

# CLASS NOTES - GALATIANS

Taught by Robert Stapleton



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## **CLASS INSTRUCTIONS GALATIANS**

### **Robert Stapleton**

#### **CLASS DESCRIPTION:**

1. This class will provide a verse-by-verse study of the book of Galatians.
  - A. Emphasis will be given to the various problems addressed in the book.

#### **COURSE ASSIGNMENTS:**

1. The book of Galatians is to be read weekly during the quarter with a reading log kept.
2. Instructions concerning reading log.
  - A. Keep a typewritten log of your reading, with dates and chapters read.
    1. Your log should be turned in to instructor no later than the beginning of class day during the finals week.
3. The book Studies In Galatians, by Tom Wacaster, is to be read and critiqued, with a reading log kept.
  - A. Instructions concerning critique.
    1. Should be a three to five page double-spaced paper, 12 font, 1 inch top, bottom, and side margins.
      - A. Watch your grammar and spelling.
    2. Critique and reading log should be turned in to instructor no later than the beginning of class day during the finals week and will count for 20% of your total grade.
4. Tests:
  - A. Two scheduled tests will be administered.
    1. Each will account for 40% of your total score.
    2. Any additional credit will be at the instructor's discretion.
5. Memory Verses:
  - A. The following verses are to be committed to memory:

Galatians 1:6-9  
Galatians 2:20  
Galatians 3:26, 27  
Galatians 4:16  
Galatians 6:10

- B. Memory work should be done in the ASV, ESV, KJV, or NKJV unless the instructor grants permission to use another version.

## **GALATIANS**

### **Robert Stapleton**

#### **INTRODUCTION:**

1. The Book of Galatians has been called the “Magna Charta of the Christian Faith.”
2. It is a militant book written in a combative spirit.
  - A. False teachers attempted to pervert the gospel by binding upon Gentile converts circumcision and the need to keep the Law of Moses.
  - B. They, basically, added circumcision and Law keeping to the plan of salvation.
  - C. Paul was unwilling to give such false teachers room to teach such - Galatians 2:5.

#### **BODY:**

##### **1. WHO WROTE THE BOOK?**

- A. There is no question that it was Paul.
  1. Seldom is the authenticity of authorship of four epistles questioned - Romans, Galatians, 1st and 2nd Corinthians.
  2. Language and style of other epistles are measured by these four letters to see if they are authentic.
- B. External evidence points to Paul.
  1. Clement of Rome, Polycarp, Ignatius and Barnabas all refer to Galatians.
  2. Marcion, around A.D. 140, is the first to mention Galatians and refers to its writer as Paul.
  3. Irenaeus, Tertullian and Clement of Alexandria quote frequently from Galatians and ascribe it to Paul.
- C. Internal evidence points to Paul.
  1. The writer calls himself Paul twice - 1:1; 5:2.
  2. Vocabulary, style and approach are clearly that of Paul.
  3. Much of chapters one and two are autobiographical.

##### **2. TO WHOM WAS THE BOOK WRITTEN?**

- A. The Galatians were descendants of nomadic warriors who left Gaul (Central Europe) in the 3rd century B.C.
  1. They first invaded Greece and then migrated into Asia Minor.
  2. They established permanent settlements in Central Asia Minor.
  3. Amyntas, the last king of Galatia, bequeathed his realm to Rome and it became a Roman Province in 25 B.C.
- B. There is division among the scholars whether Paul wrote Galatians to the churches in Northern or Southern Galatia.
  1. On Paul's first missionary journey he established churches in Antioch of Pisidia, Iconium, Lystra and Derbe - Acts 13, 14.
  2. There is no record of him conducting any extensive work in Northern Galatia.
  3. It seems best to say that the letter was written to the churches he and Barnabas established on the first missionary journey.
- C. The churches in Galatia would have been composed of both Jews and Gentiles, with the Gentiles being the largest number - Acts 13:14, 42-48; 14:1, 2.

### **3. WHEN AND WHERE WAS THE BOOK WRITTEN?**

- A. Paul and Silas revisited the churches of Galatia which he and Barnabas had established on the first missionary journey - Acts 16:1-6.
  - 1. They were joined by Timothy at Lystra.
  - 2. It was then they delivered the decree of the apostles and elders at Jerusalem - Acts 15:23-29; 16:4.
- B. It was after this that Jewish teachers came from Palestine to Galatia.
  - 1. They questioned as to whether Paul was an apostle.
  - 2. They taught that Christians must, in effect, become Jews in order to be saved.
  - 3. Paul learned of this false teaching.
  - 4. Due to his inability to visit the church immediately he wrote to them - Galatians 4:20.
- C. Little is known about the time frame here as to how long after Paul visited Galatia that the Judaizing teachers came, or how soon he learned of their activities.
  - 1. It was clearly after the Jerusalem Council, as the issue of circumcision had been settled - Acts 15; Galatians 4:13-16.
- D. As to the date, scholars are divided.
  - 1. Some suggest as early as A.D. 48.
    - A. This would make it Paul's earliest epistle.
  - 2. Others have placed it as late as A.D. 58.
  - 3. Because of the doctrinal and stylistic similarities of Romans, Galatians and 1st and 2nd Corinthians, many have concluded they must have been written close to the same time.
  - 4. It was probably written either from Macedonia or Achaia in about A.D. 55 or 56.

### **4. WHY WAS THE BOOK WRITTEN?**

- A. The gospel was being perverted by the Judaizers - Galatians 1:6-9.
  - 1. Those who were binding the Law of Moses had fallen from grace - Galatians 5:4.
  - 2. Circumcision had no part in salvation under the new covenant - Galatians 5:6.
- B. Paul's discipleship was being denied by the Judaizing teachers.
  - 1. If it was possible to undermine his apostleship, they could undermine his teachings.
  - 2. Paul defends himself with several statements:
    - A. If he were interested in pleasing men, he would not be a servant of Christ.
    - B. His gospel was delivered to him directly from Heaven.
    - C. He gave up his status in the Jewish religion to follow Christ.
    - D. He had been called by God from his mother's womb.
    - E. On his two visits to Jerusalem the apostles and elders made no changes to his gospel, but, rather, extended the right hand of fellowship to him.
    - F. He withstood another apostle, Peter, to the face when he erred.
    - G. His old life was crucified with Christ and now lives a life of service to Christ.

## **5. OUTLINE OF GALATIANS**

- A. Paul's defense of the gospel he proclaimed and of his apostleship - chapters 1 and 2.
- B. The purpose of the Law of Moses - chapter 3.
- C. The allegory of Sarah and Hagar illustrated deliverance from the Law - chapter 4.
- D. A contrast between the works of the flesh and the fruit of the spirit - chapter 5.
- E. Practical admonitions - chapter 6.
  - 1. Bearing the burden of others - 6:1-5.
  - 2. Sowing and reaping - 6:6-10.
  - 3. Paul gloried in Christ while the Judaizers gloried in the flesh - 6:11-17.
  - 4. Benediction - 6:18.

## **6. LESSONS WE LEARN FROM GALATIANS**

- A. Christians are not under the Law of Moses - Galatians 3:11, 23-25; 4:21-5:4.
  - 1. Error of denominations is their failure to properly divide the Word.
  - 2. Questions on salvation, worship and Christian living can only be answered by correct division of the Word.
- B. The purpose of the Law of Moses was two-fold:
  - 1. Added because of man's transgressions - Galatians 3:19.
  - 2. Was a schoolmaster to bring man to Christ - Galatians 3:24.
- C. Man is under law today, even though it is not the Law of Moses.
  - 1. Man is under the law of the Spirit - Romans 8:2.
  - 2. Man must fulfill the law of Christ - Galatians 6:2; 1 Corinthians 9:21.
  - 3. Man is to continue in the perfect law of liberty - James 1:25.
  - 4. There are commandments of the Lord to be obeyed - 1 Corinthians 14:37.
  - 5. Man's love for God is shown by his keeping the commandments - John 14:15.
- D. It is possible for a child of God to fall from grace - Galatians 5:4.
- E. A perverted gospel cannot save - Galatians 1:6-9.
- F. Works of the flesh lead to eternal condemnation - Galatians 5:19-21.
- G. The fruit of the Spirit should be seen in the Christian life - Galatians 5:22-25.
- H. Man reaps what he sows - Galatians 6:6-10.
- I. Spiritual blessings are in Christ where man gets by baptism - Ephesians 1:3; Galatians 3:26, 27.
- J. There is one body of doctrine that must be obeyed - Galatians 2:5, 14, 16; 3:1; 5:7; 1 Peter 1:22.
- K. One who tells us the truth is a friend rather than an enemy - Galatians 4:16.
- L. Man is saved by faith which works by love - Galatians 5:6.
- M. Benevolence is to be directed at all who are in need and as there is the opportunity - Galatians 1:2; 6:10.
- N. It is a sin to bind where God has loosed and loose where He has bound - Galatians 5:2-4.
- O. The child of God must be willing to rebuke those in error - Galatians 2:11-14.
- P. Peter erred on a matter of doctrine - he could not have been a Pope - Galatians 2:11-14.
- Q. What one does affects others - Galatians 2:13.

## COMMENTARY, GALATIANS

### CHAPTER ONE:

#### Verses 1-5

1. ... (not of men, neither by man,... (v. 1)
  - A. Although we see human agency in the conversion of Saul (Acts 22:6-16) his point is that even though he was not one of the original twelve he, never the less, was as much of an apostle as the others.
    1. Paul is forced to deal with the Judaizing teachers who claimed that he was not an apostle since he was not one of the original twelve.
  - B. His being an apostle was attributed to the Lord rather than his assuming the position or being “forced” into it by others.
    1. Note 1 Corinthians 9:1.
2. And all the brethren... (v. 2)
  - A. Same as Philippians 4:21 in so far as distinguishing certain ones from the “saints.”
3. ...deliver us from this present evil world,... (v. 4)
  - A. To deliver is to “pluck out,” to “rescue.”
    1. Indicative of doing that which one cannot do for them selves.
    2. A rescue, if you would, from the bondage of sin.
    3. The idea of a ransom – Matthew 26:28; Mark 10:45; 1 Timothy 2:6.
  - B. Literally, to be rescued from the present evil age.
    1. The word “world” here is “aion.”
    2. The evil associated with the age is due to the one they served – 1 John 5:19.

#### Verses 6-9

1. I marvel... (v. 6)
  - A. Paul often commended prior to condemnation.
    1. However, this was not the case here.
  - B. The word “marvel” here is “thaumazo” in the Greek, meaning to “wonder at.”
    1. Vincent states it was used “by Greek orators of surprise at something reprehensible.” Word Studies in the New Testament, Vol. IV, page 84.
2. ...ye are so soon removed...” (v. 6)
  - A. In the present tense, indicating that the Galatians were well on their way of defecting from the truth and there was no end in sight.
3. ...unto another gospel. (v. 6)
  - A. There is a clear understanding that these under consideration had clearly defected from the truth and were preaching another Jesus.
    1. See 2 Corinthians 11:4 for a parallel.
  - B. They had gone so far they were “fallen from grace” – Galatians 5:4.
4. Which is not another: (v. 7)
  - A. That which they presently embraced was anything but the gospel of Christ.
  - B. Rather, it was that which brought on bondage to the law and took from them the grace found under the new covenant.
5. ...some that trouble you,... (v. 7)
  - A. Those that are characteristically trouble makers.
    1. The “trouble” here was that which disturbed or unsettled the faith of those

who followed the false teachers.

6. But though we,... (v. 8)
  - A. No one, including the apostles, had the God given right to change what had already been given.
7. ...let him be accursed. (v. 8)
  - A. Literally, an “anathema”, which is the strongest curse that can be uttered.

