

# **The Book of Galatians**

## **“Law vs Grace”**

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# Galatians #1 – Paul’s Alien Gospel

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## INTRODUCTION

Galatians is described by Dr. D. Edmond Hiebert in this way: “A reasoned, comprehensive presentation of that Gospel in the light of the Old Testament would be its best defense.”<sup>1</sup>

### I. PAUL’S ALIEN APOSTLESHIP, 1:1-2

#### A. Paul’s Apostleship Recognized

1. Galatians 1:1 *Paul, an apostle. . .*
2. Romans 1:1 *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*
3. Romans 11:13 *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:*
4. 1 Corinthians 15:9 *For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.*
5. 2 Corinthians 11:5 *For I suppose I was not a whit behind the very chiefest apostles.*
6. He has seen Jesus – 1 Corinthians 9:1 *Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?*
7. Ephesians 1:1 *Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:*

#### B. Paul’s Apostleship Referenced

1. Galatians 1:1 *not of men*
  - a. That is “not from men.” His apostleship did not come from men, neither his call to it nor his ability to do it.
  - b. 2 Corinthians 10:12 *For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.*
2. *Neither by man, or through man.*
  - a. That is, it was not through man’s teaching and training, not even from the other apostles that he got his position.
  - b. He was an apostle of God and was taught by Jesus Christ himself.
  - c. The messengers of the Sanhedrin were chosen by men, and the false apostles were declared by men, but Paul’s apostleship was not of men or by man, or “a man.”
  - d. There was no king or government or church authority who declared him to be an apostle.
3. *But by Jesus Christ and God the Father*
  - a. By Jesus Christ
    - (1) He was convicted and saved by Jesus Christ and by no other.

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<sup>1</sup>Heibert, D. Edmond, Th.D., *An Introduction To The Pauline Epistles*, Moody Press, Chicago, IL, 1954, p. 90.

- (2) After Saul (Paul) saw a great light from heaven, he answered the vision in Acts 9:5 *And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.*
- (3) God said to Ananias in Acts 9:15 . . . *Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*
  - b. By God the Father, who raised him (Jesus) from the dead.
    - (1) Whatever God does, Jesus does; whatever Jesus does, God does.
    - (2) John 5:17 *But Jesus answered them, My Father worketh hitherto, and I work.*
- 4. So Paul's apostleship was an alien one; it was from Heaven from Jesus authorized and verified by God the Father, who raised up Jesus from the dead.
- C. Paul's Apostleship Accepted, 1:2
  - 1. His apostleship was accepted by the brethren which are with him.
  - 2. Then the greeting goes out to the churches of Galatia

## II. GOD'S ALIEN GRACE, 1:3

- A. Not only Paul's calling, but grace and peace come from God the Father and from our Lord Jesus Christ.
- B. This is an alien grace and peace.
- C. Grace
  - 1. 2 Corinthians 12:9 *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*
  - 2. Romans 1:5 *By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:*
  - 3. Romans 15:15 *Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,*
- D. Peace
  - 1. John 14:27 *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*
  - 2. Gospel of peace – Romans 10:15 *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*
- E. So, this is alien grace. It did not come from men nor from the world. It came from God.
- F. Our text (verse 3) says this grace comes *from God the Father; and from our Lord Jesus Christ.*

## III. JESUS' ALIEN GIFT, 1:4-5

- A. Verse four continues to talk about Jesus Christ, since his name ends verse 3; this verse continues the sentence begun in verse 3.
- B. Verses 4 and 5 give some description of the nature and work of Jesus Christ, for whom

Paul is preaching.

C. Description

1. *Who gave himself for our sins* (4) – Jesus gave himself.
  - a. Genesis 22:8 *And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.*
  - b. Jesus was willing to be just and the justifier of him which believeth in Jesus (Rom. 3:26).
  - c. The word *for* in verse 4 is the Greek word *huper*, and it means *in behalf of*.
  - d. Jesus gave himself in behalf of our sins.
  - e. John Gill says on this verse:

“He gave himself freely, cheerfully, voluntarily, into the hands of men, justice, and death itself, as a sacrifice for sin, to expiate it, make reconciliation and atonement for it, which could not be done by the sacrifices of the legal dispensation; to procure the remission of it, which could not be had without shedding of blood; and utterly to take it away, finish it, and make an end of it, and abolish it, so as that it might never rise any more to the condemnation of his people”

2. *That he might deliver us* (4)
  - a. To *deliver* means to snatch out or to rescue.
  - b. We are all by nature the children of wrath (Eph. 2:3)
  - c. Therefore, we are in bondage to sin and have a great need to be rescued from it.
  - d. Jesus gave himself for our sins that he might rescue us.
  - e. The law demanded our death, because we have all sinned concerning God’s law and are coming short of the glory of God.
  - f. Jesus rescued us just as God delivered Daniel from the lions’ den (Dan. 6:27).
  - g. This word *deliver* here is in the subjunctive mode “that he might deliver us”
  - h. That means, not only has he delivered us, but he is delivering us, and he shall deliver us.
  - i. 2 Corinthians 1:10 *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;*
3. *From this present evil world,* (4)
  - a. John 15:19 *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*
  - b. John 16:33 *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*
  - c. 2 Peter 1:4 *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*
  - d. Jesus gave himself for our sins so that we might be delivered from the corruption of the world.
4. *According to the will of God and our Father* (4)
  - a. John 1:13 *Which were born, not of blood, nor of the will of the flesh, nor of the*

*will of man, but of God.*

5. *To whom be glory for ever and ever. Amen. (5)*
  - a. *Romans 4:20 He (Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*
  - b. *Glory in the church – Ephesians 3:21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

## Galatians #2 – Paul’s Alien Gospel #2

Dr. Ronnie Wolfe - Galatians 1:4-9 – March 19, 2017

- I. A GOSPEL OF A DIFFERENT SORT, 1:4
  - A. The word *another* in verse 4 means “a gospel of a different kind” - HETEROS
  - B. Paul is marveling (or in wonder) that these believers in Christ were taken from their true faith in Christ and the teaching of the real gospel unto a gospel that contradicted their very sincere faith in Christ, a gospel that was different from the true gospel of God, a gospel which put them back under the bondage of the law, which was not really a gospel at all, for the word *gospel* means “good news.” There is no good news in the operation of the law except for its purpose, which we will consider later.
  - C. Notice the words *so soon*, that is, so quickly or so easily have they allowed another gospel, a gospel of a different kind to be preached and taught in their churches. They were weak in faith, so they did not resist the arrogance and the narcissism of the teachers who were now bringing believers back under the old law and to the weak and beggarly elements.
  - D. Notice 2 Corinthians 11:4 *For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.*
    1. *he that cometh preacheth another Jesus*, indicates that these are preachers who are coming into the churches with their Judaism and trying to persuade members to turn from Free Grace and turn back to the works of the law, turning them to *another Jesus*.
    2. Oddly enough, this word for *another* does not indicate a Jesus of another kind but indicates *another* Jesus of the same kind, which, I think, teaches us that these preachers are trying to mimic the true doctrine of Jesus and saying that they represent the real and true Jesus, which in reality they deny.
    3. Paul tells the Corinthian church that this other Jesus is one *whom we have not preached*, which means that in reality they are preaching a Jesus of another kind.
    4. There is only one Jesus (2 Corinthians 11:14).
    5. *If ye receive another spirit* in your teaching from these preachers, but you have not received another spirit, one of a different kind, in your hearts; you have received only the real Spirit of God, which brings life to the dead sinner.
    6. *Or another gospel*, Again this word *another* is a gospel of another kind, which the Corinthians have not accepted, not the real and genuine gospel, but a perversion of the real gospel.
    7. *Ye might well bear with him*; that is, you might be tempted to follow this preacher and let him guide the church to take up the ordinances of Judaism rather than to preach the liberty that we have in Christ.
  - E. This is what the Galatians had done: they had allowed Judaizing preachers to come and teach in their churches, taking the true doctrine of the churches away from the central focus of the church unto a different doctrine of the gospel, not standing against the teachers of the law.

- F. In doing so, they have turned away from him (God) who called them into the grace of Christ unto another gospel (a gospel of a different kind or sort).
- G. They did not turn away from it in the sense of losing their salvation, or not even accepting the other gospel because they were not truly saved, but turning away from the true teaching of God and Christ, allowing others to come into the churches and teach the people that they should be under the law.
- H. In doing this, they would have control over the lives of the people in the churches and usher in Legalism, taking charge of the beliefs and actions of true believers who are weak in the faith.
- I. Later in this book Paul gives instruction as to what the churches should do with these preachers.

## II. A GOSPEL OF THE SAME SORT, 1:5-7

- A. The word *another* in verse 5 means “a gospel of the same sort” - ALLOS
- B. There is no other gospel of the same kind or same sort, so it cannot actually be *another* true gospel, because there is no such thing as that.
- C. *Which is not another*, Paul says in verse 5; so these preachers who have come in are not preaching a gospel that could compare in any reasonable way to the gospel of Jesus Christ, which was preached by Jesus, all the apostles, and by Paul the apostle.
  - 1. Paul tells the Corinthians that they may *bear with*, or allow, the preaching of another Jesus, another spirit, or another gospel.
  - 2. Paul told the Corinthians that there are different kinds of tongues (1 Cor. 12:1) and different kinds of voices (1 Cor. 14:10), but he does not say there is another gospel.
- D. They would . . . *pervert the gospel of Christ*. Verse 7
  - 1. It is not another real gospel but another kind of gospel, one that has perverted the gospel of Christ.
  - 2. Paul said to Elymas in Acts 13:10 . . . *O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*
  - 3. Paul tells the Ephesian Elders in Acts 20:27-30 *For I have not shunned to declare unto you all the counsel of God. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*
  - 4. Notice 1 Timothy 6:3-5 *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*

### III. THE CURSE OF A FALSE GOSPEL, 1:8-9

- A. Verse 8 – Those who preach a false gospel are to be accursed, because only the true gospel can bring a man out away from the curse of the law.
1. Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
  2. Those under the law are cursed, because they cannot keep the law perfectly – Galatians 3:10 *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*
  3. False teachers would make these Galatian churches teach the law, therefore putting their members under the constraint, the burden, and the curse of the law.
  4. Everyone who is under the law is already condemned, because he does not and cannot continue in all things that the law requires. God requires perfection.
  5. James 2:10 *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*
  6. We are perfect only in Christ Jesus by God's grace and faith in Jesus as our Savior.
    - a. Ephesians 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
- B. Verse 9 – They are to preach the same gospel that they received.
1. 1 Corinthians 15:1 *Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;*
  2. They have received only one gospel. Paul did not preach one gospel, Peter another, and John another. They all preached the same gospel.
  3. The Galatian believers received the true gospel at first, believed it, and were saved by it. Now they seem to be allowing another gospel to be preached, one that they did not receive themselves for salvation, but another one which can save no one.
  4. The apostles received the gospel from the Lord – John 17:8 *For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.*
  5. So this *other* gospel is a gospel that will not save. It has no power of God for salvation (See Romans 1:16). It has no power to forgive or seal or perfect or deliver to heaven. It is worth nothing.
  6. Part of that *other* gospel is circumcision, and there circumcision is nothing, says Paul in 1 Corinthians 7:18-19 *Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*
    - a. Circumcision or un-circumcision; they are without importance to true believers.
    - b. The commandments of God are what really matter.
    - c. John 14:15 *If ye love me, keep my commandments.*
    - d. John 15:10 *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*

7. The keeping of the commandments of God, the old law, in order to obtain forgiveness, salvation, and heaven, is to no avail; it is vain.
8. Notice Romans 8:2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death*. Two laws are mentioned in this verse:
  - a. The law of the Spirit of life in Christ Jesus, which is the true gospel and relegates the law of commandments and the ordinances of man worthless, has freed believers.
  - b. The law of sin and death is the law of commandments which requires complete and continual obedience, which no man can do, because we have all *sinned and come short of the glory of God* (Romans 3:23)
  - c. The first law *of the Spirit of life in Christ Jesus* has made us free from the law of sin and death.
  - d. The law requires complete obedience; and, since no one can do that, it is the law of sin and death. Everyone sins, so it is the law of sin. It brings sin to life and teaches us that we are all corrupt in our sins and dead to Christ and dead to spiritual life.
  - e. Romans 7:9 *For I was alive without the law once: but when the commandment came, sin revived, and I died.*
  - f. The law is a law of death. It brings to light the death of the human spirit, a spirit that is foreign to God and his blessings and his salvation.
  - g. But the *law of the Spirit of life in Christ Jesus* has set us free from this death.
  - h. Ephesians 2:1 *And you hath he quickened, who were dead in trespasses and sins;*
  - i. John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

## Galatians #3 – A Divine Gospel

Dr. Ronnie Wolfe - Galatians 1:10-23 – March 26, 2017

### I. A DIVINE GOSPEL, 1:10-12

- A. Paul's rhetorical questions is, "Do I seek to please men?" 10
  - 1. After his conversion to Christ, he did not desire to please men. He had no care as to what others thought but was instructed of Christ and received revelations from God.
  - 2. If he pleases men, he says, he would not be a servant of Christ but a servant of man.
- B. Paul certifies in verse 11 that the gospel is not after man, or from man.
  - 1. The gospel is called "the gospel of God" seven times in the New Testament (Rom. 1:1; 15:16; 2 Cor. 11:7; 1 Thess. 2:2, 8, 9; 1 Peter 4:17).
  - 2. The gospel did not come from man, neither is man an overseer of it nor a preserver of it.
  - 3. The gospel, then, cannot be compared to any man-made theory of salvation, because, as we have learned, this gospel of God is the only gospel which has power to save.
- C. Paul did not receive the gospel through man, nor was he taught it by man, not even by the apostles of God or any other great teacher, 12
- D. Paul was taught the gospel from Jesus Christ himself.
  - 1. 1 Corinthians 2:13 *Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*
  - 2. 2 Corinthians 10:12 *For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.*

### II. A DEVIANT LIFESTYLE, 1:13-14

- A. Paul never desired a gospel that could save men from their sins because of his previous life, a life of sin and foolishness concerning the things of God.
- B. They had heard of his life before his conversion (13), that he persecuted the church "beyond measure" and wasted it. He was literally trying to destroy the church at Jerusalem.
  - 1. Acts 22:4 *And I persecuted this way unto the death, binding and delivering into prisons both men and women.*
  - 2. Acts 26:11 *And I punished them oft in every synagogue, and compelled [them] to blaspheme; and being exceedingly mad against them, I persecuted [them] even unto strange cities.*
  - 3. And here in our text he did his persecuting in the Jews' religion - Gal. 1:13.
- C. He profited in doing in the Jews' religion above many of his equals, 14
- D. He was zealous of the traditions of his father, traditions of men, 14
  - 1. These traditions are not to be held in the churches of the Lord
  - 2. Mark 7:13 *Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.*

3. But there are certain traditions that should be kept: 2 Thessalonians 2:15 *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*
- E. Paul needed a conversion from his “conversation in the past” to a new way of life
  1. We can see Paul’s testimony, or his defense, in Acts 22:1-21.
  2. He needed what Peter spoke of in 1 Peter 2:9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

### III. A DIVINE CALLING, 1:15-16

- A. From Paul’s past life, notice, first that “it pleased God,” 15
  1. 1 Corinthians 1:21 *For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*
- B. Secondly, we notice that God separated Paul from his mother’s womb, 15
  1. Like Paul, you were not born because your parents got married, but because God had a plan and purpose for your life. It was God who separated you from the womb.
  2. Many people do not come from the womb, because God allows them to die and be still born. This is according to his holy, divine, and mysterious will. We do not know the reasons.
- C. Thirdly, God called Paul by his grace, 15
  1. Ephesians 2:5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*
  2. Ephesians 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
  3. And here, God “called me by his grace.”
- D. Fourth, God revealed his Son in Paul, 16a
  1. This was both his salvation and his calling to ministry.
  2. It takes revealing (or revelation) in a person before anyone will believe in Christ.
  3. John 12:38 *That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?*
  4. The Lord is revealed to those are called by his grace unto salvation.
- E. Fifth, God revealed his Son to Paul for a purpose
  1. That he might preach Christ among the heathen (Gentiles)
- F. Sixth, being called of God, Paul did not refer to or confer with men, flesh and blood.
  1. Because God was dealing directly with Paul.
  2. Born out of due season, not at the same time as the apostles, Paul had to both receive the gospel from God and then defend it throughout his life.
    - a. 1 Corinthians 15:6 *After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, as of one born out of due time.*

#### IV. A DELAYED TEACHING, 1:17-20

- A. Paul did not go to Jerusalem to compare notes with the apostles for three years.
- B. Verse 17 says he went into Arabia and returned again unto Damascus.
- C. Paul, of course, went to Jerusalem later, but he did not immediately go up to Jerusalem to confer with the apostles.
- D. Some believe he may have gone up for a brief time and then had a vision to leave Jerusalem and go to Arabia:
  - 1. Acts 22:17-21 *And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.*
- E. Verse 18 says that he went to Jerusalem to see the disciples after three years.
  - 1. Most commentators believe that Paul spent three years in Arabia before coming back to Jerusalem.
  - 2. He may have gone to Damascus and then to Jerusalem, or he may have gone to Damascus earlier, spent three years in the Arabian desert, then returned to Jerusalem after three years.
  - 3. It is believed that Paul was taught by the Lord himself for three years, which spawned the idea of having a three-year Bible institute for training preachers.
- F. Paul (verse 18) went to Jerusalem to see Peter and stayed with him 15 days.
- G. He did not see any other of the apostles except for James, the Lord's brother, who seemed to be the pastor of the Jerusalem church (19)
- H. Verse 20 tells us of Paul's conviction, that his teaching is from God and is no lie, because he was taught it from God himself.
- I. When Paul went to Jerusalem, they did not desire to accept him, nor did he request ordination from them, because he had been preaching to Gentiles for three years. He may have learned something of Peter's ministry among the Jews and explained to Peter how that God had called him and ordained him to be an apostle to the Gentiles.
- J. Barnabas was the one who brought Paul to the apostles and explained to them how that Paul had been converted and that he preaches the same gospel that was preached in Jerusalem – Acts 9:27 *But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.*

