

THE CONSTITUTION OF CHRISTIAN FREEDOM

An Outline Study

of

The Book of Galatians

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INTRODUCTION

Christianity has always had its problems. From among the Gentiles there have been the philosophers substituting human wisdom for the teachings of Christ. From the Jews there have come the Judaizers who would bind Gentile Christians with legal ordinances and rites of the old law as a necessary element unto justification. It is with this latter problem, its modern manifestation and its refutation that we deal in this study.

The message of Galatians, as of Romans, is more than a simple refutation of justification by the law of Moses. It is in principle a study of the system of grace versus any system of merit like Judaism. The abiding value of the doctrine of these epistles, therefore, is the message that salvation through the system of grace is totally sufficient and entirely independent of human merit by works of any sort under any system.

The Problem Stated: The problem today is in viewing works of faith as both meritorious and propitious. Inasmuch as Christians are not perfect in relation to sin, the meritorious concept of obedience under grace frustrates Christians and produces the idea that Christianity is too hard. In despair the individual abandons the faith. Such is the fruit of legalism.

The Problem Analysed: Though Christians today are not reverting to the law with its Sabbaths and circumcision as did the Galatian Christians, they are nevertheless, manifesting a mistrust in the working principle of grace by perverting works of faith into the same type of legalism for which Paul wrote Galatians to confute.

Judaizers did not repudiate Christianity outright. They said, "Except ye be circumcised after the custom of Moses, ye cannot be saved" (Acts 15:2). In other words, Christianity is all right as far as it goes, but is inadequate and cannot save without the justifying element of legal (meritorious) observances and rites. This perverts the gospel and throws the divine and human parts of salvation out of proportion to the disparagement of the divine and the exaltation of the human.

"All Judaizers in the church, ancient and modern, magnify man's side of redemption, works of law, and human merit to the disparagement of God's side, works of grace, and human demerit" (R. C. Bell, p. 50).

Purpose of the Study: The grand object of the epistle was to show that the principle of the law was provisional and that under grace, instead of men being justified by what they do for themselves or for Christ, they are justified by what Christ does for them.

In this study we propose to establish the effects of grace upon the sinner, the purpose of works of faith, the meaning of Christian freedom, and the effect of law upon grace.

General Survey of Galatians: (The following outline by R. C. Bell)

Theme: Liberty in Christ

1. Personal Portion: The Apostle of Liberty. Paul shows that he is an apostle equal in authority and knowledge to Peter, James, and John. Chs. 1-2
2. Doctrinal Portion: The Doctrine of Liberty. Paul shows that justification is by "faith working through love" instead of by "works of law". Chs. 2-4
3. Hortatory Portion: The Life of Liberty. Paul exhorts those "having begun in the Spirit" to "walk by the Spirit". Chs. 5-6

Plan of Study: In this outline the following plan will be used:

An explanation and analytical study of the three divisions of the epistle:

1. The Biographical Argument, Chs. 1-2.
2. The Scriptural Argument, Chs. 3-4.
3. The Practical Argument, Chs. 5-6.

The three divisions of the outline will be in Parts One, Two, and Three.

PART ONE

THE BIOGRAPHICAL ARGUMENT, Chs. 1-2.

The autobiographical character of the first two chapters of the epistle is Paul's two-fold defense for his (1) apostleship by divine appointment, and the (2) sufficiency of the gospel he preached.

The evidence in the Corinthian epistles and in Galatians shows that the chief line of attack against Paul was to indict him as an inferior apostle and an opportunist seeking the following and favor of men:

"Paul had planted churches among them (the Galatic lands) and had revisited and confirmed these churches; but after his departure certain Judaizers had entered among them, and had persuaded them that becoming Jews was a condition precedent to their becoming Christians, and hence they could not be saved without circumcision. Being met by the teaching which the Galatians had learned from Paul, these Judaizers had felt the necessity of destroying Paul's influence. They undertook to do this by denying that he was an apostle, and asserting that he was, if anything, only an unfaithful messenger of the other apostles. The main purpose, therefore, of this epistle is to establish the fact that Christianity was a religion independent of Judaism, and that Paul was an apostle independent of the twelve" (McGarvey, p. 246).

"He presented his autobiography as a defense against the slanderous charge of his opponents that he was only a time-server who was attempting to curry popular favor by diluting the requirements of God's righteous law to a milk-and-water faith that had no duties attached. Nor was the issue entirely concerned with his personal character; for his authority had been challenged also. The gospel which he preached, said the Judaizers, was his own invention, a purely human production. It did not have the weight of the law which was the work of God spoken at Sinai" (Tenny, p. 67).

"Paul's authority must be overthrown if his disciples are to be Judaized. The line of defense indicates the nature of the attack. Paul was said to be a second-hand, second-rate apostle, whose knowledge of Christ and title to preach Him came from Cephas and the mother church. In proof of this, an account was given of his career, which he corrects in 1:13 - 2:21 ... Paul himself, it was insinuated "preaches circumcision" where it suits him; he is a plausible time-server (1:10; 5:11). The apostle's object in his self-defence is not to sketch his own life, nor in particular to recount his visits to Jerus., but to prove his independent apostleship and his consistent maintenance of Gentile rights" (I.S.B.E., pp. 1157, 8; Vol. II).

Recognizing then, that if the Galatians doubted his apostleship that this would reflect upon their evaluation of the sufficiency of his gospel, and in their effort to receive the law as a justifying element unto salvation they would therefore be "severed from Christ" (Gal. 5:4), Paul presents the arguments for his genuine appointment to the apostolic office as his first effort to correct a perverted situation.

INTRODUCTION, 1:1-5, Paul asserts:

1. His apostleship, v. 1,
2. The sufficiency of Christ's deliverance from sin, v. 3,4.

I. A DIFFERENT GOSPEL - PERVERTED AND TROUBLESOME, 1:6-10.

The trouble caused by the Judaizers and the ensuing arguments of the apostle are best understood in light of Judaistic legalism. "Legalism" is the term expressing the idea of justification by works of merit. A "Judaizer" was supposedly a Jewish convert to Christianity, but in actuality believed the law to be the justifying element in order to salvation.

1. The Seriousness of Their Defection, v. 6-7.

"him that called you" i.e., God, Cf Rom. 8:28-30;
I Cor. 1:9; 2Thess. 2:14; 2 Tim. 1:9.

"some that trouble you" i. e., Judaizers, 5:10. These were determined that Gentile Christians should observe the customs of Moses (Acts 15:1; Gal. 4:10) which would result in apostasy, 5: 2-4.

2. Paul's Gospel Admits of No Additions, v. 8-9. Paul had brought the Galatians to Christ without going through Moses. Any addition to the gospel so perverts it that an "anathema" (curse) is pronounced upon both preacher and receiver.

