa; “for ye are” — present indicative active, absolute status quo. You are always in absolute status quo - -“all one in Christ Jesus.” The rich young ruler, by sticking with the law, turned his back on union with Christ and being an adult son forever.

Gal 3:29 *And if you belong to Christ, then you are [truly] Abraham’s seed [i.e., his spiritual descendants] and thereby [you will] inherit what was promised to him [i.e., God’s blessings].*

Verse 29 — “And if [First class condition] you are Christ’s [in union with Christ], then are ye Abraham’s seed” — the rich young ruler was a Jew but he is not Abraham’s spiritual seed; “and heirs according [according to the norm or standard of the promise: grace] to the promise.”

1961 Galatians

Lesson #11

11 01/05/1962 Gal. 4:1–7 Grace; doctrine of adoption

Chapter 4

The subject of chapter four is the principle of grace. In verses 1-7 we have the position of grace; verses 8-20, the permanence of grace; in verses 21-31, the allegory of grace.

Adoption

In verses 1-7, the position of grace, every believer is an adult son as from the moment of salvation. Jesus Christ is said to be huios (υἱός, οὐ, ό) [pronounced *hwee-OSS*] which

means “adult son.” Christ is an adult Son and always was. At the same time, when we enter into temporal fellowship with God in time, we start out as a teknon (τέκνον) [pronounced *TEK-non*], a child. The background for these first seven verses is the doctrine of adoption. The word “adoption” means one thing today but back in the time when the New Testament was written it meant something entirely different. Adoption to us today means placing someone outside of the blood ties legally into a family. A child who is not a natural child of the family, someone else’s child, is placed into the family. That is not what adoption means in the Bible. As long as we have modern day adoption in mind we will never understand the concept which is coming up in the next few verses.

The word for adoption in the Greek is a compound word made up of two words — huiois (υἱός, οὐ, ό) [pronounced *hwee-OSS*] (a son), and thesis (a placing), which means to place someone in the family who is already in the family to recognize them as an adult son — uiiothesis. The background is very simple. A boy in a Roman family was no better off than a slave until he became fourteen. Until then he was a teknon (τέκνον) [pronounced *TEK-non*], which meant that he was under tutors, administrators, and under the pedagogue. Sometime after the fourteenth birthday of the Roman boy in the time of the New Testament, throughout the Roman empire, there was a ceremony in the home. The father gathered all of the family together and said that his son was no longer a teknon (τέκνον) [pronounced *TEK-non*] but was now a huiois (υἱός, οὐ, ό) [pronounced *hwee-OSS*], an adult son. He then put on his son a special Roman robe which was usually white and trimmed in purple or crimson. It was called the robe of manhood. The moment the father placed this robe around the boys shoulders this boy could now administer his own funds, he could choose his own wife, he could serve in military life, he could serve in the senate. He had all of the responsibilities of an adult.

When you accept Christ as saviour positionally you are an adult son immediately. This is positionally; you are in union with Christ. This is the doctrine of adoption. Entering into union with Christ you share His sonship, and Christ is an adult son, a mature son. That is why the believer is not under the law. The law is the tutor, the administrator, the pedagogue, all of whom were slaves and the child is under the slaves. So in the doctrine of adoption the unbeliever is said to be a teknon (τέκνον) [pronounced *TEK-non*], a child. He is under the law, and the unbeliever should be under the law. The law restrains him; the law teaches him; the law keeps him in order. But the believer is not under the law, he is no longer under the slaves, the believer positionally becomes a huiois (υἱός, οὐ, ό) [pronounced *hwee-OSS*], an adult son. This happens at the moment of salvation. Positionally, as of the moment of salvation, we receive the robe of manhood. We are adult sons and therefore not under the law. The Galatian believers were trying to get rid of the robe of manhood and put on a child’s robe.

Sons and Heirs

Gal 4:1 **But as long as the person who has an inheritance coming to him is a child, he is really no better off than a slave, even though he himself is [rightfully] entitled [to the inheritance].**

Verse 1 — “Now I say” — present linear aktionsart: I keep on repeating this; “that the heir [the bona fide son in the family] as long as he keeps being a child.” The word for child is *nhpioj*, a child who can’t speak, a child on his mother’s breast; “differeth nothing from a slave, though he be lord of all.” Even though he will someday own all of the family estates and have charge of the family purse strings, as long as he is a child he does not differ from a slave. In the analogy this is the unbeliever. As long as an unbeliever is an unbeliever he is under the Mosaic law. He is no better off than a bond slave. The unbeliever is treated like an immature person in this analogy. And while the adult is old enough to be responsible for his actions and to make his decisions the child, the unbeliever, needs protection and instruction from the Mosaic law.

The Judaizers are trying to get the Galatians who have received the robe of manhood and put them back under the law. The word “lord” here means the legal owner. Even though he is the legal owner of all, until he receives his adoption he is still a child.

Gal 4:2 He is [still] under [the direction of] guardians and managers [of his affairs] until the day his father decides [to give him his inheritance].

Verse 2 — during his minority the heir needs protection. He receives protection by governors and tutors. We have, as of the completion of verse 2, three different types of slave mentioned. In chapter three we found in verse 24 that the law was our schoolmaster — pedagogue, which means a slave which took the children to and from school. So the law escorts us to the cross but it can’t take us any further. Now we have two other words to describe the slave during the minority of the heir: tutors and governors. These three words all describe the Mosaic law.

“But” — conjunction of contrast; “is” — present linear aktionsart, absolute state of being verb: but keeps on being; “under [under the authority of, under the control of] tutors and governors” — the tutor was a slave who had charge of the person of the heir during the period of his minority. He was sometimes called the guardian of the heir, in the sense of a body guard. And, again, the Mosaic law is a body guard to the unbelieving segment of the human race. The Mosaic law teaches the human race how to dress, i.e. how to conduct themselves as far as morality is concerned.

Then the word “governors” is a slave who had charge of the property of the heir, he administered the estate of the child. And, again, a reference to the Mosaic law: a child in minority, before age fourteen, was no better off than a slave; “until the time appointed of the father.” The “time appointed” is a noun, not a verb. It refers to the ceremony of adoption when the family are all gathered together and the son receives from his father the robe of manhood and he then becomes a full-fledged adult. He is released from his tutor, from his slaves, and he has all the privileges of an adult. The words “of the father” should be “by the father”, this is a genitive of source. The father was the one who made the decision as to when the ceremony of adoption would take place. God the Father has appointed a time of adoption for us and the time takes place the moment we believe in the Lord Jesus Christ, when we receive Him as our saviour. At that moment of time we enter

into union with Christ and we become adult sons positionally. We are called “sons of God” — Galatians 3:26.

Gal 4:3 **So also, when we [Jews] were like children, we were under bondage to the basic worldly rules [of the Law of Moses].**

Verse 3 gives one more look at the past of the adopted one. “Even so we, when we were children.” Now we have a different word. Instead of the word for adult sons the word children means little babies, children in minority, children under fourteen. “Were” is present linear aktionsart: we were constantly children in the past; “we were in bondage.” This is one word in the Greek. It is a perfect tense referring to a permanent status until changed by something unusual, such as the adoption. The passive voice: they received the status of bondage. They remained in that particular status until salvation; “under [under the authority of, control of] the elements of the world.” The elements of the world refer to the restrainers of the world such as the law. The word “elements” is sometimes used for religion but it is primarily used for the law. Until we accept Christ as saviour we are under the human restraints which God has provided for the human race to protect the human race. The elements of the law, then, refers to the Mosaic law. **Legalism comes in and says to go back to the law, it is a part of the Christian way of life. It isn't a part of the Christian way of life.** Paul wants the Galatians to see that by going back to the Mosaic law they are little children.

Verses 4 & 5, the foundation of adoption.

Gal 4:4 **But, when [God's] timing fully arrived, He sent His Son, born to a woman [i.e., Mary], born during [the time when] the Law [of Moses was still in effect],**

Verse 4 — the incarnation, the basis of adoption. “But when the fullness of time was come.” The fullness of time means that God picked the perfect time for the virgin birth of Jesus Christ. God the Father waited until the perfect time in history. What is the perfect time? God the Father waited until every system of legalism, every religious system, had proven itself false, proven itself bankrupt and unable to provide anything for the human race. This means that every religious system which has been developed since the cross is merely a repetition of some system that existed before. The last to prove itself bankrupt was Judaism, and therefore the fullness of time is that point in the history of the human race when all systems of works and all systems of religion had proven themselves bankrupt and unable to provide salvation, eternal life, regeneration, forgiveness and cleansing of sin, for the human race. “Was come” is aorist tense, a point of time. **The fullness of time produced itself by exhausting and bankrupting every conceivable type of religious system.**

The fullness of time means something else too. It means that Pax Romana, the peace provided by Rome, had reached its peak. There were many things that Pax Romana had provided. First of all, the Romans had just completed a great system of communication. They built some of the finest roads the world has ever known and they set up a revolutionary system of communications for that day. The second great advantage was that at this time Pax Romana had provided an administrative legal language — Latin, but a

universal language of culture, Koine Greek. So this was the perfect time for Jesus Christ to be born of a virgin, to come into the world, from the standpoint of linguistic communication. Koine Greek was the universal language of the world at that time.

It was also a time of great advantage from another standpoint. The Romans had reached the peak of their military power. And God has ordained that the human race can only have a maximum amount of peace until Christ comes through strong military power in the hands of those who are beneficent. Rome had a massive standing army, and this provided peace.

It was also an ideal time from another standpoint. There was a minimum amount of Satanic activity in the realm of miracles. Satan is a miracle worker. There was a fantastic amount of disease and ill health in Palestine and therefore there were a maximum amount of suffering people, which means that at the time that Messiah entered His public ministry His credit card was to be miracles, and there was a wide field for the execution of miracles to demonstrate that Christ was the Messiah, the saviour of the world.

So, “But when the fullness of time was come, God [the Father, the author of the divine plan] sent forth” — aorist tense: in a point of time, in the fullness of time, at the right time, He sent forth. The word ‘sent forth’ is the Greek word which means to send on a mission. God the Son had a specific mission, the provision of eternal salvation; “his Son [huios (υἱός, οὐ, ό) [pronounced *hwee-OSS*], adult son: His deity], made of a woman [His humanity].” The word “made” is the Greek word became [ginomai] — “made [became: ginomai] under the law.” The word “under” is, again, the preposition of authority” under the authority of the law. Christ was born a Jew in the Age of Israel; He was therefore born under the Mosaic law. Therefore in His humanity He was subject to the law and He fulfilled the law perfectly — Matthew 5:17. He fulfilled it by living up to it perfectly. Because He fulfilled it in the power of the Spirit in the realm of His humanity believers are not under the law — Romans 10:4.

Gal 4:5 **so that He could buy back [from Satan] those who were [still] under [obligation to] the Law of Moses, and that we could become adopted children.**

Verse 5 — “To redeem them that were under the law” — the purpose of coming into the human race was to redeem. “To redeem” is an aorist tense: once and for all redeemed. When you receive Christ as saviour you are once and for all purchased from freedom, you can never go back into the slave market of sin; “them” refers to the human race. Christ died for the entire human race, not for some, not for the elect, but for all people who are born into this world; “that were under the law” — the entire human race is born under the law; “that we might receive the adoption of sons.”

Gal 4:6 **And because you are [His] children, God sent the Holy Spirit of His Son into our hearts, to call out, “Abba,” [which means] “Father.”**

Verse 6 — the reality of adoption. “And because ye are sons.” This was addressed originally to the Galatians and it is addressed to every believer; “God hath sent forth the Spirit.” Because we are adult sons God has given us the robe of manhood, the Holy Spirit

indwelling us. “Sent forth” is aorist tense, once and for all sent forth. And again, this means to send forth on a mission. The Holy Spirit has a mission: to execute the Christian way of life. This word “sent forth” is exactly the same word as we find in verse 4, ‘God sent forth his Son’. Only God the Holy Spirit can execute the Christian way of life. No one can do it in the energy of the flesh.

“God hath sent forth the Spirit of his Son” — Why does he call it the Spirit of his Son? This is a functional title. If he were talking emphasizing His person he would say Holy Spirit, the title of the third person of the Trinity which emphasizes His person, that He is God. But “Spirit of” always emphasizes a function: Spirit of truth. It is the Holy Spirit who teaches us doctrine; Spirit of grace — it is the Holy Spirit who provides for the Christian life. Here we have “Spirit of his Son.” It is the Holy Spirit who glorifies the Son — John 16:14.

“into your hearts” — in your inner life. And as a result we are able to keep on “crying, Abba, Father.” “Abba” is an Aramaic word for “Father.” So the Holy Spirit causes us to cry Father, Father. In other words, it is the Holy Spirit who makes our heirship and our sonship a reality.

Gal 4:7 *So [now], you are no longer a slave but a child, and since you are a child, you also will receive an inheritance through [the blessings of] God.*

Verse 7 — the result of adoption. “Wherefore thou art no more a slave” — no longer in bondage to the Mosaic law; “but an adult son; and if an adult son [and we are], then an heir of God through Christ.” The point that Paul is going to make is that if you are the heir of God, live under God’s provision. Live under the bank account which God has provided and that bank account is not the Mosaic law. Why go back to the slave and ask him for a few pennies when you can write any amount that you want from the Father’s cheque account.

The Doctrine of Heirship

1. Christ is the heir of all things — Hebrews 1:2.
2. Heirship is based on sonship — Romans 8:16,17.
3. Heirship demands eternal life — Titus 3:7.
4. Heirship means to share the destiny of Christ - Ephesians 1:11.
5. Heirship is based on election — Hebrews 9:15.
6. Heirship means eternal security — 1Peter 1:4,5.
7. Heirship is based on concept grace, we don’t earn or deserve it — Galatians 3:29.
8. The Holy Spirit is the down payment on our inheritance — Ephesians 1:14; Galatians 4:6.

1961 Galatians

Lesson #12

12 01/12/1962 Gal. 4:8–19 7 points of spirituality

Helps and hindrances to grace.

Behind the doctrine of adoption is the principle of grace. We do not earn it or deserve it or work for it. We begin with *religion hinders grace*.

Paul's Concern for the Galatians

Gal 4:8 *At that time, when you did not know God [as your Father], you were in bondage to those who were, by nature, not really gods at all.*

Verses 8 and following: helps and hindrances to grace. In verses 8-11 we have our first hindrance: religion hinders grace. This section deals with the greatest enemy to grace — religion and the product of religion which is known as legalism.

Verse 8 — “Howbeit then, when ye knew not God” — ‘knew not’ is a perfect tense used as a present tense for information in the frontal lobe, plus the negative referring to the time when these Galatians were unbelievers. As unbelievers they did not know God. There is a principle involved in this phrase, ‘ye knew not God.’ Because of the Greek word which is used here the implication is that the only way to know God is to have doctrine in the frontal lobe, and the more you know about doctrine the more you know about the Lord. You don’t get closer to the Lord apart from knowledge of His Word. 1Corinthians 2:16 says, “We have the mind of Christ.” The Bible is the mind of Christ. You do not get to know a person until you know how they think. No one gets to know the Lord until he knows His Word. There is no such thing as drawing close to the Lord through some emotional experience. Bob heard this New Year’s Eve from two girls. It is from knowledge of doctrine that we come to know the Lord, and you can’t even know the Lord until you accept Christ as saviour because you are not even equipped to know spiritual phenomena until you believe.

This refers to the status quo of these Galatians when they were unbelievers. Here is something that happened to them before they were saved. They were ignorant of God before they were saved. In that status we read, “ye did service unto them which by nature are no gods.” The words ‘ye did service’ is a mistranslation really because the Greek word means ‘you became slaves’ or ‘you were in bondage unto them’, and ‘unto them’ is a reference to the heathen gods which they worshipped. They had no information with regard to God but they had a lot of information about Jupiter or Zeus, etc. They knew a lot about the pantheon of heathenism and Satan himself was behind all of this idolatry. Behind every idol was demonism - 1Corinthians 10:16-21; 2Corinthians 11:13-15 adds that Satan is the author of all these religions. The purpose of these heathen religions was to blind the minds of the human race with regard to the person of Christ.

These Galatians call Barnabas *Zeus* and Paul they called *Mercury*.

But now these Galatians have accepted Christ as saviour and under the teaching of the apostle Paul they broke free from all of the heathenism which had entangled them before. They were no longer in bondage to heathenism, to these false gods. But what had they done? They leave one trap, polytheism, and they fall right into another trap, the religion of

Judaism. Legalistic monotheism is the trap they fall into. They just went from one kind of a religion to another. They went from heathenism to legalism (as per the Judaizers).

Paul is reminding them that they were in a trap before; and they have fallen back into the same trap.

“Howbeit then, when ye knew not God, you were in slavery unto them which by nature” - ‘by nature’ is literally ‘by essence’; “are not gods.” You call them gods but they are not gods in essence. In essence they are just idols they are figments of the imagination or they are the result of demon activity.

Gal 4:9 But now that you have come to know God [as your Father], or rather, to be known by Him [as His children], how can you turn back again to the weak, cheap, elementary teachings [of the Law of Moses], to which you [seem to] desire to become enslaved?

Verse 9 — “But now” — conjunction of contrast: now you are saved, now you are a believer in Jesus Christ; “after that ye have known God” — ‘ye have known’ is a Greek word which is used to know by experience. They have now accepted Christ as saviour and as a result they have learned doctrine from Paul, they have applied this doctrine to their experience in the past with the result that they had a good start in the Christian life; they now know from experience of study, perception. This is an aorist tense referring to those points of time when they had actually studied the Word or listened to the teaching of doctrine as it was presented by the apostles. “After that ye have known God” means God in essence in contrast to the heathen gods which are not gods in essence. He says, “you know God” — active voice, which means the subject produces the action of the verb, and they actually studied or they listened to learn something about God. But now a change: “and are known of God” — from the active to the passive voice. God now knows them. The aorist tense that goes with this passive refers to billions of years ago when God knew every person in Galatia who would receive Christ as saviour. Therefore, billions of years ago God made provision for them in grace to live a life which would glorify Him. And they started in grace but they have now switched over to legalism. They have now picked up a do-it-yourself kit from the Mosaic law; “how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?”

Paul can’t understand how they could turn again to the weak and beggarly elements. To “turn again” is present indicative active, and the present tense means they are in the process of turning. They are in the process of leaving the principles of grace, leaving the doctrines of the Word, and they are in the process of going to legalism, going to spirituality by means of energy of the flesh, by means of the law. The Greek word “weak” means that these elements to which they are turning have no power to save. The law cannot save. The word “beggarly” means no power to provide capital, no power to provide riches, no power to provide wealth. This is a description of Judaism, legalism under the Mosaic law. Judaism is called weak here because it cannot save; it is called beggarly because it cannot produce blessing in time. It can’t produce inner happiness or power or stability or peace or anything else. “How turn ye” — the Galatians themselves have a free will. Everyone has a free will. Of their own free will they are turning away from grace and going back into legalism,

another religion. “Ye desire” is present indicative active. They have changed their minds and they keep on lusting again to be in slavery. The word for ‘desire’ is a Greek word which means volition based on emotion. Some people live by their emotions and therefore their desires come from their emotional patterns. He says then, “ye keep on desiring to be once and for all in bondage” — aorist tense.

Gal 4:10 **You are observing [certain] days, and months, and seasons, and years [as binding religious holidays].**

Verse 10 — “Ye observe,” present middle indicative. The present tense means that they are in the process of going into this particular rat race. The middle voice means you yourselves are doing it, it is reflexive. They have actually chosen this for themselves. This goes with the previous verse where it said “ye desire”, a desire which stems from the emotions. Then we have the indicative mood which is the reality of their apostasy.

They have left one trap — heathenism which is a religious trap — and they have moved into another religious trap — Judaism. Then Paul tells them something about their bondage. Here is their fourfold bondage described: the observation of “days and months, and times, and years.” The first word is ‘days’, referring to the Sabbath. They have become Sabbath keepers now.

Berachah Church is apparently meeting every day except Saturday.

Don’t try to make some special day out of Sunday. The local council of churches come out strong for the blue laws. This is not Christianity.

The Four Fasts

Then they also observe months, referring to the four fasts of the seventy years captivity. When the Jews went into Babylon they observed four particular fasts, holy days.

1. The first was the fast of the fourth month which recalled the capture of Jerusalem in the reign of Zedekiah - Jeremiah 39:2.
2. Then their was second in the fifth month called the fast of the fifth month and it recalled the destruction of Jerusalem by fire — Jeremiah 52:12,13.
3. Then, a fast of the seventh month which recalled the murder of Gedeliah, the governor of the remnant — Jeremiah 41:1.
4. The fourth fast was the fast of the tenth month which recalled Nebuchadnezzar’s siege of Jerusalem — Jeremiah 39:1.

Why should we live on way for 40 days and another way after that? The Galatians are impressed but God is not. God has more discernment than you.

The Galatians are also observing times, referring to the feasts. The feasts in the Old Testament had a very important purpose and they were a bona fide function in the days of Israel. The Passover spoke of Christ dying on the cross for the sins of the world and the observation of the Passover was very significant. Remember that many of these people

in the past could not read and they derived their doctrine by watching this. They operated under shadows and had a complete shadow Christology. But we no longer have the shadows, we have historical doctrine because we look back in retrospect. The cross made the difference. So they had the Passover and the Passover speaks of the principle of redemption, reconciliation, and so on. The eating of the lamb was a testimony that they had personally trusted in Christ as saviour. As they ate the lamb the lamb became part of them, so they had partaken of Christ and Christ was a part of them. After the Passover there was the feast of unleavened bread. Unleavened bread was a picture of fellowship with Christ in time — temporal fellowship. Then they had the first fruits in the middle of that. It depicted the resurrection of Christ. They went through certain activities at that time which were very significant and very important but now they had been taken over by religion and they had lost all their significance by simply observing them for spirituality or, in some cases, even for salvation. Then there was the feast of trumpets, the atonement and the tabernacles, the eschatological feasts that dealt with the second advent of Christ and with the Millennial reign of Christ. So they were observing times, which was the seven year feast cycle which the Jews had in the past - the Levitical feasts.

Then, finally they observed years. Bob likes this aspect of the Levitical laws. Every 7 years, you get a year off; and every 49 years, you get your property back again.

Gal 4:11 **I am afraid for you, [i.e., for your spiritual safety], that possibly I may have spent a lot of effort on your behalf for nothing.**

Verse 11— “I am afraid for you” — I am anxious about you. “I am afraid” is a present middle indicative and in the middle voice it means I myself am afraid, which means you aren’t. Paul is worried that he has wasted his time in Galatia.

This is a case of where they are too dumb to be afraid, too ignorant of the right doctrine. The present tense indicates that Paul is constantly anxious for them. Why is he afraid? because he spent a lot of time in the Galatian churches and he is afraid that all of that labour is in vain — “I have bestowed labour” — the Greek word means to labour until exhaustion. This is the type of labour that doesn’t come by digging ditches, it comes by studying until your brains fry. The perfect tense means that he had laboured in the past with results that would stand. The indicative mood indicates the fact that his labour in the past on their behalf was a reality.

Gal 4:12 **I urge you, brothers, become like me [in this matter], for I have become like you. You did not do anything wrong to me, [even as I have not wronged you].**

Verse 12 — Doctrine helps grace. “Brethren [Believers], I beseech” — I beg you. Middle voice: I beseech you for my benefit. For his benefit he is now using the word beseech because he has previously stated in verse 11 ‘I am afraid that I have bestowed my labour to no purpose,’ so I beseech you for my benefit; “be [become] as I am” — get back with doctrine. This is present middle imperative: keep on becoming as I. Paul started in grace, 1Timothy 1:12-16; he continues in grace, 1Corinthians 15:7-10. He doesn’t change horses in the middle of the stream.

Grace is God's policy in order to enter His plan; so grace continues being the policy while in God's plan. Even getting back into fellowship is nonmeritorious.

"Brethren, I keep on beseeching you [for my sake], become [for your benefit] as I am; for I as you" — a lot of these verbs are missing. "And" is repeated twice here and it is not found at all in the Greek. This is elliptical and therefore it is the syntactical way of underlining. The removal of verbs means that Paul is speaking very forcefully — "you haven't injured me at all." He is saying, I am not the issue. This is really an idiomatic expression. Paul isn't saying, I'm not hurt. The issue is not a personality by the name of Paul; doctrine is the issue. This is in the aorist tense which refers to this point of time of apostasy you are not hurting me, you are going contrary to doctrine. So legalism is not simply a personal attack upon Paul though, of course, the Judaizers did that. Rather it is an attack upon the doctrine of God's Word, as well as God's plan. When he says, Become as I" he is saying get back to doctrine; get back to the principle of grace.

Gal 4:13 **But you are aware [I am sure] that when I first came preaching the Gospel [message] to you, I had a physical handicap.**

Verse 13 — Paul's handicap. "Ye know" — again we have that verb which means knowledge in the frontal lobe. It is always in the perfect tense and it is always used as a present tense to indicate the result of previous information received. This information is buried away in the frontal lobe. This is something they know well; "how through [because of: dia plus the accusative] infirmity of the flesh" — this is a reference to Paul's chronic eye trouble, mentioned in Galatians 4:15 and 6:11. This handicap made Paul realize that he was dependent on the grace of God rather than his human ability — "I preached the gospel unto you at the first [the first contact]."

Gal 4:14 **And when you could have been tempted to look down on me [because of the nature of my affliction], instead you welcomed me as [if I were] an angel, or even Christ Jesus Himself!**

Verse 14 — human viewpoint hinders grace. "And my temptation" is literally, "Your temptation." Paul wasn't tempted, they were; "which was in my flesh." Their temptation was that it was very difficult to listen to Paul because he looked so awful. In my flesh means that Paul's physical appearance plus his repulsive eye troubles made him a horrible orator as far as looks were concerned and therefore they were tempted not to listen, it was that bad. This is human viewpoint. The principle is that human viewpoint hinders grace; "ye despised not" — which means you didn't make light of it, you didn't set me at naught because of my repulsive appearance; "nor did you reject" — the word means to spit out, to spew out; "but received me as an angel of God." The word "angel" here means messenger. Although Paul was not an orator, they took him in because of the content of his message; and he was received as the god of speech.

The grace of God and the content of his message was what was great about Paul's message. So in spite of the fact that he was a very poor public speaker and had none of the equipment of a great orator he was received as the god of speech — Hermese. Now

there is a little sarcasm behind this. Paul depended upon grace and not upon verbal skills (which he lacked). The real good public speakers were the Judaizers. They charged for their services, but they told the Galatians that Paul did not charge because his message was not worth anything. They were great salesmen, eloquent and persuasive. They have persuaded the Galatians to adopt legalism. They had actually courted the Galatians with a great degree of success and Paul now reminds them they are suckers. They have become suckers for the fast line.

Human viewpoint is always a hindrance to grace. No power because people are not utilizing grace.

Verses 15 and 16 — instability and fickleness also hinder grace. These are twin sisters; they always go together.

Gal 4:15 **Now where are those good feelings you had for me? For I can [honestly] testify that [at one time] you would have even gouged out your eyes and given them to me [for sight] if that had been possible.**

Verse 15 — “Where is then this blessedness?” The Greek says, “Where, therefore, your blessedness?” It has gone. You lost your blessing when you departed from grace. Principle: God only blesses through the doctrine of grace, through the concept of grace, and God does not bless through any other concept for grace means what God provides apart from human merit, apart from human ability. When a believer becomes involved with legalism he dedicates himself to perpetual misery; “ye spake of” is not found in the original; “for I bare you record” or “I stand as a witness” — “if possible [second class condition: but it isn’t]” — ‘possible’ is a noun. There is no verb here because this word must be underlined; “ye would have plucked out your own eyes, and given them to me.” Why? Because in the past when they heard grace they responded, they received Christ as saviour. They broke from the bondage of heathenism. Grace took them out of slavery to heathenism and made them regenerate individuals. Paul reminds them of their attitude to him as a result of him teaching them grace. They would have pulled out their own eyes and given them to Paul if it had been possible. And now they have changed completely; now they despise Paul; now they have adopted the attitude of the Judaizers toward him. Instability and fickleness hinder grace. They no longer listen to the message of divine doctrine or adopt the divine viewpoint. They have no use for grace, they are too busy working under religiosity.

Gal 4:16 **So then, have I [now] become your enemy because I have told you the truth [about your condition]?**

Verse 16 — “Am I therefore become your enemy, because I tell you the truth?” Notice what he says: I speak the truth; I tell you the truth, or actually, I keep on telling you the truth — present active participle, linear aktionsart. Everything that he has said so far is true and everything that he will continue to say to the Galatians is true.

Love and hate are not the same emotion; and they are presented in the Bible as mental attitudes. Going back and forth between the two is fickleness. Ignorance and lack of application of doctrine. A departure from grace.

Some pastors are successful because they know 150 ways of flattering people.

Verses 17 and 18: flattery hinders grace.

Gal 4:17 **Certain people are showing quite an interest in you, but it is not for your benefit. Instead, they are trying to separate you [from me], in hope that you will seek them out [for help].**

Verse 17 — “They zealously affect you”; ‘they’ refers to the legalistic Judaizers who seek the place of Paul among the Galatians. They want to be number one with the Galatians; “zealously affect” means they court, they woo. Present linear aktionsart: they are still doing it. The present tense means the action is in the process. God’s business is done through divine power, not through human pressure methods; “not well” — the adverb plus the negative means not truly, not honestly, not justly; “yes, they would exclude you” — this means they would separate you from me [Paul], so that I can’t woo you with grace; “that” introduces a purpose clause; “that they might affect [court or woo] you.” They want to get you away from me so that they can do a good job of wooing you into legalism. This concept has been used ever since boy meets girl.

They have done everything they can to discredit Paul.

Gal 4:18 **Now, it is fine for someone to want to seek you out anytime, if it is for a good purpose, and not just when I am around [to be impressed].**

Verse 18 — “But good to be properly courted” - present passive infinitive. The infinitive expresses Paul’s purpose; “and not only when I am present with you.” When Paul is absent they should have those who teach the truth, not the Judaizers, not the legalists. When Paul is present he courts them through grace, through doctrine.

Gal 4:19 **My little children [i.e., dear ones], I am again deeply pained [as a woman in childbirth] over your [spiritual] condition, until [the life of] Christ becomes formed in your character.**

Verse 19 — the filling of the Spirit helps grace. “My little children” (my little born again ones).” Paul reminds them that he led them to the Lord, and they haven’t advanced much since that time. They are still immature; “I travail” means to be in birth pangs. It means that Paul is under extreme pressure, he is in great agony over this situation; “until”, introduces a future temporal clause in the Greek. It hasn’t happened yet;

“Christ Be Formed in You.”

What does this mean? There are three phases which are parallel —

1. Ephesians 3:16,17 which says in the Greek, ‘Christ is at home in your life [or body]’;

2. Philippians 1:20, 'Christ is glorified in your body';
3. Galatians 4:19, 'Christ is formed inside of you'.

How is Christ formed in you? The Holy Spirit sustained the humanity of Christ during His earthly ministry and formed in the humanity of Christ specific character. This specific character will be covered in the fifth chapter. This was the character of Christ formed in them by the Holy Spirit. Only the Holy Spirit can produce these characteristics in them. "Be formed" is an aorist tense: in a point of time when they are filled with the Spirit. Passive voice: they receive this formation, they do not work for it, earn it, or deserve it. The subjunctive mood is potential. It depends on whether they are filled with the Spirit or not. This particular verb has an interesting etymology which comes down to mean a form which expresses itself in a likeness or in an essence. It is the essence of Christ formed in us. This means that the Holy Spirit facilitates the modus operandi of grace for phase two.

The Seven Points of Spirituality, or Christ Being Formed in You

1. Christ fulfilled the law. He fulfilled Codex #1 by living a perfect life; Codex #2 by dying on the cross; Codex #3 by observing it perfectly. He fulfilled it in the power of the Spirit. **We need to have the Law in order to define clearly what God expects of us.**
2. Therefore Christ is the end of the law for believers. Believers are not under the Mosaic law - Romans 10:4.
3. But we are not lawless, we have a new law, a higher law, a supernatural law — Romans 8:2-4.
4. The new law is accompanied by a new commandment — Ephesians 5:18, "**Be habitually filled with the Spirit.**"
5. The purpose of this new law is to glorify Christ and to produce His character in believers by means of the Holy Spirit — Galatians 4:19. **Little children, I am sweating you out until Christ be formed in you.** This is the production of the character of Christ by means of the filling of the Spirit.
6. The Holy Spirit is the one who glorifies Christ in phase two — John 16:14; 7:39 (**The Spirit was not yet given because Christ was not yet glorified**). Therefore the only one who can glorify Christ is the Holy Spirit. When we are filled with the Spirit we glorify Christ because of the one who controls us.
7. Operation glorification takes place inside of the believer — 1Corinthians 3:16; 6:19,20.

Many of the verses above are read. This is a supernatural way of life executed by a supernatural means.

Bob reviews Galatians 4. Position of grace (vv. 1–7) is centered on the practice of adoption. At the moment of salvation, we are adult sons (huios). Experientially, we are napios, young children. 8 points of heirship.

8–19 helps and hindrances of grace. Religion is a hindrance to grace. Every religious activity since the cross has been a rehash of what happened before the cross. Every religious system had been exhausted by the time of the virgin birth.

The great road work of the Romans and the military providing a great peace throughout this region.

Religion is a hindrance to grace. Demons behind the idols. 1Cor. 10.

Doctrine helps grace. Physical handicaps help grace. Paul was nearly blind. Physical handicaps do not hinder but they help grace. Instability and fickleness are hindrances to grace.

My little children, I am sweating you out until Christ is formed in you. The filling of the Spirit forming the character of Christ in you.

The principles of spirituality.

The allegory of grace, found in Verses 20 and 21 — a contrast of desires. In verse 20 we read, *I desire to be present with you now, and to change my voice; for I stand in doubt of you.* In verse 21 — *Tell me, ye that desire to be under the law, do ye not hear the law?* We have Paul's desire in verse 20 and then the Galatian desire in verse 21.