Verses 10-12

1. For do I now persuade men, or God?... (v. 10)
  - A. Literally, seeking the favor or praise of men or God.
  - B. Since Paul was now in the God pleasing “business,” he would not bow to those who taught false doctrine.
    1. He indicates the clear line of demarcation – Matthew 6:24.
  - C. Perhaps before his conversion Saul sought to please both men and God.
    1. But it is different now that he has become a bond servant of Christ.
2. But I certify you,... (v. 11)
  - A. Literally, I make known or declare that the gospel I preach is from God and not man.
3. ...by the revelation of Jesus Christ. (v. 12)
  - A. This shows that the gospel message is from God and not man.
    1. See 1 Corinthians 11:23 for a similar idea.
    2. Some suggest that Paul may have received such teachings as he was caught up into heaven – 2 Corinthians 12:2-4.
  - B. It should be kept in mind that Jesus promised that the Spirit would come and call to remembrance the things Jesus had taught – John 14:26; 16:13.
    1. Be sure to notice that the Spirit did not bring His message, but called to memory the message of Christ.

Verse 13

1. ...heard of my conversation in time past...
  - A. Literally, his manner of life.
  - B. His point in stressing this was to show that man did not possess the power to cause him to change.
    1. What change was found in his life was due to God and His word.
2. ...I persecuted the church of God, and wasted it:
  - A. Study Acts chapters 7, 8, 9 to get the picture on the persecution.
  - B. The word “wasted” is better understood as his having “laid waste” the church – Acts 9:21.

Verse 14

1. And profited in the Jews’ religion above many my equals...
  - A. His point is that he was well advanced when it came to Jewish activity, culture, and zeal.
    1. He was clearly exceedingly zealous – Acts 9:1; 22:4.
2. ...traditions of my fathers.
  - A. Tradition played a large part in the Jewish religion, and especially within the Pharisees – Mark 7:1-23.



1. By A.D. 10, some 1,000 traditions had been accepted on an equal basis with scripture.

Verse 15

1. ...who separated me from my mother's womb,...
  - A. Not a suggestion of predestination as advocated by the Calvinist.
    1. Literally, God has seen through His foreknowledge that Paul would serve Him and he, therefore, was designated to do so.
  - B. Paul in defending his apostleship simply indicates that he was as much an apostle as the others, chosen by the Lord.
2. ...and called *me* by his grace,
  - A. The grace of God has been extended to all – Titus 2:11.
  - B. Note there is nothing here that suggests that Paul felt his “calling” was to be attributed to the Holy Spirit in any direct way.
  - C. The “calling” here would be realized through his obedience to the gospel – 2 Thessalonians 2:14; 2 Timothy 1:9.

Verse 16

1. To reveal his Son in me,...
  - A. Note that Paul states “in me” (*en moi*), suggesting the idea of that which is seen in Paul's inward spirit in contrast to the outward man.
2. ...that I might preach him among the heathen;...
  - A. The “heathen” here would be the Gentiles, as to the Jews all non-Jews were considered such.
  - B. His point is, as Christ was manifested in him he could, therefore, preach Christ among the Gentiles.
    1. Note the ESV and the NKJV as they translate it “Gentiles”, which better states what Paul is saying.
    2. Consider Isaiah 49:6 and Acts 13:47 on this.
    3. The Greek phrase “*en tois ethnesin*” would be better viewed as “among the nations” or “peoples,” but it would be understood as in reference to the Gentiles.
  - C. Of course, this was the “reason” behind the “calling” of Paul – Acts 26:16-18.
3. ...I conferred not with flesh and blood.
  - A. Although Paul was “guided” by Ananias in regard to what he needed to do to be saved; Paul did not seek his advice on further matters – Acts 9:1-20 (note v. 20); 22:1-16.
    1. Literally, he sought no human communication or counsel in regard to what came after his conversion.
    2. His reliance was upon God.

Verse 17

1. Neither went I up to Jerusalem to them which were apostles before me;...
  - A. He was called by the Lord, and felt no need to obtain the approval of the apostles.
    1. Go back and take another look at Acts 9:20.
2. ...but I went into Arabia, and returned again unto Damascus.
  - A. It is not known how long Paul spent in Arabia, which is the territory east of

Canaan.

1. Paul was said to have spent “many days” somewhere.
  2. It is believed that he may well have spent them in Arabia during the time between Acts 9:22 and 23.
- B. As to what he did while there we have no way of knowing.
1. Some have suggested that he may have gone near to Mt. Sinai to “rethink” his decision, but there is no proof.

Verse 18

1. Then after three years...
  - A. More than likely, a rounded off number indicating at what time after his conversion to Christ he made this trip.
2. ...to see Peter,...
  - A. Nothing is suggested that this trip was in order to obtain favor of Peter (in the Greek we have the word “Kephana”, i.e. “Cephas”).
    1. Only that Paul chose to visit with Peter in order to get to know him.
      - A. Visit is “historesai,” indicative of a visit for the purpose of getting to know or gaining knowledge of another.
  - B. Likewise, there is nothing herein that suggests that Paul went to visit Peter in order to be “indoctrinated” into the religion of Peter.

Verse 19

1. But other of the apostles saw I none, save James,...
  - A. This helps us to see the involvement of the Holy Spirit in the life and teachings of Paul.
    1. Had he made this trip to be indoctrinated, it would stand to reason that he would go at a time when he could meet with as many of the apostles as possible.
2. ...the Lord’s brother.
  - A. This would be the younger half-brother to Jesus – Matthew 13:55; Mark 6:3.
  - B. The question arises as to whether James is being set forth as an apostle here.
    1. No doubt he was not among the original twelve as seen in Matthew 10:2-4.
    2. But, keep in mind that Barnabas is mentioned as an apostle in Acts 14:14.
  - C. We do see this James serving as a key figure in the early church after the ascension of Jesus – Acts 15:13; 21:18; Galatians 2:9, 12.
  - D. I have to admit I have a little problem with Coffman’s remarks on this when he said “his being called an apostle here must be understood (a) either as a complimentary title bestowed upon him by the early church due to his close personal relation to Jesus, or (b) because he was an apostle in the secondary sense, like Barnabas. James was not a plenary apostle like the Twelve and Paul.” Burton Coffman, Commentary on Galatians, Ephesians, Philippians and Colossians, pp. 22, 23.
    1. I wonder where Matthias fits into the picture – Acts 1:23-26?
      - A. Is he a “plenary apostle like the Twelve and Paul”?
    2. Why does one have to be either of the Twelve or Paul in order to be a “plenary apostle”?

#### Verse 20

1. Now the things which I write unto you, ...
  - A. Paul simply confirms that what he had previously said was the truth.
    1. Very similar to an oath stated in court as he calls God as his witness.
  - B. He is emphasizing that what he has said did not originate with the other apostles in some way in which he may have been commissioned by them.

#### Verse 21

1. Afterwards I came into the regions of Syria and Cilicia.
  - A. Note Acts 9:30 here.
  - B. In moving into these areas Paul made himself more available to the Gentiles to whom he was sent.

#### Verses 22 - 24

1. And was unknown by face... (v. 22)
  - A. It appears that he remained unknown to the congregations of Judaea.
    1. It may simply be suggesting that even though he might have worshipped with the local congregations, he did nothing to draw attention to himself.
2. But they had heard only, ... (v. 23)
  - A. The word “heard” is from “akountes” indicative of their having heard from time to time about Saul the persecutor.
3. And they glorified God in me. (v. 24)
  - A. “Edoxazon,” indicative of their continued glorification of God due to Paul’s obedience and constant service.
  - B. No doubt a clear manifestation of the “power of God” – Romans 1:16.

### **CHAPTER TWO:**

#### Verse 1

1. Then fourteen years after I went up again...
  - A. As to whether Paul meant 14 years after his conversion, or 14 years after the events of chapter one is unknown.
    1. If pressed for my opinion, I would say 14 years from the time of his conversion.
2. ...to Jerusalem...
  - A. Nothing here indicates that Paul is using this as a map to chronicle the number of times that he visited Jerusalem.
    1. It was just that after fourteen years had passed he was now back in Jerusalem.
3. ...and took Titus...
  - A. Recall that Titus was a Gentile.
    1. Thus, this would have been somewhat of a challenge to the Judaizing teachers.

#### Verse 2

1. And I went up by revelation...
  - A. Note Acts 15:2, where some claim there is a conflict.
    1. However, such is not demanded.
  - B. It seems that it had been revealed to Paul the need for him to go, and the church at Antioch assisted him in doing so.

2. ...and communicated unto them that gospel...but privately to them which were of reputation...
  - A. Literally, Paul “laid before” them the gospel.
  - B. It appears that Paul accomplished several things on this trip.
    1. The Jerusalem council as a public issue.
    2. And private teachings as seen here.
  - C. It is ridiculous that some argue that for Paul to have accomplished both he would have had to make two trips to Jerusalem.
  - D. Those of “reputation” would include James, Cephas, and John who are mentioned a little later in this chapter along with, possibly, other church leaders.
3. ...lest by any means I should run, or had run, in vain.
  - A. So what Paul does is verify what he has been teaching by those of “position” within the church so that his “race” is not a useless one.
    1. The whole issue was if the Judaizers could persuade the leaders of the church to agree with them, then Paul’s teachings would be useless.
    2. Thus the need for this conference, and an agreement among the leaders.

#### Verse 3

1. But neither Titus,...was compelled to be circumcised:
  - A. Here is the “proof” that is in the “pudding.”
    1. Titus, a Gentile, was not required to be circumcised indicating the denial of the Judaizers and their doctrine.
    2. It, also, ought to be seen that there is no implication that Paul had Titus voluntarily circumcised.
  - B. Keep in mind, Paul had Timothy circumcised, but when it came to Titus he did not – Acts 16:1-3.
    1. It appears that Timothy’s circumcision was for the purpose of allowing them access to preach the gospel.
    2. In the case of Titus it was a stand against the Judaizing teachers.
      - A. One is a matter of expediency (liberty) while the other was a matter of doctrine.

#### Verse 4

1. ...because of false brethren unawares brought in,...
  - A. These were “privily” (ASV, KJV) or “secretly” (ESV, NKJV) brought in.
    1. Indicative of their having “slipped in unwanted” – Word Pictures, p. 284.
  - B. Note that Paul was not “bashful” when referring to these as “false brethren.”
2. ...to spy out our liberty...
  - A. Purpose statement as to why they had “sneaked in”.
  - B. Reference to the liberty that is found in Christ in various areas.
3. ...that they might bring us into bondage.
  - A. To bring them back to the “slavery” found under the old covenant – Acts 15:10; Galatians 6:1.
    1. Nothing is said here, as some would have us to believe, that there is a freedom from all commands found within the N.T.

Verse 5

1. To whom we gave place by subjection,...
  - A. Paul was totally unwilling to give in on these matters.
2. ...that the truth of the gospel might continue with you.
  - A. Pay close attention to this.
    1. Compromising on the truth does not result in the “truth of the gospel” continuing in the church.
    2. Only a strong, firm stand will do so.

Verse 6

1. But of these who seemed to be somewhat,...
  - A. Paul makes reference to Peter, James, and John here.
  - B. Even though they were men of great influence, they could not add one thing to what Paul was saying.
2. ...(whatever they were,...
  - A. No matter who they were, even apostles, his message remained the truth.
    1. Paul recognized that his authority came from God – 1 Corinthians 1:1; Galatians 1:1.

Verse 7

1. ...when they saw that the gospel of the uncircumcision was committed unto me,...
  - A. Contrary to what some may have hoped, the other apostles stood with Paul on this matter.
    1. They were aware that the gospel was for both Jew and Gentile.

Verse 8

1. ...he that wrought effectually in Peter...
  - A. Consider the conversion of the household of Cornelius as seen in Acts chapters 10 and 11.

