

The Epistle to the Galatians

A Weekend in God's Word



Pa Bible Teaching Fellowship

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*I am crucified with Christ:
nevertheless I live; yet not I,
but Christ liveth in me:
and the life which I now live
in the flesh I live by the faith
of the Son of God, who loved me,
and gave himself for me.*

All Scripture quotations are from the Authorized King James Version unless otherwise noted.

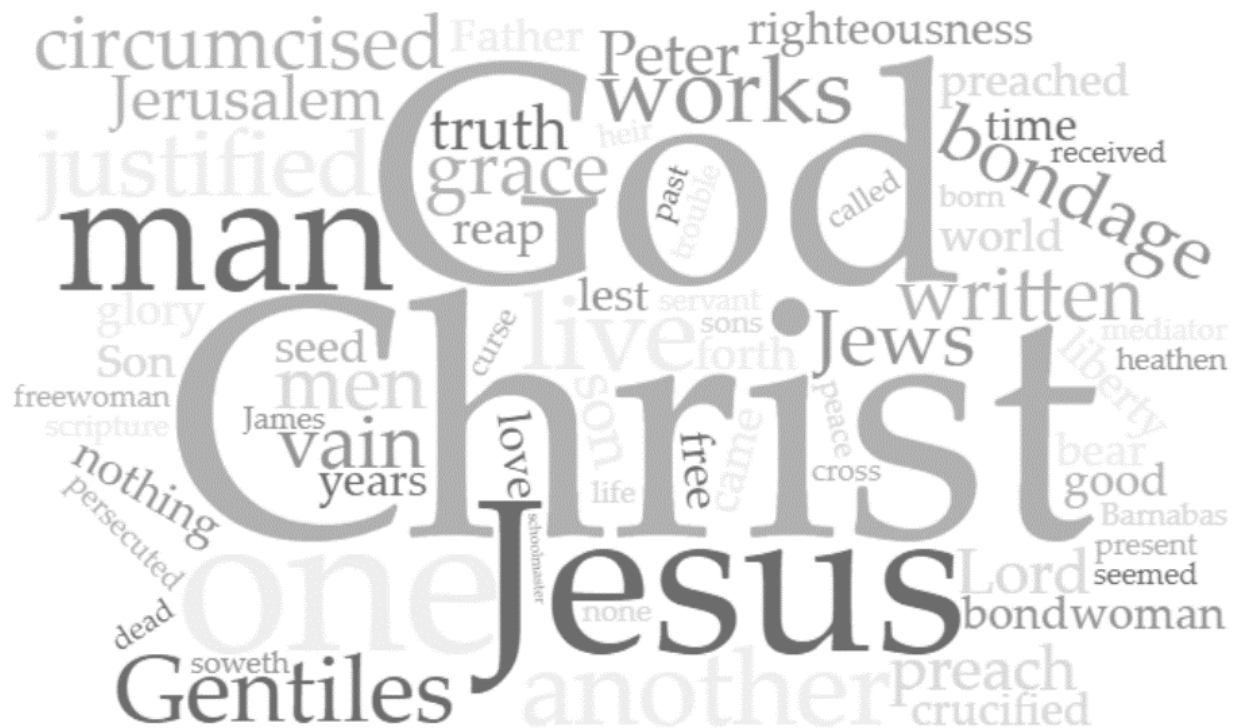
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Chapter 1 – Shawn Weir

<p><u>Why Read Galatians?</u></p>	<p>This is not just a book about the law being fulfilled, it shows the right gospel and the freedom from entanglements that shade the deliverance and freedom that comes from the true gospel.</p> <p style="text-align: center;"><u>These things were under attack in Paul’s day and are just as much threatened today.</u></p>
<p><u>What is the Gospel?</u></p>	<p><u>The gospel</u>(<i>euaggelion</i>): literally means “good news,” but the true gospel is regarding Jesus Christ and the truth that is in him.</p> <ul style="list-style-type: none"> • It is not only “Matthew, Mark, Luke, and John.” • It is not just Romans 10:9 - 10. • It is not just the doorway to salvation. <p>The gospel is the all-encompassing doctrine regarding all that Jesus Christ has accomplished. Parts of this gospel were promised and made known previously in the Scriptures; other aspects were hidden as a mystery to be later revealed. <u>All is the good news to be proclaimed regarding Jesus Christ.</u></p> <p style="text-align: center;"><u>It’s so simple a small child can understand it, but so deep a lifetime of learning is still just scratching at the surface of its incalculable depths</u></p>
<p><u>What is legalism?</u></p>	<p><u>Legalism</u>: any mean by which one’s merit, labors or works gain good standing before God. It is a meritocratic system of righteousness or transactional relationship with God.</p> <p style="text-align: center;">Galatians 2:21 I do not frustrate the grace of God: for if righteousness come by the <u>law</u>, then Christ is dead in vain.</p> <p>For us today, replace the word “law” with anything else that sidesteps grace, Christ, and the true gospel by earning righteousness, equipping for good works, or “perfecting the flesh” (Galatians 3:3).</p>

<p><u>The Righteousness of God by Faith</u></p>	<p>We are dealing with the righteous according to God’s standard, which is the highest in the universe. Before His throne, no other standard is relevant, valuable or valid.</p> <p>Titus 3:3 – 7 NASB</p> <p>3 For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.</p> <p>4 But when the kindness of God our Savior and His love for mankind appeared,</p> <p>5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,</p> <p>6 whom He poured out upon us richly through Jesus Christ our Savior,</p> <p>7 so that being justified by His grace we would be made heirs according to the hope of eternal life.</p>
<p><u>His tone is severe</u></p>	<p>Paul was not dealing so much with wrong behavior, as in Corinthians, but with wrong doctrine.</p> <ul style="list-style-type: none"> • Opens like no other epistle, closes like no other epistle • Shows how detrimental wrong doctrine is • Galatians is not only a proclamation of liberty, but it is also a protest against legalism. <p>Brethren: At least nine times he calls them brethren, and he also uses the pronoun we (Galatians 4:28, 31) because they are brothers and worth fighting for.</p>
<p><u>The subject of Galatians Chapters 1 and 2</u></p>	<p>Paul had planted the pure gospel of grace among the Galatians, and with-it righteousness by faith. But after he left, certain false teachers crept in promoting a perverted gospel and had obscured righteousness by faith. Paul sets himself in strong opposition to them. To start he must repudiate their false gospel and he must defend, and commend his own authority, office, and gospel, all of which was not of or for men, but Jesus Christ.</p>
<p><u>1:1</u></p>	<p>Apostle(<i>apostolos</i>): a delegate, a representative messenger, one sent forth with orders</p> <p><u>Not of men, neither by man, but by Jesus Christ and God the Father:</u> His authority as an apostle was not given to him by man and as we’ll see, neither was his gospel</p> <p><u>Who raised him from the dead:</u> Already in the first verse of the first chapter Paul is moving towards proclaiming the true way of salvation by the true gospel regarding Jesus Christ.</p>

