

Studies in Galatians

James Gunn

All material used by permission of the author, as published on plymouthbrethren.org. Many of these articles first appeared in Food for the Flock and Ministry in Focus.

Also online at <https://plymouthbrethren.org/series/10558>

KEE Ministry Library · Faithful Men
kee-ministry-library.netlify.app

Studies in Galatians --Part 1

Studies in Galatians

James Gunn

The great strength of the so-called Brethren movement at the beginning lay in the sound expository and doctrinal teaching of its founders, but since the works of F. W. Grant in the United States until the recent volumes of Eric Sauers in Germany, the Brethren have produced practically no contributions to deeper studies in theology." Such is the criticism of a modern book reviewer.

One of the dangers in the assemblies today is that of resting upon the laurels of a past generation of writers; another is that of being satisfied with a superficial ministry, both oral and written, that does not adequately edify the Body of Christ.

If assembly testimony is to be strengthened, and if the assemblies are to be a blessing to the visible Church of our Lord Jesus, there must be a return to the ministry of former times, to an expository, doctrinal ministry.

God is the God of variety; creation proves this. How numerous are the colours in nature! How many the different species in the vegetable kingdom! How many in the animal kingdom! Yet these are all blended together in nature to form one divine whole.

In order to study nature so as to bring its wonders within our reach, we departmentalize our studies. The artist studies colours and their harmony; the bontanist and the horticulturist, developments in the vegetable

world; the biologist and zoologist, the different species among the animals; and the geologist and mineralogist, the formation and the mineral content of the earth.

The Word of God is one; it is a divine unity; this should not be forgotten. Nevertheless, in order to reduce its contents to our own capacity, for our own benefit, we departmentalize it, and engage in different types of study. We shall attempt to mention some of these: expository studies, doctrinal studies, dispensational studies, topical studies, biographical studies, word studies, etc. It is our intention to place emphasis upon doctrinal studies.

Doctrinal Studies

In doctrinal studies it is necessary that the student decide which doctrine he is going to examine. Probably this type of study could be pursued in three stages.

First: The preparation of a list of selected doctrines. This might be the place to insert a list of doctrines, not of course, an exhaustive list.

The doctrine of God:

- The Holy Trinity.
- The Father.
- The Son.
- The Holy Spirit.

The doctrine of creation:

- The Universe.
- Angels.
- Man.

The doctrine of salvation:

- Sin.
- Redemption.
- Salvation.
- Justification.
- Sanctification.
- Glorification.

The doctrine of revelation:

- Revelation.
- Inspiration.
- Interpretation.

Second: Having made a list, we now select one doctrine or one phase of the doctrine, and with the help of a concordance or through personal reading, we examine progressively every reference that can be found to this doctrine throughout the Word of God.

A doctrinal study may also be conducted in a more particular manner in one book of the Bible. It is our purpose to study some of the doctrines and some of the major themes in Paul's Epistle to the Galatians.

It would be well to carefully and prayerfully read through this Epistle as many times as possible, and to notice repeated references to important subjects; for example, reference to Christ, to God, to the Holy Spirit, to grace, to the crucifixion of Christ, etc. We shall then be prepared to consider the details in the references to each separate subject.

Third: We shall examine each reference and seek to understand it in the light of its context, and having done so we shall prepare a systematized outline of every point we have found.

This is an excellent way to learn sound doctrine. The study of a doctrine in one book or epistle is not as tedious as the more general scheme of going through the whole Bible, but certainly not as comprehensive.

The Doctrine of Christ in Galatians

We are limiting our investigation into this important doctrine to the many references found in the Epistle to the Galatians. Much profit is gained by what has been called spade work, the digging into the background, the attempting to discover the reason for the prominence of this doctrine in this particular apostolic epistle. The error of Judaism seems to have appeared in two forms among New Testament churches. The saints at Galatia, predominantly Gentile believers, were taught that faith in Christ and His atonement was insufficient for salvation, and that it was therefore necessary to keep the moral law and be circumcized. Hebrew believers apparently were taught that the sacrifice of Christ was incomplete in itself and that, consequently, it was necessary to perpetuate the ceremonial law. Both the Epistle to the Galatians and the Epistle to the Hebrews are defensive and corrective, and in both Christ is the pre-eminent character.