"The Galatians and all men since, therefore, may know that if Gabriel from heaven, or Paul back on earth, should come to preach, they would have nothing to add to what Paul had already preached to them" (Bell, p. 9).

Therefore the gospel is sufficient without admixture of works of merit, e.g., counting beads, penance, keeping fasts, asceticism, etc.

3. Paul - Not A Man Pleaser, v. 10. His indictment of the doctrine of the Judaizers as perverted, troublesome, and accursed (verses 6-9) presents two considerations which

message....sprang from a divine intervention in his own life" (Tenny, p. 84-85).

"persecuted the church" - Acts 7:57-58, consented to Stephen's death; Acts 9:1-2, threatening and slaughter; Acts 22:3-4, persecuted unto death; Acts 26:9-11, exceedingly mad. Thus, Paul's turn of mind and spirit was so adamant that no one could have possibly reached him with the gospel.

"In the next five verses (13-17) to support this affirmation of divine instruction and ordination, Paul shows that he could not have conversion, in an ordinary way. Before, with characteristic energy and zeal he so persecuted "beyond measure...the church of God" that no Christian could have even thought of trying to win him" (Bell, p. 12).

"advanced in Jews' religion" - All his training and interest were in the law. His teachers had biased him in favor of the Jewish faith. Any change of faith would immediately be harmful to his social and scholastic standing. He had nothing to gain and much to lose by becoming a Christian.

"zealous for traditions of my fathers" - "By 'my fathers' Paul means his spiritual fathers, the Pharisees. He was zealous for the whole Jewish religion, as expounded by the Pharisees, with all its forms, rites, laws, etc., both divine and human." - J. W. McGarvey, p. 254. These traditions would be opposed to the spirit of the law and what it pointed to. Cf Matt. 15:6-9.

SPECIAL NOTE ON THE CONVERSION OF SAUL OF TARSUS: The change from Judaism to Christianity in the life of Saul of Tarsus is offered on several occasions in Scripture as a proof of the resurrection of Jesus and of the validity of the Christian religion. Cf Acts 9: 1-19; 22:3-21; 26: 2-29; Gal. 1:13-24. The force of this argument has been considered under the preceding section.

The following arguments seek to answer the question of doubt concerning Paul's historicity or actual existence in fact, other possible motives for his change, and his reliability to relate the events of his claims:

A. Was There Such An Historical Saul of Tarsus?

1. There are thirteen epistles in the New Testament bearing his name. The fact of the epistles demands authorship.

They had to be written by someone. Fragments of the Greek New Testament bearing quotations from some of Paul's epistles have been discovered dating back to the third century (I.S.B.E., Vol. IV, p. 2242). Keep in mind these finds were copies. The originals came first.

2. The writer of the book of Acts presents Paul as a contemporary, Archeological evidence sustains the book as a first century product (Free, Archeology and Bible History, pp. 304-305). Thus Paul was a person who lived in the first century after Christ.
 3. History attests to the reality of Paul, (Wells, pp. 509-516).
 4. Scholarship, conservative and critical, accepts the historical fact of Paul (I.S.B.E., p. 2269).
- B. Was Paul An Imposter? Did Paul actually see Jesus on the road to Damascus? Was he telling the truth? This brings up the subject of motive. There would have to be some other reason (ulterior motive) than the one given if he fabricated the account. What was the motive:
1. Wealth? "All the wealth was in the keeping of those whom he had forsaken; the poverty was on the side of those with whom he now identified himself" (George Lyttelton, Evidence Quarterly, p. 10).
- The condition of the early church was of such a nature that Paul himself had laid upon his shoulders the burden of raising funds for the starving saints in Judaea, Acts 11:27-30; I Cor. 16:1-4. His own condition was one of poverty, I Cor. 4:11-12; I Thess. 2:9; 2 Thess. 3:8; Acts 20:33.
2. Reputation? He had this already with the Jews, Gal. 1:14. Contrast this with I Cor. 4:12-13; Acts 28:22 where Paul is a member of "this sect...everywhere spoken against".
 3. Power? With the Jews, Acts 22:3-5; 26:10, "received authority". Note his attitude after conversion. I Cor. 15:9; Eph. 3:8; I Tim. 1:15; his attitude toward the church, 2 Cor. 1:24; 8:8; 10:8. Is this the attitude of one seeking power?
 4. Gratification of Some Passion? Many have claimed divine revelation as a pretext to engage in loose conduct, (e.g., Joseph Smith's special revelation of the doctrine of plural marriages). Cf 2 Cor. 1:12; I Thess. 2:10, his life above reproach.

C. Was Paul Deceived?

1. His conversion came at the height of his fury toward the church, Acts 9:1-2; 26:9-11.
2. How could the Christians have produced the brilliant light that blinded Paul? (Acts 9:3,8) But if Paul was blinded then there was a light.
3. He worked miracles, II Cor. 12:12. These could not have been produced by a delusion. The Corinthians were his proof that he worked miracles and was therefore an apostle. (I Cor. 9:1-3) The super-natural element precludes the idea of a deception.

D. Was Paul Mad, Acts 26:24? Logic disproved such. His letters are not the production of a madman. The same accusation made against Jesus, Jn. 10:19-21.

CONCLUSION: Since Paul could not have been an imposter, nor deceived, nor a man of weak mind or moral character, the fact of the abrupt change from Judaism to Christianity can only be explained successfully by the account he persisted in giving; that Jesus appeared to him in a special vision and so effected his conversion.

This is offered by the New Testament as one of the strongest evidences to the genuineness of the Christian religion.

- (2) No Contact With Human Teachers In The Gospel, 1:15-24,
"conferred not with flesh and blood." To show his gospel was obtained by revelation he used the following two-pronged argument:

He had no contact with,

- a. The original apostles, 17-19. After three years of preaching the gospel he saw only Peter and James for the short space of fifteen days; a visit of no consequence.
- b. The churches of Judaea, 22-24. Known only to them by reputation.

Therefore Paul learned nothing of what he preached from these sources. This is the argument of Jn. 7:14-16.

- (3) Paul Endorsed By Jerusalem Apostles, 2:1-10. "they gave to me and Barnabus the right hands of fellowship."

The unity of the church at Antioch was disrupted by Judaizers who taught the necessity of circumcision for Gentile converts, Acts 15:1-35. The "no small dissension" (15:2)

they caused necessitated the handing down of a final decision once for all by the "apostles and the elders, with the whole church" (15:22) guided by the Holy Spirit. Hence, he "went up by revelation" to Jerusalem.

The Jerusalem Argument: Acts 15:1-29. Luke records the four strong points of the Jerusalem conference used by the Holy Spirit to sustain the Gentiles' liberty in Christ:

- a. Peter's apostolic decision: The law an unbearable yoke, 7-11.
- b. God's endorsement of the Gentiles through miracles, 12 (Cf Acts 10:44-45).
- c. The prophet's teaching in agreement, 13-21.
- d. The letter from Jerusalem exempting the Gentiles from the law, 22-29.

