

Online Grace Bible School

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Online Grace Bible School
Phase 1
Galatians - Apostolic Foundations

1) The Role of an Apostle – Galatians 1:1- 2:10

- ✓ **Gal.1:1.** At the commencement of the Church Age the gospel was preached by Jews to Jews.
- ✓ As the gospel began to move into Gentile territory questions arose regarding the relationship of Gentile Christians to the law. Paul preached the gospel of grace throughout Galatia. After he left, Jewish teachers arrived and taught that in order to be saved these new Christians needed to come under the law. Their message was a mixture of grace and law.
- ✓ These are “*false brethren*” (2:4) *pseudadelphuous*.
- ✓ The result (1:7) is that they *perverted* the gospel and *subverted* (agitated) the people.
- ✓ What is the role of an apostle? Beware of the counterfeit.
- ✓ Apostles have many functions. But the main function of an apostle is to lay the foundations of new churches (Eph.2:20).
- ✓ The foundations determine the boundaries and the shape of the building.
- ✓ 1 Cor.12:28. There is an order regarding the gifts. Apostles are first in order. The reason is evident, since they are sent to lay the foundations. The foundations are Jesus. 1 Cor.3:11.
- ✓ Each of The Twelve had a revelation of Christ.
- ✓ As Jesus had done with them, so they did with the 3,000.
- ✓ The Apostles Doctrine is a body of doctrine, which provided the foundation for the Jerusalem Church, then later was preached in all the churches.
- ✓ Evangelists do not lay foundations. Evangelists are reapers, not builders.
- ✓ Pastors do not lay foundations. Pastors minister to the needs of God’s people. If we build upon that foundation we will build a need-oriented community.
- ✓ **Gal.1:11-12.** Paul received the gospel the same way as the Apostles, i.e. from Christ Himself.
- ✓ He spent 3 years in isolation. **Gal.1:17.** He went to Arabia to wait on God.
- ✓ He returned to Damascus where he preached the gospel for 3 years (v.17; Acts 9:20-22).
- ✓ He then had to flee Damascus because of persecution and went to Jerusalem. There he met Peter, v.18, and James, v.19.
- ✓ He went up to Jerusalem 14 years later. He spoke to the Jerusalem leaders (2:1&2).
- ✓ The apostles of Jerusalem could add nothing to the revelation he had received (2:6).
- ✓ In fact, Paul was more certain of the gospel than Peter (2:11-21).
- ✓ **Gal.2:9** a handshake of agreement. From these four men – Peter, James, John and Paul 21 of the 27 NT books were written.
- ✓ Their sphere of apostolic ministry differed; but not their central message.
- ✓ In both accounts of meeting between Paul and the Apostles, i.e. in Galatians and in Acts 15 at the Council of Jerusalem, the Apostles stood with Paul.
- ✓ 1 Cor.3:10-11. Paul laid the foundations of the church at Corinth, according to the grace of God given to him as a wise master builder. There is a plan or blueprint for the Church.
- ✓ So, apostles lay foundations. This is called the Apostle’s doctrine. The Apostle’s doctrine is a body of truth that was preached in all the churches (Rom.6:17).
- ✓ Every church has foundations, whether we realize it or not. We discover the foundations of the church when we go to build.
- ✓ Often those in ministry don’t spend much time on foundations. They want to build before they are sure that solid foundations have been laid. But people gather around foundations.

2) When The Spirit Of Grace Is Insulted – Galatians 1:6-9

- ✓ Paul's gospel = Acts 13:39; the legalist's gospel = Acts 15:1.
- ✓ The Council of Jerusalem resolved that the true gospel is the gospel of God's grace to us in Christ. Any other 'gospel' is counterfeit.
- ✓ The Judaizers were not content to leave it at that; they went to Galatia to cause trouble.
- ✓ Three charges were brought against Paul: 1) That he was not a true apostle; 2) That the gospel of grace was not the true gospel; 3) That the gospel of grace led to sinful living.

- ✓ If we don't understand grace we won't understand the gospel.
- ✓ The biblical definition of grace – Rom.11:6. Balance is mixture. Lev.19:19. This is a picture of two covenants - grace (linen, righteousness through the finished work of Christ) and the works of the law (wool, works of man), which cannot be mixed. Don't mix covenants.

