

A Course

In

**GALATIANS,
STUDIES IN**

Prepared by the
Committee on Religious Education
of the
American Bible College

Pineland, Florida 33945

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ACKNOWLEDGEMENT

The compiler of this course is using by permission, *Galatians, A Commentary*, by Dr. Earl White, Ph.D., D.D.

Although the American Bible College believes the King James Version is the preserved Word of God, this method of study allows the writer to occasionally condense a passage in his own paraphrase. This should not be construed to imply that the A. B. C. is correcting God's Word.

During this course the student is required to read through the entire Book of Galatians ten times.

It is our desire that this study will be spiritually enlightening and rewarding as you understand Paul's history and doctrines as relevant to the Church. All references will be footnoted and bracketed.

Respectfully your servant in Christ Jesus,

Dr. Marvin W. Royse

FOREWORD

APPROACH TO THE STUDY OF THIS BOOK

Galatians is Paul's vindication of the Gospel of the grace of God from any admixture of law-conditions. A lifetime of study would be too short to master them. The thoughts are deep, and the student who is not willing to do prolonged and patient thinking ought not to undertake the book. Each phrase and each verse is of value, and to get at the meat of this book it must be carefully broken down and analyzed into its component parts. Each phrase must be studied for itself and then in its relation to the other parts. Analysis is not enough. We must synthesize each phrase to see Galatians as a whole.

Suggestions for Study

As we undertake this study in Galatians, our primary effort should be to familiarize ourselves with the text itself. This we may do through careful reading and rereading. Following Dr. James M. Gray in his book, *How to Master the English Bible*, we suggest the following five rules for this reading:

- (1) Read the whole book at one time, ignoring chapter and verse divisions.
- (2) Read it continuously, right through at a single sitting, without break or interruption.
- (3) Read it repeatedly, over and over again; not twice, but ten or fifteen times.
- (4) Read it independently, without consulting other people's interpretations until you have direct contact and immediate acquaintance with the book itself.
- (5) Read it prayerfully, seeking your interpretation from the Holy Spirit who is present in the subject matter and also in the heart of the devout reader.

Reading is our First step, but mere reading is not study. Having read the book, we should study it carefully and purposefully, closing the book from time to time to summarize our study. We will use as our guide in this study, Dr. White's commentary on Galatians. Additional books should be consulted where available, and a comparative study made of the different interpretations.

Some Values to Be Sought

Closely connected with our purpose in reading and with the problems that we face are the values that we seek. First, we want a working knowledge of the *content* of the book of Galatians. Then, we want to know its *aims* and *purport*. Finally, we want to lay hold of the message of the book both for its original writing and its present century readers. The final test of value will be not how much of the text we have mastered, but how much Christ has mastered our lives through these *Studies in Galatians*.

ANALYSIS OF THE BOOK OF GALATIANS

THE EPISTLE TO THE GALATIANS

THE PAULINE POLEMIC AGAINST GOSPEL PERVERSION

THIS epistle to "the churches of Galatia" is a kind of polemic pamphlet rather than an ordinary letter. Yet it is a letter, atmosphered in the warm emotion and personal concern of the writer for those to whom he wrote. The specious and ever-recurring error which it counters and corrects, and the masterly case which it presents with equal passion and logic, make it an arresting little document to all who sense what is at stake in the struggle to preserve the purity of the Gospel in the earth. It is an altogether remarkable blend of Divine inspiration with human skill and fervor.

As we have noted, the nine "Church" epistles (Romans to 2 Thessalonians) fall into a triform grouping. This Galatian epistle completes the first group (Romans, 1 and 2 Corinthians, and Galatians), which we have called the four *evangelical* epistles. In an earlier study we drew attention to 2 Timothy 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction"; and order there indicated, i.e. "doctrine...reproof... we pointed out that the groups of epistles observe the correction." Thus, in this first group we have, distinctively, "doctrine" in Romans; "reproof" of wrong practice in Corinthians; "correction" of wrong doctrine in Galatians. We may well say, especially to young converts: Read Romans to be *grounded* in Christian doctrine; read Corinthians to be *guided* in Christian practice; read Galatians to be *guarded* against deceptive error.

C. H. Spurgeon once said: "No man can be a Christian in these days without being a controversialist." If that was true in Spurgeon's days, it is even truer now. But it was true right at the beginning, in Paul's day, as this Galatian letter bears witness. One of the mighty ways in which Paul fought "the good fight of the faith" was the writing of his epistles. What gallant contending for "the truth of the Gospel" they reveal! We may well thank God for those of them which have been providentially preserved to us in our

dear old Bible. What mighty argument, what exalted contending, what nobleness of motive, and what costly devotion to truth they exhibit! Every one of them marks a battle fought by the grand apostle on behalf of Gospel faith and freedom, and this is pre-eminently true of the Epistle to the Galatians.

In Paul's time the name "Galatia" had two different usages. More commonly it meant the strip of country (to the north of Asia Minor) inhabited by the Galatai, or Galatians (an offshoot of the Gauls); but in a Roman and imperial sense it was the name of a whole Roman province, of which the little *country* of Galatia was but a part. So the question has arisen as to which Galatia Paul addresses in his letter. The matter is too complicated to discuss here. For our own part, after carefully weighing the pros and cons, we incline to think that the epistle was sent to the actual *country* of Galatia.

Paul's Visits to Galatia

It is generally agreed, from Paul's words in chapter 4:13— "I preached the Gospel unto you the first [or former] time"—that he had visited Galatia *twice* before he wrote there. The record in the Acts of the Apostles corresponds with this. We are there told that Paul went to Galatia on his second missionary tour (Acts 16:6); and that he paid a second visit there during his third missionary tour, some three years later (18:23).

The First Visit

About the earlier of these two visits we are told two notable facts. First, it was occasioned through bodily illness. This is brought out clearly: "Ye know how through of the flesh I preached the gospel unto you at the first" (Gal. 4:13). Paul apparently had not intended preaching in Galatia, but he was suddenly smitten by a violent attack of some malady which evidently affected his appearance, and which might easily have caused the Galatians to "despise" him (4:14). It was to this sickness that the Galatians owed their knowledge of the Gospel. (How God overrules seeming setbacks!) Second, despite this bodily sickness and disfigurement, the Galatians had welcomed him with a warmth and responsiveness which were remarkable, even allowing for their naturally demonstrative Gallic temperament. "And my temptation, which was in my flesh, ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus I bear you record that,

if it had been possible, ye would have plucked out your eyes, and have given them to me" (4:14, 15). The melting fervency of the homeless, stricken preacher, and the sympathetic responsiveness of the hearers, had outmatched all physical discouragements. Amid their hearty hospitality the convalescing apostle-evangelist had lingered probably for several months.

The Second Visit

But Paul's *second* visit there had been far less reassuring to him. He had sensed a changed atmosphere. He had detected unhealthy symptoms among the Galatian believers which caused him uneasiness. References to this second visit are not difficult to detect in the epistle. He had found it needful at that time to charge them that they should hold as "accursed" any who perverted the Gospel as it had come to them from his own lips (1:9). He asks: "Am I become your enemy because of my speaking the truth to you?" (4:16)—and these words must refer to his second visit, for there had been no enmity on his first visit, and the enmity could not have been occasioned by the epistle, which they had not yet read! Then again, he reminds them in his epistle that he had already needed to warn them—evidently on his second visit—against excesses and errors (5:21). But it is evident all through the epistle that Paul is combating some deadly mischief among the Galatians which he had detected and denounced, in its beginnings, during his second visit, and which, alas, had further developed up to the time of his now writing to them.

The Galatian Error

And *what* was the main Galatian error? Paul calls it "*another* gospel, which is *not another*" (1:6, 7), and then adds: "There are some that trouble you, and would *pervert* the Gospel of Christ." ... "Another" twice [used] here, Paul uses two different Greek adjectives the first adjective (*heteros*) means "another of a *different* kind"; whereas the second adjective (*allos*) means "another of the *same* kind." Paul would have the Galatians definitely to understand that they were being drawn away, not to a superior form of the same Gospel (as they gullibly supposed), but to something which was essentially different. And then, to make his meaning finally clear, he adds that the real bent of these troublers was to "*pervert*" the "Gospel of Christ." The Greek verb here translated as "pervert" means, literally, to twist a thing round, or reverse it. In reality these troublers of the Galatians were not giving them merely "another Gospel of the same kind," with supposedly superior features: they were twisting the *one and only* "Gospel of Christ," and reversing its meaning into something which it never meant at all.

Paul does not leave us in any doubt as to the *nature* of the Galatian defection. After his opening salutation, his very first word is: "I marvel that ye are so quickly

removing from Him that called you into the *GRACE OF CHRIST*, unto a different gospel." Speaking summarily, that was both the first and the final thing about the Galatian failure—they were erring from that *absolutely distinctive* doctrine of the one true Gospel, that the eternal salvation of the soul is altogether of Divine *grace* in Christ, apart from religious observances and human merit-works of every kind. And what was it to which they were turning? Glance through the epistle. They were seeking to be "justified by the law" (5:4). They were toying with the observance of "days and months and seasons and years" (4:10). They were yielding to the idea that the rite of circumcision was necessary (5:2; 6:12, 13). They were seeking to supplement the work of the Holy Spirit by law-works of the flesh (3:3). They were overlaying the simplicity and spirituality of the Gospel with Judaistic observances; and, indeed, it would seem that a fairly thorough conformity to the Law of Moses was becoming insisted on among them (4:21). It was not that the Gospel was being directly denied; but their minds were becoming inoculated with legalistic and ritualistic ideas which destroyed its vital doctrines.

Who were the mischief-makers in Galatia? At the time when Paul wrote his letter they appear to have been a group of Galatian believers themselves. Chapter 6:13 speaks of them, in the present tense, as even then "undergoing" the Jewish rite of circumcision; which implies that this had not happened to them before, and that they were Gentiles. Chapter 5:12 perhaps points the same way: "I would that they which confuse you would even *mutilate* themselves" (i.e. Why do they stop at circumcision if they are so keen on sign-marks in the flesh? Why not mutilate themselves, as your own heathen priests of Cybele?). By native temperament these Gallic people were prone to a demonstrative and ritualistic type of religion. Nor must we forget that there was a nucleus of Jews among the Galatian believers; and these would not find it easy to *unlearn* all at once their hitherto bigoted Judaism.

But it seems equally clear that the movement had been *originated* by outside interference. The epistle as a whole leaves us in no doubt that the minds of the Galatians had been definitely influenced against Paul; and this could only have come, in the first place, from outside. It had happened too suddenly and too emotionally (1:6; 4:14-20) to be the product of a slow growth from within. When Paul asks, "O foolish Galatians, *who did bewitch you?*" (3:1), he clearly has in mind some definite time and some agency outside the Galatians themselves which marked the beginning of the changed attitude toward himself. The same applies to chapter 5:7: "Ye [all of you] were running well: *who did hinder you?*" And the same applies to

chapter 4:17: "They [as distinct from the 'ye' of verse 21] zealously seek you in no good way."

The Judaizers from Jerusalem

There was a group in Jerusalem who were set on spreading a Judaistic form of Christianity. Acts 15 tells of the trouble they caused at Antioch. Paul mentions such in this very epistle (2:12, etc.). He speaks of the "false brethren" of this sort in Jerusalem (ii. 4). We know how grievous was the influence of such "false apostles" upon the church at Corinth (see 2 Cor.). Some, apparently, carried "letters of commendation" (2 Cor. 3:1). When actual emissaries from Jerusalem were not sent, contact would be made with leading Jews in the places where Christian churches had been formed; and these in turn would get their influence into the churches through the Jewish converts there. These Judaizers were the party whose representatives followed everywhere in the wake of Paul, undermining his work (Satan's ministers as "angels of light"!). It was these who from time to time nearly broke the apostle's heart, yet at the same time roused his intensest indignation. At Corinth the attack was mainly on Paul's apostleship: it was against Paul in a personal sense. In Galatia the attack was rather on Paul's *doctrine*, as the epistle shows by implication all through; though in Galatia too there had been no hesitation to disparage the apostle himself (see fore note to this present study).

To Paul the issue was as vivid as it was absolutely vital—the very Cross of Christ itself was imperilled by this plausible legalism of the Judaizers: for "IF RIGHTEOUSNESS COME BY THE LAW, THEN CHRIST IS DEAD IN VAIN" (Gal. 2:21).

The Epistle Itself

We pass now from these preliminary considerations, to the epistle itself. It has been said with some truth that "in a writer like Paul," any analyzing of his epistles into "systematic arrangement" must be "more or less artificial," especially where (as if Galatians) he is "stirred by deep feelings." Yet although Paul's epistles are a closely woven whole, their main thought-movements are always distinct and orderly. This is so with the Epistle to the Galatians. It runs in three clear movements of two chapters each. This is noticeable almost at a first reading. The first two chapters are a *narrative* (pertaining to Paul himself). The next two chapters are a *discussion* (pertaining to the Gospel). The remaining two chapters are an *exhortation* (pertaining to the Galatian believers). In other words, the first two chapters are *personal*; the middle two are *doctrinal*; the last two are *practical*.

But what is the *purpose* in each of these three parts? That is what we are after every time in these present studies. We are not concerned with analysis for its own sake, however minute and careful, but only from an

interpretative point of view. It is the drift, the point, the significance, which we are after, in any given passage.

Chapters 1 and 2.

Look, then, through the first two chapters of Galatians—the part where we have personal narrative. *Why* does Paul give this account of his movements? The usual idea is that he is here defending his apostleship: but if we are to be strictly exact, that rather misses the real purpose here. Read the chapters carefully again: Paul is here proving the genuineness, the *authenticity* of the *Gospel* which he preached.

He begins by saying that his apostleship was neither from nor through man, but of God (1:1). His Gospel was "not after men," for he had neither received it nor been taught it of men—it had come by direct Divine revelation (verses 11, 12). And after he had received this direct revelation and commission he had "conferred *not* with flesh and blood" (verse 16). He certainly could not have got his Gospel second-hand from the other apostles (as his detractors were apparently alleging), for he had not gone up to Jerusalem at that time to see them (verse 17); and even when later, after the expiry of three years, he *had* gone up on a short visit, he had seen only Peter and James (verse 19). And, even after that, he had remained *still* unknown by face to the churches in Judaea (verses 22, 23). So there can be no doubt as to Paul's purpose here. It is to show that the Gospel which he preached was *genuine as to its origin*.

Chapter 2. continues this same authentication, but with a different emphasis. This Gospel which in all genuineness (1:20) Paul had received direct from God he had later compared and checked off among the other apostles. Fourteen years after his first visit to Jerusalem he had gone there again for that very purpose (2:1, 2); and there had been thorough concurrence between them and himself (verses 6-10). So complete had been their agreement and mutual understanding as regards the central doctrine of salvation solely and wholly by *grace*, that when Peter and others, on a later occasion at Antioch, had lapsed into Judaistic behaviour Paul had been able to rebuke him on the very basis of that common understanding (2:11-21); so that the *circumstantial* "difference" between them had really been turned into another evidence of the *underlying agreement* which existed as to the true nature of the Gospel. Thus both by *comparing* (2:1-10) and by *contesting* (11-21) Paul had proved his Gospel to be identical in nature with what the other apostles preached.

Here, then, in chapters 1. and 2., we have the AUTHENTICITY of the Gospel: (*a*) as to its *origin*, in chapter 1; and (*b*) as to its *nature*, in chapter 2. Moreover, these two chapters are important as showing the basic identity of the Gospel preached by Paul,

Peter, and the other apostles. Beware of some today who playoff "Pauline" versus "Petrine" versus "Johanine"!

Chapters 3 and 4.

We turn on to chapters 3. and 4. What is the real point of the theological argument here? Well, to begin with, we cannot but observe that Paul's attitude throughout is that of sheer surprise. He speaks as though it is almost incredible to him that anyone should turn back from the glorious liberty and superiority of the Gospel to the bondage and beggarliness of legalism. His first words are: "O foolish Galatians, who did bewitch you?"—as though he could only attribute it to some strange hypnotic spell. He picks up that word "foolish" again in verse 3: "Are ye so foolish?—having begun in the Spirit, do ye now attempt perfection through the flesh?" And again, in 4:9, he asks: "How turn ye back again to the weak and beggarly elements whereunto ye desire to be in bondage again?" It is as though Paul feels almost nonplussed. Indeed, he actually says as much in 4:20: "I stand in doubt [am perplexed] of you."

All through these two chapters Paul is showing the superiority of the Gospel over Judaism; of "the Spirit" over "the flesh" (3: 3) ; of "faith" over "works" (3:2); of being "justified" over being held by law (verses 8, 11); of being "blessed" over being "cursed" (verses 9, 10); of the "promise" in Abraham over the command through Moses (verses 12-14); of the Abrahamic covenant over the Mosaic covenant (verses 16-22); of maturity over tutelage (verses 25, 26); of sonship over bondmanship (3: 26; 4:6); of "adoption," i.e. of adulthood status and privilege, over legal infancy, with its inability to inherit (4:1, 3, 5); of liberty over bondage (4:8, 21-31). What superiority indeed is all this! And what strange folly to lapse into legalism again!

Note, also, that while this one theme, the superiority of the Gospel, unites both these chapters, each strikes its own emphasis. A careful reading of chapter 3, will disclose that the focus-point is in the Words of verse 7: "Know, therefore, that they which be of faith, the same are the sons of Abraham." The "therefore" denotes inference from what precedes. What do the earlier verses say? It was by faith that the Holy Spirit had been received; and that was the unarguable evidence of sonship. The rest of the chapter expands this: (a) Christ redeemed us from the curse of the Law that the promise of the Spirit might be fulfilled to us through faith (see verses 10-14). (b) The giving of the Law did not override the Abrahamic promise (verses 15-29). The chapter closes with a reiteration of its special emphasis: "Ye are all sons of God through faith in Jesus Christ" (verse 26); "If ye are Christ's, then are ye Abraham's seed" (verse 29). So the emphasis in this third chapter is on "sonship." In other words, here is

the superiority of the Gospel demonstrated by the superior new relationship into which it brings us.

In chapter 4 the emphasis is on the privileges of this sonship. Taking up from that word "heir" in the last sentence of chapter 3, Paul now stresses that to be a son is also to be an heir (see verses 1, 7, 30). Two words here sum up the believer's sonship privileges—"adoption" (verse 5) and "shall not be heir" [inheritance] (verse 30). The Greek word here rendered "adoption" (as elsewhere in Paul's epistles) does not mean adoption in the common English sense of taking some orphan child to be one's own. It refers rather to adult sonship, to the coming of legal age, and the privileges which this confers. In Paul's day the reaching of adult sonship and legal heirship was commonly attested by public ceremony [bar mitzvah at age thirteen]. The public attestation of the sonship of believers is yet to be (see the word "adoption" in Romans 8:18-23); but already we enter into the privileges of adult sonship in a spiritual sense, because (as here, in Galatians 4: 6, 7) "God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ".

Paul is amazed that the Galatians could listen to a "different" Gospel which would cheat them of these privileges; and he would have them realize sharply that their bewitching new teachers were playing that very trick on them: "They zealously seek you in no good way; nay, they desire to shut you out" (verse 17).

Finally he expounds the allegory of Isaac and Ishmael (verses 21-31). Believers, so to speak, are Isaac, to whom the inheritance in Abraham belongs; whereas to be under the Law is to be Ishmael, the son of the bondwoman, and rejected from the inheritance (verse 30. The inheritance here spoken of is that of the promises (3:14, 16-22, 29, etc.).

So, then, in chapters 3 and 4 we have the SUPERIORITY of the Gospel: (a) in the new relation which it effects, as in chapter iii., and (b) in the privileges which it confers, as in chapter 4.

Chapters 5 and 6.

In the last two chapters we have Paul's exhortation to the Galatians. What is the gist of it? The opening verse tells us: "Stand fast, therefore, in the liberty wherewith Christ hath made us free." These two chapters concern our liberty in Christ in its practical application to life and conduct. There is nothing intricate about the passage. A few comments will suffice. Any careful eye will notice that two aspects of this liberty are spoken of here.

First, in chapter 5:1-15, it is the liberty of a *love-service* instead of a law-bondage. In verses 2 to 12, which are practically a parenthesis, Paul shows with a new drastic finality the alternative to this liberty in

Christ: it is to be “debtors to the whole law” and to be “fallen away from grace.” Then, at verse 13, connecting up again with verse 1, he shows that the true liberty of the Gospel is the liberty of love, not of license (in answer, probably, to the insinuations of the false teachers, that Paul’s doctrine of so-called liberty gave license for sin).

Second, this liberty of the Gospel is the liberty of “*the Spirit*” in the place of bondage to “the flesh.” This is brought out in the passage 5:16-6:10. No comment is needed here on these verses. At the end of chapter 6 verses 11 to 18 are really a postscript. Thus in chapters 5 and 6 we have the LIBERTY of the Gospel: (a) the liberty of *love-service* instead of bondage to the law, as in 5:1-15; and (b) the liberty of *the Spirit* instead of bondage to the flesh, as in 5:16-6:10.

We may now set out our results in a brief analysis; but before doing so we ought to ask ourselves: What is the key idea running through this Galatians epistle? There can be only one answer. It is LIBERATION THROUGH THE GOSPEL. The word “liberty” in different grammatical forms (sometimes translated as “free”) comes some ten times in the epistle. The *basis* of our liberty is given in chapters 1 and 2, which demonstrate the *genuineness* of the Gospel and prepare for the doctrinal discussion which follows. Then the *truth* of our liberty is thrashed out in chapters 3. and 4. And, finally, the true effect of our liberty is shown in chapters 5 and 6. The climax-note is struck at chapter 5:1: “STAND FAST, THEREFORE, IN THE LIBERTY WHEREWITH CHRIST HATH LIBERATED US.”¹

*Authorship, Occasion, Contents.*²

1. *Authorship.* — With regard to the genuineness and authenticity of this epistle, no writer of any credit or respectability has expressed any doubts. Its Pauline origin is attested not only by the superscription which it bears (<480101>³Galatians 1:1), if this be genuine, but also by frequent allusions in the course of it to the great apostle of the Gentiles (<480113>Galatians 1:13-23;

2:1-14). It is corroborated also by the style, tone, and contents of the epistle, which are perfectly in keeping with those of the apostle’s other writings. The testimony of the early Church on this subject is most decided and unanimous (see Lardner, *Works*, volume 2). Besides express references to the epistle (Irenaeus, *Haer.* 3:7, 2; 5:21,1; Tertullian, *De Praescr.* ch. 60, *al.*), we have one or two direct citations found as early as the time of the apostolic fathers (Polyc. *ad Philippians* chapter 3), and several apparent allusions (see Davidson, *Introd.* 2:318 sq.). The attempt of Bruno Bauer (*Kritik der Paulin. Briefe*, Berlin, 1850) to demonstrate that this epistle is a compilation of later times, out of those to the Romans and to the Corinthians, has been treated by Meyer with a contempt and a severity (*Vorrede*, page 7; *Einleit.* page 8) which, it does not seem too much to say, are completely deserved.

2. *Occasion*, etc. — The parties to whom this characteristic letter was addressed are described in the epistle itself as “the churches of Galatia” (<480102>Galatians 1:2; comp. <480301>Galatians 3:1) in Asia Minor, otherwise called Gallogriecia (Strabo, 12:566) — a province that bore in its name its well-founded claim to a Gallic or Celtic origin (Pausanias, 1:4), and that now, after an establishment, first by predatory conquest, and subsequently by recognition but limitation at the hands of neighboring rulers (Strabo, 1.c.; Pausanias, 4:5), could date an occupancy, though not an independence, extending to more than three hundred years; the first subjection of Galatia to the Romans having taken place in B.C. 189 (Livy, 38:16 sq.), and its formal reduction (with territorial additions) to a regular Roman province in A.D. 26. See GALATIA. Into this district the Gospel was first introduced by Paul himself (<441606>Acts 16:6; <480108>Galatians 1:8; 4:13, 19). Churches were then also probably formed, for on revisiting this district some time after his first visit it is mentioned that he “strengthened the disciples” (<441823>Acts 18:23). These churches seem to have been composed principally of converts directly from heathenism (<480408>Galatians 4:8), but partly, also, of Jewish converts, both pure Jews and proselytes. Unhappily, the latter, not thoroughly emancipated from early opinions and prepossessions, or probably influenced by Judaizing teachers who had visited these churches, had been seized with a zealous desire to incorporate the rites and ceremonies of Judaism (especially circumcision, <480502>Galatians 5:2, 11, 12; 6:12 sq.) with the spiritual truths and simple ordinances of Christianity. (See Cruse, *De statu Galatarum*, etc., Hafn. 1722.) So active had this party been in disseminating their views on this head through the churches of Galatia, that the majority at least of the

¹ J. Sidlow Baxter, EXPLORE THE BIBLE, Vol. 6, (Zondervan Publishing House, Grand Rapids, MI., 1979), pp. 139-148. Hereafter referred to as [BAXTER].

² John McClintock and James Strong, CYCLOPEDIA OF BIBLICAL, THEOLOGICAL AND ECCLESIASTICAL LITERATURE, Vol. III, The Book of Galatians, pp. 38-45. Hereafter referred to as [MCCLINTOCK].

³ These reference numbers have been left in and are in accordance with Strong’s Bible verse referencing: “48” is the forty-eight Bible book—Galatians, and “0101” is the verse reference—chapter 1, verse 1.

members had been seduced to adopt them (<480106>Galatians 1:6; 3:1, etc.). To this result it is probable that the previous religious conceptions of the Galatians contributed; for, accustomed to the worship of Cybele, which they had learned from their neighbors the Phrygians, and to theosophistic doctrines with which that worship was associated, they would be the more readily induced to believe that the fullness of Christianity could alone be developed through the symbolical adumbrations of an elaborate ceremonial (Neander, *Apostolisches Zeitalter*, 2d edit. page 400). It would seem that on his last visit to this region, Paul found the leaven of Judaism beginning to work in the churches of Galatia, and that he then warned them against it in language of the most decided character (<480109>Galatians 1:9; 5:3). From some passages in this epistle (e.g., <480111>Galatians 1:11-24; 2:1-21) it would appear also that insinuations had been disseminated among the Galatian churches to the effect that Paul was not a divinely-commissioned apostle, but only a messenger of the church at Jerusalem; that Peter and he were at variance upon the subject of the relation of the Jewish rites to Christianity; and that Paul himself was not at all times so strenuously opposed to those rites as he had chosen to be among the Galatians. Of this state of things intelligence having been conveyed to the apostle, he wrote this epistle for the purpose of vindicating his own pretensions and conduct, of counteracting the influence of these false views, and of recalling the Galatians to the simplicity of the Gospel which they had received. The importance of the case was probably the reason why the apostle put himself to the great labor of writing this epistle with his own hand (<480611>Galatians 6:11).

3. *Contests.* — The epistle consists of three parts. In the first part (1, 2), which is apologetic, Paul vindicates his own apostolic authority and independence as a directly-commissioned ambassador of Christ to men and especially to the Gentile portion of the race. After an address and salvation, in which his direct appointment by heaven is distinctly asserted (<480101>Galatians 1:1), and a brief doxology (<480105>Galatians 1:5), the apostle expresses his astonishment at the speedy lapse of his converts, and reminds them how he had forewarned them that even if an angel preached to them another gospel he was to be anathema (<480106>Galatians 1:6-10). The gospel he preached was not of men, as his former course of life (<480111>Galatians 1:11-14), and as his actual history subsequent to his conversion (<480115>Galatians 1:15-24), convincingly proved. When he went up to Jerusalem it was not to be instructed by the apostles, but on a special mission, which resulted in his being formally accredited by them. (<480201>Galatians 2:1-10); nay, more, when Peter dissembled in his

communion with Gentiles, he rebuked him, and demonstrated the danger of such inconsistency (<480211>Galatians 2:11-21). In the second part (3, 4), which is polemical, having been led to refer to his zeal for the great doctrine of salvation by the grace of God through faith in Christ, the apostle now enters at large upon the illustration and defense of this cardinal truth of Christianity. He appeals to the former experience of the Galatians, and urges specially the doctrine of justification, as evinced by the gift of the Spirit (<480301>Galatians 3:1-5), the case of Abraham (<480306>Galatians 3:6-9), the fact of the law involving a curse, from which Christ has freed us (<480310>Galatians 3:10-14), and, lastly, the prior validity of the promise (<480316>Galatians 3:16-18), and that preparatory character of the law (<480319>Galatians 3:19-24) which ceased when faith in Christ and baptism into Him had fully come (<480325>Galatians 3:25-29). All this the apostle illustrates by a comparison of the nonage of an heir with that of bondage under the law: they were now sons and inheritors (<480401>Galatians 4:1-7); why, then, were they now turning back to bondage (<480408>Galatians 4:8-11)? They once treated the apostle very differently (<480412>Galatians 4:12-16); now they pay court to others, and awaken feelings of serious mistrust (<480417>Galatians 4:17-20); and yet, with all their approval of the law, they show that they do not understand its deeper and more allegorical meanings (<480421>Galatians 4:21-31). In the third part (5, 6), which is hortatory and admonitory, the Galatians are exhorted to stand fast in their freedom, and beware that they make not void their union with Christ (5:1-6): their perverters, at any rate, shall be punished (<480507>Galatians 5:7-12). The real fulfilment of the law is love (<480513>Galatians 5:13-15): the works of the Spirit are what no law condemns, the works of the flesh are what exclude from the kingdom of God (<480516>Galatians 5:16-26). The apostle further exhorts the spiritual to be forbearing (<480601>Galatians 6:1-5), the taught to be liberal to their teachers, and to remember that as they sowed so would they reap (<480606>Galatians 6:6-10). Then, after a noticeable recapitulation, and a contrast between his own conduct and that of the false teachers (<480611>Galatians 6:11-16), and an affecting entreaty that they would trouble him no more (<480617>Galatians 6:17), the apostle concludes with his usual benediction (<480618>Galatians 6:18).

OUTLINE OF THE BOOK OF GALATIANS

by **Donald K. Campbell**—Hereafter referred to as
[CAMPBELL].

OUTLINE

- I. Introduction (1:1-10)
 - A. The salutation (1:1-5)
 - B. The denunciation (1:6-10)
- II. Personal: A Defense of Paul's Authority (1:11-2:21)
 - A. He was independent of the apostles (1:11-24)
 - 1. Thesis: Paul's gospel was a revelation (1:11-12)
 - 2. Events before Paul's conversion (1:13-14)
 - 3. Events at Paul's conversion (1:15-16a)
 - B. Events after Paul's conversion (1:16b-24) He was recognized by the apostles (2:1-10)
 - C. He rebuked the reputed chief of the apostles (2:11-21)
- III. Doctrinal: A Defense of Justification by Faith (chaps. 3-4)
 - A. Vindication of the doctrine (chap. 3)
 - 1. By the experience of the Galatians (3:1-5)
 - 2. By the example of Abraham (3:6-9)
 - 3. By the effect of the Law (3:10-12)
 - 4. By the work of Christ (3:13-14)
 - 5. By the permanence of faith (3:15-18)
 - 6. By the purpose of the Law (3:19-25)
 - 7. By the believer's present position (3:26-29)
 - B. Illustration of the doctrine (chap. 4)
 - 1. A legal illustration (4:1-7)
 - 2. A personal plea (4:8-20)
 - a. An appeal not to turn to legalism (4:8-11)
 - b. An appeal to remember their relationship (4:12-16)
 - c. An appeal to consider Paul's attitude toward them (4:17-20)
 - 3. A biblical illustration (4:21-31)
 - a. The historical facts (4:21-23)
 - b. The allegorical interpretation (4:24-27)
 - c. The personal application (4:28-31)
- IV. Practical: A Defense of Christian Liberty (5:1-6:10)
 - A. A life apart from Law (5:1-12)
 - 1. Turning to Law ruins grace (5:1-2)
 - 2. Turning to Law makes man a debtor (5:3)
 - 3. Turning to Law is to fall away from grace (5:4-6)
 - 4. Turning to Law hinders the progress of believers (5:7-10)
 - 5. Turn Turning to Law removes the offense of the Cross (5:11-12)
 - B. A life apart from license (5:13-15)
 - C. A life according to the Spirit (5:16-26)
 - 1. The promise of victory over sin (5:16-18)
 - 2. The peril to victory over sin (5:19-21)
 - 3. The power for victory over sin (5:22-23)
 - 4. The provision for victory over sin (5:24-26)
 - D. A life of service (6:1-10)
 - 1. Toward the Christian who has sinned (6:1)
 - 2. Toward the Christian who is burdened (6:2-5)
 - 3. Toward the pastor-teacher (6:6-9)
 - 4. Toward all men (6:10)
- V. Conclusion (6:11-18)
 - A. Paul's autograph (6:11)
 - B. Paul's adversaries (6:12-13)
 - C. Paul's boast (6:14-16)
 - D. Paul's benediction (6:17-18)

END OF SAMPLE

COMMENTARY ON THE BOOK OF GALATIANS⁴

Ntes footnoted..

COMMENTARY ON GALATIANS

Introduction: The Galatian Epistle is an Epistle written by Paul to the Churches of Galatia to neutralize and correct the teaching of Jews who had brought in a mixture of law and grace for salvation. Salvation is by faith alone completely apart from the works of the law. We will let Paul set that record straight as we move through this book verse by verse.

