

Galatians

Πρὸς Γαλατάς

A verse-by-verse study guide, as taught by
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from 2014 to 2016

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Introduction to the Book

1. Written by the Apostle Paul (Gal. 1:1), together with “all the brethren who are with” him (Gal. 1:2).
2. Likely written prior to the Jerusalem council (Autumn 49AD) (Acts 15:1-35).
3. History of the Galatian people groups ([NAC, p.39](#)).
4. [Map](#) of Paul’s 1st and 2nd Missionary Journeys (Acts 13-14).
5. Galatians references two of Paul’s visits to Jerusalem (Gal. 1:18ff. cf. Acts 9:26-30; Gal. 2:1ff. cf. Acts 11:30).
6. Northern versus Southern Galatia ([NAC, pp.40-45](#)). Note the five parallels between Galatians and Acts 13-14.

Chapter One

Paul begins his first ever work of Scripture with a theocentric address (Gal. 1:1-5). He jumps straight to the issue at hand—his personal amazement (Gal. 1:6-9). Paul re-states the divine source of his gospel (Gal. 1:10-12) and then details his apostolic calling and early ministry (Gal. 1:13-24).

Theocentric Address

1. Paul names himself an Apostle in nine of his thirteen epistolary greetings (excepting Phil., 1st & 2nd Thess. and Philem.).
 - a. The Tarsus-born Apostle is named Saul 15x from Acts 7:58 through 13:9. He is named Paul 127x from Acts 13:9 through 28:25.
 - b. The name of Paul is adopted by the Apostle when he battled Bar-Jesus and led the Proconsul Sergius Paulus to a saving knowledge of Jesus Christ (Acts 13:6-12). This was likely his cognomen from birth (Acts 22:28), but Saul volitionally switched to Paul after this occasion.
2. Apostles were the representative agents of Jesus Christ for the foundation of the Church (Jn. 20:21; 1st Cor. 12:28; Eph. 2:20; 3:5; 4:11).
 - a. Apostles of the Lamb (Rev. 21:14) were personally selected by Jesus Christ during His 1st Advent ministry (Jn. 6:70; 13:18; 15:16,19).
 - b. Additional Apostles were given in the Church as eyewitnesses of the risen Lord (1st Cor. 9:1,5).

- c. Certain Apostles were ascribed as high reputation pillars (Gal. 2:6,9) or Pre-Eminent Apostles (2nd Cor. 11:5; 12:11). Paul called himself the least of the apostles (1st Cor. 15:9).
- d. Satan designed counterfeit apostles (2nd Cor. 11:13-15).
3. Paul stressed that his apostleship was not a human institution.
 - a. Not from men nor through a man. οὐκ ἄπ’ ἀνθρώπων οὐδὲ δι’ ἀνθρώπου. The prepositions apo and dia are utilized with the plural and singular genitive case of anthrōpos.
 - b. Sent by God the Father and the Lord Jesus Christ places the Apostles on par with the benedictions of grace and peace, and even the Holy Spirit Himself (Jn. 14:16,26; 15:26; 16:7).
 - c. The contrast between human origin and divine origin is vital for our faith (1st Cor. 2:3-5; 1st Thess. 2:13; 2nd Tim. 3:16; 2nd Pet. 1:16-21). This is true for the message as well as the messenger (1st Cor. 15:10; Heb. 5:4).
4. Grace and peace are Paul’s most common epistolary benedictions. Mercy is added in 1st & 2nd Timothy.
 - a. χάρις charis ^{#5485}_{154x} (7x in Gal. 1:3,6,15; 2:9,21; 5:4; 6:18).
 - b. εἰρήνη eirēnē ^{#1515}_{91x} (3x in Gal. 1:3; 5:22; 6:16).
5. Paul celebrates the Lord Jesus Christ with an extraordinary hymn of praise (Gal. 1:4).
 - a. Jesus gave Himself for our sins. Aor.act.ind. δίδωμι didōmi ^{#1325}_{415x}. Contrast with παραδίδωμι paradidōmi ^{#3860}_{119x}.
 - b. To rescue us. Aor.act.subj. ἐξαίρω exaireō ^{#1807}_{8x}. Only use by Paul, but 5x in Acts (7:10,34; 12:11; 23:27; 26:17). See also ῥύομαι rhuomai ^{#4506}_{17x} (Mt. 6:13; 27:43; Lk. 1:74; Rom. 7:24; 11:26; 15:31; 2nd Cor. 1:10_{x3}; Col. 1:13; 1st Thess. 1:10; 2nd Thess. 3:2; 2nd Tim. 3:11; 4:17,18; 2nd Pet. 2:7,9).
 - c. This rescue is a complete and eternal change of position as a new creation from death into life (Jn. 5:24; Acts 26:18; 2nd Cor. 5:17; Col. 1:12,13; 1st Pet. 2:9; 1st Jn. 3:14).
 - d. According to the will of our God and Father (Ps. 40:8; Mt. 26:42; Jn. 4:34; 5:30; 6:38; 14:30,31; Heb. 10:7).
6. God the Father receives eternal glory by virtue of His designed exaltation of Jesus Christ (Gal. 1:5 cf. Phil. 2:9-11).