A survey of the doctrine of Christ in the Galatian letter reveals that He is referred to directly some 45 times. Paul thereby shows that Christ was the remedy for the deception that had affected the churches of God in that province, and for the resulting departure. Christ is the

corrective for every error, the solution for every problem. We ourselves prove this when we take the Lord into our personal difficulties. What difficulties the disciples encountered in the storm-tossed boat (John 6:16-21)? The night was dark, the sea wild, and they were making no progress. When Jesus came into the ship, we read, “immediately they were at land.”

With the presence of the Lord, storms subside, problems dissolve, burdens lighten, darkness dispels, and the peace of God garrisons the heart and mind; may we therefore seek the Lord and seek His presence constantly.

An examination of the 45 references to the Lord Jesus in this Epistle enables us to classify each. There are references, some of which have to do with His person, some with His work, and some others with His relationship to His own.

Studies in Galatians --Part 2

Doctrinal Studies in Galatians

Part 2

James Gunn

As we classify and organize the many references to Christ in this Galatian letter, omitting those that make reference to His work upon the cross for these will be considered when we examine the doctrine of the cross, there are two groups that become very evident, the first has to do with references to Christ's person; the second, with His relationship to His people.

The Person of Christ

There are several very interesting references to the person of Christ in chapter one, involving both His Deity and His humanity.

It has been stated that the Lord Jesus is both the vessel and the content of all that is divine. In Him permanently resides all the fulness of the Godhead in bodily form.

His Deity: How excellently though indirectly this truth is brought before us in verse three! God the Father possesses authority to appoint Paul an apostle; the Lord Jesus, so it states, acts with equal authority in the same appointment. God the Father is seen as the source of the blessings of grace and peace; the Lord Jesus is also manifested as the source of these same blessings.

Christ, therefore, must be equal with the Father in His divine benevolence. The plan of redemption is revealed as being according to the will of God, but the Lord Jesus is shown to have acted voluntarily in that identical plan:

consequently, Christ must have the right to equally exert His will, unless He otherwise wishes.

In the opening paragraph of this Epistle the Lord Jesus is seen to be equal to the Father in His authority, benevolence, and redemptive purpose.

In essence the Father is not superior to the Son, and the Son is not inferior to the Father.

His Humanity: In verse nineteen we have a family scene. There are two brothers in the family, the Lord Jesus and James. Here the Spirit of God gives us a precious and intimate picture of the humanity of our Holy Lord. Notice His delicate yet adequate language, "James the Lord's brother."

The Lord Jesus here is God in all the fulness of the divine attributes. and He is perfect man in all the virtues of unfallen humanity, impeccable humanity.

The Relationship of Christ to His Own

That fallen men, through the work of redemption, should be brought into intimate and eternal relationship to Christ, is the cause of praise and thanksgiving to God. It should also be the cause of deep exercise of heart before the Lord, and a willingness to assume spiritual responsibilities. Sometimes the relationship between Christ and His own has a bearing upon the believer's standing, sometimes upon his state.

Christ the Believer's Life: The phrase "in Christ" (1:22; 3:26-20) suggests the most intimate possible union between Christ and the believer. They are so joined that the one is seen to be in the other. The believer is in Christ (Ephesians); Christ is in the believer (Colossians).

The believer is seen to be not so much joined to Christ or joined with Christ as being actually in Christ.

Since Christ is the Head of the Body, the Church, it becomes an established fact that the life of Christ must flow into every member of His Body. This relationship really is an organic union. This is the record given us by the Apostle John, "God hath given us eternal life, and this life is in His Son. He that hath the Son hath life" (1 John 5:11-12).

Furthermore, the context of the passage in chapter three (Vs 26-27) teaches that "in Christ" we are united to every other believer in Christ, and that in Him all differences disappear. In Christ there is no racial distinction, no Jew or Gentile; no social distinction, no bond or free; no natural distinction, no male or female; all are one in Christ.

Christ the Believer's Attire: Of those who have thus been mystically united in Christ, we read that they "have put on Christ." In Christ the believer has a moral fitness for the presence of the Lord. We read of the garments of salvation (Isa. 61:10) and of the righteousness which is by faith, the righteousness that is offered to all and only upon all them that believe (Rom. 3:22). All in Christ possess this divine covering.

There is another sense in which the Lord Jesus is the attire of the Christian. In a very practical sense the believer must daily put on the Lord Jesus and make no provision for the flesh. The believer must put on Christ in order to protect himself from the atmosphere of the godless world around him.