#### V. A DEVELOPING RELATIONSHIP, 1:21-23

- A. Paul then went to Syria and Cilicia near his home in Tarsus. He preached the gospel there, and it is there that Barnabas found him to bring him to Antioch to work in the new church at Antioch, 21
- B. He was in Jerusalem such a short time that the churches in Judea did not see him face to

face and, therefore, did not lend anything to his calling or to his instruction about Christ,  
22

- C. They had only heard of him and his conversion and his preaching to the Gentiles. That was a new thing to all the churches, 23
- D. They heard that he, Paul, who had formerly persecuted them in the past, is now preaching “the faith” which once he destroyed, 23
- E. Then they glorified God in Paul.
  - 1. Because, even though he had not received the gospel from the Jerusalem church nor had he been instructed by the apostles or the Jerusalem church, yet he preached the same gospel to the Gentiles that Peter and the apostles were preaching to the Jews.
  - 2. This was verification that the same gospel is being preached everywhere and vindicates Paul’s apostleship, as he had to do over and over again.
- F. Both Jews and Gentiles alike are under the curse of the Law, and both alike need to be delivered from the curse of the Law. Only the preaching of the gospel can do that.
- G. Faith comes by hearing, and hearing by the word of God.
- H. Peter in that day was a specially called apostle to the Jews, and Paul was a specially called apostle to the Gentiles.
- I. Romans 10:12 *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*

# Galatians #4 – A Challenge To The Gospel

Dr. Ronnie Wolfe - Galatians 2:1-5 – April 2, 2017

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## 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.
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## I. PRESENTATION OF THE GENTILE GOSPEL TO THE APOSTLES, 2:1-2

### A. Fourteen years after, 1

1. There is disagreement among some commentators as to how to calculate these 14 years from a former trip to Jerusalem and this trip to Jerusalem.
2. Most commentators seem to believe that the first trip was the trip in which he visited Peter for 15 days (Gal. 1:8) but did not go among the other apostles, and the second trip was this one, which agrees with Acts 15:1 when the question about circumcision was brought up and created a need for Paul and Barnabas to go to Jerusalem to settle a problem. These 14 years, then, may be from his first to his second visit to Jerusalem, or it could be from his conversion to this visit.
3. Acts 15:1-2 *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. 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.*
4. On this trip they took Titus with them, who was uncircumcised.

### B. "I went up by revelation" 2

1. Paul did not go because of Peter, nor of the vote of the church at Antioch, but by the revelation of God.
2. It may have been this revelation from God that encouraged the church at Antioch to engage in a trip to Jerusalem about the conflict over circumcision at Antioch (Read Acts 15 for more detail).
3. One of the reasons, besides that of the conflict over circumcision, was to communicate the gospel that he preached to the Gentiles.

### C. "Privately to them of reputation" 2

1. Peter, James, and John were pillars in the church at Jerusalem and were known of all believers there as great men of the faith.
  2. Paul met with them, it seems, individually and spoke to them of the gospel that he preached to the Gentiles; or it has been suggested that he may have met with only the apostles, not publicly, to explain his gospel to them.
- D. "If by any means I should run, or had run, in vain" 2
1. Paul was not here doubting his gospel, for he has already stated that he is assured of it and that anyone who preached another gospel is to be accursed.
  2. But he put forth the gospel that he preached to the Gentiles to assure the apostles that he is not and had not run in vain, preaching a different gospel, which some at Antioch were desiring to place in that church instead of the pure gospel of Jesus Christ.
  3. He is here again vindicating his apostleship, for which he was born out of due season.
  4. This is also verification that Paul, though he did not learn the gospel from the apostles at Jerusalem, yet verifies that he is preaching the very exact gospel that the apostles were preaching, assuring them that he is not working in vain.
  5. There is no other gospel. There is only one gospel for both Jew and Gentile.

## II. PREPARATION FOR THE CHALLENGE AT JERUSALEM, 2:3

- A. "But neither Titus . . . was compelled to be circumcised." 3
1. Titus was a Greek, a Gentile, so he was not circumcised.
  2. I think probably Titus was brought to Jerusalem as an object lesson and a physical proof that Paul and Barnabas believed that circumcision was not necessary to be saved, for salvation is by grace.
  3. Some in the church at Antioch had tried to pervert the gospel by teaching that circumcision was necessary for salvation. See Acts 15:1.
  4. When Paul and Barnabas got to Jerusalem, there were certain Pharisees which believed that it was needful to circumcise and to keep the law of Moses.
  5. *Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.*
- B. As a practical and a teaching matter, Titus was not compelled to be circumcised.

## III. PRODUCT OF THE CHALLENGE IS VICTORY, 2:4-5

- A. ". . . because of false brethren unawares brought in" 4
1. Titus was purposely not required to be circumcised because false brethren had come into the church at Antioch professing to be believers and teachers of the gospel.
  2. They evidently had demanded that Titus and others should be circumcised in order to be saved and, no doubt, taught that Titus and the others were not truly saved because they had not been circumcised.
  3. Circumcision was a teaching of the Mosaic law from many, many years ago.
  4. These Judaizers were insistent upon keeping the law for salvation, and this brought about the meeting at Jerusalem in the church there.
- B. ". . . came in privily to spy out our liberty" 4

1. The false brethren came in to spy on the believers to be sure that they were keeping the Mosaic law.
  2. They objected to the liberty that believers have in Christ, and they desired to be brought under the bondage of the law, to the weak and beggarly elements.
  3. These false brethren came in privily, or secretly, and the church allowed them to be a part of the church and bring these false teachings into the church.
  4. 2 Corinthians 11:19-20 *For ye suffer fools gladly, seeing ye yourselves are wise. 20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.*
- C. “that they might bring us into bondage” 4
1. Circumcision brings a person under the bondage and strict requirements of the Mosaic law.
  2. These false brethren also taught circumcision as necessary for salvation, because they were afraid of persecution.
  3. Galatians 6:12 *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.*
- D. A Challenge of Truth
1. A truth is challenged only by error. One truth cannot challenge another truth. All truth must be consistent and non-contradictory.
  2. But error is always a challenge to truth. This same challenge has been a thorn in the churches of the Lord Jesus Christ throughout the centuries.
- E. Another Story of Circumcision
1. Acts 16:3 *Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.*
  2. Timothy was half Jew and half Greek. Therefore, going with Paul to preach the Gospel and having to go into the synagogues to preach, circumcision, though unnecessary, would make it easier and without objection to preach the true gospel to the people.
  3. In this case circumcision seemed to be, not necessary, but expedient, or helpful; so Paul had Timothy circumcised, whereas Titus, being a Gentile, became an example of one who did not need to be circumcised, because that was the subject of objection in the church at Antioch and by the Pharisees at Jerusalem.
- F. What is the victory? 5
1. The victory in this story is that Paul and the other true disciples of Christ did not give subjection, or they did not acquiesce, or give in, to the demands of false brethren to command that men be circumcised for salvation.
  2. The victory in this story is also that the truth of the gospel, the one and only gospel, might continue to be preached without surrendering and by perverting the true gospel of Jesus Christ.
  3. It is the gospel that is the power unto salvation, so it cannot be surrendered to another gospel. It must be preached to every creature.

# Galatians #5 – The Problem With Peter And Paul

Dr. Ronnie Wolfe - Galatians 2:6-14 – April 9, 2017

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## Galatians 2:6-14

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- I. AGREEMENT ON THE GOSPEL, 2:6-10
  - A. No One Added To Paul's Gospel, 6
    - 1. Paul met, as we have noticed, privately (2:2) with the men at Jerusalem
    - 2. Some men "seemed to be somewhat," or seemed to be prominent men in Jerusalem who had influence on matters of religion.
    - 3. God is no respecter of persons, so Paul did not see one person as more persuasive as another, since he was given the Gospel by God himself.
    - 4. When they had conference, or when they go together to talk about the gospel, these men added nothing to Paul or to his Gospel.
  - B. Peter And Paul Were Committed The Same Gospel, 7
    - 1. Contrariwise, or instead of condemning or opposing Paul's doctrine, they approved it and saw (understood) that both Paul and Peter were preaching the Gospel that God had given them to preach, and they were not opposed one with the other.
    - 2. They further noticed that God had separated Peter to be an apostle to the Jews (circumcision) and that Paul was separated to be an apostle to the Gentiles (uncircumcised).
    - 3. Therefore, the Judaizers at Jerusalem who wanted to preach a Gospel which included circumcision were rejected, and the true Gospel of Jesus Christ without circumcision was approved and encouraged.
  - C. Peter And Paul Had Their Specific Call Of God, 8
    - 1. The word "he" in verse 8 is referring to God, who called both Peter and Paul.
    - 2. God worked effectually in Peter to be effective among the Jews.
    - 3. God worked effectually in Paul to be effective among the Gentiles.
    - 4. They both had their work, but their work was given in specific directions from God.
  - D. Agreement And Encouragement In Ministry From Jerusalem, 9
    - 1. Peter (Cephas here), James, and John seemed to be pillars, or leaders in Jerusalem.
    - 2. James is considered to be the pastor of the church at Jerusalem.
    - 3. The three of these leaders perceived God's grace that was given to both Peter and Paul.
    - 4. Then the three of them gave to Paul and Barnabas the right hand of fellowship.
    - 5. They encouraged Paul and Barnabas to go and preach to the heathen (Gentiles).
    - 6. They also agreed that Peter should preach the Gospel to the Jews.
    - 7. But the main idea is that, even though the two men were called, one to the Jews and the other to the Gentiles, they were to preach the same Gospel to both.
  - E. Remember The Poor, 10

1. Then Peter, James, and John expressed their desire that Paul and Barnabas remember the poor at Jerusalem, which they had already determined to do.
2. We read in Romans 15:25-27 *But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.*

## II. PAUL AND PETER'S DISAGREEMENT, 11-14

### A. This Disagreement Causes Many To Separate Peter and Paul On Doctrine

1. Mid-Acts Dispensationalism
  - a. Jesus, in his earthly ministry, ministered to the circumcision.
  - b. The mystery of Christ was first revealed to Paul
  - c. Prophecy and mystery are different
  - d. Peter and Paul taught different messages (Peter prophecy, and Paul mystery)
  - e. Prophecy has been interrupted
  - f. The gospel of the kingdom is not the gospel of the grace of God
  - g. Israel's Church and the Church, the body of Christ, are different
2. Church split in two
  - a. “. . . that the church in the first two centuries was split in twain, the followers of Peter insisting that no man could become a Christian without first becoming a Jew, and the followers of Paul maintaining that the Jewish ritual was abolished, and that the Geniles ought to have immediate access to the Christian fellowship.”<sup>2</sup>
3. But our study so far has taught us that both Peter and Paul preached the same doctrine. They agreed together, one to preach the Gospel to the Jews, the other to preach the Gospel to the Gentiles.

### B. But Peter's Practice Was To Be Blamed On One Occasion, 11-12

1. Paul withstood Peter to his face—we would say he “got up in his face.”
2. When Peter was in Antioch, he made no difference between the Jews and the Gentiles. He ate with both.
3. Peter ate meals with the Gentiles, knowing that the restriction on meats was done away and that a person in Christian liberty may eat whatever is set before him, giving thanks.
4. 1 Corinthians 10:27 *If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.*
5. 1 Timothy 4:4 *For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:*
6. But when some of the Jews came from James (or from the church at Jerusalem), he feared the ones coming from Jerusalem, thinking, no doubt, that he should live as a

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<sup>2</sup>Gladden, Washington, *Who Wrote The Bible?*, Houghton, Mifflin and Company, Boston and New York, 1895, p. 273

Jew in their presence.

7. His practice did not reflect his religious belief. He was being a hypocrite.
8. You know, of course, that Christians can be hypocrites.
9. Some people, when having worldly people to their house, will put away the Bible and any religious material lying around (oh, I know YOU don't do that).
10. Then when certain church people come to the house, they will put their Bible in a conspicuous place to be seen by all and admired, as though that in itself manifested a Christian soul and mind.

C. Peter Dissembled From The Gentiles, 13

1. This means he would not eat with them nor sit and talk with them in the way.
2. He would ignore them and perhaps would not visit them in their houses.
3. He was afraid of the Jews' words or their consternation, looking down upon Peter, they being, no doubt, some of his very best friends in Jerusalem.
4. His practice would teach these Judaizers, and he was actually an apostle to them. He should be a teacher of the true Gospel and a good example of the believers.
5. But he was in a short time in the flesh and in a weak place in his life.
6. His practice was so influential that he even persuaded Barnabas to be a part of it, turning him away from associations with the Gentiles in Antioch.
7. This is the reason that Paul was angry with Peter.
  - a. Peter had been the one who received the vision from God in which a great sheet came down from God with clean and unclean meat, and God told Peter to slay and eat. Peter refused until God taught him that he should not call unclean that which he has cleansed. He was teaching Peter that there is no difference between the Jew and the Greek. See Acts 10:11-15.
  - b. Peter was also the one who went in the house of Cornelius and preached to him, a Gentile, who trusted the Lord, and Peter baptized him and his household.
  - c. This is the Peter who is now rejecting the Gentiles and making a difference between them and the Jews for the sake of those who came to spy out his liberty in Christ.

D. Paul's Answer To Peter, 14

1. Paul said to Peter in verse 14: *If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?*
2. Paul reveals two problems with Peter's actions:
  - a. Peter is permitted by grace to live after the manner of Gentiles, so he takes that liberty, even though Peter is a Jew.
  - b. At the same time Peter compels the Gentiles to live as do the Jews, which means Peter did not allow the same Christian liberty to Gentiles as he did for Jews.
  - c. The Jews, then in his mind, were superior to Gentiles.
3. This event and Paul's words did not cause Peter and Paul to dislike or dishonor each other.
  - a. 2 Peter 3:14 *Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 15 And*

*account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.*

### III. CONCLUSION

- A. Now that we have learned that Paul's Gospel and Peter's Gospel are the same Gospel, we should live our beliefs.
- B. Romans 1:17 *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
- C. Live what you believe. Don't profess one faith and live another faith. Don't be a hypocrite. Most people can see right through your hypocrisy.
- D. Peter goes on in the passage in 2 Peter 3 in verses 17-18 *Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*
- E. Remember when Peter denied the Lord three times he went out and wept bitterly.
- F. Sometimes we live as Peter was living. Sometimes we need to do as Peter did in going out and weeping bitterly, repenting of our sins and then grow in grace and knowledge of our Lord and Savior, Jesus Christ.

# Galatians #6

## Seven Arguments For Justification By Faith

Dr. Ronnie Wolfe - Galatians 3:1-18 – April 16, 2017

### INTRODUCTION

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Galatians 3:1

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#### I. THE REBUKE, 1a

##### A. Rebuke To Peter

1. First, as we have seen, Paul confronts Peter concerning his obsession with the Jewish celebrations, that Peter cannot abstain from the Jewish forms of worship due to his close relationship with the Jewish people, having many friends among them.
2. Paul rebukes Peter, because he was to be blamed for believing one way and living another way. Our lives should, as we all should know, reflect our faith in Christ.
3. That is one of the problems with the witness of Christ today. People desire to believe in Christ, speak for Christ, and worship Christ, but they have an obsession with the world and desire to please the world and to please people of the world.
4. Peter would never be an effective apostle of Jesus Christ to the Jews if he is to believe and preach one way and then live a life that denied his belief.
5. So, our belief system and our actions, our lives, should be consistent. If they are not, the message of Christ is weakened.
6. Christ has given us much freedom in his salvation. We are not bound to the ceremonies of the Mosaic law; and, as we shall see, we are not saved by that law. But the freedom of Christ is our freedom to eat all foods and to refrain from acting out the demands to followers of the Mosaic Law.
7. Now Paul said in 1 Corinthians 9:20 *And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;* – That does not mean that he acted as did the Jews that he might please the Jews or because he was intimidated by the Jews but so that he might gain them, or bring them to the free grace of God and faith for salvation without the deeds of the law.
8. Peter's reason was less pious. He was intimidated by the Jews who came from Jerusalem, and thus he acted the way he did.

##### B. Rebuke To The Galatians, 1a

1. Foolishness Of The Galatians
  - a. The first part of verse one asked the Galatians a great question, but first he calls them "O foolish Galatians."
  - b. The word *foolish* ANOETOS is a negative. It means to "not understand" or to be stupid or ignorant, not understanding the seriousness of the apostasy. They had

turned from the pure truth of justification and had turned to the weak and beggarly elements of the world.

