

Detour Through Galatians – Part 1

As we progress from Romans chapter 6 to chapters 7 and 8, we are going to concentrate on the Christian life.

First, there is a quote from L.S. Chafer. It is one that was included in the last lesson. But Dr. Chafer's words are so applicable to our study of Romans chapter 7 and 8. They are important to our focus on the Christian life. We are saved by faith. We live our lives, we walk, by faith.

L. S. Chafer spoke on the spiritual life. How does one live the Christian life? L. S. Chafer contrasted living by one's own efforts and living by means of faith dependence on the Holy Spirit.

“It's altogether a different plan of living that is brought into play, here. I don't know whether I've been able to even begin to make this impression clear to you or not. But it's a very important thing for you to know that your daily life is to be a life based on the principle of faith exactly as your salvation is on a principle of faith. Now you speak to an unsaved person, you say “have faith in God, put your trust in Christ.” Do you know what you're talking about? Do you know what you're asking them to do? I have confidence in the fact that the Spirit is in you and is there to do these things. And then you live every moment of every day in that confidence. You're resigned, perhaps, definitely resign in the early morning. You see I can't live the life that is before me today. I haven't the resources myself. There is no use for me to try or struggle. I turned the whole thing over definitely to the One who has power to do it who is in me. Then things will be different. You're going on then on a principal of faith. The same principal by which you were saved in the first place. But, it is an astonishing thing that people claim to be saved, and yet don't

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know anything about the principle of faith. They are shocked and surprised when they are told that they must live by faith. The just must live by faith. Go on living every day by faith. Therefore it is a plan, a principle of living. The change from self-sufficiency to depending upon the Holy Spirit is a comprehensive one. Yet, at no time even when believers are fully enabled, does the Spirit work outside of the functions of human will nor is he conscious of the experience of another of one's own self acting and determining. I think you see what I mean. I hope you do.¹

Phase	Justification	Sanctification	Glorification
Tense	Past	Present	Future
Saved from	Penalty of sin	Power of sin	Presence of sin
Scripture	Ephesians 2:8-9 Titus 3:5	Philippians 2:12 Romans 6	Hebrews 9:28 Romans 13:11 ²

Today, we are on a detour through the book of Galatians. It is a “mini-Romans.” Because it says some of the same things. Because it was Paul's first written letter that we have today in the New Testament, it is helpful to read through it. Today, I may only get through the first two chapters. I had intended to just read the whole book. But there were some spiritual gems that need to be examined, even if for just a few moments. We want

¹ This is a transcript I made of a portion of an mp3 file from a recording of L.S. Chafer teaching at Dallas Seminary on the spiritual life. The internet location has bounced around the internet for years. The latest location I found them on is: http://bartimaeus.us/audio_index.html

² From slbc.org, soteriology https://cdn.slbc.org/wp-content/uploads/2016/03/07000720/SLBC-010_Soteriology-03_23_20161.pptx

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to note those phrases that are repeated from Galatians into Romans. When you see those, you will realize that Galatians has the seeds of the book of Romans. That is why we are going to read it. Not in depth, but a quick reading noting some important points.

The book of Galatians deals with this problem of the spiritual life emphasized by L. S. Chafer (as does Romans chapters 6-8). The Galatians were saved by faith in Christ. But then they reverted back to human works powered by the sin nature. So Paul had to straighten them out in his letter to the Galatian churches.

Galatians 1:1 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),

This first verse of Paul's first letter gives an insight into Paul's understanding of his apostleship. We know from previous study that the type of apostleship depends upon who does the sending. There are the apostles that were sent by Jesus Christ. They were appointed by Jesus Christ and had the gift of apostleship. That is what Paul is talking about here. But there are others that were sent by the apostles or other who were sent by various churches. They were apostles also. But they were apostles not sent by Jesus but sent by other individuals or churches. They were apostles, or "sent ones," of the churches etc. The sender determines the apostleship. What Paul is indicating here is his apostleship that authorizes him to teach and write doctrine is based upon a sending from Jesus Christ face-to-face on the Damascus road (Acts chapter 9).

The apostleship that he claims is not from (*apo*) men/mankind (plural). It is not a human effort. It is also not through the agency (*dia*) of any particular man (singular). It is through Jesus Christ and God the Father. It

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is both a personal appointment as evidenced on the Damascus road and a spiritual gift in the plan of God the Father.

By pointing to Jesus Christ first, Paul then follows this up with God the Father as the agent of the resurrection, one of two important doctrines for Christianity.