Gal 4:20 *But I would like to be present with you and change the tone [of my remarks], because I am very distressed over your condition.*

Paul says, "I keep on desiring to be with you" — we have the imperfect tense which is linear aktionsart in past time. Ever since he left them and found out that they had succumbed to legalism he wanted to get back and to be with them. This was a desire which came from his emotions but not a desire which comes from rationalism. In other words, he knew that it was God's will for him to be elsewhere and doing other things, nevertheless emotionally he wanted to be with the Galatians in order that he might straighten out this matter of legalism.

Just before the words "I desire" here we have one of those connective particles which correlates with that which has gone before in verse 18. "I desire to be present" — the present active infinitive expresses his purpose. It was Paul's purpose. He wanted to be with the Galatians because to be with them would be to straighten out their problems and their apostasy. The present tense means to be with them in a dramatic way. Then notice the purpose which he expresses: "to change my voice". The word 'change' means to transform

it. His voice in the epistle is rough and very tough, and he can transform it and make it very soft and very pleasant by their being straightened out. So the point is that if he was with them he could straighten them out in a hurry and then change his voice. Since he is absent he has to keep pounding the table and shouting. But it is a good thing that he did because here is one of the greatest dissertations in the Word of God on the problem of legalism and the existence of the Judaizers.

“for I stand in doubt of you” — ‘stand in doubt’ is a verb in the present tense which means he is continuously in doubt. There is nothing that has happened yet to change his doubt. When we get to the sixth chapter we will see that he anticipates that things will be changed. The middle voice means that Paul is personally benefitted by doubting the Galatians. It is to his benefit to be suspicious and doubting of them because this means he can clarify and straighten out the situation.

Obviously Paul’s desire and God’s will were two different things, and the big application from verse 20 is the fact that often, not always, our desires and God’s will may be two entirely different things. This can only be straightened out by doctrine, by knowing the Word. As far as Paul was concerned his desire was to be with them, but God’s will was for him to be ministering in another place so he would have to write this so that 2000 years later we would have this dissertation existing in God’s Word on the subject of legalism. So all things work together for good.

Example of Hagar and Sarah

Gal 4:21 **Tell me, those of you who desire to be under [obligation to the requirements of] the Law of Moses: Are you really paying attention to what the Law of Moses says?**

Verse 21 — “Tell me,” — an imperative. Present linear aktionsart: keep on telling me; “ye that desire to be under the law” — ‘ye that desire’ is a present active participle and it expresses the desire which comes from their emotional pattern. It is a continuous desire, present tense; ‘to be’ is a present active infinitive, and again we have purpose. It is their purpose to be under the law. It is not only a desire but a desire which has been crystallized into a positive purpose; “under,” the preposition of authority or dominion, and we translate it “under the dominion of” or “under the authority of” the law; “do ye not hear the law?” In the Greek this means to hear and to understand. It is one thing to hear, it is something else to understand. The Judaizers had been teaching the law to them and he says, Do you understand it? Do you realize its implications? Do you see how it is absolutely contrary to all that is involved in the concept of grace? Can you see the difference? Can you see that you are getting into something that is contrary to the Word of God?

Now he is going to illustrate. The Judaizers had been teaching them all about Abraham, so he is going to take advantage of that fact and tell them about Abraham. In verses 22 and 23 we have the historical incident. The allegory is based upon something that really happened. This is not pure allegory in that fictitious things are set up and then allegorized. But these things literally, historically, actually happened, and from these literal historical events we have an allegory.

Gal 4:22 For it is written in the law about Abraham's two sons [Gen. 16]; one [was] by his slave woman [Hagar] and the other by the free woman, [his wife, Sarah].

Verse 22 — “For it is written” — perfect tense. It stands written in the past with the result that it continues to be written forever. The passive voice is included here to show that ultimately we receive divine revelation. We do not earn it or deserve it. The fact that we have the completed canon of scripture is grace; “that Abraham had two sons.” There was a vast difference between the two sons. This was an actual historical incident; “the one by a bondmaid.” The word ‘by’ is a Greek preposition for source: one from the source of a bondmaid. The bondmaid means a slave. Ishmael was born technically a slave, even though he is the son of Abraham, because his mother is a slave. Ishmael in the allegory is going to represent the human solutions to man's problems, i.e. legalism, that which the Judaizers had been teaching, that man can do it himself. This is contrary to the Word of God. Then we read, “the other [Isaac] by a free woman” — literally, ‘out from the source of a free woman’, and the free woman, of course, is Sarah.

This brings us down to the historical principle: How did Isaac get into the world? We have to recognize that not only did Isaac come into the world in a supernatural manner but later on he had a supernatural birth.

In order to get a little more information on the historical aspect before we hit the allegorical concept we must go back now to Romans. The first passage is Romans 4:16. Abraham had a son named Ishmael and Abraham at this point was looking at Ishmael as the solution to his problem — the fulfillment of the Abrahamic covenant. At the time that verse 16 opens up Sarah is 90 years old and barren. “Therefore, it is out of the source of faith, that by grace, to the end that the promise might be stabilized to all the seed; not to that only which is of the law, but to that also which is out of the source of the faith of Abraham, who is the father of us all [he is the pattern].”

Rom 4:16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,...

Rom 4:17 ...as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

Verse 17 — (“As it stands written, I have made thee a father of many nations [Quotation from Genesis 17:5], — the only hope for Abraham and Sarah was this promise. Up until this time Abraham's name was Abram, which means father of high and windy places. Now it was changed to Abraham which means father of many nations; “before him whom he believed, even God, who makes alive the dead.” This is not talking about resurrection. Abraham is 99 years old, therefore he is no longer able to have children. And because Sarah is also unable to have children it is impossible for them to have children. The dead means the deadness of their reproductive organs; “and [God] calls [in spite of that] those things which are not, as though they were.”

Abraham means the father of many nations; and yet, he only had Ishmael as a son. He views this from divine perspective.

Rom 4:18 **In hope he believed against hope, that he should become the father of many nations, as he had been told, "So shall your offspring be."**

Verse 18 — "Who against hope" — a phrase for the human viewpoint. It was humanly impossible; "believed in hope, that he might become the father of many nations, according to the norm of that which was spoken, So shall they seed be."

Rom 4:19 **He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb.**

Verse 19 — "And being not weak in faith, he considered not his own body now dead." In other words, he did not take cognisance of his hopeless human situation; "when he was about a hundred years old, neither yet the deadness of Sarah's womb."

Rom 4:20 **No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,...**

Verse 20 — "He staggered not because of the promises of God." The promises of God stabilized instead of staggered him; "through unbelief, but was strong by means of faith, giving glory to God." Abraham was not staggered; he was strong.

Rom 4:21 **...fully convinced that God was able to do what he had promised.**

Verse 21 — "And being fully persuaded that, what God had promised, he [God] was able also to perform."

That is how Isaac came into the world. God provided again the reproductive organs in response to their faith, and therefore Isaac came into the world.

Rom 9:6 **But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel,...**

Rom 9:7 **...and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named."**

Romans 9:6 — "Not as though the word of God hath taken no effect. For they are not all Israel, who are of Israel" — Abraham was the first Jew but he was a Gentile before he was a Jew. The Jewish race starts with Abraham and it did not go down through his eldest son, Ishmael. It went down through Isaac. Why? Because Isaac was born again. The secret to the Jewish race was not the physical birth which was emphasized by the Judaizers, the secret to the Jewish race was to be born again. Ishmael was eliminated from the Jewish race for one reason: he was an unbeliever. Omniscience knew that Ishmael would reject

Jesus Christ and that Isaac would believe in Him. Jacob was born again. The emphasis is on the second birth.

Gal 4:23 **Now the son [Ishmael], born to the slave woman, was born simply of their natural relationship; but the son [Isaac], born to the free woman, was born in fulfillment of a [divine] promise.**

Galatians 4:23 — two historical births. “But he of the bondwoman was born after the flesh” — the preposition ‘after’ means according the norm or standard of the flesh. In other words, Ishmael had a natural birth but that is the end of it. That is the only birth he ever had. He lived his whole life according to the standard of the flesh because he was never born again. By way of contrast the birth of Isaac was supernatural, dependent on God’s Word and God’s power, and here we have the illustration of grace; “but [by way of contrast] he of the free woman [Isaac] by the promise” — ‘by the promise’ is another preposition entirely. It is *dia* plus the genitive and it means ‘by instrumentality of the promise.’ So the birth of Isaac depended upon the grace of God and the promise of God rather than on man’s works. The birth of Isaac depended on who and what God was; the birth of Ishmael depended on who and what Abraham and Hagar were.

The allegory: verses 24-27.

Gal 4:24 **This set of circumstances contains an illustration; for these two women [Hagar and Sarah] represent the two Agreements [between God and mankind]. The one [Agreement], given at Mount Sinai, represents Hagar, whose children became [the Israelites], enslaved under bondage [to the requirements of the Law of Moses].**

Verse 24 — “Which,” a qualitative relative pronoun which should be translated ‘Which class of things’ [the historical class of things here]; “are an allegory.” So the relative pronoun here is qualitative, indicating the fact that this allegory is based upon something that literally and historically happened. If you have an allegory which is not based on something literal then where do you stop this in the analysis of God’s Word? Then you could make the Bible say anything you want, and Paul would never permit such a thing to happen. God the Holy Spirit who directed Paul’s mind wouldn’t permit it. Even in the allegories of the scripture they are based on something that literally happened, with one exception: a parable. A parable is an allegory or an analogy which is based on something which is fictitious. In a parable you never have a proper name, you have “a certain man”, “a householder,” “a king,” etc. This is one way in which you can distinguish between a parable and an historical analogy. This is why the story of Lazarus is a true situation, because his name is found there.

“Which class of things are to be treated as an allegory” — the word ‘allegory’ is in itself a participle, it is not a noun. So it should be: “**Which class of things are being allegorized**” — present passive participle; “**for these [these two men] are the two covenants [law and grace].**” The allegory now emphasizes a contrast. And the two covenants are going to be brought out in a very interesting contrast, first by a mountain in a geographical location and then a city in another geographical location. The two covenants are law and grace; “the

one from the mount Sinai.” The first is Mount Sinai which is noted in the allegory as well as literally. Mount Sinai is outside of the land, not inside of the land. Not only is it outside of the land but it is in the land of cursing, the land of Ishmael — Arabia, whereas Zion is inside of Jerusalem, inside of the land, the place of blessing. So immediately we have a contrast between cursing and blessing. The law can only curse you; grace can only bless you. It is impossible for grace to curse you; it is impossible for the law to bless you. Yet **the Galatians are about to slide into the law. In fact, they have one foot in already.** They have one foot on Mount Sinai and they have one foot in Zion. They can't stay that way because if they are in a little bit of legalism they are in the whole thing — a little leaven leavens the whole lump.

“from” is a preposition connoting ultimate source, not intermediate source or temporary source. The ultimate source of the Mosaic law is Sinai; “which gendereth to bondage” — the word ‘gendereth’ is an old English word not used much any more. It simply means in the Greek to give birth to something. It is a present active participle showing that it is subordinate in the allegory to the word “Sinai.”

The allegory says that the Mosaic law gives birth to bondage, and the present tense and the participle says the Mosaic law keeps on giving birth to bondage. If you put a foot in the Mosaic law you are back in slavery.

The Galatians stepped out of legalism when they believed in Jesus Christ, from Paul's teaching. But, since he left, they have put one leg back into legalism.

You have been redeemed — Galatians 3:13 — from the cursing of the law and now you are going right back into it. In the analogy we have the phrase, “which is Hagar.” Hagar represents the law and the law can only produce slaves. Hagar was a slave; Hagar produced a slave. The Law put us into slavery and it keeps us in slavery.

Gal 4:25 Now this woman, Hagar, is similar to Mount Sinai, in Arabia, and represents the present [earthly] Jerusalem [i.e., Israel], consisting of children in bondage [to the Law of Moses].

Verse 25 — we now have two Jerusalems. (In verse 24 we have two covenants). This is a very interesting analogy and to follow it you have to realize that what has happened to the Jew. The Judaizers advocated going back to the law. They came from Jerusalem. What has happened to the Jews in Jerusalem, outside of the born again ones? Judaism has become decadent because they have taken Sinai and transferred it into Jerusalem. Now you have Jerusalem in bondage, shackled by Sinai. So then we have another Jerusalem, a heavenly Jerusalem. Paul is saying to the Galatians that when they believed in Christ they wound up in the heavenly Jerusalem, so what on earth do they want to go back to the other dump for? What did the Jews take from Sinai? The Mosaic law. And they took the Mosaic law into Jerusalem and it helped them up to a point but there came a time when the Mosaic law was twisted and distorted, and it became a means of slavery. When Jesus Christ came in the fullness of time religion was bankrupt — the scribes, the

Pharisees, the Saducees were the products of Judaism and the Mosaic law. Yet now these Galatians who had been liberated from the law wanted to go right back into it.

“For this Hagar is mount Sinai.” That isn’t what the Greek says. It says literally, “For Sinai is a mountain in Arabia.” Arabia is a long way from the land of promise. Anyone who identified with Arabia is a long way from grace. The Galatians now have a foot in Arabia, the land of bondage. Those who abandon grace for the law wind up in Arabia; “and answereth to Jerusalem which now is.” Because the law was the heart and centre of religious modus operandi in Jerusalem at this time. “Answereth to” is a military word. It means to be in the same rank as someone. It should be translated, “and is in rank with the Jerusalem which now is [on the earth].” The Jerusalem which now is has moved over to Arabia. What is Paul saying? The religion of Judaism, headquarters Jerusalem, is no longer a bona fide holy city. They have become so legalistic over the past 400 years that they have taken their Jerusalem which now is and they’ve put it out in Arabia, or they have turned Jerusalem into Arabia.

The Now Jerusalem:

1. It was in bondage to sin;
2. It was in bondage to the Mosaic law;
3. It was in bondage to its religious leaders;
4. It was in bondage to the Roman empire.

And the Galatians are trying to put themselves under the same bondage that the Judaizers had been putting themselves in for 400 years; “and is in bondage with her children.” “Is in bondage is a present indicative active and it means to be in slavery; “with”, preposition of association — “in accompaniment with her children”; ‘children’ is the Greek word teknon, there is no adult sonship involved here, this is the religious crowd. Teknon is a Greek word which refers to the natural children of Abraham in contrast to the spiritual children of Abraham which would be huioi (υἱός, οὐ, ὁ) [pronounced *hwee-OSS*].

Gal 4:26 **But the heavenly Jerusalem [Heb. 12:22] consists of free people, and is the mother of us [Christians].**

Verse 26 — there is another Jerusalem. Since the law has taken over Jerusalem there is no an heavenly Jerusalem. “But” — conjunction of contrast.. In contrast with the new Jerusalem, the lower Jerusalem which existed at that time on the earth and which is a part of the allegory, the Jerusalem which has been taken over by legalism, and so much so that the legalism of the religious crowd has infiltrated the church in Jerusalem and the church in Jerusalem is legalistic and is no longer headquarters for anything. It lost out to Antioch — “which is above.” Here is the second Jerusalem, the contrast. It should literally be “the above Jerusalem”, and it is a reference to the Church. The Church began on the Day of Pentecost, hence Jerusalem is used to refer to the Church. The first Jerusalem: the Jews of Paul’s day in bondage to legalism: the Mosaic law; the second Jerusalem was under freedom and blessing of God’s grace and it refers to the Church, those who were born again, those who appropriated grace at the cross. So the see the problem once again. In

the analogy we have the Galatians with one foot in heavenly Jerusalem and one foot in the now Jerusalem, and this will not work. The worst enemy of the Church is legalism.

“is free” — there is no verb here. If there were a verb it wouldn’t be emphatic. Where you expect a verb and find a noun it underlines, it emphasizes what is said. So it is: “the above Jerusalem free.” It is not only a noun here but it is a singular noun and it gathers up into one point all of the concepts of grace which lead to the same road — freedom. Grace always leads to freedom. It is very interesting that the gender is feminine; “which is” — present indicative active: ‘which keeps on being’; “the mother of us all.” The word ‘mother’ means mother city, the place where the believer has his heavenly citizenship; “of us all” means all believers.

Gal 4:27 For it is written [Isa. 40:1], “[Woman] you should be happy that you have not had children. Cry over your inability to experience the pain of childbirth. For the deserted woman has had more children than the one with a husband.”

Verse 27 — the application. The application is now a quotation from Isaiah 54:1. The second Jerusalem, the Church, has more children than the first Jerusalem which is legalism. “It is written” — perfect tense, passive voice: It stands written. The writing is received from God, it stands forever: “Rejoice, thou barren.” Rejoice means to have inner happiness. It is an aorist imperative but is a very interesting form that means rejoice once and for all. The imperative mood is an order but it is a passive imperative, it is a joy we receive from grace. The passive voice is the voice of grace. Everything that comes to us by grace we receive it, we don’t earn it, we don’t deserve it. So this would be translated, “Receive inner happiness”. Now who is the barren one? When Isaiah speaks of barren in chapter 54:1 he is speaking about Israel about to be restored in the future, but Paul uses this phrase in application to the Church. Here he regards Sarah as the one who is hopelessly barren in a hopeless situation, and therefore in a hopeless situation you must have outside help. The outside help is grace. “Rejoice ye thou barren” means those who are helpless. You can never serve the Lord until you know that you are helpless and must use what God has provided. The Galatians do not know this, obviously.

The next phrase: “the barren that bearest not” — present active participle, you keep on not bearing, a hopeless situation. Hopelessness and helplessness is the basis of grace. God does not help those who help themselves, that is a cliché which is not found in the Bible. Question: How could Sarah keep on having inner happiness if she was in a hopeless situation? Because she had the Word and the Word spells out divine provision, divine deliverance, divine faithfulness. That’s why. it is the same with you and with me; “break forth and cry.” The word “break forth” means to shatter or to break in pieces or to rend. This is what happens to a person who is under the law. They are shattered. It is an aorist active imperative and for the one who is under the law, he is shattered. He might as well once and for all be shattered. “Cry” is the wail of those who are under the law - aorist active imperative. When a person is under the law in a point of time they might as well cry, they have perpetuated in their life misery; “thou that travailest not” — to make an effort to bring forth that which is spiritual. You can’t do it, it has to be done by God. You are not in the throws of childbirth. Why? because you are trying to do it in your own strength.

Rom 9:30 **What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith;...**

Notice Romans 9:30 — “What shall we say then? That the Gentiles, which did not pursue righteousness” — they didn’t try to keep the law to be saved; “have attained righteousness.” They didn’t try to keep the law yet they have once and for all attained righteousness, “even the righteousness which is by faith”.

Rom 9:31 **...but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law.**

Verse 31 — “But Israel, which pursued righteousness based on the law.” That’s why they couldn’t travail. They kept bursting out and trying but they couldn’t bare. Why? because they pursued righteousness of the law; “did not attain to the law of righteousness.”

Rom 9:32 **Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone,...**

Verse 32 — “Why? Because they sought it not by faith but, as it were, by the works of the law, For they stumbled at the stumbling stone”, and so on. They tried and the cried but they couldn’t travail, they couldn’t produce.

Rom 9:33 **...as it is written, “Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.”**

Gal 4:27 **For it is written [Isa. 40:1], “[Woman] you should be happy that you have not had children. Cry over your inability to experience the pain of childbirth. For the deserted woman has had more children than the one with a husband.”**

So here is the contrast in the middle of Galatians 4:27 — “for the desolate hath many more children than she which hath an husband (referring to Israel).” The desolate is applied here to the church. Sarah’s prolonged barrenness is used as the analogy to the supernatural character of the new birth. And the principle of grace is a hopeless situation which can only be remedied by grace. Notice that “the desolate hath many more children than she which hath an husband”. Many more children means grace produces but legalism cannot.

Gal 4:28 **Now, brothers, you [Christians] are children of the promise [made to Abraham. See 3:29] just like Isaac, [Abraham’s son] was.**

Verse 28 — application. “Now we [believers], brethren, as Isaac.” The word ‘as’ is a preposition and it means according to the standard of Isaac — “are the children of promise.” Isaac was child who came by promise; we are children by promise.” It is better translated: **“But we and only we, brethren, according to the standard of Isaac, are the children of promise.”** The word ‘children’ here are the born ones of promise, which is to be born again.

Verses 29-30 — two different attitudes.

Gal 4:29 **But, just as it was then --- the son born in the ordinary way [i.e., Ishmael] persecuting the one born according to the Holy Spirit's [leading, i.e., Isaac] --- so it is now [i.e., Jews urging compliance with the requirements of the Law of Moses persecuting those who refuse to return to dependence on that law for salvation. See 3:1-3].**

Verse 29 — the attitude of legalism toward grace. “But as then he that was born according to the flesh persecuted him that was born according to the Spirit, even so it is now.” “As the” refers to Ishmael who persecuted Isaac. He went around and mocked Isaac. And just as Ishmael persecuted Isaac so legalism always persecutes grace. This is the history of the middle ages. In the middle ages Romanism was legalism and legalism persecuted grace wherever it found it. That is why history refers to it as the dark ages. For four hundred years they had the darkest ages simply because legalism was in the saddle persecuting grace wherever it found grace. Romanism had four hundred years of the most vicious persecution the world has ever known, persecuting those who stuck to the Bible. The word “persecuted” in verse 29 is imperfect linear aktionsart — “kept on persecuting.” Right now, in this day and age, there are legalists who are persecuting grace, who are maligning grace, who are running down grace. Wherever you find legalism you find legalism trying to bully grace.

Gal 4:30 **What does the Scripture say about this matter? [It says, Gen. 21:10-12], “Get rid of the slave woman [Hagar], with her son [Ishmael]; for the son of the slave woman [Ishmael] will not inherit [what God promised to Abraham and his descendants], along with the son of the free woman [i.e., Isaac].”**

Verse 30 — the attitude of grace toward legalism. “Nevertheless, what saith the scripture?” — a reference to Genesis 21:9,10. What should be the attitude of grace toward legalism? “Cast out the bondwoman and her son.” The attitude should be one of separation. ‘Cast out’ is an aorist active imperative: aorist tense, in a point of time when it is discovered; the imperative is an order. This means to cast out in the sense of separating them from you. Separation is the attitude of grace toward legalism; persecution is the attitude of legalism toward grace. And there is one obvious principle from these two verses: Law and grace cannot coexist and more than communism and free enterprise can coexist. Why? “For the son of the bondwoman shall not be heir with the son of the free woman.” They cannot coexist.

Gal 4:31 **Therefore, brothers, we [Christians] are not the [spiritual] children of the slave woman [Hagar] but of the free woman [Sarah].**

Verse 31 — “So then, brethren, we are not the children of the bondwoman, but of the free.” ‘So then’ is literally, therefore. Believers are children of the free. Believers, therefore, who put one foot into legalism line up with the unbeliever in persecuting the Church. It has been happening for centuries.

Law and grace cannot coexist; legalism cannot inherit with grace; there is not eternal inheritance for legalism. Believers are under grace and therefore they must stay away from legalism. But that doesn't mean they do. Lack of understanding of doctrine means lack of discernment, lack of discernment means that believers will fall into legalism every time. God does not give us what we deserve but what Christ deserves. God gives us what He gives us because of who God is, not because of who we are. The law can only make us slaves, grace can only make us sons, therefore you Galatians, keep your feet out of legalism.

There is a second study of [Galatians 5](#) in the Ladies class; what is found below comes from the Galatians study, but it will be replaced, supplemented at some point with the Ladies class study, which is more recent.

1961 Galatians

Lesson #14

14 01/26/1962 Gal. 5:1–13 Living by grace

Chapter 5

Christ Has Set Us Free

Gal 5:1 **Christ set us free** *[from condemnation under the Law of Moses], so we could stay free! Remain where you are then, and do not get tangled up again in the enslaving harness [of the Law of Moses].*

Verse 1— “Stand fast in the liberty wherewith Christ hath made us free.” First of all, what does it mean to be free in the sense of this verse?

What Does it Mean That “Christ Set Us Free?”

1. It means to be free from the penalty of sin. That is the plan of salvation, phase one. What the Lord Jesus Christ did for us in phase one: dying for our sins, becoming our substitute, and taking our place, frees us from the penalty of sin and makes it possible for us to live with God forever and ever;
2. Freedom from the power of the sin nature. This, of course refers to phase two. We now have the freedom and are given the means whereby we can serve God in time and whereby we can exercise the supernatural way of life;
3. Freedom in phase three which is freedom from the presence of sin and the freedom to enjoy all that goes with living with God forever.

The basis of all freedom is grace. Legalism is never the basis for freedom. God has provided for us in phase one: Christ died for our sins. God has provided for us in phase two: the coming of the Holy Spirit. God has provided for us in phase three: the resurrection

bodies and living in His presence. All of these things have been provided for us in toto, we can't add anything to them and we can't take anything from them. So the principle with which we start this passage: we are saved by grace, therefore we should live by grace and die by grace.

The emphasis in chapter five is living by grace. In verses 1-6 we have the hindrance to phase one, or falling from grace.

Verse 1 — The first two are words “Stand fast.” The present tense means to keep on standing fast. The imperative mood means it is an order. The word means to make a permanent stand or to hold one's ground permanently, and eventually it came to mean to stand on a principle. And, of course, the principle of doctrine here is grace. So, “Make a permanent stand therefore on the principle of liberty” would be a good translation. The word “liberty” is dative of advantage in the Greek, and it is to our advantage to have liberty or freedom as believers.

We have to understand, however, what is meant by liberty. Liberty does not mean the kind of life that we live. That isn't liberty at all. It means the method by which we live it. If you live your life by grace then you are in the sphere of liberty and freedom. If you live your life by legalism and the energy of the flesh then you are far from liberty, you are in bondage, you are in slavery while you live.

“Keep on making a permanent stand therefore” — therefore in view of the arguments advanced in chapter four — “in the liberty which is to our advantage wherewith Christ has made us free.” The word means to set free. This is an aorist tense: point of time, divorced from time and perpetuated forever. Christ has once and for all made us free. Christ doesn't make us free for a few days and then we go back into bondage; Christ makes us free once and for all, permanently. Remember that the Greek word means to set one free.

You get to know the Lord not through experiences, but through what He says.

From what are we set free in context? We are set free from many things but as far as our context, the previous four chapters, we are free from the law in two ways: freedom from the law in the matter of salvation and freedom from the law in the matter of a way of life. The law is not the way of life for the Christian and the law is not the way of salvation for the Christian. This is confirmed by Romans 10:4 — “Christ is the end of the law for all who believe.” Or, anticipating Galatians 5:18 — “If you are led by the Spirit, you are not under the law,” or verse 23 — “against such there is no law.”

So when it says, “and be not entangled again in the yoke of bondage” it means do not go back to any principle of legalism; any principle of salvation by works, or spirituality by works. This is exactly what has happened to the Galatians. They have become entangled in the yoke of bondage. *Stand fast* is the present active imperative; the verb *keep from being entangled* is the present passive imperative. You receive this.

The rest of the passage deals with how we receive freedom from the entanglement of the law or freedom from any principle of legalism. Any legalism always brings glory to self but never to the Lord; grace brings glory to the Lord. The yoke of bondage does not have a definite article in this verse and it should be translated “with a yoke of bondage.” The absence of the definite article in the Greek draws emphasis to the noun. It gives more emphasis than the definite article would, just the opposite of English. Specifically the yoke of bondage is salvation by circumcision, which is a part of the law.

Verses 2 and 3, after this warning, Paul begins to draw some parallels with phase one. He starts in by showing them the futility of salvation by works. Verse 2 — circumcision is not a part of the plan of salvation; verse 3 — circumcision places the individual under bondage to the law.

Gal 5:2 **Look, I Paul am telling you that, if you revert to [the practice of] circumcision [i.e., the Jewish rite of identity, signifying the responsibility to observe the Law of Moses], then Christ's [sacrifice] will be of no value to you.**

Verse 2 — “Behold, I Paul say unto you.” The word ‘say’ is present linear aktionsart which means, If I were there I would repeat it over and over again; “that if ye be circumcised” — ‘if’ is a third class condition indicating that there own volition must be involved. Maybe they will and maybe they won’t be circumcised. Several things about “if ye be circumcised.” It is a present tense which means you will do it right now for a reason — legalistic reason. The subjunctive mood means you don’t have to be circumcised — it is potential, maybe you will and maybe you won’t. The passive voice means that the Galatians will receive something which is not grace. They will receive circumcision, the rite of circumcision. This is something which can be received but is not grace at all; “Christ shall profit you nothing” — ‘profit’ means future tense from the point that you were circumcised. In other words, as long as you refrain from circumcision even though you are tempted to do it for salvation, you have a different picture. But from the moment that you submit to circumcision Christ will profit you nothing — future from that point. The word ‘profit’ means to aid, benefit or help. The work of the Lord Jesus Christ is His work, it is efficacious, it propitiated the Father, it is complete in itself, nothing can be added to it. When you do something, like submitting to circumcision, then you have neutralized the possibility of the work of Christ helping you. So the principle then: circumcision or keeping the law is not a part of the salvation package. As a matter of fact it hinders the possibility of salvation.

Where you have the word “circumcision” in Galatians you can usually today substitute any principle of salvation by works. Probably one of the most common is the idea of being saved by baptism, often called the doctrine of baptismal regeneration. But it doesn’t even have to be that, it can be joining a church for salvation, walking down an aisle for salvation, raising your hand for salvation, changing your wicked ways for salvation, and many other things. Any principle of legalism in salvation, any principle of works, is the concept. It just so happens that the Galatian weakness at this time is to submit to circumcision for salvation. Not only does the work of Christ profit nothing but in addition to that you go back into bondage to the Mosaic law.

Gal 5:3 **Yes, I declare to every person who attempts to require circumcision [as a means of gaining acceptance with God], that he must also obey everything else required by the Law of Moses.**

Verse 3 — “For I testify [witness] again,” present tense: I keep on pounding this point home; “to every man” — to every one of you, literally; “that,” a result clause; “is circumcised, that he is a debtor.” Here is the result of being circumcised. He keeps on being a debtor, present linear aktionsart; “to do” — and this is a change. He is a debtor, but ‘to do’ is a change of tense to the aorist. It is an aorist infinitive and it means at various points of time, once you become a slave to the law, at any moment the law can command you to do something and you must do it. Or the law says you mustn’t do this, and you must not do it. This emphasizes the fact that you are always in slavery and the law at different points of time will have you doing different things in order to remind you that you are a slave. Instead of standing fast in freedom you are constantly running around and doing the bidding of the law. The law is your master, not the Lord. This is the gist of this change of tense to do “the whole law.” The whole law means simply James 2:10: if you offend in one point you are guilty of all. So the work of Christ on the cross is profitless if you try to do anything for it.

Now this means that salvation can come in one of three ways. The first possibility is that man can do it. That’s negative, no one can ever be saved by his works — Titus 3:5. The second possibility is that man and God can each have a part in it. This also is negative, because if man can have anything to do with it then it is no longer grace. The third possibility is the God must do it, and this is positive. Salvation must be by God alone and that is salvation by grace. This same principle applies to spirituality. If man does anything for spirituality then it is not spirituality, it is the operation of the energy of the flesh.

Gal 5:4 **Those of you who seek to be right with God by observing the requirements of the Law of Moses have severed yourselves from [your relationship with] Christ; you have fallen away from God’s unearned favor.**

Verse 4 — what does it mean to fall from grace? First of all it does not refer to a believer. No believer can fall from grace. Only an unbeliever can fall from grace. As a matter of fact, every time that an unbeliever tries to be saved by works he is falling from grace.

“Christ” — emphatic position in the Greek: Christ and only Christ; “is become of no effect unto you.” The only one who can save you is Christ, and Christ has become of no effect to you when you try to be saved by works. “Is become” is not quite the correct translation. The word “Christ” has in front of it a preposition, a preposition of ultimate source — ἀπό (ἀπό) [pronounced *aw-PO*], and it should be translated “from” and it means ultimate source. This preposition, therefore, gives us a little different meaning as far as this first phrase is concerned: “Apart from Christ you have become useless [or unproductive].” The passive voice means that you have received uselessness as the principle for your life — “those of you who are justified by the law.” The moment a person tries to be justified by the law he separates himself from Christ, the ultimate source of salvation. He has therefore made his entire life and everything connected with it, not matter how fine it may be from

the human viewpoint, one hundred per cent useless. Life only becomes useful as of the moment of regeneration and the principle of uselessness pervades until that point. The moment a person seeks to be justified from the law he cuts off any possibility of justification by faith in Christ.

Then, “are justified” is in the present tense, not in the aorist as you might expect — “by the law.” The present tense is used here to show that justification by the law is a process. We would translate this present tense, “you are in the process of being justified by the law.” Justification by works is a process, and you keep on working and you keep on doing. You somehow hope that the doing is effective enough to get you to the “pearly gates.” But the whole thing, of course, is useless. But the principle of the present tense is simply this: When you seek to be justified by the law it is an endless process and as the previous phrase indicates it is also a useless process — “by the law” is literally “in the sphere of the law.” It is the sphere chosen by the individual.

So how is this described in this sentence? “Ye are fallen from grace.” Who is fallen from grace? The person who chooses the law is cut off from Christ as the source of salvation, therefore they have fallen away from the only hope for salvation. This is talking about a person who is choosing a system of works for salvation. Falling from grace describes the unbeliever who is trying to be saved by keeping the law or any other works system. It is never a term which can describe a Christian. Falling from grace is trying to be justified by works.

Verses 5 & 6, by way of contrast: the believer’s hope is contrasted with the unbeliever’s hopelessness.