- c. These Galatians had left Christ to accept Moses, had left the Gospel to follow the law, had left free grace to follow after the commandments of the law, and had left life to follow death. That was a very serious matter.
2. The Question For The Galatians
    - a. *Who* is the first word in the question.
    - b. This word *who* is singular, so it suggests a single man or woman who has put an evil eye upon the Jewish believers to turn them away from Christ and turn them rather to a false Gospel and therefore a false Christ.
    - c. The word *witchcraft* is just that. Some person, influenced by the Devil himself, has taken some believers, whether true in heart or pretended believers, and turned them away from the truth.
    - d. This is Satan's way of doing things. When the true word of God is preached, he does his best to snatch that word away from the hearer, as we see in the parable of the sower.
    - e. Simon Magus, as you remember, bewitched the people of Samaria. He was filled with demonic persuasion.
    - f. To be bewitched is to have common and wise understanding and logic twisted, and substituted by senselessness and at the same time influencing the minds of those listening to this person to think in a nonsensical way.
    - g. One writer said about these ones who turn men away from the truth, "they fascinate; they promise to lead you into broader and more advanced views. They tempt you to abandon your orthodoxy that they may make shipwreck of your souls." [Bishop On Galatians](#)
    - h. It is bad enough that churches are already bewitched by Ritualism, Gnosticism, Arianism, Pelagianism, Arminianism, Spiritualism, Christian Science, and even some to Necromancy, or talking to the dead.
  3. The Great Contrast
    - a. Acts 15:1 *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.*
    - b. Galatians 5:2 *Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.*
    - c. So these professed believers are being led back into the nothingness of circumcision and the weakness of the law, which is not weak except in its fulfilment in the flesh, because the flesh is weak.
    - d. We will later speak about the reason for the law.
    - e. Circumcision and the works of the law have absolutely nothing to do with us.
    - f. We are saved by grace through faith, not by or through circumcision or by the works of the law.
    - g. We are justified by Christ, by what he is, by what he has done, and by what he has suffered in our stead as our substitute.

## C. Not Obeying The Truth

### 1. To People Who Professed The Truth

- a. These may not be true believers, but they are holding to what truth they have, understanding it from a logical and religious standpoint.
- b. Even these should not abandon that truth, for from it may come the Gospel in power and may save their souls. No other Gospel can do that.
- c. Notice a few scriptures that show that we should hold fast to our profession:
  - (1) 2 Timothy 1:13 *Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.*
  - (2) Hebrews 4:14 *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*
  - (3) Hebrews 10:23 *Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*
  - (4) Revelation 2:25 *But that which ye have already hold fast till I come.* Also Rev. 3:3

### 2. To People Who Possess And Profess The Truth

- a. These ones particularly should hold fast to their profession, for they also possess this truth, the truth of grace without law and faith without works for their salvation.
- b. Some of these can possibly, at least for a time, be bewitched or deceived and begin to allow the teaching of words that add works to the Gospel.
- c. In their hearts they may know the Lord, but they allow men who have false doctrine to continue to teach in the churches.
- d. In doing so they are not obeying the truth. The power of the Gospel is in truth itself, and that power cannot and will not be executed if it is mixed with a falsehood.
- e. Someone said, "If we are not perfectly justified by Christ, then we are justified imperfectly."
- f. There is no such thing as a partial, an imperfect, or even a temporary justification.
- g. Pure faith justifies purely and wholly. There is no substitute.
- h. Therefore we must continue to hold steadfast to our profession of faith in Christ, being sure that we do not speak of the Gospel without doing so correctly, for it is the power of God unto salvation.
- i. That power is occupied in the work of Christ in substitution for our sins. That power will not be exercised in hearts unless it be given purely and simply, nothing added.
- j. This imperfect gospel produces an imperfect justification, and an imperfect justification is no justification at all.
- k. Only God through the perfect and pure Gospel can justify fully and freely.

# Galatians #7

## Seven Arguments For Justification By Faith

Dr. Ronnie Wolfe - Galatians 3:1-18 – April 23, 2017  
A REFLECTION OF CHRIST

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### Argument #1 – Galatians 3:1

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#### I. CHRIST TO THE UNCONVERTED

- A. When God comes to saved person, the first thing that is presented to that unconverted person is the Son of God, Jesus Christ.
- B. A person must see Jesus first thing.
  - 1. He must see Jesus in his perfection
  - 2. He must see Jesus in his performance
  - 3. He must see Jesus in his power
- C. If a person does not see Jesus in his perfection and his holiness, then he will not see himself in a desperate state of sin and depravity.
- D. If a person does not see Jesus in his performance, he will not understand that he needs someone to take his punishment and have victory over his sins.
- E. If person does not see Jesus in his power, he will not know that Jesus is the only One who can save his soul.
- F. Until a person sees Jesus in this way, he may think he has something to do with the work that accomplishes his own salvation.
- G. He may not understand that, if Jesus does not save completely and only, he does not save at all.
- H. Faith plus a man's own work falls short of the needed and complete work of Jesus Christ in our justification, our salvation.
- I. Jesus is the perfect one; he is the only one who can save from sin.

#### II. CHRIST SET BEFORE YOU

- A. Christ was "set before" the Galatians. They heard only the preaching of a crucified Christ in the beginning of their salvation and the beginning of the churches there.
- B. This word "set before" comes from the Greek word *proegraphie* and indicates a picture or a portrayal of Jesus.
- C. When Paul and others came here to Galatia to preach, they preached nothing but Jesus Christ at the first so that sinners could know the pure Gospel and be saved.
- D. Paul set an appropriate portrayal of Christ before these Jews and Gentiles that they may believe and be saved.
- E. 1 Corinthians 1:23 *But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;*

- F. 1 Corinthians 2:2 *For I determined not to know any thing among you, save Jesus Christ, and him crucified.*
- G. When we preach the Gospel to people, we are portraying him in his essence, his deity, his attributes, his character, and his work.
- H. We also preach his grace, his mercy, his love, and also his wrath and chastisements for his own people.
- I. He was “evidently set forth” here to the Galatians in a way that they can be saved.
- J. Notice that he did not set forth the Law of Moses. He did not set forth the Jewish ceremonial law; he set forth Christ himself alone for salvation.
- K. Paul did not preach self help or human potential. He preached only Christ.
- L. Romans 10:4 *For Christ is the end of the law for righteousness to every one that believeth.*
- M. Galatians 6:14 *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

### III. CHRIST CRUCIFIED

- A. We are saved by Christ’s life
  - 1. 1 Timothy 3:16 *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
  - 2. Matthew 20:28 *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*
- B. We are saved by Christ’s death
  - 1. Romans 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*
  - 2. 1 Thessalonians 5:10 *Who died for us, that, whether we wake or sleep, we should live together with him.*
  - 3. 1 Corinthians 15:3 *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. In his death he washed away our sins – Revelation 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*
- C. We are not saved by works.
  - 1. Ephesians 2:8-10 *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. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
  - 2. Titus 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

D. Christ's crucifixion presupposed his resurrection.

1. Ephesians 4:10 *He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*
2. Isaiah 53:10 *Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*

#### IV. CONCLUSION

- A. So, every believer is to continue faithful in the word of God so that he will not get ideas about turning back toward the weak and beggarly elements of the world.
- B. Believers should not lose their complete dependence upon the work of Christ and never to depend upon themselves to retain their salvation.
- C. The same God who saves us is the same God who will keep us.
- D. It certainly is a foolish bunch who will turn away from the perfection of the Gospel of Christ to walk after the flesh.
- E. John said, John 6:63, *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

# Galatians #8

## Seven Arguments For Justification By Faith

Dr. Ronnie Wolfe - Galatians 3:1-18 – April 30, 2017

RECEIVING THE SPIRIT

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Argument #2 – Galatians 3:2-5

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### I. THE PERSON AND WORK OF THE HOLY SPIRIT

#### A. The Person And Work Of The Holy Spirit

1. To study the subject of the person and work of the Holy Spirit would take many lessons.
2. We know, first of all, that the Holy Spirit is called the “Third Person of the Trinity.”
3. We know his character is one of Deity; in other words, he is God.
4. We know that the Spirit was hovering over the waters in the beginning of the creation of heaven and earth.
5. We know that the Spirit of God was in people in the Old Testament period and that he lead many men to do mighty things for God.
6. We know that the Spirit moved men of Old Testament times to write down the inspired words of God – 2 Peter 1:21 *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

#### B. The Giving Of The Holy Spirit

1. Luke 11:13 *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*
2. Acts 11:15 *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.*
3. John 7:38-39 *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)*
4. So, we find that the Spirit of God is not something that we search out and grab or something for which we do righteous works. It is given of God.

### II. HOW DO WE RECEIVE THE HOLY SPIRIT? 2

- A. Now the question is, not whether they have received the Spirit of God, but the question is

how they received it.

B. Did they receive it, verse 2 asks, by the works of the law?

1. Galatians 5:18 *But if ye be led of the Spirit, ye are not under the law.* – The moment the Spirit of God began to work on you to bring you to repentance and faith, you were no longer under the law to satisfy the strict standards of the law, but you were under the Spirit’s leadership.
2. Now let us notice Philippians 1:6 *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*
  - a. Who is this that has begun a good work in us? It is the Spirit of God.
  - b. John 16:7-8 *Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*
3. So the Holy Spirit comes to the sinner and convicts him of sin, and the sinner turns from sin and trusts Jesus Christ as Savior.
4. So, they did not receive the Spirit by the works of the law, for no law had to be met or worked out before the Spirit would do his work of salvation.
5. Even the church of the Lord Jesus did not receive the Spirit of God by the works of the law. On the Day of Pentecost, the disciples were together, and God sent the Holy Spirit upon them in a mighty way to strengthen and validate their work.

C. Or By The Hearing Of Faith?

1. Notice Romans 5:1 *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. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*
2. Romans 3:28 *Therefore we conclude that a man is justified by faith without the deeds of the law.*
3. Galatians 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*
4. Ephesians 1:13 *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*

### III. HOW ARE WE MADE PERFECT, 3

- A. Now that we have received the Spirit without the deeds of the law, we must ask how, then, are we “made perfect,” or how are we sanctified, set apart, growing in the grace and knowledge of the Lord.

- B. Ephesians 4:11-13 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*
- C. We began in the Spirit; do we now continue in the flesh?
- D. Remember, the flesh profits nothing.
- E. If we are saved by grace through faith and receive the Spirit of God upon our faith in Christ, then we must by the same notion walk with him, learn by him, and grow in him.
  1. We stand by faith – 2 Corinthians 1:24 *Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.*
  2. We live by faith – Galatians 3:11 *But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.* – Hebrews 10:38 *Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*
  3. We walk by faith – 2 Corinthians 5:7 *(For we walk by faith, not by sight:)*

#### IV. WHY DO WE SUFFER? 4

- A. If justification and sanctification were by the works of the law, then there would not have been any suffering for believers in Jerusalem, because they would have simply continued in the works of the law of Moses, and no one would even know the difference.
- B. Suffering would be in vain
- C. But they suffered because they separated themselves from the works of the law and began to walk simply and completely by faith. Therefore, they were persecuted, and life became hard for them.
- D. They suffered, not because of the works of the law, but because of their faith.
- E. Hebrews 11:33-38 *Who **through faith** subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.*

#### V. HOW ARE MINISTERING AND MIRACLES DONE? 5

- A. Notice the first part of the scripture that we just read – Hebrews 11:33-38 *Who **through faith** subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 Quenched the violence of fire, escaped the edge of the sword, out of*

*weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life again:*

- B. All the ministering that is done and all of the miracles that are performed are done through faith, not by the deeds of the law.
  - 1. Hebrews 6:12 *That ye be not slothful, but followers of them who through faith and patience inherit the promises.*
  - 2. Romans 15:19 *Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.*
  - 3. Paul and the other apostles, and all ministers and Christian works today, do their work through the power of the Spirit of God.

## VI. CONCLUSION

- A. In conclusion, then, we see that no one under any circumstance receives the Spirit of God through good works or their own righteousness but by faith.
- B. Today we noticed that we are not sanctified by our good works. God saves us, seals us, and delivers us eventually to Heaven through faith.
- C. Believers suffer, not because of their good works, but because they have turned from the law of Moses for salvation and have trusted Christ in faith.
- D. And we do our work in the will of God, not by our good works, but by faith.
- E. We stand, live, and walk by faith just as Abraham of old stood, lived, and walked by faith.
- F. Because, you see, . . . *faith is the substance of things hoped for, the evidence of things not seen* Hebrews 11:1.

# Galatians #9

## Seven Arguments For Justification By Faith

Dr. Ronnie Wolfe - Galatians 3:1-18 – May 9, 2017  
ABRAHAM WAS JUSTIFIED BY FAITH BEFORE THE LAW

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### Argument #3 – Galatians 3:6-9

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#### I. ABRAHAM BELIEVED GOD, 3:6

##### A. Saul's Attitude Toward Abraham

1. Before Saul was saved and given the new name of Paul, he had a very deep admiration to Abraham, believing that he was a descendant of Abraham and had right to many privileges as a result.
2. He would have, and may have, put his trust in the works of Abraham for his own salvation and would have, and may have, taught others to do the same.

##### B. Saul's Change Of Mind

1. After Saul's confrontation with Jesus on the road to Damascus, his attitude changed.
2. There was nothing of Abraham said in this conversion encounter.
3. There were no works mentioned and no circumcision mentioned in Saul's encounter with Jesus on that eventful day.

##### C. Saul's Later Knowledge

1. Later, Saul came to the knowledge that it was not the work of Abraham that saved him, but it was faith and only faith in Christ Jesus.
2. Genesis 15:6 *And he believed in the LORD; and he counted it to him for righteousness.*
3. Abraham did endure many trials in his life, but he was patient and received the promise that God gave to him.
4. Hebrews 6:13-15 *For when God made promise to Abraham, because he could swear by no greater, he swore by himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise.*
  - a. The promise was not salvation by works.
  - b. The promise was not the land of Canaan, though God did promise that to his seed.
  - c. The promise was not Jerusalem.

- d. The promise was eternal life.
- e. Romans 4:13 *For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*
- 5. Saul learned quickly that his salvation, his reconciliation before God was not by works but by grace through faith, which he wrote many times in his New Testament letters.
- 6. So, justification by faith is proven by God's dealing with Abraham and giving him eternal life completely by faith, including righteousness and a city whose builder and maker is God.
- 7. Hebrews 11:8-10 *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God.*

## II. CHILDREN OF ABRAHAM, 3:7

### A. We Are Abraham's Children

- 1. Now you know we are not his children by human blood. As far as I know, I do not have one drop of Jewish blood in me.
- 2. But we are the children of Abraham through faith in Christ and in his promise.
- 3. Now look at Romans 4:16 *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*
- 4. We notice in this verse that it is "not to that only which is of the law" (Jews), but "to that also which is of the faith of Abraham" (Jew and Gentile); so, then, Abraham in this sense is the father of us all (all of us who believe).

### B. We Are Abraham's Spiritual Seed

- 1. We are not the bloodline of Abraham, but we are the spiritual seed.
- 2. From the example of Abraham comes a sound teaching of the Gospel of Jesus Christ.
- 3. The false teachers in the New Testament bragged of being the children of Abraham on a physical basis (some were his descendants, and some were not his descendants), but they claimed it nonetheless.
- 4. But their physical connection (whether true or false) could not bring them to God; it could not save them. So, then, they were not spiritual children of Abraham and were lost in their sins.

## III. THE GOSPEL PREACHED BEFORE, 3:8

### A. The Gospel Was Preached In The Old Testament

1. Sometimes it is difficult to see the clarity of the Gospel as we see it today when we look at the Old Testament.
2. We desire that the Gospel be laid out in simple terms and in capsule form, but it is not done in the Old Testament. (See also Psalm 2 and 22)
3. We see in some passages the death of a man for a nation. In other scriptures we see a burial and resurrection.
4. In Isaiah 53 we see the Gospel more clearly, I think, than in any other portion of Scripture in the Old Testament.
  - a. Verse 8 says *for he was cut off out of the land of the living: for the transgression of my people was he stricken.*
  - b. Verse 9 says, *And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*
  - c. In verse 10 we see, *Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*
  - d. And then verse 12 says, *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

#### B. Abraham's Faith Based On A Promise

1. Galatians 3:17 *And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*
2. Acts 13:32-33 *And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.*

### IV. BLESSED WITH FAITHFUL ABRAHAM, 3:9

#### A. Difference Between Believing And Faithfulness

1. Our Bible translation is not wrong, but many people misunderstand the faithfulness of Abraham.
2. This faithfulness in verse 9 is faithfulness of believing, not of working, although Abraham was justified by works in the eyes of men and as a witness of his true faith in God and in Christ.
3. This word *faithful* could as well be translated *believing* as "blessed with believing Abraham."

