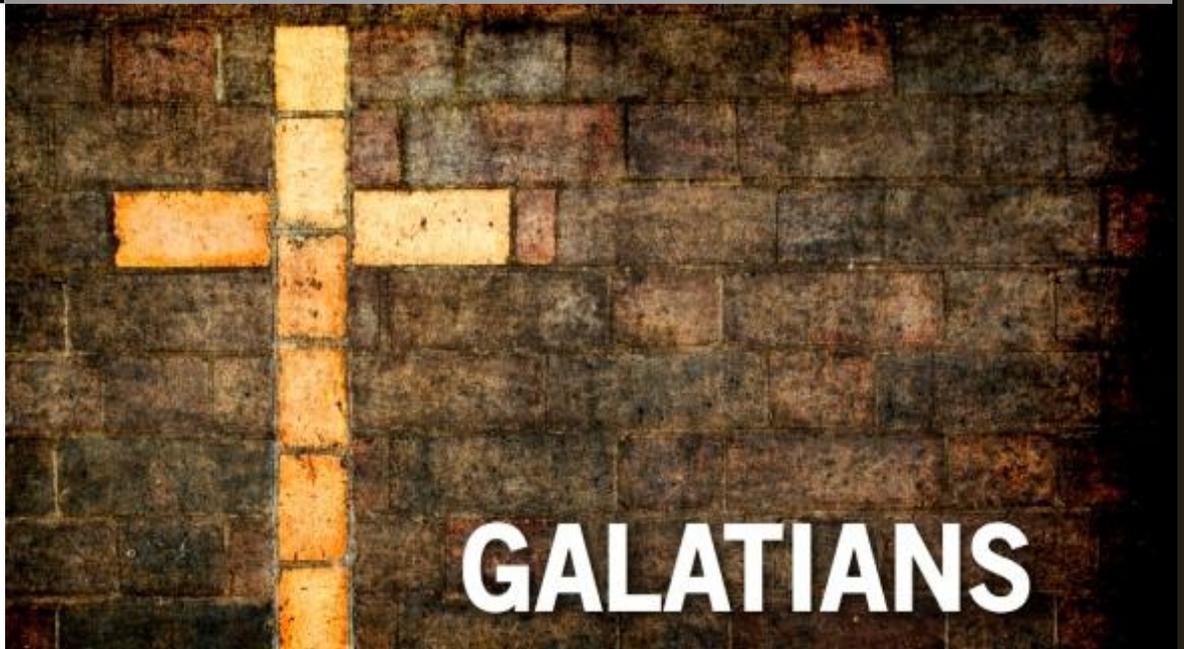


RODGERS
BAPTIST
CHURCH
SUNDAY
SCHOOL SERIES

A STUDY IN GALATIANS



Is there another gospel? Teacher's edition | prepared by Bro. Spencer Parker

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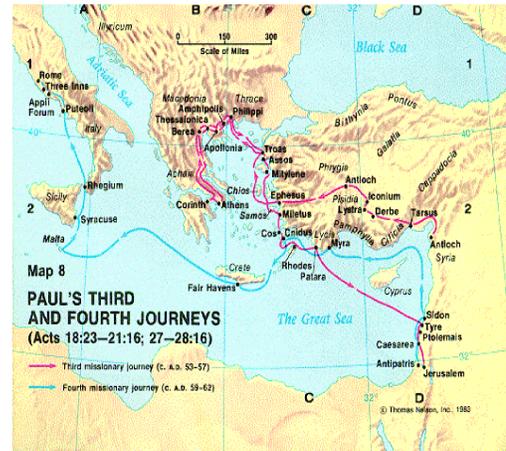
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Galatians, Another Gospel?

I. Introduction

The book of Galatians, unlike the books of Ephesians, Corinthians, etc, was written not to a single church, but to the churches in an area known as Galatia which was located in the central region of Asia Minor (see map at right).