Gal 5:5 **For we are waiting for the hope [to be fulfilled] of being made right with God by [the power of] the Holy Spirit.**

Verse 5 — the believer’s hope. “For we” — who are believers, in contrast to the ones who have fallen from grace by trying to be saved by keeping the law; “through the Spirit” — instrumental case” through the instrumentality of the Holy Spirit; “wait.” The word ‘wait’ is preceded by the phrase ‘by faith.’ It occurs in the KJV at the end of verse 5. It is out of place. The Greek puts it this way: “For we through the instrumentality of the Spirit by faith wait for the hope of righteousness.” ‘By faith’ precedes ‘wait.’ Why? Because waiting is the expression of faith, or waiting is the perpetuation of faith [“They that wait upon the Lord shall renew their strength”]. ‘Wait’ is present tense, linear aktionsart — ‘keep on waiting.’ Middle voice: the subject is benefitted by the action of the verb, we are benefitted by such waiting, Isaiah 40:31. It means to eagerly await, to wait in an intense fashion. It is to our benefit to wait on the Lord’ Stand still and watch the deliverance of the Lord” is the principle; “for the hope of righteousness.” This is a genitive of apposition and it should be translated “the hope which is righteousness,” not the hope of righteousness.” What does that mean? The hope refers to that moment when we will receive our resurrection bodies. That is why the Rapture of the Church is called the hope. This is what we call the doctrine of ultimate sanctification.

The believer is already justified while the legalist is still trying. That is the concept here. The believer has been justified in a point of time, he has accepted Christ, believed in Christ. He has been justified by faith in Christ, not by works. Therefore he is not hustling around any more trying to work for salvation, he is just waiting for what God is going to do for us. He is waiting for a perfect body, a resurrection body.

Gal 5:6 *For in [our relationship with] Christ neither the practice of circumcision nor refraining from its practice matters in any way; but [all that really matters is having a genuine] faith [in Christ] that causes us to work [for Him] out of a genuine love [for Him and others].*

Verse 6 — “For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but [by way of contrast] faith which keeps on working by love.”

“In Jesus Christ” is positional truth. We wait in union with Christ. The moment we receive Christ as saviour we enter into union with Him. Here is where we do our waiting. “Neither circumcision.” This is how they are trying to be saved; “nor uncircumcision” — “availeth” means to be strong physically, to be overpowering. The law and circumcision do not have the strength or the power to produce salvation, or in the Christian way of life, spirituality; “but” — by way of contrast, “faith” — the only non-meritorious system of perception; “which worketh by love.” The word ‘worketh’ means to operate or to communicate energy and efficiency, and faith communicates energy and efficiency by means of divine love. God loves us. Therefore He communicates power and energy and whatever we need. He provides it, that is what this means. God’s love provides what we cannot earn and what we do not deserve. Therefore, in verses 1-6, legalism is a hindrance to salvation.

In verse 7-15 we have a hindrance to phase two, or the broken stride. The unbeliever is said to fall from grace; the believer who is operating on legalism is said to have a broken stride. Here is someone who is serving the Lord in grace, and then all of a sudden his stride is broken and his effectiveness is neutralized.

Gal 5:7 *You [Christians] were running [the race of life] well; who hindered you [from making further progress] so that [now] you are no longer obeying the truth?*

Verse 7 — “Ye did run,” imperfect linear aktionsart which means something that kept on happening in past time, in the past. Paul is referring to the believers now; “well” should be ‘commendably.’ Then this sudden break in: “Who did hinder you?” The word ‘hinder’ is a very technical athletic term from the ancient world. It was originally used of a runner. In order to get a good runner out of the way he would run up alongside of him and bump him or use other means to break his stride. To run well means to be filled with the Spirit, it means to be occupied with Christ, it means to know and apply doctrine. In other words, it means to utilize the divine operating assets to the Christian way of life — operation grace. When Paul left the Galatians they were running beautifully. Then what happened? Paul left, the legalists came in, and the legalists broke their stride; “who,” relative pronoun suggesting that someone broke in on them, “who did hinder?”

Bob gives the example of running track, and he thought that this was something that could take place without contact. He found out in a couple of races that some runners would throw elbows or move in front of you. This is what has happened to the Galatians. They were running well, but their stride has been broken, as if a runner ran in front of them.

The word “that” introduces a result clause: “that ye should not obey the truth?” The middle voice here is a reflexive middle — “you yourselves did not obey the truth.” Your stride is broken; you are not obeying the truth. Disobedience to God’s Word means broken stride. The present tense means that this has been going on for sometime now. The result of a broken stride means you are not obeying the truth.

Gal 5:8 *[Your] being persuaded [to do this] was not motivated by God, who called you [into His fellowship].*

Verse 8 — legalism is not a part of phase two of the plan of God, the Christian way of life. “This persuasion” — this is a noun plus a definite article to indicate that the noun is to be identified with the hindering of the present verse. “This persuasion” is literally, ‘the persuasion.’ In other words, going back to the previous verse. They were persuaded that they must be circumcised, etc. — “not of him that calleth you” — no verb “cometh” here. “Not of him” — God the Father, the author of the divine plan; “who calleth you” — ‘calleth’ means to elect. Every person who receives Christ as saviour shares the election of Christ, therefore he is not only elected with Christ [in Christ] he has a purpose now. The purpose of Christ is the purpose of every believer, and legalism hinders this purpose — “This persuasion not of the one who has elected you.” This doesn’t come from God.

The Doctrine of Election (Review)

1. Christ is elected from eternity past — Isaiah 42:1.
2. This election takes place in the doctrine of divine decrees — 1Peter 1:2; Ephesians 1:4.
3. Election is the present as well as the future possession of every believer — Colossians 3:12.
4. Every believer shares the election of Jesus Christ — Romans 8:28-33.
5. Election takes place at the moment we accept Christ as saviour — 2Thessalonians 2:13; 1Corinthians 1:9,24,26,28.
6. Election is the foundation of the Church (universal not local) — 1Thessalonians 1:4.
7. Election has a purpose in phase two. It has eternal repercussions but it also has a purpose in time. This purpose is to represent Jesus Christ on earth during His absence from the earth.

Gal 5:9 *A little bit of yeast permeates the whole batch of dough [i.e., a few people can influence everyone else to do the wrong thing in this matter].*

Verse 9 — legalism hinders phase two. This legalism is described as leaven. Remember that in the Bible leaven always represents something that is evil, never anything that is good — Exodus 12:8, 15, 19; 13:7; 34:25. There are five different kinds of leaven in the

New Testament and each time it connotes evil. In Mark 8:15 we have the leaven of Herod, which is worldliness. In Matthew 16:6 we have the leaven of the Saducees, which is rationalism or the human viewpoint. In Mark 8:15 and Luke 12:1 we have the leaven of the Pharisees, which is religion. In 1Corinthians 5:6,7 we have the leaven of the Corinthians, which is licentiousness. In Galatians 5:9 we have the leaven of Galatianism, which is legalism.

“A little leaven leavens the entire lump.” “Leavens” is the present indicative active, it keeps on leavening until the entire lump is leavened. When you get a local church with a little legalism in it you soon have everyone becoming legalistic. When you find a group of Christians where one person gets legalistic and that is spread, then everyone gets that way, and you have the most miserable, horrible, phony situation that could ever exist — religiosity and hypocrisy and all the rest of it. This is exactly what happened to the Galatians. They opened the door and let a little leaven in: salvation by circumcision and now the whole lump is leavened, and they are in very bad shape. You let one little amount of legalism into a church and the whole church becomes leavened with legalism.

Galatians is filled with elliptical construction, meaning that Paul is pounding the pulpit when writing these things. .

Gal 5:10 *[However], I have confidence in you, since we both have a relationship with the Lord, that you will not think differently [than I do] about this matter. But whoever is causing you trouble will be rightfully judged [and punished] for it.*

Verse 10 — Paul has confidence but not in these people as it appears in this verse. He didn't have confidence in people, he knew too much about people. Paul had confidence in the Word, he knew a great deal about the Word. When Paul mentions confidence here he has confidence that these Galatians will respond to the Word, to the teaching of doctrine, and this situation will be rectified.

“I have confidence” — perfect tense: I have confidence in the past with the result that I keep on having confidence; “in you through the Lord” is literally, ‘in the sphere of the Lord.’ He doesn't have confidence in them, he has confidence in the Lord with reference to them. This sentence is not correctly translated, but when you get the correct translation his confidence is in the Lord with reference to the Galatians. And what is his confidence in the Lord with reference to the Galatians? — “that,” a result clause; “ye will be none other wise minded” — future tense, which means after you hear this epistle. ‘None otherwise’ means none of the same kind of mind, which you've had in the past. Your mind will be changed, in other words. The Galatians will hold different convictions from that which they hold at the present time, namely legalism. Then when they change their mind, notice the next thing that will happen — “for he that troubleth you shall bare his judgment, whosoever he is.” So their attitude will change toward doctrine with the result that their attitude will change toward the legalists, with the result that the legalists will be ostracized — one thing the legalists can't stand! The legalist wants to be courted, he can't stand to be ostracized. “He who troubleth” is the legalist, the Judaizer; “he shall bare his judgment,” and the judgment is separation or ostracism. In other words, if a little leaven is thrown into the lump and

everything eventually is in danger of being leavened, what has to happen to the leaven to save what is left of the lump? You have to perform an operation. You have to get the leaven out.

Gal 5:11 **But, brothers, if I were still preaching [that a person had] to be circumcised, why am I being persecuted? [Note: Paul's argument seems to be "I must not be preaching circumcision since I am being persecuted by those who believe in it"]. [If I preached that a person had to be circumcised] then my preaching that Christ died on the cross would not be such an offense [to those who believe in it].**

Verse 11 — “And I, brethren, if” — introducing a second class condition; “I yet preach circumcision [and I do not].” He has to use the ‘if’ here, there has to be a supposition in order to show how the legalists hate him; “why do I yet suffer persecution?” What is he saying? Every day the legalists snipe at me in the Galatian cities. If I really preached circumcision they wouldn’t snipe at me, they wouldn’t hate me, they wouldn’t fight me. If I really did preach circumcision, and I really don’t, why do these Judaizers keep maligning me? He said, if it were true that I did preach this false doctrine — salvation by circumcision; “then is the offense of the cross ceased.” This means rendered null and void. It is in the perfect tense: rendered null and void with the result that it stands useless or powerless. What is Paul saying here? He is saying that as long as the Judaizers keep maligning me and criticizing me you can count on it that I am preaching the truth. It is when they shut up and stop criticizing me that you had better look out. Then you had better examine my doctrine once again! As long as I stick to the truth, they are going to criticize me.

There is another principle here. Nothing can be added to faith for salvation without destroying the power of the cross to save. The work of Christ must be appropriated by faith, apart from human works, and when you put any works in you destroy the power of the cross to save.

Gal 5:12 **I wish that those who are causing such a problem over wanting people to be circumcised would just mutilate themselves [while they are at it!].**

Verse 12 — Paul’s sarcasm. This is the harshest piece of sarcasm in the Bible. It is also, to our way of thinking, a little bit on the vulgar side. And yet it really isn’t because you must remember that the whole background is salvation by circumcision. Paul expresses his true feeling toward circumcision and those who content that you must be saved by being circumcised.

“I would” — a strong interjection in the Greek which means “oh that” or “would that.” It is a strong desire; “they,” the legalists, the Judaizers; “were even cut off which trouble you.” The words “cut off” is in the middle voice, reflexive middle. It is in the future tense which means as of the moment you absorb this information. It is in the indicative mood means to emasculate or to castrate. Now what has he said? He has said that the Judaizers have not gone far enough with their works! The Galatians understood this exactly. In the Galatian cities under heathenism the heathen priests, often as the great sacrifice for salvation, would practice emasculation. So, why don’t these Judaizers go all the way with

their salvation? Why don't they carry it out to its logical conclusion and practice emasculation? And why don't you Galatians who have only gone a little way with this thing go all the way with them and then take a good look at where works takes you. You just can't beat Paul's sarcasm here. If you are going to jump into legalism, consider jumping into it all the way, is what Paul is saying.

Gal 5:13 **For you brothers were called [by God] to enjoy your freedom; but do not use this freedom as an excuse for living a sinful life; instead, use it to render loving service to each other.**

Verse 13 — freedom from the law does not mean license. “For, brethren ye have been called into liberty.” Notice that phrase ‘you have been called’ — doctrine of election. God has a purpose for you — aorist passive indicative. In the passive voice the subject receives the action of the verb, you received election by grace. You have been called into liberty for the purpose of liberty, freedom — “unto liberty,” This is a preposition, *epi*, which usually means ‘upon.’ But when this preposition is followed by the dative case it means for the purpose of, and that is the structure here: “you have been called for the purpose of freedom.” God’s election of you at the point of salvation is for your freedom. God calls you for freedom, and therefore what is this freedom? It is freedom and liberty to serve the Lord. Think of the thousands of people in this world who aren’t serving God — at least they think they are — and they are not born again. No one can serve God unless he is regenerate, unless he is a believer. What is the liberty in which we need to stand fast? The principle of serving the Lord, representing Him, being His ambassador.

“only not liberty for an occasion of the flesh [not free to serve the dictates of the sin nature]” — we are now free to serve God in spite of having a sin nature; “but by means of love keep on serving one another.” Love here is the filling of the Spirit. ‘Keep on serving’ is a present active imperative — ‘one another’ means one another of the same kind. We can only help other believers by means of the filling of the Spirit.

The Mosaic law cannot be fulfilled by keeping the law, the Mosaic law can only be fulfilled by the filling of the Spirit. The Mosaic law had been begging for centuries for the human race to keep it. No one ever could until Jesus Christ came into the world, minus the old sin nature, and indwelt by the Holy Spirit. He kept the law perfectly and as a result the Holy Spirit not only controlled His life but produced nine characteristics which become the character of Christ.

Now, we are believers in the Lord Jesus Christ and have the same Holy Spirit. We have an old sin nature, a soul and a spirit, and we cannot keep the law by keeping the law, we can only keep the law by being filled with the Spirit. So we are not required to keep the law, we are required to be filled with the Spirit. The Christian way of life is a supernatural way of life which demands a supernatural means of execution. Furthermore, anything the unbeliever can do it not the Christian way of life.

We are getting into that part of Galatians which deals with the problem of legalism is phase two, or the problem the attempt to superimpose on the Christian way of life human effort,

energy of the flesh activity. Again, the same principle that we have in salvation is true. In salvation it is what Christ did for me, not what I did for Him. In the Christian way of life it is what the Holy Spirit does for me, not what I do for Him.

1961 Galatians

Lesson #15

15 02/09/1962 Gal. 5:14–16 Love – walk

People who are negative towards serving the Lord, but they are filled with emotion or works.

Some of the danger spots are between being a baby and an adolescent. *Stand fast* is taking a permanent stand. Liberty is the dative of advantage.

Falling from grace is the unbeliever who rejects the gospel and choose a substitute over the way of salvation.

Bob was in Boston this past week (he did conferences in Boston?)

No what the believer does, he cannot fall from grace. But he can have a broken stride.

Gal 5:14 **For the whole Law of Moses can be fulfilled by [obeying this] one requirement [Lev. 19:18]: “You should love your neighbor the way you love yourself.”**

Verse 14 — “For all the law,” the Mosaic law, “is fulfilled,” perfect tense. The law was fulfilled in the past with the result that it keeps on being fulfilled forever. However the law is to be fulfilled here it is something which is permanent. The passive voice means the law receives fulfilling, the law cannot fulfill itself. It was not fulfilled by any member of the human race, except one, the Lord Jesus Christ.

We cannot keep the Law by keeping the Law. What we can do is, live the Christian life (remain filled with the Spirit). If an unbeliever can do it, then it is not the Christian way of life. It must be examined and understood on the basis of God’s Word; not on the basis of how we feel. In salvation, it is what Christ did for us; in the Christian way of life, it is what the Holy Spirit does for us. Phase III is all about what God does for us. He provides an inheritance, a resurrection body; He provides a perfect environment. Jesus executes Phase I; the Christian way of life is what God has wrought, through the Holy Spirit and the Word of God (both provided by God). Salvation to eternity is, all about what God has done. The Galatians have been talked into the idea that they had something to do with it. So they have returned to the Mosaic Law. The intent is to do something to get the blessing of God.

The Mosaic Law has been fulfilled; it cannot fulfill itself.

The Doctrine of the Mosaic Law (Review)

1. The Mosaic law is divided into three parts.
 - a. Codex #1 is the commandments, the moral code — Exodus 20. The purpose of Codex # 1 is to demonstrate that man is bankrupt. God is sovereignty, veracity, righteousness, etc. The Lord is righteous and man is unable to keep His Law. Man does not have the assets by which he can keep the Law.
 - b. Codex # 2 is generally called the ordinances. This is the spiritual code or the shadow Christology of Israel. The ordinances include the tabernacle, its construction and furniture; the feast days — the Passover, Unleavened Bread, First Fruits, Pentecost, etc.; it includes the Levitical offerings and the modus operandi of the Levitical priesthood. In other words, Codex #2 as Hebrews 10:1 says, were shadows pointing toward and revealing Christ. In Codex # 1 man is bankrupt and need help from God. In Codex #2 God provides help in the person of Messiah, Jesus Christ. Jesus Christ has provided for man everything necessary for man to have fellowship with God.
 - c. Then there is Codex # 3 called the judgments or the social code, and this is God's protection for those who will trust in Him. Exodus 21–23 and elsewhere. These are protections for nation Israel.
2. The law was given to Israel only — Exodus 19:3; Leviticus 26:46; Romans 3:19. The law was specifically not given to Gentiles — Deuteronomy 4:8; Romans 2:12-14.
3. Christians and the Church are specifically not under the law. Whatever the modus operandi for Christianity it is not the Mosaic law — Acts 15:5, 24; Romans 6:14; Galatians 2:19. Why isn't Christianity specifically under the law? We profit from the law. For example, we learn that we are sinners from the law. We learn much about the person and the work of Christ from the law. But when it comes to the Christian way of life — a supernatural way of life and it demands a supernatural way of execution — we are specifically not under the law because (Matthew 5:17) Christ fulfilled the law. He fulfilled
 - a. Codex # 1 by keeping it perfectly; He fulfilled
 - b. Codex #2 by dying on the cross, by resurrection and ascension; He fulfilled
 - c. Codex # 3 by keeping it perfectly. Therefore Christ is the end of the law for all who believe — Romans 10:4.
 - d. Once a person believes in Christ the law no longer has any jurisdiction over him. However, this does not mean lawlessness; it does not imply or infer antinomianism; but we are not under the jurisdiction of the Mosaic law.
 - e. Because the Mosaic law is now abrogated we are not lawless. We have a new law — Romans 8:2-4. The new law is phase two, the Christian way of life: the filling of the Spirit. You cannot substitute human effort for divine dynamics. You cannot have one foot in the Law and one foot in grace and serve the Lord.
4. If the Mosaic law is abrogated, set aside, what is the present purpose of the law? The law must continue to have purpose, and it does. The purpose of the law is stated in Romans 3:20, 28; Galatians 3:23,24; 1Timothy 1:9,10. The last reference tells us that the Mosaic law is for the unbeliever, to teach him that he is a sinner,

that he is bankrupt, that he needs a saviour. So the present purpose of the Mosaic law is to teach man that he is -R at best, that he is bankrupt and needs a saviour; and at the same time to teach man that God is perfect, and that there is a gap between perfection and relative righteousness, and this gap can only be bridged by the person of Jesus Christ.

- a. Romans 8:1–4 **There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.**
 - b. 1Timothy 1:9–10 tells us that the Law proves to the unbeliever that he cannot be saved by the Law. He breaks the Law.
5. What are the limitations of the Mosaic law?
- a. The law cannot justify — Galatians 2:16; 3:10; Romans 3:28;
 - b. The law cannot give life — Galatians 3:21;
 - c. The law cannot provide the Holy Spirit — Galatians 3:2;
 - d. The law cannot produce miracles — Galatians 3:5.
6. The filling of the Spirit fulfills the Mosaic law. It is the only way it can be done by mankind, and it can only be done by regenerate mankind because only regenerate mankind is indwelt by the Holy Spirit. So in order to fulfill the Mosaic law you must be filled with the Spirit. Believers do not fulfill the Mosaic law when they are controlled by the old sin nature. Gal. 5:18, 23

“For all the law is fulfilled” — fulfilled in the past with the result that it keeps on being fulfilled — “in one word, even in this; Thou shalt love thy neighbour as thyself.” This is what stumbled the rich young ruler. If you are really going to fulfill the Mosaic — and you can’t do it in the flesh, of course — you must love your neighbour as yourself. This means to love all of your neighbours, not some neighbours. This is humanly impossible and it emphasizes the fact that only the Holy Spirit can produce this. In loving others as yourself you begin with a mental attitude because love is a mental attitude. The Christian way of life is a supernatural way of life. God the Holy Spirit, when He controls your life, produces a mental attitude — “the fruit of the Spirit is love,” for example. The law is fulfilled by the filling of the Spirit, mentioned here under the term “love.” The verb here is divine love, where God is the subject of a motivating factor. Love is a mental attitude towards your neighbors.

A lot of Christians were confused by love. Do not try to pass off that malarkey that love and hate are the same thing. If you have any mental attitude sins toward your neighbor, then you do not love them.

Neighbor is any person. He does not have to be in your vicinity. Neighbor is a member of the human race.

Life is way to short to spend part of it hating people. You do not have to know people to love them. God the Holy Spirit, when He controls your life, produces a mental attitude love.

The Christian way of life is how one is motivated, how they are geared on the inside.

Gal 5:15 **But if you [unlovingly] bite and eat one another [i.e., figuratively], be careful that you do not totally consume one another.**

Verse 15 — legalism can only produce defeat. “But if” — ‘if’ introduces a first class condition: if an it is true. This is what the Galatians are actually doing; “you bite and devour one another” — ‘bite’ is present indicative active, you keep on biting each other. While these people are not literally biting each other they are doing it with their minds. They have a mind that is filled with hatred, jealousy, antagonism bitterness and frustration. This is where the biting comes in, they snipe at each other. This word not only means to bite but it means to scheme — ‘one another.’ There are two kinds of ‘another’ in the Greek: another of a different kind; another of the same kind. This Greek word means another of the same kind. You are biting and devouring another of the same kind, another believer. The worst people in the world are believers out of fellowship, and the worst believers out of fellowship are the legalists; the person with the phony front and the tabooistic concepts, the one who is proud of his behaviour pattern and who has never even bothered to check his mind. Christianity is not only a supernatural way of life but Christianity always starts on the inside and then the outside.

“take heed” [beware] — present active imperative; keep on taking heed; “that,” result clause, “ye be not consumed [taken in completely] one of another.” ‘One of another’ is literally one under another; under the authority of another.

Keep in Step with the Spirit

Gal 5:16 **But, I am saying to you, live in harmony with the Holy Spirit’s [desire for you] and [then] you will not [always] be giving in to the wrong desires of your body.**

Verse 16 — “This I say then — we have a contrast between verse 15, ‘if’ — first class condition. In verse 18 is the contrast to that: ‘but if’. In verse 15 — ‘If ye bite and devour one another [and you do]’; in verse 18 — ‘If ye are led by the Spirit’.

“This I say then” — ‘then’ means ‘in conclusion’; “Walk.” Four things about the verb to walk: it is present tense — keep on doing it; it is imperative mood, an order; it is the active voice: you do it; in walking you always put one foot in front of the other. Walking depends upon balance and stability. If you are off your feet for a long time, then you discover what it means to coordinate your balance and stability. When you walk, you shift your weight from the front to the back.

If you are worried about what is going to happen a month from now; or what will happen in the nation, or what will happen internationally, you are off balance. God provided for you today and He will provide for you tomorrow.

Balance and stability comes through the filling of the Spirit. Everyone walks the same way. This does not mean they have the same gait or the same style, but that they follow the same principle. Everyone is filled with the Spirit in exactly the same way, though there are many different gaits, styles. However, they go through the same principle, it just manifests itself in different ways. All are filled with the Spirit in exactly the same way but there will be different manifestations of it once they are filled. The filling of the Spirit will manifest itself in a thousand different ways. There is only one way to be filled, and that is rebound (1 John 1:9).

Nine Different Walks in the New Testament

1. "Walk in the newness of life" — Romans 6:4. This means that we walk into a supernatural life.
2. "Walk worthy of the vocation" — Ephesians 4:1. Your vocation is to represent Christ.
3. "Walk worthy of the Lord" — Colossians 1:10. This is walking from the standpoint of results.
4. "Walking honestly as in the day" — Romans 13:13. This is the result of being filled with the Spirit.
5. "Walk in good works" — Ephesians 2:10. Our walk should result in production.
6. "Walk by faith" — 2 Corinthians 5:7. This is the operation of the faith-rest technique.
7. "Walk in love" — Ephesians 5:2. This is the filling of the Spirit producing impact.
8. "Walk in the Spirit" — Galatians 5:16.
9. "Walk in wisdom" — Colossians 4:5. Live the Christian life with the application of doctrine to experience.

In our context, "walk in the Spirit" is in the instrumental case in the Greek. We walk by means of the Spirit. We shift our weight with perfect balance by means of the Spirit. We are stabilized in our forward movement by the Spirit. As a result, "ye shall not fulfill the lust of the flesh." The flesh refers to the old sin nature.

1961 Galatians

Lesson #16

16 02/16/1962 Gal. 5:16–26 Characteristics of the old sin nature

Keep in Step with the Spirit

Gal 5:16 **But, I am saying to you, live in harmony with the Holy Spirit's [desire for you] and [then] you will not [always] be giving in to the wrong desires of your body.**

Verse 16 — "I keep on saying then." The word 'then' is a particle of conclusion. As a result of previously examining their problems here is the solution to the Christian way of life. I have demonstrated, Paul says by this particle, that up until now you have not lived the Christian way of life; you have been living in legalism, in Judaism; you have accepted a substitute for divine dynamics — "Walk" — move forward on balance. We move forward in the Christian way of life through the stability provided by the Spirit-filled life;

“in the Spirit,” an instrumental case in the Greek. The Holy Spirit is the means of walking in the Christian way of life; “and ye shall not fulfill” — a complete change of picture now; “the lust.” Lust refers to any strong desire which is incompatible with divine revelation and operation phase two [the Christian way of life]. There are strong desires which are compatible and these are called in the English language “desire” in contrast to the word “lust” which is a non-bona fide desire. The word “lust” is the primary activity of the old sin nature.

The Doctrine of the Old Sin Nature

1. The principle of nomenclature. The old sin nature is called different things in different parts of scripture — e.g. ‘flesh’, as in Galatians 5:16 and context, and John 3:6. Another alias for the old sin nature is “natural man” — 1Corinthians 2:14. Much more commonly used is the words “old man” — Ephesians 4:22; Colossians 3:9. Another common word is “carnal” — Romans 7:14; 1Corinthians 3:1-3. Last but not least is the word “heart.” Sometimes the word ‘heart’ refers simply to the frontal lobe. The ‘heart’ never refers to the organ of the heart unless when the context plainly dictates a physiological reference. So while the word ‘heart’ to us denotes an organ of the body it is found in both the Old and New Testament scriptures connoting everything but the physiological organ. It connotes primarily the mind. However, there are a few references where the heart refers to the old sin nature, as in Jeremiah 17:9.
2. The origin of the old sin nature — Psalm 51:5. The old sin nature is passed down through the father in procreation. David is saying that everyone is born with an old sin nature and that is why he had sinned. So the source of the old sin nature is physical birth. See also John 8:44.
3. The characteristics of the old sin nature. The old sin nature is incurable — Jeremiah 17:9; the old sin nature is unchangeable — Jeremiah 13:23; the old sin nature is described as having nothing good — Romans 7:18; it is called not pleasing to God — Romans 8:7,8; it is unprofitable — John 6:63.
4. The believer does not lose the old sin nature at the moment of salvation. We do not lose the old sin nature until death or resurrection, whichever takes place first. The doctrine of ultimate sanctification means the doctrine of having once and for all shaken the old sin nature. But we keep on having it until then — 1John 1:8,10.
5. The believer has victory over the old sin nature in phase two — Galatians 5:16.

Gal 5:17 *For what your body wants is in conflict with what the Holy Spirit wants [for you], and what the Holy Spirit wants conflicts with what your body wants, for these [two desires] are contrary to one another, so that you do not [always] do what you [really] want to.*

Verse 17 — a description of the inner conflict and why we must walk by means of the Spirit. The word ‘flesh’ is the old sin nature; ‘lusteth’ means to be antagonistic toward. “The flesh is antagonistic against the Spirit.” The Spirit is a reference to the Holy Spirit. Now we understand something. There is a battle on the inside of us, a war going on. The two warring parties are mutually exclusive: the Holy Spirit and the old sin nature, called in this passage ‘the flesh’. They are warring one against the other. The Holy Spirit and the old sin

nature cannot both control the life at the same time. If the Holy Spirit controls the life He controls all of it; if the old sin nature controls the life, the old sin nature controls all of it. This is the principle of spirituality as an absolute. Relativity exists in Christian experience but relativity has to do with growth or retrogression.

“against the Spirit” — the word ‘against’ is a preposition which means in opposition to, in hostility to the Spirit — “and the Spirit against the flesh [the Spirit in hostility to the old sin nature].” The desires of the Holy Spirit and the desires of the old sin nature are not the same, they cannot both control the life at the same time; it must be one or the other. The success of the Holy Spirit depends on the filling of the Spirit which comes by means of rebound — 1John 1:9. The success of the old sin nature comes by grieving or quenching the Spirit, which is carnality. Therefore we have the phrase, “these” — the Holy Spirit and the old sin nature — “are contrary,” a military term which means they have lined up face to face in open conflict; “are in open conflict one with the other: so that; ‘so that’ introduces a result clause: “you cannot do” — present active subjunctive. Present tense: you cannot keep on doing; active voice: you do the doing; subjunctive mood: volition is involved in this doing; “the things” — the Greek says ‘these things’; “that you would” — ‘that’ is not that at all, it is a third class condition; “if you desire to” is actually what it says — maybe you desire to do them and maybe you don’t.

Gal 5:18 **But, if you are led by [what] the Holy Spirit [wants you to do], you are not under [obligation to meet the requirements of] the Law of Moses.**

Verse 18 — we have a new law. In Romans 8:2-4 we have a slight amplification: “The law of the Spirit of life in Christ Jesus” — the new law. The Holy Spirit is the source of the new law, a law which gives life for phase two. This law also has a position which gives it permanence: “in Christ Jesus”; “hath once and for all made me free from the law of sin and death” — Mosaic law; “For what the (Mosaic) law could not do” — it was limited; “in that it was weak through the flesh [old sin nature]” — the Mosaic law was on the outside, the old sin nature is on the inside of man; “God, sending His Own Son in the likeness of sinful flesh and for a sin offering, once and for all condemned sin in the flesh.” In other words, this has been taken care of at the cross.

“That” — introducing a purpose clause, “the righteousness of the law might be fulfilled in us.” You can’t keep the law by keeping the law, you can only keep the law by being filled with the Spirit; “who walk not after the flesh” — not according to the standard of the old sin nature; “but according to the Holy Spirit.”

In Galatians 5:18 we have a first class condition to introduce the verse. “But if” [and it is true] ye be led of the Spirit” — this means that this is what God intends, and since He intends it He puts it in a first class condition: the reality of being led by the Spirit. Being led by the Spirit is not some esoteric, abstruse phase or facet of mysticism, something which only a few attain, and a very select few; this is the normal Christian life. Walking is normal to mankind, and just as it is normal for us to walk in the human realm it is normal for us to be filled with the Spirit in the spiritual realm. When you are filled with the Spirit you are led by the Spirit — “if ye be led by the Spirit.” The word ‘led’ is a passive voice which means

you receive it; you don't earn it or deserve it; "ye are not under the law" — present indicative active: you keep on being out from under the law, or out from under the jurisdiction of the law. The preposition 'under' means to be under the authority of or under the jurisdiction of. You are not under the jurisdiction of the Mosaic law.

Principle: You are not under the jurisdiction of the Mosaic law when you are controlled by the Holy Spirit because the filling of the Spirit produces the righteousness of the law.

The old sin nature has a production and we should be able to recognize it. The filling of the Spirit has a production and we should be able to recognize it. By recognizing these it gives us some clue as to which one controls our life, the Holy Spirit or the old sin nature.

Gal 5:19 **Now those things done by the sinful, physical nature [of a person] are evident; they are these: sexual immorality, moral impurity, indecent conduct,...**

Verse 19 — "Now the works [plural] of the flesh" — the flesh is the old sin nature. There are many activities of the old sin nature, therefore we have the word in the plural. The production of the flesh "are manifest", they keep on being manifest. The word 'manifest' is a noun in the emphatic position, they are always manifest — "which are." The word 'these' does not occur in the Greek, it should be "such a sort as these." In other words, we have a typical list but not an exhaustive list. What we have before us is just a few of the categories of the production of the old sin nature.

"Adultery", which is construed here as illicit sexual relationship with one who is married; "fornication," which is illicit sexual relationship with one who is not married; "uncleanness," which is mental adultery; and "lasciviousness" which is the desire apart from the mental concept, referring to one who walks around in a sort of vacuum of desire with no particular object or objective in mind. That defines the four words.

Gal 5:20 **...idol worship, occultic practices, hatefulness, dissension, jealousy, angry outbursts, factious spirits, divisiveness, party spirits,...**

Verse 20 — four categories of sin: sin toward God, sin toward self, sin toward others, and sin toward the Word. "Idolatry," which is not simply putting up idols and worshiping them, but it refers to anything which is put in the image of God or in place of God and becomes a source of worship. Idols can be worshipped, people can be worshipped, inanimate nature can be worshipped. There are many forms of idolatry but it is basically a sin toward God.

The second category is sin toward self, and we have the word "witchcraft" representing this principle. It is the Greek word *pharmakeía* (φαρμακεία) [pronounced *far-mak-ĭ-ah*]. The word 'witch' in the Old Testament refers to a female medium, often demon possessed. The word 'witchcraft' as used in the New Testament refers to drug addiction, and that is the way it should be translated here. The category could be enlarged to many types of addiction today.

The third category is sins toward others. The first one is “hatred,” a mental attitude of personal animosity and personal hostility toward someone else. If you have any hatred in any corner of your mind toward any believer, then you are not walking in the Spirit.