Paul’s Personal Amazement

1. I am presently, continuously amazed. 1s.pres.act.ind. θαυμάζω thaumazō ^{#2296}. Not a Pauline term (Gal. 1:6; 2nd Thess. 1:10 + 2nd Cor. 11:14*).
 - a. Jesus Himself marveled at certain things (Mt. 8:10; Mk. 6:6; Lk. 7:9).
 - b. Many marveled at Jesus (Mt. 8:27^a; 9:33^b; 15:31; 21:20; 22:22^c; 27:14; Mk. 5:20; 12:17^{*c}; 15:5,44; Lk. 2:18,33; 4:22; 8:25^a; 9:43; 11:14^b,38; 20:26^c; 24:12,41; Jn. 4:27; 7:15,21).
 - c. Jesus warned not to marvel over certain things (Jn. 3:7; 5:28), but promised future marveling in the plan of God (Jn. 5:20).
 - d. After Pentecost, the Apostles were marveled at (Acts 2:7; 3:12; 4:13).
 - e. The context for amazement seems to be frequently connected to great faith or absent faith. This connection would also fit well with the Galatian desertion (Gal. 1:6).
2. The speed at which the Galatians deserted God is noteworthy for two reasons.
 - a. The time proximity from Paul’s first missionary journey is key to dating the epistle.
 - b. The appreciation and zeal for a new believer’s faith is expected to have some value (Gal. 4:15; 5:7; Mt. 13:20).
3. The Galatians’ desertion is not doctrinal, but rather personal—Him who called them.
 - a. μετατίθημι metatithēmi ^{#3346}_{6x} not a Pauline term (Acts 7:16; Gal. 1:6; Heb. 7:12; 11:5_{x2}; Jude 4).
 - b. Aor.act.ptc. καλέω kaleō ^{#2564}_{148x}; *to call* (Rom. 9:11; Gal. 1:6; 5:8; 2nd Tim. 1:9; 1st Pet. 2:9; 2nd Pet. 1:3).
 - c. God the Father called us by the grace of Christ. The personal grace of Jesus Christ enables greater grace for all eternity (Acts 15:11; Rom. 5:2; Eph. 2:7; Rev. 22:21).
4. A different gospel is no gospel at all (Gal. 1:6b-9).
 - a. ἄτερος heteros ^{#2087} gospel is not an ἄλλος allos ^{#243} gospel. See [A.T. Robertson grammar](#).
 - b. Certain ones are disturbing the Galatians. ταρασσω tarassō ^{#5015}_{17x}; *to shake, stir up, disturb* (Mt. 2:3; 14:26; Lk. 1:12,29; 24:38; Jn. 5:7; 11:33; 12:27; 13:21; 14:1,27; Acts 12:18; 15:24; 16:20; 17:8,13; 19:23; Gal. 1:7; 5:10).
 - c. Certain disturbing ones want to distort the gospel of Christ (cf. Tit. 1:10,11; Jude 4; 2nd Pet. 2:19).
5. Contrary evangelizers are placed under the Apostle Paul’s Anathematization Proclamation (Gal. 1:8-9).

- a. Every human being on the planet up to and including the Apostle Paul himself is under this Anathematization Proclamation.
- b. Every angelic being in the universe up to and including the elect angels in heaven are also under this Anathematization Proclamation.
- c. ἀνάθεμα ἔστω anathema estō. Pres.imper. εἰμί eimi ^{#1510}: *to be*. ἀνάθεμα anathema ^{#331}_{6x}: dedicated as a votive offering, devoted to destruction, accursed (Acts 23:14; Rom. 9:3; 1st Cor. 12:3; 16:22; Gal. 1:8,9). Fr. ἀναθεματίζω anathematizō ^{#332}_{4x}: *to put under a curse, to curse* (Mk. 14:71; Acts 23:12,14,21). LXX use consistently for כְּרִמָּה chērem ^{#2764} (Num. 21:3; Deut. 7:26; Josh. 6:17ff.; 7:11ff.).
- d. Anathematization Proclamations in church history. [F.L. Cross Oxford Dictionary of the Christian Church]
 - 1) The Council of Elvira (c.306) in Grenada, Spain. First use of anathematization in various disciplinary penalties. Essentially used for a hyper-excommunication for eternal condemnation.
 - 2) The Council of Ephesus (431) St. Cyril of Alexandria issued twelve anathematisms against Nestorius.
 - 3) Unam Sanctam, issued by Pope Boniface VIII (11/18/1302) formally limited salvation and remission of sins to those in subjection to the One Holy Catholic and Apostolic Church.
 - 4) The Council of Trent (1545-63) contained more than 100 anathemas against the Protestant Reformation. Particular focus on Session 5: *original sin* (6/17/1546) and Session 6: *justification* (1/13/1547).
 - 5) Current RC law, under the 19th & 20th century revisions of Vatican I and Vatican II, keeps evangelicalism anathematized. On 12/31/1995 honoring the 450th anniversary of the opening of Trent, Pope John Paul II declared that its anathemas are still in full force: “Its conclusions maintain all their value.”
- e. The Holy Spirit sanctioned Paul’s Anathematization Proclamation when He inspired Galatians. Our responsibility is to identify the profitability of this Scripture (2nd Tim. 3:16).
 - 1) Dedicating such contrarian evangelizers to anathema destruction is a solemn and public deliverance to the judgment function of the justice of God (Deut. 32:35; Rom. 12:19; Heb. 10:26-31).
 - 2) “Let it be” leaves the matter in the Lord’s hands as we are not capable of such manifestations of reality (Mt. 26:39). Remember, our binding and loosing reflects the heavenly reality (Mt. 16:19; 18:18; Jn. 20:23).
 - 3) The Apostle Paul’s deliverance of folks to Satan appears to be a similar but not identical activity (1st Cor. 5:5; 1st Tim. 1:20).