#### B. They That Are Of Faith

1. These are all who believe on Jesus Christ as Savior.

2. We are the ones who are “of faith.”
3. Abraham was not justified by works for salvation – Romans 4:2 *For if Abraham were justified by works, he hath whereof to glory; but not before God.*
4. Abraham was justified by works before men in his actions – James 2:21 *Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?*

C. We Are Blessed With Faithful Abraham

1. Galatians 3:7 *Know ye therefore that they which are of faith, the same are the children of Abraham.*
2. Galatians 3:29 *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

# Galatians #10

## Seven Arguments For Justification By Faith

Dr. Ronnie Wolfe - Galatians 3:1-18 – May 14, 2017

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### Argument #4: THE CURSE OF THE LAW – Galatians 3:10

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#### I. THE CURSE OF THE LAW, 10a

##### A. The Curse Is From Disobeying The Law

1. The only thing the law of Moses can do is to bring a curse upon man.
2. There is no merit in the law if it is broken.

##### B. What If There Were No Law?

1. Romans 4:15 *Because the law worketh wrath: for where no law is, there is no transgression.*
2. Romans 5:13 *(For until the law sin was in the world: but sin is not imputed when there is no law.*
3. Romans 7:9 *For I was alive without the law once: but when the commandment came, sin revived, and I died.*

##### C. What Is The Result Of The Curse of Sin?

1. After Jesus said *I was hungry, and you fed me not; I was thirsty, and you gave me no drink; I was a stranger, and you took me not in; I was naked, and you clothed me not; I was in prison and you visited me not*, he said in Matthew 25:41 *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*
2. 2 Peter 2:12-14 *But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:*
  - a. Romans 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
  - b. 2 Corinthians 3:6 *Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*

## II. THE CONTINUING IN THE LAW, 10b

### A. The Law Must Be Kept

1. Galatians 3:10a . . . *Cursed is every one that continueth not in all things which are written in the book of the law to do them.*
2. Romans 10:5 *For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*
3. Galatians 3:21 *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.*
4. The letter of the law kills – 2 Corinthians 3:6 *Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*
5. Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

### B. All Have Broken The Law

1. Romans 3:23 *For all have sinned, and come short of the glory of God;*
2. Isaiah 53:6 *All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*
3. James 2:10 *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*

## III. THE CONFESSION OF FAITH

- A. Romans 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*
- B. Hebrews 11:1 *Now faith is the substance of things hoped for, the evidence of things not seen.*
- C. John 1:7 *The same came for a witness, to bear witness of the Light, that all men through him might believe.*
- D. John 20:31 *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*
- E. Acts 13:39 *And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

- F. To the Philippian jailor: Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*
- G. 1 Corinthians 1:21 *For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

# Galatians #11

## Seven Arguments For Justification By Faith

Dr. Ronnie Wolfe - Galatians 3:1-18 – May 21, 2017

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Arguments #'s Five, Six, and Seven

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### I. ARGUMENT #5: LIFE IS BY FAITH, 3:11-12

#### A. “The Just Shall Live By Faith”

1. Romans 1:17 *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
2. Galatians 3:11 *But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith.*
3. Hebrews 10:38 *Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*
4. Habakkuk 2:4 *Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.*

#### B. This Is Contrary To The Law

1. Galatians 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*
2. Galatians 2:20 *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.*
3. Romans 5:21 *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*
4. 2 Corinthians 5:7 *(For we walk by faith, not by sight:)*
5. Romans 8:3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*

### II. ARGUMENT #6: CHRIST MET THE LAW’S DEMANDS, 3:13-14

#### A. Jesus was “made a curse for us”

1. A substitution for sin is necessary for a life of faith.
2. We cannot skip over the need for punishment for sin under the law.

3. Acts 17:3 *Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.*
4. Galatians 4:4 *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.*

B. The Extent Of The Punishment

1. For all the sins of Mary Magdalene
2. For all the sins of Saul of Tarsus
3. For all the sins of Peter, James, and John
4. For all the sins of King David
5. For all the sins of King Solomon
6. Christ died for all of the sins of all of his people (Matt. 1:21).
7. So justification is by faith, because Christ died for our sins that we might be made the righteousness of God in him. (2 Cor. 5:21).
8. God imputed sin to Christ so that he could impute Christ's righteousness to us.

III. ARGUMENT #7: CHRIST PROMISES EVERYTHING TO FAITH, 3:15-18

A. A Man's Covenant

1. Even if a mere man makes a covenant, it cannot be broken legally, because it has been confirmed by a contract between two people (vs 15).

B. The Abrahamic Covenant

1. The promises, says verse 16, were made to Abraham and his seed (singular), that is, to Christ, the seed of Abraham, the promised Messiah.
2. The Abrahamic covenant was confirmed of God in Christ, verse 17, 430 years before the law of Moses was ever written.
3. If I give you an acre of ground, the land belongs to you without payment. If I come to you two years later and ask you to pay me \$5,000 for that acre of land, I would be trying to break the promise given to you, but it cannot be done legally; in fact, it would be an illegal act and would come with prosecution and punishment.
4. So, the law, which was 430 years after the promises that God gave to Abraham cannot lay claim against the promises of God that were given 430 years before.
5. The promises were given to Abraham by promise, (vs 18)
6. Genesis 15:6 *And he believed in the LORD; and he counted it to him for righteousness.*
7. To be counted as righteousness means that all the demands given to man by God have been met. They were met regarding Abraham through his faith in the Gospel which was preached before unto him (Gal 3:8).

How long beneath the law I lay  
In bondage and distress!  
I toiled the precept to obey,  
But toiled without success.

Then all my servile works were done,  
a righteousness to raise;  
Now, freely chosen in the Son,  
I freely choose His ways.

To see the law by Christ fulfilled,  
And hear His pardoning voice  
Will change a slave into a child  
And duty into choice.

# Galatians #12

## Purpose Of The Law

Dr. Ronnie Wolfe - Galatians 3:19-26 – May 28, 2017

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Galatians 3:19 *Wherefore then serveth the law? . . .*

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### I. INTRODUCTION

- A. When Paul said in Galatians 3:18 *For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise*, he might anticipate objectors to ask, “Well, why, then, do we have a law, if it cannot bring us life, if it does not please God to bring us to spiritual life?”
- B. So, then, Paul goes on to answer that evident objection to his argument.
- C. John Calvin says the objections would be: “as it is of no avail for justification, is it either useless, or contrary to the covenant of God?”
- D. Paul, then, discusses the importance of the law.

### II. IT WAS ADDED, 3:19a

- A. There was a promise to Abraham, which was a lively promise, which gave spiritual life upon faith in God’s promise. It was accounted to Abraham for righteousness, and that because Abraham could not produce the kind of righteousness to procure true righteousness to meet the commandments of God for eternal life.
- B. The law, then, was added to the promise, not to supplement the promise or to make it more potent or more profitable (see Gal. 3:15), but to manifest its strength and its sufficiency to meet the righteousness of God and to show man’s weakness in the law, showing man’s transgressions to be genuine depravity and insufficient to give life to a sinner.
- C. It was added “because of transgressions,” says verse 19, to show forth the seriousness and the gravity of man’s sins. There is no life in the law, so no man can be justified before God by the law Galatians 3:21 *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.*
- D. Man cannot add to the promise; only God can add to the promise, and he added the law to the promise so that the law could be used as a schoolmaster to bring us to Christ.
- E. Romans 7:7-9 *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not*

*covet. 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died.*

- F. Romans 5:20 *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

### III. TILL THE SEED SHOULD COME, 3:19b

- A. The law was added 430 years after the promise was given to Abraham until the seed (which is Christ) should come.
- B. The law, then intervened at the appropriate time until the promise came and the law was fulfilled in Christ.
- C. The law, then, was a portent (or a predictor) of the coming of the Messiah until he came.
- D. The seed is Christ, and he fulfilled every jot and tittle of the law.

### IV. TO WHOM THE PROMISE WAS MADE, 3:19c

- A. The promise was made to Christ, the seed. It was not given to Abraham but through him, since the promise of eternal life is a promise between God the Father, the Son, and the Holy Spirit.
- B. The promise affects us, however, because the promise was given in regard to we who are the recipients of his grace apart from the law and through the promise.

NOTE – John Gill thinks the promise could also be to the seed of Abraham, which includes the Gentiles especially after the middle wall of partition has been broken down (Eph. 2:14).

### V. ORDAINED BY ANGELS, 3:19d

- A. It is believed that this refers to Deuteronomy 33:2 *And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.*
- B. . . . and that the “saints” here refers to angels, holy elect angels, who are servants and messengers of God.
- C. Acts 7:53 *Who have received the law by the disposition of angels, and have not kept it.*
- D. Hebrews 2:2 *For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;*

### VI. IN THE HAND OF A MEDIATOR, 3:19e

- 1. Moses is the mediator regarding the law, standing between God and Israel.

2. Jesus is the Mediator between God and men regarding the new covenant (promise), since he is the one who brings true salvation and life.
3. Deuteronomy 5:5 (*I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;)* saying,

VII. NOT A MEDIATOR OF ONE, BUT GOD IS ONE, 3:20

- A. Moses' intercession could not bring man into reconciliation with God through the law, because the law only separated men from God; it did not bring them together.
- B. A mediator is a mediator of more than one. Moses is not one in the same sense that God is one, able to bring people to "onement" with God.
- C. But Jesus as a mediator is one with God. He is of the same nature as God, has the same purpose and plan as God, and does the same work as God.
- D. So, while the law separates man from God, showing him his sinfulness and his weakness through the flesh, Jesus brought men and God together as one.
  1. Romans 8:3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*
- E. Yes, God is three, but he is three in one, and Jesus is a true mediator, bringing us to God.

VIII. IS THE LAW AGAINST THE PROMISES? 3:21

- A. This is the natural question from what Paul has just said.
- B. But Paul answers the question with "God forbid."
- C. The law and the promises work together.
  1. The law shows man that he is a sinner and in need of a Savior.
  2. The promises gives life, which the law could not do; otherwise, righteousness would be by the law.

IX. LAW AND PROMISE WORK TOGETHER, 3:22

- A. The Law
  1. The scripture concludes all to be under sin. That is the duty of the law.
  2. Romans 3:9 *What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;*
  3. So we now have the law doing what God intended it to do.
- B. The Promise
  1. The promise, then, is to be given to those who believe.
  2. Romans 9:8 *That is, They which are the children of the flesh (the law), these are not the children of God: but the children of the promise are counted for the seed.*

3. Hebrews 9:15 *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.*
4. We are saved by promise, not by law.

#### X. BEFORE FAITH CAME, 3:23

- A. That is, before the object of faith came into the world, we were kept under the law without a complete fulfillment of its being kept and without the payment for its result, which is death.
- B. We, meaning those living before the coming of Christ, the object of our faith, were kept under the bondage of the law, having to practice the sacrifices, offerings, priestly duties, etc. in order to show the coming of the Messiah.
- C. Before we read that “the law was added;” now we read “faith came.”
  1. This is the faith manifested to us through Jesus Christ, the doctrine of the Gospel, the death, burial, and resurrection of Jesus.
  2. When faith came; that is, when Jesus came, the law was “done away.”
  3. 2 Corinthians 3:7 *But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:*
  4. 2 Corinthians 3:11 *For if that which is done away was glorious, much more that which remaineth is glorious.*
  5. 2 Corinthians 3:14 *But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.*

#### XI. THE LAW OUR SCHOOLMASTER, 3:24

- A. Hebrews 2:14 *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage.*
  1. The children were flesh and blood, and Jesus took part of that, being born of a woman.
  2. These are partakers of flesh and blood “who through fear of death were all their lifetime subject to bondage.”
  3. In our lifetime under bondage we are under the law and experience the effects of the law, which condemns the sinner to death.
- B. Before Jesus came, the Jews were under the law of Moses and were in bondage to it.
  1. They saw only shadows and types of the Messiah.
  2. There was no life in the law.

3. They were doomed regarding the keeping of the law, for they were all sinners.
4. So, the law taught them, brought them to the knowledge, that there was a Messiah who was coming to fulfil the law.
5. The law could not redeem them, but Christ could and did redeem his people.
6. John 1:17 *For the law was given by Moses, but grace and truth came by Jesus Christ.*
7. Anyone today who puts himself under the restrictions of the law is doomed by the weakness of the flesh.
8. So, the law points always to Christ that we might be justified by faith.

XII. AFTER FAITH CAME, 3:25

- A. That is, after Christ and his doctrine of faith and his practice of fulfilling the law came, there was no more need for a typical law or a shadow of good things to come.
- B. Christ was the fulfillment of these things, and the law was “done away.”
- C. We are no longer under bondage but have liberty in Christ.

XIII. CHILDREN BY FAITH, 3:26

- A. So, the conclusion to this whole matter of the law and Christ, or the law and grace, or the law and the promise, is that we are the children of God by faith in Christ Jesus.
- B. George Bishop says, “The law locks the door on the sinner; Christ unlocks the door and sets it wide open. The law kills Lazarus and rolls a stone upon him; Christ cries, “Roll away the stone: Lazarus come forth!” (Page 53).

# Galatians #13

## Baptized Into Christ

Dr. Ronnie Wolfe - Galatians 3:27-29 – June 4, 2017

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Galatians 3:27 *For as many of you as have been baptized into Christ have put on Christ.*

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### I. BAPTIZED, 3:27

#### A. Meaning Of The Word

1. Almost all English and Greek scholars define the basic meaning of the word *baptize* as “to dip, plunge beneath, immersion.”
2. Therefore, we should always be careful to give it that meaning wherever we see it in the New Testament.
3. The word must be interpreted literally as a dipping in water, or under water, unless there is a reason to take it symbolically.

#### B. Meaning Of This Baptism

1. When Jesus said in Luke 12:50 *But I have a baptism to be baptized with; and how am I straitened till it be accomplished*, he is speaking symbolically.
2. So, this baptism in verse 27 retains the meaning of “to dip, plunge beneath, immersion,”

### II. INTO CHRIST, 27

- A. The word *into* has reference to something. Here it has reference to Christ.
- B. We might use the word *unto* to use a word with which we might a little more familiar.
- C. This means, then, that as many as are baptized *in relationship to* Christ . . .
- D. We do not get *into* Christ by baptism, but we are baptized to show forth that we are in Christ and that Christ is in us.

### III. PUT ON CHRIST, 27

- A. When a believer is baptized in water, he is putting on a uniform, perhaps meaning the whole armor of God.
- B. This uniform that we are putting on is an association with the army of God, the kingdom of God, and heaven itself.
- C. We have taken off the old man and have put on the new man in confession of our sins and

a showing of that in water baptism in a local church.

- D. When you are baptized in water into First Baptist Church, a body of Christ, you are putting on Christ, identifying yourself with him, that you are his child and his servant.
- E. You are dedicating your life to him for the rest of your life.
- F. You are declaring by water baptism that you are going to serve him for the rest of your life as a member of a local church.
- G. This is a promise and a bond, not just something that you do.
- H. God takes our promises very seriously, just as we should take his promises very seriously.
- I. So, if you have not been baptized into a local church, then you have not put on Christ, identifying yourself as his child and as his servant.
- J. Maybe you would like to do that today.

#### IV. NEITHER JEW NOR GREEK, 3:28

- A. Those who are saved are not saved because they are Jew or Greek. They are saved by the grace of God through faith in Jesus Christ.
  - 1. Romans 10:12 *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*
  - 2. 1 Corinthians 7:19 *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*
- B. The ceremonial law of Judaism and the pagan worship of the Gentiles are nothing. They do not pertain in any way to the salvation of a soul.
- C. Here Paul is turning the minds of his hearers from the works of the law to the grace of God, showing the superiority of grace over the law.
- D. The law has never saved anyone; only the grace of God through faith by the word of God can save a person.
- E. Neither Jew nor Greek; neither bond nor free; neither male nor female.

#### V. ONE IN CHRIST JESUS, 3:28

- A. Being born again, we are one with the Father, the Son, and the Holy Spirit, because they all dwell in us – John 14:23 *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*
- B. But in being baptized, we are one in a local church.
- C. It is only in the local church that we can be of one mind. The Universal Visible Church or the Universal Invisible Church cannot claim that. It is impossible for all believers everyone to be of one mind. This can happen only in a local church.
- D. Even then we have those who murmur and those who cause divisions.
  - 1. Acts 6:1 *And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were*

- neglected in the daily ministrations.*
2. 1 Corinthians 11:18 *For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.*

## VI. ABRAHAM'S SEED AND HEIRS, 3:29

### A. If Ye Be Christ's, 29a

1. This is a condition for being of Abraham's seed.
2. The condition of belonging to Christ
  - a. 1 Corinthians 3:23 *And ye are Christ's; and Christ is God's.*
  - b. Galatians 5:24 *And they that are Christ's have crucified the flesh with the affections and lusts.*
3. Being Christ's is the main thing. Nothing can take its place.
4. If you live by the law, then you are not Christ's.
5. God the Father demanded the law, and keeping the law cannot make you Christ's.
6. Trying to keep the law merely shows you that you are a sinner and that you need a Savior.
7. Christ is a Savior, because he came to save his people from their sins (Matt. 1:21).
8. Mark 9:41 *For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*

### B. Abraham's Seed and Heirs, 29b

1. If ye be Christ's, then are ye Abraham's seed.
2. Romans 9:7 *Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.*
  - a. The Jews are not children of God because they are the seed of Abraham.
  - b. They must be made by grace to be the true seed of Abraham as given in God's promise to him.
3. Romans 11:1 *I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*
  - a. God has not, with the new covenant, cast away his Jewish people, for Paul was a Jew, of the seed of Abraham, of the tribe of Benjamin.
  - b. These are the literal and natural seed of Abraham, which did not give the Jews claim to eternal life; only grace through faith did that.
  - c. But Jesus was made under the law and as a seed of Abraham – Hebrews 2:16 *For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*
  - d. Romans 9:8 *That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.*
4. But not only are we the seed of Abraham; we are heirs according to the promise.