The word “variance” means when you get your feelings hurt and when you fight back at someone who apparently hates you or really hates you. The word should be translated ‘strife,’ ‘rivalry,’ or ‘discord.’

The word “emulations” is playing spiritual king of the mountains; you are envious of someone so you try to outdo them.

“Wrath” means an emotional outburst, to get angry with people without a cause or without knowing the facts. It means to get mad by going off half-cocked. It means to blow your cork based upon an emotional reaction without having one shred of information. You might get completely out of line; then hear the full story, and sheepishly back off, feeling like an ass.

The word “strife” means organized factions where you bring your friends in. You complain to your friends and bring them in to get them on your side.

Variance is personal antagonism and strife is group antagonism. Neither is condoned by the Word.

“Seditions” means divisions among believers based on ignorance of doctrine. In other words, splits among believers which are not based upon doctrinal differences.

“Heresies” is the fourth category: sins toward the Word. The word ‘heresy’ means to hold an opinion which is in opposition to the Word of God. It means to deviate from a fixed course.

Gal 5:21 ...envy, drunkenness, orgies, and things like these. I warn you again, as I have done before, that those people who practice such things will not inherit the kingdom of God.

Gal 5:21 ...envy, murder, drunkenness, wild partying, and things like that. I am telling you now, as I have told you in the past, that people who practice such things will not inherit the kingdom of God. (ESV)

Verse 21 — two categories of sin: inner sin and outer sin. “Envyings” or jealousies refers to a mental attitude. Outer sins: “murders” — Exodus 20:13; “drunkenness,” always outlawed by the Word of God; “revellings,” which should be translated ‘night-clubbings’ or ‘nocturnal and riotous parties.’ This word was originally used with regard to drinking parties for the god Bacchus, the god of wine.

The next three words are very important — “and such like”, which is literally from the Greek, “and things like these.” In other words, we have a good start now. This is just the

beginning, we have only scratched the surface but you get the idea; “of the which I tell you before” — I have warned you before, literally.

“as I have told you in time past” — again the word means to forewarn; “that they which do such things shall not inherit the kingdom of God.” The word “do” isn’t do, it means to practice — present active participle, linear aktionsart: they which keep on practicing shall not inherit the kingdom of God. Does this mean that if they practice some sin mentioned here that they do not inherit the kingdom of God? The answer is no. It first of all means that no matter what you do in phase two when you get into phase three God is going to make it impossible under the eternal conditions of the kingdom of God to carry on in this manner. In other words, the doctrine of ultimate sanctification. We are not ultimately sanctified now. We have what is known as experiential sanctification which means any time that we are filled with the Spirit. But ultimately we will not have an old sin nature in a resurrection body and it will be impossible in phase three to commit sin. Without the old sin nature it is impossible to practice sin.

There is another concept here as well and it comes from the idea of habitual practice. The word actually means habitual unrestrained practice. It is characteristic of an unbeliever and not characteristic of a believer. In other words, we get involved in things which characterize the unbeliever, and that confuses the issue of salvation. This passage in this phraseology of habitual unrestrained practice is identical with 1 John 3:9 where we have the same thing again, which appears to be translated in the English that you cannot sin and be saved, but it means exactly what we have here in Galatians. It does not mean what it appears to mean. So remember that as long as the believer has the old sin nature he is going to fail. This is the sin which so easily besets us in Hebrews 12:2. If a believer practices the works of the flesh because the old sin nature controls his life then you cannot distinguish between a believer and an unbeliever experientially. The same thing is said in 1 Corinthians 3:1-3. When you cannot distinguish the difference between a believer and an unbeliever then the believer is obviously not controlled by the Spirit. **The habitual unrestrained practice of these things**, is how this section ought to be translated.

As long as a believer has a sin nature, he is going to sin.

So this emphasizes the importance of the filling of the Spirit and that is the subject in verses 22, 23.

Gal 5:22 **But the fruit produced by the Holy Spirit is love, joy, peace, patience, kindness, generosity, faithfulness,...**

Verse 22 — “But,” conjunction of contrast; “the fruit” — singular, because it refers to the production of one person. This, again, is not the entire production of Christ but it is representative production. “Of the Spirit” is genitive of source: the fruit which has its source in the Holy Spirit. This fruit was first produced in the humanity of Christ and is now produced in us.

The Sustaining Ministry of the Holy Spirit

1. The ministry of the Spirit was prophesied in Isaiah 11:1–2; 42:1; 61:1,2. This was prophesied that the Holy Spirit would indwell the humanity of Christ.
 - a. Isaiah 11:1–2 "A shoot will come out from the stump of Jesse, and a branch will bear fruit from his roots. The Spirit of the LORD will rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and power, the Spirit of knowledge and fear of the LORD.
 - b. Isaiah 42:1 "Here is my servant, whom I support, my chosen one, in whom I delight. I've placed my Spirit upon him; and he'll deliver his justice throughout the world.
 - c. Isaiah 61:1–2 "The Spirit of the LORD is upon me, because the LORD has anointed me; he has sent me to bring good news to the oppressed and to bind up the brokenhearted, to proclaim freedom for the captives, and release from darkness for the prisoners; to proclaim the year of the LORD's favor, the day of vengeance of our God; to comfort all who mourn;... Both advents are found in this passage.
2. The Holy Spirit was given without measure to Christ — John 3:34.
3. The Holy Spirit is mention in relation to the baptism of Christ — Matthew 3:16. This was to sustain Him during His earthly ministry which was to begin at that point.
4. The Holy Spirit had a part ion the ministry of our Lord — Matthew 12:17,18, 28?; Luke 4:14,15,18.
5. The ministry of the Holy Spirit is sustaining the person of Christ discontinued at a point on the cross. The Holy Spirit sustained Christ to the cross and on the cross until noon. But when was said to become dark and Jesus cried out, "Eloi Eloi Lama Sabactheni", at the point the Holy Spirit left Him — Psalm 22:1 cf. Matthew 27:46.
6. The Holy Spirit had a part in the resurrection of Christ — Romans 8:11; 1Peter 3:18.

There is a transitional concept here: "But the fruit of the Spirit" — 'fruit' is in the singular, referring to the person of Christ; "of the Spirit" is genitive of source; the Holy Spirit was the source of this production in the humanity of Christ. The transitional concept: Just as the Holy Spirit sustained the humanity of Christ during His earthly ministry, so the indwelling Holy Spirit will sustain the believer during the believer's earthly ministry. The believer's earthly ministry begins at the moment of salvation and continues until his death.

There are nine characteristics mentioned. This is not all that is produced but this gives us some idea. There are three categories of the production of the Spirit mentioned in context.

The first category is selfward or inward: love, joy and peace. All three of these are inside of man. Love is not something you do, love is something you think. Joy is not something you do, joy is something you think. Peace is not something you do, peace is something you think. All three of these are exactly the same in category, each has a slightly different emphasis. Love is a mental attitude. It may express itself in many ways but love is still a mental attitude. Love is like hate, it is what you think. Joy is inner mental happiness and peace is inner mental stability.

The next three are outward or neighbourward concepts: longsuffering, gentleness and goodness. These are directed toward other members of the human race. Longsuffering is steadfastness and patience toward others. It doesn't mean simply to put a cork on your temper, it means much more than that. It means stability of temper. Gentleness is the mental attitude of grace which expresses itself in kindness toward others. Gentleness can mean several things, it can mean saying the right thing at the right time, saying something that is encouraging or helpful. But there are times when gentleness means to keep your mouth shut if what you say is going to be injurious or slanderous. Gentleness can be a kind act or kind deed. The word "goodness" is an overt activity of grace toward someone else that stems from the mental attitude of grace. Goodness means to do something which comes from the motivation of grace and only from the motivation of grace. This word means to do something which is beneficial for someone else because of grace. They don't earn it, they don't deserve it, you still do it. Sometimes it takes a situation for these things to come out. They are latent, they are there, and they all come out every time that you are filled with the Spirit. These last three can only be brought out by your relationship with others. The first three are divorced from relationship with others, but the next three can only be expressed and can only come out in relationship with others. The latter three are stronger and more apparent as we grow from the standpoint of knowledge of the Word.

The last three are the Godward or upward three: faith, meekness, temperance. The word "faith" actually means faithfulness or the expression of faith — faith-rest in action really.

Gal 5:23 ...gentleness and self-control. There can be no law against [practicing] these things.

The word "meekness" does not mean what most people try to make it mean, and that is self-effacement. It is a mental attitude of grace, a recognition of the principle of grace, thinking grace; it is realizing grace, knowing grace. It is having no illusions about yourself and not dealing with the human race on the basis of merit. Meekness means to think, to understand before God that you're not worth anything and neither is anyone else, that we are all here by the grace of God. The word "temperance" means self-control.

Notice: "against such" — when you have these things in operation, i.e. the filling of the Spirit — "there is no law." That means the Mosaic law and all the rest of law, because when you are filled with the Spirit you are on a higher plain. You are executing a supernatural way of life by supernatural means. That is why Romans 10:4 says that the man who is saved is not under the law. Christ is the end of the law for all who believe. That is why the Mosaic law is not a part of the Christian way of life and that is why we have in Romans 8:2-4 we have the new law, the law of the Spirit of life in Christ Jesus.

Gal 5:24 *And those persons who belong to Christ Jesus have crucified [i.e., put out of their lives, Col. 3:4ff] the sinful cravings of the body, along with their passionate desires.*

Verse 24 — the victory of retroactive positional truth. "And they that are Christ's have crucified the flesh." The key here is 'have crucified.' This is aorist tense and it refers to a point of time when we believed. At the moment we believed we have crucified the flesh.

It is retroactive positional truth or identification with Christ in His death. The flesh is the old sin nature; “affections” — the passions and the lusts thereof. This is nothing more, nothing less than a fact for all believers. This is not something we do, this is something that was done for us by virtue of positional truth. By virtue of being in union with Christ this was done for us at the moment we believed. We are identified with Christ in His death, Christ died with reference to the old sin nature. That is the point of Romans 6: “Reckon yourselves to be dead unto sin”, you don’t try to crucify self because you can’t do it. You can only reckon and reckon means to apply the doctrine of positional truth to the situation.

Gal 5:25 **If we live by the [guidance of the] Holy Spirit, we should also walk in [the ways of] the Holy Spirit.**

Verse 25 — the victory of the Spirit-controlled life. “If we live in the Spirit” — first class condition; and we do, recognizing the possibility and the probability. The present indicative active means we keep on living in the Spirit, ‘in the Spirit’ is again instrumental case and it should be translated, “If we keep on living by the instrumentality or by means of the Spirit” — “let us also walk,” but this time we don’t have the word ‘walk’ as we had in verse 16, this time it is ‘march’, “let us also march.” Present tense: keep on marching; active voice: we do the marching; subjunctive mood is potential, depending on whether you are filled with the Spirit or not. The word means to march or advance in a line of march toward the enemy. “In the Spirit” is again instrumental case. So of we live by the Spirit we advance, is what this verse is saying. If we live by the old sin nature we run, and we are whipped. How do we run and where are we whipped? What is the one great deterrent to being filled with the Spirit? Well that is the whole subject of Galatians — legalism.

Gal 5:26 **We should avoid foolish pride as well as provoking or envying one another.**

Verse 26 — “Let us not be desirous of vainglory.” The Greek says, “Let us not be conceited boasters.” What does it mean to be a conceited boaster? Do it yourself spirituality, a do-it-yourself kit in the realm of spirituality. There is the negative side: “Stop becoming conceited boasters.”

The Galatians are in the process. Why? Because by living under the law [legalism], by trying to be spiritual through the things they do they have moved away from advancing toward the enemy. You only advance toward the enemy by the filling of the Spirit. The Galatians are operating on the principle of spirituality by works.

There are two participles which follow and they refer to two different groups of Christians in the Galatian church. The first group are provoking one another as a result of not being filled with the Spirit. By provoking one another they challenge each other to fighting, they irritate one another. The present active participle means they keep on irritating one another. The word ‘another’ is another of the same kind and they are irritating each other as believers. The second characteristic is “envying one another” — the second group. This means jealousy.

So the principle with which Paul concludes this chapter: The only way to advance against the enemy and be successful is to advance in the Spirit, but you do not do it as long as you operate in the system of spirituality by works.

1961 Galatians

Lesson #17

17 02/23/1962 Gal. 6:1–6 Rebound

Chapter 6

There are four points of introduction to this chapter. 1. Concept roll-with-the-punch, same concept as found in Philippians 4:11,12; 2. Don't race your motor, found in Philippians 4:6,7; Psalm 55:22; 1Peter 5:7; 3. Rebound — 1John 1:9; 4. Keep moving, the principle of walking, running.

The Seven Points of Rebound

1. The existence of the carnal Christian — 1Corinthians 3:1-3; Romans 7:15; Galatians 5:16-21.
2. The mechanics of rebound — 1John 1:9.
3. The alternative to rebound is discipline — Romans 12:6.
4. The discouragement to rebound: legalism and other Christians — Luke 15:11-32; Matthew 18:23-33.
5. The principle of helping other believers to rebound — Galatians 6:1.
6. The importance of rebound: the only way to be filled with the Spirit is through rebound; the only means by which we can serve God is rebound. The implication is that we all fail, there are none of us perfect, we are all here by the grace of God, and we are all able to produce for the Lord on the basis of rebound.
7. Productiveness on the basis of rebound.

The biblical perspective of the subject of sin: seven areas of Christian sin which are generally not covered

Seven Areas of Sin (From Galatians 6)

1. The spirit of pride, Because of an exalted feeling based on success or good position, or because of good training, appearance, natural gift or abilities, one is often proud. Hence, the inner feeling of self-importance. This is one of the areas which is mentioned by inference in Galatians 6.
2. The love or the lust for human approbation and praise — the secret desire to be noticed and recognized by the Christian herd, the love of supremacy, drawing attention by conversation or exhibitionism or by playing spiritual king of the mountains.
3. Social interaction: anger or impatience, touchy and sensitive nature, resentment and retaliation when disapproved or contradicted, jealousy, sour grapes, envy, etc.

4. Self-will, the concept of a stubborn or unteachable nature, a disposition to be argumentative, harsh, bitter, a nit-picker, one who is critical and who minds the business of others more than his own.
5. Tendency to magnify the faults and feelings of others while emphasizing your own virtue, the concept of having an unpleasant feeling when others succeed and prosper.
6. Negative disposition: a peevish, fretful disposition that loved to be coaxed and honoured; or, a dishonest deceitful disposition, or a disposition which tends toward discouragement and despondency under pressure, or an attempt to solve one's problems by hysteria and tantrums.
7. Apathy: indifference to doctrine and scripture in general.

In verses 1-5 we have some of the facets of rebound generally not covered in other parts of scripture. For example, in verse 1 we have the concept of one believer helping another believer to get back in fellowship.

Bear One Another's Burdens

Gal 6:1 **Brothers, if any one of you is overwhelmed by a [particular] sin, those of you who are spiritually minded should [attempt to] restore such a person [to faithfulness]. But do it in a gentle way, being very careful that you yourself do not become tempted [to get involved in any sin].**

Verse 1 — “Brethren,” those who are believers in the Lord Jesus Christ; “if,” a third class condition: maybe he will be and maybe he won't; “if a man be overtaken in a fault.” God has made provision so he doesn't have to be, but we also have the old sin nature and it means that obviously at some time or another we are going to be overtaken by a fault. The word ‘man’ here is a reference to the believer, and the Greek word used is anthrōpos (ἄνθρωπος) [pronounced *ANTH-row-pos*] and refers to man in his negative sense rather than man in his noble sense and, of course, the idea of man in his negative sense is the carnal believer. (The other Greek word is anēr (ἀνὴρ) [pronounced *ah-NAIR*], referring to man in the sense of his nobility. It is often used for the believer in fellowship and filled with the Spirit) This indicates that the third class condition means that at some time or another everyone is going to step out of line, sooner or later. Therefore it is necessary for someone else to come along and help this believer get back in fellowship.

People claim that their post-salvation sins, are sins they are not aware of.

‘Be overtaken’ is an aorist tense and means to be overtaken in a point of time. The passive voice means that the individual receives the sin, indicating that at some time they are in some area of pressure and they succumb to it. The subjunctive mood means that human volition is involved in sin, and that includes believers, of course. There is always that old gimmick that people try to throw, and that is the idea that once you become a Christian you never willingly sin again. This is not true. It is very rare that a believer doesn't know what he is doing and he does it deliberately. But we have developed this kind of protective

system of rationalism as if to say that we didn't really know what we were doing. The subjunctive mood here recognizes the fact that we do deliberately sin. The word 'fault' means a falling aside, a lapse, a false step. So the principle here is instead of taking each step in the Spirit we take steps outside of the Spirit. 'Fault' is described above in seven categories.

"ye which are spiritual" — any believer who is filled with the Spirit. The problem here is for the individual to determine for himself whether he is spiritual or not. In other words, the warning is this: Do not ever try to help someone else get back in fellowship when you are out yourself. You cannot do it; "restore such an one" — 'restore' is in the present tense, which means when you are in fellowship and the other believer is out you ought to make it a habit of helping them get back in fellowship. Interestingly enough, the word does not imply or indicate in any way that we are to be critical of those who get out of fellowship. You cannot help others get back in fellowship by being critical of what they have done. In fact, that is not the key. The key is that they must be critical of what they have done. That is confession — 1John 1:9; 1Corinthians 11:31. But neither can you help them get back in fellowship by being sympathetic with what they have done. This requires the filling of the Spirit to avoid criticizing them. The present tense here means that we are to make it a lifetime habit of restoring but it must be done apart from criticism — you provide information. This verb means to provide information but it does not connote the idea of criticizing.

The right of criticism belongs to God's Word, that is the absolute criterion. The word 'restore' is a medical term, it means to set a broken bone. The doctor setting a bone does not criticize the person whose bone they set.

"in the spirit of meekness" — 'in the Spirit' is an instrumental case in the Greek, and the instrumental case means 'by means of' or 'by instrumentality of the Spirit', and this is a reference to the Holy Spirit. 'Of meekness' is a genitive of source and it means the Holy Spirit has the ability, when He controls the life, to produce in us meekness. 'The Spirit of meekness' means the Holy Spirit is the source of meekness, and this meekness is mental attitude grace. This is the only way that you can help another believer get back in fellowship.

"considering thyself" — the word 'considering' is a present active participle, which means you must habitually and continually consider yourself. It is a military word which means to make a reconnaissance. In other words, view yourself very carefully; "lest thou also be tempted." The word 'lest' is really a negative purpose clause, and it should be "that" plus a negative; 'tempted' refers to temptation to get out of fellowship. Remember that where you find the word "temptation" it is different from the actual sin. There are three sources of temptation — the world, the flesh, and the devil — and there is one source of sin: the old sin nature.

The Seven Principles Whereby a Believer Can Help Another Believer to Rebound

The fact that believers must be involved in the rebound of other believers is taught in 2Corinthians 2:5-11.

1. You must teach and encourage the use of 1John 1:9.
2. Do not hold the believer's sins against him or gossip about them — Colossians 3:13.
3. Treat other believers in grace — Matthew 18:23ff.
4. You must be filled with the Spirit so that you can have the mental attitude of grace when you deal with other believers out of fellowship — Galatians 6:1.
5. Remember that God rewards the believer who enters into the ministry of restoring other believers — James 5:19,20.
6. Never get out of fellowship because some other believer rebounds — e.g. elder brother in the prodigal son, Luke 15:11–32
7. Never be bitter or upset because some other believer does not appear to receive the discipline you think he should receive. Remember that discipline is in the hands of the Lord.

Gal 6:2 **Take on yourselves the [spiritual] burdens of one another, for in doing so you will be fulfilling Christ's law [of love, John 13:35].**

Verse 2 — the principle of helping others rebound. Note verse 5. There is no contradiction here. Notice in verse 2, “Bear ye one another’s burdens” (plural), then in verse 5, “**Every man shall bear his own burden**”. This tells us when we have so close a context, two things which are obviously antithetical, obviously we must have a category called laws of burdens. And we do have. So we need to have a good look at the three laws of burdens.

Three Laws of Burdens

1. The first law is a selfward law, The selfward law is found in Galatians 6:5.
2. The second is a manward law, The second law of burden is found in Galatians 6:2.
3. and the third is a Godward law. The God ward law is the principle that God carries our burdens — 1Peter 5:7; Psalm 55:22; 37:4,5.

The first two words in verse 2 are one verb in the Greek, “Bear ye” means to carry something in your hand, or to carry it aloft. The word is used for carrying heavy burdens. It is a present active imperative. Present tense: make it a habit; active voice: you do it; imperative mood: this is an order.

“one another’s” — the word ‘another’ is the Greek word for another of the same kind — allos (ἄλλος) [pronounced *AL-lohs*]. There are two different Greek words for ‘another’, the second is héteros (ἕτερος) [pronounced *HEH-ter-os*], meaning another of a different kind. The word used here, allos (ἄλλος) [pronounced *AL-lohs*], brings us a very important point: You cannot bear the burden of an unbeliever, and it is not your responsibility to bear the burdens of an unbeliever; your responsibility is to give them the gospel. So this principle, the manward law of burdens, means that you can only bear the burdens of a fellow believer but never the burdens of an unbeliever. This word ‘burdens’ in verse 2 is in the plural and it means heavy burdens. It applies to troubles, afflictions, adversities, frustrations and testings. A part of Christian fellowship is bearing one another’s burdens.

We have a principle here. It is a law in which when you are commanded to do a series of things and there is no word to indicate a break it must always be done in the same manner. How are you supposed to restore someone in the Spirit of meekness? “You who are spiritual.” The same is true in the concept of burden bearing. In bearing someone else’s burdens, hearing someone else’s troubles, you must not condemn them. You must not be critical. You can point out things which may be necessary but your objective is to help them to see their burdens and their problems from the divine viewpoint. Everything that we were supposed to do in restoring a believer in verse 1 now applies to verse 2 in bearing someone else’s burdens. When you have a series of things that you must do, if the context tells you how to do one and it doesn’t differentiate in doing the other in another way you do them all in the same way. You do them in the filling of the Spirit, you have that mental attitude grace, and so on.

This is a verse for believers; not for pastors. Bob gives 100% good advice, but it is only taken 8–9% of the time. Bob knows some ministers who would give terrible advice. Go to a mature believer.

By bearing one another’s burdens “we fulfill the law of Christ” — aorist active imperative. The word ‘fulfill’ is an aorist tense. There is no word “so” in the Greek here. When you keep on bearing the burdens of others, when you can listen to their troubles, you fulfill the law of Christ. Why do we change to the aorist imperative? For this reason: In the point of time when you are listening to someone else’s troubles and helping them, bearing their burdens, in that point of time you are fulfilling the law of Christ.

What is the law of Christ? It is mentioned in Galatians 5:14 — “For all the law is fulfilled in one word, in that thou shalt love thy neighbour as thyself.” This is a good test when it comes to loving the brothers. Think of the most obnoxious person in the world. If this person came to you with their troubles, would you bear up with them? That would be bearing their burdens.

Officers in uniform are not to carry an umbrella or a package.

There is a warning to those who listen to the troubles of other people, to those who counsel, a warning to those who restore other believers. You can’t enter into this ministry without someone complimenting you and telling you how wonderful you are, a genuine expression of their appreciation. After a while, if you hear this often enough, then you may begin to really believe it! So the great danger in this type of ministry with any believer is pride. That is the warning of verse 3.

Gal 6:3 For any person who thinks he is someone [*important*], when he is really nothing, is self-deceived.

Verse 3 — the deceptiveness of pride. “For if a man think himself”; ‘if’ introduces a first class condition. This is a true situation; “to be something [and he does].” After restoring the believers out of fellowship in verse 1, after bearing the burdens of other believers in verse 2, he has now come to the place where he begins to think of himself in terms of ego. The

word 'think' means to presume, to conclude. This is present tense which means he makes it a habit of concluding this. "To be" is a present active infinitive — that he keeps on being something, or that he has "arrived," we might say; "when he is nothing" — 'nothing' is the perspective of grace, it describes all believers who have ever lived in all ages. In the perspective of grace we are nothing. Our assets are nothing because we operate on divine assets and because we continue in this life by the grace of God and if there is any way we become a blessing to others we cannot personally take the credit; "he deceives himself." The present tense means he keeps on deceiving himself, and this word means to deceive yourself in your own mind, in the realm of mental attitude. This self-deception is exactly what the legalists have been practicing and they have now persuaded the Galatians to adopt it. This was the problem with the Galatians at this point. They were so loaded with legalism that they could no longer fulfill the functions of verses 1 & 2.

Five Ways in Which the Believer Can Deceive Himself

1. To ignore the existence of carnality in the Christian life — 1John 1:8,10.
2. In context, to reject the principle of grace while helping others — or pride.
3. To depend on the energy of the flesh — 1Corinthians 3:18.
4. To hear and not apply the Word of God — James 1:22.
5. To be religious and legalistic and guilty of sins of the tongue — James 1:26.

Gal 6:4 **But let each person test his own accomplishments so that he can determine if he should get credit for them or if his neighbor should.**

Verse 4 — a criterion for production. Never test your production by comparing your works with someone else. That is the worst thing you could do. We do this in life, especially business where it is necessarily so, but when it comes to the Christian life you cannot compare your production with that of someone else. The criterion for production is never comparison with the works of others. And this is what the Judaizers had been trying to sell to the Galatians.

"But let every man prove his own work." The phrase 'let prove' means to put something forward to the test for the purpose of approval. The proud one must test his own works by an absolute criterion, the Word of God. The proud one, of course, doesn't do this. "Let every man" is literally 'each one.' The word 'work' here means production.

"and then shall he have rejoicing" — 'then shall he have' is a future tense, future from the time that he tests it. You test it by the Word of God; "rejoicing in himself [inside of himself]." It isn't a matter of trying to compare one's self with someone else; "and not in another [of the same kind]." In other words, he is not playing spiritual king of the mountains. The principle is that one must keep his eyes on the Word when he looks at any production that might exist in his life. Never compare it with others.

Comparing Spiritual Production

Why you cannot compare your spiritual production to someone else.

1. Because in the first place production is always based on grace.
2. In the second place, production varies with the spiritual gift of the individual. Difference in spiritual gifts will make difference in production.
3. In the third place, all production in the Christian life is based on the filling of the Spirit. Hence, bona fide measure of production is how much time is logged in the filling of the Spirit.
4. In the fourth place, evaluation of production lies with the omniscience of God. He is the one who sees inside us.

Gal 6:5 **For each person should shoulder the responsibility of his own work load.**

Verse 5 — the first law of burden. Every believer is responsible for his own production. “For every man [literally, ‘each’] shall bear his own burden.” We have a different word for burden now. The word in verse 2 was *báros* (βάρος) [pronounced *BAR-oss*]; in verse 5 we have a word which has nothing whatever to do with the previous word: *phortíon* (φορτίον) [pronounced *for-TEE-on*] which refers to a weight which is very easy to carry. It means a burden which is really not a burden. A *phortíon* (φορτίον) [pronounced *for-TEE-on*] is a burden which is not a burden but could be a burden; it is not in essence a burden. This word means that our production is not a burden. We are to be responsible or bear our own production. Our production never becomes a burden unless it becomes a matter of human pride.

“Shall bear” is future tense, a reference to the judgment seat of Christ. We will be responsible for our own production at the judgment seat of Christ. The believer’s production is really based on two separate factors: the rebound technique — apart from rebound there is no filling of the Spirit, and apart from the filling of the Spirit there is no production; knowledge of God’s Word which is the absolute criterion and forms the perspective for evaluating out production and bearing one another’s burdens, helping other people with their problems, and so on.

In verses 6 and following we have the aftermath of rebound. The first aftermath is found in verse six: fellowship as a result of rebound. And fellowship means fellowship in the study of God’s Word. Once we get out from under the pride factor, or whatever it may be that keeps us out of fellowship, we no longer compete with other believers but we relax and have fellowship with them in the Word.

Gal 6:6 **But the person who is taught the word [of God] should provide his teacher with what he needs.**

Verse 6 — “Let him that is taught in the word” — ‘him that is taught’ is present tense. It means constantly taught, habitually taught; emphasizing, of course, the importance of constantly listening to the teaching of the Word. The passive voice (subject receives the action of the verb): would indicate you right now if you happened to be listening. You are receiving teaching. ‘In the word’ is a reference to the canon of scripture.

Now what do you do when you receive teaching in the Word? You are to communicate. What does it mean to communicate? Whatever it means it is two things: it is present tense, imperative mood. It is an order. The word communicate here in its meaning has two possibilities: to remunerate one who teaches the Word, and while that is a true principle it isn't the principle found here. There are four reasons why it does not mean to give money to those who teach in this passage. The word "communicate" has two different meanings in the Greek, one of them has to be acceptable and one has to fit, and one can't.

This Does Not Mean to Give Money

1. Paul would be asking for money at a very poor time. He is chewing out the Galatians for legalism.
2. Giving money is not the subject of the context. It is in Philippians but not here.
3. Giving money is not the problem of the Galatians, they are very generous.
4. No special offering is indicated at this time.

The only other possibility is that this word "communicate" means to have fellowship through listening to Bible teaching. What is the point? You cannot take in the teaching of God's Word when you are out of fellowship. Now when you are back in fellowship you can listen to God's Word, you can take it in, and this is an order: "communicate" — take in God's Word.

There Are Three Reasons Why it Means to Take in God's Word:

1. Because of the context. Paul is saying you Galatians have fellowship in the Word with the teachers of grace, and not with teachers of the law. They have been communicating with teachers of the law.
2. Because teachers of grace have "good things" for the believer from the Word, whereas the teachers of the law have grievous things — not "good things."
3. Every believer stands alone in his own personal responsibility to get the Word. It is possible to come and hear the Word and not get it because you don't listen, you don't concentrate. The true meaning of communicate here is to concentrate on the Word. You cannot concentrate on the Word unless you are filled with the Spirit.

Galatians 6:6 Let him that [habitually] receives teaching [in the Word] concentrate on the one that teacheth in [the sphere of] all good things. (R. B. Thieme, Jr.'s Corrected Translation)

So the aftermath of rebound is the ability to absorb God's Word, and through the absorption of God's Word the ability to become oriented to the Christian way of life; and through such orientation the ability to produce, to serve the Lord.

Bob announces the book of James on Friday. OT on Tuesday, Wednesday and Thursday nights.

Vv. 6–10 are the aftermath of rebound.

Bob reviews v. 6. *To have fellowship with one who is teaching the Bible.* A word which has two meanings. What is happening in church right now is fellowship. The first principle of fellowship is Bible class.

Bob reviews the last two doctrines. Present active imperative. It is an order to listen to God's Word as it is taught.

People have confused ideas as to what Christian fellowship is. Basic concept is listening to the Word of God. The first result of rebound is the ability to listen to God's Word and to get something out of it.

A second aftermath is reward. Before anyone can produce, he must first be saved (phase I of God's plan). This enters us into fellowship with God in time. In phase III, we will all stand before the Lord Jesus Christ and we will be graded upon what we do in phase II.

The principle we find in verses 7 & 8 is that we are going to sow what we reap, only the reaping or the harvest is reward and the sowing is production in time. The believer is never going to reap reward in eternity unless he produces in time and all production in time is based upon one concept: rebound. Rebound is the right to be filled with the Spirit and the right to produce.

Gal 6:7 **Do not be deceived; God will not be fooled. Whatever a person does with his life, he will reap [the results of it].**

Verse 7 — “Be not deceived” — one of the great dangers in the Christian life is that we often deceive ourselves. Self-deceit is based upon ignorance of doctrine. ‘Be not deceived is’ in the present tense: keep on being not deceived, habitually be not deceived. It is in the imperative mood, and in this case the present tense plus the imperative mood means to stop being deceived, which means they are already in the mill of deception; they have been taken in by the legalists, by the Judaizers who came to the Galatian churches. They have already been deceived, now it is time to stop it. So we translate, “Stop being deceived.” The passive voice means that they have received the deceit. The legalists and judaizers have taught them to keep the Law and to be circumcised. They receive deception from these false teachers.

“God is not mocked” — again, present tense. God never is mocked. The indicative mood is the reality of the fact that they are turning up their nose at God. How is it possible for a Christian to turn up his nose at God? He does it by legalism, operating in the energy of the flesh — “for whatsoever” — ‘whatsoever’ is not whatsoever at all, it is ‘for if’, and the ‘if’ is a third class condition: maybe yes, and maybe no — “a man soweth” — maybe he will sow

and maybe he won't. The word 'soweth' is aorist tense; in a point of time he sows. The subjunctive mood is the potential that goes with the third class condition. In a point of time a man may sow to the flesh but he doesn't have to — "that shall he also harvest". The word 'reap' simply means to harvest. This is a future tense and it means that what we sow in a point of time we will harvest in phase three at the judgment seat of Christ. We sow in phase two and we harvest in phase three. What God does for us in time is not based upon what we do but on what Christ has done. We receive blessing in time because of Christ — because we are in Christ.

What God does for us in time is not based upon what we do, but because of what Jesus did for us on the cross. We are the recipients of God's grace. We might not be aware of all the ways that God blesses us.

Now God does discipline us in time, but God disciplines us in grace.

God blesses us based upon who we know. We are blessed because of Who Jesus Christ is. It is like people who work in Hollywood. Many of them have no special skill, but they are related to an executive who makes a lot of money for Hollywood.

Gal 6:8 *If he engages in things to satisfy his own sinful desires, he will be [spiritually] destroyed for such conduct, but the one who engages in things to please the Holy Spirit will receive never ending life through the [same] Spirit [as a result].*

Verse 8 — "For he that soweth to his flesh" — 'He that soweth' is a present active participle and it means he who habitually plants in the sphere of the flesh. The flesh has to do with the old sin nature and it has to do with the believer operating in the sphere of the old sin nature; "shall of the flesh also reap corruption." 'Shall reap' is a future tense again, future from the point of sowing. Sowing to the flesh is what you do when you are out of fellowship and so you can expect to reap or to harvest corruption. The word 'corruption' simply means that which rots away, that which is not permanent, and there is no reward from your production when you are out of fellowship.