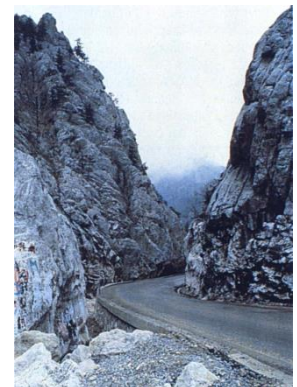
Paul’s Personal Example

1. Powerful opposition to anathema-worthy evil (i.e. contrarian evangelizers) is motivated by a manifest necessity to please God (Gal. 1:10).
 - a. The NT uses πείθω peithō ^{#3982}_{52x}: *to persuade/convince* in a number of ways. [BDAG Wheel](#)
 - 1) Connections between peithō and pisteuō are always significant (Jn. 3:36; Acts 14:1,2; 28:24; 2nd Tim. 2:12; Heb. 11:31). Both terms can be rendered as “trust” in many English contexts.
 - 2) The use in Gal. 1:10 is quite remarkable. Pleasing God is a matter of persuading Him and/or convincing Him of our faith applications. This is the concept that is illustrated by Gen. 22:12 & Heb. 11:2,4.
 - b. Pleasing God is the parallel activity to persuading/convincing Him. ἀρέσκω areškō ^{#700}_{17x}. Pleasing God was a doctrinal study included in the Austin Bible Church [Second Corinthians](#) series ([Chapter Five](#)).
 - c. Pleasing men is what Saul the Pharisee used to do. Pleasing God is what Paul the bond-servant of Jesus Christ now does. The ἄρτι and ἔτι contrast of Gal. 1:10 is important to identify.
 - d. The bond-servant reality for the Church is greater than the bond-servant reality of any previous stewardship (Jn. 15:15).
2. Paul reminds the Galatians that his gospel is not of human origin, but directly revealed by God (Gal. 1:11-12).
 - a. Neither humanly received nor humanly taught.
 - b. Received via Divine revelation. ἀποκάλυψις apokalupsis ^{#602}_{18x} (Gal. 1:12) cf. ἀποκαλύπτω apokaluptō ^{#601}_{26x}: (Gal. 1:16). [NT usages for ἀποκάλυψις & ἀποκαλύπτω](#).
3. Paul’s call to ministry came at a key moment in his former manner of life (Gal. 1:13-24).
 - a. Paul’s former manner of life in Judaism is not necessarily an unregenerate life, but it is a life of unbelief (1st Tim. 1:12-14; Heb. 3:12,19; Mark 9:24). In all likelihood, Saul of Tarsus was saved in his childhood (2nd Tim. 3:15; Phil. 3:5; Acts 22:3; 23:6; 26:5).
 - b. Paul’s Damascus Road Experience is narrated three times in Acts (9:1-22; 22:3-21; 26:4-18).

- 1) Luke does not write Acts until the end of Paul's first Roman imprisonment (Acts 28:30-31), so the Galatians did not have this information available to them.
 - 2) The details in these three Acts narratives line up significantly with Paul's Galatian record, so they will be noted in this study.
- c. Serving God through persecuting heretics brought many advancements for Saul of Tarsus (Gal. 1:13-14).
- d. God's plan for the Apostle Paul unfolded through various life events (Gal. 1:15-16a).
- 1) Set apart from the womb. The family we are born into is a part of God's plan (2nd Tim. 1:5; 3:15).
 - 2) Called me through His grace (Rom. 1:7; Gal. 1:6; 1st Cor. 1:9,24; 2nd Thess. 2:13,14). The childhood salvation of Saul.
 - 3) Pleased to reveal His Son in Paul (Acts 9:6,16; 22:14-16; 26:16-18).
 - a) An OT Believer does not have the Son in him, but a NT Believer does (Gal. 2:20; Rom. 8:10; Eph. 3:17; Col. 1:27).
 - b) The adult transition from OT Believer to NT Believer required a repentance as to **who** Jesus is and a public baptism to identify with Him (Acts 9:5,18; cf. Acts 2:38). A Gentile example of this is featured by the household of Cornelius (Acts 10).
- e. Three years in Arabia (Gal. 1:16b-17) allowed for Paul to receive His gospel revelation (Gal. 1:12) and mystery doctrine revelation (Eph. 3:1-10). 35-37AD is the approximate time-frame. This time also allowed Paul some private refuge after his basket escape from Damascus (2nd Cor. 11:32-33).
- f. Paul's first Jerusalem visit as an Apostle introduced him to Peter, James and Baranabas—the very apostles who would be featured in the Galatians 2 conflict (Gal. 1:18-20 cf. Acts 9:26-29; 22:17-21).
- g. Paul's Syrian & Cilician ministry is largely unremarkable in this narrative and Luke's account in the Book of Acts (Gal. 1:21-24 cf. Acts 9:30-31). The hints gleaned in 2nd Corinthians, however, spotlight tremendous afflictions (2nd Cor. 11:23-27) as well as the personal rapture and thorn in the flesh experience (2nd Cor. 12:1-10).

Chapter Two

Between Galatians 1 and Galatians 2 sits a significant but largely silent period of Paul's Apostolic ministry. The regions of Syria and Cilicia (Gal. 1:21) and particularly the city of Tarsus (Acts 9:30; 11:25) provided fertile ground for both ministry and conflict (likely much of 2nd Cor. 11:23-27). Paul's personal rapture and thorn in the flesh transpired during this time (2nd Cor. 12:1-10), just before Barnabas called for Paul to assist in the ministry at Antioch (Acts 11:25,26).



Chapter two details the early dynamic between Antioch and Jerusalem. Barnabas and Paul bring a gift from Antioch to Jerusalem as Paul's second visit to Jerusalem as an Apostle (Gal. 2:1-10). Later, Peter visits Antioch where his Judaistic legalism becomes a problem (Gal. 2:11-21).

Paul's Second Visit to Jerusalem

1. Paul's second Apostolic visit to Jerusalem came after a significant interval (Gal. 2:1).
 - a. As with the reference to three years (Gal. 1:18) the time computation is understood inclusively.
 - b. The fourteen year time-frame is concurrent with the three year time-frame and uses the Damascus Road Event as its referent.