The Christian's wardrobe is described in Colossians 3:10-14. At conversion all Christians put on Christ, the

New Man (Vs. 10-11); nevertheless, the child of God is enjoined to put on every virtue that formed the moral beauty of the Lord Jesus.

Over all the items of attire listed the believer is instructed to put on the girdle of love. It is only in love that all other graces function properly.

As the believer attires himself with these virtues, he reveals Christ; Christ is manifested in his attitudes and actions.

In Istanbul (modern Constantinople) the Mosaic Mosque, in that land where there is little liberty to preach the gospel, witnesses to Christ. In the ceiling are many scenes from the life of the Lord Jesus: Christ healing the leper, Christ at Sychar's well, etc. These had been plastered over for many many years, but recently the plaster has been removed and the life of Christ displayed. May we remove from our lives every hinderance to the full display of Christ through us to the world.

Christ the Believer's Master: In the opening chapter the Apostle claims to be a servant (bondslave) of Christ (V. 10), and in the closing verses of the Epistle he says, "I bear in my body the marks of the Lord Jesus." In these words he makes reference to ancient customs among the Hebrews and among the Romans.

Among the Romans it was the custom to brand-mark each slave captured in war. Paul delighted to call himself a bondslave of Jesus Christ. and here he declares that he bore the brand-marks of the Lord Jesus.

Among the Hebrews, according to Exodus 21:1-6, the perpetual bond-slave had his ear pierced at the

doorpost. This picture of perpetual slavery is more suited to Paul than the preceding one, for Paul was a voluntary bondsman. Believers today never bear physical brand—marks for Christ as did Paul (2 Cor. 11:23-28), but they ought to bear moral marks which manifest their devotion to and their services for our Lord Jesus.

Christ the Believer's Legislator: The Church was never appointed as a legislative body; she must only be an administrative body, carrying out the decrees of her Lord. In the Upper Room the Lord Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34). Here in the Epistle to the Galatians we read, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ" (6:1-2). The heathen of the ancient world had a saying, "Man is a wolf to a man whom he does not know." But concerning the early Christians they used to exclaim, "Behold, how these Christians love one another! And they love each other without knowing each other."

Christ the Believer's Form: How Paul loved his spiritual children! How he longed for their spiritual development! Said he, "My little children, of whom I travail in birth again until Christ be formed in you" (4:19).

The verb to be formed used here is an interesting one and refers more to style than to shape. The thought is not so much that Christ be poured into them and reformed in them as if they were the receptacle, but

rather that Christ should become their style, their manner of doing things.

We all become familiar with another person's particular way of doing things. For example, we recognize the style of the different writers in the Bible. Then again, this word may not only mean style or manner, but condition. We sometimes speak of a person as being in excellent condition, or as being in excellent form.

These are the ideas that Paul had in his mind. He longed that the Galatians might accept Christ as their very way of life for surely then they would be in good form.

Lambert, a school teacher in London during the days of Henry VIII, refused to compromise his faith and was burned slowly at the stake. The intention was that he undergo as much torture as possible. When his legs and thighs were consumed to stumps, the guards, more merciful than his royal enemy, threw him directly into the flames where he soon was wholly consumed. His last words were, "None but Christ; none but Christ." This is what Paul wished for the Galatians and for us.

Studies in Galatians --Part 3

Studies in Galatians

Part 3

James Gunn

The Doctrine of God

“Even the modern Church and theologians are saying God is dead and the Bible is a myth.” This quotation taken from a recent Toronto, Canada, newspaper reminds one of the decree of the French revolutionists.

In the month of November 1793, with the fall of the monarchy in France, the revolutionists decreed that God did not exist, and that Reason was to be worshipped in His stead.

A veiled woman was brought into the convention and one of the leaders said, “Mortals, cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this.” The veil then was removed.

With open blasphemy this woman was taken in a beautiful carriage to Notre Dame and elevated upon the altar there. She then received adoration from the crowds that gathered. In this manner France decreed that God did not exist.

The Bible does not attempt to prove the existence of God; it assumes His existence. The Scriptures declare what God does through both His personal and moral

attributes. These accomplishments become to the honest researcher, the proofs of His being, of His infinite wisdom and power.

