

Where We're Going

THE GOSPEL, PART 2 · GALATIANS INTRODUCTION · BIBLE STUDY

Galatians (Introduction) | Arvin Assembly of God | Pastor Brian Overturf | Teaching Notes

The Big Question (from Sunday's sermon)

The Question: Where is Galatians trying to take us?

The Answer (the three legs of the flyover): This week we went up high to see the whole letter at once.

Chapters 1-2, are all about the gospel REVEALED (where it came from: not from men, but by the revelation of Jesus Christ, a Savior who loved you and gave Himself for you).

Chapters 3-4, the gospel EXPLAINED (what it says: you are justified by faith, adopted as a son, made a full heir).

Chapters 5-6, the gospel LIVED, and this is the destination the whole road has been driving toward: freedom. We are on a road to liberty. On a road to freedom.

This is the second of two introductory studies before we begin walking Galatians verse by verse (we start next week in 1:1-2). Last week we heard the story behind the letter: The Gospel of Grace was planted, threatened, and defended.

This week we take a flyover, up above the whole book, start to finish, in one look.

Learning Objectives

These notes pick up where Part 1 left off (1-7). By the end of this study, you will be able to...

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| 8 | State the thesis of the first leg (chapters 1-2): the gospel came by a revelation of Jesus Christ, not from men (Gal. 1:11-12), explain why Paul opens an urgent letter with his own testimony, and say why that same revelation is what we now hold in our hands, the Bible and the Bible alone. |
| 9 | Trace how Paul proves the gospel's divine origin (his past as a persecutor, his years away in Arabia, the pillars adding nothing, confronting even Peter), explain how God gave Paul and Peter the same gospel on two separate tracks, and name what was actually revealed: a crucified Christ "who loved me and gave Himself for me" (Gal. 2:20). |
| 10 | Define "justified" (Gal. 2:16) as a courtroom verdict received by faith, not earned by works, and lay out the four ways Paul argues it in chapters 3-4 (their experience of the Spirit, Abraham, the cross, and the calendar). |

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| 11 | Describe what the justified become (sons, not slaves; full heirs) from Galatians 3:26-29 and 4:4-7, and explain why an heir rests in what he was given rather than earning a seat. |
| 12 | Identify the destination of the whole letter, freedom (Gal. 5:1), distinguish true gospel freedom from its two counterfeits ("back to the rules" and "anything goes"), and show from Exodus and Galatians 5:13 that we were set free in order to serve. |
| 13 | Explain the finish line, a new creation (Gal. 6:14-15), say why the fruit of the Spirit must never be traded for the gifts, and name one place in your own walk where you are still "working the field like a slave" that you can begin working like a son this week. |

Setting the Stage (Context is King)

Last week we stepped into a brand new book and heard the story behind it: how a church Paul planted with his own hands, a church that had been set free, almost was talked right back into slavery, trading grace away for a different gospel altogether. We saw how the gospel was planted, the gospel was threatened, and the gospel was defended. Those were points 1-3 of our introduction.

FROM THE SERMON

This morning, we're going to continue with that introduction. But before we get down on the ground and start walking through this book, word by word and verse by verse, which, by the way, we will start next week. We'll cover Galatians chapter one, verses one and two. That's next week.

But before we get into those details, I want to take you up high. We're going to survey this book from 30,000 feet. Now Galatians is only 6 chapters, and it divides up very nicely into 3 different parts. Now, Galatians is going somewhere. And so our only question that's going to guide us today is where is Galatians trying to take us.

Insight: Hold that question, because the answer is a single word, and the letter leaks it in the greeting before Paul ever makes an argument. In Galatians 1:4, Paul says Jesus "gave Himself for our sins, that He might deliver us." Deliver. Rescue. Set free. That is the clue to where Galatians is going, and we will not arrive at it until chapter five.