During his second missionary journey Paul, accompanied by Silas and Timothy ([Acts 16:6](#)), visited the “region of Galatia,” where he was detained by sickness ([Galatians 4:13](#)), and had thus the longer opportunity of preaching to them the gospel. On his third journey he went over “all the country of Galatia and Phrygia in order” ([Acts 18:23](#)). Crescens was sent thither by Paul toward the close of his life ([2 Tim. 4:10](#)).



According to most scholars, Galatians was written at about the same period of time as the book of Romans, around the Winter of 57-58 A.D., and it carries the same basic theme; namely the superiority of Grace over works.

The Situation:

As Paul traveled on his missionary journeys, he would stay in a certain city for a time and start a church. He would stay long enough to train and disciple the core leadership and then he would go on to the next city.

Unfortunately, after Paul would leave, there was a group of people we call Judaizers who would come into the city and start teaching these new believers, specifically the Gentile believers, that they would also have to begin to follow some of the Mosaic laws, especially the dietary laws.

We first see this dispute in the books of Acts:

Acts 15:1

¹ And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

The dispute rose to the point where the Apostles were asked to make a ruling on it.

Acts 15:2

² When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

The answer comes in verses 6-20 where the Apostles decide that Gentile believers were to only

refrain from:

Acts 15:20

²⁰ But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

- pollutions of idols
- fornication
- things strangled
- from blood.

So this is the background of the issues surrounding the book of Galatians.

Man often has a hard time accepting God's grace; instead, we want to add our own efforts. Perhaps it would be useful to take a look at what grace is, and maybe what it isn't.

Some of the topics Paul deals with in Galatians are:

- Efficacy of Grace over Works
- The nature of the Gospel
- The nature of Salvation
- The nature of Justification
- The nature of the law

Paul will go through these topics by making several contrasts:

- Teachings of Man vs Word of God
- Grace vs Works
- Circumcision vs. Uncircumcision
- Jew vs. Gentile
- Works of the flesh vs. Fruits of the spirit

II. Nature of Grace

1. The price of Grace

Grace is free

Ephesians 2:8-9

⁸ For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God:* ⁹ Not of works, lest any man should boast.

2. The Cost of Grace

Grace costs everything

Romans 12:1-3

¹ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. ² And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. ³ For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

3. Grace is the enemy of works

Romans 4:4

⁴ Now to him that worketh is the reward not reckoned of grace, but of debt.

4. Grace saves you, Grace keeps you

Ephesians 2:8,9

⁸ For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: ⁹ Not of works, lest any man should boast.

Acts 15:11

¹¹ But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Romans 5:1-2

¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: ² By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Galatians 1:15

¹⁵ But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

It is God's grace that saves us in the first place, and God's grace that keeps us.

So, the book of Galatians is a love letter to the children of God who are under attack. This attack, although inspired by Satan, has been perpetrated by those who claim to be followers of God, but who pervert His Gospel. These false teachers want to lay a heavy burden on believers and keep them under a "yoke of bondage" (Galatians 5:1)

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The Letter to the Galatians

Chapter 1 Another Gospel?

I. Paul the Apostle

Galatians 1:1-5

¹ Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) ² And all the brethren which are with me, unto the churches of Galatia: ³ Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, ⁴ Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: ⁵ To whom *be* glory for ever and ever. Amen.

Paul begins by asserting his credentials to speak with the authority of God. He was not appointed by a church, denomination, or group of leaders. His authority comes straight from God. Later in the chapter, Paul will return to the contrast between the words of man, and the Word of God.

II. Another Gospel?

Galatians 1:6-8

⁶ I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: ⁷ Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. ⁸ But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

So, what is “another” Gospel?

In verses 6 & 7, Paul uses a phrase about “another Gospel, which is not another.”

Galatians 1:6

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

The Greek word for “another” used here is “HETEROS” which basically means “another of a different kind”

A horse is one mode of transportation, a car is another.

Each is a type of transportation, but they are completely different.

Galatians 1:7

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

The Greek word used for “another” here is “ALLOS” which means another of the same type.

A Ford is a type of automobile, a Dodge is another.