- ✓ **1:6&7.** Paul expresses amazement that the Galatians had turned away from the true gospel. "Turning away," *metatithemi* = to *transfer, exchange*. The Galatians had crossed over into legalism.
- ✓ They deserted the One who called them to faith. Embracing legalism means rejecting God.
- ✓ **1:8&9.** Every preacher must be tested by the message he proclaims. It is not the messenger who authenticates the message, but the message that authenticates the messenger.
- ✓ Those who preach a mixture of grace and works are to be accursed. This is a very strong statement. Yet, Paul repeats this solemn warning, (Gal.1:8&9).
- ✓ No one who is at fault is spared, including Peter and Barnabas (2:11-13).

- ✓ Grace is not harsh, confrontational, controlling or pushy – these are characteristics often associated with legalism.
- ✓ Grace *chooses* its fights! One fight we must never back down from is "*the good fight of faith*", i.e. when the true nature of the gospel is at stake.

- ✓ Some of the strongest language and most severe warnings in the New Testament are used when the gospel of grace was under siege. When we leave the gospel we are exposed to the wrath of God.
- ✓ The strongest warnings in the NT are not against backsliding, but concerning what kind of gospel you believe. Examples: Heb.6:4-6; Heb.10:26-29; Matt.18:1-6.
- ✓ To send a message to one of Christ's little ones, i.e. believers, that we are evaluated on the basis of fleshly performance is to cause them to stumble concerning the true nature of the Christian faith. True Christianity is characterized by childlike faith and trust in Christ.
- ✓ The Christian's righteousness and identity is based upon his being baptized into Christ's death, burial and resurrection to newness of life. We are no longer in the flesh, but in the Spirit. We are finished with boasting in the flesh or parading self.

- ✓ Conclusion. Clearly, to fight, bicker and argue over personal offences and secondary issues is carnal; and we ought to rise above that kind of behaviour by walking in Spirit. But when the simplicity of the Christ-centered gospel is under siege - even from nice, well-meaning bible-wielding Christians - we need to be prepared to defend it in no uncertain terms.

- ✓ Are you fighting the right battles?

3) Escape From Legalism – Galatians 2:17-3:5

- ✓ **2:17-21.** Paul anticipates an objection to the doctrine of justification by faith: Freedom from the law may discourage holiness and encourage sin, **(2:17)**.
- ✓ **2:19&20.** We, through union with Christ have died to who we were in Adam and to sin, and we became the righteousness of God.
- ✓ Sanctification is the process of becoming in your behaviour what you are in your identity.
- ✓ We also died to the law. Living by works nullifies, or frustrates, grace, **(2:21)**.
- ✓ This is what was happening to the Galatian believers. Examples:
- ✓ They soon adopted a practice of observing religious days, months and seasons **(4:9&10)**.
- ✓ This influenced their relationship with the Paul and turned him into an “*enemy*” **(4:16)**.
- ✓ Their growth process was stopped and Christ was no longer being “*formed*” in them **(4:19)**.
- ✓ They became competitive **(5:15&26)** and paraded self-righteousness **(6:12-13)**.

How Do We Detect Legalism?

- ✓ Under law, works are *conditional* to blessing; under grace they are a *response* to blessing.
- ✓ Under law, obligation is mentioned first and blessing after; blessing is conditional to works. Under grace blessing is unconditional to obedience. Are our deeds *dead* works or *good* works? We repent of dead works, but are saved unto good works. Heb.6:1; Eph.2:8-10.

There are at least three kinds of legalism:

- 1) **Theological legalism** in which people separate from others over non-essential issues. “In essentials, unity; in non-essentials, liberty; in all things, charity.”
- 2) **Moral legalism** in which people demand that certain manmade moral rules be followed.
- 3) **Cultural legalism** in which people are expected to live up to certain cultural standards in order to be accepted. E.g. Church culture (in-house rules, leaders, rituals, etc).

Are You A Legalist? You may be a legalist if...

- ✓ You think you must do certain good works in order to maintain your salvation status
- ✓ When you sin you feel you out of God’s presence and favour for a probationary period
- ✓ When you think about how God sees you, you think of this in terms of your works
- ✓ You feel it’s your role to police other Christians
- ✓ You require others to live in the same manner as you do
- ✓ You need the approval of other Christians, especially leaders
- ✓ You tend to project guilt onto others, especially to get your way

3:1-5. Have You Succumbed To Legalism?