<p><u>1:2</u></p>	<p><u>Churches of Galatia:</u> a whole region, not necessarily because of divisions.</p> <p>Galatia was a Roman province in central Asia Minor (modern-day Turkey), which had been settled by immigrant Celtic Gauls (people from modern-day France, Belgium, western Germany, and northern Italy) in the 270s BC and they retained much of their own culture and language.</p>  <p>The map, titled "Asia Minor in the First Century", shows the geographical context of Galatia. Galatia is a central region, bordered by Bithynia and Pontus to the north, Cappadocia to the east, Pisidia to the south, and Cilicia and Syria to the south-east. Major cities like Antioch, Iconium, Lystra, Derbe, Tarsus, Ephesus, Colossae, Paphos, Salamis, and Damascus are marked. The Black Sea is to the north and the Mediterranean Sea to the south. A scale bar shows 0 to 200 miles and 0 to 200 kilometers. A north arrow is in the top right corner. The source "LUCIDITY INFORMATION DESIGN, LLC" is noted at the bottom left of the map.</p> <p>They were called Gallo-Graeci by the Romans because of their connection with the Greeks, identifying “Gaulatia” in the East as opposed to Gauls of the West.</p> <p>The area included Iconium, Lystra, and Derbe. Paul traveled through these areas with Barnabas in Acts 13 – 14. He would later travel through this region again and pick up Timothy in Lystra in Acts 16.</p> <p><u>The churches of Galatia were primarily Gentiles being moved into living as Judeans.</u></p>
<p><u>1:3 - 4</u></p>	<p><u>world(aion):</u> age</p> <p><u>Deliver(exaireo):</u> to pluck out. This is not the typical Greek word for deliverance or salvation (<i>sozo</i>). It literally means “to take out.” It is used only 8 times in the New Testament and only here is used in connection with what Jesus Christ accomplished for man. It is translated twice as “to pluck out” in reference to “plucking out” an eye.</p> <p>This is an unusual element in Paul's customary salutations. It is included in the opening of this epistle because the Galatians were being told that the Law played a part in their salvation.</p> <p>Out of the gate, Paul is making it clear: “We are delivered by Christ's sacrifice of himself for our sins.”</p>
<p><u>1:5</u></p>	<p>There is no expression of thanks for their lives or mention of his prayers for them as he does in every other epistle.</p> <p style="text-align: center;"><u>Next comes an indignant expression of his surprise...</u></p>

1:6 - 7

Are... removed(*metatithimi*): to transpose, to transfer, used here of the Galatians "being moved." What is interesting about this Greek word is that it is in the present tense, which suggests that the process of change was in progress; if it was in the perfect tense that would indicate that they had become settled in this change.

Paul is not writing to them after they had completely separated themselves from the gospel and gone unto other doctrines and endeavors but in the throes of the turning away.

God was meeting them at the crossroads of their believing.

Soon: quickly, rapidly

True servants of Christ need to be watchful in prayer, sober-minded, and always striving together to uphold sound doctrine. It can be overthrown quickly.

The grace of Christ: The gospel which they had believed previously was a gospel of grace and which ushered them into the grace in Christ Jesus. In contrast to that, the gospel which they were now entertaining was a gospel based on works, as will be shown in the coming chapters.

Wrong teaching was causing the Galatians to be moved away from the One Who called them. This is why unhealthy doctrine is so pernicious.

6 Another(*heteros*): another of a different kind

Mark 16:12 After that he appeared in another(*heteros*) form unto two of them, as they walked, and went into the country.

7 Another (*allos*): another of the same kind

Matthew 12:13 "Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other(*allos*)

Matthew 25:22 "He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other(*allos*) talents beside them."

Paul is saying they've been removed to a different gospel, which is not an alternative, but an altogether different gospel.

Pervert(*metastrepho*): to transform into something of an opposite character

Act 2:20a The sun shall be turned(*metastrepho*) into darkness...

James 4:9 ...let your laughter be turned(*metastrepho*) to mourning, and your joy to heaviness.

<p><u>1:8 - 9</u></p>	<p>Though we, or an angel from heaven: The emphasis in these two verses is not WHO is speaking, but WHAT they are speaking.</p> <p>Than(8), Any other (9): these are both the Greek preposition <i>para</i>. This preposition means “alongside or beside” These verses could then be understood from the standpoint that if anyone were to preach a gospel <i>alongside</i> that which has been taught, they were to be accursed.</p> <p>It is interesting to note that the doctrine was not “in place of” but “alongside of.”</p> <p><u>This gives us a good glimpse into how deceptively subtle wrong teaching can be</u></p>
<p><u>1:10</u></p>	<p>Servant(doulos): a bond-slave. It is unfortunate that our English translations so consistently fail to give this word its true meaning, thereby encouraging the false concept of Christian ‘service’ as something voluntary and part-time.</p> <p>The ‘bond-slave of Christ’ is not free to offer or withhold his service; his life is not his own but belongs entirely to his Lord.</p>
<p><u>1:11</u></p>	<p>Certify(gnōrizō): to make known</p> <p>Gospel which was preached(euaggelion ho euaggelizō): literally, “the gospel which was gossiped”</p>
<p><u>1:12</u></p>	<p>Almost everyone first hears the good news from a Christian preaching the gospel</p> <p>Romans 10:13 - 15 ESV</p> <p>13 For “everyone who calls on the name of the Lord will be saved.”</p> <p>14 How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?</p> <p>15 And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!”</p> <p>Uniquely the gospel was preached to Paul by Jesus Christ himself.</p>
<p><u>1:13 - 14</u></p>	<p>Conversation(anastrophe): manner of life, behavior, conduct.</p> <p>Part of his proof for the validity of his gospel is that the trajectory of his former life was aimed in the exact opposite direction from what it was now.</p> <ul style="list-style-type: none"> • There was nothing in his religious background and former life that could have in any way prepared him for a positive response to the gospel. Quite the contrary, but that Jesus Christ himself appeared to this man.

	<p>Paul zealously practiced and defended the traditions of the Pharisees and the Judean law more constantly and fervently than the Galatians and their false teachers ever would. If it was worth so much, he of all individuals would not have turned away from it all. But Paul did turn away from it all because he found something of surpassing worth in the gospel of Christ.</p>
<p><u>1:15 - 16</u></p>	<p><u>Grace(charis)</u>: unmerited, undeserved, and unearned favor, goodwill, and loving-kindness</p> <ul style="list-style-type: none"> • God did not choose Paul because there was something in Paul that pleased Him; God called Paul through His <u>grace</u> <p><u>Separated(aphorizō)</u>: the meaning of Pharisee (<i>Pharisaios</i>) was a “separated one.” Now Paul truly was a “separated one”</p> <p><u>This is a poor verse division</u>: He was born (separated me from my mother’s womb), then born again (called by his grace to reveal His son in me) and led by God (conferred not with flesh and blood) to preach Christ among the heathen.</p> <p><u>Before Paul was a Christian, the emphasis was on what he had done</u>: I persecuted... I advanced... (I was) more exceedingly zealous...</p> <p><u>Now as a Christian the emphasis is on what God had done</u>: God, who separated me... called me... revealed His Son in me.</p> <p>It was not just to reveal his son <u>to</u> me, but <u>in</u> me.</p> <ul style="list-style-type: none"> • The law reveals sin in me • The gospel forms and reveals Christ in me <p>This section in verses 11 - 17 constitutes one of six New Testament passages that describe Paul's conversion and calling.</p> <p><u>See also</u>:</p> <ul style="list-style-type: none"> • Acts 9:1 - 7 • Acts 22:6 - 10 • Acts 26:12 - 16 • 1st Corinthians 9:1 - 2 • 1st Corinthians 15:3 – 11

Acts 26:1 – 19

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:
2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:
3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.
4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;
5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.
6 And now I stand and am judged for the hope of the promise made of God unto our fathers:
7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.
8 Why should it be thought a thing incredible with you, that God should raise the dead?
9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.
10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.
11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.
12 Whereupon as I went to Damascus with authority and commission from the chief priests,
13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.
14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.
15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.
16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;
17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,
18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.
19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision