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4. The Gospel Revealed

◆ **Objective 8: State the thesis of the first leg (chapters 1–2): the gospel came by a revelation of Jesus Christ, not from men (Gal. 1:11–12), explain why Paul opens an urgent letter with his own testimony, and say why that same revelation is what we now hold in our hands, the Bible and the Bible alone.**

◆ **Objective 9: Trace how Paul proves the gospel's divine origin (his past as a persecutor, his years away in Arabia, the pillars adding nothing, confronting even Peter), explain how God gave Paul and Peter the same gospel on two separate tracks, and name what was actually revealed: a crucified Christ "who loved me and gave Himself for me" (Gal. 2:20).**

The first leg of the flight is chapters 1 and 2. And if you read them, you might be surprised at what you find. Paul doesn't open this letter talking about you. He opens it talking about himself: his story, where he came from, who he used to be. Almost the entire first two chapters are Paul's own testimony. Why open an urgent letter with your own biography? Because somebody had walked into these churches and told them Paul's gospel was second-hand, that he'd picked it up from other men and then trimmed it down to make it easier to swallow. So before Paul can defend the message, he has to answer one question: where did this gospel actually come from? Here is his answer, the signpost for the whole first leg.

Galatians 1:11-12 (NKJV)

¹¹ But I make known to you, brethren, that the gospel which was preached by me is not according to man. ¹² For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

Not according to man. Paul didn't invent it, didn't inherit it from a committee, didn't take a class on it. It came by revelation, straight from the risen Jesus Christ Himself. And everything in these two chapters is piled up to prove that one claim.

The scholars: chapters 1–2 are Paul's testimony, and the point is the source

SCHOLAR	KEY CONTRIBUTION
Osborne Galatians, Introduction	"The first two chapters are almost autobiographical in nature, detailing four key episodes in Paul's early Christian life: his conversion and early ministry in Arabia (1:13–17); his first Jerusalem visit, when he was accepted by James and Peter (vv. 18–24); his second visit, when his apostolic ministry was accepted by 'the pillars' of the church (2:1–10); and his confrontation with Peter at Antioch (2:11–21)."
Osborne Galatians, Introduction	"Paul responded in Galatians 1 that his apostolic commission was not secondary or derivative, coming from the other apostles, but primary, conferred on him directly from Christ. In chapter 2 he showed that his gospel also came directly from Christ and was affirmed by the other apostles as identical to their own."

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Moo (BECNT)

Introduction, "Author"

"Paul defends his independent apostleship by narrating his conversion/call and his early relationships with the Jerusalem apostles (1:11–2:10). He describes a difficult confrontation in Antioch with Peter (and Barnabas; 2:11–14)."

Look at who he used to be (the persecutor)**Galatians 1:13-14 (NKJV)**

¹³ For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. ¹⁴ And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

Read that as evidence, not as a résumé. Grace never occurred to this man; it had to come find him, on a road to Damascus, in a blinding light, with the risen Jesus stopping him mid-stride. You do not argue your way into a gospel like that.

FROM THE SERMON

Paul says back in his old life he violently persecuted the church and tried to destroy it. He was more zealous for the traditions of his fathers than anybody his own age. Think about that for a second. Paul is the last man on earth who would ever sit down and dream up a gospel of grace. He hated it. He hunted down the people who preached it.

And it was in that moment that the greatest enemy of the church became the greatest evangelist and missionary that we would know. Church, this can only come from Jesus.

Look at what he did next (Arabia, the pillars, and confronting Peter)

A brand-new convert would run straight to Jerusalem to get signed off by the apostles. Paul didn't. He went away into Arabia, because he already had his gospel, direct from Christ. And years later, when he finally did lay it in front of the pillars (Peter, James, John), they added nothing to it. **They recognized the very same gospel they preached.** He was so sure of it that when Peter himself started acting in a way that betrayed that gospel, Paul withstood him to his face. No name, no apostle, no reputation on earth is bigger than the gospel that was revealed by God.

SCHOLAR**KEY CONTRIBUTION****BibleProject**

Overview of Gal. 1

"Paul defends the authenticity of his message and authority as an apostle, reminding them that he was commissioned by the risen Jesus himself to go into the non-Jewish world."