Verse 9

1. ...James,...
  - A. This would be the brother of Jesus, as James the brother of John had already been beheaded by Herod – Acts 12:1-4.
2. ...who seemed to be pillars,...
  - A. Literally, pillars in the church.
  - B. The word “pillars” would be representative of the position of strength that these men held.
3. ...perceived the grace that was given unto me,...
  - A. Reference to Paul being given the responsibility of taking the gospel to the Gentiles.
4. ...right hands of fellowship;...
  - A. An indication that they were in agreement with what Paul was teaching.
    1. Consider the line of progression of fellowship as seen in 1 John 1:6-8.

Verse 10

1. ...that we should remember the poor;...
  - A. Literally, to keep on remembering the poor.
    1. Take a look at James 1:27.

- A. Be sure to note that the word “visit” there is in reference to “looking after” the “widow and orphans.”
- 2. Also, consider Paul’s words to the church at Corinth as seen in 1 Corinthians 16:1-3.
- 3. Recall that Paul delivered financial aid to the elders at Jerusalem on his third missionary journey – Acts 21:17.
- 2. ...the same which I also was forward to do.
  - A. Note Acts 11:30 where Paul and Barnabas had done exactly the same thing.

Verse 11

- 1. ...I withstood him to the face,...
  - A. Literally, Paul resisted Peter to the face.
  - B. Keep in mind, Paul is defending his apostleship, which is why this matter is brought up.
- 2. ...because he was to be blamed.
  - A. Not an issue of doctrine or matter of opinion.
    - 1. Peter had simply acted in a way contrary to that which he knew to be the way.
  - B. Given all of this, we see equality between the two men being set forth.

Verse 12

- 1. For before that certain came from James,...
  - A. Better as per the ESV and the NKJV, “For before that certain men came from James,...”
  - B. In respect to what part James may have had in all of this it is uncertain.
    - 1. It may have been they were acquaintances of James and invoked his name to give credence to their words.
- 2. ...he did eat with the Gentiles:...
  - A. Previously it had been Peter’s habit of eating with the Gentiles.
- 3. ...he withdrew and separated himself,...
  - A. Peter, although it seems quite evident that he knew better, withdrew himself from eating with the Gentiles for fear of the possible reproach or other problems that could have come from the Jews.

Verse 13

- 1. ...the other Jews dissembled likewise with him;...
  - A. The remaining Jews who saw the actions of Peter followed him.
    - 1. We see in this the power of one’s influence.
- 2. ...insomuch that Barnabas also was carried away with their dissimulation.
  - A. In this we see the influence Peter had over Barnabas.
  - B. “Dissimulation” indicating the hypocrisy of the acts of those involved.

Verse 14

- 1. ...when I saw that they walked not uprightly...
  - A. Literally, “they were (are) not walking” as they should.
- 2. ...according to the truth of the gospel,...
  - A. Same idea as expressed in verse 5.
  - B. Paul is “forcing” Peter to see his hypocrisy here.
- 3. ...I said unto Peter before *them* all,...

- A. Paul publicly confronted Peter for his actions.
  - 1. Keep in mind; this is not a violation of Matthew 18:15-20 due to the fact that Peter's actions were public.
    - A. This helps us to understand that violations of God's Word should be dealt with as public as they are committed.
  - 2. Coffman is incorrect in his assessment of this on page 37 of his commentary when he implies that until one who has committed a public error is confronted privately he cannot be confronted publicly.
    - A. For Paul to have only spoken with Peter on this matter would have, by his supposed silence, indicated his acceptance of Peter's actions.
- B. An interesting issue here to consider is if Peter was the first Pope how was it that he was contradicted by Paul?
- 4. ...If thou, being a Jew, livest after the manner of Gentiles,...
  - A. Paul's point here is that Peter was guilty of trying to compel the Gentiles to live as the Jews.
    - 1. This, of course, would contradict the conclusions of the "Jerusalem Conference" which Peter supported.

#### Verse 15

- 1. We *who are* Jews by nature, and not sinners of the Gentiles.
  - A. The context of verses 15-21 either serve as Paul's rebuke of Peter or his instructions to the Gentiles.
    - 1. There are mixed feelings about which is the correct one.
  - B. Whichever it is, Paul's point is the same.
    - 1. The Jews considered the Gentiles sinners – Matthew 26:45; Luke 18:32.
  - C. That point being, both Peter and Paul were of Jewish descent.

#### Verse 16

- 1. ...but by the faith of Jesus Christ,...
  - A. There is some confusion on exactly what is meant here.
    - 1. Whether faith in Christ, or the faith of Christ.
  - B. It seems best to look at this passage in its context, especially in connection with what is under consideration herein.
    - 1. Paul's emphasis is relative to the contrast between two means or systems of justification.
      - A. One way is for man to keep the law completely.
        - 1. Therefore, being justified by the law.
          - A. This, of course, did not happen except in the case of Jesus.
      - B. The second way is through "the faith of Jesus Christ."
        - 1. I.e. the gospel – Romans 1:16, 17.
    - 2. You might compare Romans 3:21-31 to this.
  - C. You may want to take a look at what Coffman says on this in his Commentary on Galatians, pp 38 – 40.
  - D. Stancliff stated on this, "...now that Peter and Paul understood that no man had ever been justified by keeping the law of Moses, they had both committed

themselves to living by the principles of faith as presented by the words and deeds of the Master.” Leon D. Stancliff, God’s Messages Bible Commentary Series, Vol. 6, p. 33.

Verse 17

1. ...while we seek to be justified by Christ,...
  - A. Keep in mind justification is what God does for man through Christ.
2. ...we ourselves also are found sinners,...
  - A. The Jews, just as the Gentiles, were sinners.
3. ...is therefore Christ the minister of sin?...
  - A. Paul points out that in order for man to be saved he must comply with the teachings (doctrines) that came from Christ.
    1. Some might attempt to argue that since man was justified by faith in Christ such was not necessary.
    - A. Paul’s response...
4. ...God forbid.
  - A. Their sinful condition was not due to anything that Jesus did.
    1. They were already sinners, who had their sin revealed by Christ.

Verse 18

1. For if I build again the things which I destroyed,...
  - A. In view of the contradiction of Peter, Paul shows the results.
    1. As Robertson says, “When he lived like a Gentile, he tore down the ceremonial law. When he lived like a Jew, he tore down salvation by grace.”  
A. T. Robertson, Word Pictures In The New Testament, Vol. 4, p. 289.
2. ...I make myself a transgressor.
  - A. By reverting back to the old ceremonial regulations found within Judaism those who did so would sin.

Verse 19

1. For I through the law am dead to the law,...
  - A. Literally, “I through the law died to the law.”
  - B. Sinless perfection never came by the law.
    1. All that the law did for those who failed to keep it was to condemn them.
  - C. Give some consideration to Romans 7:4-6 relative to how Paul was awakened to his spiritual condition under the law.
2. ...that I might live unto God.
  - A. By becoming dead to the law, he became alive unto God through Christ.

Verse 20

1. ...yet not I, but Christ liveth in me:...
  - A. Consider Romans 6:6 and Colossians 3:5-17 on this.
  - B. The child of God replaces his allegiance.
    1. He no longer seeks to please self.

Verse 21

1. I do not frustrate the grace of God:...
  - A. The word “frustrate” is better seen as “make void.”
  - B. Paul expresses here the fact that he was cautious to not do anything that would



1. Were he to return to the Law and its ceremonial regulations such would happen.

A. Fairly self explanatory, should man be made righteous by the law, there would have been no reason for Jesus to have died.

A. Once broken, that was it.

Verse 1

1. “O you poor *and silly and thoughtless and unreflecting and senseless* Galatians!” – The Amplified Bible

6. "O senseless Galatians" – A New Translation of the New Testament by Moffatt.

B. The point of all of this is that due to the Galatians being less than intelligent they are found lacking.

B. Even though they were led astray, they were still guilty.

1. Due to this, it was difficult for Paul to understand how they could allow themselves to be charmed as they had.

A. Was it while living under the Law?

- B. Or was it when they obeyed the truth?
- B. The phrase “by the hearing of faith” leaves much to be desired.
  - 1. Faith only advocates see this as a “sugar stick” proving their erroneous doctrine.
  - 2. Actually, when one considers the context it soon is seen that a contrast is being set forth here between Christianity and Judaism.
    - A. Thus the question of when did they receive the Spirit, “while under Judaism or when they embraced Christianity?”
      - 1. Fairly much a “no-brainer”, wouldn’t you say?

#### Verse 3

- 1. Are you so foolish?...
  - A. Since Paul had so clearly proclaimed Christ to the Galatians he sees them as being “foolish” for their rejection of this truth.
    - 1. Perhaps Paul had in mind the various miraculous gifts that had been bestowed upon them and how such should have settled the matter.
      - A. As we say, “The proof is in the pudding.”
- 2. ...having begun in the Spirit,...
  - A. Once again, the contrast between that which is of the new covenant and the old covenant.
    - 1. They began their Christian walk under the influence of the Spirit as they obeyed the word.
- 3. ...are ye now made perfect by the flesh?
  - A. His point is how could they by turning back to the ordinances of the old covenant expect to obtain the “perfection” desired?
    - 1. It was as if they were thinking they were going forward backward.

#### Verse 4

- 1. Have ye suffered so many things in vain?...
  - A. More than likely pointing to the various persecutions that they had faced due to having become Christians.
    - 1. The question highlighting the fact that if “perfection” came by the Law, then their having suffered for the cause of Christianity was useless.
  - B. Persecution did not seem to have been found in northern Galatia, although such was seen in the southern area of Galatia – Acts 14:2, 5, 19.
- 2. ...if *it be* yet in vain.
  - A. Paul seems to leave the “door” open a little here for their turning around from their “foolishness.”

#### Verse 5

- 1. He therefore that ministereth to you the Spirit,...
  - A. Some conflict as to who the “He” is here, although it seems more likely in reference to God.
    - 1. Coffman thinks it is Paul, which if so would do no harm to the text.
  - B. You might look at 1 Corinthians 12:4-6 on this.
    - 1. It seems, at least to me, that Paul could be viewed as an agent by whom God worked to accomplish His will, but the power itself came from God.

2. ...*doeth he it* by the works of the law, or by the hearing of faith?

- A. Already mentioned in verse two.

1. The point here is the same.

#### Verse 6

1. Even as Abraham believed God,...

- A.. There is a difference in saying “Abraham believed in God” and “Abraham believed God.”

1. One relates to His existence while the other, as seen here, relates to Abraham’s belief in the promises of God.

- B. Take a look at Genesis 15:6 and Romans 4:3-5 on this.

2. ...and it was accounted to him for righteousness.

- A. Paul’s point here is that Abraham’s faith in the promises of God resulted in his being viewed as righteous before God long before the coming of the Law of Moses.

1. As Gentiles, then, they should not expect to gain from the Law at this time in history.

- B. Give some thought to James 2:21 in connection with Genesis 22:12 in relation to this also.

#### Verse 7

1. ...the same are the children of Abraham.

- A. Relative to their being spiritual children of Abraham, as physical lineage is of no value relative to justification.

- B. His point is this, as Abraham’s obedience resulted in his being righteous before God, so would such obedience by the Galatians result in the same.

1. Consider Romans 3:28, 29.

- C. As Wacaster points out, “Paul is using an ‘*if...then*’ argument. IF something is the case, THEN a given conclusion follows.” Tom Wacaster, *Studies in Galatians*, p. 77.

#### Verse 8

1. ...foreseeing that God would justify the heathen through faith,...

- A. Literally, God would justify the Gentiles as per the ASV, ESV, and NKJV.

1. Nothing new here, at the time Paul is writing this.

2. ...preached before the gospel unto Abraham,...

- A. In view of what was to come, the good news that was given to Abraham in the Abrahamic Promises – Genesis 12:1-3; 22:17, 18.

- B. Paul’s point here is that when this promise was made to Abraham it announced ahead of time the concept of justification by faith that would be open to all nations.

#### Verse 9

1. So then they which be of faith are blessed...

- A. Here is the conclusion of what Paul was saying.

