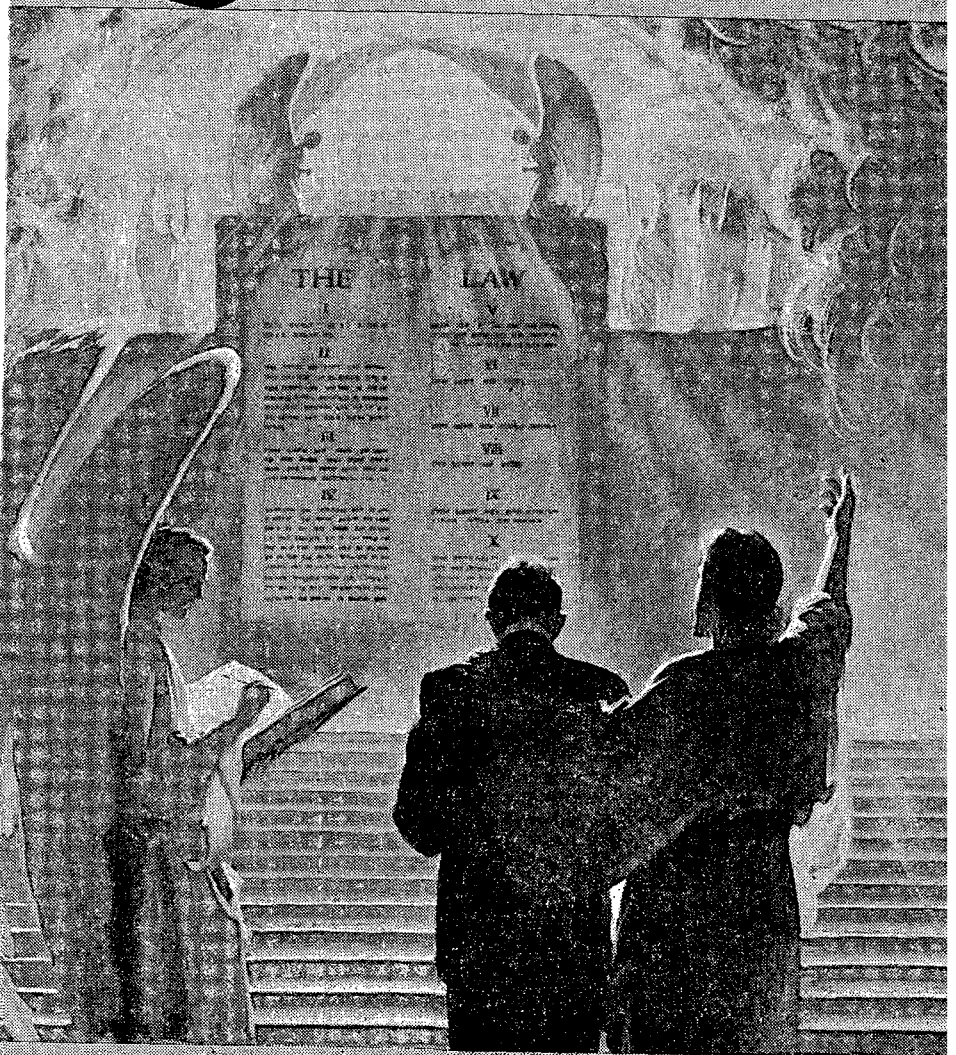
SABBATH SCHOOL LESSON QUARTERLY



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THE EPISTLE TO THE GALATIANS

SENIOR DIVISION, No. 278, FOURTH QUARTER, 1964

B. E. Seaton

THE BLESSING OF DAILY STUDY

"There should be a living, growing interest in storing the mind with Bible truth. The precious knowledge thus gained will build a barrier about the soul."—*Counsels on Sabbath School Work,* page 36.

Let us resolve to be more diligent in the study of His Word and "set apart a little time each day for the study of the Sabbath school lesson."—*Counsels on Sabbath School Work,* page 41.

My Daily Lesson Study Pledge

As one who greatly desires to improve his knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name .....

Lesson Titles for the Quarter

1. Historical Background of the Epistle
2. Paul and the Gospel
3. From Persecutor to Preacher
4. Struggle Against Legalism
5. Justification by Faith, Not Works
6. The Just Live by Faith
7. Heirs According to the Promise
8. Paul, the Ardent Evangelist
9. Slave or Free
10. Christian Liberty
11. The Spirit-Controlled Life
12. True Christianity
13. Summary

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Sabbath School Lesson Quarterly

THE EPISTLE TO THE GALATIANS

GENERAL INTRODUCTION

Paul's Epistle to the Galatians is a small book, only six chapters, but a book large with meaning to the Christian church. The book of Galatians will require close study, but its message of justification through faith in Christ's righteousness, as opposed to justification by law keeping, is the very heart of Christianity.

There has been considerable discussion throughout the decades as to the identity of the "law" in Galatians. In the book *The Acts of the Apostles,* pages 383-388, Mrs. White discusses the background of the Galatian epistle. She identifies the basic problem in the Galatian churches as being the influence of certain Jewish teachers who "urged upon the Gentile converts the observance of the ceremonial law."—Page 383. "Christ, the true foundation of the faith, was virtually renounced for the obsolete ceremonies of Judaism."—Page 385.

"Their [the false teachers'] religion was made up of a round of ceremonies, through the performance of which they expected to gain the favor of God."—Page 386. These teachers, also known as Judaizers, were urging that Gentile converts, in addition to accepting Jesus Christ, should adopt various practices of Judaism, including that of circumcision.

Paul's letter to the Galatians was his answer to the claims of these Judaizers. In his forceful style Paul explained to the Galatians the sublime truth that men are justified by faith in Jesus Christ, not by their compliance with legal requirements, even the requirements God Himself had made at one time or another in ages past. The Judaizers claimed that men would have to *do* something to earn justification; specifically, they would have to comply with the legal requirements of the Jewish religion. Paul said No! Justification comes as a free gift from God, not as a man's due because he has done something to merit it. The idea that a man could do something to *earn* justification makes Christ's death on the cross superfluous. That is why Paul exclaims in Galatians 6:14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The great central truth of the Epistle to the Galatians, then, is that a sinner cannot earn justification by compliance with *any* legal requirements, be they ceremonial or moral. "I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of Ten Commandments."—*Selected Messages,* b. 1, p. 233.

In Paul's day, it was by compliance with the Jewish religious requirements that some were attempting to earn salvation. It was with these false teachers in mind particularly that Paul wrote to the Galatians. The great central truth set forth in Galatians is as true today as it was in Paul's time. No Christians today are tempted to think that they can earn justification by adopting the practices of Judaism. There is the very real danger, however, that some may think that by a rigorous compliance with the requirements of the Decalogue, with the payment of their tithes and offerings, with certain dietary practices, and other things, they earn God's favor. They think that if they rigorously do all of these things, comply with all the jots and tittles of the law, they will earn justification, and that God will be obliged to admit them into heaven.

The book of Galatians stands forth as a solemn warning to all such that a man is not justified by what he does, but by faith in Jesus Christ and a wholehearted commitment of the will and the life to Christ. So, for us today, "the Holy Spirit through the apostle is speaking especially of the moral law."—*Ibid.,* p. 234. As Paul makes clear in Galatians 5 and 6, a man who has already found justification in Christ will live by the law of Christ. He will faithfully comply with all that Christ requires of him, not as a means to salvation, but because of his soul-consuming love for Christ. Then, and only then, will the glorious fruit of the Spirit reach maturity in his life.

Historical Background of the Epistle

MEMORY VERSE: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

LESSON SCRIPTURES: Acts 9 and 13 to 20.

STUDY HELPS: "The Acts of the Apostles," pages 123-130, 155-200; "S.D.A. Bible Commentary," vol. 6, pp. 30-33, "Judaism in the Christian Church."

AIM: To provide the historical background to the writing of Galatians, and to remind us that there is only one means of salvation—faith in our Lord Jesus Christ.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General introduction and survey.	☐
Sunday: Introduction; questions 1-3; begin learning memory verse.	☐
Monday: Questions 4-8.	☐
Tuesday: Questions 9-12.	☐
Wednesday: Questions 13, 14; begin reading study helps.	☐
Thursday: Continue reading study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Paul's Early Ministry

1. God's purpose for Paul. Acts 9:15.
2. The beginning of Paul's ministry. Acts 9:19, 20, 22.
3. Ministry in Syria and Cilicia. Acts 9:26-30; Gal. 1:15-21; Acts 11: 25, 26.

II. Paul's First Missionary Journey

4. The localities visited during the first journey. Acts 13; 14.
5. The gospel to the Gentiles. Acts 13:42-48.
6. Opposition from Christian-Jewish teachers. Acts 15:1, 5.
7. An apostolic council considers the Christian predicament. Acts 15: 6, 10, 11, 19, 20.
8. Paul continues his ministry to the Gentiles. Acts 15:30, 35.

III. Paul's Subsequent Journeys

9. Paul's desire to strengthen his converts. Acts 15:36.
10. The localities visited during the second journey. Acts 15:41; 16:1, 6-8.
11. Continued opposition from unbelieving Jews. Acts 17:1, 5, 10, 13; 18:1, 4, 6.
12. Beginning of the third journey. Acts 18:22, 23.

IV. Danger Foreseen and Averted

13. Warning of spiritual perils awaiting the church. Acts 20:29, 30.
14. Pastoral counsel for safeguarding the church. Acts 20:28, 31, 32.

THE LESSON

Introduction

The first apostles, as Jews, restricted their early evangelism almost exclusively to Jews. It was difficult for them to grasp the universal nature of Christ's redemptive plan. But the Lord called Saul of Tarsus and commissioned him to be a special apostle to the Gentiles. To him the Saviour revealed Himself as the One whose atoning

sacrifice was efficacious for all, irrespective of race or nationality, and without observance of Jewish ritual.

This knowledge given by divine revelation led Paul to preach "the unsearchable riches of Christ" throughout the Gentile world. In time he reached Galatia, and there founded the churches to which he later wrote the epistle we shall be studying this quarter. This first lesson swiftly traces the outline of the apostle's Gentile ministry, and gives the general setting in which the Gentile churches were established.

The epistle was written while Paul was at Corinth on his third missionary journey about A.D. 57 or 58. See *The Acts of the Apostles,* page 383.

Paul's Early Ministry

1. At the time of Paul's conversion, to what special form of service was he called? Acts 9:15.

NOTE.—Saul's encounter with the ascended Lord, on the road to Damascus, resulted in his immediate conversion, and his being called to a work that God had clearly marked out for him. The Lord had chosen him to bear His name, or to preach, before Gentiles, kings and Jews—a broad commission, which Paul faithfully fulfilled. It would appear, however, that he at first concentrated on Jewish congregations, and only later devoted himself largely to non-Jewish audiences. The full realization of God's intention gradually dawned upon him until he was glad to accept the title, "Apostle to the Gentiles."

2. Where did Paul begin his Christian ministry? Acts 9:19, 20, 22.

3. Where else did Paul labor before setting out on his major missionary journeys? Acts 9:26-30; Gal. 1:15-21; Acts 11:25, 26.

Paul's First Missionary Journey

4. On Paul's first missionary tour, what places did he visit?

ANSWER: Acts 13 and 14 show that on his first great journey Paul, with his companion Barnabas, visited, among other places, the island of Cyprus; then, on the mainland of Asia Minor, Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra, and Derbe. He then retraced his steps to his headquarters, Antioch in Syria. Identify these towns on a map of Paul's journeys in your Bible, or in the *S.D.A. Bible Commentary,* vol. 6, p. 280.

5. How was Paul led to evangelize the Gentiles? Acts 13:42-48.

NOTE.—Jewish rejection of the gospel caused Paul and Barnabas to study the divine plan for mankind's salvation more closely. Their eyes, previously half closed by their faithful adherence to Jewish tradition, now opened and allowed them to see that God wanted all men, even Gentiles, to be saved. The envy, contradiction, and blasphemy of the unbelieving Jews encouraged them to give the Gentiles the opportunity to hear and accept the gospel. The apostles saw this development as a fulfillment of prophecy and of the Lord's special commission to Paul. Isa. 42:6; 49:6; Acts 9:15. The exclusiveness of these Jews concerning salvation was broken down, and the Gentiles were publicly invited to share in God's mercies. This generous act was historic: It saved Christianity from being a mere offshoot of Judaism and enabled it to grow into a universal religion.

6. While Paul and Barnabas were preaching the gospel to the Gentiles, what message were certain Jewish Christians proclaiming? Acts 15:1, 5.

NOTE.—For centuries the Jewish people had been accustomed to a ritualistic religion. They had come to believe that salvation was dependent on their fulfillment of the Mosaic ceremonial laws, prominent among which was the law of circumcision. Under this ever-thickening crust of legalism they had lost sight of Heaven's plan of redemption and had substituted a system of salvation by works.

Paul was given a clear understanding of

the way of salvation, and boldly proclaimed it to Jew and Gentile. His concept of the gospel went beyond that of many early Jewish Christians, and led some of them to oppose him bitterly. His insistence on salvation by faith in Christ alone appeared to be destructive of their treasured Judaism.

7. When the leaders of the church considered the problem, what conclusion did they reach? Acts 15:6, 10, 11, 19, 20.

NOTE.—These scriptures reveal that the doctrine of salvation by faith was not taught by Paul alone, but was believed and taught by the other apostles also.

8. Armed with this apostolic answer, where did Paul continue his ministry? Acts 15:30, 35.

Paul's Subsequent Journeys

9. What missionary urge led Paul to take up his travels again? Acts 15:36.

NOTE.—Paul never acquired a detached professionalism toward his converts. When once he had brought them to Christ, he continued to be interested in their welfare and never neglected to visit as opportunity was given. This abiding interest in the well-being of his spiritual children led him, under the influence of the Spirit, to write to those whom he could not visit, and thus his incomparable epistles were born. We are still benefitting from his dedicated care for his converts.

10. Where did his second missionary journey take Paul? Acts 15:41; 16:1, 6-8.

NOTE.—After revisiting several of the towns where he had preached during his first journey, Paul, with Silas, entered into new territory. They went northward "into 'Phrygia and the region of Galatia,' where with mighty power they proclaimed the glad tidings of salvation. The Galatians were given up to the worship of idols; but, as the apostles preached to them, they rejoiced in the message that promised freedom from the thralldom of sin. Paul and his fellow workers proclaimed the doctrine of righteousness by faith in the atoning sacrifice of Christ. . . . Paul's manner of life while among the Galatians was such that he could afterward say, 'I beseech you, be as I am.' Galatians 4:12."—*The Acts of the Apostles,* pages 207, 208.

11. What class of people continued to pursue Paul and seek to disrupt his work? Acts 17:1, 5, 10, 13; 18:1, 4, 6.

12. After his next return to Antioch, where did Paul's third journey lead him? Acts 18:22, 23.

NOTE.—Following his earlier pattern of visiting his converts to confirm their newfound faith, Paul returned to "the country of Galatia." It seems probable that during his absence, certain Jewish Christian teachers had gone in to urge upon the Galatian Christians the need for observing all the rites enjoined in the Mosaic law, with special emphasis upon circumcision. Such erroneous teaching must have caused Paul great anxiety. This, together with later reports from others who had passed through the district, led him to appeal to the Galatians, by letter, to hold to the simplicities of the gospel he had first taught them.