In this case Fords and Dodges are different examples of the same type.

Paul is contrasting a false Gospel with the real one. He completes this thought by pronouncing a judgement on those who would teach a false gospel by saying:

Galatians 1:8-9

⁸ But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. ⁹ As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

What is the Gospel?

Obviously, Paul considers the Gospel to be of supreme importance to pronounce such a harsh judgment on those who would preach “another” Gospel. To understand what Paul is saying here, first we need to understand what the Gospel is. In two other passages of Scripture, Paul goes into detail on the Gospel:

Acts 13:25-30 – In this passage, the Apostle Paul (as recorded by Luke) goes into a long discourse dealing with the identity, the birth, death, burial, and bodily resurrection of Jesus Christ.

1 Corinthians 15:1-4

¹ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; ² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. ³ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; ⁴ And that he was buried, and that he rose again the third day according to the scriptures:

Here, again, Paul defines the Gospel as the death _____, burial _____, and bodily resurrection of Jesus.

So, according to the Apostle Paul, anyone who takes away from these aspects of Jesus Christ, is “accursed” (in the Greek, *anathema*, or something that is doomed to destruction).

There are many today who deny Christ. There are religions, denominations and cults who will deny various aspects of the Gospel, even claiming that an angel gave them additional revelation. It is not up to me, or you, to say they are right or wrong; the Bible itself does that for us.

Galatians 1:10-14

¹⁰ For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. ¹¹ But I certify you, brethren, that the gospel which was preached of me is not after man. ¹² For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. ¹³ For ye have

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

This section begins with two contrasting questions. The first appears to be rhetorical because he says:

“For do I now persuade men, or God?”

It is obvious that Paul does not need to persuade God, but he is attempting to persuade men to accept the truth. The next question is more serious, though:

“or do I seek to please men?”

All too often, we say things to please rather than to persuade, often at the sacrifice of the truth. There is much in the Bible that goes against the thoughts and ideas of man:

- Creation
- Sin
- Salvation
- Abortion
- Alcohol and Drugs
- Sexual immorality

All of these, and many more, are the subjects of debate in society today. Should we, as Jesus said,:

Matthew 5:16

¹⁶ Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Or as Paul puts it in Philippians:

Philippians 2:15

¹⁵ That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

No matter what our religious persuasion, no matter what our background may be, we cannot please God by the teachings of man, only through following Christ.

Chapter 2

Presenting our Message

Galatians 2:1-5

¹ Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. ² And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. ³ But neither Titus, who was with me, being a Greek, was compelled to be circumcised: ⁴ And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: ⁵ To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

In verses 1-2 Paul is defending the fact that he has preached the same message to Jew and Gentile alike. Whether is in Jerusalem, or any other city, Paul has remained consistent in his teaching.

“and communicated unto them that gospel which I preach among the Gentiles,”

As we communicate the Gospel to others, we need to be:

Consistent

The message we communicate to others must line up, not only with Scripture, but with each telling of it. We need not waiver in our recounting of the Gospel.

How do we stay consistent?

We should only use the words of Scripture. If the Bible doesn't say it, neither should we! But if the Bible does say it, we should not hold back.

This means we have to know our scriptures!
2 Timothy 2:15



Clear

If the Gospel of Jesus Christ is the most important truth that we can communicate to others, should we not strive to make it as clear as possible?

Confident

Paul preaches to the humble and the important without hesitation.

1 Peter 3:15

¹⁵ But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

Know what you believe and act on it!

False Teachers

Verses 3-5

³ But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

These false teachers were trying to convince the new Gentile believers that they needed to follow the same laws that the Jews had always followed. These laws included circumcision and the keeping of the dietary laws of the Jews

“⁴ And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

⁵ To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.”

Paul is saying that the spiritual life of the Galatian believers was too important to compromise on Biblical truths.

Throughout the remainder of this chapter, Paul defends the validity of the Gospel to Jew and Gentile alike without any restrictions on either.