Bob gives a litany of good deeds and things that you have done that day. But if that is all energy of the flesh good, and is worthless. The difference between sowing to the flesh or to the Spirit is being in or out of fellowship.

By way of contrast, "but he that soweth to the Spirit." How do you sow to the Spirit? 1John 1:9. If you are out of fellowship you are filled with the Spirit by getting into fellowship by the use of 1John 1:9 — "shall reap of the Spirit." 'Shall reap' is, again, future tense showing what happens after you sow. 'Of the Spirit' is literally, 'from the source of the Spirit.' The Spirit is the source of this reaping, and notice that it says "life everlasting." In this particular case you don't get eternal life by sowing to the Spirit. What it means it what you sow in life when you are filled with the Spirit will last forever. In other words, you are going to harvest from the source of the Spirit life everlasting. In phase three you are going to harvest. The issue here is not salvation, the issue here is sowing and reaping production and reward.

Principle: It is impossible to be filled with the Spirit apart from rebound; it is impossible to produce apart from being filled with the Spirit; and when you produce in the filling of the Spirit you have that which is eternal. Rebound, then, is the key to experiential Christianity.

In verses 9,10 we have production.

Gal 6:9 **And we should not become tired of doing good things, for eventually we will receive [never ending life] if we do not give up.**

Verse 9 — “And let us not be weary,” present tense, linear aktionsart. Let’s make it a habit of never getting weary. The word to be weary is not really to be weary at all, it means to become mentally discouraged, to faint in the mind. It is very easy to faint in the mind. Sometimes people think that they are the only ones who are doing anything for the Lord. Everyone else seems to be out of step, etc., “in well doing” — the word here is ‘beautiful doing’, ‘noble doing.’ There are two Greek words for beautiful or well. One of them is kalos (καλός) [pronounced *kal-OSS*], and the second one is agathos (ἀγαθός) [pronounced *ag-ath-OSS*]. The word kalos (καλός) [pronounced *kal-OSS*] is used here and it means noble or beautiful, and it always emphasizes the outer, whole agathos (ἀγαθός) [pronounced *ag-ath-OSS*] always emphasizes the inner. So when the Greeks said someone was kalos (καλός) [pronounced *kal-OSS*] they always meant that they had beautiful features or a beautiful body, or they were graceful. But when they used the word agathos (ἀγαθός) [pronounced *ag-ath-OSS*] they were referring to the inner characteristics: stability, inner peace, etc.

Parents do not seem to be naming their girls *Agatha* any more.

“Let us not get discouraged from the things which other people see are good” is the concept here, “for in due season [God’s season] we shall reap.” God’s season is the judgment seat of Christ. We harvest after we sow; “if we do not faint.” There is no ‘if’ in the original here. Instead we have a conditional participle, so everything is found in the phrase “we faint not.” It is a present tense referring dramatically to phase two — if we do not faint in phase two. The passive voice: the believer receives faintness because of criticism or something else or that sort. The participle here is a conditional participle which means, in effect, it all depends on us whether we faint or not. God has made provision so that we do not have to faint and everything depends on us. Here, then, is one of the great lessons of the Christian life: Avoid becoming weary; avoid becoming mentally despondent or mentally discouraged, or even mental apathy toward the Christian life.

Gal 6:10 **So then, we should do the right thing toward every person whenever we have the opportunity, and especially toward people who are part of God’s family [i.e., those making up “the faith”].**

Verse 10 — “As we have therefore opportunity,” because we as Christians are not to go around and mind other people’s business. Here are times that other people’s business becomes our business because they come to us and make it our business, and then we have the opportunity to help them. But we are not to stick our nose in other people’s affairs.

The present tense means that we are going to keep on having opportunity. The subjunctive mood means that our volition will be involved when the opportunity presents itself — “let us do good,” present tense, we are to keep on doing good. But this is not the ordinary word for ‘do.’ This Greek word means to exert one’s power and ability in an operation. It means to use one’s ability in running a business, to accomplish or to carry out a business. It is often used in the Greek language for an executive who is able to work out ways to make the business run properly. We as believers in this life are here on God’s business, and in that sense every believer is an executive and every believer is the administrator of God’s business. So, “let us administer good.” The ‘good’ is our second word here, *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*]. This means inner good or good of intrinsic value, good which cannot be seen. Many things that you do are going to be *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*]. They will not be seen by others and it is not necessary for them to be seen by others; “unto all” is literally ‘face to face with all.’ You can’t look people in the eye if you are thinking ill of them. ‘All’ means all people; “especially unto them [face to face with] who are of the household of faith [the family of God, those who are born again].”

Final Warning and Benediction

Gal 6:11 **Look at how large the letters are that I am using in writing this, and I am writing them myself.**

Verse 11 — Paul’s handicap. “Ye see how large a letter I have written unto you with my own hand.” ‘Ye see’ is an aorist active imperative. In other words, he is saying ‘Look!’ When the Galatians saw the autograph, the original letter, they noticed the fact that he wrote in large hand writing. Paul wants them to see that he has written this in large letters. The reason is because ‘I have written’ is what is called an epistolary aorist, an aorist tense in which the writer puts himself in the place of the reader and then describes as past what is present to himself, knowing that it will take a little while for the letter to be delivered but recognizing the fact that when they finally get the letter it will be in the past tense. It may be two months before the Galatians get that letter and what was true at that moment is past tense when they read it. It is important that we understand this as an epistolary aorist because it tells us that Paul did not dictate this letter to an amanuensis. Often Paul dictated his letters but in this case he didn’t. He wrote this letter himself in large letters. Why? Because he was so burned up when he found out what the legalists were doing in Galatia that he just had to sit down and write it himself. The Greek says here, “with what large letters [plural] I have written”. Why large letters? Because he has eye trouble — Galatians 4:15. He has to be able to see himself what he is writing; “unto you,” dative of advantage. It is to their advantage to get the information in the Galatian epistle. As a matter of fact it is for our advantage, too, to have this tremendous dissertation on the evils and the dangers of legalism.

Paul is not looking to gain sympathy for his affliction.

There is a principle behind this. Paul has a handicap — his eyesight. Paul is not hindered by an handicap. There is no handicap in human life which hinders one from serving the Lord. Paul is producing; Paul is sowing to the Spirit; Paul is sowing in the power of God the

Holy Spirit even though he has a handicap. This very letter to the Galatians is a testimony to a man carrying on beautifully in spite of a handicap. So never become weary, fainting in your mind, because of a handicap. Physical handicaps, no matter how painful or how difficult, do not hinder the believer from fulfilling the Lord's appointed service in phase two.

In verses 12 & 13 we have the last emphasis on the Judaizers.

Gal 6:12 **Those who attempt to make a good impression by trying to force you to be circumcised really want only to avoid being persecuted for their commitment to Christ.**

Verse 12 — “As many as desire to make a fair show in the flesh.” ‘As many as’ is a reference to the Judaizers, to the legalists who have come and led the Galatians astray. The word ‘desire’ means a desire which comes from the emotional pattern. To make a fair show means to make a good impression. it is an aorist active infinitive and it expresses the purpose of the Judaizers. it is the purpose of the Judaizers to make a good impression in the flesh.

“they constrain you” — the word mean to compel. It is in the present tense which means they keep on compelling you to be circumcised; “to be circumcised.”

Why d they do this? “Only lest” is literally, that they not. ‘That they not’ introduces a negative purpose clause; “that they should not suffer persecution.” They don’t want to be persecuted; they don’t want people to run them down. In other words, if they get so many circumcised the Mosaic law crowd will be on their side but if they centre everything on the cross then they will be persecuted and they didn’t want to be persecuted by their own kind.

What is the principle? Legalists will persecute legalists.

Gal 6:13 **For not even those who practice circumcision comply with [the requirements of] the Law of Moses, yet they want you to be circumcised so they can take credit for this physical evidence [of your compliance with the Law of Moses].**

Verse 13 — “For neither they themselves who are circumcised keep the law” — they are making the Galatians keep the law but they don’t keep it themselves; “but desire to have you circumcised that they may glory in your flesh” — that they may boast in your flesh [the flesh which is removed in the operation of circumcision]. They want to boast in the operation. The word ‘glory’ means boast. It is an aorist tense which means in a point of time when you were circumcised. The subjunctive mood indicates that maybe they will have a cause to boast and maybe they will not, it just depends whether you are fool enough to fall into their legalistic trap.

Verses 14 & 15 — Paul’s emphasis. The emphasis should never be circumcision. What should be the true emphasis. In verse 14: the emphasis must be the cross. That is grace. In verse 15: the emphasis must be positional truth. That is grace.

Gal 6:14 **But the last thing I want to do is brag [about such things]. For [if I had any bragging to do at all], it would be about [salvation through] the cross of our Lord Jesus Christ, for it is through Him that this [sinful] world has been crucified [i.e., died] as far as I am concerned and I have been crucified [i.e., died] as far as it is concerned.**

Verse 14 — “But God forbid” — a very poor translation. This is an idiomatic expression in one word in the Greek. It is the aorist middle optative and it should be translated with the negative, ‘May it not happen [to me].’ The word “God” does not occur at all; “that,” introducing a purpose clause; “my purpose should be to glorify anything except in the cross.” This is the basis of boasting: boasting not about what we have done but boasting about what Christ has done. What Christ has done is mentioned by way of the cross; “of our Lord Jesus Christ, by whom [reference to the cross] the world is crucified unto me.” The world is the ungodly order of things arrayed against God under the domination and the influence of Satan. The world refers to doing good in the name of good; the world is everything from socialism to communism to United Nation-ism, to any form of internationalism, to anything which is contrary to God’s Word. This is in the perfect tense, it has been crucified in the past with the result that it keeps on being crucified. The passive voice means that he has received this by the cross — “unto me” is dative of separation. Paul is separated from human viewpoint. The world is the sum total of human viewpoint and by the cross Paul has been crucified to the human viewpoint; therefore a complete separation takes place; “and I unto the world.” Here we have a double crucifixion. The world put Paul on the cross and Paul puts the world on the cross. That is the concept. Paul has severed all connection with human viewpoint.

Gal 6:15 **For it does not matter whether a person practices circumcision or refrains from practicing it; what really matters is [whether or not he is] a new creature [in the eyes of God].**

Verse 15 — the second emphasis: positional truth. Why the cross? Why positional truth? Because in the cross we have something that Christ did for us. “For in [in union with] Christ Jesus” — positional truth. Why positional truth? Because positional truth tells us what the Holy Spirit has done for us; “neither circumcision availeth anything.” Circumcision doesn’t cut any ice with God. ‘Availeth’ is a Greek word, ‘is’ — “nor uncircumcision” — never at any time, in other words; “but a new creature.” We have two different Greek words for new. The first one is *kainos* (καινός) [pronounced *kahee-NOSS*] and the second is *neos/neōteros* (νέος/νέωτερος) [pronounced *NEH-os,neh-OH-ter-os*]. The first one is used here. It means new in quality. In other words, freshness. The second word means new in point of time. It connotes the idea of recent. The word new is important here. It isn’t circumcision that is important, it is being a new in quality creature: “Therefore if any man be in Christ he is a new in quality creature” — 2Corinthians 5:17. The ‘new’ emphasizes what God has done for us. We are new in quality because of what God has done, because we have eternal life, because we have imputed righteousness, because we are the heirs of God and joint heirs with the Son of God, etc.

Gal 6:16 **To all those people who live by this rule, may there be peace and mercy [from God] in their lives; that is, upon [those people who are truly] God’s “Israel” [i.e., the church].**

Verse 16 — the principle of grace. “As many as” — reference to believers; “walk according to this rule” — by means of, an instrumental concept. ‘This rule’ is literally ‘by means of this canon.’ The canon or the criterion in context is the truth of grace applied to experience; “peace” — a part of inner happiness; “mercy” — grace in action; “and to the Israel of God.” Who or what is the Israel of God? It is not the Church, though in this dispensation the Israel of God is a part of the Church. The Israel of God is the remnant according to the election of grace among Jews. It is the same term as is found in Romans 11:5. Believers are never called Israel in the New Testament. Israel refers to those who are Jews by nationality and are born again. In this context we have a reference to the true Jew of this age, i.e. the Jew who has trusted in Christ as his saviour. But this does not refer to Gentile believers. Paul distinguishes between Jewish and Gentile believers at this point because of something he said previously in verse 15.

Gal 6:17 From now on no one should harass me [about such matters] for I carry around on my body the scars [left there in my service] for Christ.

Verse 17 — Paul’s enlistment papers. “From henceforth let no man trouble me.” In other words, after writing this don’t anyone ever give me static on the subject of legalism. The word ‘trouble’ means to bring about something to someone such as causing annoyance or trouble; “for I carry about in my body the marks of the Lord Jesus.” This has erroneously construed to mean that he has been somehow terribly abused. He has suffered many things but that is not the point here. The Greek word for ‘marks’ is simply the identification card or serial number of the recruit in the Roman army after he has been accepted as a soldier. It is his graduation certificate from basic training.

From “The Military Institutions Of The Romans”, pages 17,18 — “The recruit, however, should not receive the military mark as soon as he is enlisted. This mark was imprinted on the hands of the soldiers either with a hot iron or in some manner to make it indelible. He must first be tried if fit for service, whether he has sufficient activity and strength, he has the capacity to learn his duty and whether he has the proper degree of military courage. For many, although promising enough in appearance, are found unfit after trial. These are to be rejected and replaced by better men, for it is not the numbers but the bravery which carries the day. After their examination the recruits should then receive the mark and be taught the use of their own arms by constant and daily exercise.”

This was a serial number; it had military significance.

Why does Paul say not to give him any trouble? Because not only is he in the army of the Lord but he is a five star general in the army of the Lord.

Gal 6:18 May the unearned favor of our Lord Jesus Christ be in your inner person, brothers. May this be so.

Verse 18 — “Brethren, the grace of our Lord Jesus Christ with your spirit.” Why does he say “with your spirit”? He is referring to the human spirit and the human spirit is the only basis of absorbing spiritual phenomena. The big problem with the Galatians was that they

have been made suckers out of by legalism because they did not know their doctrine well enough. Consequently he is now saying “with your spirit,” emphasizing the importance of these Galatians getting information. Such information can only come to them through the human spirit.

END OF SERIES

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Great Chapters of the Bible

Galatians 5

The ESV; capitalized will be used for the starting translation.

In most books, I have a base text which I start with, which is Bob's teaching almost word for word. However, I had no such text for this chapter of Galatians; so I did the best that I could taking the notes myself.

1977 Galatians (Great Chapters of the Bible)

Lesson #1

1 03/21/1977 Gal. 5 Introduction; doctrine of human freedom (1–9)

The Galatians were guilty of trying to be spiritual by works. They had adjusted to the justice of God through faith in Christ, but they were not properly executing the Christian life.

The Galatians were the Irish of the ancient world. They tried to get into Italy, but stopped; then into Greece, but stopped. 3 tribes; and the Romans could not conquer them. The Romans inherited the kingdom of Galatia, willing his people and land to the Roman empire.

3 paragraphs The Conflict of the Ages (reversionism)

1–7 Characteristics of reversionism.

8–14 The Challenge of reversionism

15–26 The Conflict of the Spiritual life

Doctrine of Human Freedom

1. Human freedom is the heritage of human birth. It is an extension of the various functions of the soul, such as volition, mentality, emotion, conscience, and also the old sin nature. The very fact that we were created with human volition is indicative of the fact that God wanted man to exercise his volition. The only test in the garden was the tree. Man begins with freedom and we destroy our freedom with our own decisions. For instances, a woman is a free agent until she gets married. She uses her own volition to surrender her freedom, but this is in exchange for something better than freedom. This is where a woman should be very slow to get married. There is much more to marriage than physical attraction. Marriage is a state of slavery. She may be given an allowance and the ability to make a few decisions each week. It is wrong to suggest that people are born equal.
 - a. To be born into slavery is why slavery is anti-Biblical. The idea that children of slaves are automatically slaves.

- b. The slavery of the Roman empire was much more extensive than we practiced. In the Roman empire, you would work your way out of slavery and your children were not necessarily slaves.
 - c. More people in the early church were slaves than free. Slaves did have some freedom under Rome.
 - d. The Galatians were some of the freest people in history. Bob found that he could count on beating up on an Irishman. They would be loyal after that. You have to be honest with them. They are great people and they make great soldiers. Many of our best armies were manned by Irish.
2. The right to exercise your freedom within the framework of establishment. You may opt to steal, but that is wrong. You may use your freedom to commit crimes, and that is wrong.
 3. There are certain areas of freedom. Freedom as the heritage of physical birth and freedom as the heritage of the spiritual birth.
 4. There is a necessity of human freedom. Volition is what we have in common with angels. Angels have volition; and Satan corrupted it by rebelling against God and taking a third of the angels with him. Man was created to resolve the angelic conflict. This is why freedom is a great issue in evangelism. Evangelism has always been practiced in the United States. Some evangelists screw up the gospel by asking people to raise their hands or to come forward. Some people are never saved because they did not believe, but instead, they walked an aisle or raised their hand. Also, no acknowledgment that Jesus is Lord for salvation as well. The soul is where we have privacy. We are in a public place and you have privacy in your soul. Daily decisions for Bible doctrine.
 5. The protection of human freedom. It takes authority, the antithesis of freedom, to preserve freedom. The laws of divine establishment define the relationship between authority and human freedom. The police officer and the military are the highest and most honorable professions in the world. All other professions profit from these two professions. A sign of reversionism is when the military and the police are attacked. The Word of God emphasizes nationalism rather than internationalism. Nationalism checks the power lust found in the communists. Too much power to have the world ruled. The purpose of executive power is to protect freedom. Republics are a great form of government, provided that those who are in charge are wise. A republic will deteriorate into a democracy. Open the franchise to women or teenagers is what causes the problems. You get a conglomeration of appeals where there is an appeal to personalities. We follow the Biblical policies carefully in Berachah. We are all free to drive automobiles, but without rules and regulations, it would be a mess. There must be regulations to which we obey. A man regulates himself where there are no regulations. There is authority in the home; the parents are the authority over the children; the husband over the wife. The decalogue are a part of the laws of divine establishment. True morality is not just keeping a system of law.
 6. The spiritual function of freedom. Two places where positive volition towards God are key. The sins of the world were poured out upon Christ. All blessings come from the justice of God. Being out of fellowship is a key issue. We cite, name,

acknowledge these sins. We do not confess in the way that we understand that. Our attitude towards Bible doctrine, which is the Word of God. This is the verbal manifestation of the integrity of God. We are familiar with these adjustments to the justice of God. These are the three adjustments to the justice of God. We do not make promises to God or beg for forgiveness. We have the spiritual function of freedom.

7. The relationship of human freedom to authority and personal discipline. Jesus was free to accept or reject going to the cross. He used His Own volition to go to the cross. He showed respect and obedience to the Father's authority. His obedience to death was obedience to spiritual death. In the sphere of freedom, Christ went to the cross. The anarthrous construction means the high cost of freedom. We have to stand fast in this freedom. Any exercise of freedom requires self-discipline. Bob finds himself now wanting to face the firing squad of the congregation. The illustration of personal freedom. If you recognize him as your right pastor, then you attend. Uniformity of the function of human volition. The military calls for instant response to all orders. The person in the military is accounted for all of the time. He signs in and out and submits to a system of authority. The soldier must remain consistent; he cannot simply go out when he feels like enjoying life. You make decisions, but they are professional decisions. You make decisions within the framework of your training. Your personal life is subjugated to your professional life. Soldiers go crazy on leave because this is their first time to exercise their freedom outside of the military. All good business function and all authority function in life must be related to authority. The Yankees were freezing in the dark recently because the federal government was trying to regulate the use of natural gas. No one pinned it down to the right source, which is the federal government. We should not have troops in Korea until we settle the authority situation. But a commander in Korea may not be allowed to deal with an attack without any retaliation.
8. The relationship of human freedom to manners and morality. Morality is a safeguard to freedom. Morality defines freedom in terms of category #2 love. Morality requires waiting for the right man or the right woman. For instance, when you go through a door before a lady, you have the freedom to slam the door in her face; but you open the door and hold it for her. The principle of labor unions is anti-Biblical and anti-freedom and anti-authority in every sense of the word. The federal government has no manners and no morality. We have the most evil government today.
9. The relationship of human freedom to human maturity. The adult must take responsibility for all of his decisions. Human maturity is defined as being able to take the responsibility for one's own decisions.
10. Sins of cognizance and sins of ignorance are related to human freedom. We can choose to sin or to not. Ignorance is not excuse. The old sin nature is passed down through the man. The woman became the child-bearer.

"Is this the first time you have come here? You don't walk in late right into the auditorium. This is your lucky day."

Women, having made a bad decision in marriage, often come to church to find happiness there. If she is a troublemaker, the pastor may need to solve the problem. This is not usually a single woman or a happily married woman. The last two conspiracies of Berachah were instigated by unhappily married women.

A world would be a horrible world without ladies, although we could do without the feminists. The greater differences are in the soul (as opposed to the body).

Don't go beyond what the Scripture says, like sinning intentionally so that you can rebound and be certain to be in fellowship.

1977 Galatians (Great Chapters)

Lesson #2

2 04/04/1977 Gal. 5:1 Human freedom (10–13); privacy; slavery

Review from 2 weeks ago. People have cherished illusions about being born again. Bob has seen some pretty rotten things and the most seem to come from born-again believers. Bob has been threatened by Black groups, but the people who have always come after him have been born-again believers.

Bob reviews the previous points.

The Doctrine of Human Freedom

11. Human freedom and parents. Children are human and they will make mistakes. It is really getting weird in this country between parents and children. Bob looked for his son to have positive volition towards doctrine and he was a gentleman and a good military man. You can work on your kids from 0 and 9. If things are not under control by age 9, then you have lost them for a number of years. Parents today are uptight about the wrong things.
12. The relationship of freedom to Christianity. John 8:32 you will know the truth and the truth will make you free. This is literally, you will know doctrine and doctrine will make you free. As you learn doctrine, you can have an adult relationship with the Lord. You have to first crack the maturity barrier. Believers do have a glorious freedom in Roman 8:21. This freedom is related to God the Holy Spirit. The Spirit of the Lord is, there is freedom. This was written to believers who were slaves. A lot of people have goofy ideas that they lack freedom because they work for someone else. Even believers who were slaves have freedom. Most of your believers were slaves. The Word of God is called the law of liberty. James 1:25 2:12
13. Our heritage as a country is freedom. There is no domestic tranquility in a communist nation. They may have a sex life but not domestic tranquility. Bob reads the Declaration of Independence. Patrick Henry, give me liberty or give me death. This used to be found in history books, but they have been replaced by quotes from Marilyn Monroe.

14. You do not have to like a person in authority. You must respect the authority. No one grows up until you can accept authority in life. Some women are children for life because they do not obey their husbands. If they do not accept the authority of their husband, they will reject the authority of your pastor. This is why we have tough DI's. Freedom will always exist in the Word of God. It is one of the most basic doctrines in the Word of God.
15. Freedom is maintained by military victory. No politician does anything for freedom, including Abraham Lincoln. He had no right to manumit the slaves in the south. He was the first president to give federal funds to a state in order to keep them lined up with the federal government. Governor Morton received all of his money from Abraham Lincoln. Freedom of Texas destroyed by 55 mph. No funds for roads unless you acquiesce. A few states did not. Freedom is maintained by warfare. The military is the most honorable profession in the world. Freedom will come from the military and politicians provide only tyranny. If there is anything I can't stand, it is a large church. Bob needs to weed his church down. Once every 3 months, Bob looks at the members to see if he can weed anyone out. If there is anything that you don't like, come and see Bob and he will make you want to go anywhere else.

Christ Has Set Us Free

Galatians 5:1 **For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.**

The first word is *eleuthería* (ἐλευθερία) [pronounced *el-yoo-ther-EE-ah*], which means, *freedom, liberty*. It has the definite article; and it means, *in the sphere of freedom*. The believer is free through Bible doctrine. Freedom begins at the beginning of salvation.

Christos, the only celebrity of the Church Age. He is the subject. He is the only source of human freedom. To be saved, you need privacy. Public invitations bring up false issues. You must have privacy for rebound as well. In 27 years, Bob has had 25 people who want to stand up before the congregation and confess their sins. Assembling yourselves together with other believers is public. One of the biggest jobs of the pastor is using his authority to allow his people to be free. He is not to use his own authority in order to violate the freedom of his parishioners. The pastor is to provide doctrine. Privacy is directly related to freedom.

The aorist active indicative of *eleutheróō* (ἐλευθερώω) [pronounced *el-yoo-ther-OH-oh*], which means, . The results of freedom are emphasized, which is cracking the maturity barrier. Without spiritual freedom, you cannot advance. That is why your soul is not stuck on the outside of your head. Your soul is inside your skull. The last thing to disintegrate in the human body is the skull. One of the worst places for the destruction of freedom is a Bible school. They develop some of the worst habits. They try to run the lives of others and get them to hear certain holy phrases. Bob does not recommend Christian schools. They are hotbeds of reversionism; and they take away your freedom. These places have the ability to make their own rules. These schools are really missing the boat, because they could be teaching Bible doctrine. They do not have the authority of a local church.

In the sphere of freedom, Christ has freed us. This includes women under the authority of a man. If the man is not positive, the woman is still free to pursue Bible doctrine. If she is smart, she can take in doctrine without offending him. Slaves could not offend their masters, but were still able to take in doctrine. Not all persecution is from Satan.

In the sphere of freedom, Christ has freed us. *stêkô* (στήκω) [pronounced *STAY-koh*], which means, 1) *to stand firm*; 2) *to persevere, to persist*; 3) *to keep one's standing*. Thayer Definition only. Strong's #4739. This is a military term. It means to be under great pressure and to continue to hold your position. You have a relationship to authority. At Waterloo, the men were told to stand fast, and they did. In this case, the authority is God Himself. This means to remain tactically where you are, no matter what pressures come your way. Pressures from others, from other Christians.

The mechanics will come out in the next paragraph.

The Galatians are not doing this because the Judaizers have come around. They learned the gospel from Paul and they were justified. These were Irish people who did not cross over the English channel, but remained in Turkey.

Judaizers demanded circumcision and teaching the Law. These gentiles were saved and they began to get circumcised and keep the Law.

The tongues movement is not bonafide today, but they use emotions to advance their doctrines.

Therefore is found in the middle of this sentence.

enéchō (ἐνέχω) [pronounced *ehn-EHKH-oh*], which means, *to have within, to hold in; to be held, entangled, be held ensnared; to be engaged with, set one's self against, hold a grudge against someone*. Strong's #1758. Passive voice means *to be entangled in, to be enmeshed*. Stop being loaded down with legalism. Legalism says that you have to do things for God. The commands in the Bible are to be done as a result of salvation and the intake of Bible doctrine. You do things which impress other people, so that they impress God.

Next we have the adverb *palin* (πάλιν) [pronounced *PAL-in*], which means, *anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand*. Thayer and Strong definitions only. Strong's #3825. *rb palin* (πάλιν) [pronounced *PAL-in*], which means, *anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand*. Thayer and Strong definitions only. Strong's #3825. There was religious Jew and gentile legalism.

noun: *zugós* (ζυγός) [pronounced *dzoo-GOSS*], which means, *yoke, a coupling, (figuratively) servitude (a law or obligation); the beam of the balance (as connecting the scales)*. Strong's #2218. This should be *by a yoke*. This is slavery to the Mosaic Law.

noun: douleía (δουλεία) [pronounced *doo-LIE-ah*], which means, *slavery*. Strong's #1397.

Galatians 5:1 *In the sphere of freedom, Christ has freed us. Stand firm, therefore, and stop being enmeshed by a yoke of slavery.*

Slavery in the Bible

1. The people of Israel were slaves to Egypt. Exodus 13:14 Deuteronomy 5:6
2. A form of personal slavery mentioned in the Scripture which is the result of being captured in war. Numbers 31:9 Deuteronomy 20:14
3. By being purchased. Some people sold themselves into slavery to pay their debts. Gen. 17:12–13 Leviticus 25:44ff
4. You could be a slave by birth. Gen. 15:3 Ecclesiastes 2:7
5. You could be a slave by self-sell or other forms of indebtedness. 2Kings 4:1 Leviticus 25:39–43
6. Domestic slavery where a woman enslaved herself. She enslaves her husband and causes bitterness. She bullies him until he is enslaved to her. She uses whatever she has in the field of love or attractiveness to enslave him. Nagging him to death. Sometimes it is the husband who is the tyrant who enslaves or abuses the woman. Colossians 3:19 is the woman enslaving the man, but it can work both ways.
7. Slavery of reversionism, which is Galatians 5:1.
8. National discipline for the 5th cycle of discipline.
9. Slavery to the old sin nature.

Galatians 5:1 *In the sphere of freedom, Christ has freed us. Stand firm, therefore, and stop being enmeshed by a yoke of slavery.*

This is slavery of the believer. Christ has freed us unto a sphere of freedom. Salvation opens up the door to freedom. We are free to name our sins to God; and we are free to crack the maturity barrier.

Of all the freedoms in life, what is the most important. Gals come to Berachah to find a man here. Men come down with the same idea. The most important thing in life is doctrine, not finding a man or a woman. The objective is to stay loose and relax and maturity adjustment to the justice of God. The only thing that holds you back is negative volition towards doctrine. By putting other things second, you will find these other things. Do not put the blessings before Bible doctrine, the source of all blessings.

Bob always found it interesting that girls described themselves as free spirits. But there is freedom for all people, enslaved, in a bad marriage, in communism. If you are positive in your soul, it is up to God to provide it. Many people left other circumstances came to Berachah for that purpose. God will provide it. Face to face teaching is not necessary for spiritual advance.

This verse is a command to be consistent. We are kept in this life in order to become spiritually mature. But a believer can destroy his own freedom by being enmeshed to the point where you allow other things to come between you and Bible doctrine.

1977 Galatians (Great Chapters)

Lesson #3

3 04/11/1977 Gal. 5:2–3 Rituals to teach doctrine; counseling; categories of salvation by works

People talk about freedom but do not understand its repercussions. People who talk about freedom often extol Abraham Lincoln. This was the beginning of the end of freedom in this country. The issue in the second war for freedom had nothing to do with freeing slaves, but it was states' rights against federal encroachment. Our whole heritage is based upon the separation of church and state. This is an unusual nation in history to make such a separation. The spread of communism in the nation south to us, it is based upon their union of church and state.

We are blackmailing South Africa and Rhodesia. Sticking our nose into the business of other nations. The UN is a total violation of tyranny, noted in what has happened to African nations.

Our forefathers understood freedom quite well. Socialism is antagonism to freedom; the welfare state is against freedom. We have done everything possible to destroy freedom.

Freedom can be abused, as the fourth estate proves. The advocate for liberal causes.

There is one place where there always is freedom, in the sphere of the Christianity. Most of the early Christians were slaves and they all had freedom to believe in Christ and to advance spiritually.

The greatest slavery was in the Roman empire; until communism, and now they have the most slaves.

There are many passages like, **use your slavery to be the Lord's freedman; and to those who are free, use your freedom to be the Lord's slave.**

A friend of his took a course on the Civil War and not one battle was discussed. It was all about the superimposition of 20th century liberal values to civil war.

The Galatians were 5 or 6 churches in this region. They first saw Paul and they accepted him as a god. They went quite a distance to revere Paul as a god; to rejecting him out of legalism.

Galatians is a very hot letter. Paul was a great teacher and his language even outshines Bob's. In Galatians 3: You think that circumcision is going to save you; and the priests for false gods castrate themselves. So you are not going far enough in your Christian actions.

Galatians 5:2 **Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you.**

This begins with ἴdete (ἴδετε) [pronounced *IHD-eh-teh*], which is the imperative of Strong's #1492. It means, *behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note.*

Paul has pointed out the circumcision or keeping the Law is not the Christian way of life nor are these ways to be saved.

Paul uses his authority throughout this epistle. Often, people when they get some authority, turn into bullies.

Ego Paulos legô. Present active indicative of légô (λέγω) [pronounced *LEH-goh*], which means *to speak, to say; affirm over, maintain; to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention.* Thayer definitions. The content of this word is emphasized. Strong's #3004. This is a static present, so it addresses every believer throughout the generations of believers.

Were the writers of Scripture aware that they were writing sacred books. Paul was aware that this letter would be a part of the canon of sacred Scripture.

In the interest or advantage of the reversionists in Galatia for Paul to get tough with them. The dative of advantage. The Galatians are gentiles who have misplaced circumcision. Under reverse process reversionism, on one side we have grace and on the false side, we have circumcision. This is a ritual which represents cracking the maturity barrier. It is simply a ritual which belonged to the Jews. They have taken the doctrine and placed it under the wrong category. They took salvation by works and changed it into spirituality by works. Baptism was clearly used in the pre-canon period. It was used to represent salvation adjustment to the justice of God. There are several Baptist groups today which teach that you cannot be spiritual if you are not baptized by immersion.

eán (ἐάν) [pronounced *eh-AHN*], which means *if, in case, suppose, let's suppose [for the sake of an argument]*. With the subjunctive mood, as we have here, this forms what is known as a 3rd class condition; *if, and maybe it's true and maybe not.* A good one-word rendering for this word, when followed by the subjunctive is *suppose. Let's suppose, for the sake of argument.* Strong's #1437.

This is addressed to the legalists. Not all of the Galatians are legalists. All the Galatians are learning from the teaching, but it may not apply to them directly.

The verb is peritemnô (περιτέμνω) [pronounced *per-ee-TEHM-noh*], which means, *to cut around, to circumcise.* Strong's #4059. I have that this is a present passive subjunctive.

Bob says it is an aoristic present. Punctiliar action in present time. However long it took to be circumcised. The potential for this indicates that some did this and some did not. Circumcision is a ritual. Maximum adjustment to the justice of God. If you lack the doctrine to understand the ritual, then you appreciate it. Those who do not have the understanding, they think that they are better for having taken part of the ritual or observance.