Danger Foreseen and Averted

13. What danger did Paul foresee would confront the churches he had founded? Acts 20:29, 30.

NOTE.—"*I know.* By his knowledge of human nature and by experience, as well as by the light given him by the Spirit of God. "*After my departing.* Paul had been a guardian to the churches he had gathered

together. Their danger would increase in his absence. So Israel was faithful during the days of Joshua and of the elders who outlived him (Judges 2:7), but afterward came apostasy.

"Grievous wolves. Here Paul is paralleling Christ's allegory of the good shepherd. The hireling is no match for the wolf (John 10:12), but the true shepherd of the flock stands his ground in defense of the helpless sheep. Christ, knowing the acute danger of such attacks, warned of it (Matt. 7:15)." —*S.D.A. Bible Commentary,* on Acts 20:29.

The apostle Paul foresees and warns the church of grievous wolves that will trouble the church. These wolves of verse 29 "which were to attack the flock from without, represent the Judaizing and paganizing influences that by A.D. 400 had radically changed popular Christianity. Now Paul [also] warns of apostatizing influences coming from within, like Demas (2 Tim. 4:10), and Hymenaeus and Philetus (2 Tim. 2:17), whose words ate 'as doth a canker,' and who overthrew 'the faith of some.' "—*Ibid.,* on Acts 20:30.

14. What counsel did the apostle give for safeguarding the believers' faith? Acts 20:28, 31, 32.

NOTE.—This counsel is still valid today. The Christian's best protection against deception is prayerful, diligent study of God's Word.

Questions for Meditation

1. Have I personally met Jesus on my Damascus road?
2. Am I as dedicated in my service as Paul was in his?
3. Am I being built up in the Christian faith by daily study of the Word?

Lesson 2, for October 10, 1964

Paul and the Gospel

MEMORY VERSE: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

LESSON SCRIPTURE: Galatians 1:1-12.

STUDY HELPS: "The Acts of the Apostles," pages 383-388; "S.D.A. Bible Commentary," vol. 6, pp. 931-935.

AIM: To understand the motives that led Paul to write his epistle to the Galatians and to share in his single-minded devotion to the gospel of Christ.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; begin learning memory verse.	☐
Sunday: Introduction and questions 1-4.	☐
Monday: Questions 5, 6; begin reading study helps.	☐
Tuesday: Questions 7-9.	☐
Wednesday: Questions 10-13.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Salutation and Doxology

1. Paul, the apostle. Gal. 1:1, first phrase.
2. Commissioned by Christ and the Father. Gal. 1:1, second part.
3. Fraternal greetings to Galatian churches. Gal. 1:2.
4. Spiritual salutation. Gal. 1:3.
5. Reminder of redemption's cost and purpose. Gal. 1:4, first part.

6. Glory to redemption's Designer. Gal. 1:4 (second part), 5.

II. The One True Gospel

7. Paul's justifiable concern over the Galatians. Gal. 1:6.
8. Identifying those who would pervert the Galatians. Gal. 1:7.
9. The falseness of any other gospel than that preached by Paul. Gal. 1:8, 9.

III. The Revealed Gospel

10. Paul, seeking to please God not men. Gal. 1:10, first part.
11. The servant of Christ cannot always please men. Gal. 1:10, last part.
12. The superhuman nature of Paul's gospel. Gal. 1:11.
13. Paul received his gospel by revelation. Gal. 1:12.

THE LESSON

Introduction

Our first lesson sketched the background of the founding of the Galatian churches and gave us a glimpse of some of the troubles fomented for Paul by Judaizing opponents. This week we begin a detailed consideration of the letter Paul wrote to the Galatians after learning that they were being disturbed by such troublemakers.

We should try to reconstruct the circumstances that prompted the preparation of this epistle. As stated in the introduction to Lesson 1, it was written from Corinth, probably during the winter of A.D. 57/58. The more clearly we understand the working of Paul's mind and the Galatians' situation, the easier it will be to grasp the enduring message of the epistle. We should, therefore, follow closely the apostle's reasoning and then apply his counsel to ourselves.

Salutation and Doxology

1. To what title does the author of the Galatian letter lay claim? Gal. 1:1, first phrase.

NOTE.—"*Apostle. . . .* Literally, 'one sent forth,' and by extension, 'a messenger,' 'an ambassador.' "—*S.D.A. Bible Dictionary.*

"Paul customarily speaks of himself as an apostle without attempting to justify his claim to the title. Here, however, the extended defense of his apostleship (Gal. 1:1 to 2:14) indicates that the churches addressed were doubtful of accepting him for what he claimed to be."—*S.D.A. Bible Commentary,* on Gal. 1:1. However, Paul proceeds to show that his claim to apostleship is as valid as that of the Twelve, and that he is eminently qualified to counsel the Galatian Christians.

2. From whom did Paul derive his office? Gal. 1:1, last part.

NOTE.—Paul traced his call to apostleship to his vision of the Lord Jesus on the Damascus road (Acts 9:1-9) and to the subsequent instruction that he received from the Master (Acts 9:16; Gal. 1:12, 15-17). He here (Gal. 1:1) reminds his readers that his divine Instructor, once dead, had been miraculously raised to life by God the Father who with Christ had also called Paul to his high office.

3. Who joined Paul in sending greetings to the Galatians? Gal. 1:2.

4. What two divine gifts does the apostle invoke on the Galatian Christians? Gal. 1:3.

NOTE.—"The life, death, and resurrection of Christ had brought new meaning to both these old familiar terms [grace, peace]. 'Grace' was now understood as the redeeming love of God in Christ (see 2 Tim. 1:9). 'Peace' was now peace with God through redemption (Rom 5:1). With this Christian significance, 'grace' and 'peace' became Paul's customary greeting in all his epistles." "However Paul may feel about

the defection of the Galatians, he does not love them less. His sincere desire for them is that they may receive the grace that comes to man from God as a gift through faith in Jesus Christ. . . . Received by the sinner, this grace brings peace."—*S.D.A. Bible Commentary,* on Rom. 1:7 and Gal. 1:3.

5. How does Paul summarize the cost and the purpose of Christ's redemptive act? Gal. 1:4, first part.

NOTE:—"What a theme for meditation is the sacrifice that Jesus made for lost sinners! 'He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.' How shall we estimate the blessings thus brought within our reach? Could Jesus have suffered more? Could He have purchased for us richer blessings? Should it not melt the hardest heart when we remember that for our sakes He left the happiness and glory of heaven and suffered poverty and shame, cruel affliction and a terrible death?"—*Testimonies,* vol. 5, p. 316.

6. Whom does Paul see as the Originator of redemption? Gal. 1:4 (second part), 5.

NOTE.—In all the warmth of his adoration of Christ as Saviour, Paul never lost sight of the Father's equal participation in the plan for our salvation. Man's deliverance from sin was not something Christ accomplished apart from the Father, but in cooperation with the Father. See 2 Cor. 5:19. This realization caused Paul to break into a doxology. Compare Eph. 1:3; 1 Peter 1:3. We ought also to praise our Father's holy name, and be consciously grateful for His saving love.

The One True Gospel

7. What condition among the Galatian churches caused Paul grave concern? Gal. 1:6.

NOTE.—After the brief introduction (verses 1-5) which, contrary to the apostle's usual custom, contains no commendation and little personal warmth, Paul plunges into his reason for writing to the Galatians. He was astonished that they had so quickly departed from his teaching to follow another gospel. "The verb here ['removed,' from Greek *metatithēmi*] is in the present tense, indicating that the apostasy was still in process of development as Paul wrote. This departure from the faith has come suddenly and is progressing rapidly. The form of the verb also implies that they were responsible for deserting Paul."—*S.D.A. Bible Commentary,* on Gal. 1:6.

8. How does the apostle describe the teaching of those who were disturbing the faith and practice of his friends? Gal. 1:7.

NOTE.—Paul knew that since there was only one Saviour, who died according to the will of the one Father, there could be only one gospel or one true explanation of God's great act. Therefore, he condemns as false a different kind of gospel (verse 6) which is not another true gospel (verse 7).

9. In what strong words does the writer declare the unique validity of the gospel he had brought to Galatia? Gal. 1:8, 9.

The Revealed Gospel

10. In view of his plain speaking, what question concerning his own motivation could Paul confidently ask? Gal. 1:10, first part.

NOTE.—He expected a negative reply concerning his efforts to please men, and a positive answer in respect of God.

11. How does Paul plainly state the impossibility of his always pleasing men while serving Christ? Gal. 1:10, second part.

12. What claim does Paul advance concerning the gospel that he had preached in Galatia? Gal. 1:11.

NOTE.—As the epistle progresses, it becomes clear that those who were perverting the Galatian believers were also undermining Paul's authority, declaring that he was no true apostle, had not been divinely commissioned as had the Twelve, and that his teachings were his own invention. These insinuations Paul now sets out to deny and disprove.

13. With what statement of fact does the apostle now substantiate the far-reaching claim he has made? Gal. 1:12. Compare Eph. 3:3.

NOTE.—Although he undoubtedly learned from others, especially from the original apostles, Paul had not been dependent on another's teaching. But he had received the gospel "by revelation of Jesus Christ;" that is, "by a revelation from Jesus Christ."

In the following lessons we shall see how the writer enlarges on this question of the "revelation" and substantiates the divine origin of the gospel and his call to the apostleship.

Questions for Meditation

1. Am I steadfast in the faith to which God has called me?
2. Have I allowed Christ to deliver me from the evils of this present world?
3. How can I strengthen my confidence in the gospel?

Lesson 3, for October 17, 1964

From Persecutor to Preacher

MEMORY VERSE: "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." 1 Tim. 1:16.

LESSON SCRIPTURE: Galatians 1:13-24.

STUDY HELPS: "The Acts of the Apostles," pages 112-122; "S.D.A. Bible Commentary."

AIM: To seek to understand the heavenly origin of Paul's apostolic commission and to subject ourselves to its directives.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; begin learning memory verse.	☐
Sunday: Introduction; questions 1-3.	☐
Monday: Questions 4-6.	☐
Tuesday: Questions 7-10.	☐
Wednesday: Questions 11-13; begin reading study helps.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Saul the Persecutor

1. Paul recalls his experience in Judaism. Gal. 1:13, first part.
2. He admits his antichristian activities. Gal. 1:13, second part.
3. He justifiably claims preeminence in his devotion to Judaism. Gal. 1:14.

II. Paul the Convert

4. Two steps in the divine commission. Gal. 1:15.
5. God plans a special career for Paul. Gal. 1:16, first part.
6. Paul's initial response to the plan. Gal. 1:16 (second part), 17.

III. The Cautious Convert

7. A cautious approach to Jerusalem. Gal. 1:18, first part.
8. Paul visits Peter. Gal. 1:18, second part.
9. Apart from Peter, Paul then saw only James. Gal. 1:19.
10. Emphatic claim to truthfulness. Gal. 1:20.

IV. Paul the Preacher

11. Paul's early evangelistic endeavors. Acts 9:20, 22; Gal. 1:21.
12. Judean churches hear of persecutor turned preacher. Gal. 1:22, 23.
13. The churches praise God for His way with Paul. Gal. 1:24.

THE LESSON

Introduction

In the opening section of his letter (Gal. 1:1-12) the author explained what prompted his writing this epistle, namely, his concern lest the Galatian believers be deceived into following a false interpretation of the gospel, one which confirmed them in Jewish legalism. His pursuit of this subject raises the question of the authority of his own teaching, which in turn depends on the nature of his commission—is it of human or divine origin? In the remainder of the chapter (verses 13-24) Paul deals with this important matter.

Saul the Persecutor

1. What did Paul assume the Galatians already knew about his early religious life? Gal. 1:13, first part.

NOTE.—The word translated "conversation" means "manner of life," which is also the archaic English meaning of the term.

The Galatians knew of Paul's career either because of the fame of Saul of Tarsus, or because the apostle's adversaries had spread abroad his early history; or they had heard the story from his own lips. In any case, they knew he was thoroughly acquainted with Judaism, and that he had been one of its most ardent supporters.

2. What painful fact did he recall concerning his pre-Christian career? Gal. 1:13, second part.

NOTE.—Paul never whitewashed his persecuting activities. He rather used that aspect of his carrer as a foil against which to exhibit the wonder of God's grace in accomplishing his conversion and permitting him to engage in Christian service. Compare Acts 7:54 to 8:3; 9:1, 2, 13, 21; 22:3-5; 26:9-11; Phil. 3:4-6.

3. To what eminence had he attained in Jewish religious society? Gal. 1:14.

NOTE.—Paul "was regarded by the rabbis as a young man of great promise, and high hopes were cherished concerning him as an able and zealous defender of the ancient faith. His elevation to membership in the Sanhedrin council placed him in a position of power."—*The Acts of the Apostles,* page 112.

Paul's thorough acquaintance with Jewish tradition made him well-qualified to deal with its tragic errors.

Paul the Convert

4. What two steps had the Lord taken to enroll Paul in His service? Gal. 1:15.

NOTE.—This double experience—being separated to God's service from birth, and being called into that service by the Lord's grace—is not restricted to Paul. God has taken the same detailed, personal interest in the lives of every one of His children from the cradle to the grave. Unfortunately, many have not tried to discover God's will, and have not heeded His gracious call.

5. For what purpose did God interrupt Paul's former way of life? Gal. 1:16, first part.

NOTE.—The apostle quickly grasped the divine technique of ideal evangelism—the tangible revelation of Jesus Christ in the life of the believer. "The life of the true believer reveals an indwelling Saviour. The follower of Jesus is Christlike in spirit and in temper. Like Christ, he is meek and humble. His faith works by love and purifies the soul. His whole life is a testimony to the power of the grace of Christ."—*Testimonies,* vol. 7, p. 67. This is the most effective form of preaching. It can be practiced by any Christian in any place at any time.

6. On receipt of the divine call, what course did the apostle pursue? Gal. 1:16 (second part), 17. Compare Acts 26:19, 20.

NOTE.—"Here, in the solitude of the desert [in Arabia, in an area that cannot now be identified], Paul had ample opportunity for quiet study and meditation. He calmly reviewed his past experience and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted and his sin pardoned. He longed for the assurance that Jesus would be with him in his coming ministry. He emptied his soul of the prejudices and traditions that had hitherto shaped his life, and received instruction from the Source of truth. Jesus communed with him, and established him in the faith, bestowing upon him a rich measure of wisdom and grace."—*The Acts of the Apostles,* pages 125, 126.

The Cautious Convert

7. How long a time elapsed before Paul returned to Jerusalem? Gal. 1:18, first part.

NOTE.—It would appear that Paul deliberately postponed a meeting with Christian leaders until he had solved his personal problems and had obtained a clear concept of his mission and of the message he was to proclaim. By that time he was already settled in his apostleship, and would not be in any way dependent on others' approval.

8. What reason did Paul give for eventually going to Jerusalem? Gal. 1:18, second part.

NOTE.—He went not merely "to see" Peter, but to become acquainted with him. What a dramatic meeting that must have been! What a stream of questions must have passed between the two evangelists during the fifteen days of Paul's stay in Jerusalem! How eager must have been his inquiries after the details of Christ's earthly life! How interested must have been Peter's hearing of Saul's encounter with the Master on the Syrian road! Two weeks must have seemed woefully inadequate for all the two would have liked to discuss.

Paul's own account here makes no mention of the friendly offices of Barnabas in introducing him to the Christian circle in Jerusalem. See Acts 9:26-28; *The Acts of the Apostles,* page 129.

