

## The Book of Galatians June 1, 2024

Paul usually writes in this format

Intro

- Thanksgivings

Body

Conclusion

- Farewells and personal greetings

Galatians is different and doesn't include the thanksgiving or personal greetings because Paul is angry about the issue of religious Judaism vs salvation through faith.

8 Covenants in Scripture (Covenants come with a seal)

1. Edenic – Conditional covenant of Rule. The seals were either the Tree of Life or the Tree of the knowledge of good and evil.
2. Adamic – Unconditional Promise of Redemption. Adam and Eve each receive a curse according to what they were responsible for on the earth. The seal is the blood of the first sacrifice (to clothe them). Gen 12:1-3, Gen 15:1-21, Gen 17
  - a. Serpent is cursed, enmity between people and him, strike the heel, head crushed.
  - b. Eve – pain in childbirth, desire to control husband, and he shall rule over you (the redemption or blessing after this curse was given to her of her seed one day crushing the serpent).
  - c. Adam – fight with thorns and thistle, to toil, to return to dust.
3. Noahic – Unconditional. God practices Restraint by saving Noah's family to preserve His promise. The seal is the rainbow. Symbol of God's faithfulness to the unconditional previous covenant.
4. Abrahamic – Unconditional Promise to Restore. Included and agreed covenant between God the Father and God the Son, sealed by the God the Spirit. Not sealed until 24 years later. The seal was circumcision. Symbolic of belonging to God through blood and pain and removal of what was unclean.
5. Mosaic – Exodus 19-24 Revelation. Seal is blood of sacrifice. We typically think of the Law related to this covenant.
  - a. Righteousness of God
  - b. Sin
  - c. Need for sacrifice
6. Land – Deuteronomy 29-30 Return. When they go into the land, they will turn away from God, but they will eventually return. The seal was circumcision of the heart (speaking of the time when the Spirit would be given). Fully fulfilled in the time of the Millennial Reign.
7. Davidic – Reign. The promise that his throne, his house would continue forever and that the Messiah would come through him. Promise to treat Solomon as God's own son and that Solomon would build the Temple. The seal was the Temple. (Later in the New Covenant we become the Temple)

8. New Covenant – Regenerate. Now all of the covenants have been fulfilled through Jesus. The requirements of all the covenants have been met in Jesus. Deuteronomy 21:22-23 the image of hanging on a tree was the message of God's judgment on sin. The Seal is the Holy Spirit. This covenant brings Redemption and Sanctification through faith in Jesus. This covenant is between God the Father and God the Son, sealed by the Holy Spirit. We receive the benefits of this covenant by faith in the death and resurrection of Jesus to fulfill all the previous covenants.

## Galatia

The people – Greeks, Jews, and Gauls (Gaul: Roman name, Celts: self-given name. Fickle and easily offended kind of people.)

Written most likely after Paul's first missionary trip approx. 48 A.D. to a multicultural setting. Pre Jerusalem Council where many of these topics were officially settled. Acts 13

Paul usually starts preaching in a Synagogue, to the Jews first, and then the Gentiles.

The place is Sydian Antioch, southern Galatia.

Paul's names were his Hebrew version (Saul) and Gentile or Roman version (Paul).

Paul finds out that a year after his mission to Galatia Judaizers had come to try to make them return to following the rules of the old covenants and was broken hearted and angry.

## Timeline

AD 34 - Paul persecutes – Galatians 1:13-14 / Acts 9:1-2

AD 34-37 - Saul converted, preaches in Damascus and Arabia – Galatians 1:15-20 / Acts 9:3-9, 9:26-29

AD 37 – Goes to Jerusalem and visits Peter and James for 15 days – Gal1:18-20 / Acts 9:26-29

AD 37-47 – Preaches in Syria and Cilicia Galatians 1:21-24 / Acts 9:30-31

AD 47 – Visits Jerusalem again – Galatians 2:1-10 / Acts 11:27-30

AD 47-48 - Saul starts using Roman name Paul. First journey and visit to Galatia with Barnabas – Acts 13:1-14:28

AD 48 – Paul writes Galatians

## CHAPTER 1

### QUESTIONS and RESPONSES

V. 17 Why does Paul go to Arabia?

- Arabia included the whole Arabian Peninsula and Syro-Arabian Desert. Acts 9, Damascus was in this area. Surrounding areas of Damascus in "Arabia". As a note that he wasn't around the original Disciples as he learned the Gospel by revelation from Jesus.

