

Sabbath Brothers



SUKKOT

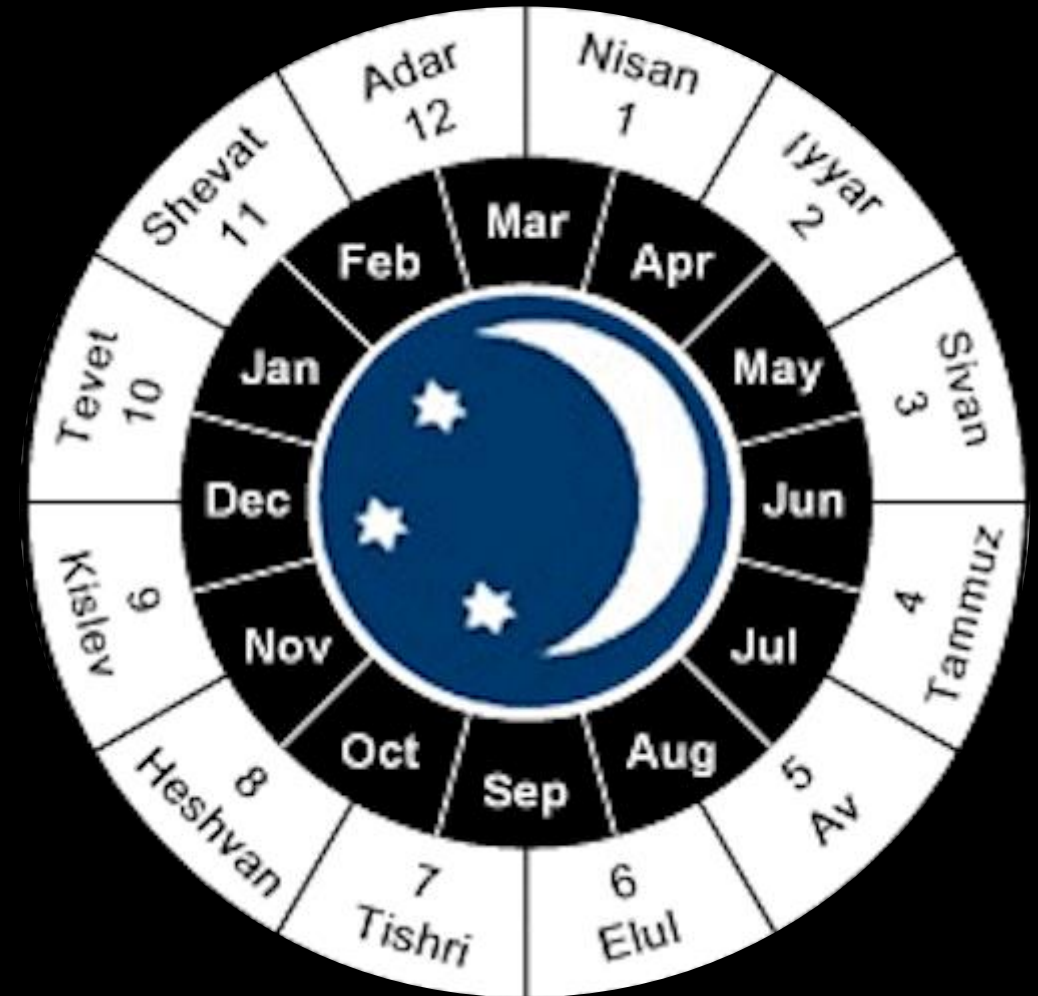
THE “FEAST OF TABERNACLES”



Rosh Hashanah: September 16-17, 2023.
*The Jewish New Year and
the beginning of the High Holidays.*

Yom Kippur: September 25, 2023.
*The Day of Atonement and the
most solemn day of the Jewish year.*

Sukkot: September 30 – October 8, 2023.
*The Feast of Tabernacles and
a time of joy and gratitude.*



SUKKOT

The Sukkah is covered with mats of boughs, cornstalks, palm fronds, bamboo.

A "Sukkah" (סוכה) is a temporary dwelling – similar to a tent/booth/hut – with a frame.

Those who are celebrating camp in the Sukkah for a week



Celebrates God's Provision in the Wilderness during the Exodus

Sukkot celebrates God's provision...even in His taking away the sin of His people.

Sukkot looks forward to a Millennial Kingdom followed by an eternal dwelling supplied by God

"They celebrated the Feast of Booths, as it is written..."
(Ezra 3:4)

"The entire assembly of those who had returned from the captivity made booths and lived in them... and they celebrated the feast seven days."
(Nehemiah 8:17-18)

"After this, Jesus traveled in Galilee, since He did not want to travel in Judea because the Jews were trying to kill Him. The Jewish Festival of Tabernacles was near."
(John 7:1-2)



SUKKOT

“THE FEAST OF TABERNACLES”



The “Etrog” Fruit

*The traditional fruit of Sukkot is the etrog fruit because it is shaped like a “heart.”
The etrog is used in the waving rituals.*



The “Lulav”

Branches of Palm, Myrtle or Willow tied together to represent the backbone of a Man who is righteous (straight)



“SUKKOT” is the Finale of the High Holidays



Lulav and Etrog Sets
- לולב ואתרוג -

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

Ancient Galatia

Galatia was a region in central Anatolia (modern-day Turkey) settled by the Celtic Gauls (277BC) that became a Roman province in 25BC



REMEMBER
The Greek language does not have
verse/chapter separations, so these have
been defined by the editors and compilers