Chapter 2 – Shawn Weir

<u>1:17</u>	<p>Paul has been clear that he did not receive his message from men before or at the time of his conversion and he was just as free from them now. The gospel Paul preached was not a gospel of man, and this was settled forever because he did not receive it from any man. He received it by the direct revelation of Jesus Christ and so, in order to continue to dismantle the false gospel that the Galatians were being moved to Paul must continue to defend and commend his own authority, office, and gospel.</p>
<u>1:18 – 19</u>	<p><u>Immediately I conferred not with flesh and blood:</u> If Paul went immediately after his conversion to Jerusalem to see the apostles, that would have been an immediate consulting of flesh and blood, instead, he went from Damascus to Arabia and then went back to Damascus.</p> <ul style="list-style-type: none"> • He is showing that he had already functioned as an apostle before contacting the other apostles. <p><u>Then after three years, I went up to Jerusalem to see Peter:</u> The times that Paul goes to Jerusalem are noteworthy in the Scriptures.</p> <p><u>Paul's visits to Jerusalem:</u></p> <ol style="list-style-type: none"> 1. The visit after he left Damascus (Acts 9:26 - 30; Galatians 1:18 - 20) 2. The visit bringing the gift to help the saints with the famine (Acts 11:27 - 30, Acts 12:25) 3. The visit to attend the Jerusalem Council (Acts 15:1 - 29; Galatians 2:1 - 10) 4. The visit at the end of the second itinerary for the feast (Acts 18:22) 5. The final visit that resulted in Paul's imprisonment (Acts 21:15—23:35) <p><u>See (historeō):</u> This is its only occurrence in the Bible. to inquire into or about, to learn or know by inquiry, to ascertain by personal examination; hence, to see or visit a person in order to make his acquaintance. He went to get acquainted with Peter, but he did not go to get information or approval from him.</p> <p><u>Peter and Paul: Nothing in common except Christ:</u></p> <ul style="list-style-type: none"> • Peter by the flesh was simply a lowly fisherman from Galilee. • Paul by the flesh was the cream of the Judean crop, both in breed, education, and citizenship. • No record of them ever traveling or ever sharing an itinerary together, but there are a few significant times when their paths crossed. • From the world's perspective, you would expect a great clash of egos instead we see quite the opposite. • Both had a significant first meeting with the Lord Jesus Christ, received their commission from him, and committed their lives as bond slaves to and apostles of him.

<p><u>1:20</u></p>	<p>James: The half-brother (by flesh) of the Lord Jesus Christ it is noteworthy that already James “seems” to have a position of authority in the Church by the time Paul went to visit Peter in Jerusalem. More on him to come...</p>
<p><u>1:21 – 24</u></p>	<p><u>Unknown by face unto the churches of Judaea:</u> Paul did not even spend time in Judea, where he might have heard the same gospel he himself was preaching from the other apostles or Christians. Instead, he went north into "Syria" (above Judea, by way of Caesarea (Acts 9:30) and Cilicia, the province in which his hometown of Tarsus stood. He was there when Barnabas found him later Acts 11:25.</p> <p>This is how convincing Jesus Christ's revelation on the Damascus Road was to Paul. He not only repented, but he also received an absolutely clear revelation, both of his calling in life from then on, and his message. He began to preach the gospel immediately, without any authorization to do so from any other leaders of the church but the head, Jesus Christ himself.</p>
<p><u>2:1</u></p>	<p><u>Fourteen years after:</u> This is from his first trip up to Jerusalem. He now returns with Barnabas and Titus. This is now 17 years after his conversion.</p> <p><u>Barnabas:</u> well-known and respected by the leadership in Jerusalem (Acts 4:36 - 37)</p> <p><u>Barnabas was the one who first brought Paul before the disciples in Jerusalem:</u></p> <p>Acts 9:26 - 28 26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28 And he was with them coming in and going out at Jerusalem.</p>

	<p><u>Barnabas went and got Paul from Tarsus when he saw gentiles believing in Antioch. He was sent by the church in Jerusalem and stayed there with Paul:</u></p> <p>Acts 11:20 – 26 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.</p> <p>The Galatians would have known Barnabas, he had traveled with Paul through their region.</p>
<p><u>2:2 - 5</u></p>	<p><u>1 preach(kerusso):</u> In the present tense, showing that the apostle is still at the time of writing preaching the same gospel which he had been preaching before he made this visit to Jerusalem. His gospel didn't change.</p> <p><u>3 circumcised:</u> this is the first mention of circumcision. This will become a huge topic of the epistle and was the primary point of concern for the council in Acts 15.</p> <p><u>5 not for an hour:</u> an idiom referring to a short period of time or a moment of time.</p>
<p><u>Acts 15:1 - 35</u></p>	<p>2- we know that one of the "certain other men" was Titus.</p> <p><u>question (zetema):</u> a controversial question, issue, or dispute, a topic of inquiry.</p> <p>4 Paul and Barnabas had just gone through the region of Galatia in the chapter before, strengthening the disciples and exhorting them to continue in the believing. Then they returned to Antioch of Syria, the place where they had been commissioned to do this itinerary and reported of what they had done.</p> <p>9 <u>no difference (diakrino):</u> to separate, to discern, to distinguish, to discriminate, to make a distinction. Here used of God not discriminating between Judeans who had believed and Gentiles who had believed.</p>

	<p><u>Peter and the apostles and brethren that were in Judaea already knew this:</u></p> <p>Acts 10:19 - 20 19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting(<i>diakrino</i>) nothing: for I have sent them.</p> <p>Acts 11:11 – 12, 18 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. 12 And the Spirit bade me go with them, nothing doubting(<i>diakrino</i>). Moreover these six brethren accompanied me, and we entered into the man's house:</p> <p>18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.</p> <p>Note that the issue of not using his previous discrimination was first taught to Peter with not discriminating with food and then with people. An issue with discriminating with food and people will come up soon in chapter 2.</p>
<p>2:6 - 10</p>	<p>6 <u>Accepteth no man's person</u>: This refers to not having partiality or favoritism, that God is not a respecter of persons.</p> <p><u>Added nothing to me</u>: as we saw in the first chapter, Paul had received the gospel by the revelation of Jesus Christ and he did not immediately consult with flesh and blood concerning that gospel.</p> <p>His point is not disrespectful, but that they were not superior as apostles to him as an apostle. They contributed nothing to his authority or message.</p> <p>It is interesting to take into account that Paul had been preaching this same gospel for approximately 17 years. Some of those at this meeting had been making known the same gospel for even longer. Although these groups worked independently of one another, the revelation of Jesus Christ to Paul was the same as it was to Peter, James, John, and company.</p> <p>8 <u>Gospel of uncircumcision, gospel of circumcision</u>: not different messages, just different audiences. Both had been commissioned by the Lord Jesus Christ.</p> <p>9 <u>Perceived the grace</u>: not talents or skill. Once again, Paul refers to his ministry as something received by grace, not because of his own works or doing.</p>