(John Gill)

**and heirs according to the promise;** being the children of God, they are heirs of God; and being the spiritual children of Abraham, the children of the promise, which are counted for the seed, they are, according to the promise made to Abraham and his spiritual seed, heirs of the blessings of the grace of life, and of the eternal inheritance; of the blessing of justification of life, and of everlasting salvation; of this world and of the world to come; of all the spiritual blessings of the covenant of grace, and of the incorruptible and undefiled inheritance of the saints in light; to which they are begotten through the abundant mercy of God, for which they are made meet by the grace of Christ; and to which they have a right by his justifying righteousness.

## CONCLUSION

Are you a child of God? Are you the spiritual seed of Abraham? Are you an heir according to the promise? If not, today is the day you should repent and trust Christ and his work on Calvary, his death, burial, and resurrection.

Hebrews 11:7 *By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

# Galatians #14

## Our Spiritual Sonship

Dr. Ronnie Wolfe - Galatians 4:1-13 – June 11, 2017

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Galatians 4:1-13

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### I. JEWS, AS CHILDREN, UNDER BONDAGE, 1-2

#### A. The Heir Is A Child

1. At one time in a home where a child is the heir apparent, as we say, he is only a child and has no right to his inheritance until he is of full age.
2. But the heir must be under tutors, trainers, teachers, disciplinarians, until he comes of age.
3. He is no different from a servant in the house. He has no money, property, or authority as long as he is a child.
4. Even though he is lord of all of this, he must remain a child until he is old enough to take responsibility to receive the privilege of running the affairs and enjoying the benefits of his inheritance.

#### B. Until The Time Appointed By The Father

1. Under Roman rule a boy was not a man until he was 25 years old.
2. Under Jewish rule a boy becomes a man at the age of 13 years old.
3. In Jewish life, a girl is of age at 12 years and one day if she shows ripeness of age, as one writer put it. The father decides the age.

### II. JEWS UNDER BONDAGE TO ELEMENTS OF THE WORLD, 3

#### A. Under the Jewish economy, before Jesus came into the world, the Jews were in bondage under the elements of the world.

1. These elements were the Mosaic laws, which were a shadow of good things to come – Hebrews 10:1 *For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*
2. The word “elements” is a word which represents the ABC’s of the Jewish economy, the shadows that looked forward to the coming of the Messiah.

#### B. Under the Old Covenant Israel was under the bondage of these rules and regulations, the elements, the ABC’s of the mystery of God, which is the revelation of Jesus Christ into

the world as Redeemer.

### III. JESUS BROKE THE BONDAGE, 4-5

#### A. The Fulness Of Time, 4

1. This fulness of time is the time appointed of the father (see verse 2).
2. God the Father appointed a time for Jesus to come; and, when that time came, Jesus came.
3. The coming of Jesus Christ will happen “in his time” – Isaiah 60:22 *A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.*

#### B. God Sent Forth His Son, 4

1. God sent forth, or sent out from himself, the Son, which intimates that Jesus was already God’s Son and that he was not made a son by his incarnation.
2. Jesus was in heaven waiting for the fulness of time to come so he could be sent from the Father to earth to be our Redeemer and to execute his priestly duty in reconciling us to God.
3. The New Testament mentions nearly 20 times that God the Father sent the Son to earth to be our Savior.
4. 1 John 4:14 *And we have seen and do testify that the Father sent the Son to be the Saviour of the world.*

#### C. Made Of A Woman, 4

1. He was made of a woman, a virgin, as was prophesied in Isaiah – Isaiah 7:14 *Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*
2. He was made of her and from her, completely human in his flesh, though completely God in his essence, without sin but “like unto sinful flesh.”
  - a. Romans 8:3 *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*
3. He was of the woman’s flesh and blood, as he took part of the same.
  - a. Hebrews 2:14 *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;*

#### D. Made Under The Law, 4

1. Jesus was made to be under the law, which law comes with corrections and punishments and exhortation.
2. If he kept not the whole law, then he would be punished, not just by man, but by God himself.
3. Thus, Jesus was under the burden of the law, to keep the law flawlessly. He was not

- under the curse of the law, for he had not broken any law, nor did he break any law. If he had, he would be under the curse.
4. Contrariwise, he was made a curse for us.
    - a. Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
  5. Jesus was under, not only the Jewish moral and ceremonial law, but he was under the more demanding divine law of God whereby he had to be obedient to the death of the cross.
  6. He learned obedience by the things he suffered
    - a. Hebrews 5:8 *Though he were a Son, yet learned he obedience by the things which he suffered;*
  7. God was his tutor, leading him in the paths of righteousness, blessing him, and rewarding him with eternal rewards for his obedience.
  8. There was no grace needed, no mercy granted, for Jesus deserved his place as the Son of God and deserved his reward as King of kings and Lord of lords.
    - a. Hebrews 2:9 *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; . . .*
  9. He went to Heaven by his good works, for he had nothing but good works.
- E. To Redeem Them Who Were Under The Law, 5
1. We are all under God's law, either the law of nature, whereby Gentiles and Jews alike have seen and known God by conscience, the law being written on their hearts, or by hearing the precious Gospel of Jesus Christ.
  2. All have broken the law, so all need redemption.
    - a. Romans 3:23 *For all have sinned, and come short of the glory of God;*
    - b. Romans 3:10 *As it is written, There is none righteous, no, not one:*
    - c. Ecclesiastes 7:20 *For there is not a just man upon earth, that doeth good, and sinneth not.*
  3. When we are redeemed, then we are no longer under the law.
    - a. Romans 6:14 *For sin shall not have dominion over you: for ye are not under the law, but under grace.*
- F. Receiving The Adoption of Sons, 5
1. We receive adoption, because it cannot be earned.
  2. It is God's choice to adopt us and to accept us in the beloved.
  3. But God has so ordained that we cannot be accepted or adopted without redemption.
  4. A price must be paid for adoption.
  5. God also had to pay the price – John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

#### IV. WE ARE SPIRITUAL SONS, 6-7

- A. Because we are sons, an amazing thing happens.
- B. God sends his Spirit to cry out Abba, Father.
- C. It is the Spirit of God in us who cries out to God “Abba, Father.” This phrase is so intimate that no man would in the flesh cry this to God, but with the help of the Holy Spirit of God we can cry out Abba, Father, with groanings that cannot be uttered by man.
  - 1. Romans 8:26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

#### V. KNOWING GOD, 8-11

- A. There was a time when we did not know God, and in that time we knew not how to worship God nor to call out to him; because we were unable to cry out to him, our needing the Holy Spirit to help us.
- B. So knowing God means that God knows us.
- C. But now we know God, or rather are known of him (there is a difference).
- D. Remember, we love him because he first loved us (1 John 4:19).
- E. Until that time, we humans go about making ourselves gods out of wood and rocks and serve them which are no real gods.
  - 1. After so many years of performing the ceremonial law in Israel, the nation had turned to idols and were worshiping gods made with hands.
  - 2. They worshiped the garments of the priests; they worshiped the temple itself; they worshiped the vessels of the temple, etc.
  - 3. One writer said,

When the heart grows cold, it calls for a picture, a help—for music, for decorations, for ceremonies and for vestments. The more nearly frozen a man is the more clothes he requires; so here the Galatians; they will dress up a corpse. (George Bishop, pg. 66)

- F. Read verses 10-11

#### VI. PREACHING THE GOSPEL, 12-13

- A. Be As I Am, 12
  - 1. 1 Corinthians 15:10 *But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.*

2. God's grace made Paul what he was, and he labored as a result of that grace.
  - a. Titus 2:11 *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*
3. Paul was not only a child of God, adopted into God's family, but he was a servant, or a bond-slave, of Jesus Christ.

B. I Am As You Are, 12

1. He is a Jew and was depending upon the Jewish law, was a servant under the law and was condemned by the law until Christ came and changed his heart and mind and made him whole.
2. Their backsliding has not hindered Paul, because he is, as we read in . . .
  - a. Philippians 1:6 *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*
  - b. So Paul will remain faithful to his work.

C. So In Infirmary He Preached The Gospel To Them, 13

1. Instead of returning to the rudiments and the elements of the world, Paul has continued to preach the Gospel both to the Galatians and to the entire world.
2. He does this even in his infirmity, which we will consider next time.

## CONCLUSION

Once this church was faithful to the Gospel and the work of the Lord. Now they are turning from that true doctrine of the Gospel to another gospel. Why would a people like this desire to be under bondage of the law again, serving the weak and beggarly elements of the world? Why do they desire to be in bondage? Christ's redemption makes us free from the law and its curse. Ephesians 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

# Galatians #15

## Am I Become Your Enemy?

Dr. Ronnie Wolfe - Galatians 4:13-20 – June 18, 2017

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Galatians 4:13-20

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### I. PAUL'S INFIRMITY AND TEMPTATION, 4:13-14

#### A. Paul's Infirmary (Weakness, Disease), 13

1. Even though Paul had a handicap, he still preached to them under great stress and hardship.
2. He came to them under the weakness of the flesh.
  - a. 1 Corinthians 2:3 *And I was with you in weakness, and in fear, and in much trembling.*
  - b. 2 Corinthians 12:7-9 *And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*
  - c. 2 Corinthians 10:10 *For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.*
3. Yet he preached truth boldly to them without compromise.
  - a. Galatians 4:13 *Ye know how through infirmity of the flesh I preached the gospel unto you at the first.*

#### B. Paul's Temptation (Trial), 14

1. The Temptation In My Flesh, 14a
  - a. Paul had suffered many trials while preaching the Gospel.
  - b. He did this for people just like the people in the Galatian churches.
2. The Reception Of Paul, 14b
  - a. Despite his trials, and, no doubt, loving him for them, they received Paul as an angel from God, for they heard the truth through him.
  - b. They accepted him even as they would have accepted the Lord Jesus Christ.
  - c. They trusted him with God's message, even as the apostles trusted Jesus Christ

with God's message to them.

## II. WHERE, NOW, IS THE BLESSEDNESS? 15-16

### A. A Blessedness Was Found

1. They were so blessed when Paul came at first and preached to them the Gospel of Jesus Christ.
2. They were so blessed that the Gospel of Jesus Christ was more blessed than their own very eyesight and would have possibly plucked out their own eyes to give them to Paul in thanksgiving for his message of the Gospel, since he was in such dire need of good eyes.
3. They loved him for his message and cherished him for his boldness and his willingness to preach the Gospel to them, even in his infirmity.

### B. Their Blessedness Was Lost Somewhere Along The Line

1. But where is that blessedness now? 16
  - a. Just as many believers today, these Galatians have lost their first love.
  - b. They have turned away from their faithfulness.
  - c. They are turned to another Gospel
  - d. They are backslidden and indifferent
  - e. They are walking in the darkness rather than in the light.
2. Am I become your enemy?
  - a. Since they have turned from the truth, the truth has become their enemy.
  - b. Truth and error cannot dwell together—one is darkness, the other light.
  - c. Man cannot serve two masters.
  - d. Paul, who has been such a friend, has seemingly become a bitter enemy to the Galatians because of the truth.
  - e. There is no tolerance for truth; either you love it or hate it.

### C. So, where is the blessedness of the Gospel?

1. Truth has fallen in the street
2. Salt has lost its savor.
3. Light has been put under a bushel.
4. There is no blessedness in false teaching, in another gospel.

## III. THEY ZEALOUSLY AFFECT YOU, 17-18

### A. Change Of The Pronoun, 17a

1. Paul now changes the pronoun from "ye" to "they."
2. When he does this, he is speaking of unbelievers.
3. Here he is speaking of false teachers.

4. These false teachers have zealously affected the people in Galatia in the churches.
5. The false teachers have been zealous of their work, and the true believers have let down on their zeal to serve the Lord.
6. The false teachers are winning the battle.

B. Exclusion Of The People, 17b

1. These false teachers are going about to exclude the people from Paul and his teachings, for they know that Paul has been very effective in teaching and preaching the Gospel of Jesus Christ.
2. They would also exclude the people from the true Gospel of Jesus Christ to another gospel, which is not another (Chapter 1).

C. Right And Wrong Zeal, 18

1. Zeal is good when it is for good, such as preaching the true Gospel of Christ.
2. Paul expected the believers in Galatia to remain faithful in their zeal for the things of God even after he left them, but they seemed to be zealous only when Paul was present; so he said, “not only when I am present with you.”
3. While Paul is gone from their presence, the Galatian Christians are not zealous but are listening to the false teachings of those who would pervert the Gospel of God.

IV. PAUL’S DESIRE TO COME TO THEM, 19-20

A. Paul’s Absence, 19

1. Since Paul has been away, the Christian believers have changed their minds about their beliefs in the true Gospel.
2. So, Paul stands in doubt of them, that they may not be born again and may not have the life of Christ in them so that they can hear and believe the truth and contend for the faith delivered unto the saints.
3. So, he calls them “little children.” They are not grown up yet in their theology and in the defense of the Gospel. They need to grow in the grace and knowledge of the Lord.
4. His phrase “until Christ be formed in you” may mean that he doubts their salvation and desires that they be made whole by Christ through faith unto salvation.
5. It could also mean that he desires that they be zealous of good works as believers and dedication to Christ until Christ be fully formed (in eternity) in them.

B. Paul’s Presence

1. Paul desires to be present with them NOW.
2. It is NOW, because his presence seems to be needed in an emergency situation, lest the devil have an advantage and may destroy the very work that Paul has done by his preaching of the Gospel to the Galatians.
3. Paul desires to change his voice in preaching to them when he returns.
4. He once preached to them with a tender voice, a loving voice, one of the wonderful grace of God and the blessed Gospel of Jesus Christ, his death, burial, and

- resurrection.
5. But now he may need to change his voice into one of beseeching them or chiding them for not being faithful to the Lord's Gospel.
  6. Preaching takes on different personalities at different times; thus, Paul spoke to Timothy about preaching and said . . .
  7. *2 Timothy 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*
  8. Paul should "reprove" them by bringing them to the truth.
  9. Paul should "rebuke" them for going astray concerning the truth of the Gospel, which he does in this letter.
  10. Paul should "exhort" by encouraging and strengthening and comforting the Galatians in the truth of the Gospel, and that he begins to do in the next section of this letter.
  11. There are lessons to be learned, which the Galatians have never learned or have forgotten, so Paul begins to tell them of some Scriptural events that will illustrate the seriousness, but weakness, of the law and the strength in the promise of God.

# Galatians #15

## Am I Become Your Enemy?

Dr. Ronnie Wolfe - Galatians 4:13-20 – June 18, 2017

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Galatians 4:13-20

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### I. PAUL'S INFIRMITY AND TEMPTATION, 4:13-14

#### A. Paul's Infirmary (Weakness, Disease), 13

1. Even though Paul had a handicap, he still preached to them under great stress and hardship.
2. He came to them under the weakness of the flesh.
  - a. 1 Corinthians 2:3 *And I was with you in weakness, and in fear, and in much trembling.*
  - b. 2 Corinthians 12:7-9 *And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*
  - c. 2 Corinthians 10:10 *For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.*
3. Yet he preached truth boldly to them without compromise.
  - a. Galatians 4:13 *Ye know how through infirmity of the flesh I preached the gospel unto you at the first.*

#### B. Paul's Temptation (Trial), 14

1. The Temptation In My Flesh, 14a
  - a. Paul had suffered many trials while preaching the Gospel.
  - b. He did this for people just like the people in the Galatian churches.
2. The Reception Of Paul, 14b
  - a. Despite his trials, and, no doubt, loving him for them, they received Paul as an angel from God, for they heard the truth through him.
  - b. They accepted him even as they would have accepted the Lord Jesus Christ.
  - c. They trusted him with God's message, even as the apostles trusted Jesus Christ

with God's message to them.

## II. WHERE, NOW, IS THE BLESSEDNESS? 15-16

### A. A Blessedness Was Found

1. They were so blessed when Paul came at first and preached to them the Gospel of Jesus Christ.
2. They were so blessed that the Gospel of Jesus Christ was more blessed than their own very eyesight and would have possibly plucked out their own eyes to give them to Paul in thanksgiving for his message of the Gospel, since he was in such dire need of good eyes.
3. They loved him for his message and cherished him for his boldness and his willingness to preach the Gospel to them, even in his infirmity.

### B. Their Blessedness Was Lost Somewhere Along The Line

1. But where is that blessedness now? 16
  - a. Just as many believers today, these Galatians have lost their first love.
  - b. They have turned away from their faithfulness.
  - c. They are turned to another Gospel
  - d. They are backslidden and indifferent
  - e. They are walking in the darkness rather than in the light.
2. Am I become your enemy?
  - a. Since they have turned from the truth, the truth has become their enemy.
  - b. Truth and error cannot dwell together—one is darkness, the other light.
  - c. Man cannot serve two masters.
  - d. Paul, who has been such a friend, has seemingly become a bitter enemy to the Galatians because of the truth.
  - e. There is no tolerance for truth; either you love it or hate it.

### C. So, where is the blessedness of the Gospel?

1. Truth has fallen in the street
2. Salt has lost its savor.
3. Light has been put under a bushel.
4. There is no blessedness in false teaching, in another gospel.

## III. THEY ZEALOUSLY AFFECT YOU, 17-18

### A. Change Of The Pronoun, 17a

1. Paul now changes the pronoun from "ye" to "they."
2. When he does this, he is speaking of unbelievers.
3. Here he is speaking of false teachers.

4. These false teachers have zealously affected the people in Galatia in the churches.
5. The false teachers have been zealous of their work, and the true believers have let down on their zeal to serve the Lord.
6. The false teachers are winning the battle.