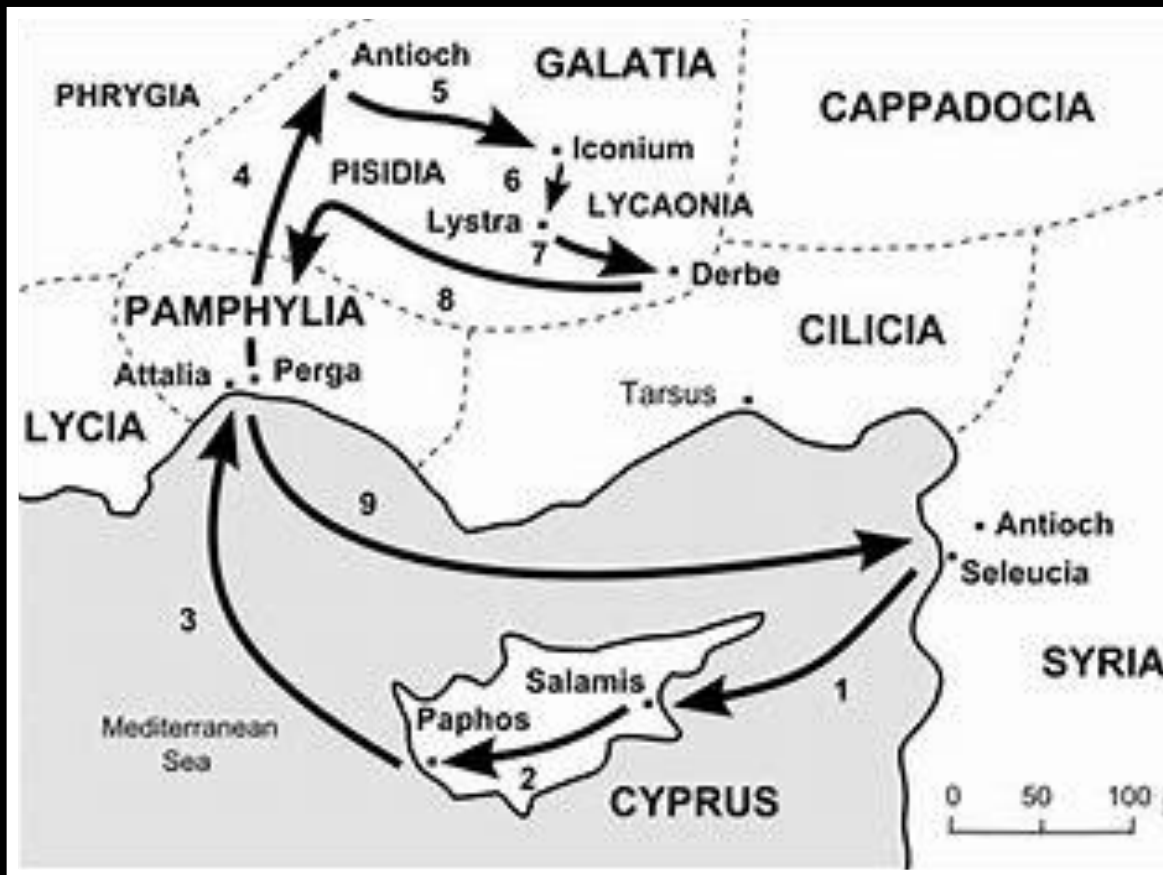
Churches of Galatia

Paul had successfully established various Galatian churches in Asia Minor (primarily of Gentiles – Galatians 4:8) during his first journey (Acts 13 & 14).

These churches included Antioch of Pisidia, Iconium, Lystra and Derbe.

Paul faithfully visited the Galatian churches during the second (Acts 16:1-6) and third (Acts 18:23) missionary journeys.

Paul's first letter written would have been Galatians (or 1 Thessalonians)



Probable Chronology of Paul's Letters			
	Epistle/Letter	Date	Location of Writing
1.	Galatians	48AD	Syria, Antioch
2.	1 Thessalonians	50AD	Corinth
3.	2 Thessalonians	50AD	Corinth
4.	1 Corinthians	55AD	Ephesus
5.	2 Corinthians	56AD	Macedonia
6.	Romans	57AD	Corinth
Letters from House Arrest			
7.	Colossians	Early 60's	Rome
8.	Ephesians	Early 60's	Rome
9.	Philemon	Early 60's	Rome
10.	Philippians	63AD	Rome
Pastoral Letters After Release from House Arrest			
11.	1 Timothy	63AD	Macedonia
12.	Titus	63AD	Ephesus
13.	2 Timothy	64AD	Rome

The Book of Galatians

The focus of Galatians is **Justification by Faith.**

Believing Gentiles were being influenced by Judaizers (requiring Jewish customs – Acts 15). Judaizers believed that Jewish customs/works (e.g., circumcision) were a necessity to the gospel.

The entire Tanakh (Jewish Old Testament) points prophetically to the spiritual truths of the Lord Jesus Christ. Judaizers should have understood the deeper truths instead of focusing on the “signposts.”



The Book of Galatians was a favorite book of Martin Luther who said, “The Epistle to the Galatians is my epistle. To it I am as it were in wedlock.”

John Wesley (a British Pastor and founder of the Methodist movement) gave his life-changing testimony of finding true peace from a sermon preached on the Book of Galatians.



Outline of Galatians

Galatians 1:1-9	Prologue
Galatians 1:10-2:21	Personal Defense of Paul
Galatians 3-4	The Good News/Gospel
Galatians 5-6:10	Practical Application of Good News
Galatians 6:11-18	Epilogue

There is agreement among the New Testament writings that God not only calls by faith, but also sanctifies by faith (Ephesians 1:13). Galatians refutes “works based” salvation; nothing can be added to the work of Christ (not water baptism; good behavior; speaking in tongues, etc.)

Similarities between Galatians and Romans

Galatians	2:16	2:19	2:20	3:2	3:6	3:7	3:8	3:12	3:15-18	3:27	3:29	4:5-7	4:23, 28	5:16
Romans	3:20	7:4	6:6-8	3:21	4:3	4:10	4:17	10:5	4:13-16	6:3	9:8	8:14-17	9:7-8	8:4

Christianity is not what unbelievers expect – it is not a self-improvement program

While the Corinthians were lured into the pleasures of the world, the Galatians were constrained by Judaizers

Paul's Rebuttal to Galatia's False Teachers

Galatians 1:10-2:21	Paul's Autobiography	Authority Accepted by Jerusalem
Galatians 3-4	Paul Gives Defense of the Gospel	The Law Points to Christ
Galatians 5:1-6:10	Practical Application	Man is Right with God through Christ (Apart from the Law)

The Galatians were being confused by the teaching of Judaizers about works resulting in salvation.

¹ Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead),

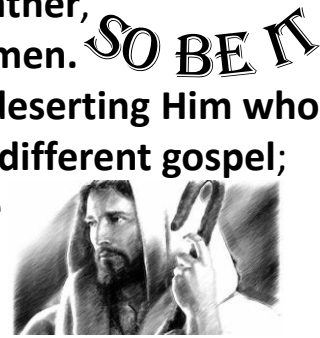
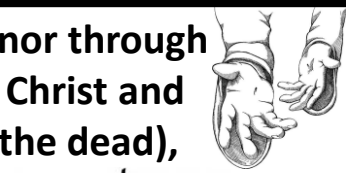
² and all the brethren who are with me, To the churches of Galatia:

³ Grace to you and peace from God our Father and the Lord Jesus Christ, ⁴ who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, ⁵ to whom be the glory forevermore. Amen.

⁶ I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; ⁷ which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ.

⁸ But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! ⁹ As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

¹⁰ For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.



SO BE IT

1

2

The Gospel (Galatians 1:1-10)

The Triune God Raised Jesus from the Dead	
God the Father	(Acts 2:24; 3:15; 4:10; 5:30; 10:40; 13:30,33,34,37; 17:31; Romans 6:4,9; 10:9; 1 Corinthians 6:14; 2 Corinthians 4:14; Galatians 1:1; Ephesians 1:20; Colossians 2:12; 1 Thessalonians 1:10)
God the Son	(John 2:19-22; 10:17-18)
God the Spirit	(Romans 8:11)

Grace (undeserved gift) is listed and experienced first before being followed by peace (result of grace).

It was the predetermined will of God "our" Father that His people be rescued from this evil age through Christ's death. (Mark 10:45; John 3:16; Acts 2:22-23; 4:27-28; 2 Timothy 1:9; 1 Peter 1:20; Revelation 13:8)

This age will soon be past (Matthew 13:22, 39; Romans 12:2; Ephesians 2:2-7; 1 Corinthians 1:20, 2:6; 2 Corinthians 4:4), and the age of the Lord's rule will begin (Mt 19:28; Eph 1:21; 1 Tim 6:19).

Jesus offered Himself to die for man's sin (Romans 4:25, 5:6, 8; 1 Corinthians 15:3; 2 Corinthians 5:14, 21). Jesus became the substitutionary atonement for the sin of His people. (Matthew 20:28)

Paul's other epistles begin with thanksgiving, but in Galatians, Paul goes directly into "I am amazed..." (Colossians 4:12).