<p>2:11 - 12</p>	<p>12 separated himself(<i>aphorizo</i>): the same word as used in Galatians 1:15 “God Who <u>separated</u> me from my mother’s womb...”</p> <p>He would eat with Gentiles: The imperfect tense of the verb shows that this had been his regular practice. “He... was in the habit of eating his meals with the Gentiles”</p>
<p>2:13</p>	<p><u>The sins of teachers are often the teachers of sins.</u></p> <p>Dissembled and Dissimulation: both words could be understood as “hypocrisy.”</p> <p style="padding-left: 40px;">ESV And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy.</p> <p>The word hypocrite, in the Greek(<i>hupokrisis</i>), means “one who puts on a mask,” referring to an actor.</p> <p>Peter’s hypocritical compromise causes others to be hypocrites as well including those former Judeans of the local church and unbelievably, Barnabas as well. Out of fear, Peter a very honest and humble man, the man who had just stood up to settle the dispute in front of James and all those at Jerusalem, the man who opened the door unto the Gentiles in the first place, the man given the revelation to “put no difference” both with food and more importantly people, caved on the finished work of Jesus Christ. Scripturally, the last time mentioned that Peter cut and ran out of fear was before Pentecost. The only difference is at that time it was out of fear for his life, this time was out of fear for his reputation.</p> <p>Paul, being a man unencumbered by reputations (including his own) takes a stand to fight for the mystery.</p>
<p>2:14</p>	<p>The truth of the gospel: this wasn’t about seating arrangements, good hospitality or proper eating etiquette. This was about the truth of the gospel.</p> <p>They walked not uprightly: This is a present tense verb in Greek and should be translated “they are not walking uprightly.” This phrase employs the figure of speech Heterosis (here exchanging the past tense for the present) to emphasize the statement of their not walking uprightly. This phrase is used to recall that which had occurred in the past but, yet a present tense verb is used, calling attention to the grammatical abnormality. The emphasis is used in the writing to the Galatians to show that it <i>was</i> and <i>is still</i> not acceptable to walk in opposition to the truth of the gospel.</p> <p>Why: This should be the word “how” according to all critical Greek texts. It is used in the sense of “how can you” or “how dare you?”</p>

	<p>As do the Jews(<i>Ioudaikōs</i>): a verb, to live like a Judean</p> <p style="text-align: center;"><u>It doesn't say that Peter said anything contrary to the gospel, but his actions were an entire sermon contradicting it.</u></p> <p>There is no mention of Peter's immediate response. Maybe he went out weeping like when he denied the Lord. Maybe he was too proud to admit he was wrong. We do know that Jerusalem continues to become a pit of legalism and by the time he writes 1st Peter he's no longer there. Maybe this moment opened his eyes to it.</p> <p>Paul will mention him years later four times in the epistle of 1st Corinthians (1:12, 3:22, 9:5 and 15:5). The last time Paul would go to Jerusalem, it was not by revelation and Peter was nowhere to be found.</p> <p>Approximately, 20 years after... Peter in the last words of his last writing refers to "our beloved brother Paul"</p> <p style="text-align: center;">2nd Peter 3:15b - 16</p> <p style="text-align: center;">15b the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you</p> <p style="text-align: center;">16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.</p> <p>Peter recognizes Paul's epistles as Scripture. One of those epistles would include Galatians.</p> <p>What humility and total lack of reputation to recognize, "That's Scripture." The Working Translation handles the rest as "the unlearned and unstable twist around, as they do also the rest of the Scriptures unto their own destruction." This would include many of those former companions of Peter in Jerusalem and most notably, James. Peter didn't show interest in "seeming to be" a pillar anymore.</p> <p>Peter's epistles are addressed to "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia."</p> <p>How thrilling to consider that perhaps Peter helped correct some of those who had turned away from Paul. It speaks very loudly that in the last verses of his last epistle that, "Paul is our beloved brother and his writings are Scripture." Here again, Peter and Paul with nothing in common except Christ.</p>
2:15	<p>Sinners of the Gentiles: Jews regarded Gentiles as "sinners." Paul ironically referred to them this way here, since Peter was discriminating against them by behaving as he had.</p>

<p>2:16 - 20</p>	<p>16 by the works of the law shall no flesh be justified: Paul is speaking here of the old covenant law, but the same is true of any other law, program, rules or code. Anything without the faith of Christ is deadly.</p> <p>17 are found sinners: A Christian is not someone who does not sin, but someone to whom God does not impute sin.</p> <p>“Did the Law ever love me? Did the Law ever sacrifice itself for me? Did the Law ever die for me? On the contrary, it accuses me, it frightens me, it drives me crazy. Somebody else saved me from the Law, from sin and death unto eternal life. That Somebody is the Son of God, to whom be praise and glory forever.” - Martin Luther</p>
<p>2:21</p>	<p>Frustrate(atheteō): to do away with, to set aside, disregard, to thwart the efficacy of, nullify, make void</p> <p>Paul concluded by affirming that he does not nullify the grace of God as Peter had done by his behavior. Peter had set aside God's grace by implying that it was not enough.</p> <p><u>Peter’s actions rejected 5 aspects of the Gospel of Christ:</u></p> <ul style="list-style-type: none"> • the unity of the church (verse 14), • justification by faith (verses 15 - 16), • freedom from the law (verses 17 - 18), • our identity with Christ (verses 19 - 20), • and the grace of God (verse 21) <p><u>If there was another way, then Jesus Christ died in vain</u></p> <p>In Jesus’ prayer in the garden, he asked that if there could be any other way to accomplish what stood before him at the cross. He asked to be spared the cross. But Jesus was not spared the cross, because there is no other way to accomplish what he did.</p>

Chapter 3 – Sam Pittenger

<u>3:1</u>	<p><u>Foolish</u>(<i>anoētōs</i>): gives the idea of someone who does not apply the mind (<i>nous</i>), they <i>can</i> think, they just fail to apply the mind properly in accordance with the gospel truth.</p> <p><u>Bewitch</u>(<i>baskainō</i>): to bewitch, to charm, to place under a spell, to mislead, to fascinate with magic.</p> <p><u>Evidently... crucified</u>: They were not eye-witnesses of this crucifixion and work of Christ, but they had the witness of the gospel that clearly portrayed Christ and the crucifixion to them.</p>
<u>3:2 – 5</u>	<p><u>The hearing of faith</u>: This may be understood as a genitive of relation, that is, how hearing relates to believing. The phrase could be understood as “hearing to end of believing” or “hearing resulting in believing.” The NIV translates it as “by believing what you heard?”</p> <p><u>Begun</u>(<i>enarchomai</i>): to begin in, to make a beginning, i.e. started in. Used only here and Philippians 1:6 “He that <u>began</u> a good work in you will continue to perform it until the day of Christ.”</p> <p><u>Suffered</u>: to be affected or have been affected, to feel, have a sensible experience, to undergo... used in either a good or a bad sense. It may be understood as “have you <i>experienced</i> so many things for no reason?”</p> <p><u>In vain</u>: without purpose, to no purpose. Similar to the idea in Galatians 2:21 “if righteousness come by the law then Christ is dead in vain [<i>for no reason</i>].”</p> <p><u>Ministereth</u>(<i>epichorēgeō</i>): to supply, furnish; “provide.” The great blessedness under grace is in receiving that which God gives and supplies by believing. It is <i>not</i> found in that which is old and done away with (the law) or by that which is natural and according to human ability (the flesh). God supplied the holy spirit because they had believed, and miracles were experienced in correlation with this among them by believing as well.</p>