B. Exclusion Of The People, 17b

1. These false teachers are going about to exclude the people from Paul and his teachings, for they know that Paul has been very effective in teaching and preaching the Gospel of Jesus Christ.
2. They would also exclude the people from the true Gospel of Jesus Christ to another gospel, which is not another (Chapter 1).

C. Right And Wrong Zeal, 18

1. Zeal is good when it is for good, such as preaching the true Gospel of Christ.
2. Paul expected the believers in Galatia to remain faithful in their zeal for the things of God even after he left them, but they seemed to be zealous only when Paul was present; so he said, “not only when I am present with you.”
3. While Paul is gone from their presence, the Galatian Christians are not zealous but are listening to the false teachings of those who would pervert the Gospel of God.

IV. PAUL’S DESIRE TO COME TO THEM, 19-20

A. Paul’s Absence, 19

1. Since Paul has been away, the Christian believers have changed their minds about their beliefs in the true Gospel.
2. So, Paul stands in doubt of them, that they may not be born again and may not have the life of Christ in them so that they can hear and believe the truth and contend for the faith delivered unto the saints.
3. So, he calls them “little children.” They are not grown up yet in their theology and in the defense of the Gospel. They need to grow in the grace and knowledge of the Lord.
4. His phrase “until Christ be formed in you” may mean that he doubts their salvation and desires that they be made whole by Christ through faith unto salvation.
5. It could also mean that he desires that they be zealous of good works as believers and dedication to Christ until Christ be fully formed (in eternity) in them.

B. Paul’s Presence

1. Paul desires to be present with them NOW.
2. It is NOW, because his presence seems to be needed in an emergency situation, lest the devil have an advantage and may destroy the very work that Paul has done by his preaching of the Gospel to the Galatians.
3. Paul desires to change his voice in preaching to them when he returns.
4. He once preached to them with a tender voice, a loving voice, one of the wonderful grace of God and the blessed Gospel of Jesus Christ, his death, burial, and

- resurrection.
5. But now he may need to change his voice into one of beseeching them or chiding them for not being faithful to the Lord's Gospel.
  6. Preaching takes on different personalities at different times; thus, Paul spoke to Timothy about preaching and said . . .
  7. *2 Timothy 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*
  8. Paul should "reprove" them by bringing them to the truth.
  9. Paul should "rebuke" them for going astray concerning the truth of the Gospel, which he does in this letter.
  10. Paul should "exhort" by encouraging and strengthening and comforting the Galatians in the truth of the Gospel, and that he begins to do in the next section of this letter.
  11. There are lessons to be learned, which the Galatians have never learned or have forgotten, so Paul begins to tell them of some Scriptural events that will illustrate the seriousness, but weakness, of the law and the strength in the promise of God.

# Galatians #16

## The Two Covenants

Dr. Ronnie Wolfe - Galatians 4:21-31 – June 25, 2017

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Galatians 4:21-31

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- I. DO YOU NOT HEAR THE LAW? THE COVENANT OF WORKS, 4:21
- A. 1 Corinthians 14:21 *In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*
  - B. Isaiah 28:11 *For with stammering lips and another tongue will he speak to this people.*
  - C. What does the law say?
    - 1. Joshua 24:19 *And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. — Joshua 24:24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.*
    - 2. Galatians 5:17 *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.*
    - 3. Deuteronomy 29:24-27 *Even all nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger? 25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: 26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: 27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:*
    - 4. Deuteronomy 27:26 *Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.*
  - D. God dealt with man through covenants, and there were two of them: the old covenant (law) and the new covenant (grace).
    - 1. The old covenant was a covenant of works, whereby men had to obey every jot and tittle of it in order to be saved.
    - 2. The new covenant is a covenant of promise, whereby men who trust Christ by grace through faith will be saved.

## II. THE COVENANT CONTRAST

- A. The old covenant said, “Do or die.”
- B. The new covenant says, “Jesus did it, so you shall never die.”
- C. The contrast between the two covenants is shown in these ways:
  - 1. From two principles—Bondage and Freedom
  - 2. From two mothers—Hagar and Sarah
  - 3. From two mountains—Sinai and Zion

## III. TWO PRINCIPLES: BONDAGE AND FREEDOM, 4:21

- A. The Law Brings Guilt – Romans 3:19 *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*
- B. Righteousness Comes Without The Law – Romans 3:21 *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

## IV. TWO SONS: ISHMAEL AND ISAAC, 4:22

- A. Ishmael
  - 1. Ishmael was born in bondage.
  - 2. Ishmael would never be legitimate.
  - 3. Whatever he did, whatever works he may have done, there would always be a stain of the flesh upon Ishmael.
  - 4. There was nothing he could do to bring himself under the promise of God, since he was born of the flesh and not of the Spirit.
  - 5. God had not promised Ishmael. He was a product of the flesh.
- B. Isaac
  - 1. Isaac was a child of promise.
  - 2. Isaac was born of the Spirit.
  - 3. There was a great struggle between Ishmael and Isaac, and one of the two of them had to be cast out. The sentence finally came, and we read in
  - 4. Genesis 21:10 *Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.*

## V. TWO MOTHERS: HAGAR AND SARAH. 4:23

- A. Hagar
  - 1. Isaac was promised before Hagar comes into the picture.
  - 2. Sarah was the true wife; Hagar was not.
  - 3. Hagar represents the law, the flesh.

4. Hagar was only a handmaid. Kept in her place, things were well; but she was taken out of her place to accommodate a scheme made up by Sarah and Abraham.
5. So the law must be kept in its place.
6. If the law continues to point us to Christ, it is well; but if the law is used to bring true righteousness and forgiveness and eternal life, it is weak in the flesh and cannot do it (Romans 8:3).
7. Hagar was never a free woman, and the law can never be free nor make us free.

#### B. Sarah

1. Sarah was never under the law for the promise of a son, just as grace was never under the law.
2. So we who believe are not under the law but under grace.
3. Sarah represents grace.
4. Sarah was always free.
5. The law is under us, just as Hagar was under Sarah.
6. Hagar was cast out just as the law has been cast out. It has been fulfilled in Christ, and its job has been done for pointing us to Christ.
7. It is “done away”
  - a. 2 Corinthians 3:11 *For if that which is done away was glorious, much more that which remaineth is glorious.*
  - b. 2 Corinthians 3:14 *But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.*

### VI. TWO MOUNTAINS: SINAI AND ZION, 4:24-26

#### A. Mount Sinai

1. Hebrews 12:18-21 *For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: 20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)*
2. This is Mount Sinai from which came the law of Moses
3. Mount Sinai represents the flesh and the works of the flesh, which cannot redeem a lost soul, for no one can keep the laws that rang forth from the mountain.
4. Mount Sinai answers to Jerusalem on the earth, which is in bondage with her children.

#### B. Mount Zion

1. Mount Zion in Galatians is called “Jerusalem which is above.”

2. This Jerusalem is the “mother of us all.”
3. This Jerusalem is free as is the new covenant, represented by Mount Zion.
4. This mountain is called Mount Zion in Hebrews.
5. Hebrews 12:22-24 *But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*
6. This Mount Zion is not in the earth. It is the “Jerusalem which is above” in Galatians and the “heavenly Jerusalem” in Hebrews called Mount Sion. It is the city whose builder and maker is God.
7. This mountain represents the promise of God to those who believe, those who are God’s sheep and who come to him in repentance and faith and to whom he gives eternal life through promise, not by law.

#### VII. FINAL CONSIDERATIONS, 4:27-31

- A. Sarah was the barren one, but she, through the Spirit of God in her representation of the new covenant and the grace of God, has many more children than she who has a husband.
- B. Hagar’s husband, Abraham, because his plan was a fleshly plan, represents being married to the law, and the law did not serve Hagar well.
- C. So, the law does not serve us well. It will deceive us and keep us under its yoke if we are not illuminated by the Spirit of God and given the light of the Gospel to show us the weakness of the law and turn us to Christ, the object in God’s grace.
- D. Verse 28: So, we are, as Isaac, the children of promise, not of the flesh.
- E. Verse 29: And, even as Ishmael persecuted Isaac, so it is today that those born only of the flesh persecute those who are born of the Spirit.
- F. Verse 30 is a quote from Genesis 21:10 *Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.*
- G. Conclusion: We are not the children of a bondwoman (the law) but of the free (grace).
  1. That is why we call it free grace.
  2. By the works of the law shall no man be justified, only by grace.
  3. This is the beauty, honor, and marvel of grace.
  4. This is why grace reigns in us: we were birthed by it, and we live under it and in it.
  5. Romans 5:2 *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

# Galatians #17

## Ye Are Fallen From Grace

Dr. Ronnie Wolfe - Galatians 5:1-5 – July 2, 2017

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Galatians 5:1-6 *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 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. 5 For we through the Spirit wait for the hope of righteousness by faith.*

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### I. INTRODUCTION

A. New Testament writers are consistently instructing believers to be faithful and not to fall back into the bondage of the law, as Paul does in this book several times.

B. We can be easily misled and turned from our faithfulness by the Devil himself.

1. 1 Peter 5:8 *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*

2. 1 Corinthians 15:58 *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

3. 2 Peter 3:17 *Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.*

4. Hebrews 3:6 *But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*

5. Hebrews 10:35 *Cast not away therefore your confidence, which hath great recompence of reward.*

C. As long as we continue to look forward and keep trusting Christ for everything, we can have that peace that passes understanding; but, when we stop looking and trusting and obeying, then we slip back into the feeling of slavery under the law and do not have that peace that we had when we were first saved.

### D. STAND FAST, 1

1. We stand in God's liberty in Christ Jesus, who has made us free from the bondage of the law, under the yoke that is so hard to pull, so small in power, and so untrustworthy for our way to Heaven.

2. See in this verse that “Christ hath made us free.” We did not make ourselves free; it was Christ himself who died. – Romans 8:34 *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*
3. We can stand fast in the notion, the fact, that “It is Christ that died.” He arose from the dead and is making intercession for us in Heaven, keeping us in his care.
4. We do not live from faith to unfaith; we live from faith to faith – Romans 1:17 *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
5. One writer says, “It is hard to keep on, but it is even more difficult to keep on keeping on.
6. The difference between a real and an unreal Christian is “staying power.”
7. We are free from the wrath of God, from the penalty of sin, the fear of death, and the accusations of the devil.
8. Christ’s blood is between us and Hell, between us and the devil, between us and the destruction by sin.

## II. ENTANGLED AGAIN WITH YOKE OF BONDAGE, 1

### A. When we fall back from our steadfastness, we fall ...

1. From freedom to slavery
2. From knowledge to no knowledge
3. From ease to toil
4. From assurance to no hope
5. From understanding to doubt
6. From life to impending death

### B. Bondage of the Law

1. Oxen under a yoke do not know when they have plowed enough.
2. So, we under the law know not how much we must do to gain Heaven.
3. Then, after all of that work, the oxen as well as people, have nothing to look forward to except death.
4. The fear of death is always at hand under the law, for its commands can never be met.
5. Those under the law are sometimes called “The Devil’s Martyrs,” for, after all of their effort, all they have to look forward to is death and damnation.

## III. CIRCUMCISION NO PROFIT, 2

- A. The Jewish law is Paul’s reference here, and under the Jewish, or Mosaic, law circumcision was a requirement, but it can profit nothing in regard to God’s blessing and in regard to Heaven and God’s wonderful promises.

- B. If anything is added to the work of Christ for salvation, then you lose Christ himself; for there is nothing but Christ and his work that will bring peace and assurance to believers.
- C. So, if you do not continue in your steadfastness, you are turning back to the weak and beggarly elements of the world and are excusing yourself from Christ and his righteous works. You evacuate Christ.
- D. One writer says that those who fall back into the law are “first an Arminian, then a Unitarian, then a mere moralist or an immoralist, and he drops Christ out of his scheme altogether.” This is the process of backsliding.

#### IV. THE LAW REQUIRES PERFECTION, 3

- A. If a person is circumcised under the Jewish law, he is debtor to do the whole law.
- B. You must be completely holy to be presented to God faultless in love. To do that under the law would require complete obedience to the law, and everyone has already broken God’s law, so the law gains nothing for those who are using it for righteousness.
- C. If you turn from Christ back to the law, you not only lose Christ, but you lose all your merits that are obtained in Christ. So, you have no merits and must earn them through obedience to the law. This is impossible.
- D. Matthew 19:24 *And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.*
  - 1. Galatians 3:10 *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*
  - 2. James 2:10 *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

#### V. YE ARE FALLEN FROM GRACE, 4

- A. Notice this does not say “ye are fallen out of grace,” but “ye are fallen from grace.”
- B. In Hebrews 6:6, those who professed to believe fell *along side*, or *outside* of grace. They were not in grace; they were outside. They fell alone side grace, taking it up in profession only and not in possession. The Greek word there is *parapiptain*.
- C. Here in verse 4 the Greek word is *ekpiptein*, which means to fall away from and needs repentance to come back into the way. The same word is used in Revelation 2:5 *Remember therefore from whence thou art **fallen**, and **repent**, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*
- D. One commentator says that this falling is somewhat like having a broken bone in your body. It needs repair, but it is not deadly. There is hope.

- E. This is what it means here to “fall from grace.”
- F. The Galatians had fallen away from preaching the true Gospel to another one, and that brokenness needs to be repaired by repentance and remembering, as in Revelation, from whence they had fallen.
- G. So falling from grace means to move to a lower level, to abandon your platform, your firm believe principle, from “the faith” for a time. It is only temporary.
- H. They had turned back to their ritualism, their ceremonies, and their “observance of days and months and times and years.”

## VI. BUT THERE IS HOPE, 5

- A. “We through the Spirit wait for the hope of righteousness by faith.”
  - 1. Faith is our substance, our evidence, our proof, our understanding.
  - 2. Hope is in our affections and our will.
  - 3. Faith trusts in what has already been done; hope looks forward to the promise.
- B. The Righteousness by Faith
  - 1. First this is the “righteousness of God” which saves by both justice and mercy, justice upon God’s Son, who died for our sins, and mercy upon us who believe and it is accounted to us for perfect righteousness.
  - 2. Then this is the “righteousness of Christ,” who obeyed the law perfectly
  - 3. We stand only in his righteousness, not in someone else’s righteousness nor in our own righteousness.
    - a. *Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*
  - 4. We are then clothed with a robe of righteousness so that we will not be delivered to God in our nakedness but with proper clothing as a proper wedding garment.
- C. Now We Are Waiting, 5
  - 1. We are waiting for the hope, the hope of eternal life – *Titus 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.*
  - 2. We are working certainly to be faithful to the Lord, but other than that, we are simply waiting for our eternal home.
  - 3. As far as merit is concerned, all is paid in Christ; so all we need to do in merit is wait for the promise.
  - 4. But we “work, for the night is coming when no man can work.”
  - 5. And we “. . . press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14).
  - 6. While we are waiting, the devil comes along and tempts us, drags us down into the mire of wickedness, deceives us, and causes us to doubt our salvation, but like a Phoenix out of the ashes, we always come back; because the Spirit of Christ lives

within us, and we shall never perish but shall have eternal life.

7. Galatians 2:20 *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.*

My hope is built on nothing less  
Than Jesus' blood and righteousness.  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.  
On Christ the solid rock I stand,  
All other ground is sinking sand.

# Galatians #18

## Living In Faith

Dr. Ronnie Wolfe - Galatians 5:6-11 – July 9, 2017

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Galatians 5:6-11 *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 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.*

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### I. LIVING IN THE PROMISE, 6

#### A. Circumcision Is Nothing

1. 1 Corinthians 7:19 *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*
2. We do not live under the requirement of circumcision, that is, under the law of Moses. We do not seek to keep commandments in order to have eternal life.
3. We live by faith. Circumcision stands for commandments, or works.
4. Circumcision does not avail, or produce, anything related to eternal life. It is simply a command of God for the Jews before the death of Christ.

#### B. Faith Is Everything

1. Hebrews 11:1 *Now faith is the substance of things hoped for, the evidence of things not seen.*
2. The law does not work by love. The law is a schoolmaster, a taskmaster, a relentless boss over our lives and over our spiritual condition.
3. But faith works by love, 6.
  - a. Ephesians 2:4 *But God, who is rich in mercy, for his great love wherewith he loved us,*
  - b. 1 John 4:10 *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*
  - c. 1 John 4:19 *We love him, because he first loved us.*
  - d. Revelation 1:5 . . . *Unto him that loved us, and washed us from our sins in his own blood,*

#### C. Faith Comes From The Promise

1. Hebrews 6:13 *For when God made promise to Abraham, because he could swear by no greater, he sware by himself,*
  - a. Abraham lived 430 years before the law, so he was not under the Mosaic law but under God's law as laid down through the lives of Adam and Noah.
  - b. But God gave Abraham a promise – Hebrews 6:17 *Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:*
  - c. Romans 4:13 *For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*
2. So faith came by promise. Three times in the New Testament the Bible says that Abraham believed God, and it was accounted to him for righteousness:
3. Romans 4:3; Galatians 3:6; James 2:23

## II. LIVING WITH LEAVEN, 7-9

### A. Leaven Is A Hindrance To Obeying the Truth, 7

1. Jesus is the Bread of Life, and in him is no leaven.
2. When we turn away from truth and obey error, we are adding leaven to the truth of God and perverting it.
3. In Galatians 1:7 we read in the last part of the verse: . . . *but there be some that trouble you, and would pervert the gospel of Christ.*
4. This is the leaven of which he speaks here.