1. “(1) Abraham was justified by faith; (2) the Scriptures foretold just such a system of justification; (3) the promise of Abraham was extended to all nations.” Wacaster, p. 79.

2. ...with faithful Abraham.

- A. Paul's idea here is as Abraham was blessed by faith, so are others who have a similar faith.

Verse 10

1. ...are under the curse:...

- A. Literally, the curse associated with the Law – Deuteronomy 27:26.
  - 1. His point is those who seek to live under the law are condemned by that law when they break it.
- B. Those who were seeking to obtain justification by the law found themselves condemned having broken that law.
- C. With the Galatians advocating the necessity of keeping the ceremonial aspects of the law, they caused themselves to be guilty of the whole.
  - 1. Paul, of course, realized the “impossibility” of their doing so.
    - A. Thus the curse.

2. ...that continueth not in all things which are written in the book of the law...

- A. Remember, to break the law in one area was to be guilty of having broken the whole – James 2:10.
- B. Two words here are of extreme importance.
  - 1. Continueth – “emmenei”.
  - 2. All – “pasin”.

Verse 11

1. ...no man is justified by the law in the sight of God, *it is* evident:...

- A. Paul points out how clearly evident the truth of this matter is, man is not justified by the law.
  - 1. The reason, of course, is the fact that justification by the law required total compliance with it, which none, other than Jesus, accomplished.
- B. Note Romans 3:20 and Galatians 2:16 here.

2. ...The just shall live by faith.

- A. See Habakkuk 2:4; Romans 1:16, 17; Hebrews 10:38.
- B. Not a suggestions that the “just” or the “righteous” live by “faith only” as can be seen by Hebrews 11.
  - 1. God has always required the “faithful” to be “obedient”.

Verse 12

1. And the law is not of faith:...

- A. Living solely by the law requires obedience only.
  - 1. One does not have to believe it, just do it.
  - 2. A person could easily follow the dictates of God without ever believing in them or in Him.
- B. So the contrast here between the law and the principles of Christianity.

2. ...The man that doeth them shall live in them.

- A. If man had, which he did not, live totally in compliance with the law then life would be given him.
  - 1. Of course the situation was that only Jesus, as an adult, fully kept the law.
- B. In view of this “inability” of man to fully comply with the law it became

necessary for God to provide an alternative system for justification.

Verse 13

1. Christ hath redeemed us...
  - A. Redemption was not found in a broken law system.
  - B. Neither was it found in the shedding of the blood of “bull and goats” – Hebrews 10:4.
2. ...from the curse of the law,...
  - A. Having transgressed the law, there was need for a savior – Matthew 1:21; Luke 19:10.
  - B. Christ shed his blood in order to “redeem” or “purchase” man from his sinful state – Acts 20:28; 1 Corinthians 6:20; 7:23; 1 Peter 1:18, 19; Revelation 5:9.
3. ...being made a curse for us:...
  - A. Not a suggestion that Jesus in some way was sinful as that would contradict Hebrews 4:15.
  - B. Keeping with the text it seems, at least to me, that the following statement indicates in what area he became a curse.
  - C. Consider this in view of the words of Paul in 2 Corinthians 5:21.
4. ...Cursed *is* every one that hangeth on a tree:
  - A. Taken from Deuteronomy 21:23.
  - B. Thus, Jesus was treated as one worthy of punishment due a criminal.

Verse 14

1. That the blessing of Abraham might come on the Gentiles,...
  - A. Here is one result of Jesus’ cruel death.
    1. The Gentiles become recipients of the Abrahamic Promises – Genesis 12:1-3.
2. ...through Jesus Christ;...
  - A. Both the A.S.V. and the N.K.J.V. say “in Christ” here.
  - B. The Greek phrase here “en Christo” and is found five times in Galatians – 2:4, 17; 3:14, 28; 5:6.
    1. Note that it is “in Christ” that “all spiritual blessings” are found – Ephesians 1:3.
    2. We will see later in the chapter how one gets “in Christ” – 3:26-28.
3. ...the promise of the Spirit...
  - A. Here is another result.
    1. Those within the Christian system are recipients of the hope that is promised them through the Spirit.
  - B. I think Shepherd in the Gospel Advocate Commentary Series “misses the boat” here when he sees this as a fulfillment of Joel 2:28, 29.
    1. As to the possibility of this referencing the “gift” of the Holy Spirit (Acts 2:38) one may well see such.
    2. However, “...the Greek says, literally, ‘the promise of the Spirit,’ which could alternatively mean, ‘what the Spirit promised,’ to wit, that all the *Goyim* would be blessed.”, David H. Stern, Jewish New Testament Commentary, p. 548.
4. ...through faith.

- A. Note that the article precedes “faith” here, thus, “through the faith”.
- B. Note that this shows that the Gentiles were not saved by some sort of a subjective experience brought about by the direct operation of the Spirit on them.
  - 1. Faith comes by “hearing” – Romans 10:17.

#### Verse 15

- 1. ...I speak after the manner of men;...
  - A. “Kata anthropon lego” referencing the idea that he was speaking from a human perspective.
- 2. ...Though *it be* but a man’s covenant,...
  - A. I.e. as per the law of wills or covenants found within the workings of man.
- 3. ...no man, disannulleth, or addeth thereto.
  - A. As no one legally changes a will once it is ratified by man such is the case with God’s covenant or promises.
    - 1. Therefore, the thought by the Judaizing teachers that God had in some way amended His requirements for righteousness by the bringing in of the Mosaical Covenant is not possible.
    - 2. The point being, that the covenant made between God and Abraham was not changed by God and as Abraham was saved without the law so man could be saved at that time without the law.

#### Verse 16

- 1. Now to Abraham and his seed were the promises made.
  - A. The promises here were made prior to the giving of the law – Genesis 12:7; 13:15; 17:7.
    - 1. However, they were not fulfilled until the coming of Christ in so far as the seed promise.
- 2. ...He saith not, And to seeds, as of many; but as of one...
  - A. Thus Christ is the true “seed” from whom the promises would be fulfilled.
  - B. Once again, it is “in Christ” that salvation is found.
- 3. ...And to thy seed, which is Christ.
  - A. Paul is setting forth an argument here to prove the Messiahship of Christ, and that he stands alone in this role.

#### Verse 17

- 1. ...the covenant, that was confirmed before of God in Christ,...
  - A. As already indicated, wills once ratified are not changed.
    - 1. Thus, God’s covenant previously given remains the same.
- 2. ...the law, which was four hundred and thirty years after,...
  - A. Although the law which came 430 years later played an important role in God’s redemptive plan, it did not invalidate the original covenant made by God with Abraham.
  - B. You will notice that there appears to be a discrepancy found here and with other passages of scripture such as Acts 7:6 and Exodus 12:40.
    - 1. In so far as Acts 7:6 is concerned it is normally accepted that Stephen was simply “rounding off” the years from 430 to 400.
    - 2. The issue of Exodus 12:40 and Galatians 3:17 is a little more problematical.

- A. Refer to Appendix # 1, pages 44, 45.
- 3. ...cannot disannul, that it should make the promise of none effect.
  - A. Although the Law was given after the promise was made it, in no way, caused the promise to be of no effect.
    - 1. Thus, the Law was given for a purpose other than providing the means of justification.

Verse 18

- 1. For if the inheritance *be* of the law, *it is* no more of promise:...
  - A. Regardless of how the Jews argued that justification came from the keeping of the Law, Paul argues to the contrary.
- 2. ...but God gave *it* to Abraham by promise.
  - A. Justification could not have come by two means.
    - 1. Thus, the point just made above, it is of promise.
  - B. Paul's point here is that the inheritance was given as a free gift.
    - 1. The word "promise" here is from the Greek "kecharistai", having the same root as "charis", from which we get our English word "grace".
  - C. So Paul's point is, the child of God does not earn justification but, rather, receives it as a free gift from God.

Verse 19

- 1. Wherefore then *serveth* the law?...
  - A. Paul now answers the potential question that may arise from what he has just said.
    - 1. In other words, what is the purpose of the law if it does not provide justification?
  - B. It cannot be denied that those of whom the Law was given were to keep it.
    - 1. So why do so?
- 2. ...It was added because of transgressions,...
  - A. Not that it was added to the promise.
    - 1. Rather, it was given in addition to the promise.
  - B. Its purpose, then, was to call attention to sin – Romans 7:7.
    - 1. Man became aware of the consequences of sin by the Law.
- 3. ...till the seed should come...
  - A. Paul indicates the time limit placed on the Law.
    - 1. This passage should put to silence those who seek for compliance with the Law (i.e. 10 Commandments) today.
  - B. It should be recognized that law is not designed to provide justification or pardon.
- 4. ...*and it was* ordained by angels...
  - A. Although the Law came from God to Israel, angelic beings were used in the declaration of such – Deuteronomy 33:2; Psalm 68:17; Hebrews 2:2.
- 5. ...in the hand of a mediator.
  - A. This would, of course, be Moses.
    - 1. It may well be that Paul is showing the inferiority of the Law in comparison to the promise since the promise was given directly to Abraham by God while the Law came through others to man.

Verse 20

1. Now a mediator is not *a mediator* of one, but God is one.
  - A. Perhaps one of the more difficult passages in the book of Galatians in relation to the context in which it is found.
    1. “According to Findlay (p. 216) this verse has received some four hundred and thirty distinct interpretations.”, The Letter of Paul to the Galatians, Sweet, p. 94.
  - B. It may well simply be that Paul, as he often does, anticipates an argument that might arise from what he has said.
    1. The argument being that with Moses being the “mediator” between God and Israel there, then, are two involved in the covenant making it superior to the promise.
    2. Paul’s response is, then, such is an incorrect conclusion since God as One spoke to Abraham indicating, once again, the superiority of the promise.

Verse 21

1. *Is* the law then against the promises of God?...
  - A. Given what he has just said those to whom he writes may incorrectly draw the conclusion that the law wars against the promises of God to which he answers...
2. ...God forbid...
  - A. Literally, “certainly not”!
  - B. The truth of the matter is, they work together in order to fully accomplish God’s will for Israel.
3. ...for if there had been a law given which could have given life,...
  - A. Not an implication that such a law existed.
    1. Rather, just the opposite as seen in the word “if”.
  - B. Consider this in conjunction with Romans 8:2-4.
  - C. Regardless of how good the law may have been, it did lack the ability to provide “life” due to its nature.
    1. Once again, law condemns.
    2. Had there been a full provision of what God sought within the promise no law would have been given.
      - A. Likewise, had there been a full provision of what He sought within the law there would have been no reason for the promise, which was fulfilled in Christ.
  - D. Keep in mind, this is not said to imply that the law was faulty in every area as some might suggest.
    1. Yes, it was “faulty” – Hebrews 8:7.
      - A. AMEMPTOS - “...free from fault or defect...Lk. 1:6; Phil. 2:15; Heb. 8:7.” Thayer’s, pp. 31, 32.
    2. But only in that there was no provision for justification.
      - A. If it had been complete in that area then “verily righteousness should have been by the law.”
        1. Had such been the case, then should have been no need for Christ.



#### Verse 22

1. But the scriptures hath concluded all under sin,...
  - A. Consider Psalm 53:3; Isaiah 53:6; 64:6; Romans 3:10; 23.
  - B. “Concluded” is from the Greek word “sunekleisen” which better indicates the idea of having been “shut up” or “imprisoned”.
    1. Paul’s point is that the scriptures have indicated that due to the breaking of the law all men are “imprisoned” in sin with no possibility of escape.
2. ...that the promise by faith of Jesus Christ might be given to them that believe.
  - A. The phrase “by faith” (ek pisteos) references the concept of that which comes through Jesus Christ in conjunction with one’s obedience to the gospel.
    1. Thus, what we see is man’s faith in Christ, through the gospel, results in his receiving the promised blessings – Romans 10:17; Hebrews 11:6.