- 1) They were “*foolish*”, **3:1-3**. A fool is not someone who makes a mistake, but someone who doesn’t learn from his mistakes. The legalist does not learn from experience. **Gal. 3:4**.
- 2) They had been “*bewitched*” **3:1**. This term means primarily to slander, then ‘to have evil brought upon you by pretended praise.’ By slandering Paul and flattering the Galatians they were brought under the spell of the false teachers.
- 3) They were *enslaved* **(5:1)**. We have been delivered from the law as a means of justification and sanctification. Furthermore, we have been delivered from man-made rules, designed to bring us into favour with God. We are also free from control by human leaders.
- 4) They had “*fallen from grace*”. **Gal.5:3-4**. If you trust in your works Christ will profit you nothing.

4) You Are Not Cursed, But Blessed – Galatians 3:5-25

The gospel had been clearly portrayed to the Galatians, yet they had been bewitched by legalists.

- ✓ **Gal.3:5-9.** In order to relate to God correctly we must understand covenants.
- ✓ The Promise Covenant, which God made with Abraham, is the central, supreme covenant in the Bible. In it, redemption is offered to mankind. It's the same as the Grace Covenant (**3:8**).
- ✓ Righteousness is imparted to believers in the same way as to Abraham – by faith.
- ✓ So why was the Mosaic Covenant given? What is its relationship to the Promise Covenant?
- ✓ **1) The Covenant Of Promise Is Not Annulled Or Replaced By The Law, (3:15-17)**
- ✓ **3:15.** Once ratified, a covenant is not able to be modified or nullified.
- ✓ God alone stood behind the Promise Covenant made with Abraham, (Heb.6:13-18). It is not conditional upon man's efforts.
- ✓ **3:16.** Christ is the Seed God promised to Abraham.
- ✓ **3:17.** The Law came 430 years after God's covenant with Abraham, Isaac and Jacob. Whatever its purpose, it did not annul the promise of righteousness by faith made to Abraham.
- ✓ **2) The Law Is Not Presented As An Alternative To Faith As A Means Of Salvation (3:18)**
- ✓ **3:18.** God did not save Abraham through the law, but through faith in the coming Seed. If Abraham is the prototype of believers, then faith in Christ is the way to salvation.
- ✓ If righteousness could come through the Law then Jesus would not have died for us (**3:21**).
- ✓ **3) The Purpose Of The Law Was To Support The Covenant Of Promise (3:19-25)**
- ✓ **3:19a.** If the law did not impart righteousness and does not sanctify, then why was it given?
- ✓ It was given "*because of transgressions,*" i.e. Israel's inclination to idolatry. The law was the only way they could be preserved as a distinct people who were called to keep alive the promise of the Coming Seed. They were "*kept under guard by the law*" (3:23).
- ✓ **3:21&22.** The law is not the enemy of the Promise. It served and supported the Promise.
- ✓ **3:23-25.** In **3:23**, Paul uses the phrase, "*before faith came*" and in 3:25, "*after faith has come*". What is faith? It is our response to that which God has initiated on our behalf. Faith must have an object in order for it to operate. The prime object of our faith is Christ.
- ✓ **4) The Law Tended Towards The Curse; The Promise Is Characterized By Blessing (3:10-14)**
- ✓ Contrast **3:9&10**. Bless = 'to empower to prosper'; curse = 'to diminish, or to make small.'
- ✓ There is much erroneous teaching today about blessings and cursing.
- ✓ Under the new covenant: We are free from the curse because Jesus became a curse, i.e. an 'accursed one,' for us (Isa.53:6; 2 Cor.5:21). He bore the curse for us by dying in our place, (Matt.27:46; Lev.16:5ff). This curse was openly demonstrated by the way that Christ died, (Deut.21:23). Jesus bore the full curse of the law on behalf of His people.
- ✓ The only way we can come under a curse is by attempting to live by the law. This is because the law demands perfect obedience, (Deut.27:26). Since no one is perfect, all who live under the law will experience its curse.
- ✓ **3:13-14.** We are blessed with the blessing of Abraham (see **3:8,9,14**).
- ✓ We should be studying the blessings, not the cursing! E.g. Eph.1:3-14; Philemon 4-6; 1 Cor.2:9-12.