### B. Leaven Is A Persuasion, 8

1. We are to persuade men – 2 Corinthians 5:11 *Knowing therefore the terror of the Lord, we persuade men; . . . .*
2. Paul persuaded men to continue in the grace of God – Acts 13:43 . . . *the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.*
3. Just as Paul persuaded men to the grace of God, so some persuade against the grace of God and lead men into the temptation of turning away from the true Gospel to another gospel.
4. Just as it takes the message of a man to bring people to the Gospel, it also takes the message of a man to turn from the Gospel.
5. The Galatians would not have turned away on their own.
6. Revelation 13:10 *He that leadeth into captivity shall go into captivity: . . . .*
7. Acts 17:5 *But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.*
8. 2 Timothy 3:6 *For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,*

### C. Leaven Is Not From Heaven

1. God did not send this leaven, but men, or a man, has led the Galatians away from the true Gospel to another one (leaven).
2. And we must remember what is said about leaven in verse 9 – *A little leaven leaveneth the whole lump.*
3. Just as a little leaven in bread leavens the whole lump, so in theology a little leaven leavens the whole body of theology to corrupt and pervert it.

## III. LIVING WITH JUDGMENT, 10

- A. Whether we like it or not, in living a life of faith there must be judgment against error.
- B. There are many commandments in the New Testament about seeking out, identifying, and ridding the church of error.
  1. Romans 16:17 *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*
  2. Ephesians 5:11 *And have no fellowship with the unfruitful works of darkness, but rather reprove them.*
- C. A Life Of Faith Cannot Allow Wrongdoing
  1. The one who is leading men in the church astray shall bear his judgment.
  2. The church is to judge those that are within.
    - a. 1 Corinthians 5:12 *For what have I to do to judge them also that are without? do not ye judge them that are within?*
  3. John 7:24 *Judge not according to the appearance, but judge righteous judgment.*

## IV. LIVING WITH OFFENSE OF THE CROSS, 11

- A. The Gospel of Circumcision Has No Offense
  1. Paul and the members of the Galatian churches would have no persecution (offense) if they would surrender to the will of the Jews and live under the requirement of circumcision.
  2. There would be no objection, no turning away, no hard feelings or rejection of a gospel by law.
  3. But, since the Gospel of grace is being preached by Paul and in the churches of Galatia, then the offense abounds toward them.
- B. The Gospel of The Cross Is An Offense, 11
  1. The Offense Is Real
    - a. The true Gospel offends the Jews, because it supersedes the law of Moses and gives promise to those who believe rather than to those who keep the law.
    - b. From the very first, when Jesus came on the scene in his life, the world and the devil hated him and were offended by him.

- c. Satan tried to kill him at an early age. Then he tried to ruin him through temptations in the wilderness, and he hoped, no doubt, that he would be destroyed through the death of Jesus on the cross.
  - d. But instead, the cross had power in retribution and propitiation for the sins of God's people.
  - e. In the power of the cross, Jesus crushed the head of Satan, and he is alive but not well on Planet earth.
2. The Offense Can Cease, 11
- a. All the Galatians had to do was to surrender to the teachings of those who were leading them astray.
  - b. Then the offense of the cross would be gone.
  - c. The cross would have no meaning then.
  - d. The people who are called believers, disciples, and Christians would no longer subscribe to an exclusive religion but would be a part of the religion that was prominent in that day, and that is the religion of works.
  - e. You see, there are only two religions in the world—works and grace.
  - f. Romans 11:6 *And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*

## V. CONCLUSION

- A. Someone had bewitched the Galatians to turn back to the old law, to the impure religion and imperfect religion of Judaism, which was only a shadow of good things to come.
- B. Jesus has come, the cross has been suffered, and Jesus is the victory.
- C. Therein lies our salvation and our hope for Heaven.
- D. It is by promise, not by law.
- E. Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

# Galatians #19

## Law And Liberty

Dr. Ronnie Wolfe - Galatians 5:13-15 – July 16, 2017

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Galatians 5:13-15 *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. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.*

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### I. THE CALL TO LIBERTY, 13a

#### A. Called To Liberty Of Mind

1. Romans 8:6 *For to be carnally minded is death; but to be spiritually minded is life and peace.*
2. Romans 12:3 *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.*

#### B. Called To Liberty In Love

1. Romans 13:8 *Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law.*

#### C. Called To Liberty From Sin

1. Galatians 5:1 *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*
2. John 8:36 *If the Son therefore shall make you free, ye shall be free indeed.*
3. Romans 6:18 *Being then made free from sin, ye became the servants of righteousness.*

#### D. Called To Liberty From The Law

1. Romans 8:2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

#### E. Not Called To Liberty To Sin

1. If God through Christ made us free from the law and its damnation and judgment, why do we sometimes think that we can live without God's law as our guiding principle?
2. If God saved us and made us free from Hell, why do believers sometimes believe that

they can live as if they are going to Hell?

3. 1 Peter 2:16 *As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.*

## II. THE CALL TO SERVICE, 13b

### A. Not For An Occasion To The Flesh

1. The word “occasion” here is a place, a place from which an action occurs.
2. In other words, do not use your spiritual liberty as a launching pad for fleshly things, for an excuse or even a motivation to do evil.
3. God did not set us free to serve the flesh.
4. The law is the place “the occasion” from which come the works of sin and fruit unto death.
  - a. Romans 7:5 *For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.*
5. We are not to serve sin
  - a. Romans 6:6 *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*
6. We are to serve in newness of spirit
  - a. Romans 7:6 *But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.*

B. Someone said, “. . . if we do not preach faith alone for salvation, no one is saved; but if we preach a faith which does not obey, we preach that which nullifies the faith which saves us.” (Bishop, page 109)

### C. But By Love Serve One Another

1. Galatians 5:6 *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*
2. We are to love our neighbors as ourselves and love our enemies to do them good.
3. How do we serve one another?
  - a. By preferring one another – Romans 12:10 *Be kindly affectioned one to another with brotherly love; in honour preferring one another;*
  - b. By receiving one another – Romans 15:7 *Wherefore receive ye one another, as Christ also received us to the glory of God.*
  - c. By admonishing one another – Romans 15:14 *And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.*
  - d. By saluting one another with a holy kiss – Romans 16:16 *Salute one another with an holy kiss. The churches of Christ salute you.*
  - e. By bearing one another’s burdens – Galatians 6:2 *Bear ye one another’s burdens,*

and so fulfil the law of Christ.

- f. By putting up with one another – Ephesians 4:2 *With all lowliness and meekness, with longsuffering, forbearing one another in love;*
  - g. By forgiving one another – Ephesians 4:32 *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*
  - h. By comforting one another – 1 Thessalonians 4:18 *Wherefore comfort one another with these words.*
  - i. By edifying one another – 1 Thessalonians 5:11 *Wherefore comfort yourselves together, and edify one another, even as also ye do.*
  - j. By considering one another – Hebrews 10:24 *And let us consider one another to provoke unto love and to good works:*
4. Titus 2:14 says – *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

### III. THE CALL TO LOVE, 14

#### A. All The Law Fulfilled

1. The law of Moses (the 10 commandments) was divided into two sections. The first table of the law was our duty to God; the second table of the law was our duty to man.
2. Matthew 22:37-40 *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. 40 On these two commandments hang all the law and the prophets.*
3. The call to love in order to fulfill the law includes both tables of the law, both that which is toward God and that which is toward our fellow man.
4. Romans 13:8 *Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law.*
5. Romans 13:10 *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*
6. “We are without the law for salvation but not without the law for obedience.” (George Bishop, page 105)
7. Christ was made under the law, or under the responsibility of the law.
  - a. Christ is under the law – 1 Corinthians 15:28 *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*
  - b. After all of God's purpose has been accomplished in earth, Jesus will still be subject to the Father in all things including the keeping of God's law. He will keep God's law throughout all eternity.
  - c. Angels are under the law – elect angels

- d. Men are under the law – Obedience of one – Romans 5:19 *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

B. Love Thy Neighbor As Thyself

1. Jesus said in John 15:12 *This is my commandment, That ye love one another, as I have loved you.*

IV. THE CALL TO PEACE, 15

A. Biting And Devouring One Another, 15a

1. Animals of prey search out, kill, and devour their food.
2. This is a natural phenomenon. We see nothing unusual about this.
3. But it is not a sheep's nature to bite and devour one another.
4. Many times the Bible calls God's children sheep.
5. And sometimes we go against our sheep nature and begin to bite one another with harsh words and evil betrayals of one another.
6. God does not like this, and it is a very dangerous practice.

B. Consuming One Another, 15b

1. If we devour one another, or look on others as our spiritual prey, we will destroy their individual joy in God's liberty that he has given them.
  - a. We will destroy their peace and their incentive to continue in the things of the Lord.
  - b. We can discourage the service and dedication of others if we bite and devour them.
2. This could also be referring to the destruction of one of the Lord's churches.
  - a. If we bite and devour individual members of a church, we may lead to the destruction of that local church.
  - b. Some churches have fallen as a result of fightings of the church body.
3. We should consider ourselves as one body of Christ, a local assembly of believers in Christ who are covenanted together to carry on and carry out the commission of the Lord to go, make disciples, baptize them, and teach them all things that Christ has taught us.
4. The devil loves division in a church, and he will quickly stir up divisions in order to destroy the churches of the Lord. Let us not allow him to do that to our church.
5. Let us keep the peace – 1 Corinthians 14:33 *For God is not the author of confusion, but of peace, as in all churches of the saints.*

## **Galatians #20**

### **Walking In The Spirit**

Dr. Ronnie Wolfe - Galatians 5:16-26 – July 23, 2017

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*Galatians 5:16 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. 18 But if ye be led of the Spirit, ye are not under the law. 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. 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. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.*

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#### I. THE WALK DESCRIBED, 16

A. We are all on our way somewhere. We do not stop. We are walking.

1. Perhaps not literally, but we are on our way, whether it is in a wheelchair or being carried or walking with our legs, we are all going somewhere.
2. We are all on a journey. You might call it the "Journey Of Life."
3. It was Jesus' job while here on earth to keep people walking.
4. He said to the lame, "Take up thy bed and walk."
5. Jesus walked in Galilee, John 7:1
6. Jesus walked on the sea, Matt. 14:24
7. Jesus walked by the sea, Mark 1:16
8. Jesus walked in the temple, John 10:23

B. There are two ways to walk.

1. We can walk in the Spirit, 16

2. We can walk in the flesh (fulfill the lust of the flesh), 16
3. Walking in the flesh
  - a. Ephesians 2:2 *Wherein in time past ye walked according to the course of this world, . . .*
  - b. Ephesians 4:17 *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,*
4. Walking in the Spirit
  - a. Romans 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

## II. THE WAR EXPLAINED, 17-18

- A. “The Flesh Lusteth against the Spirit” 17
  1. The antagonist (the bad guy) in this walk is the flesh
    - a. 1 John 2:16 *For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*
    - b. The flesh is not our human flesh, or our flesh and blood (Eph. 6:2).
    - c. The flesh is the lusts of the world.
    - d. The flesh is the bad guy in our walk forward in life.
  2. The protagonist (the good guy) in this walk is the Spirit of God.
    - a. The Spirit of God is in every believer in Christ.
    - b. Romans 8:9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*
- B. “The Are Contrary The One To The Other” 17
  1. The flesh and the Spirit are not blood-brothers
  2. They are not partners; they are not buddies or even friends.
  3. They war against each other.
  4. 2 Corinthians 10:5 *Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*
  5. 2 Corinthians 10:3 *For though we walk in the flesh, we do not war after the flesh:*
  6. Let’s look at Romans 8
    - a. Romans 8:4 *That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*
    - b. Romans 8:5 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.*
  7. Galatians 4:29 *But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so it is now.*
- C. “So That Ye Cannot Do The Things That Ye Would” 17

1. Our walk is not an easy walk. We are going through the narrow gate into the way of God, or the way of Christ.
2. The wide gate leads to destruction (Matt. 7:13)
3. The world (that is, the flesh) calls this narrow way “heresy.” – Acts 24:14 *But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:*
4. If it were not for this war, this battle in the flesh, we would be able to serve Christ perfectly, but even the apostle Paul did not live a perfect life.
5. If we are led by the Spirit, then, we are not under the law, 18

### III. THE WEAPONS IDENTIFIED, 19-23

#### A. The Works Of The Flesh, 19-21

1. The works of the flesh manifested
  - a. These works of the flesh are “manifest,” or shown.
  - b. So they can be known; they are not hidden from our view and our mind.
  - c. They are apparent in the lives of people in the world.
  - d. These works of the flesh are seen by us, not only in the lives of others, but also in our own life.
2. The works of the flesh identified
  - a. Adultery, fornication, uncleanness, lasciviousness, idolatry, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, . . . and such like.
  - b. These are the enemies of the child of God and of the Spirit of God, which indwells every believer.
  - c. Those who do these things shall not inherit the kingdom of God.
  - d. Those who practice these, or follow these in their life, do not have the Spirit of God in them, so they are God’s children and will do the lusts of their Father, the Devil, (John 8:44).
  - e. And there are laws against all of these, God’s laws, which are binding to every human being living on planet earth.
  - f. Those who practice these things are “under the law” and have broken that law, so they are guilty before God and will be condemned, or judged for their sins.

#### B. The Fruit Of The Spirit, 22-23

1. Led By The Spirit or The Flesh
  - a. Notice verse 18: “But if ye are led of the Spirit, ye are not under the law.
  - b. Both antagonist and protagonist (the bad guys and the good guys) are out in front of us and present themselves to us as we travel life’s journey.
  - c. The temptations of the world lead us astray.
  - d. The Spirit of God leads us to God through Christ for salvation, service, and complete

sanctification.

2. The fruit of the Spirit identified.
  - a. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.
  - b. Just the sound of these words is so much more pleasing than the sound of the words of the works of the flesh.
  - c. There is no law against these things.

#### IV. THE WAR'S ENGAGEMENT, 24-26

##### A. The Forces Leading Us, 24

1. So, we have two forces going before us as we travel life's journey.
2. We can as believers and church members choose to follow one or the other; we cannot choose both at the same time, because no man can serve two masters.
3. The works of the flesh are out to kill us, but sometimes we choose to follow them.
4. The Spirit of God is in us and gives us eternal, and we may choose, and should choose, to follow the Spirit of God.
5. Romans 6:6 *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*
  - a. When we were saved, the old man, the flesh, the lusts of the flesh, were crucified with Christ, and we live by faith and walk by faith in Christ.
  - b. Therefore, we "should not serve sin." We can choose to serve sin, but we should not serve sin.
  - c. Galatians 5:24 *And they that are Christ's have crucified the flesh with the affections and lusts.*

##### B. Walking And Living, 25-26

1. We live in the Spirit, because it is the Spirit that gave us the eternal life that we now possess.
  - a. Romans 8:2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*
2. Now we must walk in the Spirit.
  - a. As both the old man (the flesh) and the Spirit of God are going before us and inviting us to walk in one direction or the other, we must always look to the Spirit of God, who leads us along (verse 18) and never made the choice to follow the works of the flesh.
  - b. Colossians 3:9 *Lie not one to another, seeing that ye have put off the old man with his deeds; 10 And have put on the new man, which is renewed in knowledge after the image of him that created him:*
3. A final warning, 26
  - a. We should not desire vain glory found only in the flesh.

- b. We should not provoke one another or envy one another.
- c. But we should live in the fruit of the Spirit to bring glory to God.

## Galatians #21

### Restoring A Brother

Dr. Ronnie Wolfe - Galatians 6:1-5 – July 30, 2017

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Galatians 6:1-5 *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. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden.*

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#### I. THE SUDDEN FAULT, 6:1

##### A. The word “overtaken”

1. This word in the Greek is PROLAMBANO and literally means “to take before.”
2. But it carries the idea of being taken before a person has time to think or to know that some fault is happening. The man is surprised by his own thoughts and actions and is overtaken due to the suddenness of the temptation.

##### B. The word “fault”

1. The word “fault” is a “trespass” and means falling away or a straying from the natural course of things. It does not indicate a presumptuous or a purposeful sin in which a person ponders long before he acts upon it.
2. It also means “to fall nearby or close to something.”
3. These people fall slightly away from the true way of following Christ. They fall into sin as they progress through the Christian life but not presumptuously.
4. They did not plan to go astray, but the things of the world and the temptations of the Devil deceived them, and they fell though never far away from the truth.

#### II. THE SPIRITUAL ONES, 6:1

- A. The Spiritual Hearers – Matthew 11:15 *He that hath ears to hear, let him hear.*
- B. Those Led By The Spirit – Galatians 5:18 *But if ye be led of the Spirit, ye are not under the law.*
- C. Those Who Are Filled With The Spirit – Ephesians 5:18 *And be not drunk with wine, wherein is excess; but be filled with the Spirit;*
- D. We must be sure to be spiritual before we begin to reprove, rebuke, and restore someone else.

Paul takes that up in this section, also.