2. Paul's second Jerusalem visit was prompted by a prophetic revelation (Gal. 2:2 cf. Acts 11:27-30).
 - a. Agabus appears twice in the Book of Acts (Acts 11:27-30; 21:10,11). Ἄγαβος Hagabos ^{#13}_{2x} fr. צָבִיב chagab ^{#2284}_{3x}: *grasshopper* (Lev. 11:22; Num. 13:33; Isa. 40:22).
 - b. Additional prophets come to Antioch and take primary teaching roles with Barnabas and Paul (Acts 13:1; 15:32).
3. This second visit presented and compared messages, but did so privately—to those of reputation (Gal. 2:2,6,9).
 - a. In private = κατ' ἰδίαν kat idian. Private matters are best discussed privately (Mt. 17:1,19; 20:17; 24:3; Mk. 4:34; Lk. 10:23; Acts 23:19). Interesting Josephus usage ([Wars II, x 5](#)).
 - b. To those of reputation = τοῖς δοκοῦσιν tois dokousin. δοκέω dokeō ^{#1380}_{62x}: *to think, believe, suppose*. Reputations are what folks think (25x) or suppose (12x) things seem (8x) like (Mt. 3:9; 6:7; Mk. 6:49; Lk. 12:51; 13:2,4; 19:11; Jn. 11:31; 13:29; 20:15; 1st Cor. 8:2). [Logos Color Wheel](#).
4. Secretly smuggled pseudo-siblings snuck in, spying on the saints, seeking to subject them (Gal. 2:4,5).
 - a. These secretly smuggled sneaks are called “creeps” in the Book of Jude (Jd. 4), and 2nd Peter where they secretly introduce destructive heresies (2nd Pet. 2:1,19).
 - b. Pseudo Christs (Mt. 24:24), Apostles (2nd Cor. 11:13), prophets (Mt. 24:24; 2nd Pet. 2:1; 1st Jn. 4:1), teachers (2nd Pet. 2:1), witnesses (Mt. 26:60; 1st Cor. 15:15), and brethren (2nd Cor. 11:26; Gal. 2:4) are the Great Liar's (Jn. 8:44) agents of pseudonymous knowledge (1st Tim. 6:20).
 - c. Liberty must be defended or else it is tragically lost (Gal. 2:4; 5:1,13; Jn. 8:31-36; 1st Cor. 10:23-31; 2nd Cor. 3:17; Jas. 1:25; 2:12; 1st Pet. 2:16; even an OT example in Ps. 119:45).
 - d. The presence of the Gentile Titus became a conflict (Gal. 2:3,5), as Paul vehemently defended liberty. Note, in the case of Timothy (Acts 16:3), Paul had him circumcised for conscience sake, but this was not the case with Titus.
5. The right hand of fellowship (Gal. 2:9,10).
 - a. Previously, Barnabas was a financial contributor (Acts 4:36), advocate for Paul (Acts 9:27,28), and messenger to Gentiles in Antioch on their behalf (Acts 11:22).
 - b. When Barnabas needed help for the growing ministry in Antioch, he did not obtain it from the right hand of James, Peter and John. He brought Paul on board and kept serving the Lord (Acts 11:25,26).
 - c. The famine relief visit is quite the reversal: Barnabas and Paul are messengers to the Pillars in Jerusalem on behalf of the disciples in Antioch (Acts 11:29,30).
 - d. Paul's unyielding non-submission and the testimony of their grace ministry to the Gentiles resulted in Barnabas and Paul being regarded as Peers to the Pillars (Gal. 2:9).
 - e. Apostleship ministries and effects were identified as spheres or realms of focus (Gal. 2:8,9). ἀποστολή apostolē ^{#651}_{4x}: *apostleship, office of the Apostolos* (Acts 1:25; Rom. 1:5; 1st Cor. 9:2; Gal. 2:8). Akin to ἐπισκοπή episkopē ^{#1984}_{4x}: *office of the Episkopos* (Acts 1:20; 1st Tim. 3:1).
 - f. Josephus records an excellent illustration for the customary value of the right hand (Jos. [Ant.18.325-329](#)).
 - g. Exclusive spheres of ministry focus permitted a cross-over in cases of benevolence to the poor (Gal. 2:10; Rom. 15:25,26; 1st Cor. 16:1; 2nd Cor. 8:1-5).
 - h. Don't be so quick to condemn what others are doing! (Num. 11:26-30; Mk. 9:38-41 || Lk. 9:49,50).
 - i. The right hand of fellowship is a public identification with what we share in Christ. The κοινός koinos ^{#2839} root is found in a variety of NT passages with precious significance for the Body of Christ (2nd Cor. 8:23; Phil. 1:5,7; 3:10; 4:14,15; 1st Tim. 5:22; Tit. 1:4; Philem. 6,17; Heb. 10:33; 1st Pet. 4:13; 5:1; 1st Jn. 1:3_{x2},6,7).

Peter's Visit to Antioch

1. Paul stood publicly against Peter (Cephas) in Antioch (Gal. 2:11).
 - a. Paul rebuked Peter to his face in the limited scope pattern of church discipline (Gal. 2:11; Matt. 18:15).
 - b. It is likely that Paul then took Barnabas along for the one or two others step (Gal. 2:13; Matt. 18:16).
 - c. Ultimately, Paul took a stand in the presence of all as the final public step for church discipline (Gal. 2:14; Matt. 18:17).
 - d. Fellow elders are not exempt from church discipline (1st Tim. 5:19-21).
2. Peter's biggest problem was his hypocrisy (Gal. 2:12-14).
 - a. When he was alone among Gentiles he had no trouble eating with them (Gal. 2:12; Acts 10).
 - b. Indeed, in Peter's personal life he lived like a Gentile (Gal. 2:14).
 - c. When “certain men” from James (Jacob) arrived, Peter disassociated with the Antioch Gentiles (Gal. 2:12).