#### Verse 23

1. ...we were kept under the law,...
  - A. Literally, before “the faith” (i.e. gospel) which is in Christ came these to whom Paul wrote were under bondage.
    1. Note the E.S.V. and the phrase “held captive.”
  - B. The law is viewed here as a “warden” “by whom those who belong to sin are kept under lock and key” – Word Studies in the New Testament, Volume IV, page 127.
2. ...shut up unto the faith which should afterwards be revealed.
  - A. They had been kept under “restraint” up to the point of the coming of “the faith.”
    1. Emphasis again on the inability of the law to provide freedom or life.
  - B. Such caused men to realize the need for a Savior and salvation.
    1. Freedom is often overlooked until it is lost.

#### Verse 24

1. ...the law was our schoolmaster *to bring us* unto Christ,...
  - A. Literally “our custodian” from the Greek word “paidagogos”.
    1. Thus, they had been placed under the care of the Law until Christ came as the “custodian” was to watch and care for one placed under his observation and care.
2. ...that we might be justified by faith.
  - A. Literally, they were to be “justified” by the faith once they came out from beneath the watchful eye of the “paidagogos”.
  - B. Had Israel kept the Law they would have been protected from spiritual corruption – Matthew 23:37.

#### Verse 25

1. But after that faith is come, we are no longer under a schoolmaster.
  - A. Once “the faith” came they were no longer under the care of the “paidagogos”.
    1. As the “custodian’s” job was temporary so was the law.

#### Verse 26

1. For ye are all the children of God by faith in Christ Jesus.
  - A. Note the switch from first person (“we”) in verse 25 to second person (“ye”) here.

- B. The article is present, thus “the faith.”

Verse 27

- 1. For as many of you as have been baptized into Christ have put on Christ.
  - A. Freedom is in Christ - John 14:6; Acts 4:12.
    - 1. There is but one way to get into Christ - baptism.
  - B. “Baptized” references an “immersion.”
    - 1. “The metaphor is that of putting on a garment, and the wearer is identified with what he puts on.” The Letter of Paul to the Galatians, Sweet, page 100.
      - A. How do you recognize a Policeman or Fireman?
        - 1. By his “attire.”

Verse 28

- 1. There is neither Jew nor Greek, . . .
  - A. Those who are Greeks who have become Christians do not need to become Jews.
    - 1. All have become a “new creation” - 2 Corinthians 5:17.
- 2. . . . there is neither male nor female: . . .
  - A. Keep this in its context.
    - 1. This is not, as some would have us to believe, an indication of the removal of restrictions on what women are to do in the church any more than Paul was saying, in the previous statement, that at that time there was no such thing as slavery.
      - A. Those who become Christians do not loose their individuality or respective responsibilities - 1 Timothy 2.
  - B. They were “one in Christ” relative to the promise.
    - 1. Salvation was neither for the Jew only, the Greek only, the bond only, et. al. - Acts 10:34; Romans 2:11.

Verse 29

- 1. . . . then are ye Abraham’s seed, and heirs according to the promise.
  - A. So those who have become the property of Christ by “the faith” have become “heirs according to the promise” since the promise was not set aside by the law.
    - 1. As such they become partakers with Christ in the promises made.

## CHAPTER FOUR:

Verse 1

- 1. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
  - A. Paul continues his argument herein as there would be no break in the original.
  - B. The faithful Jew or Gentile who lived under the Law (Romans 2:14, 15) had as yet, while under the Law, and since he was a “child,” not received the inheritance.

Verse 2

- 1. But is under tutors and governors until the time appointed of the father.
  - A. As long as they were under the Law, and even though they were seen as “heir apparent,” they could not receive the inheritance.
  - B. Note, also, that “the time appointed” was “of the father.”
    - 1. In the case of which Paul is speaking, this would reference God.

Verse 3

1. Even so we, when were children, were in bondage...
  - A. So even though the faithful Jew was viewed as “heir apparent”, he was still under bondage to the Law.
2. ...under the elements of the world.
  - A. Although they had the rudimentary principles given unto them, they still were in bondage unable to obtain freedom in the Law.

Verse 4

1. But when the fulness of the time was come,...
  - A. “Fulness” is from the Greek “pleroma” indicating “full or complete”.
    1. Keep in mind, this is God’s view.
  - B. Why this particular time as opposed to another we may never know for sure.
    1. However, consider the following:
      - A. Common Greek language.
      - B. The Romans system of peace and justice.
      - C. The spiritual Jewish climate was weak.
      - D. The means of travel was the best it had ever been.
      - E. The Jewish Scriptures had been taken throughout the world, providing man with knowledge of the coming Messiah.
2. ...God sent forth his Son,...
  - A. Literally, sent forth from himself, as seen in the Greek word “exapesteilen”.
    1. This would strongly argue for the pre-existence of Christ.
3. ...made of a woman,...
  - A. Literally, “born of a woman”.
    1. It is important to understand why this was so.
      - A. Recall what we have already noted – the promise was to be of “Abraham’s seed” – Galatians 3:16.
      - B. Additionally, the value of Jesus having come to earth in this form – Hebrews 2:18; 4:15; 1 Timothy 2:5; Colossians 1:12, 13, 21, 22.
4. ...made under the law.
  - A. Purpose is seen here also - Matthew 5:17.

Verse 5

1. To redeem them that were under the law,...
  - A. Having become the “curse of the law” (Galatians 3:13) Jesus was able to “redeem” those who had been faithful under that system.
2. ...that we might receive the adoption of sons.
  - A. Sonship was conferred upon those who were redeemed.

Verse 6

1. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
  - A. Notice, again, the change in person from first person to second person.
  - B. So because they are now “sons” of God, He has “sent forth the Spirit”.
    1. Consider Romans 8:9 on the “Spirit of His Son” – Galatians 4:19.
    2. Some view this as proof of the personal indwelling of the Holy Spirit.

3. Others see this indicative of the reception of the miraculous gift of the Holy Spirit.
4. While others see a connection to Acts 2:38 and the “normal” gift of the Holy Spirit.
- C. “Abba” is Aramaic for “father” and was, according to some scholars, adopted by Greek speaking Christians in their prayers.
  1. Consider Mark 14:36 where Jesus uses the phrase.
  2. The point here seems to be that those who had become “sons” of God had such a status of fellowship with God that they could reference Him as Father.
    - A. Thus we see the picture of their being heirs again.

#### Verse 7

1. Wherefore thou art no more a servant, but a son;...
  - A. A new status has come about by their acceptance of “the faith”.
    1. It could well be that the miraculous measure of the Spirit resulted in their being able to know they were indeed “sons”.
    2. On the other hand, so could their having the “spirit of Christ” in the sense they have become “new creatures”, which is manifested in the way they live.

#### Verse 8

1. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
  - A. No doubt speaking to the Gentiles who had previously been caught up in idolatry – 1 Corinthians 8:4-6.
  - B. An even greater bondage is seen here.
    1. If the Jews who knew God were under bondage how much more so would the Gentiles who failed to recognize Him as such be under bondage.

#### Verse 9

1. But now, after that ye have known God, or rather are known of God,...
  - A. Literally, now that you are known of by God.
    1. The word “know” here is deeper than just possessing a knowledge of something.
    2. There is was a relationship established here.
2. ...how turn ye again to the weak and beggarly elements,...
  - A. With this being true, how could you possibly consider turning away from God?
    1. Paul clearly seems upset with the Galatians for this action.
    2. “There is thunder in the sky, and the lightning flashes again...” New Testament Commentary: Galatians, William Hendriksen, page 163.
  - B. To “turn” here is in the present tense, suggesting they were in the process of doing so.
    1. Not that there was the possibility of such, but that they were already doing so.
  - C. The “weak and beggarly elements” where those things which could not provide life.
    1. Instead, they only enslaved.
  - D. They were turning back to an inferior religion and its teachings.
    1. Consider Hebrews 6:4-6; 2 Peter 2:20-22.

3. ...whereunto ye desire again to be in bondage?
  - A. Literally, they had such a deep intent on returning that it could be said they were “bent” on doing so.

Verse 10

1. Ye observe days, and months, and times, and years.
  - A. Reference to Jewish “holy days”.
  - B. What is seen is their intent on keeping that which would be after the Jewish manner – Colossians 2:16.
    1. This would, of course, show their total departure from Christianity.

Verse 11

1. I am afraid of you,...
  - A. Literally, I am afraid for you.
2. ...lest I have bestowed upon you labour in vain.
  - A. Consider Philippians 2:16 and 1 Thessalonians 3:5.
  - B. Of course the issue is, if such be the case they have cast off their faith.

Verse 12

1. ...be as I *am*;...
  - A. Paul encourages the fallen away Galatians to return to faithfulness as he is faithful – 1 Corinthians 11:1.
2. ...for I *am* as ye *are*:...
  - A. He had, when becoming a Christian, given up all association with Judaism.
    1. Thus, he is as they are, or should be.
3. ...ye have not injured me at all.
  - A. Paul was not writing this stinging rebuke because they had personally “injured” him, but as an encouragement to return to the faith.

Verse 13

1. Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
  - A. Paul’s “infirmity in the flesh” will remain a secret this side of eternity, at least.
    1. It seems best to see this as pointing out that even though Paul suffered “infirmity of the flesh” he worked to teach the Galatians in the midst of such – Acts 13:50; 14:5, 6, 19.
    2. There is nothing here that would suggest that Paul is laying blame on the Galatians for this “infirmity”.
  - B. Some have suggested due to the phrase “at the first” that Paul had made two missionary journeys to Galatia prior to his writing this letter.
    1. However, if you recall, Paul made two visits to every city in South Galatia on his first missionary trip, except Derbe.
  - C. In the end, I suppose it really does not make all that much difference, except in the dating of the book.

Verse 14

1. And my temptation which was in my flesh ye despised not,...
  - A. It seems that some belittled those who were ill, but the Galatians did not in so far as Paul was concerned.

1. Often times illness was looked upon as punishment for a sin or crime committed – John 9:1, 2; Acts 28:1-7.
2. ...but received me as an angel of God, *even* as Christ Jesus.
  - A. Literally, received as a messenger of God.
    1. Some in Galatia had attempted to worship Paul – Acts 14:8-15.

Verse 15

1. Where is then the blessedness ye spake of?...
  - A. Literally, where is the self-gratulation over his teachings? – See A.S.V.
2. ...ye would have plucked out your own eyes, and have given them to me.
  - A. This has caused some to believe that Paul's "infirmity" was in some way associated with his eyes.
    1. Some have connected the events seen in Acts 9:17, 18 to this.
    2. Galatians 6:11 has been used here too.
    3. Some have pointed to his use of Tertius in Romans 16:22.
    4. While some have referred to Acts 23:2-5 and Paul's inability to identify the High Priest.
  - B. All in all, we still remain unable to say with any absolute certainty.

Verse 16

1. Am I therefore become your enemy, because I tell you the truth?
  - A. Some question as to the form of this verse, whether interrogative or affirmative.
    1. Seems best to me to keep it in the form of a question.
  - B. Paul's point is, has he, due to their decrease of feelings toward him, become their enemy by telling them the truth?

Verse 17

1. They zealously affect you, *but* not well;...
  - A. Others that cared nothing at all for the Galatians are referred to here.
    1. No doubt reference to the Judaizing teachers.
  - B. Note the E.S.V. here – "They make much of you, but for no good purpose."
    1. So, although the Judaizers were "zealous" in their pursuit of the Galatians, their motives were not good.
2. ...they would exclude you, that ye might affect them.
  - A. Literally, they want to "shut them out".
    1. As to what they sought to "shut them out" of cannot be said for sure.
    2. However, we might suggest a fellowship with Paul and the Lord by encouraging them to return to Judaism.
      - A. Wouldn't that fit the context?
  - B. If they can convince the Galatians to "shut" out such then they would be able to draw them unto themselves.