Truths about the Gospel found in this section

A. The Gospel is not for just the important:

Galatians 2:6b

God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:

B. The Gospel was not just for the Jews:

Galatians 2:8

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

C. The Gospel is not of works:

Galatians 2:16

¹⁶ Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

D. The Gospel does not make us perfect:

Galatians 2:18-20

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

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

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

Finally, Paul sums up this passage with a powerful statement:

Galatians 2:21

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

If we can, through the law, supply our own righteousness, then why did we need Christ?

Questions:

1. What am I trusting in for my salvation?

2. Have I personally placed my faith and trust in Christ?

Chapter 3

Important Questions

Paul, being the good lawyer that he was, likes to present information by asking questions. He will propose a question, answer it and present another question based on his answers to the first. In chapter three of Galatians, he poses a series of questions designed to lead the reader into the truth of the Gospel of Grace that he has been presenting.

We will examine those questions and consider his answers.

Question 1 - Strayed from the truth?

Starting in verse one, he asks a rhetorical question:

Galatians 3:1

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

How often have people begun to obey the truth, only to be led astray by false teachers on radio, TV, in false churches, etc. The newborn Christian needs to be taught properly. We don't birth a baby and leave them to feed themselves!

Matthew 28:19-20

¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

The word “teach” in verses 19 and 20 are actually two different Greek words. The first one means to make a disciple, but the second one means, basically, to “continue their education.” So it is our job to not only make disciples, but to continue to teach them in the truth.

Then he moves on to the first of his main questions:

Question 2 What Are You Trusting In?

Galatians 3:2

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

This question gets to the heart of our salvation. What are some of the things different religions rely on for their “salvation”

Works
Family affiliations

Church membership
Nationality

Baptism Law
Religious membership

He then goes on to answer that question in typical Jewish fashion, by asking another question!

Question 3 Your Perfection?

Galatians 3:3

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

He assumes the answer to the first question, that the giving of the Holy Spirit is through faith, and he adds that if salvation came by faith, are we kept and made perfect by the works of the flesh which could save us in the first place.

The faith of Abraham:

Paul uses the example of Abraham to demonstrate the importance of grace through faith.

Why Abraham?

The Judaizers wanted the new Galatian believers to become Jewish before they could be Christians, and since Abraham is considered the Father of the Jews, Paul shows how even Abraham needed Faith over Law.

Verse 6: “Abraham believed God, and it was accounted to him for righteousness.”

Even though the Nation of Israel came through Abraham, bloodline alone cannot save us. God would justify everyone, Jew and Gentile alike, strictly through faith.

Galatians 3:8, 11

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

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

For those who would say that this teaching on faith over works is a New Testament teaching, notice that verse 11 is actually a direct quote from the Old Testament book of Habakkuk 2:4.

The physical bloodline of the Jews came through Abraham, Isaac and Jacob, but the spiritual bloodline of all who would come to faith through Christ also began in Abraham but came through Jesus Christ (vs 14-16)

Question 4 Why the Law?

Galatians 3:19

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

So why does God even need to give the Law to Moses and the Children of Israel? Paul tells us that the purpose of the Law was to show us our sinful state.

Man's nature is to sin!

Jeremiah 17:9

⁹ The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

Psalms 53:1,3

¹ The fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

Before we can be “found” we must first recognize the fact that we are “lost.”

Question 5 Law Vs. Faith?

Galatians 3:21

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

Are the law and the promise of faith contradictory? Paul says no but the law was given to keep us looking in the right direction until Christ came.

Galatians 3:24

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

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

Paul concludes that Gentile believers do not have to “become Jews” because they are already children of Abraham and heirs to the promises of God.

Galatians 3:29

²⁹ And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Conclusion:

Am I a child of God?

If not, why not?

Chapter 4

Promises for the Heir

In chapter 4, Paul details many of the advantages to being an heir to the promises of God.

In New Testament times, adoption was a well known practice and the laws concerning adoption were well established. Paul references these laws in this section of Galatians.

One of those laws was that an heir, while he was a child, had no more rights than a trusted servant. The heir was to be trained in his father's business and educated to read and write. When that father thought he was ready, the child would be given all the rights and privileges he had a right to.