- E. Peter says that we are “built up a spiritual house,” and we must do our best to be led by the Spirit and live in the Spirit and walk in the Spirit before we begin to get the mote out of someone’s eye until we get the beam out of our own eye.
- F. Bishop says in his book of Galatians (pg. 126), “Those who are themselves guilty are always hardest upon like offenders, and always readiest to cast a stone.”
- G. You see, if we are led by the Spirit of God when we reprove and restore a man, we will be gentle, pitiful, and tender. This is how we restore a brother, not with harsh accusations and unnecessary judgments.
- H. So verse one (1) goes on to say to “restore such an one in the spirit of meekness.”

### III. THE SELF EVALUATION, 6:1

- A. Some rebuke and restoration is done without considering one’s own faults.
- B. Someone said that we must say to ourselves, “He fell yesterday; I may fall today.”
- C. This self evaluation is necessary for a proper restoration of another person.
- D. No one is immune to sin, and we, ourselves, are just as susceptible to sin as another person either in that same sin or in another one just as serious.
- E. So we must “consider thyself, lest thou also be tempted.”

### IV. THE SHARED BURDENS, 6:2

- A. “It becomes us to bear one another's burdens, as fellow-travelers. It is very common for a man to look upon himself as wiser and better than other men, and as fit to dictate to them.” (Matthew Henry Commentary).
- B. So, as we travel through our Christian life, we are walking with our brothers, and we should help them when their burden is too heavy to carry.
- C. This is a moving action, bearing one another’s burdens as we travel along. It is not a one-time action but a continual action, *present active imperative*.
- D. There is a song that we used to sing in our church when I was a boy:

Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

We share our mutual woes,  
Our mutual burdens bear,  
And often for each other flows  
The sympathizing tear.

- E. When we share one another's burdens, we fulfill the law. It is love that causes us to bear one another's burdens, and love fulfills the law – Romans 13:10 *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*

#### V. A SOUND SELF-IMAGE, 3-5

- A. Sometimes we think too much of ourselves – Romans 12:3 *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.*
- B. Don't try to be more than you are.
- C. Verse 4– If a man knows nothing of a thing and yet declares that he can do the job, then he is thinking too highly of himself and will in the end show himself to be a fool.
- D. Verse 5 – Every man shall bear his own burden, or take responsibility for his own work, doing only those things that he knows to do, being personally responsible.
1. The word “burden” in verse 2 is the Greek word BAROS and means a heavy burden or much trouble.
  2. Here in verse 5 the Greek word is different. The word is PHORTION and speaks of the load upon a ship or the daily and enduring burdens laid upon God's people in serving him faithfully.
  3. These burdens must be carried throughout life and will be judged at the Judgment Seat of Christ.
    - a. Romans 14:10 *But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. (2 Corinthians 5:10).*
    - b. Romans 14:12 *So then every one of us shall give account of himself to God.*
  4. Some people want to carry others' burdens, but they do not want to carry their own. We are not responsible before God for others' burdens or problems or troubles except to help them along. However, we are responsible to God for our own burdens and must carry them ourselves. We will stand before the Judgment Seat of Christ eventually.
- E. What burdens do we have to bear for Christ?
1. To abstain from several things – Acts 15:28-29 *For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.*
    - a. Abstain from meats offered to idols.
    - b. Abstain from blood
    - c. Abstain from things strangled
    - d. Abstain from fornication

2. Remember the poor – Galatians 2:10 *Only they would that we should remember the poor; the same which I also was forward to do.*
3. Abstain from spiritual adultery:

Revelation 2:20-24 *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, and them that commit adultery (spiritual adultery) with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. 24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. (BAROS, heavy burden)*

## Galatians #22

### Investment In God's Kingdom

Dr. Ronnie Wolfe - Galatians 6:6-10 – ~~August 6, 2017~~ – August 20, 2017

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Galatians 6:6-10 *Let him that is taught in the word communicate unto him that teacheth in all good things. 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9 And let us not be weary in well doing: for in due season we shall reap, if we faint not 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

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#### I. THE COMMUNICATION, 6

##### A. The Word "Communicate"

1. The Greek word translated *communication* is the word KOINONEO and is the same word translated *fellowship* in the New Testament.
2. We are taught in the word: "the word of truth, the word of faith, the word of righteousness, the word of reconciliation, and the word of this salvation,"
3. Because we are taught in the word, we are to communicate, fellowship, partake, distribute with our teachers if they teach us "all good things."
4. We are to have a part in the Kingdom of God, in the church of the Lord Jesus Christ, in the work of spreading the Gospel and instructing believers in the faith.
5. We do this by giving, distributing.
6. Matthew 6:21 *For where your treasure is, there will your heart be also.* – See also Luke 12:34

##### B. The Value In Communication

1. How much is the Gospel worth to you?
2. How much is your church worth to you?
3. How much is the Kingdom of God worth to you?
4. We must estimate the worth of a thing before we invest in it.
5. This investment is not to make the preachers rich.
6. This investment is not to make you look good or to elevate others to high positions.
7. This investment is more about ourselves than about others.
8. 2 Corinthians 9:6 *But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 7 Every man according as*

*he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:*

## II. THE CHURCH

### A. A Message To Local Churches

1. This letter is written to the churches in Galatia, so the message is to local churches.
2. Members of local churches should be ready and willing to support the work of the churches of Christ.

### B. Great Commission To Local Churches

1. Matthew 28:18-20 *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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.*
2. Jesus here is speaking to the apostles, and he commissions them to action in the local church.
3. The orders are:
  - a. Go ye therefore. This costs money, time, and talent.
  - b. Teach all nations. This means to instruct people in the Gospel so they can be saved, or so they can become disciples, learners.
  - c. Baptizing them. This is a church ordinance that is done by a local church to bring new believers into the local church.
  - d. Teaching them to observe. This word for *teach* means a prolonged, or a long-time teaching schedule to help believers grow in the grace and knowledge of the Lord.

### C. Glory In The Church

1. Ephesians 3:21 *Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*
2. Since the glory of the Lord is in the church, our hearts and our treasures should be toward the church of the Lord Jesus Christ. This glory will last forever.

### D. Communication Toward Paul

1. 1 Corinthians 9:11 *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?*
2. Paul gave to the church at Corinth some spiritual things, so it is not unreasonable that he should expect some carnal things from them.
3. This is the communication he is speaking of in Galatians.

## III. THE CONCEPT, 7-8

### A. The Concept Of Sowing and Reaping

1. Almost everyone is familiar with this verse in the Bible (Gal. 6:7).
  2. It is quoted many times by preachers and other believers for various reasons.
  3. But here Paul is speaking of a specific situation, not just sowing and reaping in general.
  4. He is speaking of the “communication” spoken of in verse 6.
- B. Only Two Ways To Communicate Or To Sow, 8
1. Sowing to the flesh
    - a. If we sow to the flesh, we shall reap of the flesh corruption.
    - b. Our rewards will be only imaginary, not real.
    - c. In that way we shall lose rewards when we come before the Judgment Seat of Christ.
    - d. The spirit is willing, but the flesh is weak, Matthew 26:41; Mark 14:38
    - e. John 3:6 *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*
    - f. “The flesh profiteth nothing,” says John 6 :63.
    - g. Romans 7:25 tells us that with the flesh we serve the law of sin.
    - h. Romans 8:8 *So then they that are in the flesh cannot please God.*
    - i. Romans 8:13 *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*
    - j. So, we reap of the flesh corruption, not eternal life.
    - k. The fleshly spirit . . .
      - (1) Spirit of an unclean devil, Luke 4:33
      - (2) Spirit of divination, Acts 16:16
      - (3) Spirit of bondage, Romans 8:15
      - (4) Spirit of slumber, Romans 11:8
      - (5) Spirit of fear, 2 Timothy 1:7
      - (6) Spirit of antichrist, 1 John 4:3
      - (7) Spirit of error, 1 John 4:6
  2. Sowing To The Spirit
    - a. Mark 14:38 *Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.*
    - b. John 6:63 *It is the spirit that quickeneth; the flesh profiteth nothing: . . .*
    - c. John 16:13 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . .*
    - d. God’s Spirit
      - (1) The Spirit of our Father, Matthew 10:20
      - (2) The Spirit of God Matthew 12:28 and many more
      - (3) The Spirit of his Son, Galatians 4:6
      - (4) The Spirit of the Lord, Luke 4:18 and others

- (5) The Spirit of Jesus Christ, Philippians 1:19
  - (6) The Spirit of truth, John 14:17
  - (7) The Spirit of holiness, Romans 1:4
  - (8) The Spirit of faith, 2 Cor. 4:13
  - (9) The Spirit of wisdom, Ephesians 1:17
3. What is the communication?
- a. It can be money.
  - b. It can be supporting the Gospel in many ways.
  - c. It can be, as one writer put it, “to all other obligations and solemnities of life.”
  - d. If a person sows the works of the flesh, he will reap the benefit (if you can call it that) of what he has sown. That is not a good benefit.
  - e. If a person sows to the Gospel, the fruit of the Spirit, and the work and labor of the Lord, he will reap good things in this life and in the end eternal life with Christ.
  - f. Luke 6:38 *Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.*
  - g. So, what is the communication?
    - (1) Sowing to the Spirit, verse 8
    - (2) Sowing in the word – Psalms 1:2 *But his delight is in the law of the LORD; and in his law doth he meditate day and night.*
    - (3) Sowing in righteousness – Hosea 10:12 *Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.*
  - h. If we sow in the word and in righteousness, who can complain about that?

#### IV. THE COLLECTION, 9

##### A. The Collection Of The Flesh

1. Verse 8 tells us that, if we sow to the flesh, we shall reap corruption.
2. This word *corruption* also means *destruction*.
3. Matthew 10:28 *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*
4. It was Paul’s desire that God preserve spirit, soul, and body until the coming of the Lord Jesus Christ, 1 Thess. 5:23.
5. When we sow seed, we try to sow it on good ground, although some of it will go onto bad ground.
6. But a person who sows seed with the wrong practice, a long, life-long practice of sowing the wrong way, he will reap destruction, or corruption.
7. He will have no profitable harvest.

8. If a person sows to the flesh in a practiced and premeditated way, he will reap destruction, or corruption.
9. In the end there will be no profit, no crop to enjoy.
10. There is always a time of reaping, and it is not always good.
11. Those who sow to the flesh are those who look to the flesh for their spiritual good, but the flesh and the Spirit are contrary one to the other; they cannot work together.
12. Amos 3:3 *Can two walk together, except they be agreed?*
13. You cannot walk in the flesh and in the Spirit at the same time. You must make a choice which one you will serve—not two masters, but one.

B. Collection in the Spirit

1. Luke 6:38 *Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.*
2. Verse 8 says, . . . *but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

## V. CONCLUSION

A. Our conclusion is in verse 9:

1. Galatians 6:9 *And let us not be weary in well doing: for in due season we shall reap, if we faint not.*
2. John 8:31 *Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;*
3. John 15:9 *As the Father hath loved me, so have I loved you: continue ye in my love.*
4. In Acts 13:43 *Paul persuaded them to continue in the grace of God.*
5. In Acts 14:22 *Paul exhorting them to continue in the faith,*
6. Romans 6:1 *What shall we say then? Shall we continue in sin, that grace may abound?*
7. Romans 11:22 *Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.*
8. We cannot become weary in well doing, because it is in well doing (walking in the Spirit of God) that gives us confidence and confirms our faith in Christ.
9. If we can fall back and continue in sin, then it is a token that our soul has not been saved from sin and that God in his Spirit is not in our hearts.
10. Jesus did not come, live a perfect life, and die on the cross, and resurrect from the dead so that we can be in doubt.
11. The Gospel gives us confidence in his Spirit, in true service, and in eternal life.

*Let him who sows in sadness wait  
Till the fair harvest come;*

*He shall confess his sheaves are great,  
And shout the harvest home!*

12. . . . And we shall reap more than we sow. Notice the ear of corn, how many grains are on it and how many bushels of corn that just one grain will produce in harvest.
13. Our labor is not in vain in the Lord, and that is because our reward will be greater than the labor that we sow in our service to the Lord.
14. When you sow the seed of faith to the Spirit of God as he begins, works, and ends his salvation in you, you will reap a much greater reward than that.
15. Faith is the substance and the evidence of things not seen but things that shall be seen when we bring home the harvest.

## Galatians #23

### Paul's Summary And Farewell

Dr. Ronnie Wolfe - Galatians 6:11-18 – August 27, 2017

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#### I. PAUL'S REFLECTION OF HIMSELF, 6:11

- A. It seems here that Paul takes the writing pen from his secretary and begins to complete the letter himself in a warm and personal way.
- B. A large letter
  - 1. Some say that Paul wrote in a large letter because he was a Hebrew and was not skilled in writing in Greek.
  - 2. Some say the "large letter" indicates the length of the letter that Paul wrote to the Galatians, about half apologizing for writing so much about such a little small matter, though, it being small in content, was not small in importance.
  - 3. Then there are those who believe he wrote with his own hand as it was his practice to do so in summing up and concluding a letter.
    - a. 2 Thessalonians 3:17 *The salutation of Paul with mine own hand, which is the token in every epistle: so I write.*
    - b. 1 Corinthians 16:21 *The salutation of me Paul with mine own hand.*
    - c. Colossians 4:18 *The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.*
    - d. Though some believe that Paul wrote this entire letter in his own hand.
  - 4. Also, it is supposed that he wrote in large letters due to his eyesight.
    - a. Galatians 4:15 *Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.*

#### II. PAUL'S REJECTION OF JEWISH DOCTRINE, 6:12-13

- A. Paul in verse 12 begins to summarize the content of this letter to the Galatian churches.
- B. Paul has already explained these things to them in detail; now he is reminding them of these things so they will put them in remembrance.
- C. Those Jews who were not Jews (Revelation 2:9; 3:9) and those apostles who were not apostles (Revelation 2:2) were hypocritical in their teachings, instructing but not doing the commandments.
- D. They required the Galatians to be circumcised, but they did not themselves keep the commandments of God but desired to put the Galatians under their control.

- E. If they require circumcision, they will have a good relationship with Jewish leaders, who required circumcision; if they refused circumcision and accepted salvation by grace through faith alone, they would come under persecution, as the believers in the first church did.
- F. The cross was an offense to the Jews. The cross of Jesus Christ made the old law invalid, because a better way had come. That better way was faith in Christ and his work on the cross without the works of the law, which Paul brings out clearly in this book.
- G. So, these Jews would glory in the flesh of the Galatians by reporting back to the Jews at Jerusalem that they had been successful in requiring circumcision to those believers in the Galatian churches.

### III. PAUL'S REINFORCEMENT OF THE GLORY OF THE CROSS, 6:14-15

- A. By glorying in the flesh of the Galatians, the Jews were making the cross of Christ of none effect.
- B. But Paul said he would glory only in the cross of Christ. The glorying is either in circumcision (or Judaism) or in the cross of Christ, which crucified the world us and crucified us to the world. We are saved "out of the world."
  - 1. John 15:19 . . . *I have chosen you out of the world, therefore the world hateth you.*
  - 2. John 17:6 *I have manifested thy name unto the men which thou gavest me out of the world*
- C. But the cross of Christ eliminates the need for circumcision. Circumcision is nothing, and uncircumcision is nothing, 15
- D. So Paul says to the Corinthians in 1 Corinthians 7:18 *Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.*
- E. But there is a circumcision that is needed and valid to believers. Paul explains it in Romans 2:29 *But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

### IV. PAUL'S RE-AFFIRMATION OF THE TRUTH AND ITS CONSEQUENCES, 6:16-18

- A. Walking according to this rule, 16
  - 1. The rule is either the entire letter that Paul has written to them, explaining the need for grace instead of law,
  - 2. Or the rule of the previous verse (which is a summary of the letter), that neither circumcision nor uncircumcision is anything; that is, anything of worth to justification.
- B. Peace and mercy, 16
  - 1. Upon the Israel of God

- a. There is an “Israel after the flesh” (1 Cor. 10:18), and there is an Israel of God.
  - b. There is, then, an Israel that is not Israel and an Israel that is true Israel.
  - c. Romans 9:6 *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:*
  - d. So, even though these Jews were trying to make the people in the Galatian churches to be Jews after the flesh, they did not succeed, but there were Jews and Gentiles alike who were circumcised in heart and were the Israel of God.
- C. Let no man trouble me, 17
- 1. Paul expresses here that he has told them the truth and has explained it carefully and clearly that no one is saved by the law or by works of the law but by faith in Jesus Christ alone.
  - 2. So he states “let no man trouble me” to let them know that there is no further reason for them to question his statements or to bring accusations against this simple but profound truth.
  - 3. If they want anything further, all they need do is look at his life, that he is willing to suffer and die for this truth.
  - 4. He bears in his body the marks (the whippings, etc.) due to his rejection of Jewish law which is an offense to the cross of Christ.
  - 5. These are the marks of the Lord Jesus.
    - a. Not only did Jesus’ marks redeem Paul, but Paul followed in the marks of Jesus in his sufferings and his death for preaching the true Gospel of Jesus Christ.
    - b. Paul himself said in Philippians 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
- D. Now the sweet closing to the letter, 18
- 1. Galatians 6:18 *Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.*
  - 2. This letter, being preserved in the canon of Scripture, is meant for each believer today and to everyone who may today see himself as a sinner with a desire to be a child of God and have the assurance of Heaven.
  - 3. The letter of the law kills (2 Cor. 3:6), but the Spirit giveth life.
  - 4. Paul said in Galatians 3:25 *But after that faith is come, we are no longer under a schoolmaster.*
  - 5. Galatians 3:26 *For ye are all the children of God by faith in Christ Jesus.*

**T H E E N D**