Galatians 1:2 and all the brethren who are with me,

To the churches of Galatia:

Galatians 1:3 Grace to you and peace from God our Father and the Lord Jesus Christ,

Galatians 1:4 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,

Notice that Paul refers to the “Father” three times in this chapter. Paul had an intimate relationship with God the Father. Paul documents his prayer life in his epistles.

A reminder about “evil.” When studying the book of Judges we learned that God calls evil those people who are involved with idol worship. Whether those evil people realize it or not, they are involved in devil or worse, Satan worship.

A note on faith. We use faith everyday. When we sit down in a chair, we have faith that the chair is not going to break. We have faith in the chair. We trust the chair is not going to move so that we fall on the ground.

I remember Herman saying that God is looking for the right kind of faith. At the time I was a little confused. I thought faith was faith. The

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illustration of the chair demonstrates that the efficacy of faith depends upon the object. The right kind of faith has to do with the object.

Take for instance Adam and Eve in the Garden of Eden. Day after day they trusted God.

Genesis 2:16 The Lord God commanded the man, saying, “From any tree of the garden you may eat freely;

Genesis 2:17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”

They avoided eating from the forbidden tree. Then one day the serpent, the Devil in disguise, tempted them.

Genesis 3:1 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden’?”

The Devil was chipping away at their confidence in God, the object of their faith.

Genesis 3:2 The woman said to the serpent, “From the fruit of the trees of the garden we may eat;

Genesis 3:3 but from the fruit of the tree which is in the middle of the garden, God has said,

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‘You shall not eat from it or touch it, or you will die.’”

There appears to be an interesting play on the word “die.” In the command God gave Adam the Hebrew uses the *infinitive absolute*. It is a method of emphasis. But there are two words for die: the *infinitive absolute* and another form of the verb. Some translate this as “dying you shall die.” Some don’t like to translate it that way and say it is only a method of emphasizing as translated in the NASB: “you shall surely die.” But the woman when she repeats the command to the Devil all she says is you will die. No *infinitive absolute*. Only a single word. Did she think at that moment that the command referred to instant physical death?

**Genesis 3:4 The serpent said to the woman,
“You surely will not die!**

Now the Devil quotes correctly “surely will die” but adding a negative to directly contradict God.

Here is a direct attack on the Veracity of God. There is a grain of truth in what the Devil said. If they understood the command as dying physically, then it was true that eating of the forbidden fruit would not cause immediate physical death. But it would cause immediate spiritual death. And at some point in the future it would cause physical death.

**Genesis 3:5 For God knows that in the day
you eat from it your eyes will be opened, and
you will be like God, knowing good and evil.”**

**Genesis 3:6 When the woman saw that the
tree was good for food, and that it was a
delight to the eyes, and that the tree was
desirable to make one wise, she took from its**

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fruit and ate; and she gave also to her husband with her, and he ate.

Faith was the issue. Trust God and His command or trust the serpent who was the Devil. For a brief moment, Eve trusted the Devil. Faith in the Devil as the object of that faith. Faith depends on the object. A single object, not faith in God plus faith in the sin nature to also do work.

The key in salvation and in the believer's life is faith. So, whatever causes the believer to shift faith away from God and toward idols or demons is called evil.

The kind of faith that God is looking for is the faith that has God as the object of that faith. Faith in any other object is not the kind of faith God is looking for.

Genesis 3:7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

Back to Galatians.

Galatians 1:5 to whom be the glory forevermore. Amen.

In dispensational theology, the purpose of mankind is to glorify God. We don't have time here to study the concept of God's glory. Perhaps another time.

Galatians 1:6 I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel;

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Here is the issue. Early on in the church someone started teaching a gospel different from what Paul taught. The word for different is *heteros*. This is a gospel of a “different kind.” It is qualitatively different.

Galatians 1:7 which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ.

Here Paul uses the second word for other, *allos*. This would be a different of the same kind. But this corrupt gospel that was invading the churches of Galatia was not a gospel of the same kind but a gospel of a totally different non-grace gospel. It was one based upon works and not faith.

Galatians 1:8 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!

In Genesis 3 Adam and Eve trusted the Devil. He was an angelic being albeit a fallen one.

Galatians 1:9 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!

Those that teach a non-grace gospel are accursed. The correct gospel is faith alone in Christ alone. How many so called Christian denominations teach that it is not by faith alone in Christ alone? They are called accursed by Paul himself. I don't go around naming various religious groups as accursed. You can evaluate them for yourself. If they do not

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teach faith alone in Christ alone, then you can guess they have missed the mark.