Galatians 4:1-2

¹ Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; ² But is under tutors and governors until the time appointed of the father.

Verses 3-5 - In this same way, Paul compares the Jews as being under the law until "the fullness of time" (verse 4)

In verse 5, he states that we have the "adoption of sons." According to the ancient laws of adoption, a natural child could be disinherited by the father, but an adopted son could not! Once someone was adopted, they could never be disowned or disinherited.

Galatians 4:6

⁶ And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Our relationship to God is a close, intimate one. Abba is the word for father that would be used the way we use "daddy." Not only is the relationship close, it is permanent because we are adopted sons.

Works vs. Faith, Isaac vs. Ishmael

The remainder of this chapter is a contrast between works and faith using two of Abrahams' sons. Again, Paul starts with a question:

Galatians 4:9

⁹ But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

In other words, if the law was incapable to save us, why should we turn to a list of do's and don'ts AFTER salvation.

Galatians 4:21-22

²¹ Tell me, ye that desire to be under the law, do ye not hear the law? ²² For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

Two Sons

Isaac and Ishmael were both sons of Abraham, but one was a promised son, the other came through human thinking. Isaac was promised through Sarah, but rather than wait for God to fulfill His promise, Sarah and Abraham decided to use Hagar to produce an heir.

We have two covenants; one of law and one of grace. One of these covenants is of bondage, the other is free.

Jeremiah 31:31 shows how God provided the first covenant of law at Mt Sinai, but He would also bring another covenant of grace.

Jeremiah 31:31-33

³¹ Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: ³² Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: ³³ But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Those who are believers by grace through faith are the children of faith.

Galatians 4:31

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

Questions:

Ishmael was the son of: _____ Works of The flesh _____

Isaac was the Son of _____ Promise _____

What are some examples of the Aweak and beggerly elements of verse 9?

Chapter 5

The Law of Liberty?

Sounds like a contradiction, doesn't it? Chapter 5 deals with the idea that we can mix grace and law together. There are many religions that teach some form of law and grace mixed.

The Galatian believers were being told that after accepting Christ, they were then responsible to keep at least some parts of the law. Paul is going to address this question directly.

Return to the past? Verses 1-7

Galatians 5:1-2

¹Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. ²Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

What good does it do to say we believe by faith, but yet rely on works?

Galatians 5:3-4

³ For I testify again to every man that is circumcised, that he is a debtor to do the whole law. ⁴ Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Is there such a thing as a "little law?" Isn't that like being a "little pregnant?"

Under Jewish tradition, even a minor infraction of the law could result in being stoned to death! James said that:

James 2:10

¹⁰ For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

So, no matter how closely we try to keep the law, we will eventually break one of them. Again, Paul is telling believers that if they attempt to keep even a few of the Mosaic laws, they are responsible for ALL of them. In addition, if we come to rely on our selves, then we are not really relying on grace.

Galatians 5:5-6

⁵ For we through the Spirit wait for the hope of righteousness by faith. ⁶ For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

It is the Holy Spirit within the believer that gives us hope and confidence, not a bunch of rules that were unable to save us in the first place.

Galatians 5:10-12

¹⁰ I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. ¹¹ And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. ¹² I would they were even cut off which trouble you.

Paul, here, tells the Galatians that he is confident that they will see through the lies and misleadings of the Judaizers, and recognize the truth. He also pronounces a judgement on those who would place a burden on the Galatian believers.

Misuse of Liberty verses 13-18

Galatians 5:13-14

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

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

Is it possible to misuse liberty? The “Gnostics” of Paul’s day believed that once a person became a Christian, they could then live any way they wanted and it did not matter.

In Romans, Paul asks the question:

Romans 6:1

¹ What shall we say then? Shall we continue in sin, that grace may abound?

His answer? GOD FORBID!