<p><u>3:6 - 7</u></p>	<p>Accounted(<i>logizomai</i>): to reckon, consider, to compute, to calculate, to count. Here, it is applied to Abraham believing a Word from God and God imputing righteousness to his account.</p> <p>Genesis 15:4 - 6 4 And, behold, the word of the LORD [came] unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness.”</p> <p>Abraham simply <i>believed</i> the message from God, ultimately that message was regarding Abraham’s seed, the Christ. This <i>believing</i> in God and His promise of the seed was what justified Abraham in the sight of God.</p> <p>This was <i>before</i> the law and even before the sign of circumcision given at a later time to Abraham as a seal of these things previously <i>promised</i>.</p>
<p><u>3:8</u></p>	<p>Scripture: Paul uses many Scriptural references to show the superiority of the promise over the law of Moses.</p>
<p><u>3:9</u></p>	<p>In thee shall all nations be blessed: cited from Genesis 22:18. Here, this is referred to as the “gospel being preached to Abraham,” it was the real-time teaching of the gospel.</p> <p>Heathen(<i>ethnos</i>): nations. Referring to the Gentile nations. God was going to justify the Gentiles by believing, not by Judaizing.</p> <p>Faithful(<i>pistos</i>): This word occurs here in the active sense as someone who is “believing.” Those who believe are <i>blessed</i> with believing Abraham. What do they believe? The gospel. Again, drawing attention to “hearing to the end of believing.”</p>
<p><u>3:10 - 12</u></p>	<p>Cursed... do them: This is quoted from Deuteronomy 27:26 and it is used in contrast to righteousness by believing. In direct contrast to one another, those who believe are blessed with believing Abraham, but those who are under the law are under a curse.</p> <p>Deuteronomy 27 - 28 shows the blessings and the curses of the law. Ultimately, they needed to perform all the commands of the law in order to not receive the curses from the law. Here it is used to show the Galatians that if they wanted to live by the law, they needed to do <i>all</i> of the law, otherwise, they would be accountable to the curse of the law. If they wanted to promote the law and the works of the law, they were to be aware of the high cost of breaking it.</p>

<p><u>3:13 - 14</u></p>	<p><u>Cursed... tree:</u> Citing Deuteronomy 21:22 - 23</p> <p>22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:</p> <p>23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged <i>is</i> accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee <i>for</i> an inheritance.</p> <p>The original intent of the phrase “cursed is everyone who hangs on a tree” gave the reason why a man ought to be buried that same day; so that the land that they were hanged on would not be defiled. The corpse hanged (mounted) on a tree was exposed to humiliation, disgrace, and the scavenging of animals and birds. Thus, to remain on the tree would be to be “cursed” and to defile that land (given to them by God). It is with this in mind that it speaks of Christ receiving in his body the “curse” that was destined for us, and in giving his body as a sacrifice he became the “curse” that we would have been subject to. Because he took the punishment of the curse, he purchased the pardon from it, even to the extent of death (as part of fulfilling all the law). The curse went to someone, Jesus Christ, so the justice had been meted out, and because he took it (the curse), instead of us (and we are united with him in his death), his payment applies to us.</p> <p><u>Blessing of Abraham:</u> Those who were under the law were subject to the curse of the law, however, Christ had redeemed them out from under the curse of the law by becoming a curse on their behalf. This was done <i>so that</i> the blessing of Abraham would come on the Gentiles that they, by believing (not by the keeping of the law), might receive that which was promised regarding the spirit. The blessing of Abraham is the spirit life from God in Jesus Christ.</p> <p><u>“Received you the spirit by the works of the law or by the hearing of faith?”</u></p>
<p><u>3:15</u></p>	<p>This verse begins to address the covenant made between God and Abraham in light of the promise, righteousness, and spirit that come by believing and not by the law</p> <p>The language used here is regarding covenants that men make, which once they are ratified, cannot be nullified. If this is true even of a man’s covenant, the same is true of God and the covenants He makes.</p>
<p><u>3:16</u></p>	<p>Here it explicitly defines <i>who</i> the seed is and <i>what</i> those promises made to Abraham were ultimately in reference to; the Christ.</p>
<p><u>3:17</u></p>	<p>HCSB And I say this: The law, which came 430 years later, <u>does not revoke a covenant that was previously ratified by God and cancel the promise.</u></p> <p>The promise of the seed and the blessing of spirit through Christ were given <i>before</i> the law was made. Thus, the law does not <i>override</i> the covenant promise, the promise is actually <i>superior</i> to the law.</p>

	confirmed by God: compare with verse 15 “man’s covenant, if it be confirmed, it cannot be nullified.”
3:18 - 19	NET For if the inheritance is based on the law, it is no longer based on the promise, but God graciously gave it to Abraham through the promise. Gave(charizomai): “grace” is the root of the word and could be understood as “freely gave.” Even Abraham did not work for the promise unto him, it was “freely given.”
3:20	WT (Now a mediator is not <i>a mediator</i> of one [<i>party</i>], but God is one [<i>of the parties</i>].)
3:21	The law was unable to give <i>spirit life!</i> The promise to Abraham resulted in the blessing of Abraham which is the <i>spirit</i> . This law was never designed to give life, that would only come through Christ (his work and spiritual life).
3:22	Concluded: imprisoned, locked up, enclosed, shut up under
3:23 - 28	23-NASB But before faith came, we were kept <u>in custody under the law</u> , being shut up to the faith which was later to be revealed. Faith: used here by metonymy to refer to what is given to be believed, or a foundation for believing. What was given to be believed? The gospel of Christ. Schoolmaster: twice- Among the Greeks, this was a servant or slave to whose care the boys of a family were committed, who watched over their behavior, trained them up, instructed them at home and particularly led them and accompanied them to the public schools. Some translate this as “guardian.”
3:29	Heirs according to the promise: this is referring back to the “children of Abraham” in Galatians 3:7 . Those who believe on Christ have been blessed with believing Abraham, who believed God regarding the promise. They are the inheritors of what was promised to Abraham.

Chapter 4 – Sam Pittenger

<u>4:1 - 3</u>	<p>The truth presented in this chapter is a continuation of the teaching on the elimination of the Law of Moses and the replacement of the entire system by the truths of the gospel concerning Jesus Christ by which man receives spirit life and justification. To pursue God through a works-based relationship would be to turn back to bondage and away from the freedom from bondage supplied by the gospel of Christ.</p> <p>The comparison being made here is between the heir of a family and the heir of the <i>promises</i>. Chapter 3 showed that we are heirs according to the promise of God. This is setting up that there was to be a change in the arrangement in regard to the law of Moses and the promise of God in Christ. The purpose was always the <i>promise</i>, not the law.</p>
<u>4: 4 - 6</u>	<p><u>Fullness of the time:</u> This is an interesting phrase referring to the time in which Christ would come to redeem man from under the law. This “fullness of time” was according to God’s plan to send forth His Son. When the time fully came, God decided to send the seed whom He had spoken of and promised in Genesis 3:15.</p> <p><u>Under the law:</u> Galatians 3:10-14 spoke of those who were under the law being under the curse of the law. Those under the law were those who were under the authority and regulations of that law. Jesus Christ came to redeem those who were under the law. His accomplishments were made available to those outside of the house of Israel.</p> <p><u>Redeem:</u> to redeem, by payment of a price to recover from the power of another, to ransom, buy off. Christ paid the price to redeem man from under the authority of the law. He did so by means of giving himself as in Galatians 3:14 “Christ has redeemed us from the curse of the law being made a curse for us. For it is written ‘cursed is everyone that hangs on a tree.’”</p> <p><u>Adoption of sons(huiothesia):</u> sonship, placing as a son. God sent His Son under the law, who fulfilled the law so that they would receive sonship. To be placed as a son was not by the law but by believing in Christ. This sonship is set in contrast to the bondage of the Gentile’s natural condition and the authority of the law and those under it.</p> <p>Whether as an expectant heir who was “of Israel” or someone who was under the bondage and slavery of the elements of the world, all who are placed as sons become <i>heirs</i> with irrevocable sonship status. It is by being “in Christ” that you are “Abraham’s seed, and heirs according to the promise” and <i>not</i> by your physical lineage. Thus, there is no advantage to Judaizing, it is only a return to bondage and slavery in light of the promise of life in Christ.</p>