5) Dead To the Law, Alive To The Spirit – Galatians 3:23-4:7

- ✓ **Gal.4:9.** The early church faced two constant dangers, which we face today: 1) Turning grace into licentiousness; 2) Falling from grace and walking in legalism. Both result in bondage.
- ✓ The Judaizers took the Galatians from bondage to paganism into bondage to legalism.
- ✓ Legalists think that the only way you can keep out of sin is by means of the law.
- ✓ Holiness under the new covenant is much greater than under the old covenant
- ✓ **Under The New Covenant You Will Not Live As A Servant But As A Son**
- ✓ **3:23-25.** During the old covenant period, the law was like a child custodian (pedagogue).
- ✓ The pedagogue was responsible for the child's behaviour, until the child came of age
- ✓ During this time the child had no different status to that of a slave, even though he was heir of his father's estate (**4:1&2**). He was told what to do and he had to do it.
- ✓ This was like being under the law.
- ✓ Just as the law served the Promise, so the pedagogue served the Master of the household.
- ✓ The defining moment for the child was when he entered into his position as a son; the pedagogue's responsibility ceased and he had no more *control* over the child.
- ✓ **4:4&5.** The defining moment in history for God's people was when God sent forth His Son to redeem us from under the guardianship of the law and bring us into full status as sons.
- ✓ We have entered into the fullness of our position as a son, and our pedagogue's (the law) responsibility has ceased and has no more authority or *control* over us.
- ✓ We are dead to the law, but alive to the Spirit, **Gal.5:18.**
- ✓ **4:6&7.** In Christ we have the *position* of sons; through the Spirit we have the *experience* of sons. The Spirit helps us to feel like sons and to relate to the Father as Jesus Himself did.
- ✓ God wants us to make the transition from a servant-mentality to a son-mentality (Jn.15:15).
- ✓ Under the new covenant there is a new level of intimacy based on a new kind of relationship
- ✓ A servant serves to maintain his place in the house. A son is secure because of his position.
- ✓ It is not fitting that those who have received the status of sons should be made subject again to the restraints of a law-giver (someone telling us what to do), **4:9-11.**
- ✓ Rom.8:14. The Holy Spirit guides us into all truth.
- ✓ How does this work? Under the new covenant the Bible gives us broad principles but leaves us to work them out, as sons who have a personal relationship with our heavenly Father.
- ✓ 1 Cor.6:12. The important consideration is, "Is this expedient for me?"
- ✓ Bondage to legalism is usually bondage to a person (2 Pet.2:19). When Paul urged the Galatians to stand fast in the liberty of Christ, he was not only talking about freedom from the law, but also from the Judaizers.
- ✓ What one believes to be right for him/her, another person may see as unacceptable for them. Rom.14:2-13. We have a responsibility to stand firm in our liberty (Col.2:16).
- ✓ God's way of dealing with worldliness is not by rules and regulations, Col.2:20-23.
- ✓ Gal.6:14. Jesus overcame the temptation of the world, but His real victory over it was on the cross. He was lifted above the earth, symbolizing His being totally free of this world, and its power through the new creation. It is through the same cross that we experience victory.
- ✓ We will overcome the world by believing that it is crucified to us, and we to it. Because Christ has overcome it, we too have overcome it (see 1 Jn.5:4&5). We are in Christ and partake of all that He is and has. Those who have been born again enter into this victory.

6) Cast Out The Bondwoman - Galatians 4:8-5:12

Recap. Legalism produces second-hand religion. It keeps the preacher in business, and us as babes.

- ✓ **4:8-12.** Galatians went from bondage to heathenism to bondage to the law: both were weak.
- ✓ The law was **weak** in that it could not save one from the power of sin.
- ✓ It was **beggarly** in comparison to the riches of grace.