All points agree the Gentiles can be saved without recourse to the law. This in turn endorses the original gospel preached by Paul at Galatia.

"taking Titus" - Paul's Gentile fellow-worker who had never been circumcised. Thus Titus would be a test-case for the sufficiency of his gospel.

Titus not circumcised - The decision at Jerusalem was that Gentiles could have full access to all Christian privileges and blessings without going through "the customs of Moses". This vindicated Paul's years of preaching the sufficiency of grace without admixture of law, and delivered a crushing blow to the legalist camp.

"imparted nothing to me" - After Paul had laid before the Apostles the gospel he had preached for years it was evident they could impart nothing more of the gospel of Christ to him. Thus they "perceived the grace that was given" Paul was the same they received at Pentecost and so gave to him and Barnabus the right hands of fellowship.

- (4) Peter Publicly Rebuked By Paul, 2:11-18. "When Cephas came to Antioch I resisted him to the face...before them all".

This section forms the climax in Paul's argument for his apostleship.

Peter's Dissemulation, 11-13. Peter had from the time of his experience with Cornelius understood perfectly that Christ was for Jew and Gentile alike, Acts 10:1-11:18. And when the church in Jerusalem "contended with" (11:2-3) he effectively championed the cause of the Gentiles (11:4-18). Later he freely engaged with the Gentiles at Antioch, Gal. 2:11-12. The cause of the dissemulation is offered in the following statements:

"There was no controversy between the two apostles; there was no difference of opinion; it was only a case of indecision in acting up to one's unchanged convictions" (Pulpit Commentary, Vol. 20, p. 97).

"The apparent disagreement between Paul and the apostles arose over a question of consistency in behaviour rather than in theology...Peter's change of attitude was doubtless prompted by expediency rather than by conviction... There seems to have been tacit agreement in the theological content of their messages. Paul's argument with Peter was not founded on any essential difference in their Christology nor upon any disagreement over the fact that Gentiles should be saved by faith. Paul protested only the irregularity of Peter's conduct, which was traceable to social pressure" (Tenny, pp. 86, 88, 89).

"The difference between Paul and Peter was not in doctrine, for both spoke "as the Spirit gave them utterance." They agreed that Christianity without additions from Moses would make full-grown Christians. But Peter, under pressure of the Judaizers, ceased in Antioch to fellowship Gentiles as he had been doing since Cornelius several years before. He had not changed his faith, however; he only acted as if he had. In doctrine, he stood firm; in conduct, overawed by men, he failed. This was "dissemulation," of hypocrisy" (Bell, p. 22).

"The Jews regarded it as unlawful to...eat with Gentiles; but Peter's great vision, teaching the fact that God was no respecter of persons, Acts 10:11-16...ate with the Gentiles, and defended his conduct in so doing, Acts 11:3,4,12...He therefore knew perfectly what was right and lawful in the matter, but fearing those who came from James, he played the coward" (McGarvey, p. 260.)

The preceding shows that Peter acted inconsistently with his preaching, and under the circumstances forfeited constitutional principles of Christianity.

Paul's Censure, 14-18. If Peter's action was allowed to go unchallenged the incident could become a precedent. Was there to be one church for Jews and another for Gentiles?

"the truth of the gospel" - Justification for the whole creation was on the basis of "faith in Christ, and not by the works of the law" (15-16), of Rom. 3:21-28; 5:1; 8:1-4. Note the "We...even we...while we" (Gal. 2:15-17), i.e., Jews. Nothing of the law made the Jews "better than they" i.e., Gentiles, Rom. 3:9-20.

Paul in sustaining this gospel truth found it necessary to "rebuke" Peter for his "dissemulation". But this very action showed Paul's consistency in the gospel vindicating him of being a vacillator, as well as proving his independence of the original apostles.

"Paul wanted to demonstrate to the Galatians that his conduct had been thoroughly consistent in his attitude on the Gentile question, whereas the attitude of the older apostles and leaders had not been consistent...Paul's stand for Gentile freedom had been the same throughout his ministry" (Tenny, p. 86).

Had the truth of the gospel and the souls of men not been at stake, Paul would not have written the Galatians about this incident. But Peter "stood condemned" for practicing what the Galatians were taught by the Judaizers! Therefore Paul's rebuke of Peter's defection was a condemnation of legalism. This is the chief point. Keep this before you in studying the passage.

"is Christ a minister of sin?" V. 17 - In answering this question we ask: (a) What prompted the question, and (b) what is the force of the answer in v. 18? The occasion of the dissimulation of Peter with the "rest of the Jews" spoke volumes to Paul concerning the effects such action, if allowed to continue, would have with a view toward his all sufficient gospel. If the gospel Paul preached was not sufficient to justify Gentiles without the impositions of Moses then Jesus who "abolished...the law" by "nailing it to the cross" became a minister of sin by that very act; by abolishing the justifying element of law! This was the argument made by the Judaizers. Thus they sought to argue that Paul's gospel would make Christ a minister of sin.

"those things destroyed" - the carnal ordinances of the law. Since the law was made for the unrighteous, 1 Tim. 1:9, and since there is no justification from unrighteousness under the law, Gal. 2:16; Rom. 3:20; Acts 13:38-39, any appeal to the law would be tantamount to proving one's self a transgressor.

SUMMARY:

The whole basis of the biographical argument is to sustain Paul's genuine apostleship. This in turn would satisfy the Galatian churches that the gospel Paul preached and they first received was sufficient and that any additions could not improve it, but rather impair it.

The evidence was before them: His life in time past, his unbelievable conversion, his reception of the gospel without recourse to human teachers, the outcome of the Jerusalem conference, the inability of the original apostles to impart any further gospel information, their own acceptance of his apostolic appointment, and finally his consistency of life in the gospel maintained in open rebuke of the apostle Peter.

With apostolic authority now proven he could focus attention upon the problem of justification of law versus justification by grace.

III. DEAD TO THE LEGAL SYSTEM OF JUSTIFICATION, 2:19-21.

His personal rebuke of Peter finished, Paul now seeks to condense the fundamentals of Christianity into a constitution: Dead to the law; alive unto God.

"The gracious Father of mankind, knowing that his human children would not render the perfect obedience that legal justification requires, never intended the covenant of law to be final. Rather, he was giving men an opportunity to learn by their unvarying failure in obedience that under law they were hopeless, doomed sinners. In this manner, men might be led in despair to abandon God's provisional educative system of law for his perfected system of grace when it became accessible to them" (Bell, pp. 26-27).

But when Peter "drew back" separating himself from the non-law keeping Gentiles this way, in effect, an indictment against the Gentiles that they were not completely justified by the gospel, but needed the justifying element of the law. Thus understood and accented would reflect upon Jesus who "abolished the law" and would make "Christ a minister of sin".