9. Who only of the other apostles (apart from Peter) did Paul then meet? Gal. 1:19.

NOTE.—Paul was at pains to establish his total dependence on a divine commission to the exclusion of human influence. He therefore explained that at the time of his visit to Jerusalem he saw only two of the church leaders.

If James was "the Lord's brother," as most likely he was, the fact would have

special significance for Paul, since James was not one of the original Twelve, nor was he the one elected to take the place of Judas. This set a precedent in apostleship, and opened the way for Paul, who was also not of the Twelve, to be added to the illustrious company.

10. How did Paul emphasize the truth of what he was saying? Gal. 1:20.

NOTE.—In the midst of his narrative, Paul pauses to assert the complete veracity of what he is telling the rather skeptical Galatians.

Paul the Preacher

11. Where was Paul's field of activity during his first major period of evangelism? Acts 9:20, 22; Gal. 1:21.

NOTE.—Paul had begun to preach in Jerusalem, but plots against him obliged the brethren to send him to Tarsus (Acts 9:29, 30; *The Acts of the Apostles,* page 130), his hometown. He remained in that vicinity probably about five years, until Barnabas sought him out. Acts 11:25, 26.

12. What was the extent of the Judean Christians' knowledge of Paul in those early days? Gal. 1:22, 23.

13. What was the churches' reaction to reports of Paul's ministry? Gal. 1:24.

NOTE.—There was personal relief for the Judeans in the news of Paul's conversion and service, for it brought them some respite from persecution. But their principle reaction went deeper than that. They gave glory to God that He could take the persecutor and use him to proclaim the saving merits of the One whom he had once so cruelly opposed. Our conversion should similarly bring glory to God.

Questions for Meditation

1. How does my zeal in Christian service compare with Paul's in "the Jews' religion"?
2. Do others see God's Son revealed in me?
3. Has the church any cause to glorify God because of my Christian service?

Lesson 4, for October 24, 1964

Struggle Against Legalism

MEMORY VERSE: "For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." Gal. 2:8.

LESSON SCRIPTURE: Galatians 2:1-13.

STUDY HELPS: "The Acts of the Apostles," pages 188-200; "S.D.A. Bible Commentary."

AIM: To profit from Paul's pattern of Christian diplomacy.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey; begin learning memory verse.	☐	Tuesday: Questions 8-10.	☐
Sunday: Introduction; questions 1-3.	☐	Wednesday: Questions 11-13.	☐
Monday: Questions 4-7.	☐	Thursday: Read study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. A Test Case

1. Another visit to Jerusalem. Gal. 2:1.
2. Reason for the visit. Gal. 2:2.
3. Titus, the test case concerning circumcision. Gal. 2:3.

II. Overcoming False Counsel

4. Opposition from false brethren. Gal. 2:4.
5. Paul's firm stand for the right. Gal. 2:5.
6. Church leaders unable to gainsay Paul's conclusions. Gal. 2:6.
7. Recognition of distinct ministries to Jews and Gentiles. Gal. 2:7.
8. The same Lord working through all apostles to all peoples. Gal. 2:8.
9. A fraternal division of evangelistic responsibility. Gal. 2:9.
10. Paul's acceptance of ministry to the poor. Gal. 2:10.

III. Peter's Vacillating Attitude

11. Paul's justifiable opposition to Peter. Gal. 2:11.
12. Peter's dissimulating tactics. Gal. 2:12.
13. Unfortunate influence of Peter's dissemblance. Gal. 2:13.

THE LESSON

Introduction

Paul has established the nature of his God-given call to the apostleship and his receiving divine revelations concerning the gospel. He now tells of efforts that were made by certain "false brethren" to oblige him and his Gentile converts to conform to Jewish ceremonial requirements, especially circumcision, and how he successfuly resisted such attempts.

Modern Christians need to understand the issues then decided, that they may know what God requires of them today.

Why did those Christian Jews who had been converted from Pharisaism (Acts 15:5) desire to have the Gentile believers circumcised, and require them to observe the law of Moses? "The Jewish converts generally were not inclined to move as rapidly as the providence of God opened the way. From the result of the apostles' labors among the Gentiles it was evident that the converts among the latter people would far exceed the Jewish converts in number. The Jews feared that if the restrictions and ceremonies of their law were not made obligatory upon the Gentiles as a condition of church fellowship, the national peculiarities of the Jews, which had hitherto kept them distinct from all other people, would finally disappear from among those who received the gospel message."—*The Acts of the Apostles,* page 189.

A Test Case

1. What length of time elapsed before Paul's next visit to Jerusalem, and who accompanied him? Gal. 2:1.

NOTE.—"It is not clear whether this 14-year period began with his [Paul's] conversion or with his visit to Jerusalem three years later. . . . The purpose in mentioning the 14 years is to point out how long it was after his conversion before Paul had an extended contact with the Twelve. He had not borrowed from them the gospel he had been preaching for some 14 (or 17) years."—*S.D.A Bible Commentary,* on Gal. 2:1.

If we place Paul's conversion in A.D. 35, then the Jerusalem Council (Acts 15), the most likely occasion of this present visit, may be dated at about A.D. 49.

2. Arriving at Jerusalem on the occasion of this divinely sanctioned visit to Jerusalem, what did Paul do? Gal. 2:2.

NOTE.—Opposition had arisen to his Gentile ministry on the part of certain Jewish Christians, particularly those who had been

Pharisees. Acts 15:1, 5. These maintained that all Christians were obliged to observe the Mosaic law. To have the disruptive question settled on the highest possible level, Paul went to Jerusalem. There he was a wise advocate of his cause: He quietly explained his position to the principal leaders and thus avoided public dissension in the church and the destruction of the fruitage of his years of ministry to Jew and Gentile.

3. What test case did Paul cite as evidence of Jerusalem support for his interpretation of the ritual obligations of Gentile converts? Gal. 2:3.

NOTE.—This was an important victory for Paul. If the Gentile Titus was not obliged to submit to Jewish ritual, all Gentile Christians could be similarly exempt. The "incident reveals both Paul's consistency and the willingness of the leaders to lay aside prejudice and recognize truth when it was presented to them. This spirit made it possible for God to work through the early church in a marvelous way. He looks for the same spirit of love and tolerance in the church today."—*S.D.A. Bible Commentary,* on Gal. 2:3.

Overcoming False Counsel

4. Who introduced the subject of circumcision on the occasion of this visit? Gal. 2:4.

NOTE.—The earliest Christians were Jews, and it seemed natural for them to continue to observe the Mosaic law. To them it had been the foundation of true religion, and they were prepared to add Christ's teachings to what they already possessed.

Then the Lord revealed to Peter, through the vision of unclean animals, that Gentiles could also join the church. Acts 10. But it was Paul who, through divine revelation and his long meditations on the meaning and application of the gospel, perceived the true relationship between the exemplary life and redemptive death of Jesus, and the ceremonial requirements of Jewish ritual law.

5. Why did the apostle resist the influence of these "false brethren"? Gal. 2:5.

6. What contribution did the leaders in Jerusalem make to Paul's thinking? Gal. 2:6.

NOTE.—"Paul is not detracting from the importance of the apostles, but he endeavors to make clear that their position and office could have no bearing whatever on the problem under consideration. God did not consult man with respect to what is truth, but commissions him to declare truth. To this important duty Paul has been called, even as had the Twelve."—*S.D.A. Bible Commentary,* on Gal. 2:6.

7. What practical division of responsibility did the leaders perceive? Gal. 2:7.

NOTE.—"He [Paul] had first sought a private interview, in which he set the matter in all its bearings before the leading apostles, Peter, James, and John. With far-seeing wisdom, he concluded that if these men could be led to take a right position, everything would be gained. Had he first presented the question before the whole council, there would have been a division of sentiment. The strong prejudice already excited because he had not enforced circumcision on the Gentiles, would have led many to take a stand against him. Thus the object of his visit would have been defeated, and his usefulness greatly hindered. But the three leading apostles, against whom no such prejudice existed, having themselves been won to the true position, brought the matter before the council, and won from all a concurrence in the decision to leave the Gentiles free from the obligations of the ceremonial law."—Ellen G. WLite, *Sketches From the Life of Paul,* page 193, quoted in S.D.A. Bible *Commentary,* vol. 6, p. 1108.

8. Who was working through the ministry of both Peter and Paul? Gal. 2:8.

NOTE.—"The success of Peter's ministry constituted evidence that God was at work through him. But the same was true of Paul's ministry. It would be inconsistent to acclaim the one and denounce the other." —*S.D.A. Bible Commentary,* on Gal. 2:8. Christian workers need to remember that the Lord supports many different kinds of service, all of which contribute to the establishment of His kingdom. This removes grounds for jealousy and harmful competition in Christian work.

9. What agreement did the brethren reach concerning their respective spheres of service? Gal. 2:9.

NOTE.—"In this instance [the Jerusalem Council] we have a refutation of the doctrine held by the Roman Catholic Church that Peter was the head of the church. . . . James seems to have been chosen as the one to announce the decision arrived at by the council. It was his sentence that the ceremonial law, and especially the ordinance of circumcision, should not be urged upon the Gentiles, or even recommended to them."—*The Acts of the Apostles,* pages 194, 195.

10. What special Christian duty did Paul cheerfully accept? Gal. 2:10.

NOTE.—"In placing among them the helpless and the poor, to be dependent upon their care, Christ tests His professed followers. By our love and service for His needy children we prove the genuineness of our love for Him. To neglect them is to declare ourselves false disciples, strangers to Christ and His love."—*The Ministry of Healing,* page 205.

Peter's Vacillating Attitude

11. When Paul later encountered Peter at Antioch, what attitude did Paul adopt, and why? Gal. 2:11.

NOTE.—"It should be remembered that the decision of the Jerusalem Council pertained to Gentile believers only. It did not specifically release Jewish Christians from the requirements of the ritual law. Having lost their case with respect to Gentile converts, the Judaizers naturally refused to read more into the decision than was actually stated. But Paul and others rightly reasoned that if Gentiles could be saved apart from the ritual law, so could the Jews."—*S.D.A. Bible Commentary,* on Gal. 2:11.

"The council [at Jerusalem] had, on that occasion, decided that the converts from the Jewish church might observe the ordinances of the Mosaic law if they chose, while those ordinances should not be made obligatory upon converts from the Gentiles."—E. G. White, *Sketches From the Life of Paul,* page 121.

12. How did Peter's timid changefulness lay him open to criticism? Gal. 2:12.

13. Who were influenced by Peter's lack of firmness in this matter? Gal. 2:13.

NOTE.—"This revelation of weakness on the part of those who had been respected and loved as leaders, left a most painful impression on the minds of the Gentile believers. The church was threatened with division. But Paul, who saw the subverting influence of the wrong done to the church through the double part acted by Peter, openly rebuked him for thus disguising his true sentiments. . . .

"Peter saw the error into which he had fallen, and immediately set about repairing the evil that had been wrought, so far as was in his power."—*The Acts of the Apostles,* page 198.

Questions for Meditation

1. What is the source of my convictions —the opinions of men, or the teachings of God?

2. Am I as sympathetic to the needs of the poor as Christ expects me to be?

3. Shall I stand for the right though the heavens fall?

Lesson 5, for October 31, 1964

Justification by Faith, Not Works

MEMORY VERSE: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

LESSON SCRIPTURE: Galatians 2:14 to 3:4.

LESSON HELPS: "Steps to Christ," chapter, "The Test of Discipleship;" "S.D.A. Bible Commentary."

AIM: To help us more fully understand and accept the truth of justification by faith, as opposed to salvation by works of the law.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; begin learning memory verse.	☐
Sunday: Introduction; questions 1-3.	☐
Monday: Questions 4-8.	☐
Tuesday: Questions 9, 10; begin reading study helps.	☐
Wednesday: Questions 11-13.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. None Justified by Works

1. Paul's searching question to Peter. Gal. 2:14.
2. Jewish Christians already knew of justification by faith. Gal. 2:15, 16, first part.
3. The only means of justification. Gal. 2:16, second part.

II. Dead to Law, Alive to God

4. Justification by faith does not condone sin. Gal. 2:17.
5. Paul precludes his own return to Judaism and salvation by works. Gal. 2:18.
6. The impossibility of his returning to dependence on law. Gal. 2:19.
7. Paul's complete faith in Christ's saving power. Gal. 2:20.
8. Paul's decisive conclusion with respect to salvation by works of the law. Gal. 2:21.

III. Personal Appeal to the Galatians

9. The apostle's distress at the Galatians' seeking salvation by works. Gal. 3:1, first part.
10. Christ had been exalted in Galatia. Gal. 3:1, second part.
11. A reminder of their original dependence on faith. Gal. 3:2.
12. An appeal to reason. Gal. 3:3.
13. An instructive question. Gal. 3:4.

THE LESSON

Introduction

In previous lessons we have been following Paul's review of the events that led him to adopt a broader concept of the Christian religion than had been held by the apostles in Jerusalem. With this lesson we begin to enter into the theology of Paul's mission. He considers Jesus versus Judaism, and concludes that salvation

comes through faith in Christ, not through the observance of Jewish ritual requirements. He tries to convince the Galatians, and ourselves, of the truth of this teaching.

None Justified by Works

1. What decisive question did Paul address to Peter before the congregation in Antioch? Gal. 2:14.

NOTE.—"Peter's sudden change of attitude [about eating with Gentiles] would require the Gentiles to comply with the demands of the Judaizers that they be circumcised and observe Jewish rites if friendly relations between them and Jewish Christians were to continue. This would virtually be compelling the Gentiles to live like Jews. Paul here points out the inconsistency resulting from this attitude of Christian Jews toward the Gentiles in the church."—*S.D.A. Bible Commentary,* on Gal. 2:14.

2. What knowledge of the process of salvation does Paul tactfully assume his brethren, the Jewish Christians, to possess? Gal. 2:15, 16, first part.

NOTE.—When Paul first preached the gospel to the Galatians, he had taught them the doctrine of justification by faith in Christ. Knowing that they were acquainted with this fact, he now boldly states his conclusion before presenting his reasons for saying that men are not justified by fulfillment of the requirements of the Mosaic legal system but simply by faith in Jesus as their Saviour. He endeavors to make his conclusion as palatable as possible by appealing to the Jewish believers' pride in their not having been Gentile or heathen sinners.

In the statement, "A man is not justified by the works of the law, but by the faith of Jesus Christ," Paul brings his main theme into the open. We should not expect a full explanation of the doctrine at this juncture, however, since he develops it throughout the remainder of his epistle. At this stage, we can accept it and wait for its beauties to unfold in succeeding paragraphs.

The message of the epistle will be more readily understood if it is here realized that in the context of the book of Galatians, when Paul speaks of "the law" he is referring to "law" in its wider, peculiarly Jewish sense, the Torah—that moral, civil, and religious code developed from the Mosaic system, which minutely governed the life of the careful Jew.

3. How does the apostle reveal the mode by which his fellow believers have been "justified," that is, reckoned as righteous? Gal. 2:16, second part.

NOTE.—"When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ's righteousness. The sinner can be justified only through faith in the atonement made through God's dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.

"Many have a nominal faith in Christ, but they know nothing of that vital dependence upon Him which appropriates the merits of a crucified and risen Saviour."—*Selected Messages,* b. 1, p. 389.

Dead to Law, Alive to God

4. How does Paul forestall the charge that the doctrine of justification by faith represents Christ as condoning sin? Gal. 2:17.