The Two Covenants Symbolized (4:21-5:1)

- ✓ **4:21-23.** The Judaizers prided themselves in being sons of Abraham.
- ✓ But Abraham had two sons (4:22). This is an allegory.
- ✓ Both sons had different mothers – one a freewoman, the other a slave. This status of each son was determined by the status of his mother.
- ✓ b) Their manner of conception was different. Ishmael was born by natural means, signifying self-effort and fleshly ability. Isaac was the result of a miracle, a work of grace. God promised this child, and He produced it.
- ✓ **4:24.** The two mothers represent two covenants. Hagar = Law (**4:25**); Sarah = Promise (**4:26-28**). Two different covenants – one is **law-giving**; the other is **life-giving**.
- ✓ Paul says, "It's good that Abraham is your father...but who's your mother?" Note:
- ✓ **4:29-5:1.** Hagar **mocked** Sarah when she was barren.
- ✓ But once Sarah gave birth, her mocking turned to **persecution**. Similarly religious people, who claim to be a part of Christ's Church but are not, will always oppose the true work of God and the true people of God, just as the Judaizers persecuted Paul.
- ✓ There is an incompatibility between law and grace. One has to go. Hagar and Ishmael had to go; Sarah demanded it and God supported it. Legalism must be cast out of the Christian's life, with those who teach it. We are to fight against any attempt to re-enslavement.
- ✓ It is claimed by some that there are two types of law, one given by God, the **moral** law (the 10 Commandments), written on tablets of stone; the other given by Moses, the **ceremonial** law, written in a book. They say the law of Moses is passed away, but the law of God isn't.
- ✓ The Jews never understood or acknowledged such a distinction. And, you would have thought that Paul would have at least made that clear!
- ✓ **Rom.7:4&6.** Which law is Paul referring to here? See **7:7**.
- ✓ **2 Cor.3:4-11.** Under the new covenant you will experience a greater degree of holiness than under the old covenant. The 10 commandments do not give all the necessary instructions to be the kind of person God wants you to be. They do not condemn pride, selfishness, drunkenness, filthy language, command forgiveness and repentance; they do not command us to preach the Gospel which is the only way people can be saved, they don't command us to be baptized and celebrate the Lord's Supper, nor to love your enemies, etc.
- ✓ Life under the new covenant is a supernatural life which transcends laws. It requires the Holy Spirit to produce this kind of fruit – **Gal.5:22&23**. You cannot legislate these things.
- ✓ Christianity is not putting a new patch on an old garment.
- ✓ **5:1-6.** Those who trust in circumcision or any other merit, demonstrate by so doing that they do not fully trust in Christ. Law cancels grace from a believer's life, (5:4).
- ✓ The just shall live by faith.

7) Walking In the Spirit – Galatians 5:13-18

- ✓ **5:13.** There's a difference between 'freedom', and being '*free indeed*'.
- ✓ Our freedom in Christ is a freedom *from* sin; not a freedom *to* sin.
- ✓ If you hear a message of the grace of God and you want to go off and sin, this will not bring into question whether God loves you. The question is: do you really love God?
- ✓ **5:16.** The term flesh is a reference to man, as he is apart from God.
- ✓ The unbeliever is someone who is in the flesh. That's how we were born (Jn.3:6; Rom.8:9).
- ✓ When we are born again we are no longer in the flesh, but in the Spirit. We are a new creation. By means of our union with Christ the flesh has been crucified (**5:24**), and Adam's life is no longer our true source of life.
- ✓ Yet, although we no longer live *in* the flesh we can still walk *according* to the flesh.

Fleshly behaviour manifests in different ways:

- ✓ **Sins against the body** (physical sins): e.g. "adultery", "fornication", "uncleanness", "lewdness", "drunkenness", "revelries". These are sins against one's own body (1 Cor.6:18).
- ✓ **Sins against God** (spiritual sins): e.g. "idolatry", "sorcery", etc.
- ✓ **Sins against others** (social sins): e.g. "hatred", "contentions", "jealousies", "envy", "outbursts of wrath", "selfish ambitions", "dissensions", "heresies", etc.
- ✓ Every Christian is a walking civil war. The flesh wants us to behave in the same way we did before we were in Christ. But the Spirit wants to live Christ's life through us.
- ✓ This conflict should not bring condemnation. Whenever we succumb to the flesh we must not mistake the works of the flesh as tokens of our true identity. Rom.7:22&23.
- ✓ **5:21b.** Those who *practice* these things forfeit their inheritance in the kingdom of God.
- ✓ Eph.5:5; 1 Cor.6:9-12. Not inheriting the kingdom does not equate to losing your salvation.
- ✓ 1 Cor.5:1-5; 3:12-17. 2 Tim.2:11-13. Overcomers reign with Christ.
- ✓ **5:16-18.** The flesh will be with us until the day we die.
- ✓ The flesh is incapable of being reformed or maturing. In our flesh dwells no good thing.
- ✓ The Judaizers taught that the law was a means of restraining the flesh.
- ✓ Paul said that this is now the role of the Spirit, (5:16).
- ✓ Those who walk in the Spirit have finished with their relationship to the law (5:18).
- ✓ Under the new covenant we have obligation to the Spirit, not to the Law.
- ✓ But, how, without the law, will I know what sin is?
- ✓ **5:19.** The Spirit makes us aware of sin by warring against such works of the flesh.
- ✓ We now come to Christ for holiness.
- ✓ **5:22-23.** The fruit of the Spirit is the life of Christ which is produced in the believer by the indwelling Spirit. If we abide in Him we will bear much fruit.
- ✓ What is it to abide in Christ? A realization of, and living out from, our new creation identity.
- ✓ Only about 5% Christians know their new creation identity.
- ✓ When we received Christ we received love, righteousness, holiness, etc.
- ✓ **5:25.** Being alive in the Spirit is no guarantee that we will automatically live from the Spirit's power. This is still a choice for each believer - day by day and moment by moment.