An anarthrous construction of Christos (χριστός) [pronounced *krees-TOHSS*], which means *anointed one, Messiah, Christ*. Strong's #5547.

Future active indicative of ôphelêô (ὠφελέω) [pronounced *oh-feh-LEH-oh*], which means *to help, to profit, to be of use*. Strong's #5623. The maid that Bob has is Ophelia, and he showed her how her name was in the Bible. She was very pleased.

Neuter singular accusative of oudeís (οὐδείς) [pronounced *oo-DICE*], which means *not one, nothing, not a thing*. Strong's #3762. Salvation adjustment to the justice of God.

Galatians 5:2 **Behold, I Paul, communicate to you (for your advantage) that if you receive circumcision (for salvation or for spirituality), Christ will profit you nothing.**

There are two categories. Some have believed in Jesus and they have received the 36 things of salvation. There were some who believed, but then accept legalism after salvation. Some Galatians did not believe, but they got circumcised for salvation.

Bob no longer counsels; the most useless thing. When people get doctrine, the sooner they are able to use it for themselves. Those who need counseling are weak sisters who do not have doctrine. Thousands do not seek counseling because they have doctrine. Bob does not have the time to be a crutch. People recognize sometimes after awhile that the clucking sounds made by a pastor is not enough. This sounds brutal to the uninitiated. We all need doctrine. That is a purpose of a pastor. The man sprinting around from person to person wastes his whole lifetime. You cannot spend all of your time as a pastor counseling or talking on the phone.

Take 25 deep breathes and let them slowly, and then say, "I trust you, Lord," then turn around and walk away. Some people just want something to do.

Galatians 5:3 **I testify again to every man who accepts circumcision that he is obligated to keep the whole law.**

Post-positive conjunction: dé (δέ) [pronounced *deh*], which means *but, moreover, and, also; now; namely, to wit*. It indicates a simple transition from one thought to another. Strong's #1161.

The present (deponent) middle/passive indicative of marturomai (μαρτύρομαι) [pronounced *mar-TOO-rom-ahee*], which means, *to witness, to testify, to give evidence in a courtroom case*. Strong's #3143. Divine discipline for reversionism here. There must be evidence

given first. A static present, meaning a condition which continues. The middle voice, the subject participates in the action in a reflexive mood (I myself testify).

The adverb *palin* (πάλιν) [pronounced *PAL-in*], which means, *anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand*. Thayer and Strong definitions only. Strong's #3825.

We learn by repetition. The purpose of doctrine is inculcation. This is why the military uses the close-order drill. The Dutch army now just strolls along because they are unionized. That is anarchy. It is the repetition of commands. Repetition by the pastor is similar to close order drill.

Adjective: *pás* (πάς) [pronounced *pahs*], which means *each, every, any; all, entire; anyone, all things, everything; some [of all types]*. Strong's #3956. Plus *anthrôpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*] which means, *man, mankind, human being*. Strong's #444.

Dative of advantage. It is to their advantage to hear this information.

Present passive participle in the dative case. They thought that, by circumcision that gave them salvation or spirituality.

Present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*], which means *to be, is, was, will be; am; to exist; to stay; to take place, to occur; to be present [available]*. Strong's #1510.

Static present, for a condition that always exists. Whenever you use circumcision for either salvation or spirituality.

A hopeless debtor: *opheilētēs* (ὀφειλέτης) [pronounced *off-Ī-LEHT-ace*], which means, *a debtor, one who is indebted*. Strong's #3781. As long as you cling to circumcision, baptism or the Eucharist, you are a debtor. All of these rituals were given for a purpose; and they were all legitimate rituals given at a particular time. When you use them for salvation or spirituality, they are hopelessly in debt.

Aorist active infinitive of *poieō* (ποιέω) [pronounced *poi-EH-oh*], which means *to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]*. Strong's #4160. Constantive aorist where all the acts are gathered up into one entirety. An infinitive of result. They are obligated to something which they cannot possibly fulfill. The one who offends in one part of the Law is guilty in all.

The actual result, the conceived result, and the intended result. The third blends purpose and result.

When you break a plate glass window. You hit in any one point, and it shatters the entire window. The Mosaic Law is like a plate glass window. It shatters with great noise. It does

not break in one point. Bob's father replaced many windows on behalf of Bob. Bobby was not much of a window breaker.

Some pick up the Law. You try to use the Law as an instrument of commendation but it condemns us. As long as we use works to be saved or spiritual, we will never make it.

Salvation is where God does all of the work and we receive it.

Verbal works today, at least 7 categories of works.

Seven Categories of Works Today

1. People weep and wail, they invite Christ into their hearts opening, psychological factors as well. You cannot be saved by confessing Christ openly. That is a result of salvation. Not even standing there saying that you believe in Christ is not salvation. Jesus knocking on the door is for fellowship, not salvation. You are not saved by begging God to save you.
2. Ritual works: circumcision in the Old Testament and New, in the case of the Galatians.
3. Walking down an aisle as a part of psychological works. Jumping through a psychological hoop.
4. The system of corporate works, join the church and give money to the church, tithing to the church.
5. Religious works; keeping the Law, do penance, recognize the Lordship of Christ, put ashes on your forehead, come to church on Easter or Christmas.
6. Behavior your works. Go from immoral to moral; give up things which are enjoyable. Whatever you do as a result of taking in doctrine is something else.
7. Emotional works, speaking in tongues, getting the ghost. The midnight fire dedication service, whatever.

The Word of God teaches us the principles of grace in its many forms. If you are a legalist, you will see yourself for the stupid ignoramus that you are.

Galatians 5:3 **And now I myself testify again to every man being circumcised that he is debtor (he is under obligation) to keep the entire Law.**

1977 Galatians (Great Chapters)

Lesson #4

4 04/25/1977 Gal. 5:4–7 Arrogant reversionist's self-righteousness competes with +R of God

Reversionism is drifting off course.

Galatians 5:4 **You are severed from Christ, you who would be justified by the law; you have fallen away from grace.**

This is a famous verse for those who do not believe in eternal security.

The verse begin sight a prepositional phrase. Apo + Christos. *From the source of Christ.* Jesus is the source of the adjusted to the justice of God for salvation. Our sins were poured out on Christ on the cross. We believed in Christ and received eternal life from the source of Christ.

Aorist passive indicative of katargeō (καταργέω) [pronounced *kaht-ahrg-EH-oh*], which means, *to be idle, to render inactive, to be useless, ineffective.* In the passive, this means *to cease, to become idle, to be done away with, to be abolished, to cease being under or connected with any person or thing.* Strong's #2673. The subject is in the suffix, *you all*, a reference to reversionists. This takes up all the stages of reversionism and gathers them all up to one point. All stages of reversionism are looked at from a whole. Emotional revolt of the soul, negative volition is consolidated, blackout of the soul, and reverse process reversionism. The believer receives this. God does not remove any of the advantages given to us at salvation.

Hostos is *such a category who.*

Present passive indicative of dikaiōō (δικαιόω) [pronounced *dik-ah-YOH-oh*], which means, *to render (declare, determine, acknowledge, show or regard as) righteous (just or innocent); to be free, to justify (-ier), to be righteous.* Strong's #1344. To pronounce or judge righteous; or to be righteous. In Galatians, these people have set up a system of self righteous, as separate from the righteousness of God. All people have an area of self-righteousness, and this is their righteousness which they depend upon. Reversionists are generally on an ego trip. It is like being given a very valuable gift and then trying to duplicate it, but you are unable to.

Self-righteousness is totally acceptable in many fundy circles today. This is the modus operandi of Christianity today.

Prepositional phrase en + the instrumental of nomos (νόμος) [pronounced *NOHM-oss*], which means, *[Mosaic] law; establishment code; custom, precept, injunction, Torah.* Strong's #3551. This is a distortion of the Law that the reversionists are trying to keep. The purpose of the commandments is not to add up to a system of self-righteousness, but to prove that we are condemned and we need help. This is a system of expressing the arrogance of the reversionist. Used as a system of commendation rather than condemnation.

The aorist active indicative of ekpiptō (ἐκπίπτω) [pronounced *ehk-PIHP-toh*], which means *to fall off, to fall from, to fall.* Strong's #1601. This means to be drifting off course. Culminative aorist, views the entirety, with an emphasis on the result. The course is grace and we have drifted off from that.

Objective genitive of charis, which means *grace.*

Galatians 5:4 **You, the reversionist, have become ineffective [in the angelic conflict] [or, unprofitable] from the source of Christ such a category who are being justified by means of the Law. You have drifted off course from grace.**

Drifting off course from grace, failing from the source of God, uncircumcised of heart, enemy of the cross, tortured soul, an unstable soul, left your first love, you have fallen, lukewarm. All descriptions of reversionists. Maladjustment to the justice of God.

Biblical Nomenclature for Reversionism (Taken from a Doctrine of Reversionism)

1. Gal 5:4, "drifting off course from grace."
2. Phil 3:18, "the enemy of the cross."
3. Jer 9:25-26, "uncircumcised of heart."
4. Heb 12:15, "falling from grace" means total malfunction of any grace modus operandi, and total ignorance of the grace policy of God in the protocol plan.
5. 2Pet 2:7-8, "the tortured soul."
6. 2Pet 2:14, "the unstable soul."
7. Rev 2:5, "fallen."
8. Rev 2:4, "left your first love."
9. Rev 3:15-16, "lukewarm."
10. 1Tim 1:19, "shipwrecked."

No one has ever been saved by asking Christ into your heart. It is like asking Christ to come into a sewer. It is the exhale of faith. God promises to the lukewarm that He would vomit them out of His mouth.

The local church is designated for the means of communicating doctrine for the maximum adjusted to the justice of God.

Galatians 5:5 **For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.**

Particle gar + ego, For we, and only we, by means of the Spirit. Instrumental singular of pneuma (πνεῦμα) [pronounced *PNYOO-mah*], which means, *spirit, Spirit; breath; wind [blast], air*. Strong's #4151.

Ek + the ablative of pistis (πίστις) [pronounced *PIHS-tihs*], which means, *faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation*. From Zodhiates:¹ Metaphorically, it means *the object of Christian faith, meaning the doctrines received and believed; Christian doctrine; the gospel, all that Christianity stands for*. Strong and Thayer only. Strong's #4102.

¹ Spiros Zodhiates, *The Complete Word Study New Testament*; AMG International INC.; ©1992; p. 1164.

Present middle indicative of *apekdechomai* (ἀπεκδέχομαι) [pronounced *ap-ek-DEHKKH-om-ah-ee*], which means, *to anticipate, to wait eagerly for*. Strong's #553. The present tense is a static present, representing a condition which is assumed to continue existing. Middle for one's own interests.

elpis (ἐλπίς) [pronounced *el-PIS*], which means, *hope; confidence; desire of some good with expectation of obtaining it*. Strong's #1680.

dikaiousunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā* or *dik-ah-yos-OO-nay*], which means *righteousness, [Christian] justification*. Strong's #1343.

God's righteousness, God's justice, God's integrity; sometimes used for man's righteousness. The confidence that comes from maximum adjusted to the justice of God. Matthew 5:6 is hunger and thirsting for righteousness. By the Spirit, + the daily function of gap.

Galatians 5:5 *We, and only we, through by means of the Spirit, from the source of doctrine, eagerly anticipate confidence from integrity (God's righteousness).*

Galatians 5:6 *For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.*

Reversionism does not exploit the victory of Christ.

Explanatory use of the particle *gar*, *for you see*.

En + the locative of *Christos*. At the moment of salvation, we are placed into union with Christ. This is positional truth; this is peculiar to this dispensation. This is the means of forming the royal family of God. We are in union with Christ.

Then we have the present active indicative of *ischuô* (ἰσχύω) [pronounced *is-KHOO-oh*], which means, *to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might*. Strong's #2480. Here, it means, *to be valid*. This is punctiliar action is present time. Paul tells us that no ritual advances us in the Christian life.

3 areas of ritual: baptism, circumcision and the Eucharist. None of these things will help you grow. They relate doctrine at some point. The ritual portrays some principles of doctrine. Maximum doctrine in the soul makes the ritual meaningful. The ritual is a test. It merely relates to doctrine in the soul. Baptism only illustrates the baptism of the Holy Spirit; and it is no longer valid. It is not anything in the Christian life today.

People who practice the Lord's Table do this for good luck. This is about all it means. Circumcision has no spiritual connotation whatsoever.

Alla + pistis, which means, *but doctrine*.

Retroactive progressive present of *energéō* (ἐνεργέω) [pronounced *en-erg-EH-oh*], which means, *to work, to produce, to be effective*. Strong's #1754. Doctrine is the only means of advance in the Christian life. The middle voice, the subject participates in the results, which is spiritual maturity. Ascriptive participle, which describes growth through doctrine.

Dia + agápē (ἀγάπη) [pronounced *ag-AH-pay*], which means, *agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; love feasts*. Strong's #26. This is a fully relaxed mental attitude. You are teachable. You are not uptight, you do not have an authority problem.

Galatians 5:6 **For you see, in Christ Jesus, neither circumcision or uncircumcision is valid for anything, but doctrine through a relaxed mental attitude becoming effective and operational.**

The relaxed mental attitude will be explained further down in v. 22. It is not producing a love for someone. It is the correct mental attitude in order to be teachable. Some of you ladies are not teachable. You were told to come here and you would like it, and you don't.

If you do not learn doctrine on a daily basis, you have a broken stride.

Galatians 5:7 **You were running well. Who hindered you from obeying the truth?**

Imperfect active indicative of *trechō* (τρέχω) [pronounced *TREHK-oh*], which means, *to run (in haste); metaphorically, striving hard (life runners in a race); to spend one's strength*. Strong's #5143. The Galatians believed when Paul gave them the gospel; and the justice of God gave them 36 things. They were advancing as long as Paul was there teaching them. The Judaizers slipped in and broke their stride.

The adverb *kalōs* (καλῶς) [pronounced *kal-OCE*] which means, *well (usually morally), good, goodly; (in a) good (place), comfortable; honestly, health recovering, becoming well*. Strong's #2573. This means, *honorably*.

The interrogative *tis*; this is some person or persons are related to the reactor factors of their lives. Discouragement, boredom, disillusion, self-pity, loneliness, bitterness, made them vulnerable to the teaching of the Judaizers. "What you need is to be circumcised and start keeping the Law."

The aorist active indicative of *enkrátō* (ἐγκόπτω) [pronounced *eng-KOP-to*], which means, *to hinder, to cut in, to impede or to break another's stride*. This is used for the running events or the track events of the ancient world. Strong's #1465. Ingressive aorist, refers to the place where these people were disillusioned vulnerable to legalism.

The present passive infinitive of *peithō* (πείθω) [pronounced *PIE-thoh*], which means, *to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey; to yield to*. Strong's #3982. Retroactive progressive

present; an action begun in the past and continued into the future. Their stride was broken and they fell out of the race.

You are most vulnerable when you become unteachable; often due to reactor factors. You are a nice person until someone crosses you, and then you become a raging volcano. Your arrogance will be exposed. This causes resentment. You transfer the resentment to the one who brings you the news. You may attack the person, the person's authority. Your stride is broken. Then someone tells you just how nice you are.

alêtheia (ἀλήθεια, ας, ῆ) [pronounced *ahl-Ā-thi-ah*], which means [*absolute, unimpeachable, divine*] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint. Strong's #225.

Galatians 5:7 You were running honorably; who cut in on you and broke your stride resulting in your not obeying (or, resisting) doctrine.

Challenge of reversionism vv. 8–14.

1977 Galatians (Great Chapters)

Lesson #5

5 05/09/1977 Gal. 5:8–12 Doctrine of leaven; Paul's sarcasm against the Judaizers

The Galatians were Celtic who went the wrong way; they went east, when the rest went northwest. When the last king died, a bachelor, he willed the Celtic state to the Roman empire. People of this group made themselves known throughout Europe. They can be enthusiastic about one thing, and change to something else on impulse. They enthusiastically accepted Paul and his message of Jesus. Then, not much later, they accepted the Judaizers.

Bob gives the corrected translation.

Vv. 8–14 is the challenge of reversionism.

Galatians 5:8 This persuasion is not from him who calls you.

Hê peismonê (πεισμονή) [pronounced *pice-mon-ay*], which means, *persuasion*. Strong's #3988. This means, *that persuasion which draws you away from the truth*.

This is related to the verb *to cut in on you* from the previous verse. This was a tract term, and the Galatians were doing well, but the legalists cut in on them and broke their stride.

The Galatians are in the one of the 8 reactions, and they have been on a frantic search for happiness. A trend toward asceticism is giving up all that is enjoyable in life. People think of such a person as being very spiritual. "Isn't this a wonderful person doing great things for God?" He is merely following a trend, which is mistaken for great spirituality.

Most people have a trend toward antinomianism. They do things that shock the Baptists.

Third stage if operation boomerang, which intensifies the reversionism.

Stage four takes us to the soul. The left and right lobes. The mind and the heart. The heart is not the physiological organ in the Scripture. The heart is the right man of the soul; and the soul has male and female parts. Then there is the emotion. The emotion is the right woman or the female part of the soul. No ability to think, no logic. It simply responds in life. In the abnormal person, the woman takes over the soul and emotion dominates. This is the fourth stage of reversionism, where emotion controls the soul. Emotion is controlling the soul. In the 20th century. We have that a woman's long hair is her glory. When a male has long hair, it is often a sign that the arrow goes the wrong way. Today, we have the emotional revolt of the hippies with long hair. The Celts had a very difficult time establishing a government.

The noun : mataiotês (ματαιότης) [pronounced *mat-ah-YOHT-ace*] is mistranslated in the New Testament. It really means *a vacuum*. Strong's #3153. This vacuum sucks in false doctrine into the left lobe. Blackout of the soul is stage 6. The freezing up of the values is hardness of heart. The Galatians are found in all 8 stages.

Negative ouk. The preposition ek from the ablative of source of kaleô.

Galatians 5:8 **That persuasion that draws you away from doctrine, not from the One calling you.**

All reversionists are under strict discipline. They immediately become enemies of the cross and enemies of the congregation.

Galatians 5:9 **A little leaven leavens the whole lump.**

micros/mikroteros (μικρός/μικρότερος) [pronounced *mik-ROSS,mik-ROT-er-os*], which means, *small (in size, quantity, number or dignity)*. Strong's #3398.

zumē (ζύμη) [pronounced *DZOO-may*], which means, *leaven, yeast, fermentation agent; metaphorically of mental and moral corruption, with its tendency to infect others*. Strong's #2219.

then we have the verb, the present active indicative of zumóō (ζυμώω) [pronounced *dzoo-MOE-oh*], which means, *to leaven, to cause to ferment; to mix leaven with dough*. Strong's #2220. Descriptive progressive present, indicating what is now going on in Galatia. It is fermenting all the congregations in Galatia. There were at least 4 large congregations in Galatia.

Leaven

1. Leaven connotes any substance which causes fermentation. It also induces alcohol fermentation. Various enzymes and bacteria are named. Yeast is used in baking

and the production of alcohol beverages. It only takes a small amount to infect the entire thing.

2. Gen. 19:3 is the first use. Exodus 12:15, 19 it is related to the Passover. There was to be no leaven in the Passover. Many churches serve wine because Jesus is said to use wine. During the Passover, there was no wine and no leavened bread. Bob reading old, old letters. A Babylonia praising the Jews as great soldiers. The Jews revolted against beer for the Passover.
3. The connotation of leaven related to sin and evil.
4. Jesus was free of sin and of evil. The unleavened bread speaks of the Lord's perfect humanity.
5. Matthew 13:33 leaven represents the infiltration of apostasy.
6. The leaven of the Sadducees; an attempt to reconcile doctrine and philosophy.
7. Mark 8:15 Luke 12:1 the leaven of the pharisees, which is the infiltration of religion into truth.
8. The leaven of Herod is the leaven of power lust.
9. The leaven of the Corinthians (1Corinthians 5:6–7 represents systems of reversionism of abnormal sex, whether homosexuality or incest.
10. In our passage, it is salvation by works or salvation by ritual.

Galatians 5:9 **A minute amount of leaven keeps on leavening the entire lump.**

The entire lump are the congregations of believers in Galatia.

The gift of pastor-teacher carries the authority to teach Bible doctrine and to remove the leaven from a congregation. This can be done by teaching doctrine or removing those who are seditious. This is why congregations are filled with people who cause confusion.

Galatians 5:10 **I have confidence in the Lord that you will take no other view, and the one who is troubling you will bear the penalty, whoever he is.**

Different meanings for perfect, present and aorist tenses. peithô (πείθω) [pronounced *PIE-thoh*], which means, *to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey; to be content, by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty); to yield to.* Strong's #3982.

Perfect tense means to have confidence; present tense means aorist tense means to obey, to have trust. Paul's confidence is in Bible doctrine; not in the people of Galatia.

Dia + su = with reference to you; en + instrument of kurios = by means of the Lord. The Lord here refers to the Holy Spirit.

Future active indicative of the verb phroneô (φρονέω) [pronounced *fron-EH-oh*], which means, *to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the*

bounds of modesty; to think or judge what one's opinion is. Strong's #5426. An imperative future which expresses a command; the Galatians believers are to separate from the Jewish believers who have led them astray. You will adopt no other thing, or no other viewpoint.

The present active participle of *tarassô* (ταράσσω) [pronounced *tahr-ASS-soh*], which means, 1) *to agitate, trouble (a thing, by the movement of its parts to and fro); 1a) to cause one inward commotion, take away his calmness of mind, disturb his equanimity; 1b) to disquiet, make restless; 1c) to stir up; 1d) to trouble; 1d1) to strike one's spirit with fear and dread; 1e) to render anxious or distressed; 1f) to perplex the mind of one by suggesting scruples or doubts.* Strong's #5015. In any local congregation the potential or actual conspiracy against the authority of the church. Bible doctrine is always taught with authority whether this is apparent or not. Any sort of attack is an attack upon Bible doctrine. Tapers are constantly being warned. You go into a church and they are not doing it right, do not raise a fuss. He is in the hands of the Lord for discipline. Life is too short to take the discipline coming to a pastor. The one who troubles or agitates you. The Judaizers followed Paul and the maligned him wherever he went

<p><i>bastazô</i> (βαστάζω) [pronounced <i>bas-TAD-zoh</i>]</p>	<p><i>to bear, to carry, to take up, to lift [up], also: to endure, to declare, to sustain, to receive</i></p>	<p>3rd person singular, future active indicative</p>	<p>Strong's #941</p>
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We get the English word *bastard* from this. It means, *to bear, to carry, to endure, to sustain.* Bastards think that they carry the world on their shoulders, but most bastards make too much of being a bastard.

The progressive future is progress in future time; you will continue to bear (discipline).

<p><i>krima</i> (κρίμα) [pronounced <i>KREE-mah</i>]</p>	<p><i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judicially decided, a lawsuit, a court case</i></p>	<p>neuter singular noun; accusative case</p>	<p>Strong's #2917</p>
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This is discipline, punitive action from the justice of God. False teachers are to be judged for their false teaching direction from God. False teachers have additional judgment because they are dealing with the truth.

Ean introduces the Protasis of a 3rd class condition. Ean + the present active subjective of *eimi*. This should be rendered *regardless of who he is*.

Galatians 5:10 I have confidence in the Lord with respect to you that you will adopt no other viewpoint but the one agitating you [the conspiracy in the church] shall bear the sentence of his judgment, regardless of who he is.

The person who distorts Bible doctrine is in for very heavy judgment.

Galatians 5:11 But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been removed.

V. 11 is an appeal to common sense. The more doctrine that we have the more common sense that we should have. Bible doctrine should not turn people into weirdos.

The Judaizers hit these people at a time they were negative to doctrine.

Protasis of a 2nd class condition.

kêrussô (κηρύσσω) [pronounced kay- ROOS-so]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	3 rd person singular, present active indicative	Strong's #278 4
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Kêrussô is to announce the policy of a king. The word for herald is taken from this verb. He spoke the policy of the king in a loud voice for public speaking. Paul has been doing a lot of public speaking there. The judaizers are alleging that Paul is still teaching circumcision, but he is not. This is a debater's technique used in order to get a hearing. These Galatians are all Celts and they were all Uncircumcised. So they were lining up in order to be circumcised.

Bob gave this translation where Paul says to emasculate themselves completely, and 2 or 3 people changed to Peter as their favorite Apostle. The Word is just the Word and we should teach what is there. Sooner or later, everyone is offended.

diôkô (διώκω) [pronounced Dee- OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	present passive indicative	Strong's #137 7
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On the one hand, these judaizers are claiming that Paul teaches salvation by circumcision; but, on the other hand, Paul is being persecuted for not teaching that. Common sense always seems to disappear when freedom disappears. We are sheep being led to the slaughter today. An evil federal government has encroached upon our freedoms.

Retroactive progressive present, means that this began in the past and it continues to this time.

The resumption of the apodosis with this little word ara:

ára (ἄρα)
[pronounced
AHR-ah]

*consequently, then, therefore,
so then, wherefore*

illative particle,
expressing a
more subjective
or informal
inference

Strong's #686

The word for *offense* is...

skandalon
(σκάνδαλον)
[pronounced
SKAN-da-lon]

*snare, trap; an impediment,
a stumbling block, cause for
stumbling; an offensive thing*

neuter plural
noun, accusative
case

Strong's #462
5

It means, that which causes offense, that which arouses opposition; also a stumbling block.

Perfect passive indicative of *katargeô* (καταργέω) [pronounced *kaht-ahrg-EH-oh*], which means, *to be idle, to render inactive, to be useless, ineffective*. In the passive, this means *to cease, to become idle, to be done away with, to be abolished, to cease being under or connected with any person or thing*. Strong's #2673.

Paul assumes had he been teaching circumcision then the attacks against him would have been abolished.

Galatians 5:11 **And I, members of the family of God, if I were still preaching circumcision (for salvation) (but I am not), why am I still being persecuted? Consequently then, the opposition from preaching the cross has been abolished (but then, it has not been abolished).**

Even the reversionists of Galatia should be smart enough to see that; they are persecuting him constantly. Since the persecution has not ceased, Paul is not teaching circumcision.

Common sense tells the believer to avoid certain people who would lure you away from doctrine. They are legalistic and the Galatians should have spotted them and removed them.

Sanctified sarcasm.

Galatians 5:12 **I wish those who unsettle you would emasculate themselves!**

ophelion (ὄφελον) [pronounced *OAF-el-on*], which means, *would that*. Strong's #3785. This means *o that, would that*. It is very sarcastic.

future middle indicative of *apokóptō* (ἀποκόπτω) [pronounced *ap-ok-OP-to*], which means, *to cut off*. Strong's #609. This means *to castrate, to geld, to emasculate*. We will use *castrate*. Here is where some of you ladies will find that Peter is your favorite Apostles and I an not your favorite preacher. Paul says, don't go half way; go all the way.

<p>anastatóō (ἀναστατόω) [pronounced an- as-tat-OH-oh]</p>	<p><i>to disturb, to stir up, to excite, unsettle; to cause tumults and seditions in the state; to upset, to unsettle (minds by disseminating religious error)</i></p>	<p>3rd person plural, aorist active indicative</p>	<p>Strong's #387</p>
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This means, *to disturb, to upset*. These Galatians were very disturbed by what these people were teaching. The Judaizers produce the action. Paul wants them to castrate themselves. Sheer, unadulterated sarcasm. There were idiotic priests in Galatia who castrated themselves. A specific group of them. If cutting off a small piece of flesh is so important, why not cut it all off?

Galatians 5:12 **Also, I would that you would castrate yourselves because they disturb you; or I would that they castrate themselves because they disturb you.**

1977 Galatians (Great Chapters)

Lesson #6

6 05/23/1977 Gal. 5:13–15 "Brother"; authority; three codices of the Mosaic Law; "Neighbor"

We are approaching the subject of spirituality.

Galatians 5:13 **For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another.**

In v. 13 we have the warning of the distortion of freedom. Freedom can be abused by government and spiritually.

Gar continues the subject. Then the vocative plural, adelphos, reminding us that we are in the royal family of God. This is a technical term. Royalty do not run around and call each other *brother* or *sister*. Leave it to the Baptists to come up with the most cornball thing of all. Call people by their names; or say, Hi, there, hello there.

Wherever we find the word *brethren*, it is a challenge to remind people that they are a part of the royal family of God. This reminds us of what we are because of grace.

Nominative su in the proleptic position.

<p>kaleō (καλέω) [pronounced kal- EH-oh]</p>	<p>active: <i>to call; to call aloud, utter in a loud voice; to invite;</i> passive: <i>to be called, to receive a call</i></p>	<p>2nd person plural, aorist passive indicative</p>	<p>Strong's #256 4</p>
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gnomic aorist is used to express the absolute. Having been justified, you are qualified to share in all of the blessings of God. We share the destiny and election of Jesus Christ. This is a dogmatic principle from the doctrine of divine decrees.

All blessing comes from the justice of God. The result is liberty. *eleuthería* (ἐλευθερία) [pronounced *el-yoo-ther-EE-ah*], which means, *liberty*. Strong's #1657. No matter what the current political situation is, as believers, we have freedom. We have been called for the purpose of exercising freedom. God will give us options in life to make choices which glorify Him. We will never be deprived of these options of grace. We are called to exercise freedom.

Two options: the option for spirituality and the option to move towards spiritual maturity. If we are positive, we will remain spiritual and grow spiritually.

The qualified negative *mê*. We need to insert *do not*. This is elliptical.

The word freedom is found again. This is freedom in the spiritual realm. Freedom functions despite the current political situation.

Eis + *aphormê* (ἄφορμή) [pronounced *af-or-MAY*], which means, *occasion*. Strong's #874. It is correctly translated, *for an opportunity*.

Followed by *with reference to the flesh*:

<i>sarx</i> (σάρξ) [pronounced <i>sarx</i>]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; dative, locative, instrumental case	Strong's #456 1
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flesh refers to the old sin nature, which are the abuses. Frantic search for happiness and emotional revolt are the two places where the believer goes wrong.

We would think that this is a reference to sin; but this is focused on human good and evil from reversionism. The potentialities for being a monster is much greater to those who are believers rather than those who are unbelievers.

Alla sets up a contrast between reversionism and spiritual maturity. It is all brought out with the one word love. It is *dia+*

<i>agápē</i> (ἀγάπη) [pronounced <i>ag-AH-pay</i>]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; love feasts</i>	feminine singular noun, genitive/ablative case	Strong's #26
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This word is used for the filling of the Holy Spirit. It is thinking love as opposed to physical love or physical attraction.

douleúō (δουλεύω) [pronounced <i>dool- YOO-oh</i>]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	2 nd person plural, present active imperative	Strong's #139 8
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this means *to become suborned to authority*. It is taken from *doulos*, which means, *to be a slave*. God ordained the local church for the growth of believers. It is the pastor-teachers who are to effect this. People take classes on how to dig out the information by oneself. We are to hear the word. It is the difference between authority and no authority. This refers to the time when the believer listens to Bible teaching. When you walk into the local church, you have one authority and that is the pastor. This has nothing to do with service; this just has to do with the way of advancing spiritually. It is advancing and staying with the one person. The imperative mood for the persistent function of gap.

allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al- LAY-lohn</i>]	<i>one another, each other, another; reciprocally, mutually</i>	reciprocal pronoun; dative, locative, instrumental case	Strong's #240
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In the dative case, the recipient gets benefit from the verb. All capacity for life comes from authority. The great people in life are always authority-orientated.

Galatians 5:13 *For you and only you, members of the royal family of God, have been called for the purpose of exercising freedom, only do not exercise freedom for the opportunity with reference to the flesh, but through the love [the filling of the Spirit] be subordinate to each other.*

This does not mean that each person is subservient to the person next to them; it means that authority is delegated by God and that we are subject to that authority. This means that our spiritual growth will come from subordination to someone else in the human race. The Bible further defines such a person as being a male with the spiritual gift.

When it comes to the spiritual realm, women have no authority. No such thing as a female preacher. "If there was, I would tell you; and we would ordain you and send you on your way." Had some wild-eyed blonde and started to walk into Bob's office, and Bob said, "Get the hell out of here." Ken was very nice to her. She ignored him; and she ran right over him. Bob read the whole picture. We made a believer out of her with regards to authority being in Berachah. It is a principle in life. We learned in school. The authority is still there in school, whether you agree with them or not. No one is happy being lawless. There is no such thing as a member of the human race who is without authority.

Each other does not mean that you are subordinate the random people around you. Many times in your life you will work for someone who is the authority. Authority is still the issue. Occasionally women will say, "My husband says that I cannot come to Berachah Church."

Then fine, you can get the Word of God in other ways. “You need it and he needs it more than he realizes.”

There are husbands who come to Berachah without their wives. You cannot get away from authority, spiritually or in life in any way. Houston traffic is filled with people doing all kinds of weird things. Imagine if people paid no attention to the lights and stop signs. You cannot get from point A to point B without authority. Life cannot be lived without authority. Here it is a spiritual authority. Great armies, successful armies, always have good discipline and respect for authority.

In the War Between the States, two confederate officers had a disagreement, and one of them had one more day of authority, giving him authority over the other office.

In an evangelistic meeting, the evangelist is the authority in that meeting. There are believers and unbelievers there, even though you know that he is goofy. You give him free reign, as he is the authority in that meeting.

Galatians 5:13 For you and only you, members of the royal family of God, have been called for the purpose of exercising freedom, only do not exercise freedom for the opportunity with reference to the flesh, but through the love [the filling of the Spirit] be subordinate to each other.

One summer Bob took a job as a stage hand. They did a lot of ballet work. This dance master was out there telling them what to do. He had to exercise his authority. You have authority in everything in life, even in your pleasures.

Galatians 5:14 For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.”

We will be studying Romans 8:2–4.

Pas + nomos....

nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
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translated, *all the Law*. We have already studied the Mosaic Law. Codex 1 condemns us. Codex 2 is the spiritual part of the Law, which is evangelism. The presentation of the solution. Codex 3 defines authority in life and in government and in human relationship. It includes what to eat and not to eat. This has that your health is affected by what you eat. Proper system for taxation; a criminal code, and universal military training is mandated. Even a chapter or two on the laws of the honeymoon. Practically everything in life is mentioned.