NOTE.—The apostle foresaw the arguments the legalists would bring against his interpretation of the gospel. Oh, said they, your teaching that a man is justified by

faith alone gives a man license to sin, for all are sinners, even those who claim to be justified by faith. Therefore you make Christ a supporter of sin. Far better, they inferred, for a man to attempt to live without sin, and be justified by his relatively blameless life.

To this reasoning Paul's sharp rejoinder was, "God forbid!" literally, "May it not be!" His next sentences explain why the legalists' arguments are unsound.

5. What appeal to his own experience does the apostle make in support of his stand against salvation by works? Gal. 2:18.

NOTE.—He had broken away from legalism. If he returned to it, he would be confessing that his interpretation of the gospel was wrong and that he had sinned by preaching it. His revelations from God would be in vain.

6. Why could Paul not return to his old legalistic creed? Gal. 2:19.

NOTE.—According to the conditions of the old covenant under which the Judaizers were still trying to live, Paul had sinned, and was therefore as good as dead. To a certain extent, the apostle agreed with this reasoning.

"Paul says that as 'touching the righteousness which is in the law'—as far as outward acts were concerned—he was 'blameless' (Philippians 3:6); but when the spiritual character of the law was discerned, he saw himself a sinner. Judged by the letter of the law as men apply it to the outward life, he had abstained from sin; but when he looked into the depths of its holy precepts, and saw himself as God saw him, he bowed in humiliation and confessed his guilt. He says, 'I was alive without the law once: but when the commandment came, sin revived, and I died.' Romans 7:9. When he saw the spiritual nature of the law, sin appeared in its true hideousness, and his self-esteem was gone."—*Steps to Christ,* pages 29, 30.

But Paul went further. If his old life was dead, it was that he might live a new life by divine power, and might bring glory to God who gave him that new existence. His explanation of how this momentous miracle was possible follows in verse 20.

7. In what glorious, ringing words does Paul declare his complete faith in Christ's saving power, apart from any dependence on law? Gal. 2:20.

NOTE.—In the crucifixion of Christ, Paul recognized the inexorable demands of the law which called for the death of the sinner. But Christ voluntarily gave Himself to the cross. So did Paul. He agreed to be crucified with Christ. In doing this he, "through the law," was "dead to the law." Verse 19. His life had ended. Yet, as all knew, he still lived. How was that possible? That, he answered, was solely owing to the power of Him whom the grave could not hold. He who, by His sinlessness, had conquered death, was living out His sinless life in Paul's person. When once that spiritual fact is grasped, Paul's position on freedom from the law is understandable, and his stand on the righteousness of Christ is seen to be real, based upon his own experience.

8. At what conclusion does Paul arrive concerning his stand in respect of law and salvation? Gal. 2:21.

Personal Appeal to the Galatians

9. With what declamation does Paul express his judgment on the Galatians' doctrinal errors? Gal. 3:1, first part.

NOTE.—The writer's sentiments are clearly revealed in his use of the words "foolish" and "bewitched." He implies that if the Galatians follow the Judaizers' teachings, then they have taken leave of their senses.

10. Why should the Galatians' understanding of the science of salvation have been similar to Paul's? Gal. 3:1, second part.

NOTE.—"The Galatians had understood the significance of Christ's death. It had been made as real to them as though they had witnessed it with their own eyes. They had accepted this sacrifice as being necessary for their justification. How could they now turn to the false doctrines they had recently accepted, as though all Paul had taught them was sheer fantasy?"—*S.D.A. Bible Commentary*, on Gal. 3:1.

11. With what question does the writer seek to convince his readers of the source of their salvation? Gal. 3:2.

NOTE.—Reception of the Spirit was expected of all Christians in the early church. Paul was therefore justified in asking the Galatians if they had received the divine Gift by virtue of adherence to law or by exercise of faith, knowing they could give only one answer—by faith. Since that was so, the remainder of their religion had to rest on the same foundation.

12. What appeal to reason does the apostle then make to his converts? Gal. 3:3.

NOTE.—A return to salvation by works would be retrogressive after they had once tasted the reality of salvation by faith in Christ's redeeming life, death, and resurrection, as mediated by the Holy Spirit.

13. By what reference to their past experience does Paul recall them to their original understanding of the gospel? Gal. 3:4.

NOTE.—Although there is no historical record of the Galatians' having suffered persecution, it is unlikely that they escaped what so many other churches had to endure.

Questions for Meditation

1. On whom am I depending for salvation—self, or Christ?

2. Is Christ now living His victorious life in me?

3. What personal help have I gained from my study of this lesson?

Lesson 6, for November 7, 1964

The Just Live by Faith

MEMORY VERSE: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:22.

LESSON SCRIPTURE: Galatians 3:5-22.

LESSON HELPS: "Patriarchs and Prophets," pages 145-155; "The Desire of Ages," pages 466-470; "S.D.A. Bible Commentary."

AIM: To learn that God has ever had only one way of justification; namely, that of faith in Christ Jesus.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here		Check Here
Sabbath afternoon: General survey; learn memory verse.	☐	Tuesday: Questions 7-9.	☐
Sunday: Introduction; questions 1-3.	☐	Wednesday: Questions 10-13.	☐
Monday: Questions 4-6.	☐	Thursday: Read study helps.	☐
		Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Gospel Preached to Abraham

1. The Spirit's mode of operation. Gal. 3:5.
2. Abraham, the father of the faithful. Gal. 3:6, 7.
3. The gospel preached to Abraham. Gal. 3:8, 9.

II. Futility of Law, Efficacy of Faith

4. Under law, under a curse. Gal. 3:10.
5. Faith, not law, is man's only means of justification. Gal. 3:11, 12.
6. Faith in Christ's substitutionary death saves Jew and Gentile. Gal. 3:13, 14.

III. God's Promise to Abraham Dependable

7. The binding nature of human agreements. Gal. 3:15.
8. God's promise to Abraham rested on Christ. Gal. 3:16.
9. That promise not annulled by the giving of the law. Gal. 3:17, 18.

IV. God's Purpose in Giving the Law

10. The Jewish system of law in an interim capacity. Gal. 3:19.
11. Reliability of the promise that depends on God. Gal. 3:20.
12. Law not hostile to promise, but powerless to justify. Gal. 3:21.
13. All accounted sinners that all might profit from promise. Gal. 3:22.

THE LESSON

Introduction

The passage assigned for this week's study ranges over several aspects of the letter's main theme—justification by faith—and needs close attention if its meaning is to be discerned. In brief, Paul is saying that the doctrine of justification by faith is not new. Even Abraham, so revered by Judaism, was saved by faith in Christ and not by works. Furthermore, such justification was not limited to Abraham; it could be enjoyed by all who follow Abraham's example. The just, of any race, shall live by faith. This has ever been God's assurance, and is not altered by the passage of time.

"There are conditions to our receiving justification and sanctification, and the righteousness of Christ. . . . While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us."—*Selected Messages,* b. 1, p. 377.

The Gospel Preached to Abraham

1. By what stimulating question did Paul alert the Galatians to the importance of faith? Gal. 3:5.

NOTE.—"Paul was clearly the agent, or instrument, through whom God bestowed these remarkable endowments. Paul's point is that his ministry, and their response to it, had been on the basis of faith, with no reliance on the provisions of the legal system."—*S.D.A. Bible Commentary,* on Gal. 3:5.

Webster defines the word *legalism* as "strictness . . . in conforming to law, or . . . to a code of deeds and observances *as a means of justification.*" (Italics supplied.) The Judaizing teachers in Galatia taught that righteousness and the favor of God came by circumcision and rigid obedience to Jewish law, not by faith in Christ alone. Today one may become a legalist by strictness in obedience to God's Ten Commandments as a means of justification. But the true Christian who has been justified by faith in Christ alone and who strictly obey's God's law is not a legalist. True heart obedience that is the result of a faith that works by love and purifies the soul is not legalism. Of John Wesley, *after* he had entered into the experience of justification through faith in Christ, Ellen White wrote:

"He continued his strict and self-denying life, not now as the *ground,* but the *result* of faith; not the *root,* but the *fruit* of holiness. The grace of God in Christ is the foundation of the Christian's hope, and that grace will be manifested in obedience."—*The Great Controversy,* page 256.

2. To whose experience did the apostle appeal by way of analogy, and what conclusion did he draw? Gal. 3:6, 7.

NOTE.—In order to illustrate the efficacy of faith, Paul appealed to the experience of a righteous man, Abraham, whom the Judaizers greatly extolled. He thus approached his opponents on their own ground, and called on sacred history to corroborate his interpretation of God's will. In so doing, he employed an illustration that was to serve him throughout much of the remainder of his letter.

Since Abraham was reckoned righteous by his act of believing God (Gen. 15:6), all who exercise similar faith may count themselves as descendants of Abraham—a descent on which the Jews placed great store.

3. What interpretations of Scripture did Paul advance concerning: (1) Justification of the heathen (or Gentiles); (2) Abraham's knowledge of the gospel; (3) Relationship between Abraham and "they which be of faith"? Gal. 3:8, 9.

NOTE.—"Through type and promise God 'preached before the gospel unto Abraham.' Galatians 3:8. And the patriarch's faith was fixed upon the Redeemer to come. Said Christ to the Jews, 'Your father Abraham rejoiced that he should see My day; and he saw it, and was glad.' John 8:56, R.V., margin. The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead."—*Patriarchs and Prophets,* page 154.

Futility of Law, Efficacy of Faith

4. What is the end result to those who depend on their own observance of law for salvation? Gal. 3:10.

NOTE.—"The works of the law," literally, "works of law," that is, compliance with the legal requirements of the Jewish religion. "The law of Moses was accompanied by marvelous blessings for obedience (Deut. 28:1-14) and fearful curses for disobedience (chs. 27:15-26; 28:15-68). The slightest deviation from the requirements of the law was sufficient to incur the curse. Legalism eventually deteriorated into a laborious effort to avoid incurring the curse of the law."—*S.D.A. Bible Commentary,* on Gal. 3:10.

5. On what Old Testament declaration does Paul base his views concerning the inability of law to justify? Gal. 3:11, 12.

NOTE.—Again Paul meets his critics by drawing support from the Old Testament. His quotation from Habakkuk 2:4 summarizes much of what he has been teaching the Galatians—"The just shall live by faith," or, as the phrase may also be translated, "The just by faith shall live," emphasizing faith as the means that makes a person "just" or "righteous." The legalists are therefore answered by one whom they would not think of contradicting.

6. How did Christ redeem us from the curse of the law, and who particularly benefited from His atoning act? Gal. 3:13, 14.

NOTE.—Our Lord's "death upon the cross atoned for 'the transgressions that were under the first testament' (Heb. 9:15) as well as those since the cross. Accordingly, He took upon Himself 'the curse' incurred by those who, though living 'under the law,' looked forward in faith to the atonement He would one day provide."—*S.D.A. Bible Commentary,* on Gal. 3:13.

Since justification comes through faith in Christ, Gentiles as well as Jews have access to it.

God's Promise to Abraham Dependable

7. What pertinent lesson does Paul then draw from the making of human agreements? Gal. 3:15.

NOTE.—Having considered the implications of God's promise to Abraham (verses 6-14), Paul now turns to ask how reliable and lasting that promise will be. If men are bound by human agreements, how much more will God observe His own contracts.

8. With regard to the promise, what far-reaching connection does the apostle establish between Abraham and Christ? Gal. 3:16.

NOTE.—"In here declaring that Christ was, in a special sense, the 'seed' promised to Abraham, Paul does not exclude either Abraham's lineal descendants through Isaac (see Gal. 4:23) or his spiritual descendants through Christ (see ch. 3:29). Accordingly, the promise met its supreme, but not exclusive, fulfillment in Christ."—*S.D.A. Bible Commentary,* on Gal. 3:16.

9. Why was God's promise to Abraham not invalidated by the Jewish legal system which came 430 years afterwards? Gal. 3:17, 18.

NOTE.—No true worshiper of God would for a moment entertain the notion that God's solemn promise would be annulled by the agreement made between the Lord and the Hebrews at Sinai 430 years later. God's promise, therefore, still stands, and so does the faith by which the promise is implemented.

God's Purpose in Giving the Law

10. Since law was superseded by faith, of what value was the law? Gal. 3:19.

NOTE.—Paul's stress on the inability of law to afford justification might have been interpreted as a denial that the law served any useful purpose. He therefore takes time to explain that God introduced law because of man's sinfulness. Men had fallen so far from the state of grace in which Abraham lived that they needed specific guidance on conduct in order to understand the standards God expected of them. When Christ, the great Exemplar, came, much of that guidance would be no longer needed since those who followed Him would be molding their lives in harmony with the divine will. From this angle, then, the Jewish system could be explained as serving in an interim capacity to fill the gap between the Exodus and the incarnation.

The "law" of which Paul wrote in Galatians was of divine origin and had been mediated by Moses. Gal. 3:19. It was promulgated and became operative 430 years after the covenant promise to Abraham of justification by faith in the promised Seed. Verses 6, 14-17. It was recorded in "the book of the law," Deuteronomy. Verse 10; cf. Deut. 27:26. It was the norm of conduct that distinguished Jew from Gentile. Gal. 2:14. It specified certain "works" as requisite to justification (verses 15, 16), such as circumcision (Gal. 2:3; 5:2, 3; 6:12), ritual purity (Gal. 2: 11-14), and the observance of appointed "days, and months, and times, and years" (Gal. 4:10). It required compliance with these prescribed "works" (Gal. 3:12; cf. Lev. 18:5), and inflicted a "curse" for noncompliance (Gal. 3:10). This "curse" identifies the "law" of Galatians as the Deuteronomic law. Verses 10-13. See also the general introduction to this series of lessons on page 3.

In what sense was "the law" "added because of transgressions"? The Abrahamic covenant had already provided for justification by faith in the promised Seed. Gal. 3:6-9, 14-16. But because Abraham's posterity transgressed the covenant and thereby rendered its provisions inoperative insofar as they were concerned (verse 19), God later supplemented it with the "law" as a "schoolmaster," in order to make the covenant blessings operative until the promised Seed should come (verses 19, 23, 24). The "law" did not annul or supersede the covenant, nor was it intended to provide an alternate means of attaining to justification, which means had already been provided by the covenant (verses 17-21); it was no more than a temporary provision designed to enable men to enter into the blessings of the covenant until they could do so directly in Christ (Gal. 3:19, 23-25; 4:2-4).

11. How else does Paul stress that the fulfillment of the new-covenant promise is basically dependent on God alone? Gal. 3:20.

NOTE.—Although the wording of Galatians 3:20 is obscure, it would appear that Paul is here drawing a contrast and stressing that the new covenant, "the promise," was a one-sided transaction, in that it depended on God's faithfulness, unlike the old covenant, or the "law," which was a two-party agreement. This fact makes the new superior to the old, for it is not weakened by man's unreliability but made strong by God's immutability.

12. What natural question does Paul then anticipate, and what answer does he give? Gal. 3:21.

NOTE.—Was "the law" added at Sinai contrary to "the promises" made to Abraham 430 years before? Paul asks. Were the two mutually exclusive? By no means! "The law" was intended to help people find the justification by faith promised to Abraham.

13. For what purpose has the Scripture concluded all under sin? Gal. 3:22.

Questions for Meditation

1. In life's tests do I exhibit a firm faith, as did Abraham?
2. Am I numbered among the just who live by faith?
3. Acknowledging myself a sinner, do I trust in God's promise for my salvation?

