

# The Sense-Units of the Argument of Galatians

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Introduction  
Recipients  
Author and Date  
Structure

## **Unit 1 – Galatians 1.1-5 - A Message from a Leader**

Paul the apostle  
Paul's Team  
Paul's Prayer  
Paul's Gospel – It is the work of the whole Trinity  
F-according to his will ,  
S-gave himself for our sins  
-rescued us from this present evil age [world –order]  
HS [3.1-5- received the HS; 5.16-26- the liberty of the Spirit]

## **Unit 2 – Galatians 1.6-10 - The Galatians and Their Teachers**

The Galatians – transferring their allegiance  
The False teachers – disturbing the Galatians, upsetting their faith  
The Gospel –should never be tampered with  
The Issue of approval – Paul seeks Christ's approval, no one else

## **Unit 3 – Galatians 1.11-24 - The Source of Paul's Gospel**

Received by revelation – given to a persecutor and fanatic  
Not based on human wisdom – no consultation, no contact of life,  
Paul unknown to the Judean churches except by report

## **Unit 4 – Galatians 2.1-10 - A Visit to Jerusalem**

Paul and Jerusalem  
Paul's Companions – Barnabas and Titus  
The Reason for the visit – by divine command  
The nature of the visit – gave exposition of his gospel, Titus not bothered to be circumcised  
The problems during the visit – pseudo-Christians; rules and regs  
Response to the Problems – Paul didn't yield;  
Jerusalem apostles: nothing to add, full fellowship, care for the poor

## **Unit 5 - Galatians 2.11-14 - Clash of two great men**

Background – At Antioch Peter had no difficulty eating with Gentiles  
Peter's role – feared the Jews led to his bad example  
Paul's assessment – making Gentiles live like Jews  
Paul's action - rebuke

## **Unit 6 – Galatians 2.15-21 - Justification by Faith**

Areas of Agreement  
[1] We Jews know person not justified by performing the Laws commands  
[2] Justified by faith in Jesus Christ  
Evidence of Agreement

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[1] We know that a man is not justified by keeping laws, but by faith in Christ Jesus

[2] Means that, as to sin, we are on equal footing with Gentiles  
Answering an Objection – doesn't mean Christ is a producer of sin.  
The Real Violation of the Law – To go back to Law as basis for justification is to find yourself a sinner again [and under a curse [3.6-14]

The Real meaning of Justification by faith. Paul understands that:

[a] under the Law he died; and is dead to the Law's requirements

[b] he died with Christ [old man]

[c] His present life is not that of the old "I" but of Christ within him

[d] his current bodily life is lived by believing in the Son of God who loved Paul, and gave himself [sacrificed] for him.

The Implications of Justification by Works

[e] If righteousness is possible through Law- then Christ died for nothing

### **Unit 7 – Galatians 3.1-5 - Arguments based on the Galatians experience**

Their understanding of Jesus Christ – a crucified Christ comprehended

Their reception of the Holy Spirit – through trusting the gospel

Their starting point in their spiritual journey

Their suffering in the past – how do they see that now?

The miracles they have seen – come by Law or faith in gospel?

### **Unit 8 - Galatians 3.6-14 - Arguments based on Scripture**

The case of Abraham - Genesis 15.6 [Romans 4.3]

Our relationship to Abraham – we are his "sons" when we act like him

The Testimony of Scripture – OT 'gospel' is the promise of the blessing to Abraham [Genesis 12.3]

Faith and blessing – men of faith share the blessing of Abraham

The Only Alternative – is to keep Law and fall under a curse, for the Law is a matter, not of faith, but of 'doing' [Deut 27.26; Lev 18.5].

And no one is justified that way for the righteous shall live by faith [Habakkuk 2.4].

Our redemption – Christ redeemed us from the curse of the Law by becoming a curse Himself, for us [Deut 21.23]

The clear Plan of God: is that the blessing given to Abraham might reach the Gentiles: this blessing is the promise of the Spirit.

### **Unit 9 - Galatians 3.15-4.11 - Arguments based on Everyday life**

Promise and Law –

[a] A covenanted Promise cannot be disregarded or altered by an addition which comes later [Law].

[b] Promise made to Abraham's "seed" = Christ. [Genesis 12.7; 13.13; 17.7; 24.7]

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[c] The Law, 450 years afterwards, cannot rob the promise of value., because it can do nothing to change it.

[d] The purpose of the Law is to underline the existence and the nature of sin until the 'seed' arrives, the one to whom the promise referred.

[e] That the law required angelic intermediaries shows it is not as direct and intimate as the promise, which came direct from God – one to one.

[f] The Law does not contradict the Promise which brings spiritual life and produces righteousness; it simply holds shows people to be imprisoned under sin's power until Christ comes.

Sons of God and slaves of law –

[a] Living in the prison, being under sin, means the only hope of coming out of it is by faith in Christ.

[b] Law is like a strict Tutor in charge of us; until we all went to the school of Christ and, now, by faith in Him we are free from the authority of the Law. We have come to a mature sonship.

[c] We have been 'baptised' into Christ. And [*he being the man in whom all the world is caught up in the one head*] we are one humanity – so there are no distinctions between us in this way.

[d] To belong to Christ is to be a true descendent of Abraham, to be heirs of the promise given to him.