<p>plêroô (πληρώω) [pronounced <i>play-ROH-oh</i>]</p>	<p><i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i></p>	<p>3rd person singular, perfect passive indicative</p>	<p>Strong's #4137</p>
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to fill up a deficiency, to fully possess; to fully influence; to fill with a certain quality. Only the first definition applies here. Intensive perfect refers to a completed action. The Law receives fulfillment.

En + heis +

<p>logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]</p>	<p><i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i></p>	<p>masculine singular noun, dative, locative, instrumental case</p>	<p>Strong's #3056</p>
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in one doctrine.

Then the 2nd person singular, future active indicative of agapaô. We do not have phileô or eraô. This is a relaxed mental attitude; not love, but freedom from antagonism toward others. You are not vindictive, arrogant, you do not hate someone else. You have a totally relaxed mental attitude toward others. Imperative future, used to express a commanded. It is based upon the Qal imperfect tense in the Hebrew. This is also a classical Greek idiom. The believer produces this by the filling of the Spirit. It is not by running around being nice to people. Declarative indicative.

<p>plêsion (πλησίον, α, ον) [pronounced <i>play-SEE-on</i>]</p>	<p><i>neighbor, one who is near, close by; fellow man; associate</i></p>	<p>noun/adverb</p>	<p>Strong's #4139</p>
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This word is an adverb in the Greek. This word means *near*. This is an idiom for *other member of the human race*.

Galatians 5:14 For the deficiency of the entire law has been fulfilled in this one doctrine, namely this, you will love your fellow man as yourself (which is a command to be filled with the Spirit).

This means you have a relaxed mental attitude toward other members of the human race. You avoid inordinate ambition, inordinate competition. An article was done about traffic. Things would happen and blood pressure goes up. With an relaxed mental attitude, you don't have to raise your own blood pressure. So, why bother? Why give them the honor or recognition? Why give them jealousy for jealousy, hatred for hatred. This cannot be developed; this can only be accomplished with the filling of the Spirit.

Bob went out to do some work with the barbells. The neighbor was out there. He found him no half-bad. It is easier to go through life with a relaxed mental attitude. This cannot be done with the energy of the flesh. It is done only with the filling of the Spirit.

We are about ready to study the command in v. 16. We still have v. 15 to go through. When your mental attitude is wrong towards people is what v. 15 is about.

Galatians 5:15 But if you bite and devour one another, watch out that you are not consumed by one another.

The Galatians are celts and they are very excitable. They have hot tempers, as illustrated by the Irish or by the Scots. Or by the Gauls.

Ei introduces a 1st class condition. + the present active indicative of dáknō (δάκνω) [pronounced DAK-no], which means, *to bite*. Strong's #1143. People did not punch each other as they do now. Instead, they bit each other. It means exactly that, *to bite*. If your mental attitude is wrong, you show it.

katesthiō (κατεσθίω) [pronounced kawt-es-THEE- oh]	<i>to consume by eating, to eat up, to devour; to waste, to squander; to destroy</i>	2 nd person plural, present active indicative	Strong's #271 9
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This comes to mean revenge, building you happiness upon some else's unhappiness. The Galatians are producing the action of the verb.

allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al- LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; genitive/ablative case	Strong's #240
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operation mad dog.

Present active imperative of blepô.

analiskô (ἀναλίσκω) [pronounced <i>ann- al-IHS-koh</i>]	<i>to use up, to destroy, to consume</i>	2 nd person plural, aorist passive subjunctive	Strong's #355
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Culminative aorist, viewing mainly from the results. Subjunctive mood + the negative is a prohibition.

Hupô + allêlôn = by means of one another of the same kind. This is actually occurring and they are doing this to one another. Spirituality is the link between salvation and maturity.

Galatians 5:15 *but if you bite and devour one another (of the same kind) (and you do), beware that you are not destroyed by means of another (of the same kind).*

1977 Galatians (Great Chapters)

Lesson #7

7 05/30/1977 Gal. 5:16a Doctrines of the deity of the Holy Spirit and spirituality (1–8)

Review of the translation.

Present active indicative of legô + the transitional particle δε.

peripateô (περιπατέω) [pronounced <i>per- ee-paht-EH-oh</i>]	<i>walk [around, to and fro, all over, about]; metaphorically used to mean <i>conduct oneself</i> [typically, consistently in life]; live, pass through life, function [in life]</i>	2 nd person singular, present active imperative	Strong's #4043
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An action which is purposed, though not taking place at this time. Tendential present. The Galatians lack the true spirituality.

Galatians 5:16 Walk by means of the spirit...

We must begin somewhere, so let's start with the Deity of the Holy Spirit. Pneuma refers to the Holy Spirit. We must first establish that the Holy Spirit is God.

The Deity of the Holy Spirit

1. Trinity passages reveal co-quality with other Members of the Godhead. 2Corinthians 13:14

2. The Tetragrammaton is used for the Holy Spirit. Holy Spirit is also called Jehovah in the Old Testament, this is a title of God - cf. Isaiah 6:8,9 with Acts 28:25, or Jeremiah 31:31-34 with Hebrews 10:15.
3. The sovereignty of the Spirit is found in 1Corinthians 12:11.
4. God the Holy Spirit is said to be omniscient - 1Corinthians 2:10,11.
5. He is said to be omnipotent - Genesis 1:2.
6. He is omnipresent - Psalm 139:7.
7. The deity of the Lordship of the Spirit is mentioned in 2Corinthians 3:17.

[These notes came from NB1. They track almost exactly.]

Principle: You cannot hurt someone else until you have first of all hurt or grieved God the Holy Spirit who indwells all members of the royal priesthood.

Our topic is the function of the Holy Spirit in the life of the believer.

Spirituality

1. Spirituality is God the Holy Spirit controlling the soul of the believer. This is the link between salvation adjustment to the justice of God and spiritual growth. At the point of salvation, God the Holy Spirit indwells the body of every believer. This is true in the Church Age for the royal family of God. The Holy Spirit indwells the body, not the soul. It is your body which is the home of the Holy Spirit. This is a permanent status for all believers. +R has been imputed at the point of salvation. The filling of the Holy Spirit is pertinent to the soul only. Indwelling is the body. Filling is temporary. Filling of the Holy Spirit is spirituality. Quenching the Holy Spirit is reversionism; grieving the Holy Spirit is carnality. Walk by means of the Spirit is equivalent to being filled. You cannot get to spiritual maturity apart from spirituality. Studying spirituality is extremely important. This is a subject which has been totally fouled up. If you grieve or quench the Holy Spirit, you are a baby until you die the sin unto death. It becomes imperative to understand this.
2. The distinction between the salvation and post-salvation ministry of the Holy Spirit. God the Holy Spirit does 5 things for us at salvation. The justice of God gives us His righteousness. Into that cup, there are 35 other things. 5 of these are ministries of God the Holy Spirit.
 - a. Titus 3:5 regeneration; being born again. This means that God the Holy Spirit is the agent by which we are born into the family of God - John 3:1-16; Titus 3:5. This is the ministry that God the Holy Spirit has always had with every person who has ever been saved, the only difference being that in the Age of the Gentiles and the Age of Israel - skipping the Church Age - in the Tribulation, and in the Millennium, this is the only ministry of the Holy Spirit at salvation. In the Church Age He also has four other ministries and these all occur simultaneously. Regeneration occurred in OT times; the next 4 did not occur in the OT.

- b. The baptism of the Spirit - Acts 1:5; 1Corinthians 12:13. This is the ministry by which He enters us into union with the Lord Jesus Christ. This ministry is absolutely unique, this is the ministry whereby we become royal family of God. This is the ministry by which we live in the palace forever, it is not something we experience, it is something God the Holy Spirit did for us at salvation. This is one faith, one Lord, one baptism (that baptism being the baptism of the Holy Spirit). This is not an experience; this is not something that you feel. This happens in this dispensation because we are royal family. There was no royal family until the Church Age. A royal family had to be called out. The nucleus for the royal family of God is placing each believer in union with Jesus Christ. Called church, body, a royal priesthood.
- c. The indwelling of the Holy Spirit at the point of salvation - Romans 8:9; 1Corinthians 6:19,20. There are no sacred buildings; but we are indwelt by the Holy Spirit. This is the sign of royalty. Our body is the sacred building.
- d. The sealing ministry of the Holy Spirit. This is security for royalty. We have two kinds of security as believers. We have security from salvation itself: we can't lose our salvation. We have security in our royalty: we can't lose our royalty forever and ever. We are sealed by God the Holy Spirit as something of value - 2Corinthians 1:22; Ephesians 1:13; 4:30.
- e. The Holy Spirit gives each one of us a spiritual gift at the point of salvation - 1Corinthians 12:11. Every believer has a spiritual gift. It doesn't mean that you have to know it or understand it, unless it is a communication gift which demands preparation. Generally speaking when you are filled with the Spirit and grow up your gift functions without your cognisance, whatever it is. Communication gifts are given to male believers only. There are other gifts of all kinds and we have received at least one spiritual gift at salvation. The communication gifts require some training. Those with an administrative gift must learn it and use it. Some people must have an understanding of their gift in order to function under it.
3. Post salvation ministry of the Holy Spirit. It can be described in terms of the Apostles Paul, John and Peter. You do not elect anyone to the spiritual gift of Apostleship. Galatians 5:16 walking by means of the Spirit. Emphasis on the advance and the locomotion. The function of spiritual energy in the spiritual life. Ephesians 5:18. John in 1John 1:7 Walking in light as opposed to walking in darkness. 2Peter 1:4 being a partaker of the divine nature.
4. Carnality and spirituality are mutually exclusive and they are absolutes in the spiritual life. 1John 3:4-9 you are one or the other. If you sin, you are 100% carnal; if you have named your sins, you are 100% spiritual. People cannot be 20% spiritual. A baby, an adolescent and a mature believer can all be filled with the Spirit. There is an absolute and there is a progressive concept of the spiritual life.
5. Imitation becomes one of the great issues of spirituality in phase two. Spirituality is the imitation of God - 2Corinthians 3:3; Ephesians 5:1; 2Peter 1:4 - whereas carnality and reversionism is the imitation of the unbeliever - 1Corinthians 3:3; Galatians 5:19-21; 1John 1:6. So believers either imitate the unbeliever or they

imitate God, they never imitate themselves. Christians can commit any sin that unbelievers can. There is no such thing as a sinless person.

6. Spirituality is a function of the royal priesthood, therefore it is not subject to the Mosaic law or to the Levitical priesthood. The Levitical priesthood functioned under the Mosaic law and functioned to the nation Israel. But now we have a royal priesthood which is not authorised by the law, it is authorised by God Himself and under the new covenant we have the statement of it and so it is not subject to the Levitical priesthood, it is not subject to the Mosaic law - Romans 8:2-4; 10:4; 13:8; Galatians 5:18. The filling of the Spirit is the only way the gap functions. In your right lobe, where all of your thinking is done, you have a frame of reference. Doctrine is built upon doctrine. You must learn basic doctrines first and build upon them.
7. In keeping with the partnership of the divine essence through the filling of the Spirit (2Peter 1:4) spirituality produces the character of the incarnate Christ - Galatians 4:19 cf. 5:22,23; 2Peter 1:4; 1John 2:5,6. In other words, the filling of the Spirit produces the character of Christ, the personality of Christ.
8. The general objective of spirituality and/or the filling of the Spirit is a) Partnership with divine essence - 2Peter 1:4; b) Imitation of God - Ephesians 5:1; c) Glorification of Christ - John 7:39; 16:14; 1Corinthians 6:19,20; d) Fulfilment of the law - Romans 8:2-4; e) Proper function of GAP - John 14:26; 16:12-14; 1Corinthians 2:9-16.
9. Spirituality is lost through carnality but recovered through the rebound technique of 1John 1:9. The principle is stated in Proverbs 1:23.

Most of this doctrine is taken from NB1.

Parents get to define the limits for all children until you leave the home. They can dictate your course of action and it is good for the child to get some unreasonable authority in the home.

Righteousness of God imputed is understood as the judicial imputation.

David was a mature believer when he ran into Bathsheba. He extended his own leave, he fornicated with Bathsheba, and then he had her husband murdered. Mature believers get out of fellowship. They are just like any other unbeliever. Same lusts and desires. You cannot tell the difference between the carnal believer and the unbeliever. The carnal believer does not lose his salvation. 3 psalms describe David's rebound recovery. When the smoke cleared, God blessed David as never before.

1977 Galatians (Great Chapters)

Lesson #8

8 06/13/1977 Gal. 5:16 Doctrine of spirituality (9–16c)

Galatians 5:16 **Now I say, keep on walking by means of the Spirit, and you will not carry out the lust pattern of the sin nature...**

The points were again taken from NB1.

The Doctrine of Spirituality (Points 9–16)

10. The results of spirituality.
 - a. Christ is magnified in the inner life - Ephesians 3:16,17; 2Corinthians 3:3; Philippians 1:20,21. Cracking the maturity barrier is maturity adjustment to the justice of God. It is not what you do, but what you think in the Christian way of life. The filling of the Spirit is useless apart from Bible doctrine. There is no production from the filling of the Spirit unless you are applying doctrine from your own soul.
 - b. The perception of doctrine - John 14:26; 16:12-14; 1Corinthians 2:9-16; 1John 2:27.
 - c. Effective witnessing - Acts 1:8; 2Corinthians 3. You must have the correct content of the gospel in order to witness. That is doctrine in the soul. It is not our job to beg, plead or convince. Our part is communication.
 - d. Guidance and assurance in phase two - Romans 8:14-16.
 - e. True worship - John 4:24; Philippians 3:3.
 - f. Effective prayer demands the filling of the Spirit - Ephesians 6:18.
 - g. Helping the carnal or reversionistic believer to rebound - Galatians 6:1. People go about this in the wrong way. Counseling is a sign of weakness all the way around. In counseling, people simply use you for a crutch. If it is not doctrine in your own soul, you are going to make a mess out of it anyway.
 - h. Scripture demands prayer and witnessing; if you do them in the power of the flesh, it is no good. It is not what you do but how you do it.
11. Spirituality is the source of divine good - 1 Corinthians 3:16. Divine good is the believer's decorations in eternity - 1 Corinthians 3:12-14. Human good, produced in carnality or reversionism, is destroyed at the judgement seat of Christ because no member of the royal family of God can be contaminated by human good in eternity - 1Corinthians 3:12,15.
12. Nomenclature for spirituality. Positive nomenclature: Walk in the Spirit - Galatians 5:16; Walk in the light - 1John 1:7. Negative nomenclature: Quench not the Spirit - 1Thessalonians 5:19, the production of human good; Grieve not the Spirit - Ephesians 4:30, the production of personal sins.
13. Emotion or ecstasies does not characterize spirituality in the Church Age - 2Corinthians 6:11,12; Romans 16:17,18. When the Holy Spirit controls the life He does not produce ecstasies.
 - a. Only in the Millennial dispensation does ecstasies characterize the filling of the Spirit.
 - b. In the Church Age the believer represents the absent Christ in the devil's world, therefore no ecstasies. The believer represents Jesus Christ; and as such, emotion does not represent Jesus sitting at the right hand of the Father.
 - c. However, in the Millennium the believer filled with the Spirit appreciates the present Christ, therefore ecstasies. Joel 2:28–29 sounds like ecstasies. But

in this dispensation, no ecstasies. Spirituality in the Old Testament was related to the faith-rest technique; and not to spirituality.

- d. Believers in the Millennium are also indwelt by the Spirit - Ezekiel 36:27; 37:14; Jeremiah 31:33.
 - e. Believers in the Millennium are filled with the Spirit - Isaiah 29:19; 32:15; 44:3; Ezekiel 39:29; Zechariah 12:10.
 - f. Ecstasies characterizes spirituality in the Millennium because of the personal presence of Christ - Joel 2:28,29.
14. The royal family is in partnership with the Holy Spirit - Philippians 2:2. We glorify Jesus Christ in this dispensation, not the Holy Spirit.
15. Confidence regarding the filling of the Spirit comes from knowledge of pertinent doctrine - 1John 3:20,21.
16. The clarification of the means and results in spirituality: the power, the means of that power, and the results. The power is the indwelling Holy Spirit. The means of having Him control the life is the rebound technique. The result is yieldedness to the plan of God and the will of God at any or every point. Yieldedness is a result; it is not the means of the filling of the Spirit. You have to separate means from result.
17. Pseudo-spirituality: the things that are used as substitutes for the filling of the Spirit or spirituality by grace.
- a. Spirituality by yielding. This system assumes that the believer is spiritual because of something he does such as yielding himself or dedicating himself to God, doing a certain amount of praying or witnessing or giving. This is putting the cart before the horse because yieldedness of Romans 6:13,19; 12:1 is the state of being filled with the Spirit and therefore positive toward doctrine. No one has ever been filled with the Spirit by yielding. What is meant to yield is very obscure. What is it, how do you do it? Bob used to try to yield, and he would tilt his head to the left and to the right, and would yield, but nothing came of it. What is wrong with this idea is, you do something in order to be spiritual. This is putting the cart before the horse. These messages are often given at retreats. People would sing "Do, Lord" a half dozen times; it was a system of self-hypnosis.
 - b. Spirituality by personality imitation. This consists of imitating some believer whom you admire, associating some superficial mannerism with spirituality. Every believer must learn to distinguish between spirituality and personality. Spirituality comes one way - the filling of the Spirit. The Bible never emphasizes changing your nasty personality! You imitate a person whom you admire. Maybe he wears black and you do that as well. Or he is intense and you become intense. There is also imitating another's speech and mannerisms. Some people imitate mannerisms. Some think that being humble is slumping. That is supposed to be humility.
 - c. Spirituality by self-crucifixion. This system of pseudo spirituality is closely related to the above. It originates from a false interpretation of Romans 6 whereby the believer claims spirituality by virtue of crucifying self. However, ego never cancels ego; self cannot crucify self. Self is crucified by the

principle of retroactive positional truth. The believer is identified with Christ in His death. In His death He bore our sins from the area of weakness of the old sin nature but He rejected human good. By being identified with Christ positionally we have rejected human good and that is what self-crucifixion is all about. It is simply the rejection of human good through identification with Christ on the cross. It is not a system of spirituality. So self is crucified by the principle of retroactive positional truth whereby the believer becomes dead to human good through the baptism of the Spirit.

1977 Galatians (Great Chapters)

Lesson #9

9 06/20/1977 Gal. 5:16b–17 Doctrine of spirituality (continued); eight categories of pseudo-spirituality; old sin nature (OSN) vs. the Holy Spirit

Pseudo-spirituality

The things that are used as substitutes for the filling of the Spirit or spirituality by grace.

1. Spirituality by yielding. This system assumes that the believer is spiritual because of something he does such as yielding himself or dedicating himself to God, doing a certain amount of praying or witnessing or giving. This is putting the cart before the horse because yieldedness of Romans 6:13, 19; 12:1 is the state of being filled with the Spirit and therefore positive toward doctrine. No one has ever been filled with the Spirit by yielding.
2. Spirituality by personality imitation. This consists of imitating some believer whom you admire, associating some superficial mannerism with spirituality. Every believer must learn to distinguish between spirituality and personality. Spirituality comes one way - the filling of the Spirit. The Bible never emphasises changing your nasty personality!
3. Spirituality by self-crucifixion. This system of pseudo spirituality is closely related to the above. It originates from a false interpretation of Romans 6 whereby the believer claims spirituality by virtue of crucifying self. However, ego never cancels ego; self cannot crucify self. Self is crucified by the principle of retroactive positional truth. The believer is identified with Christ in His death. In His death He bore our sins from the area of weakness of the old sin nature but He rejected human good. By being identified with Christ positionally we have rejected human good and that is what self-crucifixion is all about. It is simply the rejection of human good through identification with Christ on the cross. It is not a system of spirituality. So self is crucified by the principle of retroactive positional truth whereby the believer becomes dead to human good through the baptism of the Spirit.
4. Spirituality by tabooism.
 - a. A taboo is a prohibition set up by a religious or social group. Here a taboo is forbidden activity but by our definition a forbidden activity not forbidden by the Word of God.
 - b. Therefore taboos are legalistic superimpositions on the Word of God.

- c. Taboos are customs of legalistic and religious or self-righteous types of believers in groups.
- d. Taboos are often geographical. Wrong in one area and okayed in another. Anti-makeup has possibly its origins in Cleopatra and her wearing of lipstick (but Bob won't say why). Bob likes the use of cosmetics.
- e. Basic taboos of fundamentalism include the following: don't drink, don't dance, don't smoke, don't play with cards, don't go to movies.
- f. Taboos often become a place for bullying. These taboos can be a tremendous hindrance to spiritual growth.
- g. There can be overlap with taboos and sin. There can be a variation as to where the taboo ends and the sin begins. Drinking alcohol is an example of this. Drinking is legitimate; but not drunkenness. Jesus was accused of being a wine-bibber and consorting with prostitutes.
- h. Gambling by itself can lead to many sins, mental, verbal and active. The taboo against gambling is in place simply because there are so many related sins.
- i. You cannot attack one side of volition without attacking the other.
- j. The laws of divine establishment also define what criminal activity, like stealing, rape, murder. These are not taboos but violations of law.
- k. This can be too complex for the simple fundy brain. There are some situations where black and white do not work. Some reason, there are so many dummies that are Christians, how can we resolve this? Bible doctrine.
- l. Some fine Christian homes can be hotbeds of legalism. Bob talks about Hadacol, which was a medicine loaded with alcohol. Sometimes you can grow up with this and you can be weak when it comes to making real choices regarding alcohol. In Europe, many people drink alcoholic beverages with meals. Common sense is often missing in Christianity. Berachah is known for its 1% weirdos. They are the ones who get the teaching, but are confused about application of it. Most pastors won't touch the taboos with a 50' pole.
- m. Most people who smoke are completely thoughtless. It never occurs to them that people all around them cannot stand it.
- n. The most effective bullying comes from legalistic women.
- o. Tabooism really attacks the entire principle of grace. This is another way of trying to legislate the sin nature. Every person has a sin nature and they get some ideas by swimming with others, but that does not justify the taboos.
- p. In addition, certain taboos related to geographical locations - no use of cosmetics by the ladies, never go swimming in the same swimming hole with the girls.
- q. The principle: Anything the unbeliever can do is not the Christian way of life. Whatever God has commanded you to do is something that no unbeliever can ever do.
- r. The Christian way of life is a supernatural way of life executed by supernatural means, i.e. the filling of the Spirit, GAPing it to supergrace.

- s. No two believers have attained the same degree of growth in phase two. That is the big problem and why people come along with taboos.
 - t. Consequently the immature do not handle taboos in the same manner as adult believers. Spiritual maturity will eventually force out the truly objectionable things. A mature believer will recognise that a young believer is having problems and therefore does not make an issue of what he does. The self-righteous, legalistic people want to make an issue out of everything.
 - u. Legalistic bullying and/or the imposition of taboos on new believers always has one of two results: response or reaction. Under response the acceptance of the bullying always results in converting the new believer into a legalistic hypocritical individual. Then there is the reaction to this which is rejection of the taboos, resulting in conflict, bitterness, disillusion. Here is where many new believers immediately enter into reversionism. They react, they think the whole Christian life is just giving up a lot of things and having no fun. So making an issue out of the taboos is to destroy the whole concept of spirituality.
 - v. There is a bona fide place for the observation of taboos: 1. The application of superseding law. There is a time when the law of love, the law of expediency or the law of supreme sacrifice causes you to discontinue something you are doing because of the importance of the spiritual growth or blessing of others. Then, certain things are given up as a result of growth and this is a bona fide give-up situation.
 - w. When Bob first became a Christian, movies were a taboo. These are a source of confusion. Don't drink, don't dance, don't smoke, don't go to movies, etc.
5. Spirituality by relativity. This says I'm spiritual because my sins are more refined and more respectable than your sins. In this comparison a subtle type of sinfulness is compared to an obvious shocking type of sinfulness, resulting in false rationalisation. Included in this notion is the delusion that there are degrees of spirituality. There are degrees of growth but not in spirituality. Any sin, regardless of its category, puts a believer out of fellowship, results in loss of the filling of the Spirit; and no believer can be carnal and spiritual at the same time, therefore the importance of rebound. Spirituality is often defined based upon sins that shock. Sometimes spirituality is defined by what you are not doing; and if you do not shock someone, they think that you are spiritual.
6. Spirituality by ecstasies - the function of the holy rollers. It is known as the monopoly of the emotional - I'm spiritual because I have some kind of ecstatic or stimulating experience. Believers evaluate Christian experience by how they feel rather than by what the Bible says. The emotion of the soul is not the criterion for either salvation or spirituality. There is no such thing as feeling saved or feeling spiritual. It is okay to have an emotional response to some things like music or art. The emotion cannot think; it responds to thinking. When it controls, the spiritual life is out of kilter. You cannot define the spiritual life based upon how they feel.
7. Spirituality by ritualism. I'm spiritual because I observe certain rituals of the church, such as baptism or the Eucharist, or the observance of "Lent," etc. The Roman

church set up lent. Baptism, the Sabbath day, Sunday. All of these can be made into a system of false spirituality.

8. Program spirituality. I'm spiritual because I conform to the program of the local church, because of my attendance, my giving, because I participate in prayer meetings, because I teach Sunday school, etc. The problem here is obvious. Action has been substituted for the learning of doctrine, everyone must be put to work, and this becomes mass negative volition toward Bible doctrine in the local church. This system always caters to approbation lust, power lust, it ignores the fact that even a right thing done in a wrong way in the energy of the flesh is wrong. The Word of God demands that a right thing be done in a right way.

The doctrine above came from NB1, and does not match up very well with Bob's teaching here, particularly on taboos.

We will not see the advance to maturity, but we will see the results of not understanding what spirituality is.

Galatians 5:16 **Now I say, keep on walking by means of the Spirit, and you will not carry out the lust pattern of the sin nature...**

Aorist active subjunctive of teleō. This also has two negatives. This is really a command not to walk in the lusts of the flesh.

epithumia (ἐπιθυμία) [pronounced ep-ee-thoo-MEE- ah]	<i>desire, craving, longing, desire for what is forbidden, lust</i>	feminine singular noun; accusative case	Strong's #1939
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There are many aspects to lust. Lust sets up a wrong motivation. It is lust that hinders the function of the spiritual life. Lust is a motivator as well as a means of doing sins.

Galatians 5:16 **Now I say, keep on walking by means of the Spirit, and you will not carry out the lust pattern of the sin nature...**

Then we face the conflict in the soul.

gar connects the two sentences.

epithuméō (ἐπιθυμέω) [pronounced ehp- ee-thoo-MEH-oh]	<i>to crave, to desire; to set the heart upon, to long for (rightfully or otherwise); to lust after</i>	3 rd person singular, present active indicative	Strong's #193 7
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We will translate this rising up in protest. Iterative present recognizes that this is the status of carnality.

Demonstrative pronoun houton. For these....

antíkeimai (ἀντίκειμαι) [pronounced an- TIHK-ī-mahee]	<i>to be set over against, to be opposite of, to oppose, to be contrary to; to be adverse to, to withstand; to be repugnant</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #480
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So that, hina, a result clause. This conflict in our souls has a result. So that you cannot do...

poiêô (ποιέω) [pronounced poi- EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, present active subjunctive	Strong's #4160
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This has mê as the negative. Present tense of repeated action.

Thehô. No advance in the Christian life without the Spirit. You must be controlled by the Holy Spirit.

Galatians 5:17 For you see the old sin nature rises up in protest against the indwelling Spirit and the indwelling Spirit wars against the old sin nature, for these—the Spirit and the old sin nature—are constantly opposed to each other, that you may not continue doing whatever things, if you desire.

1977 Galatians (Great Chapters)

Lesson #10

10 06/27/1977 Gal. 5:18–22a Production of the OSN of reversionists; believers cf. unbelievers

Our point of contact with God is His righteousness and justice. The righteousness of God can only condemn sin; what righteousness dictates, justice must condemn. These sins were all poured out on the Son. The first thing that we receive at salvation is the righteousness of God. Perfection can only bless perfection. The justice of God can only bless perfect justice.

They key to Romans is the justice of God. The justice of God can only bless that which is perfect. The justice of God can do nothing for that which is less than perfect, except to

curse it. A fortiori reasoning, when God provides the most, than He cannot provide less. You can be logical without having taken logic in college.

In Galatians, which approximates Romans in many ways, we will see that which is not perfect, the justice of God can only condemn.

Galatians 5:18 **But if you are led by the Spirit, you are not under the law.**

The filling of the Holy Spirit is like armillary support to the infantry moving in. Armillary supports infantry. The purpose of the ministry of the Holy Spirit is to see that we can make that spiritual advance.

A first class condition is an assumption from the point of reality. De+ei. The rebound adjustment to the justice of God. Justice executes what righteousness demands. Present active indicative of agô. All spiritual advance is only under the filling of the Spirit.

Present active indicative of eimi + ouk. Hupo + the accusative of nomos. The Galatians have been under the Law as a false authority. The Law has no authority in the production of righteousness. It can only produce condemnation. The Galatians have distorted the authority of the Law.

No attribute of God can change. God's justice is the source of both blessing and cursing. Internally, God loves His Own perfect righteousness and His perfect justice.

God's love is often an anthropopathism.

Our point of contact is always the justice of God. It is the justice of God which judged our sins when Christ was bearing them on the cross. When we receive the righteousness of God, we now have something which God loves. The justice of God can bless us because we have the righteousness of God.

Galatians 5:18 **But if you are being led by the Spirit then you are not under the Law.**

The justice of God still condemns all sins. The believer still commits all kinds of sins. They are called the works of the flesh here. When the believer commits certain sins, he cannot be distinguished from the unbeliever.

Galatians 5:19 **Now the works of the flesh are evident: sexual immorality, impurity, sensuality,...**

Nominative plural of ergon. Ablative of source of sarxz. This is the old sin nature. Area of weakness produces sins. We must understand that after salvation, we still commit sins.

phanerós (φανερός) [pronounced *fahn-er-OSS*], which means *apparent, manifest, plain, known, publically known, eminent*. Strong's #5318. It means *evident* here.

Relative pronoun hosts, which means, *which, those who are such a kind as*.

The Galatians had a weakness for sexual sins. *porneia* (πορνεία, ας, ῆ) [pronounced *por-NĪ-ah*], which means, *sexual immorality (including adultery and incest), fornication; figuratively, idolatry*. Strong's #4202. A reference to illicit sexual intercourse. It violates rm/rw and a violation of the justice of God.

With this we have, *akatharsia* (ἀκαθαρσία, ας, ῆ) [pronounced *ak-ath-ar-SEE-ah*], which means, *1) uncleanness; 1a) physical; 1b) in a moral sense: the impurity of lustful, luxurious, profligate living; 1b1) of impure motives*. Arndt and Gingrich add *refuse; immorality, immoral intent; sexual sins*. Strong's #167. This means *impurity, dirt; abnormal adultery*.

We might render these, *fornication and immorality*. Fornication is normal illicit sex and the other is abnormal illicit sex. Christians do both. Abnormal would be incest, homosexuality, bestiality, pederasty. Both types are committed by believers.

aselgeia (ἀσέλγεια) [pronounced *as-ELG-i-a*], which means, *unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence*. Thayer definitions only. Strong's #766. This is the 3rd of three words. This means licentiousness, in the sense of mental adultery. They don't do it but they think it.

Galatians 5:19 **Now the deeds (or production) of the old sin nature are fornication (normal illicit sex), immorality (abnormal illicit sex), and mental lust (illicit sex which takes place in the mind),...**

We might expand this with the doctrines of adultery and category #2 love.

Galatians 5:20 **...idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions,...**

Now 4 categories of directed sins. Toward God, towards self, towards others, towards the Word.

Idolatry reduces God to art form and God becomes the creation of man. Blasphemy + stupidity. There are many sins against God. This is a particular one.

pharmakeía (φαρμακεία) [pronounced *far-mak-Ī-ah*], which means, *sorcery; magic potion*. Strong's #5331. This means drug addiction. A sin towards self. Any kind of drug addiction is destructive to self.

Social sins or sins towards others. Hatreds. Nominative plural of *echthra* (ἐχθρα) [pronounced *ECHKH-thrah*], which means, *enmity; cause of enmity; hatred, animosity*. Thayer definitions only. Strong's #2189. Various kinds of animosities.

éris (ἔρις) [pronounced *EHR-is*], which means, *strife, discord, tension*. Strong's #2054. This is basically verbal sins + the rejection of authority of some sort or another. This is directed towards others. Sins from the hypersensitivity of the old sin nature.

3 groups of sins: sins against God, against self and against others (verbal/mental sins)

zēlos (ζήλος) [pronounced *DZAY-loss*], which means, *heat; zeal; envy, jealousy, malice*. Strong's #2205. Mental attitude sins which causes most of the trouble in life; directed towards others. Lack of orientation to life, lack of security in life, lack of awareness in life.

thumos (θυμός) [pronounced *thoo-MOSS*], which means *passion, breathing hard; anger, [a sudden burst of] anger, rage; wrath; glow, ardour, the wine of passion, inflaming wine (which either drives the drinker mad or kills him with its strength)*. Strong's #2372. The plural changes this from wrath to tantrums. Emotional sins directed to others from extreme selfishness. Hypersensitive about their own feelings and insensitive about the feelings of others.

eritheía (ἐριθεία) [pronounced *er-ith-Ī-ah*], which means, *selfish ambition, inordinate ambition/competition; pursuit of political office by unfair means*. Strong's #2052.

sin towards doctrine or authority. dichostasía (διχοστασία) [pronounced *dee-khos-tas-EE-ah*], which means, *dissension*. Strong's #1370. Rejection of authority is behind this.

haíresis (αἵρεσις) [pronounced *HAH-ee-res-is*], which means, *a choice; a party, a sect, a faction*. Strong's #139. These are factions which are in opposition to doctrine.