Paul was convinced of the existence of God; he knew God in and through personal experiences. In this manner he makes some thirty references to God in this Epistle to the Galatians. In these references we see God in some of His moral attributes and in some of His different relationships to His people.

Let us look carefully at some of these.

His Grace to the Unregenerate

When Paul makes reference in the Epistle to the Romans (1:1) to his apostleship, he lays claim to an act of God whereby he was separated to his stewardship. Here in Galatians he informs us that this act dates back to his birth. We know from his own testimony that during the interval between his birth and his conversion he was a blasphemer, a persecutor of the Church, and an injurious person (1 Tim. 1:13). His zeal in those preconversion years was to destroy the Christian faith (Gal. 1:23). But he tells us in Galatians 1:15-17 of the grace of God; through divine grace he was called in order that Christ be inwardly unveiled to him so that he might proclaim Christ as Saviour to the nations.

Thank God for conversion! Frequently during her history, the Church has glorified God, as she did for Paul, because of the conversion of some notable opponent or some godless infidel. God has not changed. What He did in Paul's case, and in the case of so many others, He is still able to do.

His Righteousness in the Church

We know that among all nations, Jews and Gentiles alike, there is no respecter of persons with God (Rom. 2:11). Here in Galatians 2:1-12, he assures us that God is just as righteous within His Church as among the nations.

Speaking after the manner of men, some persons in the church at Jerusalem were of reputation, others seemed to be somewhat, and certain apparently were counted as pillars. Paul says, "Whatsoever they were, it maketh no matter to me: God accepteth no man's person."

A man's worth is fully appraised by God; He is righteous in His judgment. Like the Corinthians we are prone to be partial to some and prejudiced against others. James indicates how easy it is to have respect for the person who wears gay clothing (Jas. 2:2-3). May we ever remember that God accepteth not the person of any man. Happy the one who can conduct himself and the affairs of the church with such righteousness.

His Immutability in His Word

In ancient times it was the custom among men when they made a covenant to shed the blood of animals, and to divide their carcasses into two. These they then set on either side of a space wide enough to make a pathway. The two making the covenant then walked up and down in the pathway between the pieces. This action apparently was to intimate that should either break the covenant, he similarly should be cut asunder.

God entered into such a covenant with Abraham. Notice this in the third chapter of this Epistle to the Galatians. In entering into this covenant, He performed the very

rite we have described (Gen. 15:9-18) with this one exception, God's presence alone passed between the pieces of animals. It was therefore a one-sided covenant, made entirely on the part of God. What grace! Can anything ever change a covenant entered into so solemnly? Nothing. God's Word is immutable. Like His divine essence, it is unchangeable. He will never break His Word. All His promises are Yea and Amen in Christ Jesus.

His Fatherhood Over His Family

The opening part of chapter four teaches us how we pass from slavery to sonship. Notice the paragraph from verse 4 through verse 9. Here we read of redemption, adoption, and heirship.

In chapter three the Apostle treated the matter of redemption. He reminded us that Christ had freed us from the curse of a broken law by being made a curse for us. He endured the penalty of our transgressions and thus liberated us from the severity of the law.

Since we have been redeemed, we are the object of divine adoption. We are members of the family of God by legal right (John 1:11-13). The truth of adoption is presented to us under two aspects in Romans chapter 8: first, the generative aspect (V. 15); second, the culminative aspect (V. 23).

When one believes to the saving of the soul, that moment he is possessed by the Spirit of Adoption and is able to cry, "Abba, Father." Yet there is something more he anticipates, the adoption, "to wit, the redemption of the body" (Rom. 8:23). Adoption then is the divine acknowledgement that we are God's sons and heirs

through Christ Jesus. God has already acknowledged this to Himself and to us, but we wait the time when our heavenly Father, the eternal God, will acknowledge this before the entire Universe.

His Sovereignty in His Kingdom

After enumerating a list of gross sins, the Apostle states, “They that do such things shall not inherit the kingdom of God” (Gal. 5:21). There is much confusion in the minds of God’s children relative to kingdom truth. While the kingdom of God and the kingdom of Heaven have many things in common, there are also things which seem to be in contrast. In fact, the two appellations form a contrast, for the heavens we know are to pass away, whereas God is eternal. One thing is certain, God is sovereign over His kingdom, and will maintain its purity, and nothing that defiles will be tolerated by Him, the divine Sovereign.