V. 7 What is the main difference between those distorting the Gospel and the true Gospel?

- The difference of being sealed in a circumcision covenant vs being sealed in a faith/ Jesus/Spirit covenant. The Judaizers were afraid of incorrect identity and had lack of faith in Jesus.

V. 11-12 Is this idea (Paul being given the Gospel by Jesus directly) referenced anywhere else in the Bible?

- Acts 20:24, 1 Corinthians 11:23, 15:3, Ephesian 3:2-5, 11 Corinthians 12

### **OBSERVATIONS**

V. 10b – talks about our purpose and who we're living for

V. 6 – Emphasises they're following another gospel, but had wished them grace and peace, hinting at what they should believe in. (Grace and peace is a combo Greek and Hebrew greeting and a recap of the Gospel).

- "Astonished they're deserting Christ" by trying to bring old covenant into the new.

v. 8 "let him be accursed (set aside, put out, destroyed)" if someone tries to bring you a different gospel.

V. 11-12 Significant that Paul is not preaching a gospel he received from people, but through a revelation of Jesus Christ. Not an idea of man, but a message from God.

- After 3 years of preaching the Gospel, he goes to meet with a few apostles and they cannot add to what Paul has been preaching and Paul has equal authority in Christ.

V. 24 Important that people were giving glory to God because of the change in Paul. Only God could have done that.

V. 13-17 Paul was advancing even beyond his teacher Gamaliel, and knew that the Judaizers didn't have a case to argue.

## **Chapter 2**

### **QUESTIONS and RESPONSES**

V. 9 - Where does the name Cephas come from?

- Peter is the Greek name, Cephas is Peter's Aramaic name. Paul using Cephas is an indication of Peter's call to the Jews.

### **OBSERVATIONS**

V. 17 - An important point, that Christ is not a servant to sin.

V. 3-4 Teaching of the Judaizers coming in secretly rather than overtly. Felt significant that Paul explains being not justified by the law because he was so zealous for the Law and Jewish way.

V. 6 - God shows no partiality; doesn't matter if you think you're important or not.

V. 10 - Interesting that the only thing the apostles were concerned about was that Paul remember the poor. Make sure you're carrying the heart of God for the poor.

V. 20 – The truth of being crucified in Christ is a key theological piece of this chapter. Our death, through the death of Christ, ends the old covenant and brings us into the new covenant.

V. 21 – Key, black and white language. If righteousness was through the law, then Christ died for no reason.

### **Chapter 3**

#### **QUESTIONS and RESPONSES**

V. Why does it say “portrayed” as crucified?

- Because the audience Paul is talking to didn’t see it first person

V. 25 Why was the Law a guardian?

Pedagogos (Guardians) – A high class slave that cared for the son of the master.

The son was not considered an heir until he reached manhood and was not under the watch of the guardian. A pedagogos was like a glorified slave babysitter.

The Law was a guardian to keep the person from being overcome by sin.

You have now been given the ability through Jesus to be an heir and full member of the family.

#### **OBSERVATIONS**

V. 1 “Who has bewitched you?” Who has made the idea of syncretizing the Law with freedom so appealing?

Greek: Baskaino (bewitched) Who has made something that is dark look beautiful to you?

Law ----- Spirit

Anoetos (foolish) You have the ability to think, but you refuse to use perspective.

V. 13 This is talking about the new covenant.

V. 3 “Having begun by the Spirit are you now being perfected by the flesh?” We don’t get saved by the Spirit and then have to finish it in our own will power. We are transformed into the fullness of Jesus by the Spirit.