GALATIANS, CHAPTER ONE

Galatians 1:1⁵

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

1. "Paul, an apostle" Paul identifies himself as the author of the epistle. "Paul" is a Roman name and means "little." His Hebrew name was Saul which means "ask for." How he obtained the name Paul we do not know. He probably had both names from childhood. He was a Jew and was born a Roman citizen (Acts 22:27-28). W. E. Hogg and C. F. Vine⁵ say, "While he is presented as laboring among the Jews, Luke refers to him by his Jewish name, but as soon as the Apostle has fairly begun his work among the Gentiles, the historian drops the Jewish name and speaks of him hence forth exclusively as Paul."

2. "Not of men" Paul refers to any body of men who might be assumed to have authority to appoint apostles, such as the Twelve, or the Council at Jerusalem, etc.

3. "Neither by man" refers to any person who might act on behalf of such a body, as Ananias, through whom the Lord worked in baptizing Paul and giving him instructions.

4. "But by Jesus Christ" Jesus met Paul on the road to Damascus. This meeting did not only involve his salvation but also a call to the Apostleship; Acts 9:8-15.

5. "And God the Father" The mention of the Father shows the unity of the authority and action of the Father and Son corresponding with their unity of Being in the Godhead.

6. "Who raised him from the dead" In the former statements, the Father and Son are intimately associated; here they are as sharply distinguished. It was the Son Who died; it was the Father Who raised Him from the dead. This same distinction is made in

⁴ This commentary is taken almost exclusively from Dr. Earl White's Commentary on Galatians.

⁵ C. F. Hogg and W. E. Vine, THE EPISTLE TO THE GALATIANS WITH NOTES EXEGETICAL AND EXPOSITORY, Kregel Publications, Grand Rapids. 1921), on Gal 1:1; hereafter referred to as [VINE].

John 1:1. The word "raised" is an aorist [simple past tense], active [means the subject is doing the action], Ptc [participle—a verbal {revealing an action}-adjective {reveals the One doing the action}]. The aorist tense means He [God the Father] raised Him [Jesus Christ] once for all. The active voice means that He did it Himself. He did not work through an agent such as like an angel.

[The King James Version of the Bible has some sentences in parenthesis () and *italicized* words that were added by the King James translators to emphasize the meaning of the Hebrew or Greek text.]

SUMMARY OF PAUL'S APOSTLESHIP

1) He was called to the Apostleship; Rom. 1:1.

2) He was an Apostle to all nations; Rom. 1:5.

3) He calls himself an Apostle of the Gentiles; Rom. 11:13.

4) His apostleship was sealed by God's blessings upon him; 1 Cor. 9:2; 2 Cor. 12:12.

5) Paul considered himself the least of the Apostles; 1 Cor. 15:9.

6) Paul claimed he was not behind the chiefest apostles so far as knowledge is concerned; 2 Cor. 11:5; 12:11.

7) Paul was instructed [and trained] by the Lord for the apostleship in Arabia; Gal. 1:17-19.

8) Paul said, "I am ordained a preacher, and an apostle;" 1 Tim. 2:7; Galatians 1:2.

"And all the brethren which are with me, unto the churches of Galatia:"

1. "And all the brethren which are with me" Paul distinguishes here between his associates in labor and the Church in Rome, the city from which he wrote. Paul was usually accompanied by a little band of fellow workers; Acts 20:4. This also suggests that these are with him in what he is about to say.

2. "**Unto the churches of Galatia**" This is the only letter written by Paul addressed to a group of churches. So this means that this letter is to be shared by all the Galatian churches. This eventually became true of all the epistles under the inspiration of the Holy Spirit.

Galatians 1:3

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ,"

1. "Grace [a Greek greeting] be to you and peace" "Grace" is the unmerited favor of God. It is not just a Greek greeting but also a reminder of the grace that saves. Here Paul is reminding them that grace is God's attitude toward them in their daily lives. One of the great truths for the Christian today is that God does not deal with us on the basis of merit. We are constantly in need of His grace to enable us to effectively serve Him. The Hebrew word translated "peace," [a Hebrew greeting] is associated with grace in Paul's statement. Peace is the result of grace. God wants His people to

experience His peace. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [John 14:27]

2. "From God the Father, and from our Lord Jesus Christ" Here Paul associates the Father and the Son as the source of grace. He also uses the possessive plural pronoun "our." Jesus belongs to us. Paul and his associates share in a common faith with the Galatian brethren.

Galatians 1:4

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:"

1. "Who gave himself for our sins" The word "gave" is an aor. act. ptc. and means He did it once for all in the past. It is history. The word "himself" means that He did not offer an animal sacrifice for our sins. He said, "I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:11). And again He said, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (John 10:18). "Our sins" refers to Paul, his associates and all the Galatian brethren. It also refers to everyone who has been saved by the grace of God. "Our sins" also means that He did not just die for Adam's sin. He died for every sin we commit.

2. "That He might deliver us from this present evil world" The verb is an aor. mid. [The middle voice represents the subject as acting in some way that concerns itself, or as acting upon something that belongs to itself.]⁶ subj. [The subjunctive mood expresses a contingent or possibility; God's deliverance is contingent upon our obedience to His will]. The word "deliver" means, "To pluck out of, to rescue as from danger." The middle voice suggests that He who thus delivers us has an interest in the result of His own act. He has plans for our future that not only benefit us, but also Him. The subjunctive mood is potential. It means that in His death He provided salvation for all. But all will not come to Him. This a sad commentary on the hardness of man's heart. The words, "This present evil world," describes the place where the rescue is made. Jesus came into this present evil world. The depth of human depravity was proven when the Son of God was rejected and crucified like a common criminal.

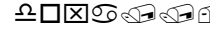
3. "According to the will of God and our Father" This refers to the deliverance and the means of accomplishment. "God" is the God of all men; Num.

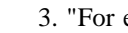

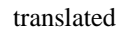
16:22; Acts 17:22-31. "Our Father" means that He is more than God to us. We have been born of God. We can correctly say, "Our Father who art in heaven."

Galatians 1:5

"To whom be glory for ever and ever. Amen."

1. "To whom" i.e. God the Father. It is like Ephesians 3:21: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

2. "Be glory". Liddell and Scott⁷ interpreted  "glory" primarily meaning "an opinion: expectation" and when applied to God is His "beauty, power, or honor; a quality of God's character that emphasizes His greatness and authority"⁷ is that in anything that calls for praise. What is stated in verse 5 is what makes the believer ecstatic with praise to God.

3. "For ever  and ever " is literally.. "unto the ages of ages."  is also translated "eternal" in John 3:15 and "everlasting" in 3:16.] What is meant here is infinity, eternity, and unendingness [end without end]. Everything that we have to do with has a beginning and an end. The [evolutionists] speak of the earth as being 4 billion years old. Even though that is old, they perceive it to be a beginning. They perceive the universe to be much older, but even that has a beginning. So when you speak of infinity or eternity, it is difficult for man to comprehend it. What man can't comprehend, he rejects and debates.

Galatians 1:6

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:"

1. "I marvel that ye are so soon removed" The word "marvel" is a pres. act. ind. that means, "surprise at the unexpected." With the present tense Paul is saying "I continue in a condition of surprise. The words, "ye are so soon removed," is the translation of one word, *metatithemi*, which means, "to remove a person or thing from one place to another." It is a term used of military desertion, which was punishable by death. It is a pres. pass. ind. which means Paul is addressing a condition in progress. The passive voice means that they are under the influence of false teachers; it is happening to them even though they are allowing it. They were being removed by persuasion, not force. The words, "so soon," introduce one of Paul's reasons for marvel. It is like Paul is saying, "I would have thought you would have stayed with your beliefs a little longer!" This also shows how quickly Satan attacks the young Christian.

⁶ J. Gresham Machen, NEW TESTAMENT GREEK FOR BEGINNERS, (The Macmillan Co., New York, 1957), p, 57. Hereafter referred to as [MACHEN].

⁷ Liddell and Scott, A LEXICON, (Ginn Brothers, Boston, 1871), p. 172

2. "From him that called you" "From him" is referring to God. See verse 15 where Paul attributes the call of believers to salvation to Him. The word "called" is an aor. act. ptc. The aorist tense reminds them of the event in the past where this call took place. "From him" sets forth the truth that they were not just exchanging one optional idea for another. To depart from the teaching of pure grace for salvation is a departure from God.

"This departure was not simply from a system of theology but from God Himself, the One who had called them by the grace of Christ... In exchange they were embracing a different gospel, one that was false."—[CAMPBELL, p. 590].

3. "Into the grace of Christ" 2 Cor. 8:9 defines grace: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Someone has coined the acrostic of grace: God's Riches At Christ's Expense. The Galatians had been called and had responded to the gospel of the Grace of God. There was an attempt on the part of some false teachers to change their minds about the nature of grace. Can grace and law be mixed as a means of salvation? This will be the theme in this Epistle.

4. "Unto another gospel" The gospel is defined in Scripture. The definition is found in 1 Cor. 15:1-4. It is the death, burial, and resurrection of Christ. The word "another" is *heteros* in the Greek. This word is a very important word in this text. Because of that, I quote Vine's explanation of this word: "The words *heteros* and *allos* are synonyms = 'other,' 'another.' Synonyms are words with similar, but not necessarily the same, meaning. Hence synonymous words are sometimes interchangeable, sometimes not. *Heteros* and *allos* are interchanged in 1 Cor. 1:16 and 6:1; 12:8-10; 14:17,19, e.g., where both are used of believers, members of the same church. But they are not interchangeable in 1 Cor. 15:39-41, where *heteros* is used to distinguish the heavenly glory from the earthly, for these differ in genus, and *allos* to distinguish the flesh of men, birds, and fishes, which, however, is in each case flesh, differing not in genus but in species. *Allos* is used again to distinguish between the glories of the heavenly bodies, for these also differ not in kind but in degree only. [W. E. VINE]

Guided by Paul's usage elsewhere the words may be paraphrased, 'Unto a gospel which differs so radically from that which I preached unto you that it is not another gospel, for it is not a gospel at all.' This was the explanation of the Judaizers, theirs was a gospel with a difference; and this the reply of the Apostle, so great is the difference that what they preach is not a gospel at all. He cannot allow them even the name. He preached salvation by grace through faith, they preached

salvation by law through works; the two, he asserts, are incompatible, and must be antagonistic to the end, cp. Rom. 11:6. Thus, at the outset, he closes the door against compromise, and throughout the epistle this severity of tone is maintained. This new teaching is "bondage," 2:4, and "entanglement," 5:1, and could not result in "justification," 2:16, or "freedom," 5:1; it made Christ to be of no profit, 5:2, and the death of Christ, which is the essence of the Gospel, a mere embellishment, a superfluous thing of no account, 2:21; so far as bringing blessing to men, it put them "under a curse," 3:10, and all who accepted it fell away instantly from grace, 5:4."

A SUMMARY OF THE DOCTRINE OF FALSE TEACHERS

1) Paul warned Corinth about false teachers; 2 Cor. 11:3-4.

2) He warned the church at Ephesus about false teachers; Acts 20:28-30.

3) Satan's primary target for false teachers is the doctrine of salvation; 2 Pet. 2:1-2.

4) False prophets are more interested in popularity than in truth; Gal. 6:12.

5) They seek to get a following; Acts 20:30.

6) They are in their work for money; 2 Pet. 2:3,14.

7) They have no true spiritual life and therefore they are sinful in their private lives; 2 Pet. 2:14.

Galatians 1:7

"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

I. "Which is not another" The word "another" is *allos*, which refers to something of the exact same kind. The word "which" refers to the gospel. So he is saying this gospel that the Judaizers are preaching is not the exact same gospel that you have been taught. Though they may teach that Jesus is the Son of God, that He is the expected Messiah predicted by the Old Testament Scriptures, and a great miracle worker, that He died, was buried, and rose again the third day and that salvation demanded belief in Him, they also taught that the Christian should be circumcised and keep the Law of Moses.

2. "But there be some that trouble you" The verb "be" is pres. act. ind. and means they were at work in the Churches of Galatia at the time Paul was writing this epistle. The word "trouble" is a pres. act. ptc. and means literally "to shake back and forth." Figuratively, it refers to deep emotional disturbance and refers to an unsettled mind. The false teachers were shaking them up emotionally and psychologically.

3. "And would pervert the gospel of Christ" The word "pervert" is *metastropho*. It means, "to transform into something of an opposite character, as the sun into darkness, Acts 2:20."—VINE. These Judaizers were

3. "For if I yet pleased men, I should not be the servant of Christ" The word "pleased" is an imperf. act. ind. The imperfect tense is continuous action in the past. Paul is saying with the use of this verb, "If it has been my continuous practice in the past to do what I am accused of." The words "I should not be" is an imperf. mid. ind. used with the negative. He is saying, "That practice would have disqualified me as a servant of Christ." This is an explanation not a translation. The word "servant" is *doulos* and refers to a slave. It is a word used often by Paul when referring to his service to Christ.

SUMMARY OF THE DOCTRINE OF A GOD-CALLED MINISTRY

- 1) God calls preachers; Gal. 1:15; 1 Tim. 1:1.
- 2) They are spiritual gifts to the Church; Eph. 4:11.
- 3) The Holy Spirit appoints God-called preachers to oversee churches; Acts 20:28.
- 4) Preachers are to be able and ready to teach; 1 Tim 3:2.
- 5) Preachers are to feed the flock; 1 Per. 5:1-3.
- 6) Preachers are to rule the church; 1 Tim. 3:5-5.
- 7) Pastors are to be obeyed by their churches; Heb. 13:17.
- 8) Pastors are to "reprove, rebuke, with all long suffering and doctrine"; 2 Tim. 4:2.

Galatians 1 : 11

"But I certify you, brethren, that the gospel which was preached of me is not after man."

1. "But I certify you, brethren" The word "certify" is a pres. act. ind. verb from a word that means, "To make known." It has the effect here of reminding the Galatians in an emphatic way of something that they already knew. The word "brethren" is a word of tender address. Paul is addressing spiritual family members.

2. "That the gospel which was preached of me" "Was preached" is an aor. pass. ptc. It looks back to the time when Paul had preached the Gospel to them, and, had as a result of their believing response to that Gospel, established the churches in that region.

3. "Is not after man" He uses here a pres. act. ind. verb. The Gospel then is the Gospel now. It is ever the same. It is not after man. It did not originate with man. Man never thought it up. He did not come up with the idea.

SUMMARY OF THINGS THAT ARE "AFTER MAN"

- 1) There is man's prophecy; 2 Pet. 1:20-21.
- 2) There is man's approval; Matt. 6:5.
- 3) There is man's praise; Matt. 6:2.
- 4) There are man's commandments; Matt. 15:9; Col. 2:22; Titus 1:14.
- 5) There is man's authority; Matt. 21:25.
- 6) There is man's praise; Matt. 23:7; John 12:43.
- 7) There is man's traditions; Mark 7:8; Col. 2:8.

8) There is man's wisdom; 1 Cor.2:5.

These are things that influence men in their relationships with other men and their conduct in the world. Paul said the Gospel he preaches did not come from man.

Galatians 1:12

"For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ."

1. "For I neither received it of man" The word "received" is an aor. act. ind. from a word that means, "to receive something as a student from a teacher." Kittel⁸ says of this word, "It is important in philosophy, for most knowledge is handed down orally, and since it is practical, the teacher is an authoritative leader whose goal is the formation of character and who will still be respected even should the students strike out on their own." So Paul is saying that the Gospel I preach, the truths I declare, I did not get from man as I once did from Gamaliel (Acts 22:3).

2. "Neither was I taught it" The word "taught" is an aor. pass. ind. from *didasko*. Kittel says of this word: "Common from Homer, this word denotes teaching and learning in the wide sense of imparting theoretical and practical knowledge with the highest possible development of the pupil as the goal. There is a religious use, and the term has a strong intellectual and authoritative bearing." Paul is saying that what I have communicated to you I did not learn in the ordinary way that man learns things.

3. "But by the revelation of Jesus Christ" The word "by" [ἐκ] means "by means of." The word "revelation" is the unveiling of hidden facts. God revealed to Paul the truths he preached. He was not taught it in the ordinary way. 2 Cor 12:7: "And lest I should be exalted above measure through the abundance of the revelations..." This is a direct communication of the mind of God.

Galatians 1:13

"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:"

1. "For ye have heard" The verb is aor. act. ind. The time they heard was obviously when he first preached the Gospel to them.

2. "Of my conversation in time past" The word "conversation" means, "manner of life" [life-style]. The words, "in time past," refers to Paul's life before conversion as he brings out in the next statement.

SUMMARY OF THE WORD "CONVERSATION"

(The meaning of the word is "manner of life")

⁸ Gerhard Kittel, THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT, Wm. B. Eerdmans Pub. Co., Grand Rapids, 1964). Hereafter referred to as [KITTEL].

1) It is used in connection with the "old man," Eph. 4:22.

2) The Bible speaks of the filthy conversation of the wicked; 2 Pet. 2:7.

3) Timothy was to be an example in his conversation; 1 Tim. 4:12.

4) The Hebrew Christians were exhorted to consider the conversation of their pastors; Heb. 13:7.

5) James says that the wise demonstrate their good works through their conversation; James 3:13.

6) The conversation of the believer is to be holy; 1 Pet. 1:15; 2 Pet. 3:11.

7) The conversation can be vain; 1 Pet. 1:18.

8) The Christian's conversation should be honest; 1 Pet. 2:12.

9) Saved wives can win their lost husbands through their conversation; 1 Pet. 3:1, 2.

10) The Christian's conversation should be such that if he is criticized, it would be a lie; 1 Pet. 3:15-16.

11) The Christian should be vexed with the filthy conversation of the wicked; 2 Pet. 2:7.

3. "In the Jews' religion" This refers to the government, laws, institutions, and religion of the Jews. Vine says, "Thus it refers not to religious beliefs but to religious practices, and to these not as they were instituted by God, but as the Pharisees and their scribes had developed and enlarged them by their traditions." see Matt. 23.

4. "How that beyond measure" The words, "beyond measure," mean, "excessively." Paul was not a mild opponent of Christianity. He was violent in his opposition of the early church.

5. "I persecuted the church of God and wasted it" The word "persecuted" is an imperf. act. ind. from a word that means, "to impel, follow zealously." It also has the meaning of "to accuse" in it. It was a word used of religious persecution. The imperfect tense means that he continually did this. The words "the church of God" mean His church, i.e. the one belonging to Him. It is not a church named The Church of God, but a church which is the church of God. The word "wasted" is an imperf. act. ind. from a word that means, "to ravage, destroy, waste." The way the Book of Acts puts it, "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Acts 8:1.

Galatians 1:14

"And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

1. "And profited in the Jews' religion" The word "profited" is an imperf. act. ind. The imperfect tense is continuous action in the past. It means, "I was

advancing." For Paul to refer to Judaism as "the Jews religion" gives us a very strong message as to the bridge burning that he did when he became a Christian. He was a Jew but he no longer considered it his. There are some who teach that a Jew can be saved and continue in his Jewish religion. They say this is where a Jew belongs even though he has accepted the Messiah. This is not true. The Jew is to be a member of a New Testament Church in this age as his place of service. "Unto Him be glory in the Church by Christ Jesus throughout all ages world without end" Eph. 3:21.

2. "Above many my equals in mine own nation" Vine comments, "He had attained to a good standing among his fellow-students in the Rabbinical schools." See Acts 22:3. Paul was a brilliant young man and was exceedingly zealous in the promotion of his view of religion. See also Phil. 3:4-6.

3. "Being more exceedingly zealous of the traditions of my fathers" The word "being" means, "to be from the beginning." The words, "exceedingly zealous" shows the degree of involvement Paul had in his religion. He calls it the "Jews' religion" in verse 13. This he considered false at the time he was writing this letter to the Galatian churches. He also uses the comparative term "more." In comparison to others, he was a front runner. He wins the contest. And this contest involved a commitment to the "TRADITIONS" of the fathers.

A SUMMARY OF THE DOCTRINE OF TRADITION

1) Definition: The Greek word is *paradosis* and means, "what is transmitted." In the Scriptures, it is the opinions and interpretations of the elders that has been reduced to writing and passed down to be practiced by the Jews.

2) The Jews in Jesus' day did not eat with unwashed hands. Jesus said this was a tradition of the elders; Mark 7:3.

3) Worship is vain [of no value] if it is done on the basis of the tradition of men; Mark 7:7.

4) The Scribes and Pharisees set aside the commandments of God in favor of the traditions of men; Mark 7:8-9.

5) Paul admitted being "exceedingly zealous of the traditions of my fathers." Gal. 1:14.

6) The Jews were wrong on the subject of redemption because of wrong tradition received from their fathers; 1 Pet. 1:18.

7) There is a danger of Christians being led astray by the traditions of men; Col. 2:8.

8) There are good traditions that should be obeyed; 2 Thess. 2:15.

9) The right traditions can be a good standard for separation from those who do not walk accordingly; 2 Thess. 3:6.

Galatians 1:15

"But when it pleased God, who separated me from my mother's womb, and called me by his grace,"

1. "But when it pleased God" The word "pleased" is an aor. act. ind. God creates, calls and makes choices that please Him. He is Sovereign. Paul is saying that what I am about to present to you happened because it pleased God.

2. "Who separated me from my mother's womb" The word "separated" is an aor. act. ptc. meaning, "to set off by boundary." It has also been translated "select." We have in this the foreknowledge of God. This reminds us of Jeremiah's call. God says in Jeremiah 1:5: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." This is a truth about God that stands whether we understand it or not. God is God and we do not have to reconcile Him or what He knows with our finite understanding.

3. "And called me by his grace" The word "called" is an aor. act. ptc. The aorist tense takes us back to the road to Damascus. The active voice shows that God did it. He is the caller. The words "by His grace" is the means by which the call was made. The call was a "grace" [ἡ χάρις, gift] not a "merit" call. I have heard people say, "That man should be in the ministry. He is a brilliant man and a good and godly person. He would make a good preacher." That is not the way God does it. A good commentary on this is 1 Cor. 1:26-29.

Galatians 1:16

"To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:"

1. "To reveal his Son in me" This states the purpose for which Paul was called. The verb is an aor. act. infin. and means, "to unveil, to uncover, to bring to light." The words "in me" refers to his inward experience of grace. The words "His Son" refers to the Lord Jesus living again in the life of Paul. He brings this out clearly in Gal. 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me..." That God wants this to be true in the life of every believer is set forth in Eph 3:16-17: "That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith..." The Ephesians were already Christians and indwelt by the Holy Spirit. This verse also reveals that they had the capacity to allow their lives on this earth to be the scene of the manifestation of Christ.

2. "That I might preach him among the heathen" The revelation of Christ to the heart and in the life of Paul preceded the preaching of the Gospel. The thing that makes preaching effective is that it is being lived out in the life of the preacher. The words "might preach" is a pres. mid. subj. The subjunctive mood is potential. This simply teaches that Paul must choose to cooperate. The present tense means that it is to be his continual practice. The pronoun "Him" tells us that Christ was to be the subject of Paul's preaching. The word "heathen" [ἔθνη, nations] tells us to whom he was to preach. Jews considered all others than themselves to be "heathen."

3. "Immediately I conferred not with flesh and blood" The word "immediately" means that this was not something that needed thought. It is inconceivable to think that we need to confer with man about a divine call. The words "I conferred not" is an aor. mid. ind. and means, "to be in conference with or to consult." The words "flesh and blood" is a reference to anyone born of man. "Flesh and blood" are not to enter the picture when God is calling.

Galatians 1:17

"Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus."

1. "Neither went I up to Jerusalem" The verb is aor. act. ind. Paul continues his statement of verse 16. Not only did he not confer with flesh and blood, he did not go to headquarters.

2. "To them which were apostles before me" The original Apostles are here spoken of. The apostles did not see themselves as authoritarian. Some would want to make them the final answer on the truth and the practices of the church. This is not what Paul believed and taught. He does not show any disrespect for the apostles in this statement. He is just putting it like it is. The phrase "which were before me" means that they were called first. They were in Christ and called to the ministry before him. Paul was an apostle with as much authority as those who were older in the faith. Jesus did not place one apostle above another like you find in ecclesiastical organizations. These are manmade offices and do not aid in the work of God.

3. "But I went into Arabia" It is believed that Paul went into Arabia [for approximately three years, Gal. 1:18] where the Lord met with him and trained him personally. John MacArthur says, Paul went away ["to Nabatean Arabia, a wilderness desert that stretched east of Damascus down to the Sinai peninsula."]⁹ Although he does not identify the exact location, it

⁹ John MacArthur, THE MACARTHUR BIBLE COMMENTARY, Thomas Nelson, Nashville, 2005) p. 1660. Hereafter referred to as [MACARTHUR].

seems likely that he stayed near Damascus. The place and purpose of his sojourn in Arabia are unknown, but that was surely the place of his preparation for the ministry."

4. "And returned again unto Damascus" The word "returned" is an aor. act. ind. After his stay in Arabia he returned again to Damascus. He continued preaching there for a period of time. His preaching aroused the displeasure of the Jews who tried to kill him; Acts 9:23-24. Here is where Paul had to escape for his life; Acts 9:25. The period of time in Arabia and the time preaching in Damascus is probably the three years referred to in the next verse.

[The qualifications for being an apostle included: to have been seen and taught by the Lord A. 9:1 and called to that office by Christ, Gal. 1:1. Paul met all qualifications.]

Galatians 1:18

"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."

1. "Then after three years" This means that three years elapsed after his conversion before he saw any of the apostles at all. The Pulpit Commentary says, "The apostle's object is to illustrate the independent source of his doctrine as not derived from men. This he does here by indicating how long an interval elapsed after he first was made acquainted with it before he ever got to know Peter. By this he gives his readers to feel how strongly assured from the very first was his conviction of the sufficiency and certain truth of those views of the "gospel" which had been divinely communicated to him.

2. "I went up to Jerusalem" The verb is an aor. act. ind. from a word that means "to ascend, to go up." He wasn't taken up. The active voice means that he came to that decision. The Jews have an instinctive feeling about Jerusalem. It is the capitol of their nation and the center of worship. Now in Paul's day, it was the place of Christ's crucifixion, resurrection, ascension, Pentecost etc. [From any direction the Jews considered it as going "up" to Jerusalem.]

3. "To see Peter" The phrase "to see" is an aor. act. infin. from a word that means "to inquire of someone about some person or thing. " Even though Paul's knowledge of Christ is not inferior to that of Peter, it is impossible not to believe that Paul would welcome with joy the opportunity this visit would afford him of obtaining from the lips of one who was a very principal eye-witness to the ministry of Jesus.

4. "And abode with him fifteen days" It had only been three years since these two men had viewed one another as enemies. Saul believed that Peter and all Christians were enemies of the truth and were damning men's souls to hell by their heresy. He had exercised the power vested in him by the leaders of his nation

[Sanhedrin] to jail those of this persuasion and persecute them even to death. Now he "abides with him fifteen days." Their differences were resolved in Christ. They could now enjoy one another's company. They could learn from one another.

Galatians 1:19

"But other of the apostles saw I none, save James the Lord's brother."

1. "But other of the apostles saw I none" The verb is aor. act. ind. This suggests that the apostles, after the ascension of the Lord, returned to some normality of family life and did not live together as they must have much of the time when they traveled with Jesus. There is no doubt that there was a regular coming together of the apostles; but when Saul visited Peter, he was there two weeks and the other apostles were not there.

2. **"Save James the Lord's brother"** James was not one of the twelve [and brother of the apostle John]. However, he was a respected leader in the Church at Jerusalem and presided over the church during the council held in Acts 15. See Acts 15:13-21. The words "the Lord's brother" means that he was the son of Joseph and Mary that was born after the birth of Christ. This is God's answer to the Mariolatry [perpetual virginity] practiced by the church of Rome.

JAMES, THE LORD'S BROTHER

1) He is spoken of as being among the sisters and brothers of Christ; Matt. 13:55-56; John 2:12: 7:3, 10.

2) He was not a believer during our Lord's life. Along with the other children of Joseph and Mary, James did not accept the Messiah-ship of Jesus; Matt. 13:57; Luke 7:20-21; John 7:5.

3) He was a witness of Christ's resurrection; 1 Cor. 15:7. It would seem as if James was won to faith by a special manifestation of the risen Lord. Note the words: "Seen of James." It is after this experience that we find "the brethren of the Lord" joined with "the apostles" and "the women" assembled together in the upper chamber; Acts 1:14.

4) He became a pillar of the Church at Jerusalem, rising to eminence; Acts 12:17; 15:4-34; 21:18-19; Gal. 2:1-10.

5) He became known for his piety and was named "James the Just." Tradition has it that he was a Nazarite from his mother's womb, abstaining from strong drink and animal food and wearing linen. We are told of his strict adherence to the law; Acts 21:17-26; Gal. 2:12.

6) He was the writer of the epistle that bears his name, which has always been attributed to James the Just. But such was his character that he styled himself not as the brother, but only the servant or "slave" of the Lord Jesus Christ. His epistle gives us an admirable summary of practical duties incumbent upon all believers.

7) He was a man who believed in the power of prayer, as evidenced by the space he devotes to it in his epistle. Because of his habit of always kneeling in intercession for the saints, his knees became calloused like a camel's; thus he became known as "The Man with Camel's Knees."

8) He was cruelly martyred by the Scribes and Pharisees, who cast him from the pinnacle of the Temple. As the fall did not kill him, his enemies stoned him, finally dispatching him with a fuller's club. Across the Valley of Jehoshaphat, there is a sepulcher called "The Tomb of St. James."

Galatians 1:20

"Now the things which I write unto you, behold, before God, I lie not."

1. "Now the things which I write unto you" The verb is a pres. act. ind. It could be said, "Now the things I am writing unto you." The particular things are the things mentioned in verses 15-19.

2. "Behold, before God, I lie not" Paul makes a solemn oath. The Pulpit Commentary quotes Professor Jowett, "It is a matter of life and death to the apostle to prove his independence of the twelve. And his independence of them is strongly evinced by the fact that, for several years of his Christian life, during all of which he was preaching the same gospel as he now preached, he had not even seen any of them except Peter and James the Lord's brother (if James could be reckoned as an apostle), and these only during a short visit of a fortnight at Jerusalem some three years after his conversion."

Galatians 1:21

"Afterwards I came into the regions of Syria and Cilicia;"

1. "Afterward I came" The word "afterwards" means, "then." The verb is an aor. act. ind. and refers to that point immediately following his visit with Peter.

2. "Into the regions of Syria and Cilicia" In Acts 9:30, Luke tells us that the brethren brought him down to Caesarea, and sent him forth to Tarsus. The verb "brought down" of itself indicates that the Caesarea here mentioned was Caesarea Stratonis, the seaport of Jerusalem, and not Caesarea Philippi towards Damascus. When, later, Barnabas required Saul's help at Antioch, it was to Tarsus that he went to seek him. It is, therefore, probable that, in mentioning 'Syria' with 'Cilicia' as containing REGIONS in which, after this departure from Jerusalem, he was actively engaged in ministerial work, he is thinking of the northern part of Syria and eastern Cilicia having a great geographical affinity. It thus appears that the epistle is in perfect harmony with the Acts. To the apostle's labors during this period that he was making Tarsus [his birth city, Acts 21:39, 22:3] his headquarters, was most probably due in no small measure the founding of the churches

in Syria, and especially in Cilicia, which are referred to in Acts 15:23,41.

Galatians 1:22

"And was unknown by face unto the churches of Judaea which were in Christ:"

1. "And was unknown by face" "Was" is a imperf. mid. ind. The word "unknown" is a pres. pass. ptc. It could be stated, "But I was all the while unknown by face." He was known by reputation, not by face.

2. "Unto the churches of Judaea which were in Christ" The Pulpit Commentary says, "This honorific form of designation, 'which were in Christ,' breathes a feeling on the part of the apostle of reverential respect for those churches, as already organized communities vitally united to Christ, while he was as yet only beginning his Christian life."

Galatians 1:23

"But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed."

1. "But they had heard only" The verb is a pres. act. ptc. and means "they kept on hearing." This means that though he was not acquainted with the churches of Judaea personally, he was no stranger to them by reputation. The conversion of Saul the persecutor was a widely known event.

2. "That he which persecuted us in times past" The verb is a pres. act. ptc. A. T. Robertson¹⁰ translates, "the one who used to persecute us once upon a time."

3. "Now preacheth the faith he once destroyed" The verb "preacheth" is a pres. mid. ind. and means that by his own choice (act. voice), he now keeps on preaching the faith he once destroyed. The "faith" stands for the gospel and related doctrines taught by the church. The word "destroyed" is an imperf. act. ind. and means "to ravage, to lay waste, to destroy."

Galatians 1:24

"And they glorified God in me."

1. "And they glorified God" The word "glorified" is an imperf. act. ind. The imperfect tense is continuous action in the past. "They were glorifying God, or, they kept on glorifying God." They credited God with what had happened to Saul. To them God was able to convert the enemies of the faith to Christ. [To glorify God means to praise Him for His infinite perfection, divine majesty and holiness in character.]

2. "In me" means "in the sphere of my life." It was obvious that God had done a great work in Saul's life. His change was obvious to all. Salvation is the work of God within a believer. It is not external influence, but

¹⁰ A. T. Robertson, WORD PICTURES IN THE NEW TESTAMENT, Vol. IV, GALATIANS, (Baker Book House, Grand Rapids, MI., 1931), p. 281. Hereafter referred to as [ROBERTSON].

internal power that changes the whole life. When this happens, it will be obvious to all what is taking place.

GALATIANS, CHAPTER TWO

Galatians 2:1

"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also."