Verse 18

1. But *it is* good to be zealously affected always in *a good thing*,...
  - A. His point is it is always a good thing to be sought after if the result is good.
2. ...and not only when I am present with you.
  - A. So Paul would have them to seek after him since the result would be good.
  - B. It appears that so long as Paul was around things went okay, but once he was

gone, “out of sight, out of mind”.

1. Maybe, “When the cat is away, the mice will play”.

#### Verse 19

1. My little children, of whom I travail in birth again until Christ be formed in you.
  - A. Tender words from a man whose heart is full of love for these brethren.
  - B. As a mother who has given birth to her children Paul pleads for the Galatians to “form Christ in themselves”.
    1. His deep desire is for them to come to the spiritual state that they should.
  - C. Not only had Paul agonized at the establishing of these churches (Acts 13, 14), but he continued to do so.
    1. Reminds you of his words in 2 Corinthians 11:28.

#### Verse 20

1. I desire to be present with you now, and to change my voice; for I stand in doubt of you.
  - A. Absence has not made the heart grow fonder.
  - B. Paul desires to change his “tone”, not that he would be less loving but, perhaps, be even more stern in such a confrontation.
  - C. Paul is deeply perplexed over the situation here.
    1. A couple translations state, “I am at my wits’ end about you” – Moffatt, page 237; NEB, page 312.

#### Verse 21

1. Tell me, ye that desire to be under the law, do ye not hear the law?
  - A. To the point, those of you who wish to return to the law, don’t you hear what it says?
    1. There is no doubt as to what Paul is asking here.
      - A. Straight to the point.

#### Verse 22

1. For it is written,...
  - A. Genesis chapters 16-21.
2. ...one by the bondwoman, the other by a freewoman.
  - A. Consider the chart below taken from Coffman’s Commentary on Galatians, Ephesians, Philippians, and Colossians, page 74.

#### **JUDAISM**

The bondwoman, Hagar  
Son of the bondwoman, Ishmael  
Natural birth  
Mount Sinai, the Law  
The earthly Jerusalem  
Enslaved  
Fruitful  
Small offspring  
Persecuting  
Expulsion  
Judaism a bondage

#### **CHRISTIANITY**

The freewoman, Sarah  
Son of the freewoman, Isaac  
Supernatural birth by promise  
Mt. Zion, the Law of Christ  
The heavenly Jerusalem  
Free  
Barren (at first)  
Large offspring  
Persecuted  
Inheritance  
Christians free

Verse 23

1. But he *who was* of the bondwoman was born after the flesh, but he of the freewoman *was* by promise.
  - A. Ishmael by natural procreation, Isaac by Divine intervention – Genesis 16:1-4, 15; 18:10-14, 21:1-3.

Verse 24

1. Which things were an allegory:...
  - A. “A work in which the characters and events are to be understood as representing other things and symbolically expressing a deeper, often spiritual, moral, or political meaning”, Encarta Dictionary.
2. ...for these are the two covenants;...
  - A. Hagar and Sarah represented the two covenants.
    1. One made with Abraham, represented by Sarah.
    2. One made with Moses, represented by Hagar.
3. ...which gendereth to bondage;...
  - A. Stands to reason, Hagar was a bondwoman, thus from her would come forth “slaves”.
    1. Keep in mind that the issue of “bondage” here is due to the nature of the Law that came forth from Sinai.

Verse 25

1. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem...
  - A. Some scholars have indicated that Mount Sinai is referred to as “Hagar” by the Arabians.
    1. Descendants of Hagar are referred to as “Hagrites” – 1 Chronicles 5:10, 19.
  - B. “Answereth to” is in reference to the idea of “corresponding with”.
    1. Thus, at the time of the writing of this letter, Jerusalem corresponded to Sinai of times past.
    2. The point being that Jerusalem was now seen as a place wherein Jews were in bondage to the Law.

Verse 26

1. But Jerusalem, which is above is free, which is the mother of us all.
  - A. Consider the following which show the contrast between the old and the new Jerusalem – Ezekiel 40; Haggai 2:6-9; Zechariah 2; Hebrews 12:22; Revelation 21:2, 9-27.
  - B. The reference to this being “the mother of us all” has no reference to a special “mother church”, except in view of the fact that it was from Jerusalem that the gospel first went forth.

Verse 27

1. For it is written,...
  - A. Septuagint text of Isaiah 54:1.
2. ...Rejoice, *thou* barren that bearest not;...
  - A. Doubtful that Sarah and Hagar were in mind in Isaiah 54:1 as it depicts Jerusalem as barren and desolate, and whose children are in captivity.
    1. Since this is an allegory we see how that Paul could take what Isaiah had to



say and use it to illustrate his point here.

3. ...for the desolate hath many more children than she which hath an husband.
  - A. Once the Gentiles came into the church, their number soon outnumbered the Jewish converts.

Verse 28

1. Now we, brethren, as Isaac was, are the children of promise.
  - A. Those who have obeyed the gospel are now heirs according to the promise just like Isaac was an heir.

Verse 29

1. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.
  - A. Paul probably has Genesis 21:9 and 10 in mind.
  - B. The phrase “after the Spirit” would have reference to those who are children according to the promise.
  - C. Those who were presently trying to push the Law of Moses upon the church are seen by Paul as being persecutors of the church.

Verse 30

1. Nevertheless what saith the scripture?...
  - A. Reference to Genesis 21:10 and the casting out of Ishmael.
2. ...Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.
  - A. Here we see Paul pointing to the right of Isaac to receive the inheritance in contrast to Ishmael, who had no right.
    1. In using this Paul is representing the casting out of the Law – Ephesians 2:11-15; Colossians 2:14.
  - B. So the point is those who seek to follow the Law have no basis for which to hope to inherit the blessings reserved only for the true heirs.

Verse 31

1. So then, brethren, we are not children of the bondwoman, but of the free.
  - A. Judaism has no inheritance at the time of this letter.
    1. If the Galatians wanted to participate in the inheritance they would have to correct their lives.

## **CHAPTER FIVE:**

Verse 1

1. Stand fast therefore in the liberty wherewith Christ hath made us free,...
  - A. As seen in the K.J.V. Paul continues his discussion of the previous chapter with words of encouragement for the Galatians to “stand fast”.
    1. Consider 1 Corinthians 16:13; 2 Corinthians 1:24; Philippians 1:27; 4:1; 1 Thessalonians 3:8; 2 Thessalonians 2:15 where Paul gives similar encouragement.
    2. These words are words of encouragement such as would be given to those on a battle field.
  - B. However, there is some variance in exactly how this passage should be translated.

1. Note the A.S.V. – “For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.”
  - A. Also the E.S.V. – “For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.”
  - B. Also the R.S.V. – “For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery.”
2. Thus we see a change in the direction here.
- C. “Liberty” is to be seen as “freedom”.
  1. Literally, the idea of since they are free from bondage to the Law, they should stand fast.
    - A. There is also the sense of a continued action here, therefore, the need to keep on standing fast.
2. ...and be ye not entangled again with the yoke of bondage.
  - A. The word “entangled”, according to Robertson, is a “common word for ensnare by trap. The Judaizers were trying to lasso the Galatians for the old yoke of Judaism.” - Word Pictures in the New Testament, Volume IV, page 309.
    1. Recall what we saw in Galatians 4:9.
  - B. “Yoke” has reference to bondage or burden.
    1. Think about the use of such.
    2. See Acts 15:10, where the Law was viewed as a “yoke”.

#### Verse 2

1. ...I Paul say unto you,...
  - A. Here Paul asserts all of his authority into this statement so that there will be no question as to whether they should abide by it.
2. ...if ye be circumcised, Christ shall profit you nothing.
  - A. Although under the Law circumcision was of value, under the New Covenant it is “worthless” in so far as any connection to salvation such as was being incorrectly taught by the Judaizers.
    1. Keep in mind, Paul had been circumcised, but not as a part of the plan of salvation under the New Covenant.
    2. Also, recall that he did not teach the need for the practice of circumcision to be totally abandoned – Acts 21:20-26.
      - A. It was that it needed to be properly regulated so as to not make it binding on those who sought to be Christians.
  - B. The problem here was if they took upon themselves the tenets of the Law then the sacrifice of Christ was of no value.
    1. The issue, of course, is they could not go back and reinstate the Old Covenant.
    2. To attempt to do so left them embracing a system which could no longer provide any assistance to them, as will be seen in verse 4.

#### Verse 3

1. ...that he is a debtor to do the whole law.
  - A. Adherence to the Law was not piece meal – James 2:10.
  - B. Of course Paul is not saying that if they were going to embrace the Law they must embrace all of it.

1. He was simply pointing out their inconsistency.
- C. For one to be a “debtor” (“opheiletes”) implies an obligation that must be fulfilled.
  1. To fail to fulfill the obligation was to take upon them the curse associated with such – Galatians 3:10.

#### Verse 4

1. Christ is become of no effect unto you, whosoever of you are justified by the law;...
  - A. In their having become “severed from Christ” (A.S.V., E.S.V.) by their attempt to follow the Law, there is a clear result.
    1. And it is not justification.
  - B. It is by this act that they show their desire to have nothing to do with Christ.
    1. When such is done, everything associated with Christ is nullified.
2. ...ye are fallen from grace.
  - A. Strange the number of people who embrace Calvinism’s theory of “once in grace, always in grace” in view of this passage.
    1. Paul, in the use of “tes charitos” (“the grace”) provides the article here.
    2. Thus, their having fallen from “the grace” was proof positive they had fallen from the system of salvation in Christ that came by grace – Galatians 2:21; Ephesians 2:8, 9; Titus 2:10.

#### Verse 5

1. For we through the Spirit wait for the hope of righteousness by faith.
  - A. A contrast is drawn here.
  - B. As to how the Spirit is involved here is not said.
    1. However it is, we can be assured that it will not violate the principles of Scripture which show us how the Spirit operates today under the New Covenant.
  - C. Their “wait” here was an eager one.
  - D. “Hope” here is indicative of an intense expectation.
    1. Biblical “hope” is more than just desire.
    2. It is desire plus expectation – Romans 8:24.
  - E. “Of righteousness” has reference to that which belongs to righteousness.
    1. In other words, by living righteously they have every right under the sun to expect the rewards associated with such living.
    2. On the other hand, those who reject such by returning to the law of bondage reject such hope.
  - F. “By faith” would have reference to the totality of the Christian faith.
    1. So the contrast is clear.
      - A. Those who remain faithful to Christ will receive their proper reward.
      - B. Those who turn back from Christ to embrace Judaism will also receive their reward.

#### Verse 6

1. ...but faith which worketh by love.
  - A. As already noted, there is no value in being a Jew over being a Gentile (vice versa also applies) – Galatians 3:28.

- B. Here, circumcision's value or lack of such is solely associated with justification.
  - 1. When one sets circumcision as part of the plan of redemption it becomes a negative force rather than a positive one.
  - 2. The truth of the matter is, whether one is, or one isn't circumcised, is of no importance (value) when it comes to salvation unless one seeks to bind it where it should not be bound.
- C. "Faith" is the activity necessary for salvation, not circumcision – Hebrews 11:6.
  - 1. Of course not an implication of salvation based on faith only.
  - 2. Faith is the foundation from which man obeys – Hebrews 5:9; Hebrews 11.
- D. "Love" here is from "agape" indicating that proper "faith" must be seen operating through "love".
  - 1. In these passages we see the emphasis of "faith, hope, and love".
  - 2. Take a look at the number of times Paul uses these words.
    - A. Faith – 160 verses (including Hebrews).
    - B. Hope – 39 verses (including Hebrews).
    - C. Love – 75 verses (including Hebrews).

