

Suffering is Expected

Vv1-5: Five Questions

1. **Who** are you listening to and who ARE YOU?
Attention-Getting Question
2. **How** did you receive the Spirit=become saved?
Main Question
3. **To What Extent** are you ignorant of truth for which you are responsible? Follow-on Question
4. **Are You Sure** your sufferings were just incidental and not for Jesus Christ? Validation Question
5. **How** does God work, based on your experience?
Summary Question

Galatians 3:1-3

¹“O, Foolish=non-thinking God’s thoughts Galatians!

Who has hypnotized **you** (so as to steal your attention away from its former focus) ?

You before **whose** eyes Jesus Christ was publicly portrayed as having been crucified (with ongoing results)?

²This ONLY I want to learn from you:

By means of the works of the Law

the Spirit did you receive

or by means of the hearing of faith?!

³THIS foolish are you?!

Having begun

in the sphere of the Spirit,

are you NOW

in the sphere of the flesh

being perfected?!

Phase 1

Phase 2

The Relationship Between Submission to God and Confession of Sin

Confess

1. Confessing is saying the same thing or agreeing with God about our personal sins in 1 Jn 1:9.
2. The court-room language of “citation” is a good illustration because when we homologew, we admit our guilt.
3. Confession is not the same as regret or apology, though one may well regret sin or desire to apologize.
4. Confession is an act, not an attitude.
5. Confession is the choice we make in dealing with **sin** before God

Present

1. Presenting is submitting one’s substance and faculties to God’s service in Rom 6:13 and 12:2.
2. The military language of “present arms” is a good illustration because when we paristemi, we are orienting our will and everything it governs to God’s will.
3. The act of “presenting arms” is not attacking up the hill on order; it is the necessary precondition to obeying that order.
4. “Present” is an act that defines an attitude; it is a starting point to the state of “present for duty.”
5. Presenting ourselves is the choice we make in dealing with **life** before God.

V4: Are You Sure that your
sufferings in the past were
incidental and not for Jesus
Christ?!

So many things did you suffer in vain?
If indeed *the suffering was* in vain?

Which One?

1. The word “suffer,” *pavscw*, could mean experience, whether good or bad.
2. The word “vain” *eijkh`/*, means vanity, and could mean devoid of purpose, result, cause, or sufficient planning.
3. Historical context argues for suffering painful experiences, rather than good experiences. Immediate context makes some interpreters think good experiences, like the giving of the Spirit.
4. The translation then is “Did you suffer so many things for no purpose?!” or “Did you experience so many great things with no result?”

Suffering and Purpose

1. The immediate context refers to God's intended result, which is our being perfected; the suffering then makes more sense that it serves as the means of producing that result.
2. Pauline theology is clear that the advancing believer will suffer as he is being sanctified.
3. The NT does not use *pavscw* as "good experience" in any of the other 41 occurrences.
4. However the ambiguity of the words may support the idea that for the advancing believer, suffering for the Lord Jesus is a cause for joy.

Acts 14: Suffering in Galatia

¹In Iconium they entered the synagogue of the Jews together, and spoke in such a manner that a large number of people believed, both of Jews and of Greeks.

²But the Jews who disbelieved stirred up the minds of the Gentiles and embittered them against the brethren.

³Therefore they spent a long time there speaking boldly with reliance upon the Lord, who was testifying to the word of His grace, granting that signs and wonders be done by their hands. ⁴But the people of the city were divided; and some sided with the Jews, and some with the apostles.

⁵And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them, ⁶they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; ⁷and there they continued to preach the gospel.

⁸At Lystra a man was sitting who had no strength in his feet, lame from his mother's womb, who had never walked. ⁹This man was listening to Paul as he spoke, who, when he had fixed his gaze on him and had seen that he had faith to be made well, ¹⁰ said with a loud voice, "Stand upright on your feet." And he leaped up and began to walk.

¹¹ When the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, “The gods have become like men and have come down to us.” ¹² And they began calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker.

¹³ The priest of Zeus, whose temple was just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds. ¹⁴ But when the apostles Barnabas and Paul heard of it, they tore their robes and rushed out into the crowd, crying out ¹⁵ and saying, “Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them.

¹⁶ “In the generations gone by He permitted all the nations to go their own ways; ¹⁷ and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.”

¹⁸ Even saying these things, with difficulty they restrained the crowds from offering sacrifice to them. ¹⁹ But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead.

²⁰ But while the disciples stood around him, he got up and entered the city.

The next day he went away with Barnabas to Derbe.
²¹ After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, ²² strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, *“Through many tribulations we must enter the kingdom of God.”*

²³ When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed.

²⁴ They passed through Pisidia and came into Pamphylia.
²⁵ When they had spoken the word in Perga, they went down to Attalia. ²⁶ From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had accomplished.

²⁷ When they had arrived and gathered the church together, they began to report all things that God had done with them and how He had opened a door of faith to the Gentiles.

²⁸ And they spent a long time with the disciples.

Paul's Record of Suffering: 2 Cor 11:22-33

22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.

23 Are they servants of Christ?—I speak as if insane—I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death.

24 Five times I received from the Jews thirty-nine *lashes*.

25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep.

26 I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren;

27 I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure.

28 Apart from such external things, there is the daily pressure on me of concern for all the churches.

29 Who is weak without my being weak? Who is led into sin without my intense concern?

30 If I have to boast, I will boast of what pertains to my weakness.

31 The God and Father of the Lord Jesus, He who is blessed forever, knows that I am not lying.

32 In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes in order to seize me,

33 and I was let down in a basket through a window in the wall, and so escaped his hands