1. "Then fourteen years after" "Then" marks another stage in his history. The words "fourteen years after" refers to the length of time elapsed before it was again possible for him to come into contact with the twelve. This fourteen years probably dates from the time of his visit with Peter, i.e. 1:18.

2. "I went up again to Jerusalem" There are two other times mentioned in Acts when Paul went up to Jerusalem. He went in Acts 11:27-30 to carry relief. He went in Acts 15:1-2 to seek the counsel of the apostles and elders concerning the false teaching that it takes circumcision to be saved. [Paul first journeyed to Jerusalem in Gal. 1:18, secondly in Gal. 2:1, thirdly in Acts 11:27-30, fourthly in Acts 15:1-2 and finally in Acts 21:15.]

3. "With Barnabas and took Titus with me also" Barnabas was well known to all in Jerusalem. His presence with Paul gave him a good recommendation. Titus was a Greek and became a test case against those who said you had to be circumcised to be saved.

TITUS. A CLOSE COMPANION OF PAUL

Herbert Lockyer comments: "There seemed to have been a peculiar bond of affection between Paul and his Grecian convert. How Paul loved him and appreciated his trusted companionship (2 Cor. 7:6, 13)! What an inspiration he was to Paul on several of his journeys (Gal. 2:1, 3)! In 2 Corinthians, Paul mentions Titus some nine times. Paul sent Titus to Corinth as his delegate. Paul anxiously awaited the return of Titus, and he refreshed the spirit of the apostle both by his presence and by the good news he brought from Corinth (2 Cor. 2:12, 14).

When Paul was released from prison, Titus accompanied him on a visit to Crete, Paul leaving him there to assist the church in a fourfold way:

- 1) To set in order things that were wanting.
- 2) To ordain elders in every city.
- 3) To avoid unprofitable discussion.
- 4) To duly assert his authority (Titus 1:5; 2:1; 3:9, 15)."

Galatians 2:2

"And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain."

1. "And I went up by revelation" Berry's Interlinear¹¹ translates this clause, "But I went up according to revelation." Someone has suggested that there may have been some reluctance on the part of Paul in accepting the assignment to go to Jerusalem. A direct revelation by God settled the matter and he went. God could easily overcome Paul's reluctance by making it plain to him what He wanted him to do. And with the conviction of a man of God who knows he has done the will of God, he declares this to the churches of Galatia.

2. "And communicated unto them the gospel which I preached among the Gentiles" The word "communicated" is an aor. mid. ind. and means, "To lay before." What did Paul lay before them? "The gospel which I preached." The gospel is defined as the death, burial and resurrection of Christ in 1 Cor. 15:1-4. But Paul is not just talking about the gospel in this sense. He is speaking of the freedom that the gospel brings to the saved sinner. He is saved by faith without works; Rom 4:5; 10:4. Therefore, anyone who says that you have to do something besides BELIEVE THE MESSAGE to be saved is perverting the simple gospel message; 1:6-9. The words "which I preached among the Gentiles" means that Paul is defending his own message. His ministry is being called into question. Paul defends it and sets some boundaries and says in substance that you are wrong if you don't agree.

3. "But privately to them which were of reputation" It is reasonable to assume that this private meeting with Peter, James and John (Acts 15) occurred first before meeting with the full church because Paul wanted to be sure of the theology of the Jerusalem leaders before he spoke publicly. Those of "reputation" were the apostles, especially Peter, John, and James, our Lord's half-brother. The words "Those of reputation" reflect the general attitude of the church toward those Christ-appointed leaders. He refers to them in this way four times in eight verses, and this may suggest a tinge of sarcasm.

4. "Lest by any means I should run" The phrase, "lest by any means" suggest that Paul was being as careful as possible not to offend unnecessarily. The words, "I should run," is a pres. act. subj. "I should be running."

5. "Or had run, in vain" The words, "had run," is an aor. act. ind. This looks back to his past. The words, "in vain," means in this case, "void of meaning." If the gospel means anything, it means freedom. If the Judaizers were right, Paul's ministry and what he preached was useless and wrong. They both could not be right.

¹¹ George Ricker Berry, THE INTERLINEAR LITERAL TRANSLATION, Handy Book Co., Chicago, 1897), p. 491. Hereafter referred to as [BERRY].

Galatians 2:3

"But neither Titus, who was with me, being a Greek, was compelled to be circumcised:"

1. "But neither Titus, who was with me" could be stated another way, "But not even Titus, who was with me." Paul is using Titus as an example of an uncircumcised Gentile that became a test case for the doctrine of free grace.

2. "Being a Greek" Several commentators argue that Titus' nationality is not revealed, that this simply means that he spoke the Greek language. Paul says he was a Greek. That is very conclusive to me. The word "being" is a pres. act. ptc.

3. "Was compelled to be circumcised" The verb is an aor. pass. ind. and means, "to put constraint upon (from *ananke*, necessity), to constrain, whether by threat, entreaty, force, or persuasion,"¹² "to necessitate, compel, drive to, constrain, whether by force, threats."—STRONG. The phrase, "To be circumcised," is an aor. pass. infin. and was a sign of the covenant that God made with the Jew; Gen. 17:10-11. "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you."

Galatians 2:4

"And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:"

1. "And that because of false brethren" "And that because" precedes the reason he gives here. The words "false brethren" is the reason. The Judaizers are being called false brethren. Paul did not believe these so-called brethren were saved. Connect this with his strong statement in 1:8-9. To Paul, if you were saved, you were right on the plan of salvation. These Jews he calls "false brethren" were saying that you could not be saved by faith in Christ alone. They were saying that one had to be circumcised to be saved. He refutes this idea all the way through this book. For an example, see 2:16.

2. "Unawares brought in", "brought in through stealth, brought in secretly, smuggled in along side of, sneaked in." This is the way most false teachers deceive. They come in first as brethren. Those who are supposed to believe the same as you. Then after they come in through deception, you begin to realize that they are not saying the same thing that you have been

hearing. The danger is this. The younger, more immature Christians may not detect the false teaching. They may be deceived and their faith "overthrown" 2 Tim. 2:18.

3. "Who came in privily" [private, withdrawn, in secret] The verb is an aor. act. ind. The aorist tense means Paul is speaking of something that has already happened. The word "privily" tells how it happened. The word means, "through stealth." We have stealth bombers. They can approach a target and not be detected by radar. They can be on you and drop their bombs before you know it. Get Paul's point?

4. "To spy out our liberty" The phrase "to spy out" is an aor. act. infin. from a word that means "to inspect insidiously." The word "liberty" means "freedom." It is freedom from an existence that in sin leads through the law to death. Existing in sin, we are its slaves (Rom. 6:20). The result is anarchy (Rom. 6:19). This means surrender to the craving of the flesh that is triggered by the law (Rom. 6:12). The law is intended for good, expressing God's claim, but in our sinful flesh it provokes man to rebellion. It is an occasion for the self-seeking love of life that misuses the claim of God. Freedom, then, means freedom from the law as well as from sin, i.e., from the need to seek justification by the law. This was a freedom that the Judaizers did not understand nor teach. They were unwilling to accept that Jesus is all one needs to be free.

Galatians 2:5

"To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."

1. "To whom we gave place by subjection, no, not for an hour" "To whom" is referring to the false brethren. The phrase "we gave" is an aor. act. ind. and means, "to be weak or yield." Paul says, "We did not yield our doctrinal position of liberty." The word "subjection" means, "being under the domination, control, or influence of something or someone." The false brethren were wanting Paul to submit to their teaching. He says, "No, not for an hour." False teachers want authority and desire to dominate. It is the rule. Paul had the authority, but refused to use it to dominate another's faith; 2 Cor. 10:8; 2 Cor. 1:24.

2. "That the truth of the gospel might continue with you" "The truth of the gospel" has to do with liberty. Jesus came to set the captives free; Luke 4:18. It is not a liberty to do wrong but to do right. This is truth that sets men free. Paul knew if he did not challenge and put to silence the false teachings of these false teachers, it would be the end of liberty for these in the churches of Galatia. He said he did this that the truth of the gospel "might continue with you." The verb is an aor. act. subj. The aorist tense refers to the fact. The subjunctive mood means that it is potential. This means

¹² W. E. Vine, AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, (Fleming H. Revell Co., New Jersey, 1966), p. 219. Hereafter referred to as [W. E. VINE].

that for the liberty that we have in Christ to continue, we must maintain that liberty.

So when Paul says, "That the truth of the gospel might continue with you," he is not just speaking of the death, burial and the resurrection. He is also speaking of the glorious realm into which that message brings one. A person in bondage to the law is not living out the truth of the gospel.

Galatians 2:6

"But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: "

1. "But of these who seemed to be somewhat" could be put another way, "Those reputed to be something." He is speaking of those who had a high reputation. You can be sure of one thing: he is not depreciating the apostles or other godly men who were being used of God to win the unsaved and establish the converts in the faith. He was defending himself against the depreciation of the Judaizers, who accused him of not comparing with the Jerusalem apostles and of being a false, self-appointed, and inferior apostle. His point here was that, although those twelve men were personally appointed apostles by Jesus Christ, so was he. He did not need their approval for his own confidence, nor did he need to seek their confirmation to convince himself; and in that regard, who or what they were made no difference to him and his ministry.

2. "(Whatsoever they were, it maketh no matter to me: God accepteth no man's person)" He is saying reputations are absolutely nothing with God. That takes the starch out of would-be big shots. They would like to get around the truth taught in this statement. But they can't. The fact is every man comes before God on the same footing.

3. "For they who seemed to be somewhat" Those who had the reputation. Those who were held in high esteem because of their labors. Those who had all the appearances of being what their reputations said they were.

4. "In conference added nothing to me" Means that Paul did confer with them. He compared notes with them. They had heard Jesus in person. But what they had learned from Him in person was no different than what Paul had learned from Him by revelation. That is a very encouraging thought. What we Christians learn from His written Word today will not leave us ill-equipped. We can be as instructed as the apostles.

Galatians 2:7

"But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;"

1. "But contrariwise, when they saw" The word "contrariwise" means, "on the contrary; in direct opposition to a statement." The phrase "when they saw" is an aor. act. ptc. The apostle is remembering the point in time when they saw.

2. "That the gospel of the uncircumcision was committed unto me" The gospel of the uncircumcision is no different than the gospel of the circumcision. It is still the simple gospel message. The word "uncircumcision" is used synonymously with Gentile, i.e. the non-Jew. The phrase "was committed" is a perf. pass. ind. The perfect tense means that this took place in the past and it remained a fact as Paul was writing this letter. The passive voice means that Paul did not make this choice. It was God who made the choice. This calling HAPPENED to Paul.

3. "As the gospel of the circumcision was unto Peter" It was evidently a well-known fact that Peter was called to the Jew. Paul uses this common knowledge to make the point. This is where the word "as" comes in. It means, "just the same as."

Galatians 2:8

"(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)"

1. "(For he that wrought effectually in Peter" The phrase "wrought effectually" is the translation of one word in the Greek and is an aor. act. ptc. from a word that means, "to be mighty in, efficient, effectual." The pronoun "he" is a reference to God. The aorist tense means that Paul is calling attention to something that has already taken place which his readers know about.

2. "To the apostleship of the circumcision" The words "to the apostleship" refer to that special office or calling in the early church. "Of the circumcision" refers to the Jews. God worked through Peter in a special way as he ministered to the Jews. God has to make one's ministry effective. This verse makes this evident.

3. "The same was mighty in me toward the Gentiles:)" The phrase "was mighty" is the translation of the same word as "wrought effectually," only here, it is the main verb and is aor. act. ind. "In me" means that Paul recognized that God was working through him. "Toward the Gentiles" means that Paul recognizes that his work among the Gentiles is being directed by the Lord.

Galatians 2:9

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

1. "And when James, Cephas, and John, who seemed to be pillars" "Who seemed" means, "To be of reputation." "Pillars" refers to the support of a building.

These three men were to the Jerusalem Church as pillars are to the support of a building.

[Cephas is the Aramaic name of Simon Peter the son of Jonah (John, John 1:42) given to him by Christ.]

2. "Perceived the grace that was given me" The word "perceived" is an aor. act. ptc. from a word that means, "to know." The aorist tense means that these men stood convinced of "the grace that was given me." Grace means that Paul is recognizing that his ministry is one given him by the Lord on the basis of grace. The words, "was given," is an aor. pass. ptc. The aorist tense refers to a time in the past where Paul was commissioned by God to this ministry to the Gentiles. The passive voice tells us that this was not his decision. It was a ministry given him by the Lord.

3. "They gave to me and Barnabas the right hands of fellowship" "Gave" is an aor. act. ind. The aorist tense means that Paul and Barnabas have, at the writing of this epistle, the complete endorsement and blessing of these pillars in the Jerusalem Church. The words, "the right hands of fellowship" mean that these men in the Church at Jerusalem had formally and publicly endorsed them.

"They gave to me and Barnabas the right hands of fellowship"; as a token of a covenant or agreement between them; they took them, as it were, into partnership with them, admitted them as apostles into their society, and gave their full consent, particularly to this article,¹³

[In the Greek culture, an agreement was legally sealed and bound with a hand-shake, and in early America a hand-shake was a legal and binding contract that was upheld in courts.]

4. "That we should go unto the heathen, and they unto the circumcision" This is not a division between them. It is simply a recognition of their special calling. There was a total agreement between these brethren concerning the message. But there was a difference in the people with whom they worked. It is true today. It is not wrong to have the endorsement of the brethren if it can be obtained without compromise.

Galatians 2:10

"Only they would that we should remember the poor; the same which I also was forward to do."

1. "Only they would that we should remember the poor" The phrase, "that we should remember," is a pres. act. subj. from a word that means, "to exercise the memory." The present tense means to keep on doing it. This should be the practice of the Christian. The subjunctive mood means that they must make a choice to do this. It is something as Christians they should do.

¹³ John Gill's Exposition on the Whole, on Gal. 2:9, Bible. <http://www.studylight.org/commentaries/geb/> Hereafter referred to as [GILL].

But there is the greediness of the flesh that challenges our obedience.

2. "The same which I also was forward to do" The phrase, "I was forward," is an aor. act. ind. from a word that means, "to be eager, to be diligent, ardently inclined." The aorist tense means that Paul had discovered at a point of time in the past that this was an important practice in the Christian life. He was eager to fulfill this responsibility before they even brought it up.

A SUMMARY OF THE DOCTRINE OF THE POOR

1) God made rules for Israel with regard to loaning money to the poor. They had interest free loans; Exo. 22:25.

2) God made rules to care for the poor every seventh year; Exo. 23:11.

3) God made rules to care for the poor during harvest time each year; Lev. 19:10.

4) The Lord commanded the Jews to be benevolent to the poor; Deut. 15:11.

5) Jesus taught His disciples to be poor in spirit; Matt. 5:3.

6) Special emphasis is placed upon preaching the gospel to the poor; Matt. 11:5; Luke 4:18.

7) Christians are to invite the poor to their feasts; Luke 14:13.

8) The Scripture tells of Zacchaeus giving half of his goods to the poor; Luke 19:8.

9) Great emphasis is given in the New Testament to the offering the early Church gave to the poor saints in Jerusalem; Rom. 15:26.

10) Paul taught that there was something more important than giving to the poor; 1 Cor. 13:3. 11) James taught that the Church is not to respect the difference between the poor and the rich; James 2:2.

12) James taught that God works in a special way through the poor; James 2:5.

13) Though God works especially through the poor, man still has a problem with his attitude toward the poor; James 2:6.

14) The Church at Laodicea was poor and didn't know it; Rev.3:17.

Galatians 2:11

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."

1. "But when Peter was come to Antioch" Vine says of this, "...If the incident about to be related took place after the Council at Jerusalem at all, it must have taken place immediately after it, for Paul and Barnabas separated soon after their return to Antioch, as recorded in Acts 15:36-40, and were never together again." He goes on to add; "It is hardly conceivable, however, that Peter, and even Barnabas, should have acted as here described within such a brief space after the Council, to which Barnabas was a delegate, and at which the

principle of liberty was asserted largely as consequence of the intervention of Peter." It is amazing how much speculation can take place over what is not revealed in the Word of God. Volumes can be written on it. What we are looking at here is that the Bible says Peter did come to Antioch and this meeting did take place, and he was confronted by Paul. This Antioch is modern Antakia.

2. "I withstood him to the face" The arrangement of this sentence in the Greek text is, "To [the] face him I withstood." First, Paul wants us to know that there is no accusing Peter behind his back. It was a face to face confrontation. Because of this arrangement of the sentence, the emphasis is on the fact that this was a face to face confrontation. The words, "I withstood him," is an aor. act. ind. from a word that means, "to stand against, to oppose." Men are not infallible. Peter was wrong and needed to be confronted. Paul confronted him.

3. "Because he was to be blamed" The word "because" gives us the reason for the confrontation. The words "he was," is a third pers. sing. imperf. tense. and means that "he was continuing." The words, "to be blamed" is a perf. pass. ptc. and could be translated, "he was continuing to stand condemned." Lightfoot says, "Peter was condemned either by his own contradictory actions, or, by his own conscience."¹⁴

Galatians 2:12

"For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision."

1. "For before that certain came from James" The word "came" is an aor. act. infin. "The infinitive is used with the preposition to express an antecedent time "before...". The words, "From James," means that they were sent from James who was pastor of the Jerusalem Church. It should not be assumed that James had sent them with a mission to divide the church, or put a stigma of uncleanness on the Gentile believers, or to "straighten Peter out" because he had eaten with Gentile believers. It is believable that the ones who came from James exceeded their authority and had taken a course not anticipated by James. If they represented what James believed why didn't Paul mention this? He had no problem confronting Peter to the face.

2. "He did eat with the Gentiles" The verb is imperf. act. ind. and the continuous tense means, "He used to eat." It was his practice. .

3. "But when they were come" is an aor. act. ind. referring to the event of their coming.

4. "He withdrew and separated himself". "He withdrew" is an imperf. act. ind. i.e. "He was drawing back." "This suggests a vacillating course"- VINE. The word "separated" is an imperf. act. ind. which means he kept on separating himself.

5. "Fearing them which were of the circumcision" This gives the reason for Peter's sin in this matter. The word "fearing" is a pres. mid. ptc. It is the word from which we get our word "phobia" and means, "A persistent, abnormal, or illogical fear of a specific thing or situation. A strong fear, dislike, or aversion."-Dict. The middle voice means that Peter's fear had to do with what the Jews would do to him. Proverbs 29:25: "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe."

A SUMMARY OF THE SIN OF THE JUDAIZERS

- 1) They preached a perverted Gospel; Gal. 1:6-9.
- 2) They taught one could not be saved without Jewish circumcision; Acts 15: 1.
- 3) They did not represent the Apostles or the Jerusalem Church; Acts 15: 13-29.
- 4) They were able to successfully sow discord among the chief leaders of the church; Gal. 2:11-14.
- 5) They "bewitched" some true followers of Christ; Gal. 3: 1.
- 6) Those who followed their teaching had to give up their liberty; Gal. 5: 1.
- 7) They accused Paul of preaching circumcision as they did; Gal. 5:11.
- 8) Their movement was after the flesh; Gal. 6:7-8.
- 9) The motive of the Judaizers was self-glory; Gal. 6:14.

Galatians 2:13

"And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation."

Paul says that the Jews *dissembled* with Peter. The word is from *hupokrinomai*, which speaks of the act of concealing one's real character under the guise of conduct implying something different. The word itself means literally "to answer from under," as an actor who speaks from under a mask. Our word *hypocrite* comes from this Greek word. It usually referred the act of concealing wrong feelings or character under the pretence of better ones.¹⁴

1. "And the other Jews dissembled likewise with him" The verb is an aor. pass. ind. from a word meaning, "to act hypocritically in concert with." The

¹⁴ J. B. LIGHTFOOT, SAINT PAUL'S EPISTLE TO THE GALATIANS, Macmillan and Co., New York, 1910). On Gal. 2:11. Hereafter referred to as [LIGHTFOOT].

¹⁴ Kenneth S. Wuest, GALATIANS IN THE GREEK NEW TESTAMENT, (Wm. B. Eerdmans Pub. Co., Grand Rapids, 1970), pp. 72, 73. Hereafter referred to as [WUEST].

action taken by them was totally contrary to God's acceptance of the Gentiles on the same grounds as the Jews. Their prejudices were overriding their doctrine. This is always hypocritical. Our actions should always line up with our beliefs. When our action is not in line with what we preach, it is identified by Paul here as hypocritical. It also shows the great influence these Judaizers had on the others. They did not only pressure Peter into doing something completely contrary to the faith, but many other Jews with them. Because something SEEMS right does not make it right.

2. "Insomuch that Barnabas also was carried away with their dissimulation" The verb "was carried away," is an aor. pass. ind. from a word meaning, "to be carried away in mind." Barnabas is mentioned as one who was carried away. Why would he be mentioned? Mainly because he had been a traveling companion and coworker with Paul. Paul is the one God had given revelation to the Gentiles being in the same body with the Jews. Barnabas had access to all this information and yet he was led into this hypocrisy. It shows how easy it is for Satan to deceive us. The word, "dissimulation," is from the same word as "dissembled."

Galatians 2:14

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before [them] all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

"Gentiles" ἔθνη is also translated heathen, nation, and people.¹⁵

1. "But when I saw" Paul "saw" that they were not walking according to the truth. Christians are not free from the constant gaze of their spiritual leaders. The common cry of our day is that "you are judging me." It is the responsibility of your spiritual leader to judge your actions and, "reprove, rebuke, exhort with all long suffering and doctrine," 2 Tim. 4:2. See also Heb. 13:17.

2. "That they walked not uprightly" The verb is a pres. act. ind. "to walk correctly, to walk straight or upright." They were not walking in a straight and upright path according to the truth of the gospel.

3. "According to the truth of the gospel" The truth of the gospel is that when one is saved by believing the gospel, he is freed from sins penalty and becomes a joint heir with Christ (Rom. 8:17); he has become a part of a body where the thing that divided Jews from

Gentiles has been taken out of the way so that there is no difference (Eph. 2:12-22). There is not a set of rules for the Jews and another for the Gentiles. The Gentiles do not have to keep Jewish rules in this age. Neither do the Jews have to keep the law in this age. "Christ is the end of the law for righteousness to everyone that believeth," (Rom. 10:4).

4. "I said unto Peter before them all" This was not a private meeting to save Peter's face. He was wrong and so were a lot of others. This had to be dealt with publicly.

5. "If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews" "Being" is a pres. act. ptc. The word "livest" is a pres. act. ind. Peter was a Jew. He had already broken with Jewish customs and was using the liberty he had in Christ. This was how he was living.

6. "Why compellest thou the Gentiles to live as do the Jews?" The word "compellest" is a pres. act. ind. from a word that means, "to necessitate, compel, drive to, constrain, whether by force, threats, etc., or by permission, entreaties, etc., or by other means."—STRONG. This is a word that is strong enough to indicate that Peter was using authority to impose unscriptural views on the Gentiles.

In his class notes, the following is Dr. Thomas Constable of Dallas Theological Seminary's explanation of Paul's rebuke to Peter:

Peter had shaken hands with Paul in Jerusalem (Galatians 2:9). However when Peter came to Antioch (of Syria) Paul opposed him. Luke did not record this later event in Acts, and we cannot date it exactly. It may have happened shortly after Paul and Barnabas returned from Jerusalem to Antioch or, less likely, after the Jerusalem Council (cf. Acts 15:30). I think the second possibility is less likely because I believe Paul wrote Galatians before the Jerusalem Council, as explained above.¹⁶

Verses 11-21

C. Correction of another apostle 2:11-21

Paul mentioned the incident in which he reproved Peter, the Judaizers' favorite apostle, to further establish his own apostolic authority and to emphasize the truth of his gospel.

Verse 12-13

Peter ate with the Christians at Antioch, who were both Jews and Gentiles, until some Jewish visitors came from Jerusalem (cf. Acts 10:28; Acts 11:3). They were from the group that believed Gentiles needed to undergo circumcision before they could

¹⁵ Robert Young, YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE, Thomas Nelson Pub., Nashville, 1982), p. 70. Hereafter referred to as [YOUNG].

¹⁶ Used by permission from Dr. Thomas Constable's EXPOSITORY NOTES OF DR. THOMAS CONSTABLE. Hereafter referred to as [CONSTABLE].

become Christians. They were not "from James" in the sense that James endorsed their views; he did not (Galatians 2:9). Perhaps they came from the same church as James. When these men—Paul did not call them brethren—came, they intimidated Peter. He gradually separated from the Gentile Christians, evidently to avoid conflict. The other Jews living in Antioch followed Peter's example, as did Barnabas. They were being hypocritical, saying one thing and doing another. Peter had a tendency to compromise his convictions when he was under pressure (cf. Matthew 16:16-23; Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:15-18; John 18:25-27).

"It is perhaps curious that nobody seems to have recalled that Jesus ate 'with publicans and sinners', which can scarcely mean that he conformed to strict Jewish practice." [Note: MORRIS, p. 77. Cf. Mark 7:19.]

Verse 14

Why did Paul not follow the procedure for dealing with an erring brother that Jesus had specified (Matthew 18:15)? He obviously knew about it (cf. Galatians 6:1). He may have done so before rebuking Peter publicly, but since the offense was public the rebuke also needed to be public. In ministry it is frequently difficult to know whether to follow Matthew 18:15 or 1 Timothy 5:20 in dealing with people who need correction. Normally we should start with a private rebuke (Matthew 18:15) and then, if unsuccessful, proceed to public confrontation (Matthew 18:16-17).

Paul probably rebuked Peter publicly because Peter's behavior had influenced many other people. **He criticized Peter for inconsistency.** Peter had also cast doubt on the truth that God accepts Jews and Gentiles equally, thus playing into the hands of the Judaizers. In addition, [**hypocritically**] Peter was insulting his Gentile brethren and acting contrary to his own convictions.

The weaker brethren in Jerusalem may have concerned Peter. The Gentile brethren in Antioch whom Peter made to look and feel like second-class Christians by his behavior concerned Paul. Peter and Barnabas may have felt they needed to become all things to all men to win some (1 Corinthians 9:22). Paul saw that their behavior was implying a difference between Jewish and Gentile Christianity. This was as much a threat to Gentile liberty as the intrusion of the false brethren (Galatians 2:4).

Peter and Paul both acknowledged the equality of Jews and Gentiles in the church (cf. Acts 11:17). However it evidently took Peter longer to see the practical implications of this truth and to apply them to his conduct.

Some interpreters believe Paul's words to Peter continue through the end of chapter 2 (e.g., NASB, NIV, NKJV). [Note: See also The New Scofield

Reference Bible note.] Others believe they end with Galatians 2:14 (e.g., RSV, NRSV, NET). It seems more likely to me that they end with Galatians 2:14

Galatians 2:15

"We who are Jews by nature, and not sinners of the Gentiles,"

1. "We who are Jews by nature" refers to natural generation. The "we" refers more particularly to the other Jews just mentioned by name, i.e. Peter, Barnabas, James, etc.

2. "And not sinners of the Gentiles" The word "Gentiles" is literally "nations." [cf. 2:14] The nations were idolaters. Those Gentile converts in the churches of Galatia were converts from idolatry. Paul is showing that the Jews need the same justifying faith in Christ that the Gentiles do. Being born a Jew is no advantage.

Galatians 2:16

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

[Although the whole of Galatians deals with the Mosaic Law and its relationship to salvation by God's grace, this is the first time "law" is found in Galatians and it refers to the Old Testament Mosaic legislations. This law was given because of human transgressions until Christ should come to reveal God's plan for redemption. It was a temporary measure, put in place to control sin until the promised Christ should come.]

1. "Knowing that a man is not justified" The word "knowing" is a perf. act. ptc. from (*oida*) a word that means, "to have seen or perceived."—VINE. It is from the root word "to see." Paul is saying, "we Jews have had the opportunity to see that a man is not justified by the works of the law." The words, "is not justified," is a pres. pass. ind. from a word that means, "to be just, innocent or righteous."

2. "By the works of the law" The preposition "by" introduces the MEANS by which Paul says that a man is not justified.

A SUMMARY OF THE DOCTRINE OF JUSTIFICATION

1) Justification defined: "The term justification means to be declared righteous. It is true that, being in Christ, the believer is righteous; but justification is the divine acknowledgment and declaration that the one who is in Christ is righteous. That which God thus publishes He defends. Justification is immutable,"—Lewis Sperry Chafer.¹⁷

¹⁷ Lewis Sperry Chafer, GRACE: THE GLORIOUS THEME, (Zondervan, Grand Rapids, 1950), On Gal. 2:16. Hereafter referred to as [CHAFER].

2) The term justification presupposes that the one justified is guilty; but, for some reason, he is judicially free from the penalty of the law. One man shoots another but is justified in the sight of the law because of the circumstances. You can run over a person and kill him while driving your car. The circumstances may totally remove any blame from you. The law will not prosecute. But the man is just as dead as if you had taken a gun and shot him in cold blood. However, the law looks at it differently. A Christian is justified. That does not mean that he has not sinned or that he is not a sinner. But the God of justice looks at it differently.

3) Justification is not by works; Rom. 4:2-3 says, "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." See [Rom 3: 19-20](#).

4) Justification is by faith; Gen. 1:5:6; Acts 13:39; Rom. 3:23-25; Rom. 5:1; Rom. 5:9; Rom. 8:33; 1 Cor. 6:11; Gal. 2:16; Gal. 3:6; Gal. 3:24.

5) Justification in the sight of man is by faith and works; James 2:18-24. James and Paul do not disagree. Paul speaks of justification by faith alone because he is presenting it from God's view point. James is speaking of how one is justified in the sight of man. Faith is dead and alone so far as man is concerned if faith is not seen by the works it performs.

Galatians 2: 17

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid."

1. "But if" as was the case.

2. "While we seek" is a pres. act. ptc. "while seeking." The word suggests that they, who before followed after a law of righteousness but did not arrive at that law (Rom. 9:31-32), had themselves turned to Christ for the satisfaction which the law had not afforded them.

3. "To be justified by Christ" Not in the law, as would surely have been the case had justification by the law been possible.

4. "We ourselves also" Jews though we are.

5. "Are found" is aor. pass. ind. "were discovered," suggesting the surprise of the Jew who learned for the first time that before God he had no moral superiority over the Gentiles whom he dubbed "sinners," while he esteemed himself to be righteous.

6. "Sinners" One who has missed the mark. The most general term used in Scripture to describe the condition of the human race since the Fall. In their spiritual arrogance, the Jews applied the word to the Gentiles to express the contempt in which they held them. And now in the light of the life and death of Christ, the Jew

discovered himself to be in exactly the same case; Rom. 3:9.

7. "Is therefore Christ the minister of sin?" i.e. Did Christ make us sinners when through His gospel He revealed to us our sinful condition, and we learned that all our legal righteousnesses were but as filthy rags; Isa. 64:6?

8. "God forbid" Lit. "let it not be" or, "perish the thought."

Galatians 2:18

"For if I build again the things which I destroyed, I make myself a transgressor."

1. "For if I build again" The verb is a pres. act. subj. This is hypothetical. It is "if I keep on building again." The word "again" means that he is doing again what he once did but abandoned.

2. "The things which I destroyed" The word "destroyed" is a word that is used of the demolition of a building. A. T. Robertson says, "Peter by his shifts had contradicted himself helplessly as Paul shows by this condition. When he lived like a Gentile, he tore down the ceremonial law. When he lived like a Jew, he tore down salvation by grace. This is the sense in which Paul had destroyed the law. He had abandoned it as a means of service and salvation.

3. "I make myself a transgressor" is a pres. act. ind. from a word that means to constitute. The word "transgressor" means "to overstep a prescribed limit."

Paul is saying that if anyone, including myself, tries to rebuild a system of legalism after he has once destroyed it by believing and preaching the gospel of God's powerful grace and man's sinful helplessness, he proves himself, not Christ, to be a transgressor. He proves himself to be a hypocrite and a sinner by abandoning grace for law.

Galatians 2:19

"For I through the law am dead to the law, that I might live unto God."

1. "For I through the law am dead to the law" The verb is aor. act. ind. from a word that is used, "of the natural death of man," and, "of eternal death to be subject to eternal misery in hell."—STRONG. The aorist tense means that it has already taken place. The "law" is said to be the means of this death. Paul is also using himself as an example to illustrate this truth, i.e. his use of the personal pronoun "I." Paul comments on this in Romans 7:9-11: "For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." [On Gal. 2:19], [Barnes Notes](#) says the, "meaning is, that Paul had become dead to that as a ground or means of justification. He acted as though it were not; or it ceased to have influence over him. A

dead man is insensible to all around him. He hears nothing; sees nothing; and nothing affects him. So when we are said to be dead to anything, the meaning is, that it does not have an influence over us. In this sense, Paul was dead to the law of Moses."

2. "That I might live unto God" The verb is aor. act. subj. The aorist tense is looking at the "live unto God" as a total event. The subjunctive mood is potential. It is something that is possible, not that Paul is dead to the law and alive unto God through the Lord Jesus.

Galatians 2:20

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

1. "I am crucified with Christ" The verb is a perf. pass. ind. The perfect tense is completed action in the past with the result that it is still true. It is "I have been and remain crucified with Christ." The passive voice means that it happened to Paul. He didn't crucify himself. This is a positional truth and became applicable at the point of salvation. This applies to every believer the moment he is saved. Young's literal translation puts it, "with Christ I have been crucified." The Amplified Bible puts it, "I have been crucified with Christ—(in Him) I have shared His crucifixion..."