The only times that Jesus were amazed related to faith (Gentiles - Matthew 8:10; Luke 7:9) or lack of faith (Jews - Mark 6:6).

Galatians was turning from God to rote religious practices (that were established in the Old Testament to point to Jesus as the Messiah).

Evil Spirits may attempt to Undermine the Deity of Christ				
Origin	Religion	Founder	Book of Doctrine	"Angel called..."
610AD	Islam	Muhammed	Koran	Gabriel
1800's	Mormon	Joseph Smith	Book of Mormon	Moroni
2 Corinthians 11:14	"for even Satan disguises himself as an angel of light."			
Galatians 1:8	"even if an angel from heaven preach another gospel, a curse be on him"			
1 Timothy 4:1	"the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons"			

Paul's conversion & ministry were based on interaction with God instead of Man

Paul's Spiritual Testimony (Galatians 1:11-24)

11 For I would have you know, brethren, that the gospel which was preached by me is not according to man.
12 For I neither received it from man, nor was I taught it, but *I received it* through a revelation of Jesus Christ.
13 For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it;
14 and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.



Paul's writing is from the Spirit instead of a human perspective (2 Timothy 3:16, 2 Peter 1:20-21)

Paul (as Saul) attempted to destroy the church of God (Acts 8:1-3, 9:4, 22:20, 26:10; Philippians 3:6).

Pharisees were committed to God's way of life; however, their authority was derived from formalism, ritualism and legalism. (Romans 10)

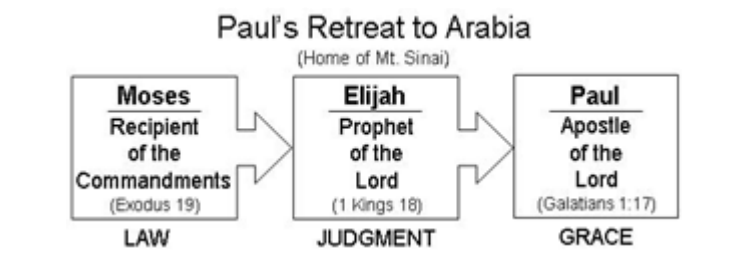
Paul was set apart from his mother's womb for Jesus' service (Judges 16:17, Psalm 22:10, Isaiah 49:1, 49:5, Jeremiah 1:5, Lk 1:15) while others are set apart for evil from the womb (Psalm 58:3, Isaiah 48:8).

15 But when God, who had set me apart *even* from my mother's womb and called me through His grace, was pleased
16 to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,
17 nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.
18 Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days.

After Paul's conversion, he did not consult the leading Christians of the day, but instead isolated himself in Arabia (the desert) to spend time alone with Jesus (Gal 4:25).



19 But I did not see any other of the apostles except James, the Lord's brother.
20 (Now in what I am writing to you, I assure you before God that I am not lying.)
21 Then I went into the regions of Syria and Cilicia.



Paul visited Jerusalem repeatedly, but only after time in Damascus & Arabia (possibly on Mt Sinai).

22 I was *still* unknown by sight to the churches of Judea which were in Christ;
23 but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy."
24 And they were glorifying God because of me.



Paul's Visits to Jerusalem	
Acts 9:26-30 Galatians 1:18	Following Paul's conversion After three years
Acts 11:30; 12:25 Galatians 2:1	Bringing Famine Relief from Gentile Churches After fourteen years
Acts 15:1-30	Jerusalem Council
Acts 18:22	Brief Visit Concluding 2 nd Mission Trip
Acts 21:15	Jerusalem Arrest Concluding 3 rd Mission Trip

Syria was the location of the first Gentile church of Antioch, and the headquarters of his ministries (Saul's home base). Cilicia ("overturns") was Paul's native region of Southeast Asia Minor containing his home town of Tarsus.

Ancient Greek was written with only upper case letters; however, around the 9th century, minuscule writing was invented

Greek Terms

Sentences in the ancient Greek language had no spaces and no punctuation

The Greek term for "**Apostles**" (apostolōn ἀποστόλων) means to "*to send with official authority*" as Christ's representatives. (Galatians 1:1)

The Greek term for "**Church**" (ekklēsia ἐκκλησία) was a compound word consisting of "*Ek*" ("*out of*") and "*Kaleo*" ("*To call*"). In the Septuagint, this Greek term (ekklēsia ἐκκλησία) was used in place of "*Qahal*" (meaning the "*assembly of Israel*"). (Galatians 1:13)

The Greek term for "**Unveil**" (apokalypsa ἀποκαλύψαι) means "*to reveal*" ("*revelation*"). (Galatians 1:16)

α β γ δ ε ζ η θ
ι κ λ μ ν ξ ο π
ρ σ τ υ φ χ ψ ω

The Greek term "**Amen**" means "*so be it*" in agreement, and it is the transliterated word from Hebrew "*Amen*" (Hebrew: אָמֵן Greek: ἀμήν). (Galatians 1:5)

The Greek term "**To get acquainted with**" (historēsai ἱστορῆσαι) is the root word for "*History.*" (Galatians 1:18)

The Greek term for "**Unknown**" (agnooumenos ἀγνοούμενος) is related to the etymological root of "*Agnostic.*" (Galatians 1:22)

In the Greek language, the letter "**A**" in the front of a word negates the word. The Greek term for "*knowledge*" (gnosis γνῶσις) is annulled with the leading "*a*" in "*agnostic.*"

The Greek term for "**Clearly portrayed**" (proographē προεγραφή) carries the connotation of "*publicly portrayed*" as in a billboard. (Galatians 3:1)

The Greek term for "**Basic principles**" (stoicheia στοιχεῖα) literally means "*in a row*" similar to the ABC's which are the basic building blocks (Hebrews 5:12; 2 Peter 3:10, 12). (Galatians 4:3)

The Greek term for "**Seed**" (sperma σπέρμα) is the root word for "*Sperm.*" (Galatians 3:19)

Α Β Γ Δ Ε Ζ Η Θ
Ι Κ Λ Μ Ν Ξ Ο Π
Ρ Σ Τ Υ Φ Χ Ψ Ω

The Greek term for "**Formed in you**" (morphōthē μορφωθῆ) means a "*permanent change*" that was used in medical terminology in the development of an embryo. (Galatians 4:19)

Paul gained spiritual insight from divine revelation (Proverbs 2:6-7)

Revelation for Jew & Gentile (Galatians 2:1-10)

¹ Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.

² It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but *I did so* in private to those who were of reputation, for fear that I might be running, or had run, in vain.

³ But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.

⁴ But *it was* because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage.

⁵ But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.

⁶ But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me.

⁷ But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised

⁸ (for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles),

⁹ and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that *we might go* to the Gentiles and they to the circumcised.

¹⁰ *They only asked* us to remember the poor—the very thing I also was eager to do.



THE GOSPEL



Each Saw Jesus (1 Corinthians 15:5-8)

Titus may have been a Greek convert of Paul's ministry. (Titus 1:4) Although not mentioned in the book of Acts, Titus was active on Paul's third missionary trip (2 Corinthians 2:13). Titus had success interacting with the immoral church in Corinth (2 Corinthians 7:13).