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Smiles (via Moo)

Introduction

“The Galatian crisis was the cauldron in which Paul’s arguments were formed, but the guiding principle in these arguments is the supreme authority of the gospel.”

Goes Deeper: Two Pillars, One Gospel (and Why Peter Took Longer)

The sermon drew out something the text implies but never spells out. Paul was not the only man God handed this gospel to directly. Peter got it too, on a much slower track, and watching those two tracks run side by side changes how you hear the confrontation at Antioch.

FROM THE SERMON

The beautiful thing about what God did is he took the 2 pillars of the church, both Paul and Peter, and he gave them the exact same gospel in parallel fashion. And when they brought it together and laid it at the apostles’ feet years later, it was confirmed, and James says, thus saith the Lord. It’s amazing how it happened.

Peter, on the other hand, he was like a slow cooker. It took him a while. God began to work on him at a place called Simon the Tanner’s house, and then had to take him to Cornelius’s house. And then He had to fill the Gentiles with the Holy Spirit with the evidence of speaking in other tongues. But Peter still wasn’t so sure about this whole gospel thing. He was still working it out. And it’s from this moment, in this confrontation with the apostle Paul, the gospel of grace was solidified, even more cemented into his soul.

Here is the heart of it (what was actually revealed)**Galatians 2:20 (NKJV)**

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

That’s what was revealed by God. Not a religious system. Not a list of rules. A Savior. One who loved me, Paul says, and gave Himself for me. A crucified Christ who trades His own life for yours.

SCHOLAR**KEY CONTRIBUTION**

BibleProject
on Gal. 2:19–20

“At the heart of the Gospel that Paul teaches is the claim that when people trust in the Messiah Jesus, what’s true of him becomes true of them. His life, death, and resurrection all become theirs.”

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Moo (BECNT)

Introduction, "The Gospel"

"Jesus Christ (1:12; cf. 4:4–6), his death on behalf of sinners (1:4; 3:13), the inauguration of a new creation (6:15; see 3:28), and above all, justification by grace and by faith alone (2:15–21)—this gospel is the bedrock on which Paul builds his argument in Galatians."

Goes Deeper: The Revelation of Jesus Christ Is What You Hold in Your Hands

Pastor Brian took that claim, the revelation of Jesus Christ, and pressed it past the first century and into your own hands. Then he turned it into a comfort.

FROM THE SERMON

I've got to tell you that the revelation of Jesus Christ is the very same thing that you and I get to hold in our hands today. All 66 books of this thing we call the Bible. It is the revelation of Jesus Christ to man. And so we are holding our authority. It is the Bible and the Bible alone. It is not the traditions of man. It is not the traditions of a bishop or a presbyter or even the Assemblies of God. It doesn't come from a pope or a priest. It comes from the written word of God.

And the good news this morning is that if the gospel came from God, and it is not the invention of men, then no man can take it away from you either. What God's word has revealed no false teacher can conceal. It is settled. It is secure by a sovereign savior from the foundation of the world.

5. The Gospel Explained

◆ **Objective 10:** Define "justified" (Gal. 2:16) as a courtroom verdict received by faith, not earned by works, and lay out the four ways Paul argues it in chapters 3–4 (experience, Abraham, the cross, the calendar).

◆ **Objective 11:** Describe what the justified become (sons, not slaves; full heirs) from Galatians 3:26–29 and 4:4–7, and explain why an heir rests rather than earns.

We've seen where the gospel came from: straight from God. Now the second leg, chapters 3 and 4, tells us what it actually says. If chapters 1 and 2 were Paul's story, chapters 3 and 4 are Paul's argument. The foundation sits on one word: justified.

Galatians 2:16 (NKJV)

¹⁶ knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

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Everything in these two chapters is about that one word: justified. As we get to these verses, we will explore the doctrine of justification more. It's not a religious word; it is a legal one, borrowed straight out of a courtroom. The scholars define it, and then listen to how Pastor Brian pressed it home.