8) Faith Works Through Love – Galatians 5:6-6:10

- ✓ **5: 6.** Neither circumcision nor uncircumcision has any power. The crucial issue is faith.
- ✓ Faith works through love.
- ✓ It's not *that* you believe in God, but *what* you believe about Him which qualifies your faith. *What* you believe about God will determine how you relate to Him.
- ✓ When fear is in your heart, faith cannot work. If you think God will hurt you, you will draw back from Him. You cannot trust someone you are afraid of. Fear is the opposite of faith.
- ✓ You are shaped by your perspective of God. You become like the God you believe in.
- ✓ Jesus is the true image of God (Col.1:15; Heb.1:3).
- ✓ When the Bible says to walk in the love of God, it means walk in the love God has for you.

Three Groups Of People That God Wants To Love Through You:

- ✓ **1) The Fleshly. 5:13-15.** Paul has been appealing to the Galatians to renounce legalism. Legalism results in a return to the flesh. The law-obsessed Galatians showed little love, which is typical of legalists.
 - ✓ Don't meet flesh with flesh, but "*by love serve one another.*"
 - ✓ Agape love can only operate in an environment where there are unlovely people.
 - ✓ Agape love is best understood by value. The worth of each person has already been determined at the Cross. Every individual is either a child of God or a potential child of God.
 - ✓ Love is the ability to look at an undeserving person and have value for them, regardless of their behavior, and treat them accordingly.
- ✓ **2) The Fallen. 6:1.** Love will lead to restoration of the fallen.
 - ✓ The word 'overtaken' here means to be taken beforehand, i.e. to be ensnared before one realizes it.
 - ✓ Such a one should be restored in a spirit of gentleness.
 - ✓ Those who are spiritual, i.e. walking in the Spirit, should do this task and help bear the burdens of their brothers and sisters. This means they should help the fallen to recover from whatever has overcome them.
 - ✓ The word 'restore' is from the Greek word *katartizo*, meaning to mend, or bring something back to its former position of wholeness, e.g. **Mt.4:21**.
 - ✓ The emphasis is not on punishment, but cure. Don't hurt the one who is fallen; help him. Ask, "What is wrong in this person's life that needs to be set straight?"
 - ✓ This is the law of Christ (**6:2**) which He both *taught* and *practiced*, (e.g. Peter). Jn.13:34.
 - ✓ We are to wash one another's feet, as Jesus did for His disciples.
 - ✓ Remember to take care of the temperature of the water! It should be done with humility, realizing that in our flesh dwells no good thing, and we are capable of falling too, (**6:1&3**).
- ✓ **3) The Family. 6:6.** Some preach tithing in order to manipulate people into giving.
 - ✓ **6:7-9.** Giving expresses a quality of living that reflects the nature of God. "*God so loved...*" The Father loved to give all things to the Son. Jesus gave His life for the world. In doing so has gained an everlasting kingdom. He will, one day, give it back to the Father. God desires to have a family that reflects His nature.
 - ✓ Tithing is not commanded, but the responsibility to upkeep the ministry is "commanded" (1 Cor.9:14; Luke 10:7). Those who receive instruction from those who minister the Word of God should share all good things, i.e. material things, with those who teach them.