Ruth Paxton in Life On The Highest Plane says of our crucifixion with Christ, "It is part of the flawless provision of God's grace for the believer that everything that pertains to the old nature should terminate its sinful course at the cross. Whether from "sins" or from "self" the cross is God's only place of deliverance. But as surely as Christ Jesus "bore our sins in His own body on the tree" just so surely was my "old man crucified with Him" there. If I accept and act upon the one fact by faith, consistently, I must accept and act upon the other fact by faith."

2. "Nevertheless I live" is a pres. act. ind. This death with Christ did not alter the fact of Paul's physical existence. What Paul is saying here is true of every believer. We died with Christ. That does not terminate our earthly life. We still live. And the truth of the matter is that we still have a struggle with what Paul called the "Wretched Man." [Rom. 7:24]

3. "Yet not I, but Christ liveth in me:" The word "liveth" is a pres. act. ind. The active voice means that Christ chooses to do this. It is His present plan. The present tense means that it is going on right now while I write this letter. My new life is a created life; Eph. 4:24. It is an inward man; Rom 7:22. It is an indwelt life; Col. 1:27. It is a life of divine energy; Eph. 3:16.

4. "And the life which I now live in the flesh I live by the faith of the Son of God" Manley Beasley talks about three kinds of faith, i.e. the grace of faith, the gift of faith and the impartation of faith. He says this

statement sets forth the impartation of faith. He says, "The Lord Jesus literally imparts His life to us, becoming our faith and source and supply of our lives."—Alive by His Life, p. 69. Most commentators change this to mean "faith in Christ." The Greek is in the possessive mood. It is the faith of the Son of God. That means it is His faith. The impartation of faith is in complete harmony with the statement of this text.

In order for this to be true, there must be a spiritual walk with Christ that could be termed mystical. The word "mystical" means, "Sacredly obscure or secret; remote from human comprehension." Paul says, "Know ye not that your bodies are the members of Christ ...But he that is joined unto the Lord is one spirit" 1 Cor. 6:15, 17. Then Paul says in Colossians 1:27, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory." Then Paul goes on to say in Colossians 1:29, "Whereunto I also labour, striving according to his working, which worketh in me mightily." Paul is teaching that a real union and oneness between the believer and Christ is formed at salvation and that Christ is literally working in the life of that saved person. We are not just dealing with *IDEAS*. We are dealing with spiritual reality.

5. "Who loved me" is an aor. act. ptc. from the word, "*agapao*." This is the love of John 3:16. The action of the aorist participle precedes the action of the main verb. The main verb is "I am crucified" and is a reference to the cross. This is a reference to the motive that caused Jesus to die. He loved me.

6. "And gave himself for me" Here we have the *ACT* of love. The verb form is an aor. act. ptc. This is the greatest gift of all. Jesus gave Himself not for Himself. He gave Himself for me and you. He didn't have to do that. It was His choice. He could have started over. He chose to redeem man. We need to ever remind ourselves of the blessed fact.

Galatians 2:21

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

1. "I do not frustrate the grace of God:" "I do not set aside the grace of God" is the way John Darby translates it. The word "frustrate" is a pres. act. ind. The present tense means that Paul is contrasting the present dispensation of Grace to the past or dispensation of the law. To go back to Jewish law after grace has come on the scene would utterly frustrate or make grace void. Romans 11:6 says, "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." The Grace of God is irreconcilable with the works of the law as the grounds for righteousness before God.

2. "For if righteousness come by the law, then Christ is dead in vain" The word "righteousness" means "right standing with God." The phrase "is dead" is an aor. act. ind. The aorist tense takes us back to the cross where His death occurred. The suffering and death of Christ is "vain" if righteousness can be obtained through keeping the law. What God is saying here is that if a person could have right standing with Him by obeying His commandments, then the suffering and death of Jesus was a complete waste. It was vain, and vain means "for nought."

GALATIANS, CHAPTER THREE

Galatians 3:1

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

1. "O foolish Galatians" The word foolish is the translation of a word that has the meaning of mental-laziness and carelessness. "The meaning is, not that the Galatians were naturally stupid, senseless, but that they had not used their senses, else they would never have allowed themselves to be led into the absurd position in which they were found."—VINE.

2. "Who hath bewitched you" The verb is aor. act. ind. from a word meaning, "to charm or fascinate in a misleading way, as flattery, false promises, or occult power, and clearly suggests feeling over fact, emotion over clear understanding of truth. Paul is speaking after the fact. The aorist tense tells us that.

3. "That ye should not obey the truth" The phrase, "ye should obey" is the translation of a pres. pass. infin. from a word meaning, "to persuade, i.e. to induce one by words to believe." The negative is used here, so, the Galatians had been charmed into serious error. It really hurts one's pride when he realizes that he has allowed his brain to disengage long enough for someone to lead him astray in gross doctrinal error. Paul confronts these brethren with strong language. Let this be a strong warning to us.

4. "Before whose eyes Jesus Christ hath been evidently set forth" The phrase "set forth" is an aor. pass. ind. and means, "to depict or portray openly." The word is used of those who publicly posted important official notices. Paul's preaching of Jesus to the Galatians was done publicly. It was clear and they had understood completely what was said.

5. "Crucified among you?" The word "crucified" is a perf. pass. ind. The perfect tense goes back to the time when Paul had originally vividly set before them "Jesus Christ and Him crucified." It also means that this portrayal of Christ was still pictured in the art gallery of their memory. Paul had presented the Gospel in such a way that it was "the power of God unto salvation."

There was no mixture of works as a condition. Paul preached pure grace.

Galatians 3:2

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"

1. "This only would I learn of you" The word "would" is a pres. act. ind. from a word that means "to wish." The word "learn" is an aor. act. infin. from a word that means, "to increase knowledge." He is saying, "I wish you would teach me, instruct me."

2. "Received ye the Spirit" The word "received" is a aor. act. ind. from a word that means, "to lay hold of in order to use it." They had received the Spirit in the past in a once-for-all act. The active voice means they had done this by an act of their will. We are also told that the Spirit is received by faith; Gal. 3:14.

3. "By the works of the law" This is the focal point of his question. Were the works of the law the means by which you received the Spirit? This is a rhetorical question.

4. "Or by the hearing of faith?" This faith is brought out in Rom. 1:17; 10:16-17. Faith is our response to the gospel; Eph. 1:13-14. The Holy Spirit becomes a permanent seal of our salvation. The Galatians knew this. But in spite of what they knew to be true, they had allowed themselves to be led astray by things that contradicted this.

Question 1: How did you receive the Holy Spirit? The answer to this one question should settle the whole debate (cf. Galatians 3:5). It was obviously not by keeping the Law but by hearing and believing the gospel, the message of Christ crucified (cf. Romans 8:9; 1 Corinthians 12:13). Paul assumed his readers' salvation. ..

Justification (Galatians 2:16) and the Holy Spirit become the believer's possession not by the works of the Law but by faith through one act of believing. Receiving the gift of God's Spirit is one of the highest privileges mortals can experience. Since God gives us this gift when we believe the gospel (Romans 8:9; 1 Corinthians 12:13), believing the gospel is clearly superior to obeying the Law. Furthermore since the Spirit is the guarantee of final salvation (glorification; cf. Ephesians 1:13-14), and the Spirit comes to us by faith, final salvation must depend on faith, not obedience to the Law. [CONSTABLE]

Galatians 3:3

"Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?"

1. "Are ye so foolish" The verb is a pres. act. ind. and means, "do you continue to be without understanding?"

2. "Having begun in the Spirit" The verb is an aor. mid. ptc. meaning, "You got your start." The words,

"In the Spirit," mean their beginning in the Christian life was attended by the Spirit's presence both in regeneration and demonstration.

3. "Are ye now made perfect by the flesh" The phrase, "made perfect," is a pres. mid. ind. and means, "to accomplish, to carry out to completion." The words, "by the flesh," is contrasted with the words, "having begun in the Spirit." Paul is asking if they have changed the means of salvation in the middle of the stream. If you got saved by faith, if you received the Spirit as a confirmation of that salvation, and you did all this by faith, are you now going to be brought to perfection by means of the flesh?

HOW DOES GOD TAKE CARE OF THE FLESH?

- 1) By substitution; 2 Cor. 5:21.
- 2) By putting the believer under grace which takes him out from under the law; Gal. 5:18; Rom.6:14.
- 3) By the enabling power of the Holy Spirit to mortify the deeds of the body; Rom. 8:13.
- 4) By removing sin's penalty from the believer; Rom. 8:1.
- 5) By taking the believer out of the flesh and putting him in the Spirit at salvation; Rom. 8:9. 6) By giving him a new body at the rapture or the resurrection; 1 Cor. 15:50-57.

Galatians 3:4

"Have ye suffered so many things in vain?—if it be yet in vain."

1. "Have ye suffered so many things" The verb tense is an aor. act. ind. from a word meaning, "to suffer sadly, be in a bad plight." The aorist tense tells us that they had been in a bad plight in the past because of their faith in Christ.

2. "So many things" refers to the variety of things suffered. They had suffered at the hands of family. When a person becomes a Christian in India, there are times when the family will kill him. They had suffered in many cases where they had broken away from idolatry. There was a variety of ways in which these Christians to whom Paul was writing had suffered.

3. "In vain" means, "without purpose, without just cause." It would be totally without purpose for an unbeliever to suffer as a Christian. There is no merit in an unsaved man's works as far as salvation is concerned and the same is true of sufferings. If we suffer as Christians, we will be rewarded for it at the Judgment Seat of Christ. But the unsaved will suffer in hell without a reward.

4. "If it be yet in vain" In this part of Paul's statement, he is unwilling to believe that the Galatians had actually turned away permanently from the true gospel of Christ. He believed that they would respond to this corrective epistle. In such a case, their sufferings would not be in vain but be rewarded at the return of Christ.

WHAT DOES IT MEAN TO SUFFER IN VAIN?

- 1) To worship according to man's doctrine is to waste your worship; Matt. 15:9.
- 2) Faith is vain if it does not continue; 1 Cor. 15:1-2.
- 3) Christ's death is in vain if a person can be saved by keeping the law; Gal. 2:21.
- 4) Paul's labor to the Galatians was in vain if they left the teaching of the gospel for "another gospel;" Gal. 4:11 and 1:6-9.
- 5) Suffering is in vain if a person suffers for his faith in Christ when that faith is not genuine.

Galatians 3:5

"He therefore that ministereth to you the Spirit, and worketh miracles among you, (doeth he it) by the works of the law, or by the hearing of faith?"

1. "He therefore that ministereth to you the Spirit" Paul first calls attention to the person who had the evident power of God on his life. The word "ministereth" is a pres. act. ptc. from a word that means, "to minister nourishment." The present tense means that there was one in their midst ministering at the time Paul was writing this epistle. They were receiving blessings through this man as he ministered to them through the power of the Holy Spirit. The words, "to you in the Spirit," suggests that the Holy Spirit comes to them through a God-endowed ministry. Berry translates this, "He who therefore supplies to you the Spirit and works of power among you..."

THE MINISTRY OF THE SPIRIT THROUGH MEN

- 1) The Holy Spirit fell on believers as the Word was ministered unto them by Peter; Acts 10:44.
 - 2) The first martyr was a means through whom the Spirit ministered; Acts 6:10.
 - 3) The feeding of the flock is associated with the work of the Holy Spirit; Acts 20:28. Here the man of God is the instrument the Holy Spirit uses to "feed the church of God."
 - 4) The Corinthians were affected by the Spirit through Paul; 1 Cor. 2:1-5.
 - 5) The ministry of discipline is done by men through the Spirit; 1 Cor. 5:4.
 - 6) The Spirit ministers through a man the word of wisdom or knowledge; 1 Cor. 12:7-8.
 - 7) Believers are a living epistle written by the Spirit of God through human instruments; 2 Cor. 3:3, 6.
 - 8) The Spirit restores the fallen through believers; Gal. 6:1.
 - 9) It is the ministry of the Spirit through chosen men that growth to maturity takes place; Eph. 2:22; 4:11-12.
 - 10) It is a ministry of uniting the Church; Eph. 4:2-3.
2. "And worketh miracles among you" The word "worketh" is a pres. act. ptc. from a word that means, "to be operative, to put forth power, to effect." The present tense refers to what was going on right then in

their midst. Miracles were common in the early churches. The word "among" is a primary preposition denoting a fixed position, i.e. in their very midst. These miracles were not taking place somewhere else. They were not learning about them in the newspaper. They witnessed them in church.

3. "Doeth he it by the works of the law" The word "works" means "through the employment of the law." Miracles are wrought through the name of Jesus. See Acts 3:6; 4:10. There has never been a miracle wrought through the invocation of the law of Moses.

4. "Or by the hearing of faith" The word "hearing" means through "the sense of hearing or the organ of hearing." The word "faith" means "the conviction of the truth of anything." God speaks, and we respond by faith.

THE HEARING OF FAITH

1) Healing took place this way; Acts 14:9.

2) Faith comes by hearing God's Word; Rom. 10:17.

3) The Spirit comes through the hearing of faith; Gal. 3:2.

4) Paul encourages a faith response to "sound words." 2 Tim. 1:13.

5) Faith that enters the holiest is faith that responds to the Scriptural challenge to enter; Heb. 10:22.

Galatians 3 :6

"Even as Abraham believed God, and it was accounted to him for righteousness."

1. "Even as Abraham believed God" The words, "even as," mean, "just as." Abraham serves as a perfect example in the matter of faith. The phrase, "believed God," is an aor. act. ind. from a word that means, "to think to be true, to be persuaded, to place confidence in."

GENESIS ACCOUNT OF ABRAHAM'S FAITH

Genesis 15:5-6 says, "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he (Abraham) believed in the LORD; and he counted it to him for righteousness."

1) God made a promise to Abraham. God told him what He was going to do for him. Abraham had no children at the time this promise was made. God made this promise to him sometime after he was 75 years of age; Gen. 12:4.

2) Abraham believed in the LORD against the impossible; Rom. 4:19.

3) The word "believed" in this verse is the Hebrew "*aman*." The Theological Wordbook of the Old Testament says about this word: "At the heart of the meaning of the root is the idea of certainty. The basic root idea is firmness or certainty." The verb is a hiphil perfect. The hiphil is causative. It means "to cause to be certain or sure." The perfect tense means completed

action and probably goes back to a time before Abraham left the Ur of the Chaldees. The faith revealed here is just a further step of the faith begun when he originally began his pilgrimage by faith. What caused Abraham to believe God? I am going to have to say God Himself. God tells him to look at the stars and see if they can be numbered. Then the LORD said, "So shall thy seed be." God's word caused Abraham to have faith.

4) The quality of this faith is described in Roman 4:21. He was "fully persuaded that, what he had promised, he was able also to perform."

2. "And it was accounted to him for righteousness" The word "accounted" is an aor. pass. ind. from a word that means, "to reckon, count, compute, calculate, a thing is reckoned as or to be something, i.e. as availing for or equivalent to something, as having the like force and weight" The faith of Abraham was reckoned by God to be the equivalent of righteousness.

GOD'S RIGHTEOUSNESS

1) It is perfect righteousness; Deut. 32:4.

2) It is impossible for man to attain by keeping the law; Rom. 3: 19-20. The law produces self righteousness; Phil. 3:9.

3) Christ is the end of the law for righteousness to every one that believes; Rom. 10:4.

4) Christ is made the righteousness of the believer; 1 Cor. 1:30.

5) In Christ's righteousness, the believer stands without fault before God; Col. 1:22.

6) Faith is counted for (the same as) righteousness; Rom. 4:5.

Galatians 3 :7

"Know ye therefore that they which are of faith, the same are the children of Abraham."

1. "Know ye therefore that they which are of faith" The words, "know ye" are a pres. act. ind. verb meaning, "to know or come to know." The word "therefore" means that what they are to come to know, they know because of what has just been said. Abraham is the first that is said to be declared righteous because of faith. So, in this sense, we follow in his steps. The words, "they which are of faith," refer to those who have faith in Christ that they might be justified by the faith of Christ (2:16).

2. "The same are the children of Abraham" Wuest says, "Children of Abraham" is not to be understood in a genealogical sense but rather in the ethical sense of the term. Abraham was accepted by God on the basis of faith, and God deals with all men on the same moral basis. Thus the faith exercised by Abraham is declared to be the fundamental condition of acceptance with God. "Children" (*huioi*) is lit. "sons." Galatians 3:29 says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Romans 4:11

says, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:" Romans 4:16 says, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." The "seed" includes the spiritual seed or church saints referred to in Gal. 3:29.

Galatians 3:8

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

1. "And the scripture" is referring the Genesis 13:3. The word "scripture" refers to the writings. Paul uses the Scriptures for authority.

2. "Foreseeing that God would justify the heathen through faith" The word "foreseeing" is an aor. act. ptc. from a word that means, "to see beforehand, to foresee." The word "justify" is a pres. act. ind. and means, "to declare righteous." The present tense means that it would be a continuous practice. The word "heathen" is the word from which we get our word "ethnic" and means, "nations." The word "faith" is the means by which God does this. Notice here, Paul personifies the Scripture. It is the Scripture that foresees what God will do. It is like: "God foreseeing what He would do, revealed through the Scriptures His plan to declare the nations righteous through faith."

3. "Preached before the gospel unto Abraham" The word "preached" is an aor. mid. ind. and it means, "to proclaim the good news beforehand." The aorist tense takes us back to Genesis 12:3. The middle voice means that God Himself made this announcement or preached this gospel to Abraham. See Heb. 2:3.

A SUMMARY OF THE DOCTRINE OF FOREKNOWLEDGE

1) God tells us He knows what is going to happen before it happens; Isa. 42:9.

2) God invited Israel to ask Him concerning things to come; Isa. 45:11.

3) God declares His foreknowledge sets Him apart as completely unique; Isa. 46:9-10.

4) God knew Jeremiah before He formed him in the belly; Jer. 1:5. The word "formed" is *yatsar* in the Hebrew. It is a word describing what the potter does. He takes the clay and "squeezes it into shape." It is in the imperfect tense which is incomplete but dramatizes the process. What it is saying is that God knew Jeremiah at the point of conception and had plans for him before He started forming him during the nine month process.

5) Every work God does was and is known to Him from the beginning of the world; Acts 15:19.

6) Nothing can interfere with God's purpose in accomplishing all that He has promised concerning His people; Rom. 11:2.

7) God's foreknowledge predicted and predestinated the destiny of the Church; Matt. 16:18; Rom. 8:29-39.

8) Christ's substitutionary atonement was foreknown and predestinated before the foundation of the world; 1 Pet. 1:18-20.

9) God's foreknowledge of the salvation of believers has nothing to do with His willingness to save all men; 2 Pet. 3:9.

Galatians 3:9

"So then they which be of faith are blessed with faithful Abraham."

1. "So then they which be of faith" "So then" is a preface to a conclusion that is about to be stated based on the truths stated from verses 6-9. "They which be of faith" refers to those who have put their faith in Christ apart from Judaism, circumcision or anything else. They have believed the gospel and are depending on the promise of the gospel by faith for forgiveness, sonship and a home in heaven.

2. "Are blessed" is a pres. pass. ind. and means, "are being blessed." It means they are continually in the present tense of their lives blessed by God on the basis of their faith just as Abraham was.

3. "With faithful Abraham" means that the promise that God made to Abraham is the same promise that they have entered into by faith. Abraham did not get this blessing by circumcision but by faith. It is "with" Abraham. In other words, it is not "through" Abraham, or, "because" of Abraham. Abraham is simply an illustration of the "faith" by which any man becomes righteous. It is not Abraham's physical descendants who are justified. It is to all, including the Gentiles, who will believe the Gospel. The word "faithful" is literally "believing" Abraham. He was not justified because he was faithful. He was faithful because he was justified by faith.

Galatians 3:10

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

1. "For as many as are of the works of the law" This is a reference to the descendants of Abraham, the proselytes to Judaism and anyone else who claims to be under the law as a basis for salvation. The verb "are" is a pres. act. ind. and refers to the ongoing condition of those being referred to. The word "curse" is referring to the covenant curse for disobedience to the conditions of the Mosaic covenant.

2. "Are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them." This curse is written in Deut. 11:26-29. It is the curse of death; Gal. 3:13. It is the curse of burning; Heb. 6:8. A person that is under a curse is simply awaiting the execution of the penalty. What he is saying is that those who claim to be saved by keeping the law will reap all that the law is able to give, i.e. death.

Galatians 3:11

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

1. "But that no man is justified by the law in the sight of God" The words "that no man" mean that this truth is without exception. The phrase, "is justified," is a pres. pass. ind. from a word that means, "to be righteous (*dikaioo*). The words "by the law" mean, "by means of the law." The phrase, "in the sight of God," is a key to this verse. God is the one in whose eyes a man has to be justified. God is the judge and the One to whom every man must ultimately answer. We have the illustration of this principle in the first worship recorded in Adam's family. Cain and Abel both brought an offering to the Lord. Abel's offering was right in the sight of God. It was accepted by the Lord and Abel was declared righteous because of that offering; Heb. 11:4. Cain's offering was not acceptable in the sight of God. Cain was rejected because his offering was not acceptable in the sight of God. Cain was angry because of his rejection, but it did not change how God saw it. He stands as an eternal reject in the sight of God.

2. "It is evident" is the translation of a word (*delos*) that means, "clear or manifest." The truth that Paul is declaring is a truth that will not be hard for the Galatians to see. It is an evident truth. Let the man who says he is justified by the law stand up and say, "Which of you convinceth me of sin?" as Jesus did (John 8:46). He will not be able to stand the test.

3. "For, the just shall live by faith" The word "just" (*dikaios*) is the same word translated "justified" in this verse. The word "just" is the word used of a saved person. He is "just" because God has declared it so. The words "shall live" is a fut. mid. ind. This is a quotation from Habakkuk 2:4, "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." Salvation takes place in the life of a man when he exercises faith in the gospel (Rom. 1:16). He believes God and it is counted to him for righteousness. He enters life by faith and then his whole future as a Christian is a continual exercise of faith. He LIVES by faith. The middle voice means that he participates in the result of the action. He is benefited by the exercise of faith. God's Word is continually at work in his life because he is going to it for every step he takes,

seeking it to know God's will for every problem that arises and exercising faith in applying it to every facet of his life. He LIVES by faith. Paul said in Colossians 2:6, "As ye have therefore received Christ Jesus the Lord, so walk ye in him:"

A SUMMARY OF THE DOCTRINE OF FAITH

- 1) We are saved by faith; Eph. 2:8.
- 2) God purifies the heart by faith; Acts 15:9.
- 3) We are sanctified by faith; Acts 26:18.
- 4) The gospel is communicated by faith; Rom. 1:17.
- 5) The Jew and Gentile are saved the same way by faith; Rom. 3:22; 3:30.
- 6) A man is justified by faith without the deeds of the law; Rom. 3:28.
- 7) Peace with God comes by faith; Rom. 5:1.
- 8) Access to God comes by faith; Rom. 5:2.
- 9) We are to walk by faith not by sight; 2 Cor. 5:7; Gal. 3:11; Heb.11:38.
- 10) Salvation is a gift of God received by faith; Gal. 3:22.
- 11) The law is a schoolmaster to lead men to faith in Christ; Gal. 3:24.
- 12) All God's children became children by faith; Gal. 3:26.
- 13) The fullness of Christ in the life of the Christian comes by faith; Eph.3:17.
- 14) Man becomes righteous by faith; Gen. 15:6; Phil. 3:9.
- 15) There are 15 "by faiths" in Hebrews 11 to illustrate this truth.

Galatians 3:12

"And the law is not of faith: but, The man that doeth them shall live in them."

1. "And the law is not of faith" The word "law" is referring to the Law of Moses." Eadie¹⁸ comments: "The law is in no sense connected with faith in its origin, essence, or working-does not spring from it, and no way belongs to it." He goes on to explain that while the law here is the Law of Moses, it also represents all law. The word "and" is the translation of "de" and according to Vine, is better translated "but" to mark the contrast. Vine paraphrases, "The righteous shall live by faith, but that is entirely different from living by the law." The words, "the law is not of faith," mean that law and faith differ essentially; they are antagonistic to one another, they have no point in common, they are mutually exclusive in principle, they cannot cooperate to the same end. (Vine p. 132) The verb "is" (*estiv*) is third pers. sing. pres. ind. of *eimi*. The present tense means that even though the law was done away at the

¹⁸ John Eadie, Commentary on the Greek Text of the Epistle of Paul to the Galatians, (T. & T. Clark, London, 1869), Comment of 3:13). Hereafter referred to as [EADIE].

cross (Col. 2:14), it still represents a principle right now that cannot work with faith to produce righteousness. This principle conflicts with the natural man's concept of righteousness. This is one of the reasons for the difficulty in reaching men on the grounds of grace.

2. "But, The man that doeth them" "But" means "on the contrary." Here "It is written," is to be supplied. Eadie's comment on this is, "The apostle uses a well-known quotation, and does not need to name it as such." (Eadie p. 246-247). This is a quotation from the Septuagint of Leviticus 18:5. The word "doeth" is an aor. act. ptc. from a word that means, "to make a thing out of something, or, to act rightly." The emphasis is on the aorist "doing," not "believing," and is always connected with the law. It prescribes obedience, and threatens penalty. Works, not faith, belong to it.

3 "Shall live in them" It does not recognize faith, for it says, "Do, and then thou shalt live." He who has kept these laws, lives in them as the element of his life. The life of faith and the life of legal obedience are opposite in nature. Perfect obedience would secure life; but there is, and there can be, no perfect obedience. All are therefore under the curse who are under the law, and the law has no justifying power; but by a new principle which the law knows nothing of, and which is quite opposed to law in essence and operation, are men justified—to wit, by faith.

Galatians 3:13

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"

1. "Christ hath redeemed us from the curse of the law" "Hath redeemed" is an aor. act. ind. The aorist tense takes us back to the cross. There is where redemption took place. The word "redeem" means, according to Strong, "to redeem by payment of a price to recover from the power of another, to ransom." The words "from the curse of the law" refer to the curse of death which is its penalty. This curse was upon all who were under it, i.e. the Jews. The aorist tense means that this is an accomplished fact.

2. "Being made a curse for us" The phrase "being made" is an aor. mid. ptc. The aorist tense means that it has been accomplished for us and the middle voice means that He did it himself and for His own glory. The word "for" means "in our behalf." This is the substitutionary atonement. He became the curse that lay upon us, and thus ransomed us out of it.

3. "For it is written, Cursed is everyone that hangeth on a tree" This is a quotation of Deut.

21:23. The "tree" refers the cross. This tells us how the penalty of death was carried out.

Galatians 3:14

"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

1. "That the blessing of Abraham" "That" means "in order that." The blessing of Abraham" refers to the blessing God promised to the Gentiles through Abraham in Genesis 12:3.

2. "Might come on the Gentiles through Jesus Christ" "Might come" is an aor. mid. subj. The subjunctive mood is the mood of possibility. The word "Gentiles" refers to the nations, i.e. everyone who is not a Jew. The words "through Jesus Christ" is set forth as the channel through whom this blessing must come.

3. "That we might receive the promise of the Spirit through faith" "That" is "in order that" thus introducing another result of the redemptive work of Christ. "We might receive" is aor. act. subj. The subjunctive is potential, i.e. it is available. "The promise of the Spirit through faith" tells how this must come. Connect this with verse 2: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" So, after an explanation of how it all is possible, Paul answers his own question. You received the promise of the Spirit by faith. You notice it is not by prayer, or baptism or by becoming a member of a church or through obedience to church rules, etc. It is by faith.

PAUL'S REASONING CONCERNING LAW AND FAITH

1) A man is justified by faith without the deeds of the law; Romans 3:28 "Therefore we conclude that a man is justified by faith without the deeds of the law."

2) Being saved by faith does not make the law void; Romans 3:31: "Do we then make void the law through faith? God forbid: yea, we establish the law."

3) The promise God made to Abraham was not based on the law but of faith; Romans 4:13: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

4) Grace operates on the basis of faith, not law; Romans 4:14: "For if they which are of the law be heirs, faith is made void, and the promise made of none effect:" Romans 4:16: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

5) Israel missed the righteousness of God because they tried to attain it by the works of the law and not by faith; Romans 9:32: "Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone." See Rom. 10:4.

6) Paul says that no flesh will be justified by the works of the law; Galatians 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

7) The law was a schoolmaster to bring those who were under the law to Christ that they might be justified by faith; Galatians 3:23-24: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

USING A HUMAN ILLUSTRATION

Galatians 3:15

"Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth to it."

[The Old Testament covenant of God with man was based on the Mosaic law; the Book of Hebrews refers to a "better covenant" which is God's relationship to mankind based on the sacrifice of Christ.]

1. "Brethren, I speak after the manner of men" "Brethren" is a family word. Paul always addresses his brethren as equals. The phrase "I speak" is a pres. act. ind. "I am speaking." The words "after the manner of men" means he is going to reason out of everyday life.

2. "Though it be but a man's covenant" that is, a contract that men make, i.e. like buying a house or a car in today's world.

3. "Yet if it be confirmed" The verb is a perf. pass. ptc. from a word that means, "to make valid, to confirm publicly or solemnly." The way covenants were entered into in those days was with a public declaration in the presence of witnesses.

4. "No man disannulleth" This verb is a pres. act. ind. and means, "to do away with, to set aside, to disregard." When such a covenant was made it could not be set aside by one of the parties. Their legal system would not have allowed it.

5. "Or addeth thereto" "Addeth" is a pres. mid. ind. meaning, "to add something to what has been ordained." For instance, you go buy a house. The contract is drawn up. You sign the contract which says that you will pay \$50,000 for this house at the rate of \$500.00 a month for 30 years. After a year of payments, the one who holds the mortgage comes to you and says, "We have decided that the house we sold you is worth \$60,000. So, we are adding \$10,000 to the contract and \$100.00 more a month for the duration of the contract. I don't think that you would want to go along with that. The courts of our land would not allow that to happen. "The Judaizers, by adding conditions to the covenant which it did not contain, violated this

fundamental principle of honorable dealing; and not only so, for, since they claimed Divine authority for these conditions, they were actually crediting God with a breach of faith which even men would condemn in their ordinary dealings one with another. God gave the law, indeed, but neither in place of the promise nor in addition to it; His object in giving it is "explained in v. 19."—W. E. VINE p. 140

GOD HAD CHRIST IN MIND WHEN HE MADE THE PROMISE TO ABRAHAM

Galatians 3:16

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

1. **"Now to Abraham and his seed were the promises made" "His seed"** here refers to Christ. Those promises are found in Gen. 12:1-3; [13:14-17; 15:18; 17:1-14;] 22:15-18.

2. "He saith not, And to seeds, as of many" is a reference to God speaking.

3. "But as of one, And to thy seed, which is Christ" W. E. Vine says that this is a word for word quotation from the Septuagint of Gen. 13:15; 17:7-8. Paul's intention here is to make it plain that God had Christ in mind when He spoke this promise to Abraham. Sometimes it is hard for modern scholars to read the record of the promises God made in the Old Testament and see where those to whom they were spoken could have possibly understood what God was talking about. Jesus said in John 8:56, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." The Old Testament saints were saved by faith in Christ as the anticipated Messiah.

Galatians 3:17

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

1. "And this I say, that the covenant" The word "covenant" means, "testament or will." It is an arrangement of any kind that one wishes to be valid. See Heb 6:13-20.

2. "That was confirmed before of God in Christ" "Confirmed" is a perf. pass. ptc. from a word that means, "to sanction or ratify, or establish before hand." The words "in Christ" show the person to whom the fulfilment of the promises of God is secured. This being true, only such as be in Christ can receive them. Verse 29 says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

3. "The law, which was four hundred and thirty years after" The law is the covenant that is being spoken of here. The law came into existence 430 years after God made the covenant with Abraham and his seed. While

God had an important purpose in giving the law which will be explained in this book, it was not to take the place of or disannul it.

4. "Cannot disannul" is a pres. act. ind. The present tense is used because Paul is addressing the present position. The word "disannul" means, "to render void, deprive of force and authority."

5. "That it should make the promise of none effect" The verb form here is an aor. act. infin. The law did not cancel out the promise God made to Abraham.

Galatians 3:18

"For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."

1. "For if the inheritance be of the law" The word "inheritance" is the fulfilled promise, i.e. salvation in Christ and all that the believer will have in eternity as a result of it. The words, "be of the law," means that if the law is the means by which the inheritance is obtained.

2. "It is no more of promise" These principles are in conflict as a means of salvation. The "promise" does have reference to salvation; the law never did.

3. "But God gave it to Abraham by promise" The verb "gave" is a perf. mid. ind. The perfect tense is completed action in past time, that completed action having present results. This was a grace promise. It was a gift and did not depend on Abraham's faithfulness. God said, "I'll do this for you." And Abraham believed God and he counted it to him for righteousness.

Galatians 3:19

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator ."

1. "Where then serveth the law?" Why the law? Paul wants to show that while the law was a Divine ordinance, it was yet not intended to supersede the previously ratified covenant, but rather to prepare for its being carried out.

2. "It was added because of transgression" "It was added" means, "to join to or to add." This means that it was never meant to take the place of the promise. The promise God made to Abraham existed right along side the law. Then the word "because" answers the question why? Why was the law added? It was because of "transgression." This word means "disregarding, violating." Sin existed before the law. The law was given that sins might take on the character of transgressions and thereby the consciousness of sin be intensified and the desire for redemption be aroused (Strong's).