Seeking to sustain perfection through grace without recourse to law, and to disprove the inference that Christ was a

minister of sin Paul followed a three-fold arguments:

1. I Through the Law Died Unto the Law, v. 19 - No hope of justification through law, Gal. 2:16; 3:11-12; Rom. 3:20.

(1) Purpose of the law: To show exceeding sinfulness of sin. Gal. 3:19; Rom. 3:20b. A provisional educative system. Through law is learned the hopelessness of justification by law and in desperation one turns to grace.

2. Crucified With Christ, v. 20 - When we are crucified with Christ we die to such systems of law as the one nailed to the cross, Rom. 7:1-6.

Paul's entire foundation prior to Christ was the law. When this was shattered the whole superstructure collapsed upon him. Rebuilding upon Christ he had no righteousness of his own, as under the law. All righteousness was by faith in Christ, Phil. 3:3-9.

3. Law Nullifies Grace, v. 21 - Any appeal to the law, or other such works of merit for justification, voids the grace of God (Cf 5:2-4; Rom. 4:14). Covenants of law and grace cannot therefore run concurrently.

"Note carefully that Paul teaches that Christ redeemed man from the law-principle, not merely from the law of Moses" Rom. 6:14-15 (Moser, The Acts).

Remember, any appeal to works or to any system of works for human merit against sin endangers one of being severed from Christ and saving grace. See Gal. 5:2-4. See also the following: Matt. 13:47-50; Acts 8:13-24; Rom. 11:22; I Cor. 10:1-12; (and 9:27); Heb. 3:12-4:1; 6:4-6; 10:26-31; Jas. 5:19-20; Rev. 2:10. If these passages do not teach that a Christian can so sin as to be eternally lost then all such passages forever remain an insoluble riddle as to their real meaning.

SUMMARY Paul's argument concerning the inability of the law to provide justification left the Galatians with no more or less than what they had prior to the coming of the Judaizers, viz; faith in Christ through the gospel of Paul.

CONCLUSION: The grand object of the epistle: To show that the principle of law was provisional, too impotent to justify, while through faith was the full-grown power of God unto salvation, rests on Paul's authority as "an apostle, not from men, neither through man, but through Jesus Christ, and God the Father".

SPECIAL STUDY ON THE PURPOSE OF WORKS UNDER THE CHRISTIAN SYSTEM OF GRACE

Paul's purpose in Galatians, that justification is by faith in Christ and not by works of law, has been perverted in recent centuries to the opposite extreme, i.e., justification by faith only. This doctrine at present denies the necessity of working the works of grace and faith in order to salvation, even to the point of denying the obedience of faith in order to the remission of sins by repentance and baptism (Acts 2:38), and in order to the retention of grace (Rom. 6:16-22).

While this problem is met once for all in the epistle of James it is at the same time refuted by the positive teaching of Scripture as to the purpose of works under the Christian system of faith.

I. WORKS OF LAW AND WORKS OF FAITH:

Luther's study of Romans, which is justification by faith apart from works of the Law, led him to write into the margin of the sacred text the words "faith only". He then proceeded to call the book of James a book of straw. As to whether his meaning should be taken in the present day doctrine of intellectual belief apart from any other obedience in order to salvation or not, is not the point here. Luther apparently saw a contradiction between James and Romans. This problem is still encountered today.

1. The Paradox - Rom. 4:1-4 and Jas. 2:21-23.

- a. Paul's argument for Abraham in Romans that he was justified by faith apart from works seems to conflict with James' insistence that Abraham was justified by works apart from which his faith was not perfected. Yet both offer the same appeal to Gen. 15:6 for a conclusion.
- b. The solution - Paul's works in Romans refers to works of the Law of Moses. James' works by which Abraham's faith was perfected were works of the Christian system. Hence two different kinds of works.

Abraham believed God and obeyed his commandments before the Law was given (hence, apart from law). Today men like Abraham are to believe Christ who abolished the law, and obey him. Cf Gal. 3:6-9. Therefore we like Abraham obey by faith apart from works of law.

The view of this is set forth in the following:

Gal. 3: 6-9

2000 BC

Abraham justified by an obedient faith
Rom. 4:12
Heb. 11:8
Jas. 2:21-23

1500 BC

The Law of Moses

Abolished the Law
Ph. 2:14-15

Today justified by an obedient faith in Christ
Mk. 16:16
Heb. 5:8-9
Rom. 6:17-18

2. The Twofold Problem Today

- a. Faith only (presented above)
- b. Legalism - i.e., justification by works.

Extremes characterize mankind. Some in seeing the error of faith apart from obedience have emphasized works to the point of legalism. The concept man has entertained from the beginning is that his own efforts can outweigh his sin and hence atone for himself. In meeting this problem it is insufficient to speak merely of two kinds of works. A principle is involved: That of perverting the works of grace and faith into works of credit and merit.

Consider the examples of:

- (1) Israel - See Isa. 1:11-16; Amos 5:21-24; Micah 6:6-8. Israel apostatized into thinking she could substitute sacrifices and worship services in place of a righteous life and thus atone for such. Such a concept was fatal to faith and purity of life.
- (2) Today -
 - (a) Catholicism: Indulgences, hail Marys, penance, counting beads, etc. for sins. God forbid.
 - (b) Christianity: Church attendance, Lord's supper, giving, offered as substitutes for a life of faith and dedicated service. Such is fatal to spontaneous work from the heart.

II. SAVED BY FAITH WORKING:

The gospel of Christ does not teach that the amount of works are to be weighed against the amount of sins committed. It is not a matter of the AMOUNT of good works versus the AMOUNT of bad works. Such would militate against the message of the parable of the laborers in the vineyard, Matt. 20:1-16. The laborers who came in at the eleventh hour would not have a chance if such were the case.

1. Saved To Serve - Work

Such is the purpose for our re-creation in Christ, Eph. 2:10. Cf Rom. 6:22, "being made free from sin and become servants to God". The word "servant" is a bond-servant meaning the slave of another. See also for this usage, Rom. 6:17-18; Tit. 2:14, "his own possession".

2. Reward Does Not Militate Against Grace.

a. Judged according to works whether good or bad, 2 Cor. 5:10. It is not a matter of how many, but WHAT works we are working. It is a matter of whether we are serving God or Satan. If we are serving God we are not serving Satan, Rom. 6:16; 1 Jn. 3:9-10.

b. Rewarded for works whether good or bad, Rev. 22:12. Not in proportion to the AMOUNT of works.

Illustration: A father may ask his young son to do a job he knows is too difficult to accomplish perfectly or even completely. But the father helps him. If the son works vigorously from the heart the father is pleased and rewards the son, not according to his accomplishment, for the work was not perfect nor completed, but he rewarded him for doing his best. This is what God requires - our best! Cf Phil. 3:16; Jas. 4:17.