"Running the race" was Paul's recurring reference to being effective at service and ministry (1 Corinthians 9:24, 26; Galatians 5:7; Philippians 2:16).

False teachers in Galatia were demanding Jewish customs (baptism, circumcision and maintaining feasts and food requirements) for salvation.

God is not a respecter of man (e.g., man's diplomas, memberships, capabilities, possessions, pedigrees, etc.) and all his prideful, worldly assets (James 2:9).

Only Galatians 2:7-8, is the name "Peter" (Greek) used — the remaining references to the Galatians are "Cephas" (Aramaic).



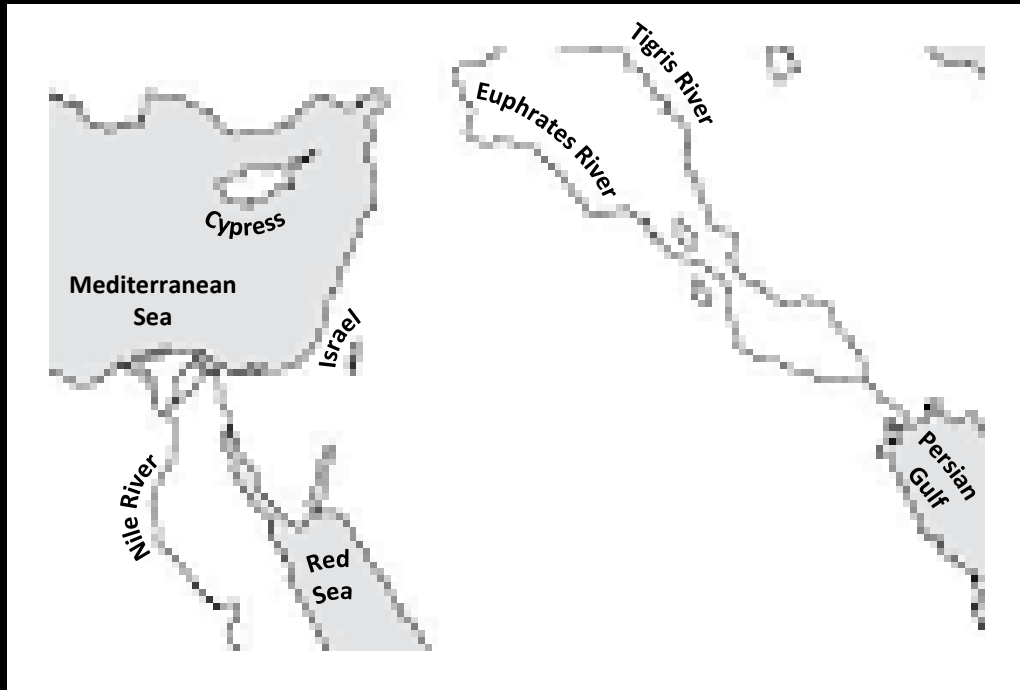
The primary models were Paul-to-Gentiles and Peter-to-Jews although Peter evangelized some Gentiles and Paul would initially introduce the gospel at Jewish synagogues prior to evangelizing to the Gentiles after being rejected.



"The right hand (symbolizing strength) of fellowship" was given to encourage the Gentile ministry of Paul and Barnabas. The "right hand" shows agreement and equality (Ezra 10:19)

An essential outcome of salvation is caring for the poor (Luke 18:22, Romans 15:26, James 1:27, 2:5). Paul collected donations for the needy from the Gentile churches in Macedonia and Achaia (Romans 15:25-27; 2 Corinthians 8:14).

Barnabas



Joseph (meaning “increase”) was called Barnabas (“son of prophesy / encouragement”) by the apostles; name changes were common for those who were changed by the Lord (Abraham, Sarah, Jacob, Paul, etc.).

Barnabas was from the tribe of Levi and is considered to have been fairly well-off as he was a “Cypriot;” the property of Cyprus was more valuable. (Acts 4:36)

The historian Eusebius documents that Barnabas was one of the seventy apostles sent out by Jesus (Luke 10:1).

Barnabas was a leader of the Jerusalem church (Acts 11:22) before becoming a leader in the (primarily Gentile) church in Antioch, Syria (Acts 13:1).

Barnabas traveled with Paul on his first mission trip (Acts 13) before separating from Paul in a dispute before Paul’s second missionary journey. (Acts 15:36-41)



Fellowship with Gentiles over a meal violated the Jewish oral law (i.e., later codified in the Talmud).

Jew & Gentile Fellowship (Galatians 2:11-14)

11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.



12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing the party of the circumcision.

13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.



14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you compel the Gentiles to live like Jews?"



Although Cephas was a strong and outspoken disciple of Jesus, when he behaved incorrectly, Paul had the confidence to correct Cephas directly.

Paul is establishing his authority as well as his independence from the original disciples of Jesus. Paul responded directly to the call of the Lord (Galatians 2:6)

James was the leader of the Christian church in Jerusalem (Acts 15:13-21); he had sent a committee to Antioch. (Possibly checking on the implementations of the Council's stipulations -Acts 15:20-21).

Cephas had enjoyed fellowship with the Gentiles until Jews arrived from the Jerusalem church (led by James the brother of Jesus).

This was an ongoing habit for Peter as he had denied Jesus after affirming Him to others. As with any believer, Peter's walk was not perfect; however, he had a open spirit to be corrected.

The poor behavior of Peter negatively impacted other Jewish brothers including Barnabas.

Peter was a leader among the disciples, and His behavior encouraged others towards faithfulness or discouragement.

Paul corrected Peter publicly not to be dissuaded from ministering to the Gentiles.

It is clear from the public chastisement that Paul was correcting a broader mindset of favoring Jew over Gentile

Peter seemed to be concerned about his reputation quite a bit. This may have stemmed from his humble origins as a fisherman.

Peter had experienced a vision that the Lord had provided everything as clean. (Acts 10:9-16). Although this gave Peter freedom from the Mosaic Law, he still considered Jews as being superior.

In ancient times, partaking of a meal together represented a covenant agreement of friendship and partnership. There were typically two meals each day (a simple late breakfast & a more elaborate late dinner in the cooler parts of the day).

Jesus was repeatedly judged for eating and fellowshiping with sinners (Matthew 9:11; 11:19; Luke 19:1-10; 15:2; Acts 15:28-29).

Jews had an advantage in revelation, but not in terms of salvation.

Life of Faith (Galatians 2:15-21)

15 **"We are Jews by nature and not sinners from among the Gentiles;**



16 nevertheless **knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law;** since

by the works of the Law no flesh will be justified.

17 But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be!



18 For if I rebuild what I have *once* destroyed, I prove myself to be a transgressor.



19 For through the Law I died to the Law, so that I might live to God.

20 **I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.**

21 I do not nullify the grace of God, for if righteousness *comes* through the Law, then Christ died needlessly."



Jesus Christ was the (only) perfect sacrifice on the cross for sin.

There was a pride about being a Jew; however, Jewish legalism obstructed the witness of the Lord.

Jews had an advantage in understanding the Old Testament, so they were exposed to their own sinfulness and the spiritual symbolism throughout the Old Testament. (Romans 3:1-2; 9:4-5)

Galatians 2:16 is the first use of the term for "justification" (δικαιοῦται δικαιοῦται) which means to be declared right with God (Romans 3:21-31).