SCHOLAR	KEY CONTRIBUTION
BibleProject on Gal. 2:16	"People are justified only through trusting what God did for them through Jesus—not by what they do for themselves. When God declares that someone is in a right relationship with him, it means that they're forgiven, given a place in God's family, and in the process of being transformed by God's grace."
Schreiner (ZECNT) Preface	"Paul unpacks the heart of the gospel. We see the meaning and the centrality of justification by faith, which Luther rightly argued was the article by which the church stands or falls. ... No one is justified apart from the cross. Believers are right with God because Christ on the cross bore the curse that believers deserved."

FROM THE SERMON

Now, justified. That is a courtroom word. Technically, it's a legal forensic term, and it means to be declared right. It means to be declared not guilty before God, the judge of all the earth.

And Paul says, you don't get this verdict by the works of the law. You can't earn it by being good enough. You can't earn it by keeping the rules, by cleaning yourself up. You get it by one way and one way only, by faith in Jesus Christ. The very one who said, I am the way, the truth and the life, no one comes to the Father, but by me.

Goes Deeper: Four Ways Paul Argues It (Chapters 3-4)

Paul makes his case to remind these Gentile believers that they were saved and justified by grace in four different ways. Watch how many angles he comes at it from; he is determined that they not miss it.

1 Their own experience (3:1-5). "O foolish Galatians! Who has bewitched you?" Then one simple question: when you received the Holy Spirit, did you get Him by working for the law, or by simply believing what you heard? They knew the answer. The Spirit fell the day they believed, not the day they finally measured up.

2 Abraham (3:6-9). Two thousand years before the law was ever given at Sinai, "Abraham believed God, and it was accounted to him for righteousness." No law, no circumcision, no résumé, just faith. So the real children of Abraham are the ones who believe like he believed.

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- 3 The cross (3:10–14).** The law can only pronounce a curse, because it demands perfection and nobody keeps it. So Christ stepped underneath that curse Himself, hanged on a tree, so the blessing promised to Abraham could come rushing out to everybody who believes, Jew and Gentile alike.
- 4 The calendar (3:15–25).** The promise to Abraham was ratified 430 years before the law ever showed up, and a promise that old cannot be canceled by a law that arrives centuries later. The law was never the destination; it was a guardian, an escort, sent to walk us to Christ and hand us off at the door.

Galatians 3:1-2 (NKJV)

¹O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? ²This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?

Galatians 3:6 (NKJV)

⁶just as Abraham believed God, and it was accounted to him for righteousness.

SCHOLAR	KEY CONTRIBUTION
BibleProject on Gal. 3–4	“God’s purpose was always to have one large, multiethnic family of people who relate to him on the basis of faith, not the laws of the Torah. ... The laws, of course, had a positive impact as well, keeping Israel in line until the coming of the promised offspring of Abraham, the Messiah (Gal. 3:24).”
Moo (BECNT) Introduction, on the law	“The law that came 430 years after God’s promise to Abraham cannot annul that earlier faith-based covenant; and all along the law was intended to be in effect only until the ‘seed’ of Abraham should come (3:19, 24). ... Rather, it ‘supervised’ the people of God during the stage of their childhood, or minority (3:24–25; 4:1–2).”

Goes Deeper: The Guardian Who Walks the Child to School

The fourth argument ends with the law as a tutor, a guardian, an escort (Gal. 3:24–25), and Pastor Brian unpacked that with an illustration he has used before.

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FROM THE SERMON

I want you to imagine for a second that your job transferred you to a hostile foreign country. And you live behind bars and gates, and you've got to get your kid to school. And so in order to get your kid to school, you actually have to hire a guardian that's going to show up every single morning and they're going to knock on the door and they're going to say, hi, can I have your child? I'm gonna make sure that they're going to get to school safely. The purpose is to deliver that child to the place where they can learn.