- 1) Peter began to shrink. ὑποστέλλω hupostello ^{#5288}_{4x}: *draw back, withdraw, shrink, avoid* (Acts 20:20,27; Gal. 2:12; Heb. 10:38).
- 2) There is a group we should come out from and be separate, but it is not fellow believers in grace! ἀφορίζω aphorizō ^{#873}_{10x}: *separate, set apart* (Mt. 13:49; 25:32_{x2}; Lk. 6:22; Acts 13:2; 19:9; Rom. 1:1; 2nd Cor. 6:17; Gal. 1:15; 2:12).
- 3) Loving the approval of man rather than God is never a good thing (Jn. 12:43 cf. 3:19). See also Col. 3:23 & 2nd Tim. 3:4 for maladjusted God/man priorities.
 - d. Hypocrisy is the double-standard double-judgment for which God holds a particular hatred (Mt. 6:2,5,16; 7:5; 15:7-9; 23:13,14,15,23,25,27,28,29; 24:51; Lk. 12:1; 1st Tim. 4:2; 1st Pet. 2:1).
 - e. Our mandate is to be un-hypocritical (Rom. 12:9; 2nd Cor. 6:6; 1st Tim. 1:5; 2nd Tim. 1:5; Jas. 3:17; 1st Pet. 1:22).
3. The party of the circumcision was initially the only segment of the Church and for some time the largest segment of a Body which should be without segments.
 - a. They resisted Peter's fruit among Cornelius and the gentiles of Caesarea (Acts 11:1-3).
 - b. The party of the circumcision (many with a Pharisee background) was the source of the turmoil that sparked the Acts 15 Council of Jerusalem (Acts 15:1-5).
 - c. The party of the circumcision continued to cause trouble even as Gentile Christianity began to outpace Jewish Christianity (Tit. 1:10).
 - d. 1st century Judaism featured various sects (Acts 5:17; 15:5; 26:5), and Christianity itself was thought of as a Jewish sect for some time (Acts 24:5; 28:22), but the New Testament warns against such divisions (1st Cor. 1:10-15; 11:19; Gal. 5:20).
4. Paul's verbatim admonishment to Peter (Gal. 2:14).
 - a. No "quotation marks" in the Greek manuscripts leads to uncertainty as to the discourse. [P46 Image](#).
 - 1) Gal. 2:14 contains a verbatim quote of Paul's spoken words to Peter.
 - 2) Gal. 2:15-21 contain a non-verbatim written synopsis of Paul's entire argument to Peter and every other confused & toddling Jew present in Antioch.
 - 3) The Holy Spirit inspired this passage of Scripture to contain the essence of Paul's doctrinal obliteration of Judaistic hypocrisy in a written form that would edify the Galatian readers and the entire Body of Christ.
 - b. "Not being straightforward" or "deviating" from the truth of the gospel is an interesting word study. ὀρθοποδέω orthopodeō ^{#3716}_{1x} (Gal. 2:14). [TLNT entry](#) explains the toddling reference. The only other ortho-compound in the NT is ὀρθοτομέω orthotomeō ^{#3718}_{1x} (2nd Tim. 2:15).
 - c. Beyond the hypocrisy of the issue, life-compulsion is abhorrent to the grace of God (Gal. 2:3,14; 6:12 cf. Acts 26:11; 2nd Cor. 9:7; Philem. 14; 1st Pet. 5:2).
 - d. ἰουδαίζω ioudaizō ^{#2450}_{1x}: *Judaize, cause one to live in a Jewish fashion* (Gal. 2:14). According to Ignatius, "it is utterly absurd to profess Jesus Christ and to Judaize" ([IMag. 10.3](#)).
5. Paul contrasts Jews vs. Gentiles by contrasting Jews vs. sinners (Gal. 2:15).
 - a. Both Paul and Peter were Jews by nature. φύσις phusis ^{#5449}_{14x}: *condition or circumstance as determined by birth, natural endowment/condition, nature* (Rom. 1:26; 2:14,27; 11:21,24_{x3}; 1st Cor. 11:14; Gal. 2:15; 4:8; Eph. 2:3; Jas. 3:7_{x2}; 2nd Pet. 1:4).
 - b. "Sinners of the nations" must be studied in the context of Judaism rather than the lexicon of what it means to sin. ἁμαρτωλός hamartōlos ^{#268} means what it means, but the cultural context determines how it is used. This was a fundamental study in connection with the Gospels and the Life of Christ series.
 - 1) Tax collectors and sinners (Matt. 9:10,11^a; 11:19^b; Mk. 2:15,16^a; Lk. 5:30^a; 7:34^b) represented the unacceptable Jews in contrast to the acceptable Jews under Judaism.
 - 2) Under Judaism, sinners were not those who missed the mark in falling short of the glory of God, but rather those who missed the mark in falling short of Pharisaical, Sadducean or some other such standard of legalism (see particularly Jn. 9:16,24,25,31). They may have been racially Jewish, but they were irreligious, Judaism-unobservant.
 - 3) Another such study must identify what is meant by the term Jew in the Gospel of John. It is not a term for those who are Jews by nature, but rather for those who were Judaism-observant (Jn. 1:19; 2:18,20; 3:25; 5:10,15,16,18; 6:41,52; 7:1,11,13,15,35; 8:22,31,48,52,57; 9:18,22_{x2}; 10:19,24,31,33; 11:8,19,31,33,36,45,54; 12:9,11; 13:33; 18:12,14,20,31,36,38; 19:7,12,14,20,31,38; 20:19).
6. Paul's Jew vs. Gentile contrast becomes a great essay on justification by faith (Gal. 2:16).