Paul asserts that the order of salvation (Ephesians 2:8-10) is: 1. Grace 2. Faith 3. Good Works

If all have sinned (Romans 3:23), that means that Jews (who adhere to the Mosaic law) have sinned as well.

The grace and forgiveness of the Lord should not be a free license (an incentive) to follow sinful passions and worldly pursuits. (Romans 6:1, 15)

If the tendencies of the old nature (e.g., focus on the flesh, pursuit of sinful passions or a prideful attempt of salvation by works) are reestablished, the sinful nature becomes even more evident.

Every attempt to adhere completely to the law (e.g., salvation by works) results in failed attempts that reveal the sinful, fallen nature of man.

The impossibility of successfully "living unto the law" has resulted in death to the law (no longer trusting in works oriented salvation) and a reliance on Jesus Christ.

Believers have died to the law but live to the Lord.

Believers should not continue to live out of their past spiritually dead lives, passions and ambitions (2 Corinthians 5:14).

The eternal Spirit of God (Jesus) is now alive in each believer having been made available by the love of God for fallen man (1 John 4:19).

The same Spirit that brought salvation will also continue redemption and perfection in the believer.

1 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?



2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?



3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?



4 Did you suffer so many things in vain—if indeed it was in vain?

5 So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

Sustained by Faith (Galatians 3:1-5)

Paul's Six Questions to the Galatians		
1	3:1	Who has hypnotized/bewitched you?
2	3:2	Did you receive the Spirit by the works of the Law, or by hearing with faith?
3	3:3	Are you so foolish?
4	3:4	Having begun by the Spirit, are you now being perfected by the flesh?
5	3:5	Did you suffer so many things in vain--if indeed it was in vain?
6	3:5	Does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?



Paul calls the Galatians "foolish" in harsh criticism (Galatians 3:3) because they had forgotten their view of Jesus Christ crucified. They had become hypnotized and bewitched – not following the reason of their own minds.

The question is emphasized twice (witness) as to whether the Spirit of God is given by the works of the law or by faith (Romans 8:9). The correct answer is that the Spirit is received through faith (Galatians 3:14)

While a new believer reflects the joy of the Spirit, time often diminishes this focus into ritualistic ceremonies and observances. Regardless, man cannot lose His (God's) salvation as the believer was chosen and called by God to be kept (retained) by Him as well (2 Timothy 1:9; Philippians 1:6).

God loves His people because of who He is, and not because of what His people have done. (Romans 5:8; 1 John 4:19)

On the other hand, the same faith that draws sinners to salvation will continue to work in believers through the redemption process so that they will want to obey the Lord. (Colossians 1:10; James 2:17-26)

Paul question the spiritual maturity of the Galatians; do they really know as much as they think they know? However, even in their inaccuracies and mistakes, God would use their failings for the benefit of the gospel and His glory. God can bring value from vanity.

The gift of the Spirit and the working of miracles comes at God's discretion instead of man's interaction with the law. (Galatians 3:2) God does not give to His people because He owes them anything.

Faith is not believing without evidence;
 Faith is believing in spite of
 the consequences.

Abraham's Faith (Galatians 3:6-14)

6 Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.

7 Therefore, be sure that it is those who are of faith who are sons of Abraham.

8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU."

9 So then those who are of faith are blessed with Abraham, the believer.

10 For as many as are of the works of the Law are under a curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM."

11 Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."

12 However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM."

13 Christ redeemed us from the curse of the Law, having become a curse for us—for it is written,

"CURSED IS EVERYONE WHO HANGS ON A TREE"—

14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.



Deuteronomy 27:26



Deuteronomy 21:23

Jesus became a curse (2 Corinthians 5:21; 1 Peter 2:24).

Abraham believed God and was "saved" (Gen 15:6) prior to being circumcised as a Jew (Gen 17:26). Abraham represented the Gentiles that God made His sons in the faith.

Abraham did more than believe "IN" God, he believed God (Romans 4:10-12). It is not enough for Christians to believe "IN" God, but God's Word must be believed and enacted.

Many non-Christians believe in God, but they have not received His Spirit. They do not pursue nor apply His word, will or ways (James 2:19).

Abraham had obeyed the Lord, and his descendant would be the Messiah (Genesis 22:18) who would bless all of the world.

Abraham's spiritual descendants would be as numerous as the stars in heaven (Genesis 15:5, 22:17; 26:4). The spiritual offspring of Abraham have circumcision of the heart instead of an outwardly physical circumcision. (Deuteronomy 10:16, 30:6; Romans 2:28-29; Jeremiah 4:4)

Just as Abraham had the faith to obey, believers should also have the faith to leave everything for God's commitment of a future promised land.

Paul's focus transitions from "faith" to "curse." Israel vowed to keep God's commands, so that they would not be cursed, but they could not keep the law (Deuteronomy 27:26-27; Acts 15:10; John 7:49). Transgressing any of the law breaks the entire law (James 2:10).

While the "works of the law" included rituals and traditions that were mandated, in actuality; the law simply magnifies and reveals sin which can only condemn (Romans 3:20, 5:20).

Habakkuk 2:4 Inspires Three Pauline Epistles		
<i>The Righteous Will Live By Faith</i>	Romans is about being righteous	Romans 1:17
	Galatians is about how to live	Galatians 3:11
	Hebrews is about having faith	Hebrews 10:38

- Consequences of God's redemption:**
1. Abraham's blessing might be extended to the Gentiles
 2. The promise of the Spirit would be fulfilled.

There is a contrast between the life of faith instead of the death of works (Heb 6:1, 9:14); "Christian life is not about 'Life after Death', but instead it is 'Life after Birth'" (John 3:3; 1 Peter 1:23)

For the word of the LORD is right and true;
He is faithful in all He does.
(Psalm 33:4)

Grace Precedes Law (Galatians 3:15-18)

¹⁵ Brethren, I speak in terms of human relations: even though it is *only* a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.



¹⁶ Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ.

¹⁷ What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

¹⁸ For if the inheritance is based on law, it is no longer based on a promise; but **God has granted it to Abraham by means of a promise.**



The term "brothers" is much more agreeable than "foolish Galatians" (Galatians 3:1). Even fallen humans do not modify ratified covenants; how much less would a divine covenant ensuring the coming Messiah.

Even agreements between inconsequential men are honored as sacred much less the covenant of God

Paul emphasized the importance of taking the Bible literally (Matthew 5:18). Every letter and number in Scripture convey significance. Jesus Christ was the seed of Abraham who would bless mankind (Matthew 1:2-16).

Although many discount the Old Testament as archaic and obsolete, Paul esteemed the Old Testament as applicable Scripture.

The covenant with Abraham/Israel came 4 centuries before the Law (Isaiah 42:6, 49:8). God's promise to Abraham preceded the law to Moses, so God's promise is superior over the law.

The Judaizers' claimed that the Mosaic Law superseded the Abrahamic promise; but from a timing perspective, God's promise to Abraham occurred in Genesis 15 whereas the Mosaic Law doesn't appear until Exodus 20

Reconciling the Number of Years

400 years after the birth of Isaac (Thy Seed)	Genesis 15:13, Acts 7:6
430 years after the Promise (Abrahamic Covenant)	Galatians 3:17, Exodus 12:40

The "seed" represents Christ and later to the Christians that were His spiritual offspring

The law or the promise ensure the inheritance of salvation; God's communication with Abraham clearly supports that salvation comes via His promise.