<u>4:7</u>	NASB Therefore you are no longer a slave, but a son; and if a son, then an heir through God.
<u>4:8 - 9</u>	How(pōs) : how. Used here in the sense “how could you” or “how can you?” Now that they knew God or better yet, were known <i>of God</i> , how could they return to bondage?
<u>4:10 - 11</u>	Days... times : The Judaizers among the Galatians seemingly demanded the observance of days, months, seasons and years and other legalistic matters supposing that this would lead them into a higher plane of spirituality.
<u>4:12 – 13</u>	Injured(adikeō) : signifies “to do wrong, do hurt, act unjustly.” Paul was not harboring any ill will toward the Galatians, he was not injured by them, instead, he was trying to help them (having compassion and love for them).
<u>4:14</u>	<p>Infirmity: want of strength, weakness, infirmity. Many translations have “bodily illness.” When Paul first went through Galatia, he encountered strong resistance to the gospel in so much that they were brutally and physically persecuted, even to the point that Paul was stoned and they “supposed he was dead.” At first, he proclaimed the gospel to them despite this weakness of the flesh.</p> <p>My temptation: In Acts 20 Paul spoke of certain “temptations” inflicted on him by the Judeans. These afflictions by the Galatians are here referred to as Paul’s “temptation” or “trial.”</p> <p>Rejected: to spit, in token of disgust. They did not reject Paul because of the contemptible shape that he was in, they received him and his message.</p> <p>Angel(angelos): messenger, agent, angel. Here, contextually it is referring to Paul as a messenger of God. The Galatians did not reject Paul although he had a temptation in the flesh; instead, they received him as a messenger of God, a representative of Jesus Christ.</p>
<u>4:15 - 16</u>	<p>Compare with: 2nd Corinthians 12:14 - 15</p> <p>14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.</p> <p>15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.</p>
<u>4:17 - 18</u>	<p>WT</p> <p>17 They are zealous toward you, not in a good manner, but they want to exclude you [<i>from others</i>] so that you are zealous toward them.</p> <p>18 <i>It is</i> good to be zealous in a good <i>thing</i> always and not just when I am present with you</p>

<p><u>4:19</u></p>	<p>Christ be formed in you: “Literally, until a mind and life in complete harmony with the mind and life of Christ shall have been formed in you” – Thayer</p> <p>My little children: nowhere else does Paul use this phrase. All of these things were spoken to them out of great love for them, like a father. These were words to restore, to correct, and to help them from the destruction of the wrong doctrine that they had received so readily, and which had influenced them in ungodly ways.</p>
<p><u>4:20</u></p>	<p>Stand in doubt of you(<i>aporeo</i>): to be without resources, embarrassed, in doubt, perplexity, at a loss. Paul said that he would like to be with them as well as writing to them because he was perplexed about them; rightfully so, they had been freed from bondage by the gospel and were now putting themselves back under bondage.</p>
<p><u>4:21 - 31</u></p>	<p>22 Two sons: One son was Isaac (of Sarah) and the other son was Ishmael (of Hagar). Sarah was the free woman, Abraham’s wife. Hagar was the bond-woman, Sarah’s handmaid.</p> <p>23 Promise: Isaac was born from the free woman by promise. That which was promised to Abraham was regarding the seed, Christ. Abraham knew that “in Isaac shall thy seed be called.”</p> <p>Flesh: used here to refer to the senses and mental thought processes. Abraham had a child with Hagar that was based on a flesh decision, not on the promise of God.</p> <p>24 Allegory: an extended metaphor.</p> <p>Mount Sinai: the place where the law was given to Moses.</p> <p>Bondage: servitude, slavery, bondage.</p> <p>25 These two women, Hagar and Sarah represent two covenants; here the covenant of the law is compared to Hagar in that the law gave birth to bondage as Hagar gave birth the Ishmael who was born according to the flesh and <i>would not be the heir of the promise</i>- thus born into bondage.</p> <p>26 Jerusalem which is above: refers to the heavenly Jerusalem, of which the earthly Jerusalem was a reflection. This heavenly Jerusalem is the mother of the promised children, as opposed to the Sinai which was the mother of the children born into bondage under the law. See also Hebrews 12:22</p> <p>27 Quoted from Isaiah 54:1. Interestingly, this follows directly on the heels of the prophecy in Isaiah 53 regarding Jesus Christ.</p> <p>28 Children of promise: they were children of that which was promised, it was not man’s works or idea. They were not children of bondage or under the law. As Isaac had been of a promise, so they were children of promise as well.</p>

29 Ishmael and his descendants persecuted Isaac and his descendants and so it was at this time. Those who held to the law of Moses were persecuting those who pursued God through believing in the promise of God and not the law.

30 In God's view, it is the *promise* that makes you free, and the bondage of the law must be "cast out" and that which is made available through the promise of the gospel must stand.

31 The metaphor presented in **verses 24-31** shows that they were not under the covenant of the law but under the new covenant of the spirit through grace by the promise of God.

Chapter 5 – Shawn Weir

5:1

If we don't have the law, then what will be our *guide* to God's will? Spirit!

Ezekiel 36:26 – 27

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Jeremiah 31:33 -34

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Just as the law was a full package of how to live all things godly (and it was verbose with over six hundred commands), the spirit is an even greater *guide* for all godliness and holiness. It is a new heart within allowing God to write not on tables of stone, but upon our very hearts. Operating not outside of us, but within, furnishing and working to will and to do His good pleasure.

In this chapter we will see three things in opposition:

- Works -> Grace
- Flesh -> Spirit
- Self -> Christ

Christ + nothing = everything

1 The **NASB** along with numerous other translation read as:

It was for freedom that Christ set us free; therefore keep standing firm...

- The thought from the previous verse continues... they were not children of the maidservant but of the free woman because Christ freed them with freedom, therefore they were to stand fast and not be entangled again.

	<p><u>Today, people define freedom as doing whatever they want to do, and never denying any desire.</u></p> <ul style="list-style-type: none"> • Freedom from the law and the bondage of it • Freedom from our sin and the power of it • Freedom to love and serve a new Lord <p>The Christian life is a life of true liberty. Jesus Christ came to set captives free</p> <p style="text-align: center;">John 8:36 If the Son therefore shall make you free, ye shall be free indeed.</p> <p>Bondage(<i>douleia</i>): servitude, slavery</p> <p>Yoke: Peter stood up in response to the Pharisees who wanted the Gentiles to keep the law and said:</p> <p style="text-align: center;">Acts 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?</p>
<p><u>5:2</u></p>	<p>Circumcision: as used in this context, is not so much referring to the physical state of circumcision, but referring to the connotations of circumcision providing a greater righteousness by the flesh. Our culture has its own today....</p> <p>Indeed I, Paul: A personal appeal. In the next verse he says, “I testify,” Paul, is remembering former training as a legalist and is deadly serious pleading personally.</p> <p style="text-align: center;">“Tongue cannot express, nor heart conceive what a terrible thing it is to make Christ worthless.” - Martin Luther</p>
<p><u>5:3</u></p>	<p>Is circumcised: This phrase is better translated as “becomes circumcised” or “accepts circumcision” or “receives circumcision” which makes more sense in this context as them submitting to circumcision as part of attaining righteousness by works of the law.</p> <p><u>You can’t have “some law” and “some Christ” but either all law or all Christ.</u></p> <p style="text-align: center;">Galatians 2:21b if righteousness comes by the law then Christ is dead in vain</p>
<p><u>5:4</u></p>	<p>4 Paul is not suggesting that the Galatians had 'lost their salvation,' because throughout this letter he deals with them as believers.</p> <p>are justified: it has been clear that no one is justified by the law in the sight of God. This is speaking, in the entirety of its context of those who are <i>seeking</i> to be justified by the law.</p> <p>Grace: occurs with the article here to refer to “the grace.”</p>