#### Verse 7

- 1. Ye did run well:...
  - A. Paul often uses the analogy of the running of a race to discuss Christianity – 1 Corinthians 9:24-26; Philippians 2:16; 1 Timothy 4:7, 8; Hebrews 12:1, 2.
  - B. A careful consideration of Acts chapters 13 and 14 will provide you with information on this.
    - 1. Paul's point here is they had started off so well, but now...
- 2. ...who did hinder you that ye should not obey the truth?
  - A. The idea of someone having "cut in" on them as they were running the race.
  - B. Whether there was a specific "ringleader" in all of this is impossible to know.
    - 1. Robertson thinks there was.
  - C. You notice that individual responsibility is seen in the word "ye".
    - 1. Whatever the case, the Galatians were guilty also.
    - 2. This would seem to suggest that even if someone was "cutting them off" they were willing participants in allowing it to happen.
  - D. Obedience is of utmost importance when it comes to the gospel – John 14:15; Romans 6:17; 2 Thessalonians 1:8, 9; Hebrews 5:9.
    - 1. It is just as important that one keep on obeying – 1 John 1:7-10.

#### Verse 8

- 1. This persuasion *cometh* not of him that calleth you.
  - A. Their being "persuaded" to reject the truth clearly did not come from Him who called them.
    - 1. Consider Matthew 11:28-30, Galatians 1:6, 1 Thessalonians 2:12, and Revelation 3:20.
    - 2. Also 2 Thessalonians 2:14 and man being "called" by the gospel.
      - 1. Note Romans 1:16 seeing whose "gospel" it is.
  - B. "Calleth" is present tense, indicative of continued action.
    - 1. Therefore as the need to "run" was continuous so was the "calling".

Verse 9

1. A little leaven leaveneth the whole lump.
  - A. The Bible makes reference to leaven quite frequently – Exodus 34:25; Matthew 13:33; Mark 8:15, 1 Corinthians 5:6, 7, etc.
    1. Sometimes it is used in a positive way and sometimes in a negative way.
  - B. The point here seems to be there were some (“a little leaven”) who were incorrectly teaching that which corrupted the church (“leaveneth the whole lump”).
    1. As is often the case, the majority follows a minority.
    2. How much poison does it take mixed with that which is good before the good is tainted?

Verse 10

1. I have confidence in you through the Lord,...
  - A. Paul is putting his faith in the Lord rather than in man.
    1. He believed that the Galatians would accept his words of encouragement and turn from the teachings of the Judaizers.
2. ...that ye will be none otherwise minded:...
  - A. He indicates his belief that they will accept his teachings.
3. ...but he that troubleth you shall bear his judgment, whosoever he be.
  - A. Whoever it is that would “trouble” the church by bringing in doctrines contrary to the “doctrine of Christ” will be properly judged – 2 Peter 2:1.

Verse 11

1. ...if I yet preach circumcision, why do I yet suffer persecution?...
  - A. It appears that some are accusing Paul of teaching circumcision.
    1. Perhaps they appealed to Timothy and what Paul instructed there as proof – Acts 16:3.
      - A. However, don’t forget what Paul did relative to Titus – Galatians 2:3.
  - B. His point here is, if I have been teaching the necessity of circumcision I would not be facing all of the persecution that I am from the Judaizing teachers.
2. ...then is the offence of the cross ceased.
  - A. “Offence” may well be viewed as “stumbling block” as per the A.S.V.
    1. Thus, if he was preaching what some falsely claimed there would be no place for the Jews to “stumble” over his teachings.

Verse 12

1. I would they were even cut off which trouble you.
  - A. Could be reference to their being withdrawn from – 1 Corinthians 5:5.
  - B. However, it seems to go beyond this.
    1. Note the E.S.V. – “I wish those who unsettle you would emasculate themselves!”
      - A. To “emasculate” is to “castrate”.
  - C. Paul seems to be simply saying, if the Judaizers really believe what they say let them carry it to its furthest conclusion.
    1. The Galatians would fully be aware of the priests of Cybele, who they had previously worshiped.

- A. These priests, along with others who practiced the religion of Attis, practiced “sacral castration”.
- 2. Cybele – “the Phrygian goddess of nature. She was worshiped by the Romans as the Great Mother of the Gods.” – Encarta.
- 3. Attis – “was both the son and the lover of Cybele, her eunuch attendant and driver of her lion-driven chariot; he was driven mad by her and castrated himself.” – Wikipedia.
- D. It appears that Paul was at “wits-end” with these people and offered this protest.
  - 1. Nothing would indicate his endorsing of such.

Verse 13

- 1. ...*use* not liberty for an occasion for the flesh,...
  - A. Paul’s point here is that the Galatians had been called to “freedom” and, therefore, should not use it as a license to sin.
    - 1. “Liberty” or “freedom” has its limits.
    - 2. Here the point is, they were “liberated” from “bondage” to sin and the consequences of such.
- 2. ...but by love serve one another.
  - A. So rather than serve the “flesh” they were to “serve” one another.

Verse 14

- 1. For all the law is fulfilled in one word,...
  - A. This is the same as what Paul refers to in Galatians 6:2, i.e. the “law of Christ”.
    - 1. Remember Jesus’ words in Mark 12:29-31 – “...The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.”
- 2. ...Thou shalt love thy neighbour as thyself.
  - A. Study Romans 13:8-10 in relation to this.
    - 1. Of course in all of this Paul is showing one’s relationship to another in Christ.
  - B. What is, therefore, the “sign” or “seal” of the Christian relationship?
    - 1. It isn’t circumcision!
    - 2. It is love – John 13:34, 35.

Verse 15

- 1. But if ye bite and devour one another,...
  - A. “Bite” – “daknete” – used especially in reference to the bite of a snake.
  - B. “Devour” – “katesthiete” – to eat up.
- 2. ...take heed that ye be not consumed one of another.
  - A. “Consume” – “analotheite” – to destroy.
  - B. Robertson states, “There is a famous story of two snakes that grabbed each other by the tail and each swallowed the other.” – page 311.
  - C. Thus the conclusion of “biting and devouring”.
    - 1. Spiritual ruin is seen here.
    - 2. Undoubtedly this was going on in Galatia.

#### Verse 16

1. ...Walk in the Spirit, ...
  - A. The Christian life is often viewed as a “walk” – Romans 4:12; 6:4; 8:1; 1 John 1:6-8, et al.
  - B. To “walk in the Spirit” is simply to “walk” as the Spirit directs.
    1. How does He do so? – 2 Timothy 3:16, 17.
  - C. Pay special attention to Romans 8:4-11 on this.
2. ...and ye shall not fulfil the lust of the flesh.
  - A. A clear contrast seen here just as in Romans 8, as seen above.
  - B. “Lust” (“epithumia”) is used here in reference to the idea of “craving” after things that are of the “flesh”.
    1. The problem is not so much desire, but what is desired – 2 John 2:15-17.

#### Verse 17

1. For the flesh lusteth against the Spirit, ...
  - A. Robertson says, “Like a tug of war” – page 311.
2. ...and the Spirit against the flesh: ...
  - A. Although “desire” is not here in the K.J.V., note the E.S.V.- “For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, ...”
  - B. Thus, as I have already indicated, the problem isn’t with “desire”, but with what is “desired”.
    1. God “desires” that none perish – 2 Peter 3:9.
      - A. Surely we would not suggest that such a “desire” is in error!
3. ...so that ye cannot do the things that ye would.
  - A. Reminds you of Romans 7:15-20.
  - B. Keep in mind Matthew 6:24.
  - C. Also Philippians 4:8.

#### Verse 18

1. But if ye be led of the Spirit, ye are not under the law.
  - A. Present tense is used here indicative of an ongoing action.
  - B. Here an “if this is the case, then it is the case that the opposite cannot be true” conclusion.
  - C. So there is more to the Christian life than statutory observance of the law.

#### Verse 19

1. Now the works of the flesh are manifest, ...
  - A. Like lists are found in Romans 1:18-32; 1 Corinthians 6:9, 10; Colossians 3:5-9; 2 Timothy 3:1-8.
  - B. Not intended to be exhaustive as seen in the phrase “and such like” (v. 21).
  - C. The word “manifest” points to their being “well known” or “evident”, as per the E.S.V.
2. ...Adultery, ...
  - A. Best dropped from the text.
3. ...fornication, ...
  - A. “Porneia” – includes all form of sexual immorality.

1. The rendering found in the E.S.V. has caused some concern, although it may not be warranted.
4. ...uncleanness,...
  - A. "Akatharsia" – moral impurity.
    1. That which would be vile, indecent, etc.
5. ...lasciviousness,
  - A. "Aselegeia" – sensuality, indecent conduct, sexual excess or vice.
  - B. Indicative of an attitude which cares nothing for what God may think of his deeds.

Verse 20

1. Idolatry,...
  - A. "Eidolatreia" – worship of idols.
  - B. Can also apply to the love of money – Colossians 3:5.
2. ...witchcraft,...
  - A. "Pharmakeia" – originally in relation to the ministering of a drug.
3. ...hatred,...
  - A. "Exthrai" – personal animosities, feuds, enmity.
4. ...variance,...
  - A. "Eris" – strife, rivalry, discord, factions.
5. ...emulations,...
  - A. "Zelos" – jealousies, envy in the sense of being as well off as another.
6. ...wrath,...
  - A. "Thumoi" – stirring emotions, anger, rage.
7. ...strife,...
  - A. "Eritheiai" – factions, party spirit.
8. ...seditions,...
  - A. "Dichostasiai" – splits, resulting from factions.
9. ...heresies,
  - A. "Haireseis" – preferences, parties, cliques.

Verse 21

1. Envyings,...
  - A. "Phthonoi" – feelings of ill will, the desire to have that which belongs to another to the degree one would deprive them of it.
2. ...murders,...
  - A. Omit.
3. ...drunkenness,...
  - A. "Methai" – strong drink, absence of temperance when it comes to strong drink.
4. ...revellings,...
  - A. "Komoi" – drinking parties, lascivious feasting resulting from drunkenness.
  - B. The E.S.V. translates it "orgies".
5. ...shall not inherit the kingdom of God.
  - A. No doubt in reference to the judgment.

Verse 22

1. But the fruit of the Spirit,...
  - A. The normal outgrowth of the Spirit's influence over man.



B. Note “fruit” and not “fruits”.

1. Thus, as the various parts of a fruit make the fruit, likewise these characteristics should be found combined in the life of the one who walks by the Spirit.
2. ...love,...
  - A. “Agape” – the highest expression of love as it involves activity on behalf of the one who seeks another’s good.
3. ...joy,...
  - A. “Chara” – that emotion which comes forth from having a relationship with God.
4. ...peace,...
  - A. “Eirene” – tranquility.
5. ...longsuffering,...
  - A. “Makrothumia” – able to hold one’s temper in check.
6. ...gentleness,...
  - A. “Chrestotes” – kindness, goodness, generosity.
7. ...goodness,...
  - A. “Agathosune” – generosity springing forth from a heart that is kind.
8. ...faith.
  - A. “Pistis” – faithfulness, loyalty, trustful.

Verse 23

1. Meekness,...
  - A. “Prautes” – gentleness, humility, active considerateness.
2. ...temperance:...
  - A. “Egkrateia” – self-control.

Verse 24

1. ...they that are Christ’s have crucified the flesh with the affections and lusts.
  - A. Those that have developed the “fruit of the Spirit” within themselves have put to death the fleshly desires – Colossians 3:1-5.

Verse 25

1. If we live in the Spirit, let us also walk in the Spirit.
  - A. Those who came to the truth by the Spirit should maintain that relationship.
    1. To do so, one must put away the works of the flesh and take upon themselves the fruit just mentioned.
  - B. There is much confusion as to how the Spirit dwells within the Christian.
    1. This passage does not delve into the indwelling in so far as the mode.

Verse 26

1. Let us not be desirous of vain glory,...
  - A. As he brings this part of his letter to a close he seeks to encourage them to remove self-conceit from their lives.
    1. All that the child of God has to “glory in” is the Lord – 2 Corinthians 10:17.
2. ...provoking one another, envying one another.
  - A. Such provocation would naturally come forth from one who was self-conceited.
    1. Since they do not engender unity they should avoid such.