- a. Gal. 2:16 begins with εἰδότες the masculine plural nominative perfect active participle of οἶδα oida #1492.
 - 1) The perfect participle demonstrates the past completed action with the present ongoing results attendant for the moment of Peter's salvation and attendant for the moment of Paul's salvation.
 - 2) The primary verb of verse 16 is πιστεύω pisteuo #4100. Peter and Paul both believed in Christ Jesus **knowing** that justification is by faith in Christ and in order to be justified by faith in Christ.
 - 3) Since Peter and Paul did not have access to Galatians, or any other NT book, how did they know that a man is not justified by works of Law but through faith in Christ?
 - 4) Justification by Faith in Christ is NOT mystery doctrine reserved for the Church. Justification by Faith in Christ has always been the reality ever since the Seed of the Woman promise was given (Gen. 3:15).
 - b. The mechanism for justification is for any anthrōpos (ἄνθρωπος), whether Jew (Ἰουδαῖος) or Gentile (ἔθνος) (Gal. 2:15,16). The word became flesh (σάρξ) (Jn. 1:14) and only faith in Christ can justify flesh (σάρξ) (Gal. 2:16; Rom. 8:3-4).
 - c. Gal. 2:16,17 contain four usages of the verb δικαιόω dikaiō #1344_{39x}: *justify*, regard as righteous.
 - 1) Must be studied along-side δίκαιος dikaios #1342_{79x}: *righteous, just* & δικαιοσύνη dikaiosunē #1343_{91x}: *righteousness*. [Logos search.](#)
 - 2) Hebrew terms include צִדְקָה tsedeq #6664_{119x}, צַדִּיק tsadeq #6663_{41x}, צִדְדִיק tsaddiyq #6662_{206x}, & דָּקָה ts^edaqah #6666_{157x}. [Logos search.](#)
 - d. The only mechanism for eternal positional justification is faith in Christ (Gal. 2:16 cf. Acts 13:38,39; Rom. 3:19-31; 4:4-5; Phil. 3:6,9).
7. Eternal positional justification leads naturally to a commensurate temporal experiential justification (Gal. 2:17-21).
- a. The free grace gospel sparks the unwarranted charges of sin-license (Gal. 2:17).
 - 1) The moment of personal salvation is the ultimate self-discovery—we are all found to be sinners (Gal. 2:17a).
 - 2) This does not make Christ a minister of sin, either at the moment of our salvation, but especially for the believer's life after salvation. May it never be! (Gal. 2:17b cf. Rom. 6:2).
 - b. Any attempt to build a human-effort (legalistic) standard of righteousness is doomed to condemn the one attempting it (Gal. 2:18 cf. 3:1ff.).
 - 1) The moment of personal salvation destroys anything and everything the new believer had previously been trusting in.
 - 2) When a believer saved by grace through faith returns to anything other than grace through faith for their life after salvation, they will return to the hopelessness that drove them to the Gospel in the first place.
 - c. The act of faith resulting in eternal life is not exercised in defiance of Mosaic Law. It is actually performed “through the Law” in a process that causes one to “die to the Law” and live to God (Gal. 2:19).
 - 1) An animal sacrifice is brought “through the Law” (Lev. 1:3-9) but the shadows can never equal the substance (Rom. 10:4; Col. 2:17; Heb. 10:1-4).
 - 2) Coming before the Lord with “strange fire” risked immediate death (Lev. 10:1-3).
 - 3) Coming before the Lord in faith makes Rom. 10:4 & Col. 2:17 a reality for every OT believer—causing them through the Law to die to the Law (Gal. 2:19).
 - d. The positional truth reality for the Church creates an experiential truth reality for Members of the Church (Gal. 2:20).
 - 1) Living to God requires crucifixion: Christ's crucifixion on our behalf, and our positional crucifixion with Him. συσταυρόω sustauroō #4957_{5x}: *crucify with* (Mt. 27:44; Mk. 15:32; Jn. 19:32; Rom. 6:6; Gal. 2:20).
 - 2) I no longer live. ζῶ δὲ οὐκέτι ἐγὼ zō de ouketi egō. Clearly not in absolute terms, but in context “to the law” (Gal. 2:19) or “to sin” (Rom. 6:2-11) or “to ourselves” (2nd Cor. 5:15-17).
 - 3) “No longer living” is a blessing when that “living” was the dead walk as a child of wrath (Eph. 2:1-5).
 - 4) Christ lives in me! (Jn. 14:20; 2nd Cor. 13:5; Col. 1:27).
 - 5) The life I now live I live by faith in the Son of God (Hab. 2:4; 2nd Cor. 5:7; 1st Pet. 4:1,2).
 - a) The Son of God Who loved me. This reality empowers us to overwhelmingly conquer (Rom. 8:37).
 - b) The Son of God Who gave Himself up for me. This reality motivates us to walk in love (Jn. 15:12-17; Eph. 5:2,25; Tit. 2:14).
 - e. Legalism nullifies grace and denigrates the work of Jesus Christ on the cross (Gal. 2:21).
 - 1) The death of Christ on the cross was not needless (Gal. 2:21). It was altogether necessary (Heb. 2:10; 7:11,26-28; 8:3; 9:16,23).
 - 2) The necessity of the cross creates a corresponding severity of punishment (Heb. 10:26-31).

Chapter Three

Having decimated Peter's hypocrisy, Paul turns to the Galatians' idiocy. The first half of chapter three contains a barrage of rhetorical questions followed by an essay on the faith of Abraham (Gal. 3:1-14). The second half of the chapter expands that essay into a longer treatise on the progressive unfolding plan of God (Gal. 3:15-29).