We saw that the book of Romans is about the “gospel” or good news, both to the unbeliever for justification salvation (Phase 1) as well as to the believer for sanctification salvation (Phase 2 salvation). So the accursed status applies not just to those that teach a salvation (Phase 1) gospel of works, but also to those that teach a Christian life (Phase 2 salvation) of works apart from faith dependence on the Holy Spirit.

Galatians 1:10 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.

These non-grace gospels are pleasing to men. Some of the so called televangelists fall into this category. Their messages are pleasing to the sin nature. They are pleasing to the world system (*kosmos*). They please the Devil. They are accursed! It is also sad to see people being misled.

Galatians 1:11 For I would have you know, brethren, that the gospel which was preached by me is not according to man.

Here Paul uses the word for “man” again. In the first verse he said his apostleship was not from or by men/mankind. He is emphasizing the contrast between God’s perspective of grace and man’s perspective of works. I am constantly alerted to Paul language of contrasts between two absolutes. Sin and righteousness. All and none. And here man and Jesus Christ/God.

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Galatians 1:12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.

I received it through a revelation of Jesus Christ. I wanted to document something here. Pastors sometimes talk about Paul's three years in Arabia being taught by Jesus Christ. Paul makes the point here in this verse that he didn't receive the gospel message from men. He received it from Jesus Christ. The way the English is worded it might seem ambiguous.

Here is the Wuest translation:

Galatians 1:12 For, as for myself, neither did I receive it directly from man, nor was I taught it, but I received it through a revelation given me by Jesus Christ.

“The words *of Jesus Christ* are in a construction called the subjective genitive. Jesus Christ is the One acting in the noun of action, *revelation*. He did the revealing. He gave the revelation.³”

In the verse, “received” is passive. As such it could have a subject via the subjective genitive or not have one at all. But here the “by Jesus Christ” acts as the subject.

Now Paul gives us some history. It is almost like you are reading the book of Acts. That book had not yet been written. At this point, Galatians may have been the first letter available to the Christian community. It is also possible that James had written his letter. But no more than these two letters had been written at this time. So Paul gives us some historical background of his ministry.

3 Wuest, K.S. (1966). *Word Studies in the Greek New Testament, volume 1*. Wm. B. Eerdmans Publishing.

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From the eastern mind, it is important for a speaker to make known his bona fides. Paul accomplishes that in these following verses.

Galatians 1:13 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;

Galatians 1:14 and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.

Galatians 1:15 But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased

Galatians 1:16 to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,

Galatians 1:17 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.

Galatians 1:18 Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days.

Galatians 1:19 But I did not see any other of the apostles except James, the Lord's brother.

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Galatians 1:20 (Now in what I am writing to you, I assure you before God that I am not lying.)

Galatians 1:21 Then I went into the regions of Syria and Cilicia.

Galatians 1:22 I was still unknown by sight to the churches of Judea which were in Christ;

Galatians 1:23 but only, they kept hearing, “He who once persecuted us is now preaching the faith which he once tried to destroy.”

Galatians 1:24 And they were glorifying God because of me.

Chapter 2

Galatians 2:1 Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.

Galatians 2:2 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.

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Galatians 2:3 But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.

Galatians 2:4 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.

Galatians 2:5 But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.

Galatians 2:6 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.

Galatians 2:7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised

Galatians 2:8 (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles),

Galatians 2:9 and recognizing the grace that had been given to me, James and Cephas and

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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.

Galatians 2:10 They only asked us to remember the poor—the very thing I also was eager to do.

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

Galatians 2:12 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.

Galatians 2:13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

Galatians 2:14 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?”

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Galatians 2:15 “We are Jews by nature and not sinners from among the Gentiles;

Galatians 2:16 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.

Here is the heart of the message of Galatians chapters 1-2. Justification comes by faith alone in Christ Jesus. Then there are new laws in the dispensation of the Church. Peter recognized that since he was given a revelation in a dream (Acts 10:9-16). But he was afraid of the legalist Jews who still wanted to impose the law. It was a difficult time. It was a transition from the Law to grace. There was still an operational temple in Jerusalem. Once the temple was destroyed it was no longer possible to fulfill parts of the Mosaic Law. Since there is no temple today, it is still not possible to fulfill those parts of the Law dealing with the temple. Yet, one day in the future there will be a temple built for the Tribulation.

Galatians 2:17 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!

Galatians 2:18 For if I rebuild what I have once destroyed, I prove myself to be a transgressor.

Galatians 2:19 For through the Law I died to the Law, so that I might live to God.

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Here in these few verses at the end of chapter 2 are parallels to chapter 5. These act as a transition to the spiritual life of the believer starting in Galatians chapter 3.

Galatians 2:20 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.

Galatians 2:21 I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.”