## CHAPTER SIX:

### Verse 1

1. ...if a man be overtaken in a fault,...
  - A. Here the Christian has been overrun by a trespass.
    1. An unexpectedness is seen here.
    2. Not that it was planned.
  - B. The word “fault” has given way to some confusion.
    1. However, the word is “papaptomati” literally referring to a “falling aside”, rather than a willful sin.
      - A. But sin is still the issue.
    2. The issue here is the Christian has let “his guard down” and in doing so sins.
  - C. The distinction here is between one who sins due to the “weakness of the flesh” as opposed to one who lives in sin openly and blatantly.
2. ...ye which are spiritual,...
  - A. An obligation here relative to those whose spiritual life is indicative of their “walk in the Spirit”.
3. ...restore such an one in the spirit of meekness;...
  - A. Take a look at 1 John 5:16 in relation to this.
  - B. To “restore” is to mend as in the case of a torn fishing net.
  - C. The “spirit of meekness” is the “spirit of gentleness”, the absence of a haughty spirit.
4. ...considering thyself, lest thou also be tempted.
  - A. Caution must be exercised so as to not allow yourself be tempted while you seek the restoration of others.
    1. How often do we hear of a person drowning while trying to save another who is drowning?

### Verse 2

1. Bear ye one another’s burdens, and so fulfil the law of Christ.
  - A. Two different words are used for the English word “burden” here and in verse five.
    1. Here, it is the Greek word “baros”, and is used in relation to “spiritual burdens”.
      - A. Was used of Jesus bearing the “burden” of the cross – John 19:17.
      - B. The idea is, when another’s burdens are so great he is about to collapse from the weight of them, give assistance.
    2. In verse 5 the Greek word “phortion” is used relative to one bearing his load of responsibility of being faithful.
      - A. This later application is in conjunction with one fulfilling his purpose of life which, of course, cannot be carried by another.
  - B. The law of love here, not the totality of the law of Christ.

### Verse 3

1. For if a man think himself to be something, when he is nothing, he deceiveth himself.
  - A. One who sees himself above sin and, therefore, not in need of correction deceives himself – 1 John 1:8.

1. This might be the one who seeks to assist others who, in turn, sees himself as the Pharisee in Luke 18:11.

Verse 4

1. But let every man prove his own work,...
  - A. Don't use other's wrongs to prove yourself.
    1. One should "test" (dokimazeto) himself.
      - A. I.e. examine himself – 2 Corinthians 13:5.
2. ...and then shall he have rejoicing in himself alone, and not in another.
  - A. There are not "bragging rights" in comparing ourselves to others who have shortcomings in their lives.
  - B. However, when one "tries" his own deeds and finds himself having done well, he then has room to rejoice.

Verse 5

1. For every man shall bear his own burden.
  - A. Each person has his own individual load that should be dealt with by that individual.
    1. I must bear my own "cross" – Luke 9:23.
    2. Remember, we must give account of ourselves unto God – Romans 14:12.

Verse 6

1. Let him that is taught in the word communicate unto him that teacheth in all good things.
  - A. The word "communicate" here is "koinoneo" indicating the idea of jointly sharing or participating in something.
    1. Here in reference to the idea that those who are taught should share in the "burden" of the one who is teaching through financial support – Romans 15:27; 1 Corinthians 9:1-14; 2 Corinthians 8:7-9.

Verses 7, 8

1. Be not deceived:...
  - A. Literally, stop being led astray.
2. ...God is not mocked:...
  - A. From "mukterizetai" meaning to turn one's nose up at, or to treat with contempt.
    1. His point is, even though they may defraud others when it comes to what he has just spoken of, God is not because He has the final word – 2 Corinthians 9:6.
  - B. If man is stingy, he will reap accordingly.
    1. If he sows bountifully, he will reap accordingly.
    2. Whatever "treasures" we lay up in heaven will be awaiting us – Matthew 6:19, 20.

Verse 9

1. And let us not be weary in well doing: for in due season we shall reap, if we faint not.
  - A. Men often "grow weary" in well doing.
    1. But if we understand that in faithfully performing such good deeds a right and proper reward will be given, we are more inclined to continue – Matthew 25:34-46.

#### Verse 10

1. As we have therefore opportunity,...
- A. Literally, when the occasion to do well comes up, do it.
2. ...let us to good unto all *men*,...
- A. We should never pass up an opportunity to do well, but there is even a greater responsibility to do so for those who compose the body of Christ.

#### Verse 11

1. Ye see how large a letter I have written unto you with mine own hand.
- A. Other letters had been written by the hand of a scribe – Romans 11:22; 1 Corinthians 16:21; Colossians 4:18; 2 Thessalonians 3:17.
1. Some suggest that it is at this point that Paul finishes the letter, having taken it from the scribe.
- B. Whichever is the case, Paul's concluding words are written in the form of large letters.
1. The reason for this given by scholars varies.
- A. Paul had poor eyesight.
- B. He could not write well.
- C. He did so for emphasis sake.
- D. The size of the letter.
1. Remember, Galatians was probably written before Romans.

#### Verse 12

1. As many as desire to make a fair shew in the flesh,...
- A. Reference to the Judaizers who looked upon the number of those "converted" to their doctrine with pride.
2. ...only lest they should suffer persecution for the cross of Christ.
- A. The Judaizers had so modified their teachings that they did not suffer persecution for preaching the "whole council of God".

#### Verse 13

1. For neither they themselves who are circumcised keep the law;...
- A. It seems that the Gentile Christians who had been circumcised failed in their total compliance with the law.
1. Although it could be speaking in general, indicating whether Jew or Gentile Christian, the same was the case.
2. ...but desire to have you circumcised, that they may glory in your flesh.
- A. Here seems to be a "glorification" in numbers.
1. As the Judaizers convinced more and more to submit to circumcision the greater their joy.
- B. Perhaps as they did so they were commended by the Jews in Galatia.

#### Verse 14

1. But God forbid that I should glory, save in the cross of our Lord Jesus Christ,...
- A. Paul looked beyond the cross itself, which was an instrument of disgrace, and saw its role in God's redemptive plan.
1. Of course the real "glory" went to Christ, and not the physical cross.
2. ...by whom the world is crucified unto me, and I unto the world.

- A. The world had become dead to Paul, and Paul had become dead to the world –  
Philippians 3:8, 9.

Verse 15

1. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
  - A. Consider 1 Peter 3:21 on this.
  - B. Also 2 Corinthians 5:17.
  - C. Likewise Romans 6:3-22.

Verse 16

1. And as many as walk according to this rule,...
  - A. Literally, those who “walk” according to the “law of Christ”, which causes them to be “new creatures”.
2. ...peace *be* on them, and mercy, and upon the Israel of God.
  - A. Here, in Paul’s benediction, Paul seeks for peace and mercy to be upon those who are faithful.
  - B. Undoubtedly, the “Israel of God” that is under consideration would be the same as Paul referenced in Romans 2:28, 29; 9:6-8; 11:26.

Verse 17

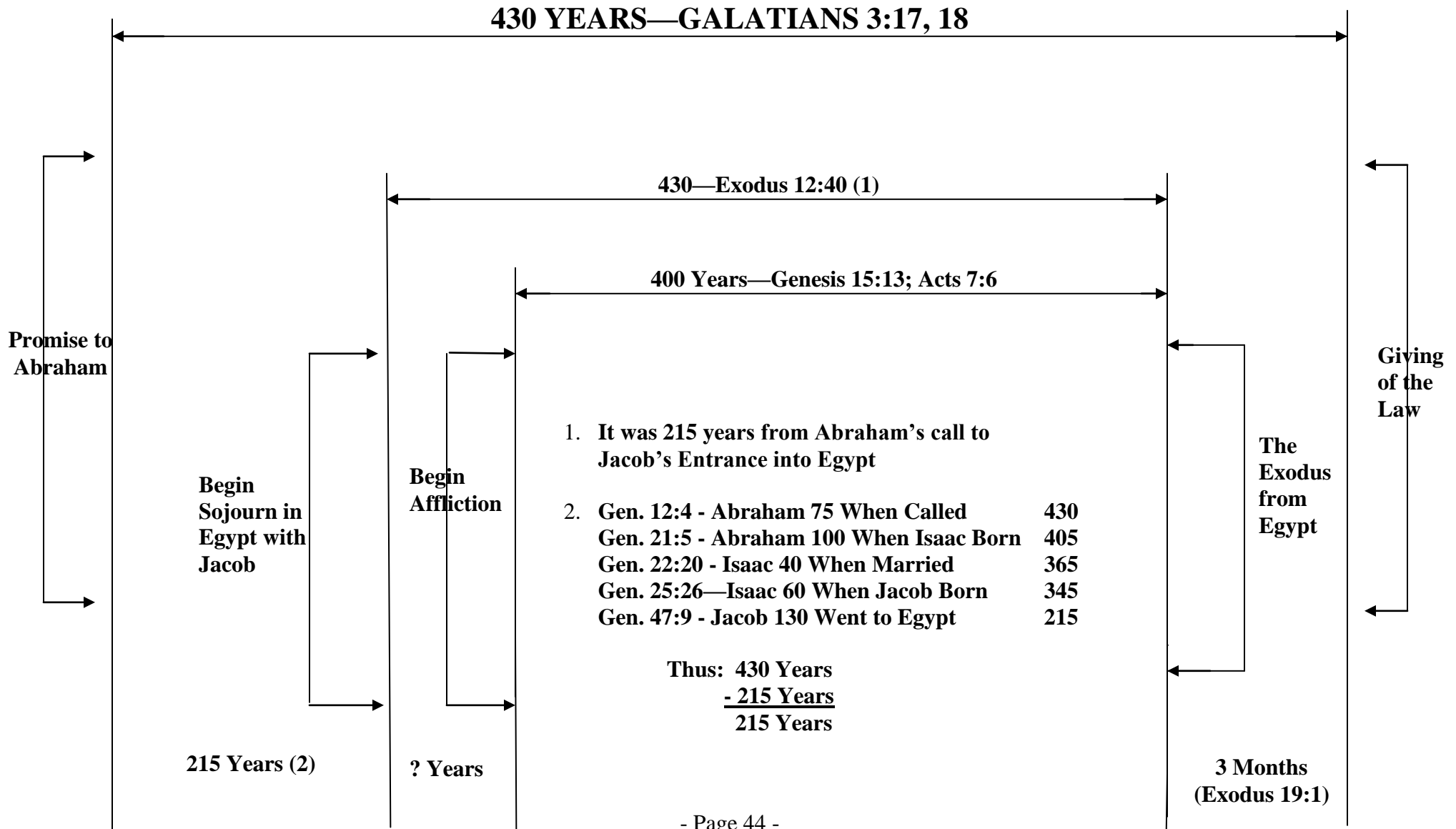
1. From henceforth let no man trouble me:...
  - A. Numerous things had been said of Paul by those of Galatia.
    1. Enough was enough.
    2. It was past time for that to come to an end.
2. ...for I bear in my body the marks of the Lord Jesus.
  - A. Consider 2 Corinthians 6:4, 5; 11:23-28.
  - B. Paul bore the “stigma” (“ta stigmata”) of Jesus.
    1. As slaves bore the mark of the owner, so Paul bore the marks of his Master.

Verse 18

1. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.
  - A. Regardless of what all had been said of him, he still wished nothing but good to be upon those of Galatia.

# THE PROBLEM:

**ABRAHAM'S SEED WAS TO BE AFFLICTED FOR 400 YEARS,  
BUT THE ISRAELITES WERE IN EGYPT FOR ONLY 215 YEARS**



# THE SOLUTION:

**ABRAHAM'S SEED WAS TO BE AFFLICTED FOR 400 YEARS,  
BUT IT STARTS WITH THE PERSECUTION OF ISAAC BY ISHMAEL NOT WITH  
THE OPPRESSION OF THE ISRAELITES IN EGYPT**