Lesson 7, for November 14, 1964

Heirs According to the Promise

MEMORY VERSE: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

LESSON SCRIPTURE: Galatians 3:23-29; 4:1-7.

STUDY HELPS: "Steps to Christ," chapter "Growing Up Into Christ;" "S.D.A. Bible Commentary."

AIM: To teach how we may truly be sons and daughters of God.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; begin learning memory verse.	☐
Sunday: Introduction; questions 1-3.	☐
Monday: Questions 4-7.	☐
Tuesday: Questions 8-10.	☐
Wednesday: Questions 11-13; begin reading study helps.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Purpose of Law

1. To preserve until faith's arrival. Gal. 3:23.
2. To act as schoolmaster, leading us to Christ. Gal. 3:24.
3. To serve until Christ came. Gal. 3:25.

II. Heirs by Faith in Christ

4. Gentiles become children of God by faith. Gal. 3:26.

5. Baptism opens the way to sonship. Gal. 3:27.
6. All one in Christ. Gal. 3:28.
7. God's promise to Abraham fulfilled to Christians. Gal. 3:29.

III. From Servants to Sons

8. A minor is no freer than a servant. Gal. 4:1, 2.
9. Christians, before conversion, were also restricted. Gal. 4:3.
10. God took action to liberate from those restrictions. Gal. 4:4.
11. God acted to redeem, then to adopt those He redeemed. Gal. 4:5.
12. The newly adopted recognize God as their Father. Gal. 4:6.
13. Sons of God become heirs of God. Gal. 4:7.

THE LESSON

Introduction

Paul's emphasis on faith in effecting justification has raised the question, "Of what use, then, was the law?" This is a profitable query to which some attention has already been given in Galatians 3:19-22, but which needs the further examination that Paul gives it in the passage we shall study this week.

The apostle sees the giving of the law, that is, the whole Mosaic code, as an interim measure, designed to guide mankind in God's ways until Jesus should come and more fully reveal His Father's will. With Christ's appearing, the need for the types and ceremonies that had foreshadowed His coming passed away, the Levitical law had fulfilled its purpose, and men could enjoy a new relationship to the God whom His Son so clearly revealed. Because of Christ's life and death, all men, irrespective of their national origins, could be accounted sons of God. This obliterated the customary distinctions between Jew and Gentile and placed all on the same footing.

Again read the introductory note on page 3.

Purpose of Law

1. Before Christ came, what did the law do for Jews? Gal. 3:23.

NOTE.—The law could also have guided the Gentiles, but the Jews had mistakenly restricted it to themselves, misinterpreted it, and loaded it down with their human traditions. This interpretation of the legal code prevented most of the Jews from being ready for the supreme revelation—the appearing of our Lord and Saviour.

2. What temporary function did the law fulfill? Gal. 3:24.

NOTE.—The Greek word here translated "schoolmaster" (*paidagōgos*) means "a 'tutor,' or 'guardian,' of children; literally, 'a leader of children,' but *not* a 'teacher' (*didaskalos*). In Greek households the *paidagōgos* was a supervisor of, and companion to, boys. He accompanied them to school, protected them from harm, kept them from mischief, and had the right to discipline them. . . . 'The law' served as the guardian, supervisor, or custodian of the chosen people in OT times, and like the *paidagōgos,* was charged with their moral training."—*S.D.A. Bible Commentary,* on Gal. 3:24.

3. Until what time was the law intended to serve as schoolmaster? Gal. 3:25.

NOTE.—The context makes clear that when Paul speaks of "the schoolmaster" bringing us "unto Christ," he refers to the experience "under the law" of Israel in Old Testament times prior to the coming of Christ "in the fullness of time." Gal. 4:4. God provided the Jews with a "schoolmaster" to help them find salvation by faith, as promised to Abraham, until Christ came and made justification by faith a living reality.

"Before faith came" (Gal. 3:23) means before Christ came "that we might be justified by faith" (verse 24). Then, "after that faith is come" (verse 25)—that is, after Christ came—those who served God were no longer "under a schoolmaster" (verse 25).

Heirs by Faith in Christ

4. In view of what he has been saying, what welcome announcement did Paul make to the Galatians? How had they become children of God? Gal. 3:26.

NOTE.—The Judaizers had been trying to convince the Galatians that they could only become the saved children of God by observance of Jewish ritual. Paul here sweeps that reasoning entirely away and declares that they may become God's children solely by the exercise of faith in Christ.

5. What ceremony marks the Christian's entrance into sonship with God? Gal. 3:27.

6. In what comprehensive statement did Paul stress the believers' oneness in Christ? Gal. 3:28.

NOTE.—"Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being."—*Testimonies,* vol. 7, p. 225.

7. On the basis of sacred history, to what satisfying conclusion did Paul come? Gal. 3:29.

NOTE.—The apostle here shows that by faith in Christ the Christian, as a spiritual child of Abraham, who also believed in Christ for his salvation, is heir to the promise that God gave to Abraham. Compare verses 8, 14, 16.

From Servants to Sons

8. In continuance of his argument, how did Paul explain the state of God's children prior to Christ's first advent? Gal. 4:1, 2.

NOTE.—"Paul here stresses the utter dependence of an heir during his minority. He is kept under constant surveillance to prevent him from wasting his inheritance (cf. Luke 15:11-32). In OT times God placed Israel under the guardianship of the legal system, which was intended to point them forward to the coming Messiah and to lead them to have faith in Him."—*S.D.A. Bible Commentary,* on Gal. 4:2.

9. Before Christ came, to what were men subject? Gal. 4:3.

10. At what predetermined time did God set about liberating those who were bound down by Judaism? Gal. 4:4.

NOTE.—"The fullness of time" refers to the time appointed by the Father. Much background to the plan of salvation is revealed in this verse. From it we learn that God worked to a timetable, that Father and Son jointly fulfilled the divine program, that the Son existed before His birth in Bethlehem, that He shared in mankind's humanity, and that He was born "under law," or under Judaism.

"Man's need for a divine teacher was known in heaven. The pity and sympathy of God were aroused in behalf of human beings, fallen and bound to Satan's chariot car; and when the fullness of time was come, He sent forth His Son. The One appointed in the councils of heaven came to this earth as man's instructor. The rich benevolence of God gave Him to our world, and to meet the necessities of human nature He took humanity upon Himself."—*Counsels to Parents, Teachers, and Students,* page 259.

11. What twofold objective was God accomplishing by the sending of His Son? Gal. 4:5.

NOTE.—On the cross, Jesus redeemed or bought back those who had previously been

in bondage to law. He also made it possible for them to become "sons" of God by adoption into the divine family.

"Through transgression the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name 'sons of God.' "—*Steps to Christ,* page 15.

12. What deeper understanding of God's nature follows the Christian's adoption as a son of God? Gal. 4:6.

NOTE.—"In order to strengthen our confidence in God, Christ teaches us to address Him by a new name, a name entwined with the dearest associations of the human heart. He gives us the privilege of calling the infinite God our Father. This name, spoken to Him and of Him, is a sign of our love and trust toward Him, and a pledge of His regard and relationship to us."—*Christ's Object Lessons,* pages 141, 142.

13. To what final privilege does the Lord's plan eventually lead the Christian? Gal. 4:7.

Questions for Meditation

1. Has my baptism led me to "put on Christ" in my everyday life?
2. Among my brethren, do I make distinctions that Christ will not recognize?
3. Am I indisputably a son or daughter of God?

Lesson 8, for November 21, 1964

Paul, the Ardent Evangelist

MEMORY VERSE: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21.

LESSON SCRIPTURE: Galatians 4:8-20.

STUDY HELPS: "The Acts of the Apostles," pages 201-210, 359-371; "S.D.A. Bible Commentary."

AIM: To find personal inspiration in Paul's earnest, dedicated life of service.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; begin learning memory verse.	☐
Sunday: Questions 1-3; begin reading study helps.	☐
Monday: Questions 4-8.	☐
Tuesday: Questions 9-11.	☐
Wednesday: Questions 12, 13; read from study helps.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Backsliding Galatians

1. Had formerly worshiped false gods. Gal. 4:8.
2. Now had backslidden to legalism. Gal. 4:9.
3. Were bound by a formal religion. Gal. 4:10.

II. The Anxious Apostle

4. Fearful lest his ministry had been in vain. Gal. 4:11.
5. Makes a personal appeal to his converts. Gal. 4:12.
6. Recalls his physical weakness when he first preached to the Galatians. Gal. 4:13.
7. Recounts their willing acceptance of his ministry. Gal. 4:14.
8. Declares their readiness to help him at that time. Gal. 4:15.

III. The Dedicated Evangelist

9. Telling the truth not a sign of enmity. Gal. 4:16.
10. Cautions against following zealous Judaizers. Gal. 4:17.
11. Makes appeal for Christian consistency. Gal. 4:18.
12. Has parental concern for his spiritual children. Gal. 4:19.
13. Desires to be with his converts. Gal. 4:20.

THE LESSON

Introduction

After sustained theological reasoning, Paul changes the tone of his letter and makes a personal appeal to his dear but wayward congregations by reminding them of the circumstances under which he first preached the gospel to them. The earnest tones of his entreaties make themslves heard even through the written word. It is apparent that the evangelist has a passionate concern for those whom he has brought to Christ. We shall do well to emulate his example by similarly caring for those whom we introduce to the Saviour.

The Backsliding Galatians

1. Because of their ignorance, in what worship were the Galatians formerly engaged? Gal. 4:8.

NOTE.—Paul now addresses himself specifically to the Galatians and reminds them of the time when they worshiped idols. He does this with a view to discouraging them from taking backward steps when they have been led to serve the true God. He does not condemn them for their earlier idolatry, which was done in ignorance. Compare Acts 17:30.

2. After their conversion, what backward steps had the members in Galatia taken? Gal. 4:9.

NOTE.—In genuine surprise the apostle asks: "Having come to know God and be known of Him, are you really going to turn to the barren practices of Judaism?" By confronting them with the spiritual poverty of legalism, he hoped to bring them to their senses, and to wean them from "the weak and beggarly elements."

3. Under Judaistic pressures, into what unprofitable observances were the Galatians slipping? Gal. 4:10.

NOTE.—"The Sabbath is different from all the other feasts and holy convocations (see vs. 37, 38) in that it originated at creation (Gen. 2:1-3), whereas the annual feasts and 'sabbaths' had their origin with the Jewish nation. The seventh-day Sabbath 'was made for man' (Mark 2:27), and hence is of obligation for all men forever; the annual feasts were made for the Jews and ceased to be of obligation when type met Antitype at the death of Christ (Col. 2:16, 17). The seventh-day Sabbath is incorporated in the law of God, the Ten Commandments, His constitution for this world. Because it was made before sin entered, it will remain after sin is no more (Isa. 66:22, 23). On the other hand, the annual Jewish feasts were of only temporal, local, ceremonial application, fitted to conditions in Palestine, and could not be made of worldwide application."—*S.D.A. Bible Commentary,* on Lev. 23:3.

The Anxious Apostle

4. What fear did Paul have respecting his Galatian converts? Gal. 4:11.

5. With what personal appeal did the apostle then approach his backsliding people? Gal. 4:12.

NOTE.—For the Gentiles' sake Paul had abandoned Judaism. Did it then make sense for the Gentile Galatians to embrace Jewish customs and to pin their hopes of salvation upon them? Certainly not. Let them follow Paul's pattern then, and be model Gentile Christians.

The closing phrase of verse 12 is better understood in conjunction with verses 13-15.

6. What had been Paul's physical condition when he first preached to the Galatians? Gal. 4:13.

"Paul had a bodily affliction; his eyesight was bad. He thought that by earnest prayer the difficulty might be removed. But the Lord had His own purpose, and he said to Paul, Speak to Me no more of this matter. My grace is sufficient. It will enable you to bear the infirmity."—Ellen G. White Comments, *S.D.A. Bible Commentary,* vol. 6, p. 1107.

7. How had the Galatians reacted to Paul's apparently unprepossessing appearance? Gal. 4:14.

8. What would the converts have gladly done for Paul? Gal. 4:15.

NOTE.—When the gospel first came to the Galatians they gladly embraced it and experienced great happiness in their newfound faith. In their joy they would have done anything to help him who had brought the message, even to the giving of their eyes—an understandable gesture, in view of the apostle's poor eyesight. It would seem, however, that the new believers lost their first rapture. Trust in salvation by works cannot bring the joy felt by those who believe in salvation by faith in Jesus, for it rests on too flimsy a base—self!

The Dedicated Evangelist

9. How does the apostle make the Galatians face up to the consistency of his position? Gal. 4:16.

NOTE.—Paul was no more their enemy now than when he first brought them the gospel. He was telling them the truth, as he had always done. His "appeal . . . apparently had a beneficial effect (cf. AA 388). The fact that the Galatians preserved his letter testifies to the fact that they responded to his appeal and treasured it as the instrument of their salvation. This fact suggests their appreciation for his interest in them and their acceptance of the truth he again brought to their minds."—*S.D.A. Bible Commentary,* on Gal. 4:16.

10. How does Paul unmask the Judaizers' designs? Gal. 4:17.

NOTE.—The Judaizing legalists were zealously seeking to win the Galatians to their side, but from objectionable motives. They put pressure on the Christians, asserting that if they did not conform to Judaism they would be lost. This led the Christians to follow the Judaizers and to turn against Paul.

11. With what hint does the apostle encourage the Galatians to consistent Christian behavior? Gal. 4:18.

NOTE.—The teacher approved of his pupils' being zealous, provided their zeal was for a good cause, and that it was consistently maintained even when he was absent from them.

"My brother, you will meet with trials, but hold fast your integrity. Never show anything but a noble spirit. The heavenly universe is watching the conflict. Satan is watching, anxious to catch you off your guard, anxious to see you acting impetuously, that he may obtain the advantage over you. Fight manfully the battle of the Lord. Do just as Christ would do were He in your place."—*Testimonies,* vol. 8, p. 132.

12. In what moving metaphors does Paul illustrate his deep concern for the Galatians? Gal. 4:19.

NOTE.—The Galatians' attitude had not alienated Paul's affections from them. Like a devoted and loving parent, he yearned over them, willing to move heaven and earth that the character of Christ might be once more reproduced in their lives.

13. How does Paul further express his anxiety concerning the Galatians? Gal. 4:20.

NOTE.—The faithful minister longs to be by the side of his wavering congregation. He could then winsomely persuade them of their mistake, and woo them back to Christ. As it is, he is perplexed about their attitude and their condition. In his concern for his flock, Paul is an example for all Christian workers.

"What is a watchman for, unless it be to watch for evil and give the warning? What is a shepherd for, unless it be to watch for every danger lest the sheep be harmed and destroyed by wolves? What excuse could a shepherd plead for suffering the flock to stray from the true pasture, and be torn and scattered and devoured by wolves?"—*Testimonies,* vol. 1, p. 314.

Questions for Meditation

1. Have I gone back to any of the sinful ways I abandoned when I was converted?
2. Has God's love for me been in any way in vain?
3. How does my love for souls compare with that of Paul?

Lesson 9, for November 28, 1964

Slave or Free

MEMORY VERSE: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12:22.

LESSON SCRIPTURE: Galatians 4:21-31.