Mature Son and immature child heir

[a] a child heir is no different to a servant in that he is governed by tutors until his father decides he is ready to enter his mature government of what is his.

[b] as children we obeyed and were governed by basic moral principles

[c] then, God sent His Son, fully human as we are, subject to Law as we were, to redeem us from where we were to become sons of God.

[d] It is because we are really sons now that God has sent his Spirit into you to know Him as your own Father.

[e] So, no longer are you a servant; but you are a mature son and an heir.

Do you want to go backwards?

[a] Before you heard the 'gospel' you were serving gods that did not really exist; they were poor and weak imaginings.

[b] Do you want to go back to that? That lands you in religion – observing special days, months, seasons and years.

### Unit 10 – Galatians 4.12-31 - Arguments from Relationships

The Galatians relationship to Paul –

[a] When I first came you were so appreciative and warm to me.

[b] I told you the truth then – am I an enemy for doing so now?

[c] I think these false teachers want to separate us and have you all to themselves.

[d] I long to see you birthed well and growing well.

The relationship of Hagar to Sarah

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[a] Let's hear the Torah: Abraham had two sons, one by promise of God through a free woman and the other naturally by a slave.

[b] Allegorically speaking, these women stand for two agreements and two cities.

Hagar stands for Mt Sinai [*the Law was given there*], in Arabia where Ishmael's descendents are, leading to slavery. As a city she stands for current Jerusalem – for the Jews of that city are, from a gospel orientation, still slaves.

Sarah stands for the heavenly Jerusalem, she is spiritually free and the mother of us all [Isaiah 54.1].

[c] Historically, the natural son persecuted the 'spiritual' son. At that time God made it clear that the natural son would not inherit the 'spiritual' son's inheritance – a matter of promise [Genesis 21.10; John 8.35].

[d] Do not look on yourselves as Hagar's sons, = sons of slavery under Law; but Sarah's = sons of freedom under grace.

### Unit 11 – Galatians 5.1-15 - Three Choices

Choice of Status - slave or free. Don't be drawn back into slavery.

[a] Consenting to be circumcised means Christ is of no value to you. Because circumcision is about keeping law, and that is to commit to living by performance to be justified. This cuts yourself off from the power of Christ – it is to move yourself outside of the range of his grace.

[b] It is by faith that we, in His Spirit, are waiting for the righteousness we hope to see.

[c] In Christ being circumcised, or not, is irrelevant; what matters is faith expressing itself in love.

Choice of Leader – consistent or confusing

[a] Someone has stopped you in your obeying of the truth? That is not from God. I am trusting God to hold you; and they will have to answer for what they are doing.

[b] Are you going to listen to me? Because it is the message of the cross that is the real source of provocation here.

Choice of Lifestyle – Indulging or Serving

[a] The freedom we have been talking about is not an opportunity for the flesh [lower nature]. Rather, it leads us to serve one another.

[b] So don't think of freedom as a basis for attacking others, that will destroy your fellowship.

### Unit 12 – Galatians 5.16-26 – Led by the Spirit of the risen Christ

Life led by the Spirit

[a] To follow the Spirit guarantees that you won't satisfy the flesh; they are sharply opposed to each other. Your inner conflict you experience in the Spirit demonstrates this.

[b] To follow the Spirit means that you will be well clear of the Law as well; you will not be under it.

You can see this by this contrast: here is a list of the works of the flesh. All the marks of those who are not inheriting the kingdom of

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God – these are not the things that happen under the effective range of His will.

But the Spirit produces these fruits in human lives - and there is no law that opposes or condemns them.

[c] To belong to Christ is to have “crucified” the flesh. *It is there in the dying of Christ that our old way of life was judged, condemned, killed and buried.* That is now our point of departure for the risen life led by the Spirit.

So if we have our very life by the Spirit, let us be led by the Spirit – and don’t worry about being ambitious – that tempts others to be jealous.

### Unit 13 – Galatians 6.1-10 - Three Key Relationships

Relationship with others

[a] If brethren sin, set them back on the path of following the Spirit; and don’t feel superior as you do it, because you too, may be tempted. Just carry each other’s burdens. This is the ‘law’ [*the way of life*] of Christ fulfilled.

Relationship with Self

[a] Have a right judgement about what you do, be free of the need for others approval. Carry your own share of the corporate load.

[b] Share things of life with those who instruct you.

Relationship with God

[a] You cannot trick God! You must sow your seed in the right place because the harvest depends on the soil you are focussing on to produce your harvest. If you sow to the flesh you will reap the death and decay of that lower nature. If to the Spirit, then your harvest is the very life that God has.

[b] Don’t grow weary of sowing – our ultimate harvest is sure let’s do good to all and especially fellow Christians.

### Unit 14 – Galatians 6.11-18 - The Essence of Christianity

The Gospel

[a] Those who urge you to be circumcised; they are world pleasers and are opposed to the message of the cross of Christ. And for themselves, even when they have been circumcised they don’t keep the Law.

[b] What motivates them is that they want to be able to boast that you obeyed them in this circumcision matter.

[c] Boasting is only appropriate about Christ’s cross which is the event of my dying so that it left me separated the world and the world from me.

[d] The issue is not circumcision or uncircumcision but the new creation – the new life. To everyone who lives by that life, the true people of God, may there be peace and mercy.

[e] I don’t want to be interfered with and called into question as an apostle, I carry the marks of that authority on my body.