His Judgeship in Time

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Gal. 6:7).

How frequently we apply this passage to the unconverted! Nevertheless, it apparently should be primarily applied to the Christian. Its bearing actually is upon the present rather than on the future. What we sow now will result in a harvest now. There is no doubt but that we all are to be made manifest at the Judgment Seat of Christ where we may gain or lose a reward. Notwithstanding, the suggestion here is that no one can deceive the Lord for all things are naked before Him. The Apostle Peter teaches the same truth, he says, “If we call on the Father, who without respect of persons

judgeth every man's work, pass the time of your sojourning here in fear" (1 Pet. 1:17).

What a wonderful picture of God the Apostle gives here! He is the God of all grace, of infinite righteousness, of immutability. He is the divine Father of the redeemed and the just Judge over the House of God.

Studies in Galatians --Part 4

Studies in Galatians

Part 4

James Gunn

The Doctrine of The Holy Spirit

St. Patrick, while preaching to the Druad priests of Ireland on the subject of the Holy Trinity, was ridiculed by them. There could be no such doctrine, they asserted, because there was nothing in all nature to correspond to the contention that there were three in one and one in three. As they were attempting to refute his logic, he picked up a shamrock, and holding it high, said, "Behold nature's witness to her Creator, three in one and one in three"!

In the study of trinitarian doctrine, we must understand that God's Word presents the Holy Spirit, not merely as an influence but as a divine person. He is the third person in the Godhead. God is One but it has pleased Him to manifest Himself in a threefold distinction: Father, Son, and Holy Spirit.

"God is light" and light is the symbol of the Trinity; it is the mysterious combination of the three primary colours: yellow, red, and blue.

In His discourse in the Upper Room recorded in John 14:16-18, the Lord Jesus spoke of the Holy Spirit as a divine personality. He used, of the Holy Spirit, pronouns, a proper noun, and an adjective. He used the third personal pronouns "He" and "Him" and the relative pronoun "whom." He also used the adjective "another,"

signifying that another Comforter would be another person of the same nature, character, and capabilities, as the first. Christ was a divine person, and He prayed the Father to send another similar person to be with His disciples.

The proper noun, “Comforter,” can be applied only to a person. It is the translation of the Greek word *paraclete*, meaning a helper or a guardian. The Holy Spirit is a divine person sent by the Father to help sustain God’s people during the present absence of their Lord and Saviour, the first Paraclete they had known.

The Holy Spirit is not only spoken of as a person in the Holy Scriptures, but these same Holy Scriptures prove that He may be treated as a person: lied to (Acts 5:3), tempted (Acts 5:9), resisted (Acts 7:51), grieved (Eph. 4:30), outraged (Heb. 10:29), blasphemed (Matt. 12:31), quenched (1 Thess. 5:19), and called upon (Ezek. 37: 9).

Furthermore, the Scriptures attest that He acts as a person: He teaches (John 14:26), testifies (John 15:26), convicts (John 16:8), guides (John 16:13), hears (John 16:13), speaks (John 16:13), and shows (John 16:13).

The Holy Spirit possesses all the moral and personal attributes of Deity. He is omniscient (1 Cor. 2:10-11), omnipresent (Psa. 139:7. John 14:17), and omnipotent (Zech. 4:6).

We shall see in this Epistle to the Galatians that the Holy Spirit is engaged within the believer in a twofold manner. He, first of all, apart from human merit altogether, imparts life to the soul; and in second place, He produces, in spite of the depravity of human nature, holiness in the life of the child of God. In other words,

our justification and our sanctification are both the result of His operation within us.

There are some eight references to the Holy Spirit in this Epistle, and all are found in the last two sections, the four closing chapters.

We shall not consider all these references, nor shall we consider them in the order in which they occur, but, rather, according to a moral order, the order of experience in the soul. In this arrangement the Spirit is seen to be: the Regenerator of life, the Inaugurator into life, the Resident during life, the Director over life, and the Husbandman throughout life.

The Regenerator

“If we live in the Spirit, let us also walk in the Spirit” (Chap. 5:25). Since, in verse 24 of this chapter, we, through identification with Christ in His death, are considered by God to be judicially dead to the flesh, even so, through the power of the Spirit we live. We are Christ’s, therefore we have died; we are Christ’s, therefore we live in or by the Spirit.