STUDY HELPS: "Patriarchs and Prophets," pages 363-373; "Prophets and Kings," pages 367-374; "S.D.A. Bible Commentary."

AIM: To find encouragement to be genuine children of God's promise.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; start learning memory verse.	☐
Sunday: Introduction; questions 1-3.	☐
Monday: Questions 4-7.	☐
Tuesday: Questions 8, 9; begin reading study helps.	☐
Wednesday: Questions 10-12; read from study helps.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Two Mothers, Two Sons

1. An abrupt question. Gal. 4:21.
2. Reference to Ishmael and Isaac. Gal. 4:22.
3. Significant difference between the two sons. Gal. 4:23.

II. Two Covenants

4. Description and interpretation of Paul's illustration. Gal. 4:24, first part.

5. Explanation of the first covenant. Gal. 4:24 (last part), 25.
6. Identification of the other covenant. Gal. 4:26.
7. Scriptural support for Paul's interpretation. Gal. 4:27.

III. Two Children

8. Paul applies his teaching to the Galatians. Gal. 4:28.
9. Enmity between the child of law and the child of promise. Gal. 4:29, first part.
10. Persistence of the original enmity. Gal. 4:29, last part.
11. God's evaluation of the two covenants. Gal. 4:30.
12. Paul's conclusion from his study. Gal. 4:31.

THE LESSON

Introduction

Our previous lesson saw Paul rest from his intensely theological approach to the Galatians' difficulties while he made a personal appeal on the basis of his ministry among them. In this week's study, however, the apostle abruptly, even sternly, resumes his theological argument. By way of illustration, he again refers to Abraham, but concentrates on the lessons to be learned from the patriarch's two principal sons, Ishmael and Isaac. Paul sees in them the exemplars of two opposing ways of spiritual life: Ishmael, the result of Abraham's own effort to fulfill the Lord's design; Isaac, the fruitage of God's promise. They symbolize the irreconcilable conflict between justification by works and justification by faith.

Two Mothers, Two Sons

1. With what abrupt transition does Paul return to his consideration of law and faith? Gal. 4:21.

NOTE.—In verses 8 to 21 of this chapter the apostle employs an intensely personal approach to his wandering converts. Here, without warning, he changes his tactics and fires a sudden question at them. "Do you who desire to be 'under law' know what the law says?" The verses that follow show that he has the Pentateuch in mind when asking, "Do ye not hear the law?" since he goes on to consider early patriarchal history and not the Levitical code as on several previous occasions.

Although we regard obedience to the Ten Commandments as an important Christian duty, we must always remember that the Decalogue cannot justify the sinner, the transgressor of the law, for "the law cannot in any way remove the guilt or pardon the transgressor."—*Selected Messages*, b. 1, p. 213.

"It is the province of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the reward of obedience. But it brings bondage and death to those who remain under its condemnation."—*Ibid.*, pp. 236, 237. The sinner's only hope, therefore, is to turn in repentance to Christ, his Redeemer from sin, and to receive pardon, in place of condemnation for having transgressed the law, and the enabling grace to obey it today and tomorrow.

2. By which of Abraham's family experiences did Paul illustrate his teaching? Gal. 4:22.

NOTE.—"The story related was a simple fact of Jewish history, but Paul uses it in an allegorical sense (v. 24) to show the difference between being in bondage to the ceremonial system and enjoying the freedom that comes from faith in Jesus Christ. . . . The false teachers had doubtless been emphasizing the blessing of being sons of Abraham. . . . Paul reminds the Galatians that Abraham had two sons and that one fell heir to the covenant promises while the other did not (Gen. 17:19-21). Simply being 'sons' of Abraham was no guarantee of receiving the covenant promises."—*S.D.A. Bible Commentary*, on Gal. 4:22.

3. What distinction between Abraham's two sons does Paul stress? Gal. 4:23.

Two Covenants

4. How does Paul describe and interpret his illustration? Gal. 4:24, first part.

NOTE.—An allegory may be defined as a description of one thing under the image of another. In this case Paul sees deeper meaning in the historical account of Ishmael, Isaac, and their mothers: He sees them as illustrating the differing natures of the new and old covenants. One depended for its fulfillment on the people's own efforts, even as Ishmael came from Abraham's own efforts to obtain an heir. The other depended on the people's faith in the Lord for salvation, even as Isaac was the child of Abraham's faith in God's promise to give him an heir.

Abraham's mistake was in relying on his own efforts to accomplish God's purpose for him. He "had accepted without question the promise of a son, but he did not wait for God to fulfill His word in His own time and way. A delay was permitted, to test his faith in the power of God; but he failed to endure the trial. Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the divine purpose might be fulfilled, that one of her handmaidens should be taken by Abraham as a secondary wife."—*Patriarchs and Prophets*, page 145. Abraham followed that suggestion, and had a son by Hagar. Hence Ishmael "was born after the flesh" (verse 29), that is, by dependence solely on human effort instead of by faith in God's promise and ability to do for Abraham what he could not do for himself.

5. What explanation does the apostle give of the first covenant? Gal. 4:24 (last part), 25.

NOTE.—In two steps Paul spans the gulf that lay between Hagar and the Galatians. He likens the Egyptian woman to Mount Sinai, which he immediately compares to Jerusalem or the Judaism whose zealots are trying to draw the Galatian believers into their fold. But, warns Paul, the Judaizers and their dupes are slaves (to legalism) no less surely than were Hagar and her children in bondage.

6. By contrast, what is the position of those who trust in the other covenant? Gal. 4:26.

NOTE.—As old Jerusalem stood for salvation by works, so the New, or heavenly, Jerusalem stands for righteousness by faith. As the old city is depicted as the mother of the legalists and all who trust in their own efforts, so the celestial city is called "the mother of us all," that is, of all Christians, irrespective of racial origin, so long as they trust in Christ for salvation.

7. What Scriptural promise does Paul quote in support of his interpretations? Gal. 4:27.

NOTE.—By this quotation from Isaiah 54:1, Paul claims that the Gentile Christian church will have many more children or members than will her rival, Judaism. Time has proved the claim to be no empty boast. The church that the Judaizers were trying to undermine soon left far behind the Jewish community, whether orthodox or pseudo-Christian. Once again, however, Paul expected his readers to remember that this was due to no human merit but to God's goodness, for the church's Maker was the husband who provided her with children.

Two Children

8. How does Paul directly apply his interpretation to the experience of his converts? Gal. 4:28.

NOTE.—"You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You

believe that promise. You confess your sins and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you."—*Steps to Christ,* page 51.

9. What enmity had existed between the two principal sons of Abraham? Gal. 4:29, first part.

NOTE.—The presence of Ishmael, "born after the flesh," in Abraham's home, made life difficult for Isaac, who "was born after the Spirit," or, by promise. See Gen. 21: 8-11. In a wider sense, Ishmael's descendants, the Arabs, have frequently persecuted Isaac's people, the Jews.

10. How was that enmity manifesting itself in the world of Paul and the Galatians? Gal. 4:29, last part.

NOTE.—Those who listened to the reading of Paul's epistle needed but little reminder of the truth of the apostle's word: "Even so it is now." They well knew what the evangelist had suffered at the hands of the Jews, and what they themselves would have to bear if they resisted the blandishments of the Judaizers. The children of the flesh have ever persecuted the children of faith, and will do so again today if their teachings are not accepted.

11. By what appeal to Abrahamic history did the apostle establish God's evaluation of the two covenants? Gal. 4:30.

NOTE.—"The solution of the problem that faced the church in Galatia and elsewhere was not to blend Judaism with Christianity, but to 'cast out' the principle of Judaizing, together with all who promoted it. Salvation by works is altogether incompatible with salvation by faith. . . . A blend of the two is impossible, for once faith is diluted by works it ceases to be pure faith."—*S.D.A. Bible Commentary,* on Gal. 4:30.

12. What conclusion did Paul draw from his allegorical interpretation of the patriarchal story? Gal. 4:31.

NOTE.—"The spirit of bondage is engendered by seeking to live in accordance with legal religion, through striving to fulfill the claims of the law in our own strength. There is hope for us only as we come under the Abrahamic covenant, which is the covenant of grace by faith in Christ Jesus. The gospel preached to Abraham, through which he had hope, was the same gospel that is preached to us today, through which we have hope. Abraham looked unto Jesus, who is also the Author and the Finisher of our faith."—Ellen G. White Comments, *S.D.A. Bible Commentary,* vol. 6, p. 1077.

Questions for Meditation

1. Am I, like Abraham, wanting to live by faith yet hindering God's plan by taking matters into my own hands?
2. In respect of legalism, am I slave or free?
3. Is my faith in God's promise strong enough to save me from my sin?

FOREIGN-LANGUAGE SABBATH-SCHOOL LESSON QUARTERLIES

The senior "Sabbath School Lesson Quarterly" is published in the following foreign languages: Armenian, Chinese, Czech, Finnish, French, German, Greek, Hungarian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Slovak, Spanish, Swedish, Ukrainian, and Yugoslav. Write to the Pacific Press Publishing Association, Mountain View, California 94041, for any of these quarterlies for the strangers within your gates.

Christian Liberty

MEMORY VERSE: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

LESSON SCRIPTURE: Galatians 5:1-12.

STUDY HELPS: "The Desire of Ages," pages 497-505, 606-608; "Thoughts From the Mount of Blessing," pages 45-52, 73-76 (old ed. pp. 73-85, 113-115); "S.D.A. Bible Commentary."

AIM: To help us enjoy true Christian liberty—freedom from sin, and freedom from a crippling legalism.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; start learning memory verse.	☐
Sunday: Introduction; questions 1-4.	☐
Monday: Questions 5-7.	☐
Tuesday: Questions 8-10; begin reading study helps.	☐
Wednesday: Questions 11-13; read from study helps.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Legalism or Liberty?

1. A positive admonition. Gal. 5:1, first part.
2. A negative plea. Gal. 5:1, last part.
3. The incompatibility of Christ and legalism. Gal. 5:2.
4. Legalists undertake a burdensome task. Gal. 5:3.

II. Righteousness by Faith

5. The unchristian position of those who attempt justification by law. Gal. 5:4.
6. The Christian hopes for righteousness by faith Gal. 5:5.
7. The only quality that counts with Christ. Gal. 5:6.

III. Dangerous Leaven

8. Early promise not fulfilled. Gal. 5:7.
9. False teaching did not originate with Paul. Gal. 5:8.
10. Danger of growing apostasy. Gal. 5:9.
11. Paul believes that Galatians will remain loyal, and the Judaizers will be punished. Gal. 5:10.
12. Paul's own sufferings testify to the soundness of his doctrine. Gal. 5:11.
13. The false teachers indicted. Gal. 5:12.

THE LESSON

Introduction

In chapter 4, verses 21-31, Paul contrasted the child of flesh with the child of faith and established the superiority of the second, especially with regard to its spiritual freedom. In the passage chosen for this week's study, the apostle extends that theme. He shows that those who asserted the necessity of observing a part of the ritual law obliged themselves to observe it all; while Christians, depending on righ-

teousness by faith, are free from all such obligations because they live "in Jesus Christ." A further contrast emerges from considering the ministries of false teachers and himself. The persecutions endured by Paul bear effective witness to the truth of his teachings.

Legalism or Liberty?

1. On the basis of his conclusions concerning Christian freedom, what positive admonition does Paul give the Galatians? Gal. 5:1, first part.

NOTE.—"Paul pleaded with those who had once known in their lives the power of God, to return to their first love of gospel truth. With unanswerable arguments he set before them their privilege of becoming free men and women in Christ, through whose atoning grace all who make full surrender are clothed with the robe of His righteousness."—*The Acts of the Apostles,* page 388.

2. What earnest, negative plea does the apostle make to the believers? Gal. 5:1, last part.

NOTE.—Paul had no doubt as to the nature of the teaching to which the Galatians were exposed: It condemned them to slavery on the treadmill of attempting salvation by works. He longed to rescue them from this fatal course.

3. How compatible are legalism and Christ? Gal. 5:2.

NOTE.—The legalists maintained that the Jewish rite of circumcision was still essential for salvation. Paul believed that the rite was but part of a temporary code that was rendered unnecessary by the saving ministry of Christ. To insist, then, on the need for circumcision was to deny the efficacy of the Saviour's work.

4. To what burdensome task do legalists commit themselves? Gal. 5:3.

NOTE.—"But the law provides for no selectivity—it is either all or none. One who accepted circumcision [as a step toward salvation] thereby expressed belief in the whole system and agreed to submit to all its demands."—*S.D.A. Bible Commentary,* on Gal. 5:3.

Righteousness by Faith

5. What is the position of the Christian who attempts to be justified by law keeping? Gal. 5:4.

NOTE.—"The only way in which he [the sinner] can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light."—*Selected Messages,* b. 1, p. 367.

6. What hope does the true Christian cherish? Gal. 5:5.

NOTE.—"While the law is holy, the Jews could not attain righteousness by their own efforts to keep the law. The disciples of Christ must obtain righteousness of a different character from that of the Pharisees, if they would enter the kingdom of heaven. God offered them, in His Son, the perfect righteousness of the law. If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own likeness; and thus through God's free gift they would possess the righteousness which the law requires."—*Thoughts From the Mount of Blessing,* pages 54, 55.

7. What is it that "avails" with Jesus Christ? Gal. 5:6.

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—*Counsels on Sabbath School Work,* page 43.

NOTE.—"In no sense does Paul condemn those who have been circumcised; he simply warns that when a person is 'in Jesus Christ' it makes no difference whether he is circumcised. The decisive factor is faith. Circumcision itself is a matter of indifference to Christians, so far as anything beyond the physical aspect is concerned, but with the supposed religious value of the rite and the concept of works-righteousness it connotes, Christianity is unalterably at war."—*S.D.A. Bible Commentary,* on Gal. 5:6.

Dangerous Leaven

8. After acknowledging the Galatians' early attainments, what factual inquiry does Paul make? Gal. 5:7.

NOTE.—Paul, ever willing to give credit where it may be deserved, acknowledges the good beginning the believers had made, but obliges them to recognize that they have been led astray by false teachers.

9. To what firm conclusion does the apostle come concerning the origin of the Galatian heresy? Gal. 5:8.

NOTE.—The phrase, "him that calleth you," may refer either to Paul who took the gospel to Galatia, or to God who worked through Paul. Many modern translations prefer to apply it to God.

10. How does Paul assess the danger arising from the experience of the Galatians? Gal. 5:9.

NOTE.—As a small amount of yeast will affect a large amount of dough, so the pernicious teachings of a few Judaizers were capable of leading a whole church astray.

11. What confidence does the apostle cherish concerning his flock, and what certainty respecting the Judaizers? Gal. 5:10.

NOTE.—Paul knew his converts, and had faith that their good judgment would triumph over wrong teachings. Just as surely he believed that any who attempted to distort the Christian faith would meet just punishment.

12. What pertinent question bearing on his own experience does Paul pose to the Galatians? Gal. 5:11.

NOTE.—It would appear that some claimed that Paul favored the rite of circumcision, probably because he had led Timothy to submit to it. Acts 16:1, 3. The apostle disposes of that misconstruction, however, by asking why he still was persecuted by the Jews if he supported circumcision and other legal requirements. His record gave the lie to his detractors.

13. What extreme course does Paul suggest the legalists might as well take? Gal. 5:12.

NOTE.—Paul is not here calling down a terrible punishment upon those who are misdirecting the Galatians, but is simply pointing out that if they insist on circumcision, they might as well go still further and mutilate themselves after the manner of some heathen priests of their day.