Redemption/Justification = faith in Jesus

Sanctification = Faith in Holy Spirit

V. 23 We cannot keep the whole law and therefore are imprisoned by it. Jesus gives freedom.

V. 26 “For in Christ you are all sons of God through faith”.

The Law cannot change hearts as the work of the Holy Spirit can.

### **Chapter 4**

#### **QUESTIONS and RESPONSES**

V. 13 “Because of a bodily ailment?” Was this an actual physical condition?

- Paul mentions eyes, could be related to his blindness experience. Could be related to his stoning experience.

## **OBSERVATIONS**

V. 1-7 Refers to the “pedagogos”

V. 4 “Born of a woman” refers to the covenant with Eve

V. 19 He’s so upset with them. Perplexed in Greek, same word as the women being perplexed at the empty tomb.

V. Comparison of Hagar being the Mother of slaves and Sarah being the mother of freedom reminds of the Tree of Life and the Tree of Knowledge of good and evil. Intentionally overemphasising the image and mocking of the Judaizers.

V. Word Arabia only used in Galatians. Could going to Arabia be reference to Paul sorting out his faith as Mt. Sinai is in Arabia.

V. 21-31 Cross reference to Hebrews 12:18-24

Important to understand the mentality of the Jews includes an element of fear that if they fall away from God’s covenant they will be put out of the land, exiled. Along with intent to control, there is also a desire to not break God’s Law.

There is a real truth that in our day we try to incorporate the old Law into the new covenant. We need to teach a true Gospel of freedom in Christ.

What kind of roles do you see the church fulfilling today? Can tradition be included?

- The Jews are not in trouble because they have the law, but because they put their faith in the law.
- The individual in faith works together in the wider body of Christ (the Church)
- Are we looking to our particular styles/traditions as what saves us, or the work of Christ?
- There can be much variety provided it is Jesus we are actually worshipping.

## **Chapter 5**

### **QUESTIONS and RESPONSES**

V. 9 What does this verse mean? A little leaven leavens the whole lump.

- If we even try to bring in one little piece of the old covenant it brings death. Requiring to follow even a little of the law requires you to follow the whole law.

V. 10 The word troubling is same word as disciples being terrified when Jesus walked on water. They’ve been terrified into something.

- Recall definition of bewitched from ch.3. There was an element of fear to not put faith in Jesus but follow the law.

V. 16 Practical steps to walk in the Spirit?

- Dwell on His Word, know it!
- Choosing to enjoy God's presence.
- Worship, praise God
- To have faith that we are walking in the Spirit
- Prayer is our relationship with God who lives in us.
- Ask Holy Spirit to show you what to do, where to go
- Train your brain to speak truth in place of the lies.

V. 22-23 – Is the fruit of the Spirit one whole fruit or separate fruits.

What would be practical advice to someone not displaying the fruits, to grow in them.

- See comments below in Observations

V. 24 Those who belong to Christ have crucified passions and desires, what about still struggling? Do we belong to Christ if we struggle?

- If we struggle, were not in submission to it. The Holy Spirit is working in us to overcome the temptation. Resist the devil and he will flee from you. James 4:7

V. 17 Is this referring to deep, burning love. Are all human desires against God's purposes, or has God put deep desires in us.

- Desire in Greek; Deep desire or lust, often a negative, but not always. Same word as Jesus deeply desiring to eat the Passover.
- Helpful to examine the object of our desire. If the desire is to satisfy the flesh, then negative. But God gives deep desires to pursue. Watch out for the enemy to twist those desires into unintended purposes.
- We are created in the image of God, who also has deep desires, but sin corrupts and what motivates our desires matters.
- The Spirit changes us to want what is good rather than struggling against the law.

V. 14 One word (LOGOS) The Word is Jesus. The whole law is fulfilled in Jesus.

## **OBSERVATIONS**

V. 1 Christ has set us free

- Christ has set us free from: Law, sin, death. That I may be a son/heir of God. Freedom to lay my life down in sacrifice. Baptism is our symbol of death and resurrection in Christ to new life.