O Foolish Galatians

1. Verse one serves as a prologue to the barrage Paul is about to unleash.
 - a. O foolish Galatians! A rare vocative address in Paul's epistles, where he labels his readership by their locality (Gal. 3:1; 2nd Cor. 6:11; Phil. 4:15). See also Rom. 15:26; 1st Cor. 16:1; 2nd Cor. 8:1; 9:2.
 - b. Who has bewitched you? (Byz. mss.: that you should not obey the truth). βασκαίνω *baskainō* ^{#940}_{1x}: to exert an evil influence through the eye, *bewitch*. Only a spell-bound idiot would abandon grace for law!
 - c. Who collectively beheld the public crucifixion of Christ.
 - 1) προγράφω *prographō* ^{#4270}_{4x} is either to write before(hand) (Rom. 15:4; Eph. 3:3; Jd. 4) or before(eye) to placard, post in a public place (Gal. 3:1).
 - 2) The crucifixion of Christ was placarded before the Galatians eyes by the first missionary journey of Paul and Barnabas (Acts 13:14-14:23).
 - 3) The role of the Father in the Church is to manifest Christ (2nd Cor. 2:14-16; 4:10-12; Col. 1:24,25,28; Phil. 3:10).
 - d. ἐσταυρωμένος *estaurōmenos* perf.pass.ptc. σταυρόω *staurōō* ^{#4717}_{42x}: *having been crucified*. The nature of the cross of Christ emphasizes the once and for all completed achievement of Our Great God and Savior Christ Jesus (Heb. 7:27,28; 9:12,25-28; 10:10).
2. The undeniable answer to one question and only one question destroys every pretext for legalism (Gal. 3:2).
 - a. Receiving the Holy Spirit is the key reality for New Testament believers at the moment of their salvation (Rom. 8:15,16; 1st Cor. 2:12,13; Eph. 1:13,14) and for Old Testament believers at the moment of their addition to the Body of Christ (Acts 2:38; 10:44-47; 19:2-6).
 - b. Two mutually exclusive datives of means are then contrasted
 - 1) Law-works have already been demonstrated to be non-justifying (Gal. 2:16_{x3}; Rom. 3:20,28). They will shortly be demonstrated to be cursifying (Gal. 3:10).
 - 2) Faith-hearing brackets this diatribe of rhetorical questions (Gal. 3:2,5). The necessary connection between faith and hearing is vital (Rom. 10:17; Heb. 4:2).
3. The contrast between justification and sanctification is described in verse three as the progression from beginning to perfecting (Gal. 3:3).
 - a. The works/faith contrast from v.2 is recast as a flesh/spirit contrast in v.3.
 - 1) Works of the Law for OT believers were entirely achieved (attempted) by the flesh (human effort). No HS empowerment was ever supplied to achieve the works of the law.
 - 2) The Walk of Faith for NT believers is entirely achieved by the Holy Spirit (no human effort) (Rom. 8:4; Gal. 5:16,25).
 - b. God is not content with our beginnings in Christ (Phil. 1:6; Heb. 13:21).
 - c. Perfection is what we are reaching forward to apprehend (Phil. 3:12-16; Eph. 4:12,13).
4. Paul was concerned that the Galatians had endured their sufferings in vain (Gal. 3:4 cp. 4:11).
 - a. πάσχω *paschō* ^{#3958}_{42x} is the verb and πάθημα *pathēma* ^{#3804}_{16x} is the noun that reference the sufferings of Christ (Lk. 9:22; 17:25; 22:15; 24:26,46; Acts 1:3; 3:18; 17:3) and Christian suffering on Christ's behalf (Acts 9:16; 1st Cor. 12:26; 2nd Cor. 1:5,6,7; Phil. 1:29; 3:10; 1st Pet. 2:19,20,21,23; 4:1,13,15,19).
 - b. Suffering is designed to achieve the Father's purpose (Heb. 2:9,10,18; 5:8), and only serves no purpose when it is not endured for His glory (Gal. 3:4; Col. 1:24; 1st Pet. 5:9,10).
 - c. The Galatian suffering is not specified, but may have been similar to the suffering outlined in Hebrews (Heb. 10:32-39).
5. The ongoing, present activity of God is yet another testimony to the operation of believers by faith-hearing (Gal. 3:5).
 - a. Two "He who" present active participles demonstrate God's ongoing, present activity in and through the Galatian believers.
 - 1) ἐπιχορηγέω *epichorēgeō* ^{#2023}_{5x}: *to supply* (2nd Cor. 9:10; Gal. 3:5; Col. 2:19; 2nd Pet. 1:5,11).
 - 2) ἐνεργέω *energeō* ^{#1754}_{21x}: *to work, operate, be effective* (1st Cor. 12:6; 2nd Cor. 1:6; Gal. 2:8_{x2}; 3:5; 5:6; Eph. 1:11,20; 2:2; 3:20; Phil. 2:13; Col. 1:29; 1st Thess. 2:13; 2nd Thess. 2:7; Jas. 5:16).

- b. The present work of God the Father in providing and producing is an important principle for believers of every dispensation to identify and apply (1st Cor. 15:10; Heb. 13:21; Ps. 68:28; Isa. 26:12; 43:13).
6. The OT illustration of Abraham serves to demonstrate the principle that salvation by faith-hearing is followed by a walk of faith-hearing (Gal. 3:6-9).
- Gen. 15:6 has a variety of citations in the NT (Rom. 4:3,9,22; Gal. 3:6; Jas. 2:23).
 - Gen. 15:6 is not the moment when Abraham received eternal life. It was a moment in his post-salvation walk of faith-hearing in which he received assurances as to his promised son.
 - Gen. 12:1,4 is not the moment when Abraham received eternal life. It was a moment in his post-salvation walk of faith-hearing in which he received assurances as to his promised Son.
 - Abraham is called “the believer” (Gal. 3:9) and the “friend of God” (2nd Chr. 20:7; Isa. 41:8; Jas. 2:23) but there is no passage of Scripture that narrates his reception of eternal life.
 - Instead, many passages of Scripture narrate Abraham’s post-salvation walk of faith-hearing (e.g. Heb. 11:8-19).
 - This pattern is true for everybody listed in the Hall of Fame of Faith (Heb. 11). Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses’ parents, Moses, Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel, the prophets.
7. The post-salvation walk of faith-hearing is the only walk that receives God’s blessing (divine eulogies) (Gal. 3:7,9).
- “Those who are of faith” (οἱ ἐκ πίστεως *hoi ek pisteōs*) is not a reference to those who are born-again, but to those born-again individuals who operate after their salvation in the walk of faith-hearing (vv.7,9 cf. vv.2,5 & vv.11,12; plus Rom. 1:17; 14:23; 2nd Cor. 5:7).
 - God’s present eulogizing manifests His declarative goodness in our lives.
 - God eulogized Adam, manifesting His declarative goodness in his life (Gen. 1:28-30).
 - God eulogized Israel, manifesting His declarative goodness in their lives (Ex. 23:25).
 - The Church is a heavenly spiritual people with heavenly spiritual blessings (Eph. 1:3).
 - Faith-hearers are commanded seven times to be attentive to their local church communication (Jas. 1:22; Rev. 2:7,11,17,29; 3:6,13,22).
 - Faith-hearers are being equipped to serve as faith-workers (1st Thess. 1:3; 2nd Thess. 1:11; 2nd Tim. 2:15; Eph. 2:10; Heb. 13:21).
8. The Curse of the Law and the Curse of Christ (Gal. 3:10-14).
- Every single law-worker is under a curse as per Deut. 27:26 because not one law-worker can keep every law without fail (Mt. 5:19; Gal. 5:3; Jas. 2:10).
 - Law does not justify. This is evident. δῆλος *dēlos* ^{#1212}_{3x}: *clear, plain, evident, obvious*. Also the compounds πρόδηλος *prodēlos* ^{#4271}, ἔκδηλος *ekdēlos* ^{#1552}, & κατάδηλος *katadēlos* ^{#2612} (Mt. 26:73; 1st Cor. 15:27; Gal. 3:11; 1st Tim. 5:24,25; 2nd Tim. 3:9; Heb. 7:14,15).
 - Law is not “of faith” (Gal. 3:12) and *it never has been* (Lev. 18:5; Neh. 9:29; Ezek. 18:9; 20:11; Lk. 10:28; Rom. 10:5). The righteous have never lived by law, but they have always lived by faith (Hab. 2:4).
 - Jesus’ work on the cross redeemed humanity from many things.
 - He redeemed us from the curse of the Law by becoming a curse (Gal. 3:13; 4:4,5 cf. Deut. 21:23).
 - He redeemed us from every lawless deed by grace providing us the disciplined instruction for godliness (Tit. 2:11-14).
 - He redeemed us from our futile way of life by becoming the ultimate meaning for everything (1st Pet. 1:18).
 - He redeemed us from our sins by becoming sin on our behalf (2nd Cor. 5:21; Eph. 1:7; Col. 1:14).
 - He rescued us from darkness by coming as a light (Isa. 9:2; 42:6; 49:6; Jn. 1:4-9; 3:19; 8:12; 12:46).
 - He freed us from the fear of death by becoming flesh and blood and experiencing the death we all fear (Heb. 2:14,15).
 - Having redeemed us from the curse of the Law, Jesus Christ is now the positional provision for the blessing promised to Abraham (Gal. 3:14).
 - “In Christ Jesus” is the tremendous doctrinal reality of positional truth for the Dispensation of the Church (Rom. 8:1,39; 12:5; 2nd Cor. 5:17; Eph. 1:3; 2:6,7,10,13; 3:6,11,21; 4:32; Phil. 1:1; 2:1; 3:14; 4:7,19,21). See L.S. Chafer, Systematic Theology, [Vol. 4, pp.93-100](#).
 - “The blessing of Abraham” is the promised Son (Rom. 4:7,8,11,13,16 cf. Gal. 3:15-18).
 - “The promise of the Spirit” is our present possession of the Holy Spirit—a deposit for the eternal blessings which are ours in Christ (2nd Cor. 1:22; 5:5; Eph. 1:13,14).