And Paul is saying, that's exactly what the law was intended to do in a hostile world, filled with pagans and foreign gods. God says, let me give you a guardian. Let me give you a tutor, a schoolmaster, and they're going to show up every single day. And they're going to pick you up and they're going to deliver you to the one who can set you free. And that person is Jesus Christ.

And look at what you become**Galatians 3:26-29 (NKJV)**

²⁶For you are all sons of God through faith in Christ Jesus. ²⁷For as many of you as were baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. ²⁹And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

Galatians 4:4-7 (NKJV)

⁴But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, ⁵to redeem those who were under the law, that we might receive the adoption as sons. ⁶And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" ⁷Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

When you're justified by faith, you don't just receive forgiveness. You get adopted. You become a son, a daughter, a full heir of everything God ever promised. And every wall the world builds (Jew and Greek, slave and free, male and female) comes crashing down at the foot of the cross, and you all become one family. Pastor Brian took that word redeem, and that cry of Abba, and made it personal.

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SCHOLAR	KEY CONTRIBUTION
Moo (BECNT) Introduction, on "adoption"	"It is only in Galatians and Romans that Paul develops the concept, using the technical term <i>huiiothesia</i> (adoption), and linking Christian 'sonship' to Christ as Son and to future inheritance (Gal. 4:4–7; Rom. 8:14–17)."
Barton (LABC) Introduction	"Are you trapped in sin? You can be a child of God through faith in Christ Jesus, an heir to the promise, and free (3:26–29)."

FROM THE SERMON

God sent his son to buy you out of slavery. That's what that word redeem means. To pay the price and to set the captive free. And then he sent the Spirit of his son right into your heart. So that now when you come to God, you don't have to stumble in like some nervous, trembling servant hoping that you won't get thrown out. You cry out now, Abba. Father. Papa.

And church, this is why this is such good news for people that are tired and weary and worn out. Because an heir doesn't have to earn their inheritance. A child doesn't work their way into the family and clock in every single morning, hoping to keep their place at the table. He was born into it. He was named in the will. It's already his. Not because he achieved it, but because he belongs to a family.

6. The Gospel Lived

◆ **Objective 12:** Identify the destination of the whole letter, freedom (Gal. 5:1), distinguish true gospel freedom from its two counterfeits ("back to the rules" and "anything goes"), and show from Exodus and Galatians 5:13 that we were set free in order to serve.

◆ **Objective 13:** Explain the finish line, a new creation (Gal. 6:14–15), say why the fruit of the Spirit must never be traded for the gifts, and name one place in your own walk where you are still "working the field like a slave" that you can begin working like a son this week.

We've seen where the gospel came from (God) and what it says (you're justified by faith, adopted, made an heir). Now chapters 5 and 6, the plane finally comes down. This is the destination, the place the whole letter has been driving toward from the very first verse. And here it is.

Galatians 5:1 (NKJV)

¹Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

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And Pastor Brian would not let us arrive at that word without going back for the clue we walked right past in the greeting.

SCHOLAR	KEY CONTRIBUTION
Barton (LABC) Introduction	“Paul’s letter to the Galatians is called the charter of Christian freedom. In it Paul proclaims the reality of believers’ liberty in Christ—freedom from the law and the power of sin, and freedom to serve the living Lord.”
Moo (BECNT) Introduction, “The Christian Life”	“Having argued for four chapters toward the conclusion that we find in 5:1—‘It is for freedom that Christ has set us free’—Paul now warns against the abuse of freedom in the form of a lifestyle that follows the dictates of the flesh.”

FROM THE SERMON

There’s the destination. Freedom. That’s where this whole road has been going the entire time. Remember the very first thing Paul said back in the greeting? That Jesus gave Himself for our sins to deliver us. To rescue us. There was the clue, sitting right there in 1:4.

And now, in chapter 5, we finally arrive at what he delivered us into. Liberty. Freedom. A gospel from God, that justifies you by faith, so that you can finally live free.