	<p>is become of no effect(<i>katargeo</i>): to make inactive or idle. Here in the passive voice “to be made inactive or idle”</p> <ul style="list-style-type: none"> The victory of Jesus Christ’s accomplishments can never be undone or made inactive. However, Christ becomes inactive to the person who is seeking to be justified by the law because they have forsaken their justification in Christ by believing and instead are actively seeking to establish their own justification. <p>Fallen from grace: A modern idiom often used secularly referring to a public figure who because of some huge misstep is suffering a loss of position, authority, or esteem. They worked hard to get there and now they’re going to need to work twice as hard to get back up there.</p> <p>Also, used by the Christian to refer to other Christians who have had so great a sin (now often made public) that they have fallen out of God and the rest of the church’s favor.</p> <p>Neither of these senses is what Paul is communicating here.</p> <p>fallen from(<i>ekpipto</i>): to fall out of, a nautical term used of ships drifting off course</p>
<p>5:5</p>	<p>Hope of righteousness by faith: So many base their eternal standing on works. If I’m good enough, I go here. If I’m bad enough... <u>Ours is a hope of righteousness by faith</u></p> <p>God does not care if a Christian has a circumcised body or not when Christ returns we’ll be getting a new one altogether.</p>
<p>5:6 - 8</p>	<p>6 Availeth(<i>ischuō</i>): to have force or strength</p> <p>7 Did hinder(<i>enkopto</i>): to cut in(as a trench), to thwart, to hinder or impede. The word signifies to break up a road so as to render it impassable and is, therefore, the opposite of to clear a way.</p> <p><u>The Galatians were doing well until someone broke up the road they ran on.</u></p> <ul style="list-style-type: none"> It is important to note that the image of running a race is never used in the Scriptures to tell people how to be saved. Paul here is talking to Christians about how to live the Christian life. A contestant in the Greek games had to be a citizen before he could compete. <p>8 Him that calleth you: Remember we saw in chapter 1 that wrong doctrines “remove from Him that called you.”</p>

<p><u>5:9</u></p>	<p>Leaven: Used in making bread, an ingredient which causes the dough to rise. The implied comparison here is the manner in which leaven permeates the dough and the manner in which the persuasion of wrong doctrine permeated among the Galatians.</p> <ul style="list-style-type: none"> • In the Jewish way of thinking, leaven almost always stood for evil influence. Paul is saying that the legalistic commitment they have right now may be small, but it is so dangerous that it can corrupt everything. • Even “a little leaven” has an effect on the dough, so too, even “a little” wrong doctrine can adversely influence the believers.
<p><u>5:10 - 12</u></p>	<p>10 Trouble(<i>tarassō</i>): to stir or agitate Those troubling the Galatians were first mentioned in 1:7, then also in 3:1, in 4:17, and lastly in 6:12. The churches of Galatia would have known who these Individuals were</p> <p>11 offense(<i>skandalon</i>): a scandal, an offense, an insult 1st Corinthians 1:21 - 25 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 But we preach Christ crucified, unto the Jews a <u>stumblingblock</u>, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.</p> <p>12 cut off(<i>apokoptō</i>): to amputate, to castrate, to emasculate.</p> <ul style="list-style-type: none"> • Castration was actually a practice among pagan priests who worshipped the goddess Cybelle in the area of Phrygia, near Galatia. So, the Galatians would understand this reference. <p><u>Paul regarded his legalistic rivals as no better than pagan priests and it links their desire for circumcision to that which would disbar one by the law from entering the congregation of the Lord:</u></p> <p>Deuteronomy 23:1 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.</p> <p><u>Paul desires the promoters of circumcision to be entirely cut off from the believing ones in Galatia</u></p>
<p><u>5:13</u></p>	<p>occasion(<i>aphormē</i>): This term was applied in military language to a base of operations, and generally to any starting-point for action. We are not to use our liberty in Jesus Christ as a “base of operations” for sin.</p>

	<p>A Christian is not a man who has become free to sin, but a man, who, by the grace of God, has become free <i>not</i> to sin.</p> <p><u>This is the exact pattern set by our Lord Jesus Christ.</u> He had more liberty than anyone who ever walked this earth did. Yet He used His freedoms to love to and to serve.</p> <ul style="list-style-type: none"> • If we choose to take our freedom and use it to by love serve one another - we show that Christ has <i>really</i> made us free. <p><u>Love(agapē)</u>: has an article before it: this is “the love”</p>
<p><u>5:14 - 15</u></p>	<p>14 <u>Thou shalt love thy neighbour as thyself</u>: cited from the law:</p> <p>Leviticus 19:17 - 18</p> <p>17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.</p> <p>18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.</p> <p>15 <u>Consumed(analiskō)</u>: to completely destroyed, used in Luke 9:54 regarding fire coming down from heaven and in 2nd Thessalonians 2:8 regarding what Jesus Christ will do to the man of sin with the brightness of his coming.</p> <p><u>Whenever there is a standard by works there will be a measuring be flesh, and it will always lead to despising and contempt.</u></p>
<p><u>5:16</u></p>	<p><u>Walk in the spirit</u>: in the dative case. Meaning, the spirit is the agent by which they were to walk, thus they were to “walk <i>by (or by means of)</i> the spirit.” Several translations have it this way. To walk by the spirit is to walk by utilizing what they had been made and had been given unto us in Christ by faith.</p> <ul style="list-style-type: none"> • Also, it is in the present tense and imperative mood(command): "Keep on walking by means of the spirit." <p><u>Ye shall not(ou me)</u>: this is a double negative, strongly expressing a negation</p> <ul style="list-style-type: none"> • This is a promise. • This is one of the most important and helpful verses on Christian living in the Bible. <p><u>Ironically, if we walk in the spirit, we end up fulfilling the law:</u></p> <p>Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.</p> <p><u>Fruit takes time to grow, to mature, and to ripen:</u> The Galatians were trying to take shortcuts by flesh and law, but none of that can bring forth true fruit or addresses the lusts of the flesh.</p>

<p>5:17 - 18</p>	<p>Lusteth(epithumeō): to desire, to set the heart upon, to long for</p> <p>Both the flesh and the spirit have desires.</p> <p>18 Led(agō): to lead by taking hold of the hand, to conduct, to bring This should be translated as the present tense “if you are being led.” It is a present tense reality. The same word is used in Romans 8:</p> <p>Romans 8:14 For as many as are <u>led</u> by the Spirit of God, they are the sons of God.</p> <ul style="list-style-type: none"> • Being led by the Spirit does not imply passivity but rather the need to allow oneself to be led. • Responding to the Spirit is described by three active words of choice in verses 16, 18, and 25. <ul style="list-style-type: none"> ○ Walk, Led, and Live <p><u>A Christian cannot overcome the lusts of the flesh by remaining under the Law but will every time when led by the spirit. It has strong desires too.</u></p>
<p>5:19 – 21</p>	<p>21 A similar statement is found in 1st Corinthians 6</p> <p>1st Corinthians 6:9 - 11</p> <p>9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,</p> <p>10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.</p> <p>11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.</p> <p style="text-align: center;"><u>There were some who may have done those things, but they were no longer defined by them.</u></p>
<p>5:22 – 23</p>	<p>22 The fruit of the Spirit: is the product or result of the spirit.</p> <p><u>It is not called the “fruit of good works”</u></p> <ul style="list-style-type: none"> • The growth of fruit is dependent on the thing that produces it: spirit <ul style="list-style-type: none"> ○ If you take away the fruit tree there will be no fruit. <p><u>We don’t strive for the fruit,</u> we strive to walk by means of the spirit. The fruit is a byproduct of our walk.</p> <ul style="list-style-type: none"> • The emphasis here is not on the fruit but on the two choices, to walk by the flesh OR to walk by means of the spirit.