The Law was given to show man his sin (Romans 7:7-11).

The Law Reveals Sin (Galatians 3:19-29)

19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.

20 Now a mediator is not for one party only; whereas God is *only* one.



21 Is the Law then contrary to the promises of God?

May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.



22 But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

24 Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.

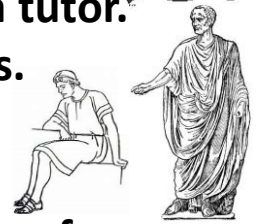
GUARDIAN



25 But now that faith has come, we are no longer under a tutor.

26 For you are all sons of God through faith in Christ Jesus.

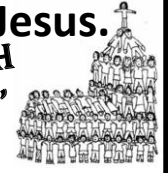
27 For all of you who were baptized into Christ have clothed yourselves with Christ.



28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

THE CHURCH IS "ONE"



The angels were present at Mount Sinai at the giving of the Law to Moses (Deuteronomy 33:2; Acts 7:53; Hebrews 2:2)

Although the Law had multiple adherents, God's covenant to Abraham was unilateral and solely dependent upon God.

Both the law as well as the entirety of Scripture reveals the fallen nature of mankind with the of Christ as the Savior.

Before each believer was indwelt with the Spirit, the law directed what was pleasing to the Lord.

The term "guardian" (paidagōgos παιδαγωγός) is used as a slave who strictly tutored a child in the master's household.

The commitment and faithfulness to the law kept God's people for the time when His Son would become the Messiah and the Spirit would enter their lives.

Believers are clothed in Christ's righteousness (Isaiah 61:10, Zechariah 3:3-4 & 2 Chronicles 6:41). In Roman culture, when a boy became a man, he would remove his toga and replace it with a different toga.

Young Roman boys would wear the "toga praetexta" consisting of a white cloth with purple stripes. When a boy became a man, he would receive his "toga virilis" without the purple stripes. The young man would receive all the rights of an adult male Roman citizen as well as the responsibilities.

Status does not equate to value; salvation is open to all. Anyone can come to God through Jesus Christ and there are no barriers to God's salvation (Romans 3:22; 1 Corinthians 12:13; Colossians 3:11).

Mature Believers (Galatians 4:1-10)

1 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything,

2 but he is under guardians and managers until the date set by the father.



3 So also we, while we were children, were held in bondage under the elemental things of the world.

4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

5 so that He might redeem those who were under the Law, that we might receive the adoption as sons.



6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God.



8 However at that time, when you did not know God, you were slaves to those which by nature are no gods.

9 But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?



10 You observe days and months and seasons and years.

11 I fear for you, that perhaps I have labored over you in vain.

Practice of A Boy Entering "Manhood"

Culture	Age	Notes
Jew	13	Bar Mitzvah
Greek	18	Spartans were made to pass rigorous tests to become full citizens. Only soldiers were received the aristocratic citizenship while those who failed never became citizens, but became <i>perioeci</i> , the middle class.
Roman	14	Fathers adapted age of manhood at his discretion; Manhood was awarded on March 17 at the Roman festival of Liberalia)

As sin is passed down biologically through the Father, the Law is passed down biologically through the Mother

In Roman culture, a boy had a guardian until he became a man as early as the age of 14; however, they were also appointed trustees of their property until the age of 25.

Just as the Roman father had discretion over the timing of his son's maturity into manhood, God the Father also decided the timing of His Son. (Mark 1:15; Ephesians 1:10; 1 Timothy 2:6; Titus 1:3)



At manhood, Roman young men received the freedoms and responsibilities of an adult. (1 Corinthians 13:11)

The Aramaic term "Abba" is the intimate way a child would address his father (i.e., "daddy")

Prior to being indwelt by the Spirit, man was controlled by the fleshly, worldly ambitions and pleasures that were only kept in check by submission to the law.

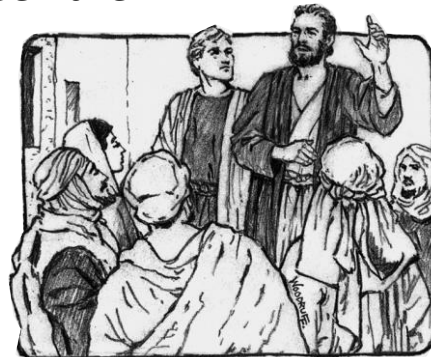
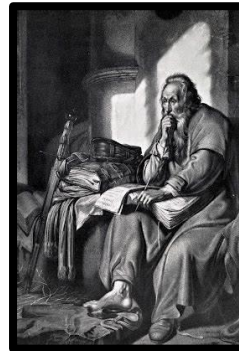
The Galatians were Gentiles with pagan holidays that were also being pulled into Jewish traditions. These activities of believers draw attention away from the free gift of God that comes through faith (Romans 14:1-8; Colossians 2:16-17).

Paul had given up the Jewish traditions to minister to the Galatians in the first place (1 Corinthians 9:22), and now he requested that they follow his example of relinquishing the worldly activities and efforts for faith in Christ.

Christians should have a correctible spirit to change & grow

Backsliding Believers (Galatians 4:12-20)

12 I beg of you, brethren, become as I *am*, for I also *have become as you are*. You have done me no wrong;
13 but you know that it was because of a bodily illness that I preached the gospel to you the first time;
14 and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus *Himself*.
15 Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me.
16 So have I become your enemy by telling you the truth?
17 They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them.
18 But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you.
19 My children, with whom I am again in labor until Christ is formed in you
20 but I could wish to be present with you now and to change my tone, for I am perplexed about you.



Paul had given up the Jewish traditions to minister to the Galatians in the first place (1 Corinthians 9:22), and now he requested that they follow his example of relinquishing the worldly activities and efforts for faith in Christ.

There are various theories of the nature of Paul's poor physical condition, for instance, poor eyesight (2 Corinthians 12:7-9, Galatians 6:11).

The Galatians had originally received Paul with warm welcome, but in later visits, they had become less welcoming because of their failures.

The initial call of grace to salvation was welcomed by Corinth; however, as they continued to mature, Corinth turned against ongoing correction (similar to a teenager rejecting his parent's correction).

Believers should not be easily offended (Matthew 11:6; Luke 7:23), and wisdom is shown by the willingness to graciously entertain correction (Proverbs 12:1; 15:5, 31-33).



The Galatians were being enthused by Judaizers with wrong teaching. Sin separates while the love of God brings fellowship with Him and others.

Believers must be enthusiastic about the work of Jesus instead of turning to man's (e.g., a preacher's) capabilities and charisma.

Paul was experiencing the pains and travail for the Galatians birth into God's family through Christ alone.

Paul is at a loss as to how best to relate to the fallen Galatians, so he draws from Scripture (Galatians 4:21-31). The Old Testament continually testifies to salvation through Christ.

Believers are not born into the slavery of sin & the law, but instead born unto grace & mercy.

Old Testament Allegory (Galatians 4:21-31)

21 Tell me, you who want to be under law, do you not listen to the law?

22 For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. Ishmael Slavery

23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.

24 This is allegorically speaking, for these women are two covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar. ISAAC FREEDOM

25 Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.