3. "Till the seed should come to whom the promise was made" "Till" is a time word. The law was added "till." The "seed" is referring clearly to Christ. He is the

seed of the woman in Genesis 3:15 and the seed of whom Isaac typified. God was working out a plan made in eternity past. The plan had time elements. There was a right time for Christ to come. Israel had so sinned against the Lord that He added the law to produce the guilt that comes from willingly and knowingly stepping over a stated declaration of the will of God. "To whom the promise was made" means that Christ is the One to whom the promise was made. Vine makes the following comment: "Not only was the purpose of the law entirely different from the purpose of the covenant, or promise, they differed also in this, that whereas the fulfilment of the latter was the abiding purpose of God, the former was imposed only until a certain stage in the development of His counsels had been reached."—The Epistle To The Galatians, p. 150-151.

4. "And it was ordained" is an aor. pass. ptc. from a word meaning, "commanded or administered."

5 "By angels in the hand of a mediator" "Angels" are God's messengers and were used according to this statement in the giving of the law. The law was given to Moses and through him as the mediator. Vine says, "In the Pentateuch the only reference to angels in connection with the giving of the law is Deut. 33:2 (which in LXX [Septuagint] reads, 'His angels with Him on [lit. from] His right hand'), cp. Psa. 68: 17. In the N. T ., there are also Acts 7:53 and Heb. 2:2, but whereas Stephen mentions the agency of the angels in order to emphasize the majesty of the law, the writer of the epistle to the Hebrews, like the Apostle here, mentions it in order to show the inferiority of the law to the gospel, because of the inferiority of the agents by whom it was administered." The Epistle To The Galatians, p. 151.

Galatians 3:20

"Now a mediator is not a mediator of one, but God is one."

1. "Now a mediator is not a mediator of one" The word "mediator" means, "middle man, an arbitrator." A mediator is one who intervenes between two, either in order to make or restore peace or friendship. The words "is not a mediator of one" means that there has to be two for a mediator to function.

2. "But God is one" W. E. Vine says, "Many interpretations of this verse have been offered, but the key to its meaning lies in this, that it arises out of the closing words of the preceding verse, and is intended to support the contention underlying them, viz., (that is to say) that the presence of a mediator in a covenant makes that covenant, on that account, inferior in dignity to one in which a mediator has no place." Lightfoot comments: "The very idea of mediation supposes two persons at least between whom the mediation is carried on. The law, then, is of the nature

of a contract between two parties, God on the one hand, and the Jewish people on the other. It is valid only so long as both parties fulfill the terms of the contract. It is therefore contingent, and not absolute... Unlike the law, the promise is absolute and unconditional. It depends on the sole decree of God. There are not two contracting parties. There is nothing of the nature of a stipulation. The giver is everything, the recipient nothing."

THE LAW WAS NEVER GIVEN TO GIVE LIFE

Galatians 3:21

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law."

1. "Is the law then against the promises of God? God forbid:" Here the question is asked and answered. It is inconceivable that the law and the promises should be in conflict. They represent different elements in the character of God. The law is an expression of His righteousness and the promise is an expression of His grace.

2. "For if there had been a law given which could have given life" The phrase "had been given" is an aor. pass. ind. This takes us back to Mt. Sinai where the law was actually given. The phrase "which could have given" is a pres. pass. ptc. The present tense means that Paul is applying this truth to the people of his day and to our day. The passive voice means that he is speaking hypothetically of a law that had the power to produce life, i.e. eternal life.

3. "Verily righteousness should have been by the law" The word "verily" means, "what is actual, and not merely nominal; real as opposed to seeming." "Righteousness" is right standing with God, i.e. perfect righteousness. The phrase "should have been" is an imperf. act. ind. The imperfect tense represents incomplete action in the past. It is continuous action in the past without any reference to its end. This means that if the law was able to produce righteousness, this is how it would have continually been going on.

Galatians 3:22

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

1. "But the Scripture hath concluded all under sin" The verb is an aor. act. ind. from a word (*sugkleio*) meaning, "to shut up on all sides, to shut up completely."—Strong. The "Scripture" is lit. (*graphe*) writings, and it has the force of what God says (2 Tim 3:16). Can writings do this? If it is what God has written! See Psa. 14:1-3; Psa. 51:5; Psa. 58:3. Does all mean all? The word all (*pas*) means, "each and every." The words "under sin" mean that sin is on top. It dominates. The subjects (all) are under its dominion. It

rules. As you look around, would you say that mankind is under the rule of sin? Remember, "The soul that sinneth, it shall die," and, "The wages of sin is death." Read the obituaries and you will find those whom you admire most, the most moral of mankind, appear in their time in the list. It is a testimony to the truth of Scripture.

2. "That the promise by faith of Jesus Christ" "That" begins a purpose clause. "The promise" is the good news of the Gospel that God made to Abraham and his seed. "By faith of Jesus Christ" means that Christ is the source of the faith. It is genitive in the Greek and possessive in the English. It is His faith. "Faith" (*pistis*) is "a conviction of the truth of anything." Here we have the incarnation. Jesus, as a man, exercised the faith in God that is necessary for one to be justified in the sight of God. See Gal. 2:16. Jesus did not only become sin for us, but He also exercised the quality of faith in His Father that is necessary for one to be declared righteous. Abraham offered his son Isaac, and would have taken his life, believing that God would raise him from the dead if God had not stopped him. See Gen. 22:11-14 and Heb. 11:17-19. This is a faith that staggers the understanding. We know that Abraham was absolutely right in doing this. But where is the man who matches that faith? Jesus is the man. He does not offer His son, He offers Himself See John 10:17-18. Jesus, as a man, did not only live a perfect life before His Father, but also, exercised a perfect faith in His Father. See John 5:19-20, 37-38. We are justified by the perfect faith of Christ. We have faulty faith. We struggle with doubts. But we do believe in what Jesus did for us on the cross. We do believe that He was raised again the third day. We do believe that He is in heaven as the one mediator between God and man. We do believe that He is coming again. We who believe in Him are, therefore, justified by HIS faith. Hebrews 3:14: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Our confidence is in the Gospel, the finished work of Christ on the Cross and in His power to finish what He has begun; Phil. 1:6.

3. "Might be given to them that believe" The verb translated "might be given" is an aor. pass. subj. and is from a word (*didomi*) that means "to give something to someone." The subjunctive mood means that it is potential. This potential extends to all. 2 Cor. 5:15 says, "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them. and rose again." The potential for salvation is that all men CAN be saved. But there is a condition. We must believe. The word "believe" is a pres. act. ptc. from a word (*pisteuo*) that means to have a conviction and trust that what God says concerning salvation in Christ is true. I believe

that every word the Scriptures say of Christ is true. I believe He lived, died, rose again the third day, sits at the right hand of the Father making intercession for us and is coming again for us. I believe He was and is perfect, never committed a sin; offered Himself as the Lamb of God that takes away the sin of the world. I believe He was and is God manifest in the flesh reconciling the world unto Himself; 2 Cor. 5:19. I wonder sometimes about a lot of things, i.e. the strength of my own faith. I do not wonder about the truths of Christ. I do not doubt whether I believe in Jesus. I am not talking about the amount of faith or the strength of faith. I am talking about an absolute conviction that Jesus is the Christ and died for me and has forgiven me and made me His child based on that simple conviction. This is the confidence that Hebrews 3:14 is talking about. The words "might be given to them that believe" limits this gift to "them that believe." See John 3:18.

Galatians 3:23

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed."

1. "But before faith came" Does not mean that salvation by faith came with the coming of Christ. Abraham was saved by faith. Abel offered an acceptable sacrifice to God by faith (This means that he was saved by faith in what this sacrifice typified). The faith here is referring to this age of grace where the promise is preached in the form of the Gospel and faith is the only acceptable response to the message; Rom. 1:16. The words "is come," is an aor. act. infin. and means that FAITH has come once for all.

2. "We were kept under the law" The verb is imper. pass. ind. from a word (*phroureo*) that means, "to guard, protect by a military guard, either to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight." He is saying, "We were continuously kept under the law and could not escape and were trapped like the inhabitants of a besieged city."

3. "Shut up unto the faith which should afterwards be revealed" "Shut up" is a perf. pass. ptc. and it means "to be shut up on all sides like a fish caught in a net." "Unto the faith" is referring to this gospel dispensation that was introduced by Jesus. "Which should afterwards be revealed" tells us that the law was not intended to be permanent but only until the time of "the faith" came. Israel had been in a physical bondage to Egypt and were delivered by the blood and power. When the law came, they were put into bondage spiritually, a bondage from which they could not escape, so that they would be ready for the spiritual deliverer when he came, like they were ready for Moses when he came. There is a definite parallel.

Many of the Jews would have elected to stay in bondage to Egypt rather than to go out by faith and trust God for food and protection. Also, when Jesus came and offered to deliver the "heavy laden," most of the Jews elected to stay under bondage to a law they could not keep, rather than to put their trust in Christ to save and protect them. Even today, Gentiles who have never been under the law, would rather put themselves under a system of rules which they cannot keep and which can never justify, than to come to Christ and trust Him to save and keep them.

Galatians 3:24

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

1. "Wherefore the law was our schoolmaster" The verb is perf. act. ind. from *ginomai* meaning "to become or to make." The perfect tense is completed action in the past. It did its job. According to Strong, a schoolmaster is a tutor, i.e. a guardian and guide of boys. Among the Greeks and the Romans, the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood."

2. "To bring us unto Christ" This was the purpose of the schoolmaster. It was to bring men to Christ.

3. "That we might be justified by faith" The verb is aor. pass. subj. This was the purpose of coming to Christ. The word 'justified' means "to declare righteous." The aorist tense speaks of a time and place where this is done in a once-for-all act. The passive voice means that the act of justification takes place from an outside source, i.e. God is the one who justifies the believer. The subjunctive mood means that the potential is there for all. The words "by faith" show the means of obtaining this justification.

THE LAW AS A SCHOOLMASTER

1) It brought Israel to the brazen altar—a type of the Cross.

2) It trained in holiness; Rom. 7:12. This was a holiness that Israel never obtained through obedience to the law.

3) It kept Israel in daily contact with God. The law had to do with every facet of life. The priests offered daily sacrifices for the people.

4) It kept the pressure on Israel until Christ came and presented himself as the Messiah and Saviour.

Galatians 3:25

"But after that faith is come, we are no longer under a schoolmaster."

1. "But after that faith is come" "But" introduces a change. Something different is happening. "Faith" is preceded by the definite article. It is "the faith." Here it

refers to this age in which Christ is being presented through the Gospel and faith is the requirement on man's part. Hebrews 4:2 says, "For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Paul said in Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." He said again in Romans 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

2. "We are no longer under a schoolmaster" This continues the illustration of the schoolmaster. There comes a time in the child's life when he is come of age. The Jews have what they call bar mitzvah for their boys when they are 13 years of age. It is defined by Webster: "The ceremony or celebration held when a Jewish boy becomes thirteen years old to affirm that he has reached the age of religious responsibility." Israel was put under a schoolmaster for training purposes until the fulness of time was come. When Christ came, Israel must take on the responsibility of recognizing the Christ of God as her Messiah and Saviour. When Christ came and they rejected Him, God held them responsible and turned away from Israel, and she has been suffering for the last 2,000 years because of it.

Galatians 3:26

"For ye are all the children of God by faith in Christ Jesus."

1. "For ye are all the children of God" The verb is a pres. ind. The word "children" is the word for full grown sons (*huios*). The word "all" means "each and every." It is the New Birth relationship that is taught in John 3.

2. "By faith in Christ Jesus" Here he tells them how it happened. It did not happen through the law; it happened when they put their faith in Christ Jesus. It is the faith way. God has really had no other way. It has always been by faith.

Galatians 3:27

"For as many of you as have been baptized into Christ have put on Christ."

1. "For as many of you as have been baptized into Christ" This is the same as saying "as many of you as are saved." He is not questioning their salvation, but is explaining the process and permanence so as to overcome the teaching of the Judiazers who were adding circumcision as a condition to salvation. The phrase "have been baptized" is an aor. pass. ind. meaning "to be immersed." It is referring to Holy Spirit baptism; 1 Cor. 12:13; Rom. 6:3. It is the act of God whereby we are made one with Christ. We are put into Christ. This is called a baptism. "Therefore if any man

be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

2. "Have put on Christ" The verb is aor. mid. ind. from a word that means, "to sink into (clothing), put on, clothe one's self." The aorist tense means that it has already happened. The middle voice means that they have already done this with the result that they are now clothed with Christ. This is a positional truth that takes place simultaneously with salvation. It is true of every Christian. Romans 13:14 says, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." The words "put ye on" is the same word as we have in our present verse. In Romans, it is an aor. mid. imper and, therefore, a command; in Galatians, it is a statement of fact. In Galatians, every Christian has been clothed with Christ; in Romans, every Christian needs to walk in the truth of being clothed with Christ. We must conclude that this is both a positional truth and an experiential truth. Positional truth has to do with every believer. But Christ is not seen in every believer. When He is not seen, the believer needs to "put on the Lord Jesus Christ" i.e. the Spirit-filled life.

Galatians 3:28

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

I. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female" This is speaking of positional truth. It is certainly not speaking about our experience in this life. Jews and Greeks are recognized in the Scriptures as being different in this life. I Cor. 1:22 says, "For the Jews require a sign, and the Greeks seek after wisdom:" The Scriptures teach that there is a difference between bond and free in this life; 1 Cor. 7:20-24. The Scriptures teach that there is a difference in this life between male and female; Eph. 5:21-33. However, according to this text, our position in Christ is the same. All are blood-washed saints of God and are destined to be made like Christ at the time of the rapture, and when we receive our glorified bodies, there will be no distinction between Jew or Greek, or between bond or free, or between male and female.

2. "For ye are all one in Christ Jesus" The words "ye are" translates a pres. ind. verb. It means that this is the condition now. So it is our position in Christ. We have roles to play out. But the roles we have do not make us one bit better than another Christian. There is no room for racial conflicts between Christians. There is no place for pride of social position between the master and the servant. There is no room for a man dominating and lording it over a Christian wife just because he is her head in this life. We are all one in Christ.

Galatians 3:29

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

1. "And if ye be Christ's" If you belong to Christ. If you have been made a part of His body (Eph. 5:30).

2. ""Then are ye Abraham's seed" See verse 16. This does not mean we become Jews. We do become spiritual descendants of Abraham. Romans 4:11 says, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:"

3. "And heirs according to the promise" The spiritual promise of eternal salvation and blessing given to Abraham belongs to all those who belong to Christ. This does not refer to the promises given to Abraham regarding the land (Gen. 12:1; 13:14-15; 17:8), but refers to the spiritual blessings that come to all who, being justified by faith just as Abraham was (Gen 15:6; Rom. 4:3-11), will inherit the spiritual promises given to Abraham. Not all the physical seed of Abraham will receive the promises of salvation (Rom. 9:6-11), but many who are not physical seed of Abraham will receive them by coming to God by faith as he did, thereby becoming his spiritual offspring.

GALATIANS, CHAPTER FOUR

Galatians 4:1

"Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;"

1. "Now I say, That the heir" The verb is a pres. act. ind. and means "I continue to say." The word "heir" is referring to one who receives his allotted possession by right of his sonship.

2. "As long as he is a child" The word "child" (*nepios*) and is referring to an infant or little child, i.e. one who has not come to maturity. In this case, one who has the possession of the inheritance but has not yet come of age to manage it.

3. "Differeth nothing from a servant" The words "differeth nothing" mean that there is no difference between a servant and an heir that has not yet reached the age when he is recognized as an adult son. The word "servant" is the word for slave. The "heir," before he reaches adulthood, has no more rights than a slave does. Both are under the orders of another.

4. "Though he be lord of all" Here is where the difference lies. The slave has no future; but the heir, though he cannot, during the time of his infancy, exercise himself as the owner of the estate, is still the owner awaiting his time. He has a future. It is just a matter of time. Here he differs from the slave in a great way.

Galatians 4:2

"But is under tutors and governors until the time appointed of the father."

1. "But is under tutors and governors" The word "tutors" is "one to whose care or honor anything has been instructed; a guardian." The word "governors" is "the manager of a household; a superintendent." The heir is placed under a tutor or governor who has been given instructions concerning the "heir." This "tutor" or "governor" has the job of bringing the heir (who is an immature child) to the place where he will be able to take his place as an adult and manage the affairs of his inheritance when his time arrives.

2. "Until the time appointed of the father" The word "appointed" means "a time set beforehand." The word "father" is the one from whom the inheritance comes. He is the one who appoints the guardian to tutor the heir until the time of adulthood.

Galatians 4:3

"Even so we, when we were children, were in bondage under the elements of the world:"

1. "Even so we, when we were children" "Even so we" is the language of comparison. The "we" is "we Jews." The words "when we were children" refer to the time when Israel was under the law. The word "were" is an imperf. ind. "we kept on being." The word "children" (*nepios*) is the same word as is in the illustration in verse 1. The verb "were" suggests that condition no longer exists.

2. "Were in bondage under the elements of the world" The word "bondage" is a perf. pass. ptc. meaning "to make a slave of, reduce to bondage." The law had to do with the flesh and it did enslave. Anyone under the law is in bondage. Paul is showing how the Jews were kept under the law which was a schoolmaster or governor until the time when their adult status was reached.

Galatians 4:4

"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,"

The God Who made the covenant, when the time allotted had fully run its course, sent forth His Own Son. He became truly human (born of a woman), and restricted Himself under the Law, satisfying its requirements to the full. And His purpose in coming was to deliver men and women from under the Law which imprisoned them and kept them under restraint, so that they might be adopted as full grown sons, free from all restraints. [PETT on Gal. 4:4]

1. "But when the fullness of time was come" Here he will tell us about the appointed time the heir is destined to come to maturity. The word "fullness" (*pleroma*) means "that which has been filled." It was used of ships that were filled with sailors. Here it is the appointed time that was filled with time. The words "was come"

is an aor. act. ind. Time here is pictured in the active voice as acting and arriving. The aorist tense speaks of it happening once for all.

2. "God sent forth his Son" God is the Father of verse 2. He is the One who has put the Jews under the tutor. He "sent forth" is aor. act. ind. (*exapostello*) meaning "to send away." This word is from the word apostle, i.e. one sent with a commission. The preposition *ek*, "out from or away," is attached to the front of the word that gives it the meaning of being sent out from the presence of the Father with a commission to accomplish a task. The Son did not become the Son when He was born of a virgin. He was and is and has always been the Son of the eternal God, was in the beginning with God, was God (John 1:1) and was the Son in the presence of beginning with God, was God (John 1:1) and was the Son in the presence of the Father when the Father sent Him out of His presence and commissioned Him to redeem those who were under the law.

3. "Made of a woman, made under the law" The word "made" is an aor. mid. ptc. from the word *ginomai* meaning "to arise, appear in history, come upon the stage." The word "made" in its second occurrence is the same. The words "under the law" mean that He was a Jew by physical birth and ancestry. The middle voice means that God the Father is the one who begat the Son, i.e. the virgin birth. The birth of Christ is the work of God the Father. Man had nothing to do with it. Mary was chosen and cooperated willingly. Heb 10:5 says "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: {hast...: or, thou hast fitted me}"

Galatians 4:5

"To redeem them that were under the law, that we might receive the adoption of sons."

1. "To redeem them that were under the law" This states the purpose of the incarnation. The phrase "to redeem" is an aor. act. subj. from a word (*exagorazo*) meaning "to redeem by payment of a price, to recover from the power of another." It means that the death of Jesus that took place at a point in time is the price that was required to free the Jew [and us] from the bondage or dominion of the law. The subjunctive mood means that this is potential. Only a few have accepted the redemptive price He paid. But it is there for all.

2. "That we might receive" is an aor. act. subj. from a word that means "to receive what is due or promised, to recover." The aorist tense means a once-for-all act. The active voice speaks of the individual's personal choice that must be made as a condition. The subjunctive mood means that it is potential. The death of Christ, which is the price paid, makes it possible for the Jew to receive the adoption of sons. The sad fact is

that most of them choose to remain in bondage to the law and therefore, lost.

3. "The adoption of sons" This "adoption of sons" is bestowed as a gift. We cannot have it, and still be in bondage. In the N.T., this word is used only by Paul. His aim is to show that the sonship of believers is not a natural one, but is conferred by divine act. (Kittel) "The Romans maintained in a very extreme way the rights of fathers over their children as practically despotic; and these did not cease when the sons came of age, or had families of their own, but while the father lived could only be terminated by certain legal proceedings, analogous to those by which slaves were sold or redeemed. The same term (*mancipatio*) was applied to a process of this kind, whether a man parted with his son, or his slave, or his goods. Therefore a man could not be transferred from one family to another, or put into the position of a son to any Roman citizen, without a formal legal act, which was a quasi sale by his natural father, and buying out by the person who adopted him. If he was not in the power of a natural father, but independent, as if his father were dead, then he could only be put in the place of a son to another by a solemn act of the sovereign people assembled in their religious capacity. Each family had its own religious rites, and he must be freed by public authority from the obligation to fulfill those of one, and taken bound to observe those of another. That transaction was however, properly called arrogation, while his son. This, though not requiring an act of legislation, had to be regularly attested by witnesses; and in old form struck a pair of scales with a piece of copper as an emblem of the primitive process of sale. Adoption, when thus legally performed, put a man in every respect in the position of a son by birth of him who had adopted him, so that he possessed the same rights and owed the same obligations."

Paul was a Roman by birth and no doubt had this in mind when he used adoption as a means to illustrate this great truth. A believer is a son of God in two ways: he is a born son, i.e. the new birth, and adoption, i.e. the placing as son on legal grounds.

Galatians 4:6

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

1. "And because ye are sons" The verb (*este*) "ye are" is a pres-. act. ind. and speaks of their present status. There is no question in Paul's mind about their relationship to God. The Galatians' tolerance of the false teaching of the Judaizers concerning circumcision and keeping of the law as a condition to salvation did not cause Paul to question their relationship to God. If one is saved by grace, he is saved unconditionally and forever. Paul knew they were saved and said so with

this verb. The word "because" sets forth the reason for the indwelling and work of the Holy Spirit in their lives. The word "sons" is "*huios*" and means "full grown sons." This has to do with the adoption. A born son can be a babe. An adopted son, though he may be a babe with reference to his spiritual growth, is an adult son so far as his position with the Father is concerned.

2. "God hath sent forth the Spirit of his Son into your hearts" The verb "hath sent forth" (*exapostello*) is an aor. act. ind. and is the same as in verse four where God sent forth His Son to become incarnate to "redeem them that were under the law." Just as the Son was sent on a specific mission, so is the Holy Spirit. Just as the Son accomplished His mission, so is the Holy Spirit accomplishing His mission. The words "Spirit of his Son" means that the Holy Spirit in the believer is the very "Spirit of Jesus." This does not only speak of power and guidance, but it also speaks of a likeness of Jesus in us.

3. "Crying, Abba, Father" "Crying" (*krazo*) is a pres. act. ptc. meaning "to croak." It means to cry aloud, to speak with the voice. Vine says, "In the Gemara (a rabbinical commentary on the Mishna, or traditional teaching of the Jews) it is stated that slaves were forbidden to address by this title the head of the family to which they belonged." He says that "Abba" is used here like a personal name while "Father"; is literally "the Father." So it is "Abba, our Father." The words are to be taken together as the expression of the love and intelligent confidence of the child. "Abba" is the word framed by the feeble lips of the infant; it expresses simple unreasoning trust, the outcome of feeling rather than knowledge. "Father" is the word of maturity, the considered expression of a relationship intelligently realized.

WHO THEY ARE IN CHRIST'

Galatians 4:7

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

1. "Wherefore thou art no more a servant" "Thou art" is a pres. act. ind. The word "servant" is *doulos* and is in effect saying, "so that you do not continue to be a slave to the law."

2. "But a son; and if a son, then an heir of God through Christ" The word "son" (*huios*) is an adult son. The words "and if a son, then an heir of God" confirm that this is saying that they are legal heirs because of their being placed as sons, i.e. the adoption. The words "through Christ" set forth the channel or the means by which this heirship comes to them. It is a grace heirship. Their obedience had nothing to do with it. "Through Christ" means that what Jesus gained from God, He gained for them.

3. There are two important things here:

1) First, the primary application here is to the Jew who was under the law. So, the difference here between "servant" and "son" is not necessarily the difference between being "lost" and being "saved." It has to do with how God saw them from an Old Testament standpoint and a New Testament standpoint. For instance, Simeon in Luke 2:25-33, was a saved Jew consecrated in service to the Lord at the first Coming of Christ; he was under the law and the "Schoolmaster" led him to Christ. He was a "servant," i.e. a bondsman to the law, waiting for his deliverance.

2) Second, Paul is teaching these saved Galatians that they already are sons (*huios*) and don't need circumcision and the law to be complete. They have the placing of adult sons. The other terms that are used of the child of God are *Teknon*, which speaks of a born son, where the emphasis is on the birth. *Teknon* is a little child and is used of the child before he reaches adulthood. "*Paidion*" signifies a child deficient in understanding. It refers to a spanked child or one in training. "*Nepios*" is literally a "Non-speaking child," i.e. an infant.

Galatians 4: 8

"Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods."

1. "When ye knew not God" speaks of the pre-salvation experience. They were totally unacquainted with the true God. Berry's interlinear translates it, "But then indeed not knowing God." "Knowing" is a perf. act. ptc. It means that they were in the condition of never having known God.

2. "Ye did service" is "Ye were in bondage." The verb is a perf. act. ptc. This speaks of a fixed permanent condition. This is a bondage from which no one ever escapes apart from the miracle of the new birth.

3. "Which by nature are not gods." The verb is pres. act. ptc. The idols that they worshiped and were enslaved by are dumb idols made out of material substance. Just to look at them will tell you they are powerless nonentities.

Galatians 4:9

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

1. "But now, after ye have known God" The verb is an aor. act. ptc. The aorist tense speaks of the time and place of their salvation. There is a time when the believer becomes acquainted with God. It is done in a once-for-all act.

2. "Or rather are known of God" Jesus said, "My sheep hear my voice, and I know them, and they follow me." The Lord knows His own.

3. "How turn ye again to the weak and beggarly elements" The words "ye turn" is a pres. act. ptc. which means that it was a present problem. The word "turn" means, in this case, to "turn FROM something" as well as "to turn TO something." Law and Grace are not compatible as a means to save. The word "again" means that they were turning to something that they had left. The word "beggarly" shows the bankruptcy of the system to which they were returning.

4. "Whereunto ye desire again to be in bondage?" This is a question. Paul is saying, "Do you want to return to the bondage that you were in before?" I believe this is a question with an obvious answer. They did not realize that to yield to the teaching of the Judaizers would put them back under the bondage that they had been so gloriously set free from when they were saved.

Galatians 4:10

"Ye observe days, and months, and times, and years."

1. "Ye observe" is a pres. mid. ind. (*Paratereo*) from a word meaning, "to observe, keep scrupulously, to neglect nothing requisite to the religious observance of." The present tense means that they are presently doing this, the middle voice means that they were doing this with the idea that they were going to gain something for themselves by this observance.

2. This is a reference to the ritualistic observance of days, months and years as a religious activity.

Galatians 4:11

"I am afraid of you, lest I have bestowed upon you labour in vain."

1. "I am afraid of you" He says this because they were yielding to the false teaching of the Judaizers from Jerusalem. Their actions totally contradicted the original message of grace they had received.

2. "Lest I have bestowed upon you labour in vain" He is saying, "What I did when I was there was a total waste if you follow this false message." The word "vain" means "empty, useless."

Galatians 4:12

"Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all."

1. "Brethren" identifies those to whom Paul is addressing the following remarks. This shows that he still has confidence in their salvation. "Brethren" means "born of the same Father."

2. "I beseech you" shows his manner of appeal. The word "beseech" is a pres. mid. ind. and could be translated, "I am begging you." This is a humble approach when you consider his apostolic authority.

Galatians 4:13

"Ye know how through infirmity of the flesh I preached the gospel unto you at the first."

1. "Ye know" is a perf. act. ind. from a word (*eido*) that means "to perceive with the eye." The perfect tense means that they learned this in the past and they continue to know. Paul is reminding them of facts already received by them. The active voice means that they were willingly involved in the learning process.

2. "Through infirmity of the flesh"

It is clear that Paul had been suffering some kind of severe infirmity when he first went to the Galatian region with the Gospel, an infirmity that had made it advisable that he go there rather than elsewhere. Malaria has been suggested, so that he had to seek higher ground. In that region such fevers were often seen as demonstrating divine anger, and may thus have been regarded with loathing. But they had not despised him. Another possibility is epilepsy or even some kind of putrefying sore, or pus in the eyes, for which he sought medical aid in the region (perhaps Luke was there), and which thus prevented him from travelling any further. But the important point is that they took it without flinching and even welcomed him warmly. They were not put off by his illness. [PETT on Gal. 4:13]

3. "I preached the gospel unto you" The word "preached"

[ἠγγέλισαμην]

means ["to evangelize" or] "to bring good news." It is aor. mid. ind. The Gospel was the good news that sets men free. The gospel of the Judaizers was perverted by law and brought them into bondage. Paul was the instrument through which they had believed. The middle voice brings this out.

4. "At the first" reminds them of the time. The word "first" (*proteron*) means "before, prior." This takes them back to Paul's first entrance among them. He had told them in 1:8-9 that they are to listen to no one who has changed the message. His use of the word "first" should take them back to the first simple clear message that they had believed and as a result had been brought into the faith. Once they refocus on the original message, it should have the effect of exposing the present error.

Galatians 4: 14

"And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus."

1. "And my temptation which was in my flesh" He calls attention to his physical condition. The word "temptation" means "trial, proving." It can mean the trial of one's fidelity, integrity, or constancy. The pain and embarrassment Paul endured in bringing them the Gospel was a commendation of his sincerity. The pain Paul had to go through evidently proved his sincerity. The trial had been in his body. The phrase "which was in my flesh" brings this out. The word "flesh" is *sarx* and refers here to the body.

2. "Ye despised not" is an aor. act. ind. and comes from a word that means "to take no account of or show contempt." Whatever Paul's condition, it was evidently something that could cause people to shy away. [This could be referring to his "thorn in the flesh," 2 Cor. 12:7.]

3. "Nor rejected" is aor. act. ind. from a word (*ekptuo*) that means, "to spit out, reject, to spurn or loathe." The Galatians did not respond this way to what he calls his "temptation."

4. "But received me" is an aor. mid. ind. from a word that means, "to take with the hand." This means that they had received Paul without reservation.

5. "As an angel of God, even as Christ Jesus" This speaks of joy, honor and reverence. They would have received Christ with no more completeness than they had Paul. It is not unusual for a pastor to have such respect by his people.

Galatians 4:15

"Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me."

1. "Where is then the blessedness ye spake of?" The verb "is" is an imperf. ind. The imperfect tense speaks of continual action in the past. It's like "Where is the blessedness that you kept on talking about when I was with you?" The word "blessedness" (*makarismos*) means, "to utter a declaration of blessedness upon or about one." It means that they were continually speaking of Paul with generous praise.

2. "For I bear you record" The word "bear" is a pres. act. ind and the word record is from the word that means "to witness." Paul says that what he is about to say he can bear authentic witness to.

3. "That, if it had been possible, ye would have plucked out your own eyes and have given them to me" The words "if it had been possible" mean "if it had been in your power to do so." The words "Ye would have plucked out your own eyes" literally mean to "dig out." The words "have given" are aor. act. ind. and mean "to supply or furnish."

4. This may furnish us a clue to what Paul's thorn in the flesh was. I quote John MacArthur: "Paul may simply have been using a common figure of speech, suggesting that the Galatians would have given up their very eyesight, the most precious and irreplaceable of the physical senses, if doing that could have helped him. If, as some interpreters speculate, Paul's bodily affliction was a form of eye disease, he may here have been referring to the Galatians' willingness to have literally exchanged their eyes for his, had such a transplant been possible in those days. Eye disease was common in ancient times, as it still is in most underdeveloped countries today. If Paul had an eye

affliction, it could have been a condition of long standing, perhaps the 'thorn in the flesh' that was 'a messenger of Satan' the Lord allowed him to endure as a humbling reminder of His sufficient grace (2 Cor. 12:7-9). Because malaria sometimes attacks the optic nerve, causing loss of color recognition, atrophy, and even blindness, his affliction while in Galatia may have affected the way he saw as well as the way he looked. The possibility of poor eyesight is substantiated by the closing section of the Galatian epistle itself, which begins: 'See with what large letters I am writing to you with my own hand (1 Cor. 16:21; Col. 4:18; 2 Thess. 3:17). If he had limited vision, he would likely have used larger than normal letters in order to see what he was writing.'

Galatians 4:16

"Am I therefore become your enemy, because I tell you the truth?"

1. "Am I therefore become your enemy" The verb is perf. act. ind. The perfect tense is completed in time past, that completed action having present result. Have I become your enemy in the past with the result that I remain such?

2. "Because I tell you the truth?" The verb here is a pres. act. ptc. Paul is asking, "Has my speaking the truth made me your enemy?" It is very true that speaking the truth can make us enemies. But it should never make enemies of our brethren.

Galatians 4:17

"They zealously affect you, but not well; yea, they would exclude you, that ye might affect them."

1. "They zealously affect you, but not well" The phrase "zealously affect" is a pres, act. ind. and mean that they continually do this. The words "but not well" mean that their cause is faulty. It is not for a good reason.

2. "Yea, they would exclude you" The word "exclude" is an aor. act. infin. and means, "to shut out, to turn out of doors, to prevent the approach of one." It means that the Judaizers wanted to separate them from Paul's fellowship and from the doctrine that he taught.