III. THE PURPOSE OF WORKS: GROWTH

No works of the Christian system are arbitrary. Consider:

1. The work of the church is three-fold: (1) Evangelism-winning souls; (2) Edification - building up the saints, spiritually maturing them; (3) Benevolence - alleviate human suffering.

2. Growth Through Works:

- a. Paul's encouragement to the Philippians, "I seek not the gift, but the fruit that increaseth to your account" (Phil. 4:17), shows that Christ not only wants us to support the preaching of the gospel but that we might be built up for doing the supporting. Hence, the principle: God not only wants work, but the growth which comes as a result of it. The Hebrew writer teaches that experience in obedience to his word produces maturity, "full-grown men" (Heb. 5:13-14).

Hence, when one does the work of the church he is not only helping others but himself. Others are saved, edified, helped; he is increased in spiritual maturity and growth.

- b. Maturity - Perfection same in the following:
 (1) Eph. 4:11-15, "for the perfecting of the saints (i.e., maturing the saints) - fullgrown man - no longer children - but speaking truth in love may grow up." (note the progress and development of this growth) (2) Phil. 3:12-15, not perfect in relation to sin (v. 12) but perfect in commitment, mature in spirit as in v. 15 (compare marginal reading for "perfect" - it is "full-grown"). (3) Heb. 6:1, "press on unto perfection," i.e., maturity in Christ. But in order to mature must "press on". This implies of necessity that one work.

The view of this is seen in the following:

Image of God	J u s t i f i c e d	RENEWED GROWTH	Image of God
Sin		Good works, Eph. 2:10	Col. 3: 9-10
		Walk in light, 1 Jn. 1:7	
		Obey the word, Heb. 5:8-9	Maturity
		Serve, Rom. 6:22	
		Press on, Phil. 3:12-15	Fullgrown man

Having been justified the Christian is "safe as long as he obeys - works - presses on. Cf Rom. 6:22; 1 Jn. 1:7; Rev. 2:10. The Christian is not saved by works, but he cannot be saved unless he works. See Matt. 7:21; Lk. 6:46.

Conclusion: The contrast of the works of law and the works of grace:

1. Under the law one works in order to save himself. Such however is unattainable. Cf Rom. 10:5; 3:9; 23.
2. Under grace one works because he is saved to serve as a bond-slave to God and Christ. Cf Rom. 6:22.

THE SCRIPTURAL ARGUMENT, CHS. 3-4.

This section of the epistle is an appeal to the Scriptures of the Old Testament for an evaluation of the doctrine of justification by faith apart from works of the law.

I. RECEPTION OF THE HOLY SPIRIT EVIDENCE OF JUSTIFICATION BY FAITH, 3:1-14.

1. The Argument From Personal Experience, 1-5.

"Personal experience is not the final criterion of doctrinal truth. Revelation alone can determine sound doctrine" (Tenny). But lest the logical appeal to Scripture (in the following) become mere formal theology unrelated to the Christian life Paul connects it with their own experience of receiving the Holy Spirit.

Bewitch - "to bring evil on one by feigned praise or an evil eye, to charm; hence of those who lead away other into error by wicked arts" - Thayer.

Thus McGarvey:

"The Galatians were of well-known intellectual capacity, and their foolishness in not detecting the fallacious reasoning of the Judaizers was hard to understand. Their conduct was so that it seemed as if some bewitching fascination...had been made use of, and even this explanation was hardly sufficient, for Christ had been so clearly and forcibly preached unto them, that he had been, as it were, crucified in their very presence, and before their very eyes" (p. 264).

"Received ye the Spirit" - The reception of the Holy Spirit was contingent upon justification: assumed, 3:2; so stated, 4:6. (Cf Acts 2:38; Rom. 8:9, 14-16; Eph. 1:13-14). Since justification is the point at issue it follows that the means of receiving the Spirit is the means of justification. But they received the Spirit by faith. An experience undeniable, the "miracles" of v. 5.

The point is clear: justified by faith.

"Perfected in the Flesh" - Could they mature (be perfected) by carnal means? Cf Heb. 6:1, 9-10; Eph. 4:11-16, growth through spiritual teaching. Spiritual growth requires spiritual elements which the law could not supply. Their new beginning, the new birth, is by the Spirit (Jn. 3:3, 8; Eph. 4:23, etc.). The force of this idea is brought out in a following section, 3:23-4:11.

"He that Worketh Miracles" - i.e., God. This miraculous element supplied was proof of God's approval, cf Acts 15:12.

The above resolves the following:

- (1) reception of Spirit not by law, v. 2.
- (2) progress not by law, v. 3.
- (3) present manifestation of Spirit (miracles) not by law, v. 5.

SUMMARY: Their experience in receiving the Spirit and proof of God's approval in the miraculous element was the result of hearing the gospel. The conclusion was their justification without recourse to works of law.

2. The Argument from Old Testament Scriptures, 6-14.

This argument falls into three natural divisions:

- (1) Justified by faith even as Abraham, 6-9.
 - a. God's promise to Abraham, Gen. 22:18.
 - b. Christ is "the seed" Gal. 3:16.
 - c. The "blessing" is forgiveness of sins, Acts 3:25-26.

(2) The Law cannot justify, 10-12.

- a. The Law curses all that sin, v. 10. A quote from Dt. 27:26. The curse is death. Since all have sinned (Rom. 3:23) all are cursed.
- b. The Law's own testimony that one is justified by faith, v. 12. A quote from Heb. 2:4. Since the Law is not of faith (i.e., not a system of faith) it cannot justify.

(3) Christ's three-fold work at the cross, 13-14.

This obtained:

1. Redemption from the curse of the law, v. 13. Where there is no law there can be no sin. Cf Rom. 4:15; 1 Cor. 15:56. Christ "abolished the law" Eph. 2:15. Since the law is removed - sin is powerless. Therefore sin has no power over the Christian, Rom. 6:14.
2. Gentiles a right to the promised blessing of Abraham, 14a. The result of redemption from the curse of the law.

3. The promise of the Holy Spirit through faith, v, 14b. The seal of God's favor contingent upon the foregoing two accomplishments.

"Even as" - The following argument, sustained by Scripture and therefore refutable, is "even as" or like unto the Galatians experience of Salvation.

"Abraham" - Vv. 6-9. His faith reckoned for righteousness. Gen. 15:6. Yet Abraham's faith obeyed, Gen. 12:1-3; Heb. 11:8. Abraham's faith justified him before the law was given, therefore his works were not works of law. No antagonism between Paul's statement of Abraham's faith apart from works of law, Rom. 4:1-3, and James' definition of Abrahamic faith, Jas. 2:14-26.