Galatians 5:20 ...*idolatry, drug addiction, animosities [towards other], discord, jealousies, tantrums, inordinate ambition, dissensions, factions,...*

Galatians 5:21 ...*envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.*

V. 21 describes the pattern of .

phthonos (φθόνος) [pronounced *FTHOHN-oss*], which means, *envy; for envy, i.e. prompted by envy*. Thayer definitions only. Strong's #5355. Jealousies, which is one of the many reactor factors. Along with many other reactor factors. With this comes the frantic search for happiness.

méthē (μέθη) [pronounced *MEHTH-ay*], which means, *an intoxicant, (by implication) intoxication, drunkenness*. Strong's #3178. In the plural, this is a reference to many acts of drunkenness.

kōmos (κῶμος) [pronounced *KOH-moss*], which means, *carousing, lascivious parties*. Strong's #2970.

Concerning which things I tell you before... Present active indicative of *prolēgō* (προλέγω) [pronounced *prol-EHG-oh*], which means, *to tell before (hand)*. Strong's #4302. Aorist present, aoristic action in present time.

Aorist active indicative of *proēpō* (προέπω) [pronounced *pro-ep'-o*], which means, *to tell beforehand; to say before*. Strong's #4277.

Present active participle of *prassō* (πράσσω) [pronounced *PRAS-so*], which means, *to practice; to perform repeatedly or habitually*. Strong's #4238. This is what habitually occurs in reversionism. Believers and unbelievers do that same thing. This represents the unbeliever without restraint. The believer has restraint, which is the justice of God.

Such things as these is from *toioutos*.

Shall not inherit is the future active indicative of *klêronomeō* (κληρονομέω) [pronounced *klay-ron-om-EH-oh*], which means, *1) to receive a lot, receive by lot; 1a) especially to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance; 1b) to be an heir, to inherit; 2) to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; 3) to become partaker of, to obtain*. Horst Balz and Gerhard Schneider, *Zodhiates* and Thayer definitions. Strong's #2816. This which has been received as opposed to that which is a reward. The unbelieving one will not be saved; the believing one will face the justice of God. The justice of God will not condone any sin. It must condemn everything that is imperfect. Also good and evil. Sin, good and evil are imperfect and the integrity of God will always condemn them.

The believer will be judged in time; and the unbeliever judged in eternity. We are dealing with legalistic reversionism. This does not mean that the believer can lose his salvation based upon practicing any one of these things.

The habitual practice of keeping the law and circumcision for salvation will keep a person out of heaven. Because we have God's perfect righteousness and the indwelling of the Holy Spirit, better things are expected of us. When the believer does the same things, it would be *poieō* as over against *parassō*. This is a very subtle way of presenting this principle from the justice of God.

The unbeliever habitually practices these things. The believer does these things. But you can look at them and not tell the difference. God can see the difference. One side goes to hell and the other side has hell on earth.

Galatians 5:21 ...*jealousies, many acts of drunkenness, lascivious parties, and similar things to these, concerning which things I warn you in advance even as I have warned you in the past that the ones habitually practicing these things shall not inherit the Kingdom of God.*

This is shock treatment for the Galatians. Sometimes, it takes a lot of disaster to shock believers to getting with it.

Galatians 5:22 **But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,...**

Now we have karpos as over against ergon. You can eat the first, not the second.

The present indicative of eimi. A tendential present for the Galatians, as they are not doing it. Then we have 9 characteristics, which coexist. They are not all manifest at the same time. The selfward or inward characteristic of agapê. This love increases in capacity as the believer grows. The next one is chara; which is inner happiness from doctrine and the filling of the Spirit.

The outward characteristics come next. makrothumia (μακροθυμία) [pronounced *mak-roth-oo-MEE-ah*] Strong's #3115. This means patience, longsuffering; it is a part of the principle of live and let live. It is refraining from using others for your own failures.

Galatians 5:22 **But the production of the Spirit keeps on being love, joy (+H happiness), prosperity, patience...**

1977 Galatians (Great Chapters)

Lesson #11

11 07/11/1977 Gal. 5:22b–24 Manward and Godward characteristics of the filling of the Holy Spirit; tyranny cf. law

We often think of grace as being bits and pieces of compassion. But this is not a slipshod or haphazard system. This is the most perfect, beautifully wrought plan that we will ever see. In the plan of grace, all 3 members of the Trinity participate. God the Holy Spirit is the unseen, unheralded Party. It is the objective of God the Holy Spirit to glorify Jesus Christ. What He has done and what He will do in the future.

God the Holy Spirit is not in the ministry of glorifying Himself. Even though He is co-equal and identical essence in the same amount, in the dispensation of the Church Age, the Holy Spirit takes the position of being anonymous. All passages are designed to give us some understanding of the power of God's plan without detracting from Who and What Christ is. One thing is made very clear, any person glorifying the Holy Spirit, like the Pentecostal, anyone praying to the Holy Spirit, is out of line. When you take a perfect precision machine and one part is worn or out of timing, the whole thing breaks down.

It is one of the great satanic attacks to place an erroneous emphasis upon God the Holy Spirit. He is just as Real is the Father and the Son. The purpose of God the Holy Spirit is to glorify the Spirit, but to glorify the Son.

Galatians 5:22 **But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,...**

Human love and agapê love are completely different things. The greater amount of doctrine means a great capacity to function under the mental attitude love. It is objective compassion, a relaxed mental attitude, in every sense of the Word.

The first outward characteristic is *longsuffering, patience, forbearance, steadfastness, to have perfect integrity in times of disaster*. It is almost a universal trend of mankind, when under pressure, to find someone else to blame for all that has happened to you. We take the responsibility rather than to pass the buck to others. This is the true concept of patience towards others. Many times the motivation is simply to blame them. It is therefore, refraining from using others as a patsy for your own actions.

chrēstótēs (χρηστότης) [pronounced *khray-STOT-ace*], which means, *goodness*. Strong's #5544. It means, kindness, generosity, graciousness, the epitome of true sensitivity. You give people their rights, and you recognize that they have feelings, and you avoid intruding on their rights, property and feelings. Rather than judging, you give them the benefit of the doubt.

agathōsunē (ἀγαθωσύνη) [pronounced *ag-ath-o-SOO-nay*], which means, *goodness*. Strong's #19. Uprightness, generosity, integrity; and overt expression of grace, giving without strings. It means capacity for having a relationship to others. You do not give to someone in order to gain by return, to gain their respect, love or attention. This is a part of the true concept of giving.

pistis (πίστις) [pronounced *PIHS-tihs*], which means, *faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation*. Strong's #4102. Here it means doctrinal confidence. The idea that, once you have doctrine, that is the source of your confidence. God the Holy Spirit teaches us the doctrine and He helps us to apply it to life.

Confidence does not lead to arrogance if doctrine is the source. This is the antithesis of arrogance.

Galatians 5:22 **But the production of the Spirit keeps on being mental attitude love, joy (+H happiness), a mental tranquility, forbearance, true graciousness, generosity, doctrinal confidence...**

Galatians 5:23 **...gentleness, self-control; against such things there is no law.**

prautēs (πραΰτης) [pronounced *prah-OO-tace*], which means, *gentleness; humility*. Strong's #4240. This is not pseudo humility. Showing off what you think is humility. This is a mental attitude. It includes thoughtfulness, courtesy, consideration of others. Objective sensitivity to others. It is the recognition of God's grace. God can handle the trends; the filling of the Holy Spirit. This is true humility.

enkrátēia (ἐγκράτεια) [pronounced *eng-KRAF-i-ah*], which means, *self-control*. Strong's #1466. This is not temperance in the Baptist way of not drinking. This refers to self-discipline in all fields. Regular exercise, a certain amount of wisdom in eating foods, especially those foods which you enjoy. You could use this word to lambast just about anyone. There is always some area where people do not have self-discipline. This is the key to recognition of authority, and that is how it is used here. It could be related to overeating and drinking; but this is far more important, meaning, recognizing authority when authority is legitimate.

The parents have the authority over children; the husband over the wife. Every home is an absolute dictatorship. You ladies may not have thought of yourselves as intemperate when you revolted against your husband (he was wrong and you were right). Temperance is respect for authority. Regardless of how difficult the authority is where you are concerned. Let's say you are under a colonel and he is a jackass, as some are. You still respect his authority and do your job as unto the Lord. In life, authority counts.

Labor unions are intemperate and they reject legitimate authority. Labor is more exploited today than anything else. The Spirit counters this trend by the filling.

Respect for the pastor-teacher, wherever he is. Sunday school classes are often about building up a little kingdom within a kingdom. Every adult class at Berachah all built up a kingdom within a kingdom.

Temperance does not mean intemperance; it is a rejection of any system of authority as violated. Doctrine comes by respecting the authority of whomever your right pastor-teacher is. Humility is respect for that authority;

Against such things as these, + eimi + the negative. Then *nomos*, meaning *law*. This refers to the Mosaic Law, but this can refer to any kind of law.

If there are no true laws, then there is a poor substitute. All communist systems use terror as a substitute for law. In a society regulated by tyranny, terror takes the place of Law. This is why people have so much trouble when taken by communists. They can break down a person in 24 hours. They want to destroy you, and they do destroy you. People do not survive because they do not know how communists think. They substitute terror and fear. The people's court is to destroy people. Mao killed 20 million people in the first year. Everyone is held in subjection.

The Mosaic Law is designed to give your privacy and to allow you to have property. We had basic law in this land; this law guarantees our freedom. We have a wonderful Constitution. This is basic and true law. We have distorted our law just as the Jews distorted their law. We have destroyed our law and have parlayed it into a system of tyranny.

Closing down businesses and attacking them is the destruction of our law. Law can be distorted; and legitimate law can be distorted. We have embraced socialism, which is a step towards communism.

Fundamentally, no difference between Ralph Nader and the communists. They both distort law. It is a distortion of law to say that we can be saved by the Ten Commandments. It distorts law that says we must be nice to other people.

Galatians 5:23 ...true humility, self-discipline (respect for the communication of God); against such things as these, there never has been a law.

Galatians 5:24 And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

The strategic victory in the Angelic Conflict. Definite article used as a personal pronoun. Possessive genitive of Jesus.

Aorist active indicative of *stauróō* (σταυρώω) [pronounced *stow-ROE-oh*], which means, *to crucify, to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness*. Strong's #4717. This was a function of the Roman empire over 800 years. This was very consistent. They only crucified non-citizens. They never crucified citizens. People would be decapitated or allowed to slit their wrists in a tub of hot water. The crucifixion was considered the lowest form of punishment. This is one of the connotations. We will find this problem of crucifixion here and in Romans 6. The dramatic aorist is a present reality with the certitude of a past event. This is retroactive positional truth. God the Holy Spirit took each one of us. God took each one of us. We are in union with Christ and we are in union with Christ in his burial and crucifixion. While our sins were poured out on Him, at the very same time, good and evil were rejected. The purpose here means that we have attained salvation adjustment to the justice of God; and we identify Christ, and we are in a position to reject Satan's entire plan. We reject all good and evil. This describes most so-called Christian organizations. So many organizations claim that the local church has failed.

Bill Bright started talking about stopping communism, and that is being involved in human good. Young life campaign is a social action organization with some truth taught on the side. We are blind to see that they are producing good and evil. The whole purpose of Satan is to divorce us from the maturity adjustment to the justice of God. Satan always offers these little patches of good here and there. We are here to glorify God; not improving life for people.

Production is a byproduct in the Christian life. There is production along the way. There must not be a means; production is a result. It must come from maturity and the filling of the Spirit. The area of strength produces human good; the area of weakness produces sin. One sin, the sin of Adam, cursed the world. From our sin nature come many sins.

Good and evil will continue in the Millennium, not as a product of Satan, but from unbelievers out of the Millennium.

Our sins have already been judged on the cross. In rebound, these sins are dealt with.

Sun + dative plural of pathêma (πάθημα) [pronounced *PATH-ay-mah*] Strong's #3804. It means *sinful passions and lusts; trends of the sin nature*. Positionally, the trends have been broken, best that we break them experientially.

Galatians 5:24 **And they of Christ Jesus have crucified the flesh [= the sin nature] together with its trends.**

1977 Galatians (Great Chapters)

Lesson #12

12 07/18/1977 Gal. 5:25–26 Celtic behavior; rejection of authority

Special ministry by the Holy Spirit.

Galatians 5:25 **If we live by the Spirit, let us also keep in step with the Spirit.**

Their weakness, they did not follow authority, and therefore, could be defeated in war. Celtic peoples call Gauls in France, Scots in Scotland, and Cæsar fought against them more than anyone else. They were unable to act in cohesion. The Galatians are the Celtic people who went to Normandy, and instead of settling down in France, they went eastward. They settled in Anatolia, which we know as Turkey. Their final king, lacking an heir,

Paul founded at least 5 or 6 churches in the Galatian area, having evangelized many of them. He was followed by the Judaizers who told the Galatians that they needed to follow the Law and be circumcised. Many submitted to circumcision. This is why the book of Galatians was written. There are some parallels between Galatians and Romans. It is more than what is justified, except with a different emphasis.

As a Celtic people, they failed to recognize authority. The only Celtic people who survived were those who finally accepted some authority. There were some who became Druids, and they accepted this authority. No authority in battle, and that destroyed them.

If you are Irish without an "O" in front of their names were the disorganized Celtic peoples. They are very talented people, very artistic, very strong emotionally; but their problem is a lack of organization and authority.

The baptism of the Holy Spirit is related to the authority. Authority is basic in life, and without this, we create monsters without any authority-orientation.

There must be authority even in social life. A band has to work together, so that they play a cohesive tune. There is even authority there. If someone gets too rowdy at the party, they get evicted from the party. There are even bouncers at dives; which is their authority.

The Galatians would not recognize the authority of their right pastor. Everyone who comes along is not your right pastor.

Conditional particle *ei* (Protasis of a 1st class condition). Present active indicative of the verb *zaô* (ζάω) [pronounced *DZAH-oh*], which means, *to live, to be alive; to enjoy life; to breathe*. Strong's #2198. This means *to live in the sense of function of life*. Static present, which indicates a condition which is perpetual. They are still alive. They are in this perpetual condition of being physically alive; but they are living under a false concept. The Holy Spirit will indicate what authorities are to be followed. All believers live under the authority of the Holy Spirit. The Holy Spirit is an unseen authority. The visible authorities are the pastor and the Word.

Pneuma, which is *by the Holy Spirit*. There are other authorities which are visible, to which we are to obey. Insubordinate Christians are out of line.

Present active subjunctive of *stoicheô* (στοιχέω) [pronounced *stoy-KHEH-oh*], which means, *1) to proceed in a row as the march of a soldier, go in order; 1a) metaphorically to go on prosperously, to turn out well; 2) to walk; 2a) to direct one's life, to live*. Thayer definitions only. Strong's #4748. To march with, to advance with in battle; being effective in combat because you have been subordinate to the authorities up to that point. You do exactly in battle as you learned in training. This is how you come out victorious. A tendential present is intended, but not yet taking place.

Most people misunderstand that freedom does not divorce us from duly constituted authority. Authority goes with freedom always. The military is built on authority, not on freedom. Our military has protected us for several hundred years. We have the freedom to drive; but it is subject to all kinds of authority.

The holy rollers who claim to have a monopoly on the Holy Spirit, although they have rejected all kinds of authorities. One person should pray at a time, but everyone there starts talking and chanting. You know that none of this has anything to do with the Holy Spirit. There is nothing right about it. Paul writes that God is not the Author of confusion.

The writer is exhorting the reader to follow his authority. The ministry of the Holy Spirit is related to respect for authority.

Galatians 5:25 **If we walk by the Spirit, let us march in step with the Spirit.**

v. 26 is a denunciation of reversionism.

Galatians 5:26 **Let us not become conceited, provoking one another, envying one another.**

Let us stop becoming... This is what happens when you reject various authorities over you.

kenodoxos (κενόδοξος) [pronounced *ken-OHD-ox-os*], which means, *conceited*. Strong's #2755. It means, *arrogant boasters*. This person rejects the authority of

everyone, including the pastor-teacher. He might run down and speak against the pastor-teacher or against doctrines which he does not like. They have set themselves above their right pastor-teacher, which is the Apostle Paul.

Present active participle of prokaléomai (προκαλέομαι) [pronounced *prok-al-EH-om-ahee*], which means, *provoke*. Strong's #4292. To call out, to challenge to a fight, to provoke, to irritate, ungenerous rivalry. It really means, *irritating*. Followed by *one another*.

phthonéō (φθονέω) [pronounced *fthon-EH-oh*], which means, *to envy*. Strong's #5354. It *means to be jealous*. When people reject other authorities, they become vulnerable to jealousy. Some women even go off and teach and gather their own followers.

Galatians 5:26 **Let us stop becoming arrogant boasters, irritating one another, being jealous of one another.**

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R. B. Thieme, Jr.'s Corrected Translation:

Galatians 6:6 Let him that [habitually] receives teaching [in the Word] concentrate on the one that teacheth in [the sphere of] all good things. (R. B. Thieme, Jr.'s Corrected Translation)

Galatians 5

Galatians 5:1 In the sphere of freedom, Christ has freed us. Stand firm, therefore, and stop being enmeshed by a yoke of slavery.

Galatians 5:2 Behold, I Paul, communicate to you (for your advantage/blessing) that if you receive circumcision (for salvation or for spirituality), Christ will profit you nothing.

Galatians 5:3 And now I myself testify [or, *affirm*] again to every man being circumcised (for salvation or spirituality) that he is debtor (he is under obligation) to keep the entire Law.

Galatians 5:4 You, the reversionist, have become ineffective [in the angelic conflict] [or, unprofitable] from the ultimate source of the Christ such a category who are being justified by means of the Law. You have drifted off course from the grace objective.

Galatians 5:5 We, and only we, through by means of the Spirit, from the source of doctrine, eagerly anticipate confidence from integrity (God's righteousness).

Galatians 5:6 For you see, in Christ Jesus, neither circumcision nor uncircumcision is valid for anything, but doctrine through a relaxed mental attitude and love becoming effective and operational.

Galatians 5:7 You were running honorably; who cut in on you and broke your stride resulting in your not obeying (or, resisting) doctrine.

Galatians 5:8 That persuasion (legalistic reversionism) that draws you away from doctrine [= the truth], not from the One calling you.

Galatians 5:9 A minute amount of leaven keeps on leavening the entire lump.

Galatians 5:10 I have confidence in the Lord with respect to you that you will adopt no other viewpoint but the one agitating you [the conspiracy in the church] shall bear the sentence of his judgment, regardless of who he is.

Galatians 5:11 And I, members of the family of God, if I were still preaching circumcision (for salvation) (but I am not), why am I still being persecuted? Consequently then, the opposition from preaching the cross has been abolished (but then, it has not been abolished).

Galatians 5:12 Also, I would that they would castrate themselves (to go all the way) because they disturb you; or I would that they castrate themselves because they disturb you.

Galatians 5:13 For you and only you, members of the royal family of God, have been called for the purpose of exercising freedom, only do not exercise freedom for the opportunity with reference to the flesh, but through the [mental attitude of] love [the filling of the Spirit] be subordinate to each other.

Galatians 5:14 For the deficiency of the entire law has been fulfilled in this one doctrine, namely this, you will love [or, *have a relaxed mental attitude toward*] your fellow man as yourself (which is a command to be filled with the Spirit).

Galatians 5:15 but if you bite and devour one another (of the same kind) (and you do), beware that you are not destroyed by means of another (of the same kind).

Galatians 5:16 Now I say, keep on walking by means of the Spirit, and you will not carry out the lust pattern of the sin nature.

Galatians 5:17 For you see the old sin nature rises up in protest against the indwelling Spirit and the indwelling Spirit wars against the old sin nature, for these—the Spirit and the old sin nature—are constantly opposed to each other, that you may not continue doing whatever things, if you desire.

Galatians 5:18 But if you are being led by the Spirit then you are not under the (authority of the) Law.

Galatians 5:19 Now the deeds (or production) of the old sin nature are fornication (normal illicit sex), immorality (abnormal illicit sex), and mental lust (illicit sex which takes place in the mind),...

Galatians 5:20 ...idolatry, drug addiction, animosities [towards other], discord, jealousies, tantrums, inordinate ambition, dissensions, factions,...

Galatians 5:21 ...jealousies, many acts of drunkenness, lascivious parties, and similar things to these (reactor factors and a frantic search for happiness), concerning which things I warn you in advance even as I have warned you in the past that the ones habitually practicing these things (of that nature) shall not inherit the Kingdom of God.

Galatians 5:22 But the production of the Spirit keeps on being mental attitude love, joy (+H happiness), a mental tranquility, forbearance, true graciousness, generosity, doctrinal confidence...

Galatians 5:23 ...true humility, self-discipline (respect for the communication of God); against such things as these, there never has been a law.

Galatians 5:24 **And they of Christ Jesus have crucified the flesh [= the sin nature] together with its trends (that is, the sinful passions and the lusts).**

Galatians 5:25 **If we walk by the Spirit, let us march in step with the Spirit.**

Galatians 5:26 **Let us stop becoming arrogant boasters, irritating one another, being jealous of one another.**

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Addendum

These are William E. Paul's comments taken directly from e-sword.

An Understandable Version (Final Revision - 2005)

THE NEW TESTAMENT: AN UNDERSTANDABLE VERSION
by William E. Paul

This version of the New Testament was produced by consulting several Greek-English interlinear texts, a large number of English translations, and then confirming the meaning of each word from exegetical commentaries. Its purpose was to enhance the personal understanding and spiritual devotion of its publisher, his family members and those persons especially interested in Bible versions.

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Second Edition, slightly revised 2003
Third Edition, additional slight revision 2005

PREFACE TO ORIGINAL EDITION

WHAT'S IN A NAME?

An Understandable Version (Final Revision - 2005)

Why use the term “understandable” in describing this version? Are not all Bible versions understandable? Well, they certainly are to the ones who produced them! And that is the very purpose for this one. The term “understandable” simply means that the words used are familiar to Bill Paul and convey what he believes the inspired writers were saying. Notice the title includes the word “an,” also. That means there are certainly many other understandable versions, but this one happens to express meaning in a way that offers maximum understanding to the one who produced it. In other words, of the many understandable versions available, this one says it best ... for me!

WHY ANOTHER ONE?

Probably the most frequently asked question by those who pick up a new version is, “What? Another version of the New Testament?” Akin to that one is the question, “Is there really a need for another one?” I guess I would have to answer, “I wanted a better understanding of the New Testament and this seemed the best way to acquire it.” You see, the reason for this version is that it fills a need. It afforded me the opportunity of taking a more serious and detailed look at each verse of the New Testament writings with a view to seeing what it actually said and meant. But, could not that have been done by reading one of the approximately 350 English translations in my personal collection? Yes and no! A number of them were read, and still not every verse or passage resulted in a clear understanding. (Probably because I, like you, read over some verses and thereby miss the meaning). So, the decision was made to attempt making a personal version, intended to provide me with a better understanding of the New Testament Scriptures.

This version may be unique in that it does not guarantee to be exactly what the Holy Spirit inspired the original writers to record. Instead, this work represents only what I understand those writers to be saying. There is a difference. Since this version is intended principally for personal use, it should be kept in mind, in the likely event that it falls into other hands; this is what Bill Paul understood the writers to be saying. Many Bible versions are said to be “better,” “closer,” “easier,” “simpler,” “clearer,” or “plainer” renditions of the original, inspired (Greek) documents. No such claim is being made for this one. I am not saying that everyone else must accept this version as “the most accurate one.” I, more than anyone else, am aware of its weaknesses. And yes, you may possibly find some deficiencies in its clarity of expression, in its use of proper wording, and especially in its interpretative portions. In a work of this magnitude, done by a person with limited abilities, this is inevitable. So, if you feel led to offer advice or suggestions, they would be most welcome.

The time spent working on the basic translation of this version consisted of several hours a day for twenty-three months. During that time I produced an average of twelve verses per day. However, the additional hours spent in the planning, layout, proof reading, typing, retyping, rereading and making the final corrections extended the project for another five months.

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The experience of working on this version proved a special blessing. The insights gained in the process of trying to determine what each word, sentence and verse meant were very enlightening. Even though I had read the entire Bible from several translations (and the New Testament from even more), this endeavor has proven to be more rewarding than any previous reading of the New Testament.

HOW WAS IT DONE?

The rendering of each New Testament verse involved reading and studying it at least five times. It was first written out in long hand in spiral notebooks after the sources mentioned below were carefully consulted. Then, it was reviewed for proper syntax and style as it was being typed into the computer. Next, the computer printouts were reread carefully (three times), and numerous corrections and changes in wording were made each time before the final draft was placed on computer and appeared in its present form. I am deeply indebted to my dear wife, Bethel, for reading much of the manuscript carefully, and suggesting numerous ways to improve the clarity and wording of many passages. In the course of producing this version, as many as thirty English translations were constantly consulted, especially on difficult words and sentences, and some of the readings from those that provided the clearest understanding were selected and used. Especially useful was *The Translator's New Testament*, prepared by the British and Foreign Bible Society for use by those preparing a version from the English language instead of directly from the Greek only.

This version was not rendered from a Greek text only for two reasons: [1] While I am familiar with New Testament Greek, having studied it in college, I do not consider myself an authority in the Greek language. (However, I did constantly consult the Nestle-Aland, 26th corrected edition (1986) Greek text, and the United Bible Societies, 4th corrected edition (1993) Greek text, with their English interlinear readings, among the original language reference works utilized). [2] The fact that I have also utilized so many English translations, most of which were made by highly competent Greek scholars, afforded me access to the studied conclusions of capable and experienced people in the field of Bible translation. (The cumulative number of years of New Testament Greek scholarship consulted would easily be in the hundreds). So, this version involved a considerable amount of evaluation and utilization of some of the English words used in the various New Testament translations which appeared to me to be the most understandable, and which best conveyed the meaning of the Greek text. However, in many cases, the wording I used was not found in any of the translations consulted. And, of course, the final choice of words, carefully selected and utilized, rests squarely upon me and I assume full responsibility for the rendition of every verse.

Also, throughout the work, the words eventually chosen were determined only after a constant examination of commentaries and atlases which were carefully studied to determine proper antecedents and to confirm historical, geographical, cultural, circumstantial and theological details. (A list of over 120 reference works used in the

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preparation of this work is available on request).

The words or phrases in brackets ([]), not in bold face type, are entirely mine and do not generally contain words found in any other text. Instead, they are inserted for the following four reasons: [1] To clarify the meaning of a sentence. For example “He went to the city [of Jerusalem].” The words “of Jerusalem” are not in any Greek text but helped me to keep the sense of the narrative in clearer perspective. These insertions generally do not interrupt the flow of the sentence. [2] To explain a word or phrase. In doing this the letters “i.e.” (meaning “that is”) are used. For example “he was a Pharisee [i.e. a strict sect of the Jewish religion].” These insertions tend to interrupt the flow of the sentence, but seemed worthwhile to me since they explain a word or phrase and thereby enhanced the meaning of the passage. [3] To provide information of a geographical, historical or cultural nature. These insertions are always introduced by the word “Note.” They definitely interrupt the flow of the sentence and even the thought. But they are felt to be very helpful in gaining a better understanding of the passage. (Many translations place such items in the footnotes, but here they are placed within the text so as to insure a greater likelihood of being read). An example of this use of brackets follows the passage in Matthew 5:13, where it says that salt was “good for nothing except to be thrown out into the roadway and walked on by people [Note: This was mined salt which, when losing its ‘saltiness’ due to exposure to the sun or rain, was simply disposed of by being dumped onto the roadway where people walked].” Also, an occasional “Note” will include a brief explanation of the foregoing verse when it seemed helpful in understanding the passage better. Such “notes” are admittedly interpretive. [4] Brackets are frequently used to enclose words supplied to complete a sentence. These words usually do not have counterparts in the original Greek text and are used somewhat like the italics of the New American Standard Version. Sometimes they take the form of inserting an ellipsis, for added clarity. For example, “they say [the right things], but do not do them.” The words “the right things” are not found in any Greek text, but I add them, in brackets, to complete the idea of the sentence. So, because of such extensive use of brackets, it would be better if this version were approached as a tool for careful study rather than being read aloud or as a public reading. Bold-face type is viewed as the Biblical text, while bracketed material ([]), in non-bold type, is the translator’s. The flow of the Biblical text was required to be adjusted at times, however, to accommodate this bracketed material and to make for a smoother sentence.

This version takes the liberty of substituting a common or proper noun for a pronoun in many instances. For example, if the text actually says, “They came...” or “He said...,” this version may substitute “Jesus and the apostles came...” or “The Pharisee said....” This was felt to be helpful in identifying to whom the nearest antecedent pronoun referred and was done to enhance understandability.

Another element of this work is the frequent substitution of another word for “And” when appearing at the beginning of a sentence. It seems the Greek language uses “And” to start a sentence far more frequently than is customary in current English usage. For this

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reason, many translations simply drop the “And,” considering it a redundancy. In this version such an “And,” when used as the first word of the sentence, is often rendered “Then,” “But,” “Now,” “So,” or just dropped altogether. This liberty is taken only when such words appear not to alter the sense of the passage in any way and was done for the purpose of enhancing the understanding.

Finally, considerable care was given in an attempt to express the exact meaning of each word, verse, sentence and passage with a minimal amount of paraphrasing. Remember, a primary objective has been to make it understandable, while at the same time remaining as true to the best Greek manuscripts as I was capable of producing.

---William E. Paul, 1994

PREFACE TO SECOND EDITION

After the first edition of this work was printed in 1995, a number of typographical and other kinds of errors were discovered. I appreciate those who kindly called my attention to them. Most of these were corrected and the entire work was then mounted on Charles Dailey’s website in 1998. Since that time, the first edition went out of print. In the meantime the need for additional corrections became evident, so these have been incorporated into this present print edition. Limited arrangements for the second edition were made and orders for the fifty paperback copies are being filled as requested.

---William E. Paul, 2002

PREFACE TO THIRD EDITION

By the time the second edition of this work went out of print in mid-2005, arrangements with the publishing company AuthorHouse were underway for producing a third edition in hardback and marketed by the publisher online. I took this occasion to make a number of additional corrections, related mostly to removing the bold type font from portions of the bracketed material that had been left bold. Also, the monetary references, mostly in the gospels, were updated to reflect equivalent dollar amounts in 2005. A few word changes here and there were also made, both in the biblical text and bracketed material, in the interest of clarity. With these minor changes, this is expected to be the final edition of this work.

---William E. Paul, 2005

I simply compared the AUV with two reasonably well-known translations, the ESV and ERV.

Comparative Readings (ESV, ERV, AUV)

Passage	ESV	Easy-to-Read	AUV
John 3:16	"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.	Yes, God loved the world so much that he gave his only Son, so that everyone who believes in him would not be lost but have eternal life.	For God loved the world [<i>of sinners</i>] so much that He gave His one and only Son, so that every person who believes in Him would not [<i>have to</i>] be destroyed, but have never ending life.
John 14:6	Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.	Jesus answered, "I am the way, the truth, and the life. The only way to the Father is through me.	Jesus answered him, "I am the way [<i>to God</i>], and the truth [<i>to believe</i>], and the life [<i>to live</i>]. No one can go to the Father, except through [<i>believing in</i>] me.
Acts 1:1–2	In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen.	Dear Theophilus, The first book I wrote was about everything Jesus did and taught from the beginning until the day he was carried up into heaven. Before he went, he talked to the apostles he had chosen. With the help of the Holy Spirit, he told them what they should do.	[<i>Dear</i>] Theophilus, in my former letter [<i>i.e., the Gospel of Luke</i>] I wrote to you concerning what all Jesus did and taught since the beginning [<i>of His ministry</i>], up until the day He returned to heaven. [<i>Just before that time</i>] He had given [<i>certain</i>] instructions to His [<i>specially</i>] selected apostles through [<i>the direction of</i>] the Holy Spirit.
Col. 1:15	He is the image of the invisible God, the firstborn of all creation.	No one can see God, but the Son is exactly like God. He rules over everything that has been made.	He is the image of the invisible God, the firstborn One [<i>i.e., who takes preeminence</i>] over all that is created.

What Are Enhanced Notes?

1. There are a set of electronic notes of R. B. Thieme, Jr. floating about. These formed the basis for these enhanced notes.

2. These *enhanced notes* have the full Greek words where they are mentioned (included is the English transliteration, the Greek word itself, and the pronunciation, as taken from Strong's).
3. The doctrines taught in any lesson are set aside by formatting (they are in yellow boxes). These doctrines are often not included in the original electronic notes.
4. These doctrines are listed at the beginning of the document, alphabetically arranged and hyperlinked.
5. Sometimes a doctrine is transferred over from one of the two doctrinal notebooks, if the points are similar enough. Although this is not always a word-for-word transcription, it is generally very close to the notes given by Bob in whatever this study.
6. The link to those doctrines is [here](#).
7. The lesson summaries are given after the doctrine links and they are also hyperlinked to the lessons themselves.
8. The link to the [listing of the lessons](#), which includes the lesson #'s, a brief description of the lesson and the verses which are covered. This comes from the descriptions found for these lessons on the tape boxes and in the lesson summaries, which are collected here: (HTML) (PDF) (WPD). On occasion, these lesson summaries are corrected.
9. If Bob offers a corrected translation, that is also included. If the entire book or entire chapters are corrected, then that corrected translation will also be found in the index. Bob tends not to offer a lengthy corrected translation for books covered early in his ministry and for narratives (like the book of Acts). However, over the years, he developed some very excellent translations—particularly for the epistles.
10. Although Bob almost always refers back to the KJV, I have inserted a different, more up-to-date translation.

Document Links		
Index for Doctrines	Index for Passages Translated	Lesson Summaries and Links
Notes for 1961 Galatians	Notes for Galatians 5 (Great chapters)	Addendum
An Understandable Version (Final Revision - 2005)	Comparative Readings (ESV, ERV, AUV)	What are enhanced notes?