3. "That ye might affect them" This is a purpose clause. It means that they wanted to separate these believers from dependence on Paul to dependence upon themselves. You become dependent, in a sense, upon the one who teaches the doctrine that you believe.

Galatians 4:18

"But it is good to be zealously affected always in a good thing, and not only when I am present with you."

1. "But it is good to be zealously affected always in a good thing" MacArthur translates: "But it is good always to be eagerly sought in a commendable manner." Paul had eagerly sought these people with a

holy and noble zeal. He had a deep burden for their salvation and spiritual growth.

2. "And not only when I am present with you" This means that his interest in them remained even though he was not there. Paul did not oppose the Judaizers because of jealousy. He was interested in the truth.

Galatians 4:19

"My little children, of whom I travail in birth again until Christ be formed in you."

1. "My little children" The word "children" is *tekna*, i.e. born ones. Paul had begotten them through the preaching of the gospel. See Philem. 1:10; 1 Cor. 4:15. Paul is using tender terms in this statement.

2. "Of whom I travail in birth again" The word "travail" means birth pangs. The word "again" means that he had been through this before with them. Before it was for their salvation; this time it is for their growth and deliverance from false teaching.

3. "Until Christ be formed in you" The word "formed" (*morphoo*) is an aor. pass. subj. and could be translated "shall have been formed in you."—Berry's Interlinear. The word means "the form by which a person or thing strikes the vision; external appearance." It is speaking of Christ surfacing in our lives so that He is seen. How does this take place?

1) There must be a death to self; Rom. 6:1-11. The self-life will be a definite hindrance to this process.

2) There must be a walk of faith. Walking in the Spirit (Gal. 5:16) only happens when we walk by faith.

3) There must be an acting on divine revelation; Rom. 7:24-25; Rom. 6:11.

4) Christ must live in the heart by faith; Eph. 3:11-17.

5) This must be done through conflict. There is an Esau and Isaac in every one of us. They are in unending conflict with one another.

Galatians 4:20

"I desire to be present with you now, and to change my voice; for I stand in doubt of you."

1. "I desire to be present with you now" "I desire" is an imperf. act. ind. and means, "I was wishing." The words "to be present" is a pres. act. infin. (*pareimi*) "to be at hand, to have arrived." The word "now" means, "this moment." A literal translation would sound something like this: "I was wishing to be present, to have arrived, that is, right by your side, at this moment." The imperfect tense is continued action in the past. This means that Paul knew that false teachers would arise (Acts 20:29) and give them problems. He continually desired to be with his converts so that he would be there to protect them from error by personally exposing the error of the heretics. His calling demanded that he go on to other places and trust the Lord to protect the new Christians against such error.

2. "And to change my voice" The words "to change" is an aor. act. infin. from a word that means, "to alter." "My voice" means "that I had much rather speak to you personally than writing as I am." Vine comments: "He desired to be able to speak to them with confidence in their fidelity to the true Gospel, instead of with the mingled apprehension, expostulation, severity and appeal of this letter. This he could do only if they were to turn away altogether from their new teachers. He longed to be able to say to the Galatian believers as he was able to say to those at Corinth, 'I rejoice therefore that I have confidence in you in all things,' 2 Cor. 7:16."

3. "For I stand in doubt of you" The words "I stand in doubt" (*aporoumai*) is just one word and means "to be puzzled, to be at a loss as to what to think or do." He is saying, "Your actions are confusing me. At this distance I'm not sure what to do." He is not saying that he is doubting their salvation; but he is in doubt as to how to handle this grave situation.

Galatians 4:21

"Tell me, ye that desire to be under the law, do ye not hear the law?"

1. "Tell me, ye that desire to be under the law" "Tell me" is a pres. act. ind. The phrase "ye that desire" is a pres. act. ptc. and the words "to be" mean "to be or exist under." These Christians had fallen for the false teachings of the Judaizers. They were actually wanting to go under the law and start practicing its precepts.

2. "Do ye not hear the law?" "Do hear" is a pres. act. ind. The law threatens and condemns. Paul is saying they need to learn what the law is really saying. He is saying that they have no idea what they are considering. They need to take a good look and hear what the law says. In the council that was held in Jerusalem over this same matter, Peter said in Acts 15:6-10, "And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

Galatians 4:22

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman."

1. "For it is written" This form of words ordinarily introduces a quotation from the O. T. Here it introduces a brief summary of the O. T. account.

2. "That Abraham had two sons" Ishmael and Isaac.

3. "The one by a bondmaid" The account of that is found in Gen. 16:15-16 "And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram."

4. "The other by a freewoman" This is a reference to Sarah, Abraham's half-sister and his wife; Gen. 20:12. Gen. 17:15-22 describes this: "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham."

Galatians 4:23

"But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise."

1. "But he who was of the bondwoman was born after the flesh" The important distinction between the birth of these two sons is brought out in the statements "after the flesh" and "by promise." The words "after the flesh" make Ishmael a type of the Adamic nature with which every living soul has been born since Adam sinned in the Garden of Eden. Both the sons of Abraham were born in the normal way children are born. Both had Adam's sinful nature according to Romans 5:12. But Ishmael is here made a type of the fallen nature that makes it impossible for man to keep God's law (Rom. 8:3). Ishmael was the product of Sarah's impatience and special effort to help God in giving Abraham a son. Sarah was barren. She knew of the promise of God to Abraham concerning his seed; Gen. 12:7; 13:15. While God at this time (Gen. 16:1-3) had not mentioned Sarah as the mother of the promised seed, she was sovereignty selected but unrevealed. God reveals His will in His time. To become impatient and attempt to work out God's plan for Him is a work of the flesh and will always end in rejection to the dismay and frustration of the flesh. When God brings Sarah into

the picture and reveals her to be the mother of the promised seed (Gen. 17:15) Abraham laughed (Gen. 17:17) and began to rationalize in his heart the impossibility of this taking place (Rom. 4:18-19). Abraham cried out to God in his old age, and I might say his reasoning is at work at this point, "O that Ishmael might live before thee!" (Gen. 17:18). God simply answered his reasoning in verse 19: "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." We know that Abraham laughed in his heart. We also know that Paul says of Abraham: "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness." Rom. 4:18-22. Even though Abraham was a great man of faith, he also was a part of the plan for Ishmael who forever stands as a type of the flesh.

2. "But he of the free woman was by promise" This is Isaac. Isaac means "he laughs." Isaac was a true joy to Abraham and Sarah. His name is also a reminder to Abraham of what went on in his heart when God told him in his old age that Sarah would have a son and that they should call his name Isaac. Because of what Rom. 4:18-22 says, I am going to say that Abraham's laughter was not the laughter of unbelief. It was the laughter that faces the impossible knowing full well that what God promises He is able to perform.

Galatians 4:24

"Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar."

1. "Which things are an allegory" An allegory is, "A literary, dramatic, or pictorial device in which characters and events stand for abstract ideas, principles, or forces, so that the literal sense has or suggests a parallel, deeper symbolic sense."—AHD. The verb is a pres. act. ind. Paul is setting before us two people, Sarah and Hagar, and two places, Sinai and Jerusalem, to teach the difference between law and grace, between the flesh life and the spirit life.

2. "For these are the two covenants" The verb is pres. act. ind. The word "covenant" means "a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will."—STRONG. God made a covenant of works, which was

the Law of Moses, in the O. T. on Mt. Sinai. He made a New Covenant in the New Testament on Mt. Jerusalem, which is a covenant of grace.

3. "The one from the mount Sinai, which gendereth to bondage, which is Agar" The one from mount Sinai clearly refers to the Law of Moses. The word "gendereth" is a pres. act. ptc. The Linguistic Key quotes Burton: The participle is adj. in force and timeless. It is from *gennaō* meaning, "to bring forth." It is the word that is used of the birth of a baby, of someone fathering children. The law could not save (2:16) but it was a schoolmaster to bring us to Christ. But those who were saved by faith in the O. T., i.e. Old Covenant, were birthed into bondage. It is like the children of slaves. They were born into slavery. The words "which is Agar" means that she stands for those born in bondage under law.

Galatians 4:25

"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."

1. "For this Agar [Hagar] is mount Sinai in Arabia, and answereth to Jerusalem which now is" Here Hagar and mount Sinai are made to teach the same lesson. The word "answereth" is pres. act. ind. and means "corresponds." "Jerusalem which now is" means that earthly Jerusalem is being compared to mount Sinai.

2. "And is in bondage with her children" The verb is pres. act. ind. (*douleuo*). The present tense means that at the time of the writing of this epistle the Jews of the Old Testament Covenant were in bondage. They still are. The only person that can deliver them from the spiritual blindness and bondage that they are in is Jesus Christ. Vine says, "Hagar being a bond-servant, the property of her master, her children would be born into the same condition; spiritually, the Apostle had reasoned, this was just the case of the Jews, and Hagar's son aptly illustrates it."

Galatians 4:26

"But Jerusalem which is above is free, which is the mother of us all."

1. "But Jerusalem which is above is free" The "Jerusalem that is above" is being prepared and stands as the home of the redeemed. It is called the Bride, the Lamb's wife; Rev. 21:9-10. The Jerusalem above has its origin in God, is subject only to Him, and is free from defilement and not subject to bondage.

2. "Which is the mother of us all" This is speaking of the mother of Christians. This is our home city. We are pilgrims in this world. The unsaved Jew is constantly looking toward Jerusalem. The Jew was never satisfied until the city of Jerusalem was the capital of the nation. Now that it is the capital of the nation, it is still a place of violence and suffering. She is in bondage with her people and will be until Christ returns. But the

Jerusalem which is from above is free. We, as believers, look with Abraham for the New Jerusalem. Heb. 11:10 says: "For he looked for a city which hath foundations, whose builder and maker is God."

Galatians 4:27

"For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."

1. "For it is written, Rejoice thou barren that bearest not" The Jerusalem above is the picture of the Kingdom of God. Paul illustrates the allegory by quoting Isa. 54:1. This is a song of triumph looking for deliverance from a foreign yoke. "Rejoice" is an aor. pass. imper.

2. "Break forth and cry, thou that travailest not" "Break forth" is an aor. act. imper. meaning "to rend, to burst asunder." "Cry" is also an aor. act. imper. meaning "to cry aloud." "Travailest" is a pres. act. ptc.

3. "For the desolate hath many more children than she which hath an husband" The "desolate" refers to Sarah's prolonged barrenness. I quote W. E. Vine: "primarily, no doubt, Isaiah 54 (from which this verse is a quotation) has reference to the prosperity of Israel when the nation is ultimately restored to the favor of God. But as always, so here, far reaching principles are at work. God is one, His law one, and the universe in which He works according to His law is one, though as yet our knowledge is partial. The prophecy, even in its material aspect, is addressed not to Israel after the flesh, but to an Israel spiritually regenerate, and it is to this spiritual Israel that Jehovah stands in the relation of Husband as well as Maker and Redeemer. But while the ultimate fulfillment of this specific prophecy in a national sense is assured, now, in the conversion of the Gentiles, the same principle asserts itself; grace and faith are fruitful, law and works are barren."

Galatians 4:28

"Now we, brethren, as Isaac was, are the children of promise."

1. "Now we, brethren, as Isaac was" It is "we Christians" whether Jews or Gentiles. The words "as Isaac was" mean "after the manner of." His birth was divinely enabled and so is the New Birth, of which every believer is a partaker.

2. "Are children of promise" God promised Abraham a child in his old age. Both Abraham and Sarah were as good as dead so far as their ability to have children is concerned (Rom. 4:19). God made sure that Abraham and Sarah were old enough that the only explanation for Isaac would be God. That same thing is true of a sinner that is saved by the grace of God. Man is so corrupt by practice and so depraved in his nature that if he ever becomes a child of God, God will be the only explanation. This is exactly what Paul is saying here.

Believers are a miracle of grace. We are the children of promise.

Galatians 4:29

"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

1. "But as then he that was born after the flesh" Being born after the flesh means that Ishmael is a type of the Adamic nature.

2. "Persecuted him that was born after the Spirit" The word "persecuted" is imperf. act. ind. The imperfect tense speaks of continuous action in the past. It was constantly going on. This is recorded in Gen. 21:9-10. The word "born after the Spirit" is speaking of Isaac and that which corresponds to it, i.e. the new nature in the believer. This is not just speaking of the antagonism that an unbelieving world has for the spiritual descendants of Abraham, but, the conflict between the new nature, begotten in the believer through the New Birth, and the flesh which is still a part of his body and will be until death or the rapture.

3. "Even so it is now" means that the allegory between Isaac and Ishmael has a present application in the life of the believer.

[This verse teaches that Ishmael's descendants would continually persecute Isaac's descendants. Down through the ages, this verse has been and is still applicable in that Ishmael (Islamic nations) are still persecuting Isaac (Israel).]

Galatians 4:30

"Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."

1. "Nevertheless what saith the scripture?" The verb is pres. act. ind., i.e. "what does the Scripture continue to say?" The word "nevertheless" forms a transition to the main matter. "The Scripture" is going to be used as the authority for Paul's illustration.

2. "Cast out the bondwoman and her son" The word "cast out" is one word in the Greek text (*ekballo*) and is an aor. act. imper. The word means "to cast out, send out or to drive out." "The bondwoman" is referring to Hagar. The words "and her son" speak of Ishmael. This is a very harsh command the way the world judges. Genesis 21:9-14 is the record of this event. God blessed Ishmael and made of him a great nation. But God would do this without the help of Abraham. There was to be a permanent separation of both the mother and son.

3. "For the son of the bondwoman shall not be heir with the son of the freewoman" Berry's Interlinear translates this "for in no wise." The negative is very strong. The word "heir" means "to receive as an inheritance, to obtain by right of inheritance." The verb

is an aor. act. subj. The aorist tense speaks of a point in time which, in this verse, means that time when the believer receives what God has prepared for him. The subjunctive mood means that the possibility is not there. It means that the son of the bondwoman does not even have the potential or possibility of inheriting with the son of the freewoman. To apply this to us, it means that there is absolutely no way that the flesh can ever inherit or enter into the heavenly blessing with the New Man in Christ.

THERE ARE SEVERAL STATEMENTS THAT BEAR THIS OUT:

1) Flesh and blood will not enter the kingdom of God; 1 Cor. 15:50.

2) We will be changed to fit us for the kingdom; 1 Cor. 15:51.

3) We will take on an incorruptible nature; 1 Cor. 15:53.

4) We will be immortal; 1 Cor. 15:54.

5) We will be like Christ; 1 John 3:2.

6) Our immortality is obtained through the gospel; 2 Tim. 1:10.

Galatians 4:31

"So then, brethren, we are not children of the bondwoman, but of the free."

1. "So then, brethren," is stating a conclusion. The word "brethren" means Paul is addressing Christian brothers whether Jew or Gentile.

2 "We are not children of the bondwoman" The verb is present tense. It refers to our present condition. This statement has nothing to do with the sons of Sarah or Hagar. The application of this truth has to do with the saved and the lost. Even though the saved still have flesh as a part of their body makeup, they are no longer of the bondwoman.

3. "But of the free" or Sarah. We are of the promised seed. We have changed natures and families. Literally, we have changed mothers and, in the process, changed natures and destinies.

GALATIANS, CHAPTER FIVE

Introduction: We have reached a mountain peak in this great epistle. Paul will deal with Christian liberty, the wrong use of Christian liberty, the walk in the Spirit, the conflict between the two natures, the works of the flesh, and the fruit of the Spirit.

Galatians 5:1

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Dispensational theologians have suggested... that God did away with the Mosaic Law completely, both the ceremonial and the moral parts. He terminated it *as a code* and has replaced it with a new code, "the Law of Christ" (Galatians 6:2). Some

commandments in the Law of Christ are the same as those in the Law of Moses (e.g., nine of the Ten Commandments, excluding the command to observe the Sabbath day). God-given codes of laws that governed people's behavior existed before God gave the Law of Moses (e.g., Genesis 1:28-30; Genesis 2:16-17; Genesis 3:14-19; Genesis 9:1-17). God incorporated some specific commands from these former codes into the Law of Christ even though they were not part of the Law of Moses (e.g., 1 Timothy 4:3; cf. Genesis 9:3). He also incorporated nine of the Ten Commandments from the Mosaic Code. [CONSTABLE on Gal. 5:1]

1. "Stand fast therefore in the liberty" The verb is a pres. act. imper. and means "to stand fast or firm." The word "therefore" connects with the statement of 4:31 that says that we are children of the free. "Liberty" is a word that is used in the Bible in contrast to slavery. A slave is owned by another. He is in bondage. He is not free to make decisions as to life. He has a master who does that for him. If for some reason he obtains freedom from this state of slavery, this is called "liberty." The Old Testament Scripture has rules concerning Hebrew slaves:

1) God provided for the unconditional release of slaves; Ex. 21:2.

2) There was the year of jubilee (the 50th year) in which all slaves were set free and returned to their possession; Lev. 25:10.

2. "Wherewith Christ hath made us free" The verb is aor. act. ind. The aorist tense in the indicative mood means that it has been done once for all. It has happened. The active voice means Christ Himself did it. We did not secure our own freedom. He did it for us. He set us at liberty.

3. "And be not entangled again with the yoke of bondage" The words "be not entangled" is a pres. pass. imper. and means "Be not held fast with the yoke of bondage." How secure was a Jew bound under law? A good illustration is found in Romans 7:1-2. The law had dominion over a man as long as he lived. Death was the only thing that would set him free from the law. He was trapped or entangled. His wife was also trapped. She was in bondage to the law of her husband as long as he lived. But when he died she was free. She was free to marry another if she so chose. Paul uses the wife here in this case to show how the believer is set free from the law by the death of Christ to bring forth fruit to God. The words "yoke of bondage" here refer to the law and the yoke speaks of its heavy burden.

A SUMMARY OF THE DOCTRINE OF LIBERTY

1) Man is born in sin and a slave to sin; Psa. 51:5; John 8:34.

2) Jesus came to set men free; John 8:36.

3) Freedom comes from not being under the law; Rom. 6:14.

4) Every Christian has freedom from the law and from the dominion of sin; Rom. 6:14.

5) This freedom has to be maintained; Gal. 5:1.

6) Freedom is lost by going under the Old Testament law; Gal. 5:4.

7) Freedom can be used wrongly; Gal. 5:13.

8) If a person uses his freedom as "an occasion to the flesh" he is sowing to the flesh and will reap corruption; Gal. 6:7-8.

9) Walking in the Spirit is the only way to maintain freedom; Gal. 5:16.

Galatians 5:2

"Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing."

1. "Behold, I Paul say unto you" The word "behold" (*orao*) is an aor. act. imper. It is a command showing the imperative nature of what he is about to say. The words "I Paul" emphasize the personal nature of this statement. The word "say" (*lego*) is a pres. act. ind. and means that he keeps on saying. It is not that he says it once and for all. He is always saying this. He teaches this continually. Even today through the inspired Word, he is saying this.

2. "That if ye be circumcised" The verb is pres. pass. subj. The "if" with the subjunctive mood is a third class condition, i.e. maybe you will, maybe you won't. The present tense means to continue to do it. The passive voice means to allow it to be done to you. Putting all this together means "if you keep on allowing yourselves to be circumcised." These converted Jews were under pressure to be circumcised. The Judaizers wanted them to continue the rite of circumcision. And they were teaching that it was necessary to salvation; Acts 15:1. Paul is appealing to them to stop this practice.

3. "Christ shall profit you nothing" The verb (*opheleo*) is a fut. act. ind. from a word that means, "To profit, to be useful." It is translated by the word "advantage" in Luke 9:25: "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" In Romans 2:25, Paul uses this word to show that circumcision is of no value to a person who does not keep the law: "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision." The keeping of the law, for which circumcision stands, puts one on a different path than salvation through faith in Christ. One means nullifies the use of the other. The man who seeks to be justified by the law can make no claim on Christ while doing it. There are two possible applications to this statement:

1) An unsaved man who seeks to be justified by the law and faith in Christ at the same time. Paul would be

saying that what Christ has to offer can never come to that man that way. Christ will profit you nothing. In so doing, your only hope would be the law. And that is no hope at all since Paul has already said (2:16) that a man cannot be justified by the works of the law.

2) A saved man who has been justified by faith in Christ alone, but at some point in his life has been deceived and drawn into the bondage of the law by some false teacher. Here he does not lose his salvation, but he does lose the profit of Christ's resurrection ministry. The power of the Holy Spirit comes by faith not by the works of the law (3:2), i.e. the dynamics for holy living do not come from obedience to law but from the power of the Holy Spirit by faith.

Galatians 5:3

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

1. "For I testify again" The word "testify" is pres. mid. ind. from the word that means "to witness." Paul says, "I am testifying to you as a witness in my own behalf." Paul knew for himself that what he was saying to them was true. The word "again" means that he had said this before.

2. "To every man that is circumcised" "To every man" means "to each and every last one." The phrase "is circumcised" is a pres. pass. ptc. and could be translated "is being circumcised." He is referring to those who are at the present time being circumcised in hopes of obtaining salvation by taking the sign of the covenant and consequently keeping the law. What he is not saying here is that if you are circumcised, that is, in the past before you were converted to Christianity when you were still under the law as a Jew, then you are a debtor to do the whole law. He makes this clear in 1 Cor. 7:18: "Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised."

3. "That he is a debtor to do the whole law" The word "is" (*estin*) is a pres. act. ind. The word "debtor" means that you are in debt to, it is your responsibility. The words "to do" are an aor. act. infin. The aorist tense gathers the whole law up in one big act, i.e., from start to finish. The words "the whole law" fit with the aorist tense. Paul is saying that you can't just practice the part of the law you choose. It is all or nothing. James says in chapter two, verse ten, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This is the reason the law was a schoolmaster to lead us to Christ. A sensible person would learn very quickly that his chances under the law were zero.

Galatians 5:4

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

1. "Christ is become of no effect unto you" The word "of" (*apo*) is a preposition of separation. Strong says, "of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed." The words "is become" (*katargeo*) translates an aor. pass. ind. verb meaning "to render idle, to become unemployed, or inoperative." Berry translates it, "Ye are deprived of all effect from the Christ."

2. "Whosoever of you are justified by the law" The verb here is a pres. pass. ind. This means "are being justified." The present tense is continuous action in the present. The passive voice means that it is happening to them. The law is the instrument of professed justification. So it is the law that is doing the justifying. Remember, Paul is not saying the law is justifying them. He has said in this book in Chapter 2 verse 16, "Knowing that a man is not justified by the works of the law ...for by the works of the law shall no flesh be justified." However, claims were being made by the false teachers that one could be justified by the works of the law. Some of the Galatians were considering what they were being told. So Paul writes to refute this teaching and show the fallacy of such a claim.

3. "Ye are fallen from grace" The verb (*ekpito*) is aor. act. ind. and means "ye fell from." The word means "to fall from a thing; to lose it." The claim is made by many that this verse teaches that one can lose his salvation. One of the reasons I know that this verse teaches no such thing is that the Bible elsewhere teaches that one cannot lose his salvation. And the Bible does not contradict itself.

I want to quote here from Joseph C. Dillow. He writes in his book The Reign of the Servant Kings, page 424: "It is quite common for people to fear that they have 'fallen from grace.' For some, this is the same thing as losing salvation. However, usually people who use the term this way are only vaguely aware of where it came from and to what it originally referred." "In order to understand this phrase correctly, we must first consider the background of the book of Galatians. Paul was dealing with a group of false teachers who had greatly disturbed the faith of his readers. They apparently taught that salvation was to be found by means of faith in Christ coupled with the keeping of the law. They seemed to have a particular fixture on the rite of circumcision. The danger his readers faced was not the loss of salvation or even a lapse into immorality. Rather, it was a return of the bondage of the law."

"It is clear that falling from grace is not a reference to loss of salvation. If it was, Paul would have mentioned something about hell or loss of heaven. The

only thing Paul stresses is that they are about to return to a 'yoke of slavery.' "

"Even though this passage does not even refer to salvation and its loss, the key phrase of Gal. 5:4, 'fallen from grace,' has often been misunderstood to teach that regeneration can be lost ...However, nowhere in this context does Paul say that loss of salvation is possible. Rather, he is trying to prevent the return to a law system as a way of life."

"When Paul warns them thus (Gal. 5:2), he is simply telling them that their Christian lives will be back under the legalistic system of the Mosaic code from which they have been liberated. The whole context, indeed the whole thrust of the epistle [of Galatians], is that the 'benefit' in view is the freedom of the Christian man, walking under the grace way of life. To return to the law system forfeits the freedom from law which Christ's death has accomplished. It does not forfeit salvation."

Grace is the sphere in which the Christian walks. Christ, in His resurrected ministry, i.e. Christ in us now, empowers us to live godly, righteous lives in perfect liberty and apart from the condemning effects of the law. The way this is done is by faith. When one who is justified by faith in Christ turns from dependence upon Christ to dependence upon the law, he severs himself, cuts himself off from the sanctifying effect of Christ's ministry. It is not the loss of justification but of sanctification. The only truly sanctified person is the one who gains strength for that sanctification from Christ living within. Christ ceases to empower the person who turns from dependence upon Him to dependence upon the law.

Galatians 5:5

"For we through the Spirit wait for the hope of righteousness by faith."

1. "For we through the Spirit" The words "for we" mean that Paul includes himself with them in this statement. And in doing this, he makes this a universal truth for Christians in this age of grace. The Spirit is mentioned here as the Enabler of the believer to wait. The Holy Spirit is the dynamic of every scriptural act of the believer.

2. "Wait for the hope of righteousness" The word wait (*apekdechomai*) is a pres. mid. ind. from a word that means "assiduously and patiently wait for, to be intently waiting." The word "hope" (*elpis*) means "the joyful anticipation of a reality." The word "righteousness" means that when Jesus comes, He changes us into the likeness of Himself and brings universal righteousness to the earth. This is the hope of righteousness. If a man could be absolutely righteous without a shadow of sin casting its ugly image upon his life, what could he expect of a righteous God? You only have to look at Christ to have the answer.

Believers will obtain this by faith because the imputed righteousness of Christ is put to their account. Unrighteousness has no hope. Only a Christless eternity awaits the unrighteous.

3. "By faith" Faith is the principle by which the Christian lives out his earthly pilgrimage.

Galatians 5:6

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

1. "For in Christ" This means "in Christ" like "in Adam." When a person is saved, he is put into Christ by the Holy Spirit (Gal. 3:27). It is referring to positional truth and applies to every born again child of God.

2. "Neither circumcision availeth any thing, nor uncircumcision" The verb "availeth" is a pres. act. ind. meaning "to have power." Circumcision or uncircumcision is powerless to make one right with God. Paul says in 1 Cor. 7:19: "Circumcision is nothing, and uncircumcision is nothing ..." Paul is saying it is not the issue for Christians in this age of grace. Other scriptures to see: Gal. 3:11; 3:28; 6:15; Rom. 2:25.

3. "But faith which worketh by love" "Worketh" (*energeo*) is a pres. mid. ptc. The word "worketh" is from the word from which we get our word "energy." It could be stated: "But faith which is energized by love." Love is the motivational center of Christianity. "For God so loved the world..." Our every act as ambassadors for Christ should be energized by love.

4. The words "faith" and "love" are found together in sixteen verses in the New Testament. It is amazing that the number sixteen is the number that is associated with love.

Galatians 5:7

"Ye did run well; who did hinder you that ye should not obey the truth?"

1. "Ye did run well" The verb "ye did run" (*trecho*) is imper. act. ind. and means "ye were running." They were progressing nicely in their Christian growth. They were coming along fine. The word "well" means according to Strong, "beautifully, finely, excellently, well."

2. "Who did hinder you" The verb "did hinder" (*egkopto*) is aor. act. ind. from a word that means, "to cut into, to impede one's course by cutting off his way." The word "who" is a personal pronoun in contrast to "what." It was not a "what" that had cut into and had impeded their progress. It was someone who had a name.

A SUMMARY OF THE DOCTRINE OF HINDRANCE

1) When Abraham sent his servant to get a bride for Isaac, the servant used this word to request that

Rebekah's family not impede his journey back home; Gen. 24:55-56 "And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master."

2) The Jews' enemies attempted to hinder the progress of the building of the walls of Jerusalem; Nehemiah 4:8. "And conspired all of them together to come and to fight against Jerusalem, and to hinder it."

3) Jesus rebukes the lawyers for hindering people from entering the kingdom of God; Luke 11:52. "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

4) Paul speaks of being hindered from coming to Rome; Romans 15:22. "For which cause also I have been much hindered from coming to you."

5) Paul speaks of Satan hindering his coming to Thessalonica; 1 Thessalonians 2:18. "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us."

6) Paul is speaking to saved people in our text. Therefore, he is not speaking of someone hindering their salvation. He is speaking of someone blocking their road to maturity and victory in their Christian lives. Obeying the truth is the way of progress for the Christian.

3. "That ye should not obey the truth?" The verb form "obey" is a pres. mid. infin. The present tense means that their present condition was one of disobedience. Paul is definitely placing responsibility upon them with the use of the middle voice. The middle voice is where the subject participates in the result of the action. The subject does not only act, but participates in the result of the act. The "truth" is the truth of the LIBERTY that the Gospel gives to every believer. The Gospel is not just truth to be declared, but truth to walk by.

Galatians 5:8

"This persuasion cometh not of him that calleth you."

1. "This persuasion" The word "persuasion" is defined by Strong: "treacherous or deceptive persuasion." This word stands for the falsehood used to divert these believers from the truth.

2. "Cometh not of him that calleth you" The verb is a pres. act. ptc. and means that He continues to call you. Who had called them? God had called them to salvation through the preaching of the Gospel. See 2 Thess. 2:14; Rom. 8:30; 1 Cor. 1:9; 7:15; Gal. 1:6, 15.

3. Paul is saying that the One who called you to salvation is not the same one that is persuading you now. You have changed to listening to another. Satan is so deceptive that it is easy to slip into something that

seems right. Prov. 16:25 says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Galatians 5:9

"A little leaven leaveneth the whole lump."

The Greek word $\text{Ϝ} \blacklozenge \text{⊕} \text{⊙} \text{⊘}$, rendered "leaven," is used with precisely the same latitude of meaning as the Hebrew *seor*. It signifies leaven, sour dough (Matthew 13:33; 16:12; Luke 13:21). Another quality in leaven is noticed in the Bible, viz., its secretly penetrating and diffusive power; hence the proverbial saying, "a little leaven leaveneth the whole lump" (1 Corinthians 5:6, Galatians 5:9). [MCCLINTOCK]

1. "A little leaven" "Leaven is applied to that which, though small in quantity, yet by its influence thoroughly pervades a thing."—Strong. The word "little" (*mikra*) is the word from which we get our word "microscope," and other words like microsurgery, microprocessor, micron. The word micron is "a unit of length equal to one millionth of a meter." Leaven is a type of sin. The sin here is the toleration of false teaching. Paul is saying that if you tolerate false teaching the size of one millionth of a meter; it will leaven the whole lump.

2. "Leaveneth the whole lump" The word "leaveneth" is a pres. act. ind. The "lump" probably refers to the church. This same metaphor is used in Paul's letter to Corinth. When he wrote them to deliver the fornicator to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, he said, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump..." 1 Cor.5:5-7.

A SUMMARY OF THE DOCTRINE OF LEAVEN

1) Definition: "A substance used to produce fermentation in dough and make it rise. In Bible times, leaven was usually a piece of fermented dough retained from a previous baking that was placed in the new dough to cause it to rise. Leaven is used metaphorically in the Bible of an influence that can permeate whatever it touches."¹⁹—Nelson's Bible Dict. Leaven is a symbol of sin.

2) The Jews had to remove all leaven from their houses during the celebration of the Passover; Ex. 12:15,19.

¹⁹ Ronald F. Youngblood, general editor; F.F. Bruce and R.K. Harrison, consulting editors, *Nelson's new illustrated Bible dictionary: An authoritative one-volume reference work on the Bible with full color illustrations [computer file], electronic edition of the revised edition of Nelson's illustrated Bible dictionary, Logos Library System, (Nashville: Thomas Nelson) 1997, c1995.*

3) Jesus warned His disciples about the leaven of the Pharisees; Matt. 16:6,11-12; Luke 12:1.

4) The sin of fornication being committed by a man in the church of Corinth is called leaven; 1 Cor. 5:1-8.

5) Leaven is SAID to be used in a good sense in Matthew 13:33: "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Scholars in the past have used this to teach that the church will eventually prevail and bring in the Kingdom of God on earth. But this is contrary to the plain teaching of the Scripture. See Luke 18:1-8; 2 Thess. 2:3; 1 Tim. 4:1-3; 2 Tim. 3:1-5; Rev. 3:14-22.

Galatians 5:10

"I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be."

1. "I have confidence" (*peitho*) is a perf. act. ind. The "I" is emphatic. The word "confidence" means, "to trust, have confidence, be confident." The perfect tense means that this trust or confidence was established in the past with the result that it is still there.

2. "In you through the Lord" Paul carefully makes this statement so that it will not contradict his theology. Paul teaches us to put no confidence in the flesh; Phil. 3:3: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Paul says, "I have confidence in you through the Lord." Other verses that will help understand what this means are: 2 Cor. 3:4; Phil. 4:7; Phil. 4:13. These verses show divine enablement for the believer to accomplish the will of God in his life. Paul's confidence is in the believers in Galatia as they trust the Lord for His overcoming power.