It is through the Holy Spirit of God that we have received the divine principle of eternal life. Our conversion in all its details was accomplished by Him. He convicted us of sin (John 16:7-11), through Him we were born again (John 3:7), and by Him we were introduced unto the Father (Eph. 2:18). The Holy Spirit was the divine agent in our quickening (Eph. 2:1).

The Inaugurator

“Having begun (been inaugurated, Dr. Moule) in (by) the Spirit, are ye now made perfect by the flesh?” (Chap.

3:3). We know what it means to be inaugurated, to be inducted into office. The President of the United States of America is inducted into office at the inaugural services when he takes oath of office. The moment a man trusts in Christ as his own personal Saviour, that moment he begins a new life, not only in principle but in practice. The divine life that he receives through union with Christ manifests itself in holiness and service. All believers are inaugurated into this life by the Holy Spirit. We took office, so to speak, through Him.

The words “made perfect” used here mean to mature, to become complete. The idea here is simply this: since we have been inducted into this life, this life of holiness and service, we are to develop in it until we reach maturity, adulthood. The question of Paul is very forceful. Since we have been brought into this sphere of life by the Spirit of God, are we going to seek other help by which to mature? The rhetorical questions raised by Paul in this passage, of course, answer themselves. We cannot complete this new life, we cannot mature in the ways of the Lord by any other means than by the Holy Spirit. The legality to which some of the Galatians were submitting would not, could not, make them complete.

Dr. Pierson called attention to the four emblems near the Queen’s castle at Balmoral: A tree by the water, lilies of the valley, a vine in the process of being pruned, and waving palm trees. The four together represent the four stages of Christian life. First, growing through truth; second, blossoming into beauty; third undergoing chastisement; and fourth, enjoying final triumph. The believer might well ask himself the question, Having begun (such a life as Dr. Pierson has described) in the Spirit, am I now to be made perfect by the flesh? Am I to

rely upon the Spirit and enjoy the liberty wherewith Christ has made me free, or am I to be subject to the legal ordinances of men, touch not, taste not, handle not, which all are to perish with the using?

Studies in Galatians --Part 5

Studies in Galatians

Part 5

James Gunn

The Doctrine of the Holy Spirit

Part 2

When the royal standard of Britain flutters in the breeze over a palace, a castle, or in fact, any building, it indicates that the Queen is there in residence. That her Majesty is there presupposes that she has reason to be there, and that the building, its facilities and furnishings are all suitable for the entertainment and convenience of royalty.

In our doctrinal studies, we have deliberated upon the Holy Spirit in His relationship to the individual believer. We have considered Him as the Regenerator and the Inaugurator; we are now to view Him as the Resident in the believer's heart, the Director over his life, and the Husbandman during his life. Furthermore, we are to learn that it is proper and necessary that He be in the heart of the Christian for from that heart He may make His voice heard.

The Resident

Before we study the importance of this divine indwelling, we must examine the residence in which He is to abide.

The residence: Paul wrote to the Corinthians, "Know ye not that ye are the temple of God, and that the Spirit of

God dwelleth in you?" (1 Cor. 6:19). Here a human personality becomes the temple of God, the sanctuary of the Holy Spirit. What dignity there is in this concept! What holiness it demands! Through complete sanctification at conversion, men and women are made appropriate residences for the Divine Spirit. The believer's body is likened to an earthen vessel (2 Cor. 4:7), a tabernacle dwelling (2 Cor. 5:1), and is called lowly ("Our body of humiliation" J.N.D. Phil. 3:21). It is earthen, taken from the earth to return to the earth should the Lord tarry. It is a tabernacle dwelling because occupancy here is temporary, and it is lowly in contrast to the resurrection body. How wonderful that such a body becomes a member of Christ (1 Cor. 6:15): How exceedingly wonderful that a human body becomes a divine sanctuary, and that God in the person of the Holy Spirit take up residence there!

The Resident: "God hath sent forth the Spirit of His Son into your hearts" (Gal. 4:6), and the reason for this residency and the result of this residency are both mentioned: "Because ye are sons, ... crying, Abba, Father."

It is through the Resident One, the Holy Spirit, that we speak the same language as used by the Lord in the Garden of Gethsemane (Mark 14:32-42). The appellation "Father" suggests relationship, and the appellation "Abba" indicates love and intimacy.