The Thesis: Can faith without works save? v. 14.

Examples:

- (1) Physical needs, 15-16. Conclusion, 17.
- (2) James' personal viewpoint, 18.
- (3) Supernatural, 19. Conclusion, 20.
- (4) Abraham, 21-23, faith perfected by works of grace and faith. Conclusion 24.
- (5) Rahab, 25. Conclusion 26.

The works spoken of by Paul in Romans four are of the law. James is referring to works of faith (Eph. 2:10; Tit. 2:14). He is defining the kind of faith required to save, (CF Gal. 5:6-7).

"Under a curse" - the law a curse, Dt. 27:26, for under it no justification, Gal. 2:16. Could find life (eternal) if perfectly sinless, Rom. 10:5; Lev. 18:5, but all have sinned, Rom. 3:23, thus all under the curse of death.

The law's testimony to justification by faith, Heb. 2:4.
Since ~~"the law is not of faith"~~ it is powerless to justify.

Christ redeemed us from the curse - thus allowing the promised Spirit for all. The promise of the Spirit: Moses' desire, Num. 11:29, Joel's prophecy, 2:28-29, "all flesh", Jew and Gentile: Acts 2:14-39; 10:44-48; the "we" of Gal. 3:14.

CONCLUSION: The fact that the Galatians had received the promised Spirit was proof that they like Abraham were justified apart from works of law.

II. RELATION OF THE LAW TO THE PROMISE AND THE GOSPEL, 3:15-29.

The foregoing argument brought Abraham and the promise into the picture. Paul anticipates two questions from this ground: First, since the law was of God did it not in some way relate to the covenant of promise? Second, what was the purpose of the law if only to be abrogated?

1. The Priority of Promise Over Law, 15-18.

Consider:

- (1) Covenants unalterable when confirmed, 15
- (2) Argument from Scripture: 16-18

Covenant promise fulfilled in Christ, 16. "And to thy seed, which is Christ." Paul's argument is on the tense of the word "seed" (singular) 13:15; 17:8, where it speaks of the land promise. But the promise of "the seed" made to Abraham is in Gen. 12:3; 22:18. This is what Paul refers to as the promise. The problem is explained as follows:

"When Paul writes that God does not say: 'And to seeds,' as placing the promises upon many (plural), but as placing it upon one: 'And to thy Seed' (singular), and with the demonstrative hos (Gr.) adds 'he who is Christ,' the repetition of kai (Gr.) in the cited words points to Gen. 13:15 and 17:8; where this 'and' appears with the dative. Some consider only these two passages and overlook Gen. 22:18 and thus get into difficulties. For is zera (Heb. for seed) as it is used in those two passages not a collective? How can Paul then say: 'Who is Christ?' ...Paul considers the collective singular in the light of Gen. 22:18 and of the other promises made to Abraham. That is why, to begin with, he says that the promises were spoken to these two. They applied to others only because they applied to these two in a peculiar way, yea, because they applied to Christ in a most particular way as 'Abraham's Seed'...This appears so clearly in v. 19 where 'the Seed' is individual and not collective. What Paul says is that plural like "seeds" would not do even in Gen. 13:15 and 17:8; it had to be a singular 'as for one,' it had to be this collective: 'and to thy Seed'" (Lenski, pp. 159-160).

Thus, when God made promise to Abraham, "in thy seed shall all the nations...be blessed", the word "seed" could not be referring to all of Abraham's posterity, but rather to one particular person, namely, the Christ. The force of the argument is that Jews had no more claim to the promise as heirs than did Gentiles, for the promise was not made to "seeds", i.e., all Abraham's offspring, but to a particular "seed" of his. Cf Rom. 9:6-8; Gal. 3:29.

Confirmed covenant irrevocable, 17-18. Paul's application of
v. 15

God confirmed the promised covenant by swearing an oath Gen. 22:16-18; cf Heb. 6:13-18. Further, the law, which came over four hundred years after the promise, could not alter it, for by reason of the time elapsed it held priority over the law. And since "it is impossible for God to lie" He cannot go back on His promised word.

SUMMARY: Paul's argument from Scripture is that the promised covenant was to Abraham and to a single other person, a single Israelite, not to all Abraham's offspring, but to a certain one--even Christ. And that further, the "seed" was to inherit the covenant by promise and therefore not by law (cf Rom. 4:14). Thus the Jews, under the law, had not priority; the law gave no advantage. Justification was independent of the law.

2. The Purpose and Nature of the Law, 3:19-25.

- (1) To make a consciousness of sin, 19a. "Added because of transgressions" - cf Rom. 3:20b; 7:7. Before the law of Moses sin was in the world, 5:13. There was law from the beginning of which sin is the transgression, 1 Jn. 3:4; Rom. 2:12; God's moral law, 2:14-15. There had to be law for there to be sin, 4:15. But the Mosaic law, written and codified, discovered sin and made it exceeding sinful, 5:20; 7:9-13.

"In a word, the effect of the publication of the law was to overwhelm the people with a sense of their sin. This is the purpose of the Law...The Law is to secure our despair of self that we may build all our hope on the Saviour" (Pulpit Commentary, p. 159).

"Furthermore, the function of the law in the individual was the creation of the awareness of sin...The high demands of the law, and the consequent realization of failure that haunted every conscientious Jew who tried in vain to keep it, demonstrated clearly the necessity of a promise which could be given to those who believed" Tenny, p. 126.

"God's written law through Moses was "spiritual" but it was addressed to the flesh, not to the spirit of men...Inasmuch as every Jew without exception broke it, it became to Jews the ministration of death." Simultaneously, Gentiles without exception, and with the same fatal result, broke God's unwritten moral law.

Consequently, Paul's unqualified statement: 'By the works of law shall no flesh be justified'...Under the reign of law, through no default of law however, both Judaism and Heathenism failed to justify, and universal condemnation hung over man" (Bell, p. 26).

The law, then, was given to the Jews as a showcase for sin, to show all the world was in sin, Rom. 3:19; Gal. 3:22a, note "the scripture", the written law.

(2) The Nature of the law, 19b-25.

- a. Temporal, 19b - "till the seed should come." Cf Jere. 31:31-34; Heb. 8:7; 13; 10:9; Eph. 2:15, "having abolished...the law."
- b. Inferior to covenant of promise, 19c-20. The law was given mediately: God - angels - Moses - Israel. Cf Acts 7:53; Heb. 2:2. The promise came immediately: God - Abraham; The new covenant of promise: Jesus (God incarnate) - men, Heb. 2:3.

"God is one" - The idea of a mediator implies two parties somehow related by a third person as a go-between. This was the case of the law; "ordained... by the hand of mediator." But in the case of the gospel as with Abraham, it came immediately (i.e., God is one party and there was no third party for a mediator to act between He and Abraham). 2 Cor. 5:19, "God was in Christ;" Heb. 1:1-2, "spoken unto us in his Son." Though Jesus a mediator, Heb. 8:6, nevertheless is God in the flesh.