3. "That ye will be none otherwise minded" The verb here (*phroneo*) is a fut. act. ind. from a word that means, "to think or judge what one's opinion is." He is saying that they should not be influenced to change their minds from their original beliefs in the future.

4. "But he that troubleth you" The word "troubleth" is a pres. act. ptc. from a word that means "to agitate, trouble (a thing, by the movement of its parts to and fro), to cause one inward commotion, take away his calmness of mind."—Strong. This indicates that the Galatian Christians had been greatly troubled and confused by the issues brought up by these false teachers.

5. "Shall bear his judgment, whosoever he be" "Shall bear" (*bastazo*) is a pres. act. ind. from a word that means, "to take up with the hands." The word "judgment" (*krima*) means, "condemnation of wrong." Paul does not hesitate to make this statement. To Paul, these people are wrong to do what they are doing and

they will suffer God's judgment for it. These words, "whosoever he be" probably mean that Paul is unsure of their names. He has no problem in naming heretics; 2 Tim. 4:14; 2 Tim. 2:16-18.

Galatians 5:11

"And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased."

1. "And I, brethren, if I yet preach circumcision" Paul has been accused of preaching circumcision. If it were known that he had Timothy circumcised, this could have been used to support their argument. The word "preach" (*kerusso*) means, "to publish or proclaim openly." It is a pres. act. ind. Evidently the false teachers were saying that Paul at the present time was preaching circumcision. This would be a very persuasive argument for them if it were true. Now we can understand a little better why Paul said in Galatians 1:8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul had not changed. He had not added circumcision to the content of the Gospel.

2. "Why do I yet suffer persecution?" This is a powerful argument that will neutralize the lies of the false teachers. Paul is saying that he is presently suffering persecution from the Jews because of the gospel message he preaches. If it included circumcision and keeping of the law, it would not offend his Jewish opponents. In other words, if you want to stop your enemy from persecuting you, change your message to one that will not offend. People will not fight you when you preach a message they agree with. Paul's question is a good one.

3. "Then is the offense of the cross ceased" The word "offense" is a word that is used to describe "the movable stick or trigger of a trap." If Paul preached "keep the law and trust Jesus as a means to salvation," it would remove the trigger of the trap. Putting it another way, "if ye be circumcised, Christ shall profit you nothing," (vs. 2) is the trigger of the trap, and I pull the trigger every time I preach grace totally apart from the law as the sole means of salvation.

Galatians 5:12

"I would they were even cut off which trouble you."

1. "I would they were even cut off" The words "I would" mean "would that, where one wishes that a thing had happened which has not happened or a thing be done which probably will not be done."—STRONG. The words "they were cut off" is the translation of one word (*apokopto*). It is a fut. mid. ind. and means "they would cut themselves off." It means to mutilate. Vincent makes the following comment on this word: "Perhaps the severest expression in Paul's epistles. It

turns on the practice of circumcision. Paul says in effect: "These people are disturbing you by insisting on circumcision. I would that they would make thorough work of it in their own case, and, instead of merely amputating the foreskin, would castrate themselves, as heathen priests do. Perhaps that would be even a more powerful help to salvation."²⁰

2. "Which trouble you" The word "trouble" here means "to confuse or to unsettle the mind."

Galatians 5:13

"For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another."

1. "For, brethren, ye have been called unto liberty" The words "have been called" is an aor. pass. ind. They are brethren. They have been called in the past in a once-for-all call and they have responded in that they are brethren. The call had a goal in mind. That goal is LIBERTY.

The word liberty means "freedom." There is no freedom under the law. Its subjects are in bondage. See: Gal. 2:4; 4:3, 9, 24, 25; 5:1. Jesus said in John 8:36 "If the Son therefore shall make you free, ye shall be free indeed." JAMIESON, FAUSSET, BROWN'S COMMENTARY says, "Gospel liberty consists in three things—freedom from the Mosaic yoke, from sin (1 Thess. 4:7; John 8:34-36), and from slavish fear." Vol. 3 pp. 392-393.

2. "Only [use] not liberty for an occasion to the flesh" means that we are not to take the wrong advantage of our liberty. What does "an occasion to the flesh mean?" It means to satisfy the desires of the flesh. It means do not make Christian liberty a pretext for indulgence. This is what is in the minds of people when they say, "If I believed once saved always saved I would do what I wanted. I would live it up." Eternal security is a part of the liberty we have in Christ, but it is not a license to sin. Instead, it is a reason for holiness. How can the Bride of Christ commit sin and enjoy it when that is what put her Saviour on the cross? God forbid!

3. "But by love serve one another" "Serve" is a pres. act. imper. and means to continue to do service. It is imperative that we do this. Note the following about service:

- 1) Service is Christ's measure of greatness; Mark 10:43, 45.
- 2) Jesus illustrated humility in service; John 13:14-15.

3) We that are strong ought to bear the infirmities of the weak; Rom. 15:1-2.

4) Paul talks about spending and being spent; 2 Cor. 12:15.

5) This kind of love and service was characteristic of the Thessalonian Church; 1 Thess. 1:3.

Galatians 5:14

"For all the law is fulfilled in one word, [even] in this; Thou shalt love thy neighbor as thyself."

1. "For all the law is fulfilled in one word" One word here doesn't mean one word. Here the whole law is being viewed as made up of one comprehensive word.

2. "Thou shalt love thy neighbour as thyself"

The command 'you shall love your neighbour as yourself' comes in Leviticus 19:18. It was prominent in Jewish thinking (Luke 10:27), although as Jesus had to point out they put too great a restriction on who was their neighbour (Luke 10:30-37). But it was not a command that any could fulfil completely and thus it was another finger pointing at them under the Law. On the other hand, now that they are free from the condemnation of the Law, Christians can again take [the law] it up as a guide for living. And that is what they must do. But this does not necessarily mean having natural affection for my neighbour. It is difficult sometimes to have such affection for some people. Rather it means behaving towards them as we would want others to behave towards us. It means behaving towards them as Christ Himself would behave, regardless of how we feel. [PETT on Gal. 5:14]

Galatians 5:15

"But if ye bite and devour one another, take heed that ye be not consumed one of another."

1. "But if ye bite and devour one another" "If" is a condition of first class assumed as true. Two common and old verbs often used together of wild animals, or like cats and dogs. The word "devour" means "to eat up." It is a good metaphor describing the horrible condition of many Christians toward one another.

2. "Take heed that ye be not consumed one of another" A. T. Robertson tells the story of two snakes that grabbed each other by the tail and each swallowed the other. Many Christians have been destroyed by disagreements that developed into a verbal battle.

- 1) Conflict between brethren is a sure sign of carnality; 1 Cor. 3:3.
- 2) Sometimes the conflicts are taken to court; 1 Cor. 6:6-8.
- 3) Paul feared that when he came to Corinth he would discover something like this; 2 Cor. 12:20.
- 4) James addressed himself to this problem; James 3:14; 4:1-2.

Galatians 5:16

²⁰ Marvin R. Vincent, WORD STUDIES IN THE NEW TESTAMENT, Vol. 4, (Wm. Eerdmans Pub. Co., Grand Rapids, MI., 1965), p. 162. Hereafter referred to as [VINCENT].

"[This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

1. "This I say then" The verb is a pres. act. ind. verb and it means to continue to say, or, keep on saying. The principle he is about to state is a basic teaching of Paul. He teaches this truth everywhere he goes.

2. "Walk in the Spirit" is a pres. act. imper. The present tense means to continue to walk in the Spirit.

"Walk by the Spirit' means 'let your conduct be directed by the Spirit.'" [Note: F. F. Bruce, p. 243.]

"To 'walk by the Spirit' means to be under the constant, moment-by-moment direction, control, and guidance of the Spirit." [Note: Fung, p. 249.]

"Walking is a metaphor used from time to time in Scripture to denote spiritual progress. People in the first century could not travel as fast as we do, with our cars, planes, trains and the like, but even so, for them as for us, walking was the slowest way of going places. But even though walking was slow and unspectacular, walking meant progress. If anyone kept walking, she or he would certainly cover the ground and eventually reach the destination. So for the apostle walking was an apt metaphor. If any believer was walking, that believer was going somewhere." [Note: Morris, p. 167.]

We could translate the Greek present tense imperative "Keep on walking." To the extent that we do this we will not at all (Gr. *ou me*, the strongest negative) carry out our fleshly desires. This is a promise. [CONSTABLE on Gal. 5:16]

A SUMMARY OF THE DOCTRINE OF WALKING IN THE SPIRIT

1) This walk must begin by living in the Spirit; Rom. 5:25.

2) Every Christian is "in the Spirit." Rom. 8:9.

3) To walk in the Spirit is to mortify the deeds of the body; Rom. 8:13.

4) To walk in the Spirit is to have help with infirmities; Rom. 8:26.

5) To walk in the Spirit is to have the Holy Spirit make intercession for us; Rom. 8:27.

6) To walk in the Spirit is to be led by the Spirit; Rom. 8:14; Acts 8:29.

7) To walk in the Spirit is to be in a continual process of change into His likeness; 2 Cor. 3:17-18.

8) To walk in the Spirit is to be sealed with the Spirit unto the day of redemption; Eph. 1:13-14.

9) To walk in the Spirit is to pray in the Spirit; Jude 1:20; Eph. 6:18.

10) To walk in the Spirit is to walk in joy imparted by the Holy Spirit; 1 Thess. 1:6.

11) To walk in the Spirit is to follow Him unreservedly; 1 Thess. 5:19.

12) To walk in the Spirit is to walk in His anointing; 1 John 2:27.

13) To walk in the Spirit is to have a greater power within in us than Satan without; 1 John 4:4.

14) To walk in the Spirit is to have the Spirit speak through us; Matt. 10:20.

15) To walk in the Spirit is to have Him reveal things to us; 1 Cor. 2:10-14.

16) To walk in the Spirit is to have Him "lust against the flesh." Gal. 5:17.

17) To walk in the Spirit is to have access to the Father through Him; Eph 2:18.

18) To walk in the Spirit is to be strengthened with might in the inner man; Eph. 3:16.

19) To walk in the Spirit is to have power to submit to others; Eph. 5:18-21.

20) To walk in the Spirit is to love in the Spirit; Col. 1:8.

3. "Ye shall not fulfil the lusts of the flesh" The verb is an aor. act. subj. The subjunctive mood means that it is conditioned on whether one walks in the Spirit. The aorist tense means that at any point of time we are confronted with the "lust of the flesh" we will not fulfill it if we are walking in the Spirit. Note the following:

1) We are to make no provision to fulfill the lusts of the flesh; Rom. 13:14.

2) The flesh wars against the Spirit in us; Gal. 5:17.

3) Getting victory over the flesh is called a crucifixion; Gal. 5:24.

4) An unsaved person lives according to his fleshly lusts; Eph. 2:3.

5) The flesh is unclean and despises government; 2 Pet. 2:10.

6) The flesh is vulnerable and cannot resist sin; 2 Pet. 2:18.

7) The flesh is not of God but is of the world; 1 John 2:16.

Galatians 5:17

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

1. "For the flesh lusteth against the Spirit" The word "lusteth" is a pres. act. ind. from a word (*epithumei*) that means "to desire." It refers to what a person has a strong desire to do. The flesh is the fallen nature. It sometimes refers to the body.

Paul uses this word more to refer to the fallen nature which cannot please God; Rom. 7:18. It is this nature that makes it impossible for a man to keep God's law; Rom. 8:3. Some make this nature mean something different from the "old man" of Rom. 6:6.

There is no scriptural reason for someone to claim that the "old man" died with Christ on the cross but the "flesh" didn't. The fact is that they both died so far as their ability to condemn the believer.

I will quote David C. Needham in his book called The Birthright. "The 'sin nature' concept, of necessity, assumes that there is always somewhere inside of me something that is essentially evil. And whether or not those who hold this view actually say it, that something clings so tightly to my essential personhood that it is right to describe myself as sinful."

"Indeed, it is true that there is an operating *principle* at work in every believer. That *principle*—not evil in itself—is the incessant demand for meaning. (This basic demand, by the way, is found in every thinking creature.) The moment that demand for meaning becomes dominant in my flesh rather than in my deepest personhood—at that moment that *principle* is producing evil within me. When flesh determines its own meaning, it always produces sin." (Remember there is something in us that always produces sin when it determines its own meaning. But observe this *something* that produces sin one minute can produce holiness the next minute.) Yet when that determinative search for meaning flows out of the deepest self, empowered and directed by the Holy Spirit, there is at that point nothing inside of me that is essentially evil. My flesh at that moment is a slave to righteousness. My members are yielded to God and the result is purity—holiness in both the inward and outward man."

"But since we are still waiting for the redemption of our bodies, the flesh-slave idea must always be reckoned with. Left to itself, the 'will to meaning' (the *principle*) will always produce sin. As Jesus said, 'apart from me you can do nothing.'

"One must be careful to guard against these distinctions. Otherwise, he may fall into the trap of viewing flesh as essentially sinful, or he may move to the other extreme and conclude that through some special work of God, a person arrives at a state of absolute perfection. Both of these are tragic distortions."

There is a lot of absolute double talk in this quote. He completely ignores Paul's statement, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."—Rom. 7:18. He says, "... There is at that point nothing inside of me that is essentially evil." Well, evidently Paul had never reached Mr. Needham's level of Christian victory. The fact is, that in Mr. Needham's thinking, there is still a conflict in the life of the believer. He just doesn't want to call it "the old man," or, a "sinful nature." We need to stay with Bible words in describing the Bible. Just because God calls the old sin nature, *the old man*, in one place and *the flesh* in another should not give us a problem. We call a rabbit a hare one time and a rabbit another, and no one is confused.

2. "And the Spirit against the flesh" The Holy Spirit indwells every believer. He has a function to perform:

1) He is in us to mortify the deeds of the body; Rom. 8:13.

2) He is in us to lead; Rom. 8:14.

3) He is in us to create a spirit of worship; Rom. 8:15.

4) He is in us to bear witness to our spirit that we are children of God; Rom. 8:16.

5) He is in us to help our infirmities; Rom. 8:26.

6) He is in us to show us the things freely given to us of God; 1 Cor.2:12.

7) He is in us as an earnest [down payment]; 2 Cor. 1:22.

These are just a few of His functions in the life of the believer. When and as He performs these functions, the flesh is there to oppose and hinder His work. Thus we have a conflict. James 4:5.

3. "And these are contrary the one to the other" The word "contrary" is a pres. mid. ind. from a word (*antikeitai*) that means "to oppose or to confront." It is translated "adversaries" in Luke 13:17 and 1Cor. 16:9. These two natures are adversaries, and there will never be peace between them. One of them has to die. In the Christian, it will be the Old Nature at the coming of our Lord.

4. "So that ye cannot do the things that ye would" "Cannot do" (*poieo*) pres. act. subj. The present tense refers to right now. The subjunctive mood means the potential is not there. The words "ye would" (*thelo*) is a pres. act. subj. from a word that means "to wish or to will." Paul said, "For I know that in me (that is in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Rom. 7:18.

Galatians 5:18

"But if ye be led of the Spirit, ye are not under the law."

1. "But if ye be led of the Spirit" The leading of the Spirit sets one free from the law. This is speaking to the Jew who was once under the law and was being drawn back by the false teachers. The Gentiles were never under the law to start with. There is liberty from the bondage of the law for the saved Jew, only he is not to use this liberty for an occasion to the flesh (v. 13).

2. "Ye are not under the law" The verb is pres. act. ind. and means that they are presently free from the law's dominion. The word "under" means that the law is not above you shaking its head and pronouncing condemnation at your every failure.

3. Now to restate the truth of this verse: Romans 8:14 says, "For as many as are led by the Spirit of God, they are the sons of God." Spirit led people are "sons of God." When one is led by the Spirit, the law's intent is fulfilled in that person. He will not fulfill the lusts of

the flesh. To fulfill the lusts of the flesh would be to do the works of the flesh that are to be enumerated in the following verses. The Christian doesn't need the law to tell him these things are wrong. He has the Holy Spirit to do this.

Galatians 5:19

"Now the works of the flesh are manifest, which are [these]; adultery, fornication, uncleanness, lasciviousness,"

1. "Now the works of the flesh" The word "works" is what the flesh does. It is contrasted with "fruit" in verse 22. The word "flesh" is referring to the Adamic nature. We do not need to disassociate this "now the works of the flesh" from verse 17 where a conflict is taking place. The believer is definitely presented in this passage as having two natures. If he walks in the Spirit, he will not fulfill the lust of the flesh. It is there and it will try to control the life, but there is a way out for the believer. While the desires of the flesh cannot be avoided, obedience to them can.

2. "Are manifest" The verb "are" is a pres. ind. The word "manifest" is a word that means to "unveil, to expose [to make known]." The word "flesh" is a word that refers in many places to the physical body. Here it is referring to the Old Sin Nature. It is the Adamic man. It is the man we were before we were saved. The way this nature is manifest is through its works or deeds. We know this nature by its deeds. While the believer is no longer "in the flesh" (Rom. 8:9) he still lives in a body that has flesh in it (Rom. 7:18). Paul is saying that the way to identify the "flesh" is by its deeds.

3. "Which are these" The verb is third pers. sing. pres. act. ind. This is a little confusing. Why would there be a singular verb followed by a list of seventeen things? Why did the translators use a plural "to be" verb to translate a singular verb? You do not say "they is" or "it are." A plural subject takes a plural verb; a singular subject takes a singular verb. Remember, the Bible is inspired verbally. When God uses a word, we do not replace it to fit our grammar, or, explain it away. Here I believe is the reason for this statement. The seventeen works manifest are from just one source. The flesh is one. The flesh has in it every one of these sins mentioned here. We might put it another way. The flesh is manifest in seventeen different ways. If there were no manifestation, the flesh would still be flesh and it would be as corrupt in the sight of God.

4. "Adultery" (*moicheia*) is illicit sexual intercourse. The N.T. puts the husband as well as the wife under the obligation of fidelity. Marriage is a lifelong partnership; divorce is contrary to God's original purpose (Matt. 19:6). Adultery can be committed in the heart (Matt. 5:28). However, adultery is forgivable; John 4; John 8:11. Adultery is a work of the flesh.

5. "Fornication" (*pornia*) is a broader word than adultery. It can include adultery, incest, sodomy, unlawful marriage or sexual intercourse in general. *Porne* means "harlot." We get our word pornography from this Greek root. It is a way the flesh is manifest. A person may cease to commit this sin, but he cannot cease to be flesh. The only one who can change that is God.

6. "Uncleanness" (*akatharsia*) The Greek word "*katharos*" means "clean, pure." This word has a prefix ["a"] on the front of it that reverses its meaning. This word is used to describe cultic and moral impurity. The use of this word in the Septuagint is mostly cultic. Uncleanness clings like an infection and renders cultically unserviceable.—KITTEL. The flesh is unclean and manifests itself in acts of uncleanness. Remember, if the acts are not there, the flesh is unclean regardless. A man of the flesh must be born again in order to enter the kingdom of God. Job asked, "Who can bring a clean thing out of an unclean? Not one." Job 14:4.

7. "Lasciviousness" is "license, unbridled lust, excess, wantonness, shameless insolence." (Strong) This word includes in its meaning "to cause others to lust." A woman can dress in a way to cause others to lust. This is lascivious dress. It is a work of the flesh and belongs to the world of the unsaved.

Galatians 5:20

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,"

1. "Idolatry" This is the sin of worshiping images. God forbids this in Ex. 20:4-5: "Thou shalt not make unto thee any graven image, or any likeness of any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

Idolatry is also identified with covetousness; Col. 3:5: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." So, a covetous person is an idolater according to this verse. This also helps identify God's definition of idolatry. It is anything that possesses your interest to which you give yourself and that takes God's place in your life. Sports is idolatry to many in America.

2. "Witchcraft" (*pharmakeia*) We get our word "pharmacy" from this word. It means "the use of drugs, or, the administration of drugs." This is not speaking of the use of drugs for medicinal purposes. It is the use of drugs for feelings' sake. It is using drugs like the drunk

uses alcohol. Drugs are also used in connection with the occult. This brings one into contact with and worship of Satan which is expressly forbidden in the Word of God.

Mark Bubek in his book The Adversary, has this to say about witchcraft: "This sin of the flesh springs from our desire to contact and relate to the mysterious spirit world. In rebellious curiosity, we desire to learn the mysteries of the unseen world in a manner other than that revealed in His Word. This fleshly sin of witchcraft includes the whole occult realm. Ouija boards, tarot cards, seances, spiritism, levitation, astrology, the pendulum, and such like are tools of this sin. It is interesting that the Greek word translated witchcraft or sorcery in our English texts is the word *pharmakia*, from which we get our English word "pharmacy," referring to drugs. The use of drugs for sensational, mind-expanding experience is a form of sorcery. Drug experimentation is a fleshly sin which leads one into deeper bondage with Satan's kingdom."

3. "Hatred" This fleshly sin expresses itself in dark, ugly feelings of bitterness, contempt, and loathing of another person. Hatred springs from the fleshly desire to establish one's worth apart from God's plan of salvation. This sin strikes out at God's command that we forgive one another and leave all vengeance to God.

4. "Variance" means "A contentious disposition, strife, wrangling." This sin manifests itself in being constantly quarrelsome and always disagreeing with authority. This sin springs from a fleshly desire for attention and the compulsion to prove that we are right.

5. "Emulations" The word "emulations" is the translation of *zelos*. This sin expresses itself in inner feelings of resentment that someone else is or has what we want. This word is also translated "jealousy" in other places. It is a resentment that we can't be in the position of others we see. Jealousy is defined by Timothy Warner in his book Spiritual Warfare. He says, "Jealousy is one of the stronger emotions as far as moving to action. Allowed to develop unchecked, jealousy passes through three stages. First, we see what someone else has and we want it. At the second stage, we realize that the object of our jealousy can never be ours; so we hate the other person for having what we can't have. And finally, that hate leads us to try to deprive the other person of what he or she has, whether that be something physical or something like one's reputation."

6. "Wrath" means "swelling up with anger." It means a bad temper, violent anger, or raging resentment. This derives from a desire of the flesh to strike out at anything that threatens self interests. It is a desire to take vengeance out of the hands of God and take it to ourselves.

7. "Strife" This word means "a party spirit, taking sides." It is self-seeking rivalry. This fleshly sin springs from a selfish desire to pull down others who in any way threaten us. It strikes out against God's love for all men; a love so great that "while we were yet sinners, Christ died for us."

8. "Seditions" means "factionalism or standing apart." This word literally means to divide, to split in two parts. This fleshly sin springs from a selfish desire to identify with a group who will support my selfish interests. This fleshly indulgence is what causes church splits and factions of quarreling among believers.

9. "Heresies" This word means, "being a part of spreading falsehood." This fleshly sin is much like seditions. It is being party to a group who is spreading falsehood. This fleshly sin springs from the desire to support conduct with doctrinal argument. It is the sin of using the Scripture to approve wrong ideas and conduct. Peter talks about these in 2 Peter 3:16: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

Galatians 5:21

"Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God."

1. "Envyings" This sin describes an inner discontent as we look upon another's success or superiority with a desire for his place. Envy springs from a lack of inner security and trust that God will enable us to have and achieve just what He wants us to have. Envy is a refusal to be satisfied with God's gift of His grace to us. It is a rejection of the lot in life God has assigned to us.

2. "Murders" This word describes the taking of another person's life. Cain did this to Abel. The word is plural, so it is referring to taking of the life of others in several different ways. The sin of murder expresses the rebellious desire of the flesh to remove even a life that stands in the way of some self-gratifying goal. A person's reputation and influence can be murdered through slander or gossip. This is a common thing in the world where we live. We see it often in politics where one party seems to capitalize on rumors.

This can also happen to Christians since they still have a nature called flesh. James speaks of this in a spiritual sense. He says, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members: Ye lust, and have not: ye kill, and desire to have and cannot obtain: ye fight and war, yet ye have not because ye ask not." James 4:1-2. James is speaking to "brethren" in the Lord. He speaks to saved Jews. These are those who

have been saved but are struggling with the flesh. This is the struggle of Galatians 5:17.

3. "Drunkenness" is the condition that results in intoxication from the use of strong drink. It is a fleshly sin and includes reliance upon all intoxicants such as alcohol and drugs, to produce an artificial means of escape from facing our sins and responsibilities.

4. "Revelings" is lascivious feasting, living the party life. Strong says, "a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry. This sin springs from the desire to gratify the body and soulish appetites without moral responsibility.

5. "And such like" means that any kind of behavior that could be classified in this way is included in this list of things that spring from the old sin nature identified here as the flesh. The flesh is incapable of producing anything that will honor God. Rom. 7:18.

6. "Of which I tell you before" is a pres. act. ind. and is "I am telling you in advance."

7. "As I have also told you in times past" is an aor. act. ind. means that Paul has spoken to them on this subject before.

8. "That they which do such things" The verb is a pres. act. ptc. and means to exercise or carry on." The present tense means it is a practice. It is not referring to a single act.

9 "Shall not inherit the kingdom of God" The verb here is fut. act. ind. and means to receive the assigned portion. God has prepared a kingdom for every born again believer. But flesh and blood will not inherit this kingdom; 1 Cor. 15:50. "That which is born of the flesh is flesh" and can never inherit the kingdom of God. Those who enter this kingdom must be born into the life of Christ. These have a new life. It is a spiritual life that coexists with natural life until the change comes at the rapture and/or the resurrection.

Galatians 5:22

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith,"

1. "But the fruit of the Spirit is love" Fruit is the product of a plant which is created by God to reproduce after its kind. The words "of the Spirit" mean that the fruit that is produced comes from the Holy Spirit as its source. The verb "is" is a pres. act. ind. And speaks of continuous action. The word "love" (*agape*) is that out-going, self-giving kind of action, not necessarily emotion, that characterized God Himself when He loved the world so much that He gave His only begotten Son (John 3:16).

2. "Joy" means "rejoicing, joy, merriness." It is a good emotional reaction to something man perceives to be good. The fruit of the Spirit is a good emotional reaction produced in man over the goodness of God, the plan of God and the work of God in his life.

THE DEFINITION OF JOY: Joy means "Intense and especially ecstatic or exultant happiness." It is not an easy word to define. So, in order to determine its meaning, let's look at some of its uses in the Bible:

1) This word is used in connection with Solomon's being anointed as king; 1 Kings 1:40. "And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them."

2) David had singers and musicians that were appointed to be the means of expressing joy in Israel; 1 Chronicles 15:16. "And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy."

3) This word is illustrated in Ezra 3:12. "But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:"

4) Here is a verse that does not define joy but reveals an attribute of joy; Nehemiah 8:10. "Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength."

5) Joy was expressed by the angels at creation; Job 38:4-7. "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?" This joy was a result of what they saw.

6) There is joy in worship; Psalms 42:4. "When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday."

7) The joy of salvation can be lost; Psalms 51:12. "Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

8) The disciples rejoiced when they learned of the resurrection; Matthew 28:8. "And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word."

9) Heaven rejoices when a soul is saved; Luke 15:7. "I say unto you, that likewise joy shall be in heaven

over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

10) The salvation of the lost causes joy on earth; Acts 8:8. "And there was great joy in that city."

11) Joy is at the very core of the family of God; Romans 14:17. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

12) There is God's side and the Christian's side of joy; Romans 15:13. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

WHAT DOES IT MEAN THAT THE FRUIT OF THE SPIRIT IS JOY

1) It is the experience one has when he witnesses an event in which God's Kingdom is advanced and God's will is done; 1 Kings 1:40. This is the work of the Spirit through this event.

2) It is the experience one has when God is honored in music or song; 1 Chron. 15:16. This joy is produced in us by the Holy Spirit.

3) It is the experience one has when he witnesses the restoration of something sacred as the Jews did in Ezra's day; Ezra 3:12. In our day it could be the return of a backslider. This joy is produced by the Holy Spirit.

4) It is the experience one has when he witnesses a mighty work of God as the angels did at creation; Job 38:4-7. This is joy produced in us by the Holy Spirit.

5) It is the experience one has in worship; Psa. 42:4. This is joy produced by the Holy Spirit.

6) It is an experience one can lose because of sin; Psa. 51:12.

7) It is an experience one has when he learns some new truth; Matt. 28:8. This joy is produced by the Holy Spirit.

8) It is an experience one has when he witnesses the salvation of a soul; Luke 15:7.

9) It is the experience one has when he is saved; Acts 8:8; Rom. 5:5.

10) It is the normal experience of a Spirit-filled believer; Rom. 14:17.

11) It is an experience that depends on faith on man's side; Rom. 15:13.

3. "Peace" (*eirene*) is a tranquil state of the soul assured of its salvation through Christ, and content with its earthly lot, of whatsoever sort that is.—Online Bible. It is that calm in the midst of the storms of life which is the result of the work of the Holy Spirit producing a supernatural calm. It is a peace imposed on troubled waters; Mark 4:39.

SOME THINGS ABOUT PEACE

1) It is a quality God fills the believer with; Rom 15:13.

2) Paul teaches that God is the source of the believer's peace; 1 Cor 1:3.

3) God is also the Author of peace in the local Church; 1 Cor. 14:30.

4) Peace should be something for which a pastor works; Eph 4:3: The word "endeavoring" (*spoudazo*) means, "to exert one's self, to give diligence." See also 1 Pet. 3:11.

5) Peace is to act as an umpire for all the believer's actions; Col. 3:15.

6) Peace is to protect the heart and mind of the believer; Phil. 4:17.

7) Peace is found through the study of Scripture; 2 Pet 1:2.

4. "Long suffering" (*makrothymia*) at first meant "resignation, or forced acceptance." It also is used in the sense of desperate acceptance, and procrastination." Kittel says, "The majestic God graciously restrains his righteous wrath..." The flesh is bent on retaliation. If it is wronged it demands that the score be evened. The Holy Spirit is able to produce God's attitude of long suffering in the believer who is walking in the Spirit. The long suffering saint is a Spirit-filled saint. Richards says: "Love is patient' (1 Cor. 13:4). The NT contains many exhortations to be patient. But just what is patience? The Greek word group (*makrothymeo /makrothymia*) focuses our attention on restraint: that capacity for self-control despite circumstances that might arouse the passions or cause agitation. In personal relationships, patience is forbearance. This is not so much a trait as a way of life. We keep on loving or forgiving despite provocation, as illustrated in Jesus' pointed stories in Mt. 18. Patience also has to do with our reaction to the troubles we experience in life."

5. "Gentleness" (*chrestotes*) means "good, kind." When used of people it means "decent, honest, morally upright." The word is used here to express a good disposition, gentle in dealing with people.—KITTEL. It is so common in the job market that the employer is cold and unthoughtful to the employee. Pastors have a reputation, in general, to be hard to work for. When counseling, pastors are sometimes not very gentle. Gentleness should never be mistaken for compromise or the endorsement of evil in another. 2 Tim. 2:24-26.

6. "Goodness" (*agathosyne*) This word denotes "excellence." "Only God is truly good (Mt. 19:17). His goodness is the 'kindness' which through Christ confers the 'good things' of salvation (Heb. 9:11)—KITTEL. Bakers Encyclopedia of the Bible says, "Goodness is the translation of a Greek word that includes the idea of generosity." It is impossible for the human nature or the old man to do good. This is the reason the Scriptures say, "Who can bring a clean thing out of an unclean? not one." Job 14:4. It is impossible. Jesus said, "Why callest thou me good? there is none good but one, that is, God:" So if the fruit of the Spirit is

"goodness" it is the work of the Holy Spirit working God's goodness in and through the life of the believer.

7. "Faith" (*pistis*) is a noun and is found 22 times in this small book. It means "confidence, certainty, trust." Hebrews 11:1 says, "Now faith is the substance of things hoped for, the evidence of things not seen." What is faith's substance? It is God or His promise. God's promise is as sure as He is. Therefore faith is not only "substance" it is "assurance." It is also "evidence" of the unseen or unrealized. Then after the definition of faith in Hebrews 11:1, the Scripture illustrates faith that is alive to God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6. God rewarded Abel's faith, Enoch's faith, Noah's faith, and Abraham's faith, etc. This is a fruit of the Spirit in the life of the believer. It is not according to man's fallen nature to walk by faith. He is a rational being and chooses to walk according to his own depraved will. But to please God, he must turn from what he is by nature, repent, and trust in God's revelation in Christ for his salvation. Then the Holy Spirit takes the faith of Christ and works it out in the life of the believer; Gal. 2:20. So the faith of the believer is not a work of the flesh. It is supernatural. It finds its origin in the Holy Spirit.

Faith as a fruit of the Spirit is the inner action between the Holy Spirit and the new man. Flesh has nothing to do with it. Flesh lives out its destiny and satisfies its desires in and through what this passage describes as the "works of the flesh."

The believer is confronted with the details of life every day he lives. As he faces those things, he can either undertake to handle them the way the flesh handles things, or he can apply the Scripture to each individual situation. Faith that applies the Scripture to each situation is the result of this inner action. It is the fruit of the Spirit.

Galatians 5:23

"Meekness, temperance: against such there is no law."

1. "Meekness" (*praotes*) It comes from the word "praus" and means "mild" when referring to things, "tame" when referring to animals and "pleasant" when referring to persons. Kittel says, "This word means 'mild and gentle friendliness.'" This is a fruit of the Spirit. This means that this is what God is like.

SEVEN THINGS ABOUT THE MEEK

1) The meek are promised guidance; Psa. 25:9.

2) The meek will inherit the earth; Psa. 76:9; Matt. 5:5.

3) The meek will have joy; Isa. 29:19.

4) The meek are special objects of the gospel; Isa. 61:1.

5) Jesus is meek; Matt. 11:29.