	<p>23 Against such there is no law: There are laws in society against the deeds of the flesh, because they are destructive, but there are none against the fruit of the Spirit because they all are edifying.</p> <p style="text-align: center;"><u>Laws exist for the purpose of restraint, but in the fruit of the Spirit, there is nothing to restrain.</u></p>
<p>5:24</p>	<p>Have crucified: The verb is in the active voice in past tense and points to what has been done and what the believer must continue to regard as being done.</p> <ul style="list-style-type: none"> • It is not something I need to redo ever morning, just regard as accomplished • Galatians 2:20a I am crucified with Christ...
<p>5:25</p>	<p>If: introducing a simple condition, assuming that it is true and may be rendered “since.”</p> <p>We live in the spirit: once again in the dative case. It could be translated as “since we live (are alive) by the spirit.”</p> <p>Let us also walk (stoicheo): to march or advance in ranks as soldiers, to march together, to walk or advance with orderly conduct.</p> <ul style="list-style-type: none"> • By spirit, there is clear direction for us to advance together <p>Living in the spirit means that I trust the holy spirit to do in me what I cannot do myself. Then, <u>it is not a life of trying, but trusting.</u></p> <p>We don’t strive for the fruit, we strive to walk by means of the spirit and the fruit is a guaranteed byproduct. Then, we see that this Christian life is not one of just merely avoiding the sins of the flesh (this is as far as a law can go), but we’re producing the fruit that comes by walking by means of the spirit.</p> <p style="text-align: center;"><u>Not Works, Not Flesh, Not Self By Grace, By Spirit, By Christ</u></p>

Chapter 6 – Sam Pittenger

<u>5:26</u>	<p>NASB Let us not become boastful, challenging one another, envying one another.</p> <p><u>Desirous of vain glory</u>: glorying without reason, conceited, vain-glorious, eager for empty glory.</p>
<u>6:1</u>	<p><u>Spiritual</u>: here is used to refer to those who walk by means of the spirit.</p> <p><u>Spirit (2nd) of meekness</u>: Here refers idiomatically to a manner of conduct. This is a conduct of gentleness or mildness.</p> <p><u>Restore</u>: the same word as used for “mend” in Mark 4:19</p> <p style="text-align: center;">“And when he had gone a little farther thence, he saw James the <i>son</i> of Zebedee, and John his brother, who also were in the ship <u>mending their nets.</u>”</p>
<u>6:2</u>	<p><u>Burdens(baros)</u>: heaviness, weight, burden, trouble. This indicates something that is “heavy or burdensome in weight.”</p> <p><u>Law of Christ</u>: Compare with the new commandment that Jesus gave his disciples during the closing hours of his earthly ministry:</p> <p style="text-align: center;">John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.</p> <p style="text-align: center;">John 15:12 This is my commandment, That ye love one another, as I have loved you.</p> <p>If they wanted to fulfill <i>a</i> law, Paul challenges them to fulfill the law of <i>Christ</i> (not Moses), in bearing one another and serving one another by love as Christ did. Compare also with Galatians 5:13 – 14.</p> <p style="text-align: center;">Romans 15:1 - 3</p> <p style="text-align: center;">1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.</p> <p style="text-align: center;">2 Let every one of us please <i>his</i> neighbour for <i>his</i> good to edification.</p> <p style="text-align: center;">3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.</p>
<u>6:3 - 4</u>	<p><u>Think(dokeō)</u>: to seem, to appear, to suppose, to think. The same word is used in chapter 2 to refer to those who “seemed to be something” or “seemed to be of reputation.” Here it refers to those who suppose themselves to be something when they are nothing in regard to being spiritual (in God’s view).</p>

<p><u>6:5 - 6</u></p>	<p><u>Burden(phortion)</u>: The Greek word used for “burdens” in verse 2 is a different word <i>baros</i>. <i>Phortion</i> is used here in connection with each man proving his own work.</p> <p>According to Vine’s: “The difference between <i>phortion</i> and <i>baros</i> is, that <i>phortion</i> is simply ‘something to be borne,’ without reference to its weight, but <i>baros</i> always suggests what is “heavy or burdensome.’ Thus, Christ speaks of his “burden” (<i>phortion</i>) as “light;” here <i>baros</i> would be inappropriate; but the “burden” of a transgressor is <i>baros</i>, “heavy.” Contrast <i>baros</i> in Gal. 6:2 with <i>phortion</i> in Gal. 6:5”</p> <p>This removes any sense of contradiction concerning what is said in verse 2 and verse 5. They were to help one another with things that were heavy burdens to them; however, individually they were responsible or accountable to carry their own load, whatever that might be, by proving their own work, instead of comparing themselves to others.</p>
<p><u>6:7 - 8</u></p>	<p><u>Whatever a man soweth...reap</u>: A simple farming analogy. Here, it will be applied to sowing to the flesh or sowing to the spirit. Whatever a man sows, he will harvest in return.</p>
<p><u>6:9</u></p>	<p>WT “Let us not be discouraged as we do the good, for in due season we shall harvest, <i>provided</i> we do not become exhausted.”</p>
<p><u>6:10 - 11</u></p>	<p><u>How large a letter</u>: literally “with how large letters.” Normally Paul only writes the closing of his letters:</p> <p>2nd Thessalonians 3:17 The salutation of Paul with mine own hand, which is the token or sign in every epistle.</p> <p>Here, it is likely that he wrote the entire end of this epistle in his own hand and that he wrote it with LARGE LETTERS.</p>
<p><u>6:12</u></p>	<p><u>Circumcision</u>: here, as in chapter 5, circumcision refers not only to the physical state of being circumcised but the connotation of obedience to the law. This is how they would make a fair show in the <i>flesh</i>.</p> <p><u>Cross</u>: is used here to refer not only to the literal cross, but to Christ’s death on that cross, and then to what was accomplished by his death (Metalepsis).</p> <p>The cross was “an instrument of punishment of the vilest malefactors and was associated with all that was most odious (detestable), contemptible and horrible.”</p>
<p><u>6:13</u></p>	<p><u>Glory</u>: to boast, to joy or glory in.</p>

<u>6:14</u>	The words “cross” and “glory” do not go together seamlessly. This would have been strange to the ears of the 1 st -century person because of the shame, vileness, and humiliation of crucifixion.
<u>6:15</u>	<p><u>New creature</u>: Refers to the new creation.</p> <p>2nd Corinthians 5:17 ESV therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.</p>
<u>6:16</u>	<p><u>Walk(stoicheō)</u>: to march or advance in rank as soldiers, to march together, to walk or advance with orderly conduct, to walk according to any rule or order. This word was used in Galatians 5:25 to “walk with orderly conduct by means of spirit.” It is used here of walking according to the rule and order of the new creation in Christ.</p> <p><u>Rule</u>: a measuring rod, rule, standard.</p> <p><u>Israel of God</u>: This refers to God’s true people, not just to those who are physical descendants of Israel (see also Romans 9:6 - 8). The true people of God are those who are new creations in Christ, walking according to that rule and standard.</p>
<u>6:17 - 18</u>	<p><u>Marks</u>: a tattooed mark, a mark pricked in or branded upon the body; “brand-marks”. In ancient usage, slaves and soldiers bore the name or the stamp of their master branded or cut into their bodies to indicate who they belonged to. Paul bore the “marks of Jesus Christ.”</p>