The logic of the Apostle in writing to the Galatians is clear. They were redeemed from the law; furthermore, that work of redemption had brought them into the closest possible relationship to God; they were His sons and joint heirs with His unique Son, the Lord Jesus.

They, moreover, were on intimate speaking terms with God; all because of the continuous abiding of the Holy Spirit.

The ministry of the Holy Spirit in the individual believer makes Him the Director over the believer's life.

The Director

In this paragraph (Gal. 5:16-25) certain operations of the Holy Spirit are mentioned: "Walk in the Spirit" (V. 16), "Be led of the Spirit" (V. 18), and "Let us also walk in the Spirit" (V. 25).

These three reveal the importance of allowing the Holy Spirit to direct in every detail of life. The Galatians by relying upon self and by legalism were attempting to control their own affairs. This is fatal in the experience of a Christian.

An examination of these three clauses suggests the scope, power, and purpose of the believer's walk.

The scope: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (V. 16). Here, since there is no definite article in the original it means to walk about in a spiritual manner. This, of course, is produced only by the Spirit of God; this is evident from the context. The picture is that of the believer in his ordinary occupations and activities. It is an exhortation to be spiritually actuated in the common routines of life.

To walk in the Spirit implies that one not only has life by the Spirit, but that in a practical manner he must live that life through the influence and strength of the Holy Spirit. In this our blessed Lord is the perfect example. "Jesus being full of the Holy Ghost returned from Jordan,

and was led by the Spirit into the wilderness” (Luke 4:1).

The power: “If ye be led of the Spirit, ye are not under the law” (V. 18). The law reveals the worst in man, the lusts of the flesh. If man is actuated by the Holy Spirit, he produces the fruit of the Spirit, and is thus free from the condemnation of the law. A Spirit directed life is free from the accusations of conscience and of the law. There is a holy liberty from lusts and selfishness where the life is yielded to the Divine Spirit.

The manner: “If ye live in the Spirit, let us also walk in the Spirit” (V. 25). The word “walk” in this verse is different from the word “walk” in verse 16; here it means to walk precisely on a line suggested by the Holy Spirit. There is an element of control here. The Christian life is to be submitted to the standards of the Holy Spirit; it is to be characterized by rectitude; by adherence to the principles of the Word of God.

In this word “walk” there could also be the intimation of unity. As soldiers in a precision drill act as one man, so will they do who yield their wills to the dictates of the Spirit of God.

Let us now examine the closing reference to the ministry of the Spirit in this Epistle, His ministry as Husbandman during life.

The Husbandman

In Galatians chapters five and six, we have Paul’s parable of the sower. Matthew records Christ’s parable of the Sower (Matt. 13:1-23). In Christ’s parable, He Himself is the Sower: the seed is the Word of God, and

the soil, the human heart in its several different conditions.

Paul's parable of the sower teaches that man is the sower, his present life the soil, that the sower has a purpose, and that the harvest may be in time or Eternity, in accord with the law of retribution.

The sower: "He that soweth." As a man sows he is not to be deceived, God cannot be cheated; He is omniscient: "All things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4:13).

The purpose: "He that soweth to his flesh; ... he that soweth to the Spirit." Certain men in this life may sow fleshly acts; they may indulge themselves. Other men may sow according to the standards and qualities of the Holy Spirit.

In chapter five some of the high quality seeds which meet the approval of the Divine Spirit are mentioned; in fact, they are seeds which are produced by Him: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

The harvest: "He shall also reap." To sow lust in act is to reap lust in consequence; to sow love is to harvest love.

The end: To sow to the flesh and to reap a corresponding harvest, is to live a life directed toward final corruption. To sow to the Spirit is to live a life directed toward the glorious realization of eternal life.

This brief survey of the influence and power of the Holy Spirit as these are seen in Paul's letter to the Galatians, emphasizes the necessity on the part of the individual Christian to submit to God the Spirit. Negligence to His promptings and to His guidance may prove to be

spiritually fatal. A life for service to God that would be a blessing to the Church and a benefit in the world must be wholly yielded to the Lord.

O Thou to whom, without reserve,

My all I would resign,

I ask for grace and faith to say,

“Thy will, O Lord, not mine!”

In joy or grief, in bliss or pain,

This prayer shall rise to thee,

“Thy will, not mine, O blessed Lord,

Thy will be done in me!”

Fanny Crosby.