26 But the Jerusalem above is free; she is our mother.

27 For it is written,

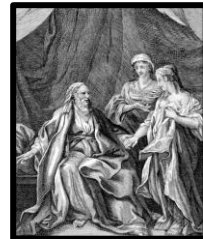
“REJOICE, BARREN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND.”

28 And you brethren, like Isaac, are children of promise.

29 But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also.

30 But what does the Scripture say? “CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN.”

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



Isaiah 54:1

Genesis 21:10



Judaizers were promoting a return to the law while the law itself showed man's incapacity to fulfill it. (Isaiah 1:18)

Believers are free from the slavery to sin. (Galatians 5:1, 13-14; 1 Peter 2:16)

Ishmael represents the old covenant of the flesh as a self-effort of Abraham and Sarai to bear offspring (Gen 16:1-4). Isaac represents the new covenant from faith in the Lord's promises.

Believers are not heirs of Abraham by man's efforts, but instead, by the divine promise of God.

Hagar and Sarah represent the old and new covenants respectively (Jeremiah 31:31, Romans 9:6-10, Hebrews 8:7-9:22). Hagar was an Egyptian slave (Genesis 16:1) and her offspring were born into slavery.

Hagar and Jerusalem were tied to Mt. Sinai as slaves to the law (salvation by works/merit).

Mt Sinai (where the law was given) represents the old covenant while Jerusalem/Zion (where God's Son was given) represents the new covenant. This is the only Biblical reference to the mother of God's people; Zion bore the Lord Jesus Christ (Revelation 12:2) enabling the rebirth of the believer.

Verse Isaiah 54:1 (Galatians 4:27) follows the celebrated foretelling of the payment of Jesus Christ (Isaiah 53). The barren women (e.g. Sarah) in Scripture typify the miraculous birth of Jesus.

Isaac fulfilled the Lord's promise and represented the sacrifice by his father (Genesis 22:8).

Believers are persecuted (2 Timothy 3:12) by this world (Genesis 21:9).

Scripture instructs to be rid of the "old self" when a man becomes a new creation (Matthew 9:17, 2 Corinthians 5:17)

The Lord will safely keep & change
His people to obediently
follow Him in love

Salvation Via Faith (Galatians 5:1-12)

1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.

2 Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you.

3 And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law.

4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.

5 For we through the Spirit, by faith, are waiting for the hope of righteousness.

6 For in Christ Jesus neither circumcision nor uncircumcision means anything, but **faith working through love.**

7 You were running well; who hindered you from obeying the truth?

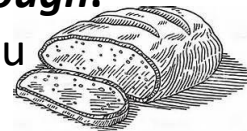
8 This persuasion *did not come* from Him who calls you.

9 A little leaven leavens the whole lump of dough.

10 I have confidence in you in the Lord that you will adopt no other view; but **the one who is disturbing you will bear his judgment, whoever he is.**

11 But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished.

12 I wish that those who are troubling you would even mutilate themselves.



The yoke of Christ allows a believer to be free (Matthew 11:29-30; 1 Corinthians 7:22; 2 Corinthians 3:17; John 8:32, 36).

If a man places his hope in works, physical circumcision (for the purpose of joining in covenant with God) demonstrates that a man does not have faith in Jesus Christ for salvation.

There is no such thing as “good enough” to get into heaven, a man must be perfect (James 2:10; Matthew 5:48; 1 Peter 1:16). An individual that relies on good works must keep the whole law; breaking a single law is equivalent to breaking the entire law (Romans 2:25; Galatians 2:10).

The Galatians 5:4 term “fallen” in Greek is “EKPIPTO” which means “driven off course” (this term is also used in Acts 27:17, 29)

The believer’s hope is grounded in faith in Jesus Christ (Titus 2:13). Although the believer is already righteous in God’s view, he waits to realize the heavenly benefits of his righteousness.

In Galatians 5:9, Paul quotes a proverb (Matthew 16:6; 1 Corinthians 5:6). Every reference to leaven in Scripture is negative just as pride which puffs up is negative.

If Paul endorsed righteousness by works/merit, he would not have been so intensely persecuted. “*The offence of the cross*” is that man cannot earn right standing with God.

Paul references castration (beyond circumcision) because it is better to rid temptation than to lose the struggle (Matthew 5:29). Paul would sometimes use sarcasm to emphasize a point (2 Corinthians 11:19; Philippians 3:2)

The flesh is associated with "works/deeds" while the spirit is related to fruit.

The Flesh Versus The Spirit (Galatians 5:13-21)

¹³ For you were called to freedom, brethren; only do not *turn* your freedom into an opportunity for the flesh, but through love serve one another.



¹⁴ For the whole Law is fulfilled in one word, in the *statement*, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."

¹⁵ But if you bite and devour one another, take care that you are not consumed by one another.

Leviticus 19:18

¹⁶ But I say, walk by the Spirit, and you will not carry out the desire of the flesh.



¹⁷ For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.



¹⁸ But if you are led by the Spirit, you are not under the Law.

¹⁹ Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,

²¹ envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

IMPORTANT NOTICE

NOTICE

DEEDS OF THE FLESH:

SEXUAL IMMORALITY. IMPURITY. INDECENCY. IDOLATRY. WITCHCRAFT. HOSTILITY. STRIFE. JEALOUSY. RAGE. SELFISH AMBITION. DISSENSION. FACTIONS. ENVY. DRUNKENNESS. CAROUSING. AND THINGS LIKE THESE

THOSE WHO DO SUCH THINGS WILL NOT INHERIT GOD'S KINGDOM.

Although there is freedom from the law (James 1:25, 2:12), believers should live by the Spirit instead of the flesh (Romans 8:1-17).

Believers should not use the freedom from sin as a freedom to sin (Romans 14) – with freedom comes responsibility.

Believers accomplish good works enabled by love (Mark 12:30-31, John 13:34-35, 1 Corinthians 13:13); not mandated by law.

The Spirit overcomes the flesh; it does not satisfy the flesh. Many false believers follow their own will, reason, and lifestyles, but they are gratifying the flesh and not the Spirit.

Time/resources are consumed by Christians arguing with each other. Arguing with each other is tantamount to ("dog-eat-dog") spiritual cannibalism.

There is continual friction between flesh and Spirit (Romans 7:15, 8:8-9).

The "Obvious" Works of the Flesh (Galatians 5:20-21)			
	(Personal) <u>Sensuality</u>	(Ungodly) <u>False Religion</u>	(Social) <u>Interpersonal Conflicts</u>
1.	Sexual Immorality	Idolatry	Hatreds
2.	Moral Impurity	Sorcery	Strife
3.	Promiscuity		Outbursts of Anger
4.			Selfish Ambitions
5.			Dissensions
6.			Factions
7.			Envy
<i>...and anything similar</i>			



Those practicing sin as a lifestyle on an on-going basis will not inherit God's kingdom (1 John 3:6, 9). To know God means to submit to Him and live like Him (1 John 1:7).