- c. Unable to hinder the promises, 21-22. (The following is a restatement of McGarvey's position):

There are two ways in which the law might have been "against the promises":

- 1. If righteousness could have been obtained through the law it would certainly have been a rival system of salvation. But such was unattainable, Rom. 3:10, 23.
- 2. But since there is none righteous, and law is made for the unrighteous, I Tim. 1:9, could the law condemn us in spite of the gospel; God forbid! The promise is to the believer, cv I Tim. 1:15; Rom. 3:21-30.

- d. To serve as a guide for the spiritually immature, 23-25. Neither "tutor" (ASV) nor "schoolmaster" (KJV) are equivalents of the original meaning.

PAIDAGOGOS, "i.e. a guide and guardian of boys. Among the Greeks and Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood...the Mosaic law (likened it) to a tutor because it arouses the consciousness of sin...preparing the soul for Christ, because those who have learned by experience with the law that they are not and cannot be commended to God by their works, welcome more eagerly...the Son of God" - Thayer.

PAIDAGOGOS, "a guide, or guardian of boys, lit., a child leader...In this and allied words the idea is that of training, discipline, not of impartation of knowledge. The paidagogos was not the instructor of the child; he...was responsible for his moral and physical well-being. Thus understood, paidagogos is appropriately used with 'kept in ward' and 'shut up' whereas to understand it as equivalent to 'teacher' introduces an idea entirely foreign to the passage" W. E. Vine.

The law thus viewed presents men under it as spiritually immature. "The point of this figure is the immaturity of the boy. He was rid of the guardian only after reaching maturity." (Lenski). Now that Christ has brought us to faith "we are no longer under a tutor."

3. Heirs in Christ, 3:26-29.

"sons" - mature, full-grown sons in possession of the inheritance. "The point is that the Galatians are not in a position that resembles that of the Old Testament believers. Theirs is full Christian liberty...they are now free sons" (Lenski).

Thus R. C. Bell:

"Man's passing from law (the Mosaic covenant) to faith (the Christian covenant) shifts the emphasis from human to divine activity..(the) attempt to combine the two

covenants was the trouble in Galatia long ago. Is it not a prevalent trouble in the Church today?...Why do we, as if we mistrusted God's promise to Abraham, made good to us in Christ, persist in trying to add the principle of law to the principle of faith?"

"through faith...baptized into Christ" - Baptism is faith working, Gal. 5:6; Col. 2:12, "faith in the working of God." Jesus' statement, Mk. 16:15-16.

"ye all are one man" - No segregation here. Race, sex, social casts thrown down. Eph. 2:11-18, "Circumcision, uncircumcision - made both one - one new man - both in one body - both have access in one Spirit."

"heirs" - Cf Rom. 6:16-17; 9:8.

"A silent contrast runs through all these blessed statements: the Mosaic law does not make sons of God, does not make us Abraham's seed, does not constitute us heirs. It is the promise alone which was fulfilled in Christ; it is faith and baptism and not works of law. Here is the answer to the Judaizers" (Lenski, p. 191).

III. MATURITY IN CHRIST, 4:1-11.

1. Jews: Minors in the house, 1-3.

"children...held in bondage" - not only were Jews under the law spiritually immature but bound to stay that way. Judaism could neither free from sin nor provide spiritual perfection.

"rudiments of the world" - as opposed to spiritual. Rudiments, "First elements of any branch of knowledge" (Pulpit Commentary). These are the ABC's of learning. Anything rudimentary is elementary - for children, not adults. Thus the observances of the law were but rudimentary. Further, they were "of the world", not spiritual, but "carnal ordinances", Heb. 9:10 (cf vv. 1-9). Thus, kept spiritually immature (held in bondage) because "carnal ordinances" could not produce spiritual growth. Cf Gal. 3:3.

2. Redeemed: 4-7.

"born of a woman, born under the law" - by taking on the nature of man Christ also because a ward of the law and so accomplished our salvation.

"sent forth the Spirit...crying Father" - through the work of Christ we are all full-grown sons, heirs of the Father. Redemption from the law brought release from bondage and so the "adoption of sons." Cf Rom. 8:14-17.

The Sinaic covenant was not strong enough to bring to maturity the God-like possibilities in man. Something stronger is required than "weak and beggarly" ritualism, forms. This is supplied by the "spirit and truth" of Christ.

3. Gentiles: Strangers to the house, 8-11.

"in bondage to them that by nature are no gods" - i.e. idols. By their nature, wood, stone, marble, etc., are not gods. Idolatry is no less than the expression of man's own sinful nature transferred to the life-less object of his worship. These in bondage to sin incur the wrath of God, Rom. 1:18-25. Note the immaturity of idolators: rejection of evidences of the true God, trust in human wisdom, make God in their own corruptible image, selfishness.

"days, seasons, months, years...in vain" - carnal ordinances of the law. The Galatians, once in bondage to sin under idolatry, in obedience to the gospel made free. But even as Gentiles in bondage under idols, so Jews in bondage under law. Hence no better under law than idolatry, for neither can free from sin nor spiritually mature. The Galatians by observing these Jewish ordinances (worldly rudiments) were relapsing into bondage over again. It was same in principle as if they were going back to idolatry.

Worldly rudiments, whether Jewish or Gentile, can neither free from sin nor grant spiritual increase. They are too "weak and beggarly." Cf Col. 2:20-23, whether counting beads, or church supervised recreation--neither wrong within themselves, but of no spiritual value to the Christian, 1 Tim. 4:7-8, "exercise thyself unto godliness" as opposed to "bodily exercise."

IV. PAUL'S PERSONAL APPEAL, 4:12-20.

Key verses are 12, 17-18 which suggest both Judaizers and Paul are zealously seeking the Galatians. The question is: How are they making their appeal - what is their approach?

1. The Judaizers - "shut you out," i.e., they would teach that one was not saved without law and so sought to convince the Galatians that they were in an unsaved condition. This, Paul reasons, would naturally cause them to seek salvation through the law. Cf Acts 15:1. However, compare Gal. 2:16.

2. Paul - The apostle insisted that the Judaizers were seeking the Galatians for an ulterior motive, namely a haughty exclusivism. Cf 6:12. They were not interested in them, but in themselves. Paul, however, was seeking them for their own benefit out of love. He was seeking their liberty in Christ. The Judaizer was seeking their own glory.

Contrast Paul in 5:11 and the Judaizer in 6:12.