Goes Deeper: Two Counterfeits of Freedom

Paul is careful about what he means, because freedom gets misunderstood two different ways. Some people hear “free” and think it means back to the rules, so Paul says: don’t get entangled again with a yoke of bondage. Don’t let anybody buckle that harness back onto your neck. But other people hear “free” and think it means anything goes: do whatever you want, grace will cover it. And Paul shuts that down just as fast.

Galatians 5:13 (NKJV)

¹³For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.

Called to liberty, yes, a thousand times yes, but not as a cover for the flesh. You weren’t set free to live for yourself; you were set free to finally love, to bend down and serve one another. So real freedom isn’t “back to the rules,” and it isn’t “anything goes.” It’s freedom to love.

SCHOLAR	KEY CONTRIBUTION
Barton (LABC) Introduction	“Are you unsure how to channel the energy from your newfound liberty? Use your freedom to serve others with love (5:13).”

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Goes Deeper: Set Free to Serve (Exodus and the Word "Serve")

Pastor Brian tied Galatians 5:13 back to the Exodus reading from that same morning, where God attached a sign to the deliverance He promised Moses (Ex. 3:12, 14). Watch how tightly He binds freedom to service, and then how personally Pastor Brian applied it.

FROM THE SERMON

This morning, we read out of the book of Exodus. And one of the things is God revealed himself to Moses, he says, I am who I am. And this sign shall be that when you come out, you will serve me on this mountain. It's interesting that God set them free. God delivered them so that they could serve. The word serve and the word worship are synonymous because you can't truly worship God unless you're serving one another.

Some of you are extremely ambitious. Some of you put so much time and effort into worldly and secular things, and God will ask you, on the day of judgment, how did you serve me? I gave you those gifts and talents and abilities. So we have been set free to do what? To serve God by serving one another.

Goes Deeper: How You Live It, By the Spirit

And how do you live like that? Not by gritting your teeth and trying harder. By the Spirit. Paul draws the sharpest contrast in the whole letter: on one side, what the flesh produces when it runs the show; on the other, what the Spirit grows instead.

Galatians 5:16 (NKJV)

¹⁶ I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

Galatians 5:19-21 (NKJV)

¹⁹ Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, ²⁰ idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, ²¹ envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

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Galatians 5:22-23 (NKJV)

²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³ gentleness, self-control. Against such there is no law.

SCHOLAR	KEY CONTRIBUTION
Schreiner (ZECNT) Preface	“Paul also emphasizes the power of the Holy Spirit in the lives of believers, for as Christians we please God only through relying on the Spirit. The Christian life is not an exercise in autonomy or self-effort but is lived in dependence on the Holy Spirit.”
Moo (BECNT) Introduction, “The Spirit”	“Christians, who receive the Spirit at conversion, are people who are from that point forward ‘led’ by the Spirit (5:18), who produces ‘fruit’ pleasing to God (5:22–23a). But Christians must also respond to the leading of the Spirit: they must ‘walk by the Spirit’ (5:16) and ‘keep in step with’ the Spirit (5:25).”
BibleProject on Gal. 5–6	“He now lives in us through the Spirit, making his people into new humans who fulfill the law by loving others. ... When a person trusts in Jesus, living in dependence on the power of his Spirit, his life becomes theirs. This produces what Paul calls the fruit of the Spirit.”

Goes Deeper: Gifts and Fruit (A Word to Pentecostals)

Two things Pastor Brian underlined here. First, the audience. The works of the flesh list is written to Christians, not to the world, and the whole weight of it falls on one word in verse 21.

Second, a word to our own tradition. Notice before you read it that the fruit list ends with a promise, against such there is no law, which is to say you can never go wrong while you are walking by the Spirit. This is the fruit Jesus described in John 15 when He called Himself the vine and us the branches, the kind nobody manufactures by trying harder. Not by might, nor by power, but by My Spirit, says the LORD (Zech. 4:6).