V. 4 Fallen away from grace

- As soon as you incorporate law, you have to follow all the law, and you have returned to sin and death. The grace of God brings you back into the peace (shalom) of God.

V. 5 We eagerly wait for the hope of righteousness!

- Two things that now happen by faith: Redemption and sanctification

Greek: Dikayo'o - Complete justification, righteousness, holiness, set apart.

We're learning to live in the righteousness of our sanctification; a process.

Setting your gaze on the hope of righteousness and the Spirit helps us keep our eyes on the Lord. Keep in step with Spirit – Let the Spirit lead you and set the pace. When we lay down our desires the Spirit will lead us, probably even faster than we can make it happen on our own.

V. 15 Don't consume one another with biting and devouring.

V. 13 In our western culture we think of freedom as getting what want. This is freedom from something rather than freedom to do something. We have the freedom from the slavery of sin, to serve one another.

V. 13 Whole law fulfilled in one word: Love your neighbor as yourself.

V. 16 The challenge of being God like and walking in faith.

V. 32 The word fruit is singular. The fruit of the Spirit being in us all at once. The fruit is a blessing God has given us. Reference John 15 – God prunes us to become fruitful.

- The word Fruit is interchangeably singular and plural. They are also circular; one feeds into the other. Fruit and Fruits both apply.

No one comes to the Father but through ME

Interesting to use the picture of fruit. A healthy tree naturally produces good fruit. The evidence of God in us are the fruits that God produce, as opposed to the fruit of the flesh listed in previous verses.

- The imagery of the tree is a theme throughout Scripture

#### FRUITS OF THE SPIRIT

Love – Agape: Unconditional, pure desire, can only be found in God, cannot achieve on your own. Primary object of agape must be God.

Joy – Chara: Cheerfulness not based on circumstance, calm delight (content), overwhelming gladness, something you have when you received

Peace – Eirene: Calmness/quietness, joy and love are in it, Shalom which is wholeness, harmony between God and man, orderly, prosperity, security and safety.

Patience – Makrothumia: Being willing to wait on God/Holy Spirit, great distance, passionate fierceness, willing to persevere through trial.

Kindness – Chrestotes (passive): an internal, gracious disposition, affects our countenance, a virtue that pervades our whole nature, softening any harshness in us. Tenderness, compassionate ( My yoke is kind/easy)

Goodness – Agathasune (active/aggressive): Benevolent, profitable to others, benefiting others, good in both nature and effectiveness/what you do, includes the concept of rebuke for the purpose of producing good in others.

Faithfulness – Pistis: Consistency, loyal, trustworthiness that correlates with the idea of covenant, covenant loyalty, faithful relationship, reliable, predominate focus on trust.

Gentleness – Praetes: Not violent, similar to meek and mild, even though I have power at my disposal I place others above my feelings and ability to be forceful, state of heart and mind, grace of soul accepting that God's dealings with us are good.

Self-Control – Egkrateia: In power, in control, balance, fully command our will and emotions.

## **Chapter 6**

### **QUESTIONS and RESPONSES**

V. 10 do good to everyone especially the household of faith. Who is the household of faith?

- Anyone who has put their faith in Jesus. If we cannot even have love in our own family, our message is void; 1 Corinthians 13.

V. 2 bear one another's burdens but v. 5 says each will bear their own load. How much to carry other's burdens?

- Cast all your cares upon Him because He cares for you. Take all of your burdens, your own and for others, to God.

- Load beyond normal capacity to carry. Each one must take up their own cross.

- Test your own work. Is it done in righteousness? Pharisees were more concerned with judging other people's works rather than their own hearts.

V. 17 Paul is talking about carrying the scars of persecution for Jesus on his body.

### **OBSERVATIONS**

Everything calms down by the last chapter – restore in kindness ☺

Paul has been furious with them through the book because if they return to the law they are lost to death.