Questions for Meditation

1. Am I standing fast in Christian liberty, or am I attempting to achieve justification by works?

2. What part does love-producing faith play in my life?

3. If Paul knew me, how confident would he be of my religious integrity?

Lesson 11, for December 12, 1964

The Spirit-Controlled Life

MEMORY VERSE: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23.

LESSON SCRIPTURE: Galatians 5:13-26.

STUDY HELPS: "Christ's Object Lessons," pages 62-75 (1923 ed., pp. 61-73); "Steps to Christ," chapter, "The Test of Discipleship;" "S.D.A. Bible Commentary."

AIM: To encourage us to develop Spirit-controlled lives.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; start learning memory verse.	☐
Sunday: Introduction; questions 1-3.	☐
Monday: Questions 4-6.	☐
Tuesday: Questions 7-10.	☐
Wednesday: Questions 11-13; begin reading study helps.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. Law Fulfilled in Love

1. The right use of Christian liberty. Gal. 5:13.
2. Inspired summary of the law. Gal. 5:14.
3. The danger of contentiousness. Gal. 5:15.

II. Flesh Against Spirit

4. Walk in the Spirit and sin not. Gal. 5:16.
5. Conflict between flesh and Spirit. Gal. 5:17.
6. Led by the Spirit, free from law. Gal. 5:18.

III. Works of the Flesh, Fruit of the Spirit

7. Works of flesh. Gal. 5:19, 20, 21, first part.
8. No hope for carnal man to enter the kingdom. Gal. 5:21, last part.
9. Fruit of the Spirit. Gal. 5:22, 23, first part.
10. No law against a Spirit-controlled life. Gal. 5:23, last part.

IV. The Consistent Christian

11. The Christian way with carnal desires. Gal. 5:24.
12. Appeal for practice to harmonize with profession. Gal. 5:25.
13. Simple application of the appeal. Gal. 5:26.

THE LESSON

Introduction

Until this point in his letter, Paul's main concern with the Galatians has been theological. But none knew better than he the close, almost inseparable connection between theology and conduct. It is not surprising, therefore, to find him turning to

the fruitage that Judaizing influence was bearing in the lives of his friends. That influence was harmful. The Galatians were becoming forgetful of Christ's law of love, were tending to be contentious, and were allowing immorality to creep in among them. In view of the meticulous claims of the false teachers concerning observance of law, this was ironical, but such is the devil's way of destroying his captives—his ways are the ways of death.

As a challenge to the destructive influence of the Judaizers Paul holds high the standards set by the Holy Spirit. These are the standards to which we should aspire.

Law Fulfilled in Love

1. What appeal does Paul make for the right use of Christian liberty? Gal. 5:13.

NOTE.—"Liberty is not to be confused with license. True love for God leads one to seek to understand and do the will of God. God's love and grace do not release a man from loyalty and obedience to Him. . . . The 'liberty' of which Paul speaks is freedom from 'bondage' to the ceremonial system. . . . Freedom is a safe possession only where there is self-control to balance it. God sets men free from sin and then works in them 'to will and to do of His good pleasure.' "—*S.D.A. Bible Commentary,* on Gal. 5:13.

2. In what one word is the law summarized? Gal. 5:14. Compare Matt. 22:36-40; Rom. 13:8-10; 1 Cor. 13:4-7.

NOTE.—The Galatians, echoing the sentiments of the Judaizers, have been pressing the claims of the law, while their conduct has been contrary to its spirit. The apostle therefore stresses what Christ had already taught—that the exercise of Christian love fulfills the requirements of the law. Although he mentions only the second of the great commandments (Matt. 22:36-40), since that covers the subject with which he is dealing, the apostle leaves no doubt that he also supports the first, which summarizes the first four of the Ten Commandments.

3. If the Galatians failed to exercise love toward one another, what probably would be their end? Gal. 5:15.

NOTE.—Paul "sought to impress upon his brethren the importance of trying to help one another in love. He declared that all the requirements of the law setting forth our duty to our fellowmen are fulfilled in love to one another. He warned them that if they indulged hatred and strife, dividing into parties, and like the brutes biting and devouring one another, they would bring upon themselves present unhappiness and future ruin. There was but one way to prevent these terrible evils and that was, as the apostle enjoined upon them, to 'walk in the Spirit.' "—*Testimonies,* vol. 5, p. 243.

Flesh Against Spirit

4. What conduct will guarantee freedom from sin? Gal. 5:16.

NOTE.—"When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is filled by the inflowing of the Spirit of Christ. Such a one has the faith that purifies the soul from defilement. He is conformed to the Spirit, and he minds the things of the Spirit. He has no confidence in self. Christ is all and in all."—*Gospel Workers,* page 287.

5. What conflict exists between flesh and Spirit? Gal. 5:17.

NOTE.—"The life of the Christian is not all smooth. He has stern conflicts to meet. Severe temptations assail him. 'The flesh lusteth against the Spirit, and the Spirit against the flesh.' The nearer we come to the close of this earth's history, the more delusive and ensnaring will be the attacks of the enemy. His attacks will grow fiercer and more frequent. Those who resist light

"Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity and perpetuated by their deliberate choice."—*Christ's Object Lessons,* page 365.

and truth will become more hardened and unimpressible, and more bitter against those who love God and keep His commandments."—Ellen G. White Comments, *S.D.A. Bible Commentary,* vol. 6, p. 1111.

6. What relation to law is enjoyed by one whose life is Spirit-controlled? Gal. 5:18.

NOTE.—The absence of the definite article in the Greek shows that Paul is once again referring to the ceremonial system rather than the moral law. Those who are guided by the Holy Spirit will not be subject to legalism, and will not attempt salvation by works.

Works of the Flesh, Fruit of the Spirit

7. What sins does Paul list as "works of the flesh"? Gal. 5:19, 20, 21, first part.

NOTE.—This is not a complete list of the harvest reaped by the indulgence of man's carnal or lower nature, but is probably a selection based on the weaknesses that were appearing among the Galatian believers. And what a fearful list it is!

"Nature has affixed terrible penalities to these crimes—penalties which, sooner or later, will be inflicted upon every transgressor. It is these sins more than any other that have caused the fearful degeneracy of our race, and the weight of disease and misery with which the world is cursed. Men may succeed in concealing their transgression from their fellowmen, but they will no less surely reap the result, in suffering, disease, imbecility, or death."—*Patriarchs and Prophets,* pages 461.

8. What hope does carnal man, who practices the works of the flesh, have of entering the kingdom? Gal. 5:21, last part.

9. Name "the fruit of the Spirit" as listed by Paul. Gal. 5:22, 23, first part.

NOTE.—"Attention may be called to the fact that the word 'fruit' is in the singular, whereas the word 'works' (v. 19) is plural. There is but one 'fruit of the Spirit,' and that one fruit includes all of the Christian graces enumerated in vs. 22, 23. In other words, all of these graces are to be present in the life of the Christian, and it cannot be said that he is bearing the 'fruit of the Spirit' if any one is missing. On the other hand, there are many different forms in which evil may manifest itself, and it is necessary for only one of the evil traits listed in vs. 19-21 to be present in the life for a man to be classified with those who produce the 'works of the flesh.' "—*S.D.A. Bible Commentary,* on Gal. 5:22.

10. What is the relationship of law to the Spirit-controlled life? Gal. 5: 23, last part. Compare verse 18.

The Consistent Christian

11. What has the true Christian done with his natural inclinations? Gal. 5:24.

NOTE.—"I speak to our people. If you draw close to Jesus and seek to adorn your profession by a well-ordered life and

godly conversation, your feet will be kept from straying into forbidden paths. If you will only watch, continually watch unto prayer, if you will do everything as if you were in the immediate presence of God, you will be saved from yielding to temptation, and may hope to be kept pure, spotless, and undefiled to the last. . . . If Christ be within us, we shall crucify the flesh with the affections and lusts."—*Testimonies,* vol. 5, p. 148.

12. What appeal does Paul make for agreement between profession and practice? Gal. 5:25.

13. What further practical application does the apostle make of his spiritual counsel? Gal. 5:26.

NOTE.—"Be courteous, tenderhearted, forgiving toward others. Let self sink in the love of Jesus, that you may honor your Redeemer and do the work that He has appointed for you to do. How little you know of the heart trials of poor souls who have been bound in the chains of darkness and who lack resolution and moral power. Strive to understand the weakness of others. Help the needy, crucify self, and let Jesus take possession of your soul, in order that you may carry out the principles of truth in your daily life. Then will you be, as never before, a blessing to the church and to all those with whom you come in contact."—*Testimonies,* vol. 4, pp. 133, 134.

Questions for Meditation

1. Am I fulfilling the law in my relationship with my neighbors?

2. Who is winning the war in my life—Christ or Satan?

3. How many of the qualities listed as the "fruit of the Spirit" are lacking in my life?

Lesson 12, for December 19, 1964

True Christianity

MEMORY VERSE: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

LESSON SCRIPTURE: Galatians 6:1-18.

STUDY HELPS: "The Ministry of Healing," pages 482-502; "Steps to Christ," chapter, "The Work and the Life;" "S.D.A. Bible Commentary."

AIM: To persuade us, by a study of Paul's counsel and his example, to put the principles of Christ's teaching into practice in our lives.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: General survey; start learning memory verse.	☐
Sunday: Introduction; questions 1-3.	☐
Monday: Questions 4-6.	☐
Tuesday: Questions 7-10.	☐
Wednesday: Questions 11-13; read study helps.	☐
Thursday: Read study helps.	☐
Friday: Review entire lesson.	☐

Lesson Outline:

Introduction

I. The Law of Christ

1. The Christian attitude toward those who fall. Gal. 6:1.
2. One way to fulfill the law of Christ. Gal. 6:2.
3. Examine self rather than others. Gal. 6:3-5.

II. Sowing, Reaping, Helping

4. Correct relationship between the learner and his teacher. Gal. 6:6.
5. Sowing and reaping. Gal. 6:7, 8.
6. Persistence in well doing, especially toward fellow Christians. Gal. 6:9, 10.

III. The Christian's Glory

7. Paul's handwritten message. Gal. 6:11.
8. Exposure of the Judaizers' motives. Gal. 6:12, 13.
9. The sole object of Paul's pride. Gal. 6:14.
10. The importance of re-creation in Christian reckoning. Gal. 6:15.

IV. Benediction

11. Paul's wish for those who walk the Christian way. Gal. 6:16.
12. The conclusion of Paul's discussion. Gal. 6:17.
13. Benediction upon the Galatians. Gal. 6:18.

THE LESSON

Introduction

As in so many of his epistles, Paul concludes on a more intimate note than those that have been struck in the body of the letter. Although the intensely personal touch of Romans 16, 1 Corinthians 16, Philippians 4, and Colossians 4 is lacking, there is some relaxing of the theological tension to bring the epistle to a peaceful close. Even so, the controversial character of the letter peeps through, and the writer authoritatively disposes of the teachers who have been misleading his flock. Intermingled with argument, however, there is much excellent counsel that is as valid now as the day when it was written; and before the close we are given, in verse 14, one of those peerless confessions that enrich the pages of the already incomparable epistle. Careful, prayerful study of this closing chapter will greatly bless the student.

The Law of Christ

1. How should a Christian act toward one who has fallen into temptation? Gal. 6:1.

NOTE.—The legalism to which the Galatians were yielding probably made them harshly censorious. The apostle, therefore, urges them to help the erring in a humble, gentle manner.

"The word here translated 'restore' means to put in joint, as a dislocated bone. How suggestive the figure! He who falls into error or sin is thrown out of relation to everything about him. He may realize his error, and be filled with remorse; but he cannot recover himself. He is in confusion and perplexity, worsted and helpless. He is to be reclaimed, healed, reestablished." —*Education,* page 113.

2. What is one way in which a Christian can fulfill the law of Christ? Gal. 6:2.

NOTE.—"The law of Christ" must here refer primarily to the law or principles that governed the Saviour's life and constituted His teachings—the law of love that inspired His life of unselfish, sacrificial service. That law can also be identified in terms of an ideal fulfillment of the Ten Commandments.

"The first four of the Ten Commandments are summed up in the one great precept, 'Thou shalt love the Lord thy God with all thy heart.' The last six are included in the other, 'Thou shalt love thy neighbor as thyself.' Both these commandments are an expression of the principle of

love. The first cannot be kept and the second broken, nor can the second be kept while the first is broken. When God has His rightful place on the throne of the heart, the right place will be given to our neighbor. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially.

"And since all the commandments are summed up in love to God and man, it follows that not one precept can be broken without violating this principle. Thus Christ taught His hearers that the law of God is not so many separate precepts, some of which are of great importance, while others are of small importance and may with impunity be ignored. Our Lord presents the first four and the last six commandments as a divine whole, and teaches that love to God will be shown by obedience to all His commandments."—*The Desire of Ages,* page 607.

3. How does Paul encourage all to examine their own lives? Gal. 6:3-5.

NOTE.—"We cannot retain self and yet enter the kingdom of God. If we ever attain unto holiness, it will be through renunciation of self and the reception of the mind of Christ. Pride and self-sufficiency must be crucified."—*Thoughts From the Mount of Blessing,* page 143.

There is no contradiction between Paul's admonitions in verses 2 and 5, for different Greek words are used for "burdens" in verse 2 and "burden" in verse 5. The first refers to a load that may be shared, whereas the second has reference to a load that it is one's inescapable duty to carry. We should offer to help carry the first and not try to escape bearing the second.

Sowing, Reaping, Helping

4. What relationship should the Christian assume toward his spiritual teacher? Gal. 6:6.

NOTE.—There are at least two possible interpretations of this verse. The first, and that adopted by many translators, bids the pupil share material blessings with his teacher. The second bids him share with his teacher "all good things" that he has been taught. The first seems the less strained interpretation, while the second is possibly less of an intrusion on Paul's line of thought.

5. What does the apostle teach concerning the future harvest accruing from our present conduct? Gal. 6:7, 8.

NOTE.—"By the laws of God in nature, effect follows cause with unvarying certainty. The reaping testifies to the sowing. Here no pretense is tolerated. Men may deceive their fellowmen and may receive praise and compensation for service which they have not rendered. But in nature there can be no deception. On the unfaithful husbandman the harvest passes sentence of condemnation. And in the highest sense this is true also in the spiritual realm. . . . Selfishness, self-love, self-esteem, self-indulgence, reproduce themselves, and the end is wretchedness and ruin. . . . Love, sympathy, and kindness yield fruitage of blessing, a harvest that is imperishable."—*Education,* pages 108, 109.

6. What general exhortation and particular counsel does Paul give to Christians? Gal. 6:9, 10.

NOTE.—"Good deeds are the fruit that Christ requires us to bear: kind words, deeds of benevolence, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act of justice, mercy, and benevolence makes melody in heaven."—*Testimonies,* vol. 2, p. 25.

The Christian's Glory

7. With what personal reference does the apostle interrupt his address? Gal. 6:11.

"If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing."—*Christ's Object Lessons,* page 355.

NOTE.—Most of Paul's epistles were dictated to a scribe or amanuensis, but he sometimes added a brief message in his own hand which assured his readers that the letter was genuine. It is not clear if this reference in Galatians was to serve such a purpose, or if it implied, as is unlikely, that the whole letter was written by the apostle.