Matthew 22:36-39

³⁶ Master, which *is* the great commandment in the law? ³⁷ Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.** ³⁸ **This is the first and great commandment.** ³⁹ **And the second *is* like unto it, Thou shalt love thy neighbour as thyself.**

Notice that Jesus did NOT say that the law was done away with, but rather that it was fulfilled. He was saying that if we keep these commandments, we will be in perfect compliance with all of the law.

He gives us, here, instructions, for righteous living. He tells us:

Galatians 5:16-17

¹⁶ *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. ¹⁷ For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

The verb used here for “walk” is in the present active tense in the Greek. This means that it is a

continually occurring action. We are to be walking in the Spirit each and every day, all day. This is sometimes hard to do as our “flesh” pushes against the spirit at every opportunity. This is something that Paul knows well, as he talks about in Romans 7:15-20.

God comforts us with this thought:

Galatians 5:18

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

Walking in the Spirit Verses 19-26

This well known and highly recognized passage gives us the promise of what “walking in the Spirit” can mean in our lives.

The first part of the passage, tells us what we can expect for our lives if we walk by the flesh:

Galatians 5:19-21

¹⁹ Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, ²⁰ Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹ Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

All of these things are the result of living in our natural state; we have all been guilty of one or more of these.

Galatians 5:22-24

²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³ Meekness, temperance: against such there is no law. ²⁴ And they that are Christ's have crucified the flesh with the affections and lusts.

Notice that the flesh produces works, but the Spirit yields fruit. Notice further that the fruit is singular. There is one fruit that yields ever greater rewards.

We are going to live at one of these addresses, but we must choose which.

Chapter 6

Conclusions

In the closing passage of this letter to the churches of Galatia, Paul leaves us with some more practical life lessons.

Forgiveness Verses 1-4

Galatians 6:1-2

¹ Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. ² Bear ye one another's burdens, and so fulfil the law of Christ.

Are Christians sinless? I'm certainly not (and neither are you). We all have faults and weaknesses and if we say we don't, we lie.

1 John 1:8-10

⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. ¹⁰ If we say that we have not sinned, we make him a liar, and his word is not in us.

The job of the believer is to strengthen each other to build up the body of Christ. Each one of us can be tempted to sin, and so we are to help each other, rather than casting stones at each other. Jesus said to take the beam from our own eyes BEFORE looking at the mote (or speck) in another's eye. Not that we shouldn't look at another's faults, but we are to help them, not judge them.

Bearing Burdens verses 5-8

In verse 2 and verse 5 we have another "apparent" contradiction. In verse 2, we are told to "bear one another's burden" but in verse 5, we are told that each man must bear his own burden.

The answer, again, lies in the original language used. The Greek word for "burden" in verse 2 means something that is heavy or weighty. In verse 5, the word for "burden" deals with matters of conscience, of rites and traditions. This is the same word Jesus uses in the book of Matthew when He says:

Matthew 11:29-30

²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰ For my yoke *is* easy, and my burden is light.

Belief in Jesus is easy on the conscience and is not a "religiously" heavy burden.

In verse 6, both teachers and those who are taught are encouraged to be partakers together in the word. The word "communicate" can also mean fellowship and has the connotation of working together and being a partner.

There is also a reference to the false teachers here when Paul reminds us of the “Law of sowing and reaping.” Those who sow to the flesh will reap the works of the flesh listed in chapter 5, while those who sow to the spirit will reap the fruits of it.

The chapter, and indeed the whole letter, ends with a reminder that those Judaizers who attempted to get the Galatians to follow the Judaic laws will themselves be judged by the law and, as we all know, will be condemned for not keeping the whole law.

Galatians 6:12-13

¹² As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. ¹³ For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

Q. 1 According to Paul, what motive do these Judaizers have in encouraging the Galatian believers to be circumcised and follow the law?

A. 1 For their own glory

Q.2 What does Paul take glory in?

A.2 In the Cross of Christ

Final Benediction

Galatians 6:18

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

This is a message to fellow believers (the use of the word brethren) that the Grace of Christ speaks to the Spirit within each of us and keeps us in constant contact with the source of our Power, keeps us plugged in.