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FROM THE SERMON

Now, keep this in mind because this is for Christians. Paul's not talking about the world. And then he says down in verse number 21, those who practice, not just a one time thing, those that it's become a habit, those who practice such things will not inherit the kingdom of God.

As good Pentecostals, we like to talk about the gifts of the Spirit, but oftentimes it comes at an expense of the fruit of the Spirit. And a lot of times the world will look at us and they'll say, yeah, you got gifts, you got charisma, you got the anointing, but I don't see any fruit. Paul will say, you have got to be people who walk in the power of the Spirit, the power of the word, the gifts of the Spirit, and the fruits of the Spirit. It's not take one and leave the others. It's all of it.

The finish line: a new creation**Galatians 6:14-15 (NKJV)**

¹⁴But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

¹⁵For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

Paul will not let you miss where the whole letter comes back to. Notice how he signs off the entire letter, and then watch where Pastor Brian stopped cold in the middle of verse 14.

SCHOLAR	KEY CONTRIBUTION
Moo (BECNT) Introduction, "Salvation History"	"The Galatians live in the time when God's glorious plan to redeem his entire creation is reaching its fulfillment: they have been 'rescued from the present evil age' (1:4), and they participate in the 'new creation' (6:15)."
BibleProject on Gal. 6:15	"What really matters is God's new creation (Gal. 6:15), the new, multiethnic family of the Messiah. These are the people who are full of faith in Jesus, learning to love God and others through the power of the Spirit."

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FROM THE SERMON

I got to stop there for a second. Does this world mean anything to you? The world is crucified to me, Paul says. I don't care about it. I don't care about their accolades. I don't care about their titles. I don't care what they say. I am dead to the world.

Paul wants you to boast, but not in circumcision, not in law keeping, not in your ethnicity, not in your title or in your position. There is not a single thing that you can add to this gospel or achieve. It is only by and through the cross, and the cross is what will make this free person out of you. A new creation.

Insight: This is where the whole flyover lands. The Gospel is revealed, explained, lived: a gospel from God, a verdict you could never earn, a freedom you were bought into. And notice that the letter never tells you to stop working; it changes who you are while you work. Pastor Brian closed with a picture taken from right where we live.

FROM THE SERMON

I want you to imagine that 2 men are out working the fields here in Arvin. Same rows, the same crop, it's the same sun and it's the same hours. But one of them is a slave. He works terrified. He looks over his shoulder all day long because he's got this mean boss and he thinks if he slows down, he's going to lose his job.

The other one is the owner's son. And he works in the same field. But it's his father's land. And one day, he knows that all that land will be his. It's the same work. It's the same field. There's a completely different heart. One works by fear. The other one is free, and he works out of love.

Where We're Going

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Pastoral Takeaways

- 1** **You didn't invent this gospel, so receive it. It came by the revelation of Jesus Christ, and that same revelation is what you hold in your hands: sixty-six books, the Bible and the Bible alone. Not the traditions of men, not a bishop or a denomination, not a pope or a priest. And the flip side is pure comfort: what God's Word has revealed, no false teacher can conceal. It is settled and it is secure.**
- 2** **"Justified" is a verdict, not a wage.** God declares you right with Him the moment you believe, not the day you finally measure up. Stop reading your standing off your performance and start reading it off the cross.
- 3** **You're not a slave clocking in; you're a son and an heir.** An heir doesn't work his way into the family. He was born into it and named in the will. If you're in Christ, the inheritance is already yours because you belong, not because you achieved.
- 4** **Freedom isn't "back to rules" or "anything goes."** Both are counterfeits. Real freedom is freedom to love and to walk by the Spirit: fruit you could never manufacture by trying harder, grown by the Spirit right up out of the soil of your heart.
- 5** **The finish line is a new creation.** God is not touching up the old you with fresh paint; He is making something brand-new. So stop working the field like a slave who's afraid, and start working it like a son who already owns the promise.