The words "how large a latter," or "with what large letters" (R.S.V.), have been taken by many commentators to be a reference to Paul's inability to write normally owing to poor eyesight. Others have conjectured that his hands had been crippled by ill treatment. Whatever the correct interpretation, the somewhat pathetic note must surely have touched the Galatian hearts.

8. In a final reference to the Judaizers, how does Paul lay bare their motives? Gal. 6.12, 13.

NOTE.—The apostle discovers two main motives in the activities of the false teachers. The first concerned a natural desire to escape persecution. If they were busy persuading Christians to observe the Jewish ceremonial law, especially respecting circumcision, they would hardly be troubled by the Jews who persecuted Paul and his faithful converts. The second arose from their desire to boast of the number of those they had turned from "Paul's gospel" to their own distorted version of Christianity.

9. What does Paul determine to make the sole object of his pride? Gal. 6:14.

NOTE.—Paul's glorying in the cross of Christ stands in bold contrast to the Judaizers' boasting of those they had won from his influence.

"Through the cross we learn that the heavenly Father loves us with a love that is infinite. Can we wonder that Paul exclaimed, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ'? Galatians 6:14. It is our privilege also to glory in the cross, our privilege to give ourselves wholly to Him who gave Himself for us. Then, with the light that streams from Calvary shining in our faces, we may go forth to reveal this light to those in darkness."—*The Acts of the Apostles,* page 210.

10. On what aspect of religion does Christian reckoning place prime value? Gal. 6:15.

NOTE.—With this declaration Paul virtually dismisses the whole topic that has caused the Galatians so much trouble. Either observance of the law of circumcision, or the deliberate nonobservance of its requirements, is devoid of religious significance in the eyes of Christ. The Master looks to see if His professed follower has been born again and has become a new creature (or, a new creation).

Benediction

11. What is the apostle's wish for those who follow the Christian way of life? Gal. 6:16.

NOTE.—In this verse he describes those who accept his concept of the gospel as "the Israel of God," thereby contradicting the troublemakers who were maintaining that only those who conformed to Jewish ceremonial rites could claim that title.

12. How does Paul bring an end to his long treatment of the science of justification? Gal. 6:17.

NOTE.—With great patience and masterly reasoning the apostle has dealt with the

perplexities that so sorely troubled the churches in Galatia. But he has said enough. Little would be gained by prolonging the discussion. He closes the topic. He can do so with authority since on his own body he bears the *stigmata,* or branding marks, gained from the many sufferings he had endured in Christ's service.

13. With what courteous benediction does Paul conclude his letter to the Galatian Christians? Gal. 6:18.

NOTE.—The warmhearted apostle wishes his troubled brethren the gift of grace from the One whom they were in danger of denying. It is comforting to know that his earnest pleadings were not in vain. "The Holy Spirit wrought with mighty power, and many whose feet had wandered into strange paths, returned to their former faith in the gospel. Henceforth they were steadfast in the liberty wherewith Christ had made them free."—*The Acts of the Apostles,* page 388.

Questions for Meditation

1. Do I help or hinder those who stumble by the way?
2. What harvest may I expect from the seed I have sown in my life?
3. Do I truly glory in the cross of my Lord Jesus Christ?

Lesson 13, for December 26, 1964

Summary

MEMORY VERSE: Review of all the memory verses for the quarter.

LESSON SCRIPTURE: Rapidly review the entire epistle to the Galatians and try to outline its contents and grasp its main message.

AIM: To review Paul's purpose in writing the epistle and to apply his teaching and counsel to our own lives.

DAILY STUDY ASSIGNMENT AND RECORD

	Check Here
Sabbath afternoon: Review the historical setting as given in the book of Acts.	☐
Sunday: Chapter 1.	☐
Monday: Chapter 2.	☐
Tuesday: Chapter 3.	☐
Wednesday: Chapter 4.	☐
Thursday: Chapter 5.	☐
Friday: Chapter 6.	☐

Lesson Outline:

Introduction

I. The Historical Setting

1. Jews and Gentiles. Acts 15:1, 5, 6, 10, 11, 19, 20.
2. Paul and his gospel. Gal. 1:6-8, 11, 12.
3. From persecutor to preacher. Gal. 1:13-24.
4. Struggle against legalism. Gal. 2:1-13.

II. Justified Through Christ

5. Justification by faith, not works. Gal. 2:14-18; 3:2, 3.
6. The just live by faith. Gal. 3:5-22.
7. Heirs according to the promise. Gal. 3:23 to 4:7.
8. Paul, the ardent evangelist. Gal. 4:8-20.

III. Freedom in Christ

9. Slave or free? Gal. 4:22-31.
10. Christian liberty. Gal. 5:1-5, 13.
11. Spirit-controlled life. Gal. 5:16-25.
12. True Christianity. Gal. 6:1-10.

THE LESSON

Introduction

During this quarter we have studied the Epistle of Paul to the Galatians. In this lesson we will stand back and look at the letter as a whole, endeavoring to summarize its powerfully delivered message, in order that we may have a clear outline of it in our own minds. This review, or summary, however, should serve a still more important purpose—it should lead us to embrace the inspired message for our own use, so that God's Word may fulfill its design in our experience and not merely in that of the Galatian believers. Inasmuch as we are reviewing the lessons of the past twelve Sabbaths, the answers to the questions in this thirteenth lesson must be brief, assuming that we have already acquired a more detailed understanding of the epistle in the previous lessons. The questions in this lesson are designed to call forth some of the most salient lessons learned during the quarter and to make suggestions for applying them to our own religious experience.

The Historical Setting

1. What was the question at issue in Galatia, and what official stand had the Christian church previously taken concerning it? Acts 15:1, 5, 6, 10, 11, 19, 20.

2. What effect had the teachings of the Judaizers had upon the Galatian believers in their relationship to the gospel message preached by Paul? Gal. 1:6-8, 11, 12.

3. How well qualified was Paul to discuss the fundamentals of Judaism? Why did he abandon it? Gal. 1:13-24.

4. What previous experiences had Paul, as a gospel minister, had with the question that now troubled the Galatian churches? Gal. 2:1-13.

Justified Through Christ

5. What was the fundamental difference between the message taught by the Judaizers and that taught by Paul? Gal. 2:14-18; 3:2, 3.

6. Why does justification come by faith in Christ and not by works? Was this doctrine known among God's people before Christ's first advent? Gal. 3:5-22.

7. In what sense did the religious system given by God to Israel serve as a schoolmaster to lead men to Christ? How long was Israel to live under such tutorship? Gal. 3:23 to 4:7.

8. How zealous was Paul in his concern for the spiritual well-being of the Galatian believers? How faithfully does God expect the shepherds to guard His flock against wolves? Gal. 4:8-20. Compare Acts 20:28-31.

> "We shall individually be held responsible for doing one jot less than we have ability to do. . . . He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to cooperate with One who knows no failure."—*Christ's Object Lessons,* page 363.

Freedom in Christ

9. What lesson is taught by means of the allegory of Hagar and Ishmael versus Sarah and Isaac? Gal. 4:22-31.

10. In what sense is a Christian free insofar as his responsibilities are concerned? Gal. 5:1-5, 13.

11. Why are the fruits of the flesh and those of the Spirit so fundamentally different? Why do we need to be led by the Holy Spirit, if we have been justified by faith in Christ? Gal. 5:16-25.

12. In what spirit should the believer be his brother's keeper? What is the difference between sowing to the flesh and reaping of the flesh, and sowing to and reaping of the Spirit? Gal. 6:1-10.

Questions for Meditation

1. Is it true, as some say, that Seventh-day Adventists are "Judaizers" and "legalists" because we teach that Christians ought to obey the Ten Commandments, including the fourth? If not, why not?

2. Is the man who abstains from murder, adultery, theft, and false witness, which are prohibited by the sixth, seventh, eighth, and ninth commandments, any less a legalist than a man who observes the seventh-day Sabbath required by the fourth commandment?

3. What does it mean to "fulfill the law of Christ" (Gal. 6:2)?

4. Is a person saved by grace thereby released from the duty to order his life in harmony with God's revealed will because of a heart moved by love for Christ?

> "The Sabbath school work is important, and all who are interested in the truth should endeavor to make it prosperous."—*Counsels on Sabbath School Work,* page 9.

The senior Sabbath school lessons, slightly condensed, are published each quarter in Braille and supplied free to the blind upon request. Address: Christian Record Braille Foundation, Inc., 4444 South 52d Street, Lincoln, Nebraska 68516.

Tape-recorded mission appeals for the Thirteenth Sabbath Offering overflow projects are available for offering promotion in the Sabbath school. Two seven-minute stories for only $2. Order through your Book and Bible House.

THIRTEENTH SABBATH OFFERING

December 19, 1964

NORTHERN EUROPEAN DIVISION

True, the Northern European Division is a home base, from which missionaries have gone out to many parts of the world field. Why, then, should we give an overflow from the Thirteenth Sabbath Offering to this division? Because the Northern European Division has two mission fields in Africa for which it is responsible—Ethiopia and the West African Union—with a total population of 82,860,730. With this great multitude of people, it is easy to understand that the calls for help are many and urgent.

To read the list of countries that make up the West African Union Mission, it sounds as though one were reading the daily newspaper, for these are some of the emerging nations of Africa that are frequently in the news today. We cannot answer all their needs, but this quarter our Sabbath school members around the world will have the privilege of contributing toward three specific projects; namely, a girls' dormitory at our Ede secondary school in West Nigeria, a boys' dormitory for our college in West Nigeria, and a leprosarium in Sierra Leone.

On December 19, or December 26, on whichever date the Thirteenth Sabbath Offering is taken in your Sabbath school, won't you give a really sacrificial offering in the name of the Christ child, while the way is still open for us to give to these needy mission fields of West Africa?

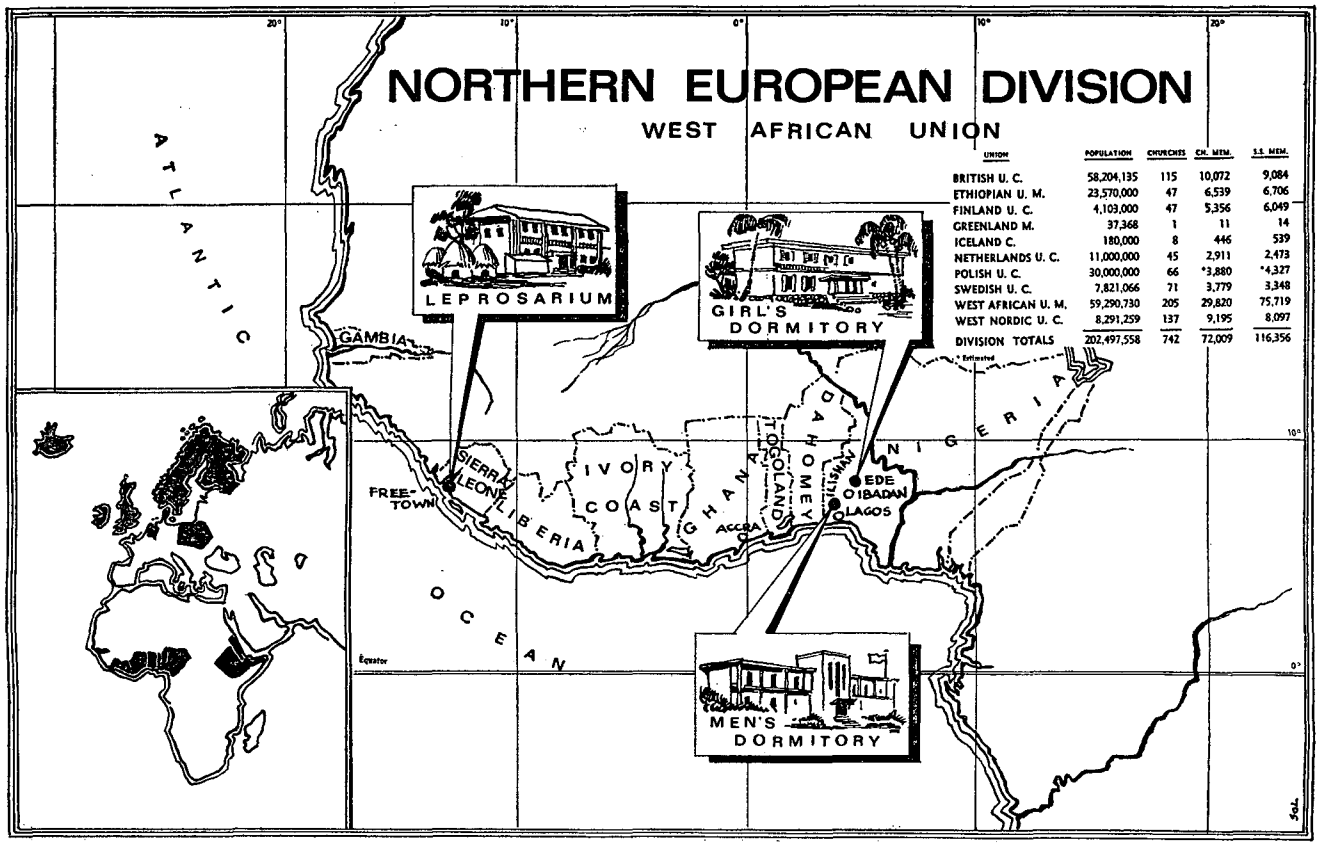
Lessons for the First Quarter of 1965

Sabbath school members who have failed to receive a senior *Lesson Quarterly* for the first quarter of 1965 will be helped by the following outline in studying the first lesson. The title of the lessons for the quarter is "Fundamentals of Christian Living." The title of the first lesson is "God Is Fitting Men for His Eternal Kingdom." The memory verse is 2 Peter 3:11. The study helps are *The Great Controversy,* pages 647-659 (1950 ed., pp. 637-643); *Christ's Object Lessons* pages 285, 426-429 (1923 ed., pp. 283, 416-419). The texts to be studied are:

Ques. 1. Matt. 6:33; 1 John 2:15-17.
Ques. 2. Heb. 11:10, 13, 14, 16.
Ques. 3. Isa. 65:17-19, 21, 22; Rev. 21:1-4.
Ques. 4. Rev. 21:7, 8.
Ques. 5. Matt. 25:31-33.
Ques. 6. Rom. 8:7-10.
Ques. 7. Deut. 30:15, 19.
Ques. 8. 2 Cor. 13:5.
Ques. 9. Rev. 3:15-17.
Ques. 10. Rev. 3:18, 19.
Ques. 11. John 17:3.
Ques. 12. 2 Peter 3:11-14.

NORTHERN EUROPEAN DIVISION

WEST AFRICAN UNION

UNION	POPULATION	CHURCHES	CH. MEM.	S.S. MEM.
BRITISH U. C.	58,204,135	115	10,072	9,084
ETHIOPIAN U. M.	23,570,000	47	6,539	6,706
FINLAND U. C.	4,103,000	47	5,356	6,049
GREENLAND M.	37,368	1	11	14
ICELAND C.	180,000	8	446	539
NETHERLANDS U. C.	11,000,000	45	2,911	2,473
POLISH U. C.	30,000,000	66	*3,880	*4,327
SWEDISH U. C.	7,821,066	71	3,779	3,348
WEST AFRICAN U. M.	59,290,730	205	29,820	75,719
WEST NORDIC U. C.	8,291,259	137	9,195	8,097
DIVISION TOTALS	202,497,558	742	72,009	116,356

* Estimated