The Spiritual Life is led and nourished by the Spirit

The Fruit of the Spirit (Galatians 5:22-26)

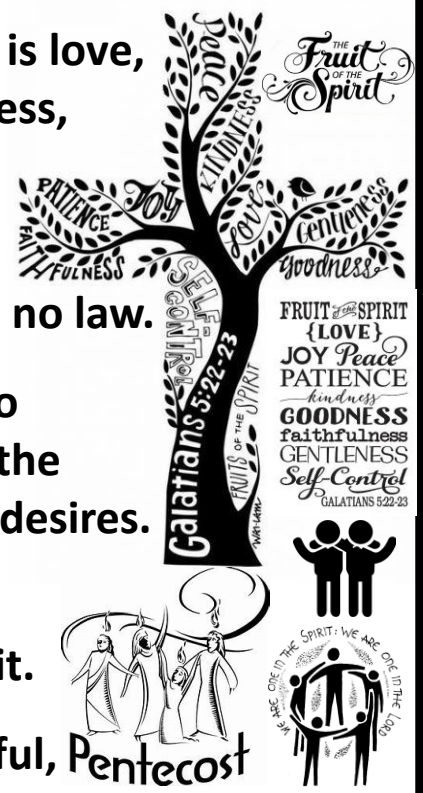
22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

23 gentleness, self-control; against such things there is no law.

24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.

25 If we live by the Spirit, let us also walk by the Spirit.

26 Let us not become boastful, challenging one another, envying one another.



The "fruit" is singular as all yields are from the same change while the "works of the Flesh" are plural with many causes.

The desires of the old nature have no "life" or power over the "new man" (Romans 8:13; 1 Peter 3:18).

Love is the first fruit mentioned, and some surmise that all of the other fruits are a derivative of Love.

Freedom is experienced as believers...

1. ...walk by the Spirit (5:16)
2. ...are led by the Spirit (5:18)
3. ...live by the Spirit (5:25).

Believers are to focus on the Lord instead of tearing down each other. Believers should not become proud, provoke, or envy fellow believers (Genesis 4:8). The only provider (e.g., for families, children) is the Lord Who gives according to His will.



The Fruit of the Spirit (Galatians 5:22-23)			
	<u>Personal</u>	<u>Social</u>	<u>Godly</u>
1	Love	Patience	Faith
2	Joy	Kindness	Gentleness
3	Peace	Goodness	Self-control

Scripture Referencing The Fruit of the Spirit	
Galatians 5:22-23	... love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, self-control.
Colossians 3:12-14	... compassion, kindness, humility, gentleness, patience, forgiveness, and love.
Ephesians 5:9	... goodness, righteousness, and truth.
Romans 15:13	... joy, peace and hope.
James 3:17	... wisdom, purity, peace-loving, considerate, submissive, full of mercy, and good fruit.
1 Corinthians 13:4-8	...love which is patient, kind - not envious, boastful, proud, dishonoring, self-seeking, easily angered, and does not keep a record of wrongs. Love rejoices with the truth, protects, trusts, hopes, and perseveres.

"Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit." (Matthew 12:33)

Believers have even more obligation to love the family of God than the world (Exodus 12:3; 1 Timothy 5:8)

Consequences & Caring (Galatians 6:1-10)

1 Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted.

2 Bear one another's burdens, and thereby fulfill the law of Christ.

3 For if anyone thinks he is something when he is nothing, he deceives himself.

4 But each one must examine his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another.

5 For each one will bear his own load.

6 The one who is taught the word is to share all good things with the one who teaches *him*.

7 **Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.**

8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

9 Let us not lose heart in doing good, for in due time we will reap if we do not grow weary.

10 So then, **while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.**



This term "phortion" φορτίον is only used twice in Scripture with the other time being "For my yoke is easy and my BURDEN is light." (Matthew 11:30)

This term "myktērizetai" μυκτηρίζεται means "turn up your nose at"

The term "caught" infers being overtaken by sin while believers are called to gently "restore" as in setting broken bones or mending fishing nets.

Believers are called to assist in carrying another's burden as a sacrificial service. The Greek word for "burden" (bare βάρη) means "heavy pressure." The goal of church fellowship is to present every member mature in Christ (Ephesians 4:13-15).

When man believes that he has value outside of the Lord, he deceives himself (1 Corinthians 10:12). All worth and value comes from God alone. Any work can have value when related to the Lord and His glory.

The responsibility to bring glory to God is on every believer, so the testimonies of fellow believers may be an encouragement, but each believer needs their own testimonies.



While relieving others of their burdens (Galatians 6:2), believers should not look to offload burdens onto another person, but take responsibility to carry their own load. This Greek word for "load/burden" (phortion φορτίον) means "a light item carried in the hand."

One who serves in the ministry should reap the benefits of the ministry. (Luke 10:7; Romans 15:27; 1 Corinthians 9:9-14) The actual word for "tithe" is used eight times in the New Testament, and each time as a reference to the Old Testament. The Greek term for "being instructed/taught" (katēchoumenos κατηχούμενος) is the root word for catechism.

Ambition and effort towards the corruptible things of this world is vanity while investments in the spiritual elements have eternal value. Believers must faithfully persevere in doing good (Galatians 4:20). The Greek term is to "become weary" (enkakōmen ἐνκακῶμεν) which means is to "lose heart" or "despair." (Luke 18:1; 2 Corinthians 4:1, 16; 2 Thessalonians 3:13)



Instead of a worldly view of spirituality,
View the things of the world
spiritually

Paul's Focus (Galatians 6:11-18)

11 See with what large letters I am writing to you with my own hand.

12 Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ.

13 For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh.

14 But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

15 For neither is circumcision anything, nor uncircumcision, but a new creation.

16 And those who will walk by this rule, peace and mercy be upon them, and upon the Israel of God.

17 From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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JESUS
 Grace
 SAVIOR
 spirit REJOICE pray
 LOVE Hope PRAISE
 faith GRACE Sacred JOY
 LORD
 pray
 FAITH
 JOY
 SAVIOR
 peace
 PRAY
 SALVATION

Psalm
 124:5; 127:6



Paul utilized an assistant/secretary to pen his epistles, so this was a material way for Paul to establish his own authorship of this letter (2 Thessalonians 2:2).

While professional scribes may have written in "tight" script, Paul wrote in large letters to prove authenticity (Colossians 4:18; 2 Thessalonians 3:17)

The false teachers were only interested in an outward show (a circumcision of the flesh) instead of a circumcision of the heart. (Deuteronomy 10:16, 30:6; Romans 2:28-29; Jeremiah 4:4)

Life Choices: (Galatians 6:12)	
Questions of the Law:	- Is this right or wrong? - How bad is it when I do this?
Questions of the Spirit:	- Will this glorify God? - Will this help or hinder others? - Will this mature my spiritual walk?

Every believer should assess whether they view the world as every secular person or if the things of this world are viewed as vanity without God.

Those who preach salvation by merit, live self-pleasing hypocritical lives. The fleshly converts (circumcised) build their ego & bragging rights. (Romans 2:17-29)

Crucifixion Representing Death to Something	
Galatians 2:20	Crucified to the Law
Galatians 5:24	Crucified the flesh
Galatians 6:14	The world has been crucified to me

The important point is that a believer is now a new creation in Christ (2 Corinthians 5:17; Psalms 51:10; Ezekiel 36:26).

Paul shows his allegiance through his physical scars for Christ. Paul's spiritual walk was not harmed by the physical, but Paul's flesh did bear the persecution for His spiritual life.

This benediction was the characteristic closing for Paul's Epistles. Paul's focus was on grace and not merit, their spirit and not flesh.