Where We're Going

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Discussion Questions (At Home or in a Group)

- 1** Observation: In Galatians 1:11-12, underline "not according to man" and "through the revelation of Jesus Christ." What claim is Paul making about where his gospel came from? And if that same revelation is what we hold in the sixty-six books of Scripture, what does that settle about where our authority sits?
- 2** Interpretation: Why does Paul's past as a violent persecutor (1:13-14) actually strengthen his argument? What does it prove about how he got the gospel?
- 3** Observation: In Galatians 2:16, circle every time the word "justified" appears. In your own words, what does "justified" mean, and what does Paul rule out as the way to get it?
- 4** Interpretation: Chapters 3-4 argue justification four ways (experience, Abraham, the cross, the calendar). Which of the four lands hardest for you, and why? (See the four-proof box on pg. 4.)
- 5** Interpretation: From 3:26-29 and 4:4-7, what's the difference between living as a slave and living as a son or heir? How does an heir relate to the inheritance differently than a hired hand?
- 6** Application: Galatians 5:1 names the destination, freedom. Which counterfeit do you drift toward more easily: "back to the rules" (earning, guilt, proving) or "anything goes"? What would freedom to love look like instead this week?
- 7** Application: Paul says you live it "by the Spirit" (5:16), not by trying harder. Where are you white-knuckling something you were meant to walk out in the Spirit? And be honest: are you more eager for the gifts of the Spirit than for the fruit?
- 8** Application: Picture the two men in the same field. Name one place you're still "working like a slave" (afraid of losing what God already gave you), and what it would mean to work it like a son this week.
- 9** Application: God brought Israel out so that they would serve Him on the mountain (Ex. 3:12), and Paul says we were called to liberty in order to "through love serve one another" (5:13). Where is your freedom actually being spent, and who in the body of Christ is it serving?

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Quick Review (You Know More Than You Think)

This isn't a test; it's a chance to see how much of Sunday's flyover is already yours. The answers are at the bottom. Take it as encouragement.

- | | |
|----------|---|
| 1 | What is the one question this whole flyover is built to answer?
(a) Who wrote Galatians?
(b) Where is Galatians trying to take us?
(c) When was Galatians written? |
| 2 | According to Galatians 1:11-12, where did Paul's gospel come from?
(a) the other apostles
(b) a class in Jerusalem
(c) the revelation of Jesus Christ. |
| 3 | Fill in the blank: "Justified" is a courtroom word meaning to be declared _____ before God, and you receive it by faith, not by works (Gal. 2:16). |
| 4 | True or False: The law was meant to be the destination God was taking Israel to. |
| 5 | According to Galatians 3:26-29 and 4:4-7, what do you become when you're justified by faith? |
| 6 | Finish the verse: "Stand fast therefore in the _____ by which Christ has made us free" (Gal. 5:1). |
| 7 | In your own words: where is Galatians trying to take us? |
| 8 | True or False: Because we are Pentecostal, the gifts of the Spirit matter more than the fruit of the Spirit. |

Answer Key: 1) b · 2) c · 3) right (or "not guilty") · 4) False; the law was a guardian sent to walk us to Christ, never the destination · 5) a son/daughter and a full heir of God's promise · 6) liberty · 7) On a road to liberty. On a road to freedom. · 8) False; Paul says walk in the power, the Word, the gifts and the fruit. It is not one or the other, it is all of it.

If these came easily, you've already seen where we're going. Now when the road gets steep on the ground, you'll remember where this whole thing is going.

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FROM THE SERMON

And so over the next several months, we're going to take this slowly. Verse by verse. Inch by inch, and there's going to be moments where it might feel like it's a little climb for some of you. But you saw the map. We've just done an overview. You know where we're headed.

Maybe this morning you walked in and you're still walking around like you're a slave. You're still afraid. You're afraid that God's got a lightning bolt in his hand sitting up in a cloud, and the very 1st time you mess up, he's just going to strike you dead. That's not the gospel. Stop trying to earn what God has already given you for free. Because the God who gave his only begotten son to deliver you, he didn't do so so you could keep living in bondage and in chains. Jesus has set us free.