V. ALLEGORY OF HAGAR AND SARAH: CONTRAST OF BONDAGE AND FREEDOM, 4:21-31.

1. "These women" (Hagar and Sarah) are two covenants, two Jerusalems, two mothers:
 - (1) Two covenants - in contrast, Jere. 31:31-34; Heb. 18:18-29. One eternal, providing remission of sins.
 - (2) Two Jerusalems and two mothers: contrasting bondage and freedom.

a. The Jerusalem,

"that now is" - "and answereth to the Jerusalem that now is" - The original language has a military meaning, to be in the same row with, or, to be in line with, as soldiers side by side. Hence, Sinai, meaning the law, is like unto the Jerusalem that "now is" - that is, pharisaical, legalistic, spiritually defunct.

"that is above" - on a higher, more heavenly basis spiritually, Heb. 12:22.

- b. Our mother: the idea of motherhood is connected with both Jerusalems, one a slave bearing children of slavery, the other free bearing free sons.

"The one is engrossed with the law...the other is above anything of this kind...all her children are spiritual. She is thus bound to no city or place (John 4:21-23)" - Lenski.

2. Two children (Ishmael and Isaac) typifying freedom and bondage in relation to the law. Like Isaac Christians are children of promise, born (again) free and so free from the slave-like bonds of law.

CONCLUSION: Paul skillfully commits the Galatians to the Scriptures in order to show its opposition to their legalism: no justification of sins through law, the inheritance of the promise to Abraham through law, the spiritual im-

maturity and legalistic bondage of law-keepers. In this is the defense of the gospel against enslaving Christians to principles of law of merit which nullify grace. Liberty and freedom from works of law and flesh is thus sustained, as well as freedom from sin. Hence the gospel alone is sufficient.

PART THREE

THE PRACTICAL ARGUMENT, CHS. 5-6.

An argument of the Judaizer was that the moral standards of the Church would suffer without the duties and perfunctory ceremonies of law. But Paul's closing statements argue that pure grace through the Spirit will uphold standards, fulfill the law, and perfect Christians. His exhortation to "stand fast" (5:1) in Christian freedom was the challenge to put grace to the test by a practical application.

I. CHRISTIAN LIBERTY IMPERILED BY LEGALISM, 5:1-12.

1. Legalism a Yoke of Bondage, v. 1. Cf. 2:4; 4:3, 9; Acts 15:10.

"bondage" - to sin and death. This law introduced in the beginning, Gen. 2:17; Rom. 5:12. The law of Moses was likened to a "yoke" which harnessed one to such bondage. From this law Christ made us free, Rom. 8:1-4.

2. Law and Grace do not Coalesce, 2-6.

Romans sets forth the two systems of salvation ordained of God:

- (1) by works, which was unattainable, and
- (2) grace as a free gift through faith in Christ, as in the following:

Two Systems:

Salvation	Rom. 10:5)	Merited favor	Yet, unattainable:
by works:	Gal. 3:12)	through perfection.	Rom. 3:9-10, 23;
	Lev. 18:5)		7:10.
Salvation	Rom. 6:23)	Unmerited favor	A free gift
by grace	11:6; Eph)		
	2:8-9		

- (1) These same two systems are appealed to once again, Gal. 5:2-4, with the added note that any appeal to law automatically nullifies grace.

"circumcision"- a case in point. Whether penance, fasts (such as Lent), meatless Fridays, etc., or Lord's suppers, church attendance, if done for credit. All such hinders obedience to the truth, that is, "faith working by love." Eventual result: "Christ will profit you nothing," "severed from Christ," "fallen away from grace."

3. The Cross and Circumcision do not Coalesce, 7-12.

Christ abolished the law together with circumcision, Eph. 2:14-15. This became a "stumbling-block" to the Jew, I Cor. 1:23. If Paul was still preaching circumcision, as said by his enemies, then he would not be persecuted, for he would be in agreement with them. The disagreement between law and grace is ever as sharp as between Paul and these legalists.

II. CHRISTIAN LIBERTY NOT LICENSE, 5:13-26.

Freedom from sin does not give the right to engage in it freely. This is expressly forbidden, Rom. 6:1-18, 22. "Walk by the Spirit" as opposed to "the works of the flesh" is the condition of remaining free from law, v. 18. Cf. Rom. 8:1-17.

III. CHRISTIAN LIBERTY PERFECTED IN THE SPIRIT, 6:1-10.

Note: "spiritual", "spirit of gentleness" v. 1, "soweth unto the Spirit" v. 8. The Christian is not bound by requirement to do so much and no more, but rather is bound by love to look to others as to himself. With this as the ground of his works he will neither "faint" nor be "weary in well-doing". 5:13-14, 26; Cf 1 Cor. 13:4-8.

"the law of Christ" Cf Rom. 3:27, "law of faith", 8:2, "law of Spirit of life", Jas. 1:25, "the perfect law, the law of liberty." The law of Christ is neither legal, ceremonial, traditional, or creedal but "spiritual". But as surely as there is law it must be obeyed: Gal. 5:7; Mt. 28:20; Heb. 5:7-8, etc. His law frees us from penalty and practice of sin. Cf 2 Cor. 3:16, 17.

Note: The idea of obedience under grace is the practice of righteousness to one's best ability; not of perfection in relation to sin. 1 Jn. 1:6-7; 2:1-6; 3:4-9; 5:18. Hence, walking by the Spirit motivated by a sincere desire to please God is the law of Christ.

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IV. THE CHURCH - GOD'S NEW CREATION: TRUE ISRAEL, 6:11-16.

1. Dead to the World, 11-14.

"far be it from me to glory" - through circumcision or other such outward observances by which one may "make a fair show in the flesh." Whether numbers, edifices, fame, etc.

"the cross of the Lord Jesus Christ" - suggesting the means of our salvation, 1 Cor. 2:2, the person and his mission.

"through which the world has been crucified unto me" - the world has rejected us with the same intensity we reject it, 2 Tim. 3:12.

"and I unto the world" - In the cross lies death. If crucified with Christ then dead to the world, 2:20; 5:24; Cf Jn. 12:24-25; not of the world, Jn. 15:19-20, even as the kingdom, 18:36.

2. A New Creation, 15-16.

"neither circumcision...nor uncircumcision" - 3:28, but, "all are one man" Cf Eph. 2:11-18. The Jew loses his national identity in Christ.

"a new creature" - 2 Cor. 5:17, "in Christ...a new creature"; Eph. 2:10, "created in Christ"; v. 15, "one new man"; 4:24, "God...hath created"; Col. 3:10, "the new man...being renewed".

"walk by this rule" - the rule of a new birth in Christ is opposed to law, 5:18.

"the Israel of God" - The Church, Rom. 2:28-29; 9:6-8, 23-24. The Christian is the true Jew. The Church the true Israel of God.

CONCLUSION: Through Christ, the Christian as God's new creation walking by a new spiritual standard, is totally free of traditional, ceremonial and rudimentary requirements of the world, as well as freedom from the power and practice of sin.