6) Jesus presented Himself to the nation of Israel in meekness; Matt. 21:5.

7) It is a characteristic of a godly woman; 1 Pet. 3:4.

2. "Temperance" (*enkrates*) comes from a word meaning "power or lordship." Here it means "having power over self." The fruit of the Spirit is to be able to exercise control over the "flesh" instead of it controlling the believer. The Holy Spirit in us enables us to "mortify the deeds of the body..." The flesh or the old sin nature is present but we are no longer its slave. The flesh is human nature separated from God with a malignancy that is self-destructive and ultimately unsavable. The believer is taken out of the flesh and put into Christ (1 Cor. 12:13) and is "in the Spirit." Temperance is Holy Spirit produced. The believer is supernaturally empowered. Temperance is not a work of the flesh, i.e. flesh controlling flesh.

3. "Against such there is no law" John MacArthur comments: "Paul says, even unbelievers do not make laws against such things as those which the fruit of the Spirit produces. The world does not make laws against such behavior, but generally prizes it. Even if some consider such things to be signs of weakness, they cannot escape recognizing that they are never harmful.

The Judaizers who were trying to put the Galatians back under the law might say that the law is needed to keep the believers straight. Paul says that walking in the Spirit produces the kind of character that would make the law useless. What law would condemn the man or even help the man who has the fruit of the Spirit manifest in his life?

Galatians 5:24

"And they that are Christ's have crucified the flesh with the affections and lusts."

1. "And they that are Christ's" Christ is in the possessive case. It means they that belong to Christ. I Cor. 6:19-20 says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Those of us who are saved are not our own. We belong to Him.

2. "Have crucified the flesh" The verb is (*stauroo*) an aor. act. ind. The aorist tense refers to a definite act. It is also a reference to all those who are referred to by the words "And they that are Christ's." This means that all the saved have crucified the flesh.

W. E. Vine in his commentary of this verse says: "This and in chapter six, verse fourteen are the only N.T. instances of *stauroo* used in a figurative sense, but to these must be added *sustauroo*, 'jointly crucified,' in Rom. 6:6, and 2:20. In each of these places the Apostle speaks of something that is accomplished in the case of each believer when he receives Christ as his Saviour. He does not, here or elsewhere, exhort them to crucify

the old man, or the flesh, or themselves. He declares that the believer has already 'crucified the flesh', that 'the old man was crucified with Christ,' that he 'died with Christ,' Rom. 6:6. It is on the basis of this fact in the experience of the soul that the believer is now bidden to 'reckon himself to be dead unto sin,' v. 11, and 'to put to death (forbid absolutely) the practices of the body (here looked upon as the organ of those appetites which war against the soul), Rom. 8:13. The same exhortation is expressed in slightly different language in Col. 3:5, 'put to death your members which are upon the earth.' The parallel between the two passages supplies the key to the meaning of the latter; in the first there are the body and its practices, in the second a catalogue of those practices; the 'members that are upon the earth' are the members of the body in their unholy activity when they are yielded 'unto sin as instruments of unrighteousness.'

'Crucifixion' and 'death' in these passages are used in a figurative way and are not to be taken literally, as though either the flesh or its passions and lusts had been dealt with either by God or by the believer himself that they had ceased to exist. On the contrary, they are still with him and in him, ready to leap into activity again should the restraint of faith in the will and power of Christ to overcome them by the Holy Spirit be removed. Both in Rom. 6 and in the present context the statements concerning the crucifixion and the death of the man who has received Christ are accompanied by exhortations to make the corresponding realities good in his experience. 'You were crucified with Christ—you died with Christ—reckon yourself to be dead unto sin,' and 'you crucified the flesh—walk in the Spirit and ye shall not fulfill the lust of the flesh.'

Hence there is no latent contradiction between the lusting of the flesh in v. 17 and the crucifixion of the same flesh in v. 24. The believer, when he 'heard the word of truth, the gospel of his salvation,' Eph. 1:13, there and then acquiesced in the sentence of death upon himself, or, as this most impressive figure puts it, crucified his flesh in his deliberate association of himself with Christ in His death on the Cross. But inasmuch as the believer thus voluntarily entered into fellowship with God in Christ in his condemnation of sin (which is a comprehensive term for the flesh and its works), let him now so present himself to God that he may obtain the victory over the crucified flesh in all its passions and lusts. In response to faith in the Lord Jesus Christ, the believer is given a certain standing before God as having died and risen with Christ; in response to obedience to the Word of God, God maintains the believer in a certain spiritual state corresponding to that standing, and state of victory over sin and of liberty and power to holiness and

righteousness. But just as obedience is the only evidence of faith, so the state of the professed believer, as manifested in his walk and conversation before men, is the only competent evidence of his standing before God."—The Epistle to the Galatians, pp. 300-302.

3. "With the affections and lusts" The word "affections" has to do with the depraved emotions that are attracted to external things that cause one to desire to do the things listed in verses 19-21. The word "lusts" (*epithumia*) means a depraved desire for a woman in Matt. 5:28. It is the root of other sins in James 1:14-15.

Galatians 5:25

"If we live in the Spirit, let us also walk in the Spirit."

1. "If we live in the Spirit" "If" is a first class condition. It is "if, and it's true." It views the condition as a reality. The Spirit is the sphere of our life. Our spirit was born of the Holy Spirit. This life is spiritual life in contrast to physical life.

2. "Let us also walk in the Spirit" (*stoicheo*). This is a pres. subj. and means, "to stand in a row, to walk in a straight line, to behave properly." The word was used for movement in a definite line, as in military formation. The present tense means "let us also go on walking by the Spirit." Let us make our steps by the help and guidance of the Spirit. We have covered the meaning of the walk in the Spirit in verse 16. The walk in the Spirit also furnishes power to stay straight. So many complain that they do not have the strength to walk straight. This would certainly be true of a carnal Christian who is trying to live for the Lord in his own strength. It is not true of the Spirit-filled believer.

Galatians 5:26

"Let us not be desirous of vain glory, provoking one another, envying one another."

1. "Let us not be desirous of vain glory" The verb (*ginomai*) is a pres. mid. subj. and means "do not become." On the words "vain glory" Linguistic Key comments: "empty glorying, vain glory, vain-minded. It refers to one who attempts to achieve unfounded respect and by his actions demonstrates big talk, boasting, and ambition (Mussner; Burton)."

2. "Provoking one another" The word "provoking" (*prokaleomai*) is a pres. mid. ptc. and means "to irritate, to invite or challenge to combat, to provoke." This kind of a person is constantly causing other people problems. To try to have unity in a local church with even one person in the church that is like this is very difficult, if not impossible.

3. "Envying one another" This is a pres. act. ptc. (*Phthoneo*) meaning "to be envious." This person is jealous of another's position or reputation in the assembly. Many times the person who envies another will attempt to ruin his reputation by lies.

4. The natural man is self-centered and will go to all ends to be important even at the expense of bad conduct around others. This is a classic example of an exhortation against such. The Spirit-filled Christian walks in love toward his neighbor and will not do anything to promote self when it exalts self or provokes a brother in Christ. The Spirit-filled believer rejoices in the success of another brother, does not envy him and will not irritate or provoke him by making snide remarks.

GALATIANS, CHAPTER SIX

Galatians 6:1

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

1. "Brethren, if a man be overtaken in a fault" Paul uses the word "brethren" eleven times in this book. One time he uses it to speak of false brethren. The other times he is appealing to the brotherhood of believers as he makes an appeal for them to accept what he was saying. The words "if a man" is a third class condition. It means maybe he will, maybe he won't. It means that he is not addressing himself to a specific incident but one that could take place. In case it does, this is the way to deal with it. The word "overtaken" (*prolambano*) is an aor. pass. subj. Robertson says this is an "old verb 'to take beforehand, to surprise, to detect.' Literally, a falling aside, a slip or lapse in the *papyri* rather than a wilful sin." This does not remove the responsibility of the one committing the trespass but it does deal with the degree of responsibility. You would not blame a person for a slip as much as you would if it were premeditated. The word "fault" (*paraptomati*) means "side slip." It refers to "misconduct," Amplified Bible. It is translated "trespass" 9 times, "offense" 7 times, "sin" 3 times, "fall" 2 times and "fault" 2 times for a total of 23 times. It is not the regular word for sin. He is not referring to something in a person's life that requires church discipline. It is something that is wrong. It needs to be corrected. And Paul is going to explain how restoration is to take place.

2. "Ye which are spiritual" is literally "Ye the spiritual ones." There is no "are" in the Greek text. Who is a spiritual one? The word "spiritual" is found several times in the New Testament. Just a few of those times are as follows. In 1 Cor. 2:15, Paul said, "But he that is spiritual judgeth all things, yet he himself is judged of no man." The word "judgeth" means "to discern." When a believer is under the control of the Holy Spirit, he is given the ability to discern situations. Paul says in 1 Cor. 3:1, "And I brethren, could not speak unto you as unto spiritual, but as unto carnal,

even as unto babes in Christ." This means that believers under the control of the Holy Spirit are in a state of growing and can receive the truth of God in a way that a carnal Christian can't. A spiritual believer does not have to be treated like a spiritual baby. Paul says in Col. 1:9, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." The understanding here is a spirit-imparted understanding. In our text, Paul is giving the task of restoring a fallen brother to the church. But he is saying that just not anyone in the church should do this. He says, "Ye which are spiritual," meaning "you who have the evidence of the Holy Spirit's work in your life". Finally, a person is a Christian because of a right relationship to the Lord Jesus Christ. And a person is spiritual because of a right relationship to the Holy Spirit.

A SUMMARY OF THE DOCTRINE OF FAULTS

1) The word fault is *paraptoma* and is found 23 times in the New Testament. It is translated "trespass" 9 times, "offence" 7 times, "sin" 3 times, "fall" 2 times and "fault" 2 times.

2) It is something for which Christians are to forgive one another; Matt. 6:14-15 where the word "trespasses" is the same one (*paraptoma*). See also Matt. 18:35 and Mark 11:25.

3) It is something for which Jesus was delivered unto death; Rom. 4:25 where the word "offences" is *paraptoma*.

4) It is used to describe what Adam did when he subjected the whole human race to death; Rom. 5:15 where the word offence is *paraptoma*. See also Rom. 5:17.

5) Paul says that through Israel's fall, (*paraptoma*) salvation has come to the Gentiles; Rom. 11:11-12.

6) This word also describes something that can happen to a believer and from which, with the help of spiritual believers, he can be restored; Gal. 6:1.

3. "Restore such an one in the spirit of meekness" The verb "restore" (*katartizo*) means, "To mend (what has been broken or rent), to repair." It is a pres. act. imper. The word "fault" can mean to slip. The word "restore" suggests that he has broken something and needs someone to help deal tenderly in restoring him. The words "in the spirit of meekness" refers to the inner attitude of the person who is used to restore. Another has translated this, "should set him right and restore and reinstate him, without any sense of superiority and with all gentleness." When a person has a "spirit of meekness" he has the gentleness of Christ. It is Christ reproducing Himself in the life of a believer by the power of the Holy Spirit.

A SUMMARY OF THE DOCTRINE OF RESTORATION

1) The doctrine of restoration was taught by Jesus; Matt. 18:15-17.

2) An attempt is to be made to restore a heretic; Titus 3:10.

3) Paul instructs Corinth to forgive a sinning brother and receive him back into the fellowship of the Church; 2 Cor. 2:6-8.

4) James taught restoration; James 5:16, 19.

5) Paul outlines one of the ways of restoration; 2 Tim. 2:25-26.

4. "Considering thyself, lest thou also be tempted" The word "considering" (*skopeo*) "to look at, to fix one's eyes upon." It is a pres. act. ptc. It means "to take a good look at yourself right now." You may be saved, but the potential for making the same slip that this brother made is in you. The word "tempted" (*peirazo*) means, "to solicit to sin; to test one maliciously." It is a lot easier to walk a straight line when Satan is not putting something in our way that attacks the lusts that reside in our old sin nature. The Lord taught His disciples to pray, "Lead us not into temptation, but deliver us from evil..." The Lord knew the believer's vulnerability. Every believer is vulnerable because of the Old Sin Nature; Rom. 7:18. When someone falls, we are to help them up without harsh criticism, and tip toe away knowing he may need to help you up six months from now. The word "lest thou also be tempted" does not mean that if we do not do this right it will "cause" us to be tempted. The word "lest" simply means that it could happen to us and we may need the help of Spirit-controlled believers to restore us one day.

Galatians 6:2

"Bear ye one another's burdens, and so fulfil the law of Christ."

I. "Bear ye one another's burdens" The words "bear ye" (*bastazo*) mean, "to take up with the hands." It is a pres. act. ind. The plural "ye" means that this is the responsibility of all Spirit-filled believers there. Verse one limits this responsibility to those who are "spiritual." The word "burdens" means, "heaviness, weight, or troubles." Paul states this in the imperative mood which means it is a command. He puts it in the present tense which means when the need arises, it should not be put off, i.e. like waiting for someone else to do it.

2. "And so fulfil the law of Christ" The word "fulfil" means, "to bring into actuality; to effect." The phrase, "the law of Christ" is the law of love. I John 4:21 says, "And this commandment have we from him, That he who loveth God love his brother also."

Galatians 6:3

"For if a man think himself to be something, when he is nothing, he deceiveth himself."

1. "For if a man think himself to be something" "For if" is a supposition. The words "think himself to be something" means he has what many are talking about when they refer to "self-esteem." This man has good self-esteem.

2. "When he is nothing" means when he is a zero (A.T. Robertson). Here a man has a good self-esteem when in reality, he is a complete zero.

3. "He deceiveth himself" This is a pres. act. infin. meaning "to lead one's mind astray, to deceive." The word brings out the idea of "subjective fantasies" which deceive (Lightfoot). Some people lie to themselves and begin believing their own lies.

Galatians 6:4

"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

1. "But let every man prove his own work" The words "every man" mean "each individual believer." The word "prove" means "to test, to evaluate." It is a pres. act. imper. The words "his own work" refer to the work he is doing. God has a work for each individual. Each of us should "prove" his own work "of what sort it is" 1 Cor. 3:13. We should make sure of our motives; 1 Cor. 10:31; Eph. 3:21. We should make sure of the correctness; 2 Tim. 3:17; 1 Pet. 4:10. Job 13: 15 says, "Though he slay me, yet will I trust in him: but I will maintain [Heb. to prove, to argue] mine own ways before him."

2. "And then shall he have rejoicing in himself alone and not in another" The words "and then" means "as a result of." It is stating a result. The words "shall have rejoicing" is not egocentric. It is simply rejoicing in and acknowledging God's working in and through one's self. Paul taught that we should acknowledge the work of God in us; Philemon 1:6. Paul was a very humble man, yet he recognized God's work in him and worked with what God was doing in him; Col. 1:29. Again, this is not to build one's pride, but just the opposite. It is acknowledging that "we can't, but He can." It is crediting Him for the wisdom and power of an accomplished good work. The words "in himself alone" contrasts the human ego that waits for others to compliment the work that is being done through him. It is easy for one to fall into Satan's trap of getting us to take credit for what God is doing in and through us. The words "and not in another" probably means that we are not rejoicing in and dependent on the compliments of others.

Galatians 6:5

"For every man shall bear his own burden."

1. "For every man" means without exception. This is the way a universal truth is stated.

2. "Shall bear his own burden" is a fut. act. ind. from a word that means "to take up in the hands." The word

"own" (*idios*) means "belonging to one's self." The word "burden" (*phortion*) means, "a load." It is used of the freight or lading of a ship.

3. Does this conflict with the statement in verse 2? First, this is a different word. This burden is one that has to do with our responsibilities. The lading of a ship is a part of the ship and is necessary for its proper performance. So Paul is saying here that the burden of our personal responsibilities belongs to us. We cannot expect someone else to do our work. The pressures that come on a person through the exercise of his normal duties can be shared by others. I can encourage the discouraged. But after this type burden is lifted, one must go back to the assigned task. He must bear his own burden.

Galatians 6:6

"Let him that is taught in the word communicate unto him that teacheth in all good things."

1. "Let him that is taught in the word" The words "is taught" are from a word that means "to teach orally, to instruct." It is a pres. pass. ptc. and refers to the Galatians who are being taught the Word of God.

2. "Communicate unto him that teacheth" The word "communicate" means "to be a partner." It is a pres. act. imper. The present tense means something that is ongoing in the present. The imperative mood means it is a command. The word "teacheth" means "to teach orally, to instruct." It is a pres. act. ptc.

3. "In all good things" refers to the necessities or material support of the pastor-teacher. Paul goes into greater detail on this principle in 1 Cor. 9:7-14.

In thinking of the load that each man must carry as he seeks to help others, Paul's thoughts turn to the burdens borne especially by those who ministered the word in those days, for it was often difficult for such to earn a living (not all were tentmakers). Those who are well taught in the word by others should therefore be willing to share all good things with those who do the teaching, thus helping them with their burden. [PETT on Gal. 6:6]

A SUMMARY OF THE DOCTRINE OF THE SUPPORT OF THE MINISTRY

1) They which preach the gospel are to live by the Gospel; 1 Cor.9:7-14.

2) A pastor who ministers the Word is to be counted worthy of double honor; 1 Tim 5:17, where the word "honor" is speaking of financial support.

3) The Church at Philippi supported Paul; Phil. 4:14, where the word "communicate" is a reference to financial aid.

4) Paul told Timothy to teach giving; 1 Tim. 6:18. The word "communicated" here means "inclined to make others sharers in one's possessions, inclined to impart, free in giving, liberal"—STRONG.

Galatians 6:7

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

1. "Be not deceived" This is the translation (*planao* with the negative) of a word that means, "do not cause to stray, do not lead astray from the right way." It is a pres. pass. imper. The imperative mood shows the urgency of this statement. The passive voice means that there are external forces that are attempting to lead them astray. The present tense means that it is happening at the time Paul was writing this epistle.

2. "God is not mocked" The verb is *mukterizo* with the negative. It means that we cannot turn our nose up at God's word. We cannot sneer at God's word without paying the price. God is God, and if people could ignore Him, then it would neutralize His authority. He would cease to be God and in charge.

3. "For whatsoever a man soweth" The word "whatsoever" means anything and includes all things. The word "soweth" is the word that is used to describe what a farmer does when he sows seeds in planting a crop. It is a pres. act. subj.

4. "That shall he also reap" The word "that" is a neuter pronoun to emphasize the previous phrase, i.e. whatsoever a man soweth. The words "shall reap" means to reap as in a harvest. It is fut. act. ind. The farmer always reaps in the future from the time of sowing.

5. This verse takes a law in the physical world to illustrate a law in the Spiritual world. We reap what we sow; we reap later than we sow; we reap more than we sow. A farmer sows corn and reaps corn. He knows that he must sow what he wants to reap. There is a law that says you reap what you sow. Then the farmer knows that he does not reap when he sows. There is a law that says you must wait once you have sown the seed. Harvest always comes, but it never comes when you sow. Then the farmer never sows a seed with the idea of just getting back that seed which he planted. He knows there is the law of multiple reproduction. He plants one grain and it multiplies, sometimes a thousand-fold. God is telling us in this verse that if we sow to the flesh, we will reap corruption. Corruption is the product that the flesh produces. Look at the product of the flesh in Chapter five, verses 19-21.

Galatians 6:8

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

1. "For he that soweth to his flesh" This is stating the outcome. We have already studied the word for sow. The words "to his flesh" means his flesh is the field he has chosen in which to sow his seed. It is a pres. act. ptc. which means the subject (he) acts in sowing. He made the choice. Someone is not slipping into his field and sowing to his flesh. He does it himself; it is his

choice. The words "his flesh" mean that it is the flesh that belongs to him. The word "flesh" is the nature that he inherited from Adam. It is depraved. It is described in Gal. 5:19-21.

2. "Shall of the flesh reap corruption" The word "corruption" is used in the ethical sense and means moral decay. God says, "walk in the Spirit and ye shall not fulfil the lust of the flesh." If a believer turns his nose up at this command and chooses to sow to the flesh, he will reap moral decay. This is exactly what has happens when a man falls into the sin of immorality.

3. "But he that soweth to the Spirit" This is the committed Christian who is submitting to the authority of Christ exercised through His word. It is a sowing of faith where one is not operating on the basis of sight or human viewpoint.

4. "Shall of the Spirit reap life everlasting" This life begins with the new birth; it starts with salvation. But since this is not speaking about obtaining life, something beyond this has to be in the Apostle's mind. There is a difference between the life itself and the manifestation of that life. The believer has passed from death unto life; John 5:24. He will never come into condemnation. He is not even subject to death so far as the duration of that life is concerned. However, it is one thing to have that life, and it is another for that life to be manifest. If we are to be the vessels (2 Cor. 4:7) in which this life is manifest, then there has to be a sowing to the Spirit. Now if we sow to the Spirit, what will be the fruit of that sowing? It says eternal life. Here it is not speaking of duration because the believers to whom Paul is writing already have eternal life and are promised that this life is not subject to future judgment; John 5:24. He is speaking here of the quality of that life. The quality of that life is seen in the fruit of the Spirit in Chapter 5:22-25. Eternal life has a duration and a quality. The duration will be manifest especially in the resurrection, but the quality has a manifestation in the present. Heaven will be a place where both duration and quality will continually be manifest. What a day that will be! So the believer is being instructed in how to reap a harvest in the present out of the life of the Spirit.

Galatians 6:9

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."

1. "And let us not be weary in well doing" The words "let us not be weary" (*ekkakeo*) means "to be not utterly spiritless, to be not exhausted." It is like he is saying "do not lose heart." The words "well doing" refer to restoring brethren who are overtaken in a fault; it means we are not to lose heart or to become exhausted in bearing other people's burdens (v 2). This verse is dealing with things that will cause what we call

"burn out." Many pastors and Christian leaders have quit because the burdens of others got to them.

2. "For in due season we shall reap, if we faint not" The words "due season" means everything has its time, i.e. there is the sowing time and then comes the harvest. The words "we shall reap" is a fut. act. ind. from a word meaning "to reap like during harvest time." If we sow to the Spirit, we will definitely reap. God is guaranteeing a good harvest here. However, there is a condition: "if we faint not." This is a pres. mid. ptc. from a word literally meaning "to relax." There is no place to quit until the [end of] harvest. There are several verses that deal with this concept; 1 Cor. 15:58; 2 Thess. 3:13; 1 Pet 2:15; James 5:7.

Galatians 6: 10

"As we have therefore opportunity, let us do good unto all [men], especially unto them who are of the household of faith."

I. "As we have therefore opportunity" The verb is pres. act. ind. The word "opportunity" means occasion. It means as we have in our present experience the occasion.

2. "Let us do good to all men" The phrase "Let us do" (*ergazomai*) is a pres. mid. subj. The action here is potential. It is an "opportunity" action. It is subjunctive mood speaking of potential. Make plans to do this as the opportunity arises. The word "good" means "being positive or desirable in nature." Here it means to be nice and helpful. The word "men" is not in the original.

3. "Especially unto them who are of the household of faith" The word "especially" means "chiefly or most of all." The "household of faith" refers to our brothers and sisters in Christ. So our responsibility is to all, but in particular, to those of like faith. The word "faith" is preceded by a definite article. So he is not speaking about any kind of faith, but the faith that is in Christ Jesus as Lord and Saviour.

4. It is very clear in this verse that the "household of faith" has priority in our service and giving over those who are unsaved. However, we are to do good to all men.

Galatians 6:11

"Ye see how large a letter I have written unto you with mine own hand."

1. "Ye see how large a letter" The phrase "Ye see" (*eido*) is aor. act. imper. The word "large" (*pelikos*) is from a word that is referring to geometrical magnitude as distinguished from arithmetical (Strong). It is believed that Paul had an eye problem. If this is true, then this would naturally be the result of it. He wrote in large letters so that he himself could see what he was writing. It would also be a testimony to those who read it since they knew of his eye problem.

2. "I have written unto you with mine own hand" The words "I have written" is aor. act. ind. The aorist

tense refers to a point of time in the past. It could be translated "I wrote." But it is translated by the present perfect tense in English which represents action completed in the present or continuing into the present. This does convey the idea that Paul is presenting here. The words "with mine own hand" mean he did not use an *amanuensis*, which is one who is employed to take dictation or to copy a manuscript. This is what is called an original autograph. Paul wrote this epistle personally.

Galatians 6:12

"As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ."

1. "As many as desire to make a fair shew in the flesh" The word "desire" is a pres. act. ind. from a word that means "to wish or to will." The phrase "to make a fair shew" (*euprosopeo*) is the translation of one word and means, "to show or make a display." It is what we call "putting on a good front." The words "in the flesh" identify the source of the display. It is motivated by the flesh in contrast to the Spirit. It is sowing to the flesh and can only reap corruption. It is building out of wood, hay, and stubble. It is appealing to the flesh; and depends on a flesh response.

2. "They constrain you to be circumcised" By using the plural pronoun "they," Paul lets us know that there were many of them out there in his day. The flesh has always been a major problem; and the ministry is not excluded. The word "constrain" is a pres. act. ind (*anaykazo*) meaning "compel, constrain." This is not used in the sense of constraining at gun point. They constrain you with reason. They constrain you because you have voluntarily put yourself under their authority. The phrase "to be circumcised" is a pres. pass. infin. They insisted on Old Testament circumcision as a means of salvation; Acts 15:1. To see the seriousness of this error, see what Paul says in Gal. 1:6-9.

3. "Only lest they should suffer persecution for the cross of Christ" The phrase "lest they should suffer persecution" is a pres. pass. subj. from a word (*dioko*) that means "to make to run or flee." It is properly translated persecution, but with the added thought that this persecution follows or pursues one. The present tense means that it is a present problem. The passive voice means that it happens to them because of their beliefs. The subjunctive means that it is a real possibility. The words "for the cross of Christ" gives the particular belief that is a threat to their physical well-being.

SUMMARY OF THE CROSS

1) The gospel and the cross are used to mean the same thing in 1 Cor. 1:17.

2) There were, in the early Church, those who professed to be followers of Jesus whom Paul said were enemies of the cross of Christ; Phil. 3:18.

3) The preaching of the cross is a dividing line between the saved and the unsaved; 1 Cor. 1:18.

4) The preaching of the cross apart from circumcision was especially offensive to the unsaved Jew; Gal. 5:11.

5) The Jew and Gentile are joined in one body by the cross; Eph. 2:16.

6) The ultimate humility of Christ is death on the cross; Phil. 2:8.

7) Peace between God and the believer is made through the blood of His cross; Col. 1:20.

8) It became the sole reason of glorying for Paul; Gal. 6:14.

Galatians 6:13

"For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh."

1. "For neither they themselves who are circumcised keep the law" The phrase "they who are circumcised" (*peritemno*) is a pres. pass. ptc. It is present tense, meaning it is happening to them now. It is passive voice and means that it is happening to them. It suggests that they are submitting to the false teachers and these teachers are doing it to them. The phrase "for neither they keep the law" is a pres. act. ind. (*phulasso*) and means "to observe in the sense of meeting its demands." They, who are asking you to be circumcised, are not keeping the law. Paul is saying that circumcision is pointless unless you are keeping the whole law. It is like baptism is pointless unless you walk in the newness of life. The false teachers were asking the Galatians to do something that they themselves were not doing.

2. "But desire to have you circumcised, that they may glory in your flesh." The word "desire" (*thelo*) is a pres. act. ind. meaning "to wish, to will." The words "to have you circumcised" (*peritemno*) pres. pass. infin. mean "to be circumcised." The phrase "that they may glory in your flesh" is an aor. mid. subj. and is from a word that means "to glory or to boast." The subjunctive mood means that it is potential. The middle voice means that they do it for their selfish benefit. It is a pride builder. Human nature has not changed. There are those preachers who today are building their churches for their own glory. They use people for this purpose. Instead of shepherding the flock, they fleece the flock. They are in the numbers racket. I know of one pastor, who, if he had baptized as many as he claims in the city in which he ministers, would have baptized every person in the city. He is either lying or he rebaptizes his own people over and over again that he may glory in their flesh.

Galatians 6:14

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

1. "But God forbid that I should glory" The word "forbid" (*me yinomai*) is an aor. mid. opt. The optative mood is generally used in the so-called "fourth-class" conditions which express a wish or desire for an action to occur in which the completion of such is doubtful. By the time of the New Testament, the optative mood was beginning to disappear from spoken and written Greek, and such rarely occurs in the New Testament. In a few cases, verbs in the optative mood stand apart from a conditional clause to express the strongest possible wish regarding an event. The most common of these appears in the phrase "*me genoito*" (A V, "God forbid"; NKJV "Certainly not"). The phrase "I should glory" is a pres. mid. infin. meaning "that I should boast or brag."

2. "Save in the cross of our Lord Jesus Christ" The word "save" means "except." The words "in the cross" are put here for all the salvation truths that flow out of that message. It is the salvation of sinners apart from good works based on the substitutionary atonement. The words "of our Lord Jesus Christ" emphasizes four things: First, the "our" emphasizes that He is our common Saviour. Second, the word "Lord" emphasizes Paul's acknowledgment of His right to rule in our lives right now. Third, the word "Jesus" emphasizes His humanity and His identity with us and our privilege of using that name as a means to obtain things from God in prayer. Fourth, the word "Christ" is the term that is used to identify Him as the Messiah. Jesus is the Jewish Messiah, the promised One of the Old Testament.

3. "By whom the world is crucified unto me, and I unto the world" The words "By whom" means that it is through (*dia*) our Lord Jesus Christ that the world is crucified unto us. The word "crucified" is a perf. pass. ind. and refers to an action completed in time past with the result that it remains completed. No present crucifixion is necessary. It has already taken place. The words "and I unto the world" mean that the world is not only dead to me but I am dead to the world.

Galatians 6: 15

"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

1. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision" The words "For in Christ Jesus" mean the sphere of the believer's life. "Therefore if any man be in Christ, he is a new creature; old things are passed away: behold, all things are become new." 2 Cor. 5:17. The word "availeth" is a pres. act. ind. and means "to be a force, to avail." It

means that circumcision is not a force; it doesn't avail anything at all, i.e. it doesn't even enter the picture.

2. "But a new creature" means this is what does make a difference. Salvation is not in the ordinances whether Old Testament or New. It is being born again. This is the same message that Jesus preached to Nicodemus. The word new (*kainos*) means "a new kind, unprecedented. The word "creature" (*ktisis*) means "the act of creating." God creates a new spiritual man when He saves.

Galatians 6:16

"And as many as walk according to this rule, peace [be] on them, and mercy, and upon the Israel of God."

1. "And as many as walk according to this rule" The words "as many as" is a limiting phrase. This phrase is found 29 times in the N.T. I will list a few here: Matt. 14:36; Mark 3:10; John 1:12; Acts 2:39; Acts 5:11. The word "walk" (*stoicheo*) means "to proceed in a row as the marching of a soldier." The words "according to this rule" (*kanon*) mean "a rod or straight piece of rounded wood to which any thing is fastened to keep it straight." The rules Paul laid down to the churches of Galatia are the believer's straight line.

2. "Peace be on them, and mercy, and upon the Israel of God" The words "peace be on them, and mercy" is a blessing bestowed. It is a declaration of commendation. The words "upon the Israel of God" refer to all truly born again believers. It is not circumcision or uncircumcision, but a new creature.

Galatians 6:17

"From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."

1. "From henceforth let no man trouble me" The words "from henceforth" (*loipou*) means "finally." The Linguistic Key translates it, "in respect of remaining time." The words "let no man trouble me" translate two words. Vine comments: "The two words here translated 'trouble' occur again in Matt. 26:10, Luke 11:7 and Luke 18:5; they mean to embarrass a person by distracting his attention or disturbing his rest, as the importunate friend did; or by giving occasion for anxiety, as some of the disciples by their criticisms perturbed the spirit of the woman with the ointment. So the Apostle peremptorily forbade the Judaizers to attempt to distract or disturb him further by their preaching of the false gospel and by malicious attacks upon himself. And in thus forbidding them, he expresses his determination not to allow himself to be further distracted by them."

2. "For I bear in my body the marks of the Lord Jesus" The word "bear" is a pres. act. ind. meaning that "he carried them as a load." It is used to describe Jesus bearing His cross in John 19:17. The word "body" means his physical body. The word "marks" refers to a

mark pricked in or branded upon the body. In ancient Oriental usage, slaves and soldiers bore the name or the stamp of their master or commander branded or pricked (cut) into their bodies to indicate to which master or general they belonged, and there were even some devotees who stamped themselves in this way with the token of their gods. The words "of the Lord Jesus" mean that these marks were identified as being obtained in his service to the Lord.

Galatians 6:18

"Brethren, the grace of our Lord Jesus Christ [be] with your spirit. Amen." To [the] Galatians written from Rome.

1. "Brethren, the grace of our Lord Jesus Christ" The word "brethren" is from a word that means of the same ancestors. It means that we are in the same family. The word agrees with the theological truth of the New Birth. We are born of God when we are saved. Therefore we are of the same family. The words "the grace of our Lord Jesus Christ" mean the grace or unmerited favor that belongs to Him and flows out of Him. We have in the association of the words "Lord Jesus Christ" the position (Lord), the name (Jesus) and the Messianic designation (Christ) combined.

2. "Be with your spirit" The word "be" is not in the Greek text. It is an understood verb. The words "your spirit" refer to the human regenerated spirit. Jesus said to Nichodemus "That which is born of the Spirit is spirit." The second spirit in that statement begins with a small "s," because it is our spirit that is born of God's Spirit.