The Progressive Unfolding Plan of God

1. Even in the realm of humanity a ratified covenant is not set aside or altered (Gal. 3:15). Any view of Mosaic Law that envisions it as a setting aside of the Abrahamic Covenant, or an alteration of the Abrahamic Covenant, is an unacceptable view.
 - a. Ratification is significant in both the human and Divine realms. κυρόω kuroō ^{#2964}_{2x} (2nd Cor. 2:8; Gal. 3:15). See also ἀκυρόω akuroō ^{#208}_{3x} (Mt. 15:6; Mk. 7:13; Gal. 3:17) & προκυρόω prokuroō ^{#4300}_{1x} (Gal. 3:17).
 - b. Set aside is the verb ἀθετέω atheteō ^{#114}_{16x}: to reject something as invalid, *declare invalid, nullify, ignore* (Mk. 6:26; 7:9; Lk. 7:30; 10:16_{x4}; Jn. 12:48; 1st Cor. 1:19; Gal. 2:21; 3:15; 1st Thess. 4:8_{x2}; 1st Tim. 5:12; Heb. 10:28; Jd. 8). See also the noun ἀθέτησις athetēsis ^{#115}_{2x}: *annulment, removal* (Heb. 7:18; 9:26).
 - c. Adding conditions is ἐπιδιατάσσομαι epidiatassomai ^{#1928}_{1x}. Tasso is modified with [a variety of prefixes](#).
2. The promises were spoken to Abraham and to his Seed (Gal. 3:16).
 - a. The singular rather than the plural for seed is significant grammatically and theologically (cf. also Mt. 22:32 for the emphasis on the present tense).
 - b. The Hebrew Scriptures progressively unfold the promised Messiah as the Seed of the Woman, Seed of Abraham, and Seed of David (Gen. 3:15; Gen. 17:7; 2nd Sam. 7:12; Mt. 1:1; 22:42).
3. Mosaic Law does not invalidate Abrahamic Covenant (Gal. 3:17-18).
 - a. The time-frame of 430 years later is significant for two reasons.
 - 1) It places Law after Abraham had died (Acts 7:5; Heb. 11:13) but before his Seed was born (Gal. 4:4).
 - 2) It places Law within the bounds of the eternal promise still in effect (Gen. 17:7-8).
 - b. Promise is equated with inheritance (Gal. 3:18; Heb. 9:15; 11:8 cf. Rom. 4:13).
 - 1) The inheritance of Abraham's physical descendants is an earthly inheritance with a land-grant apportionment (Num. 34; Ezek. 47:13-23).
 - 2) The inheritance of the Church is a spiritual inheritance in the heavenly places in Christ (Eph. 1:14,18; Co. 3:24; 1st Pet. 1:4).
4. Why the Law then? (Gal. 3:19-20). Before Paul's Galatian answer, we can answer it ourselves via the Law itself (Deut. 4:7-8). Now, on to Paul's answer, in the light of the Church Dispensation and the age of Grace, Why the Law?
 - a. "For the sake of transgressions" (Gal. 3:19) "so that the transgression would increase," "come alive" and "become utterly sinful" (Rom. 5:20; 7:7-13).
 - b. "Added" not to replace or change the promise but to introduce a contrasting conditional existence of law to the unconditional existence of promise.
 - 1) These contrasting existences couldn't be more differentiated, as is also the case in the contrasting existences of bios life and zoē life (cf. Mt. 6:27,33; Lk. 12:25,31). In these instances, we are not capable of doing the addition, but God is very capable.
 - 2) God's design for the addition of contrasting existences is also illustrated in the conversion of Old Testament believers into New Testament believers by "adding" to their numbers (Acts 2:41,47).
 - c. "Until the Seed would come" demonstrates the planned obsolescence of Mosaic Law (cf. Heb. 8:7-13). See also the significant applications of "until" in Mt. 1:25 & Rom. 11:25.
 - d. "Ordained through angels" demonstrates the observational benefits to the angelic realm when the contrasting existence of conditional and unconditional covenants are displayed (Acts 7:38,53; Eph. 3:10; 1st Pet. 1:12). Some pastors place Heb. 2:2 in this context as well.
 - e. "The agency of a mediator" demonstrates the limitations of Moses' mediation and the unique glory of Jesus' mediation (1st Tim. 2:5; Heb. 8:6; 9:15; 12:24).
5. Law is a contrast to promise, but it is not contrary to promise. They are not in opposition. Law is impotent to impart life, but it is effective in pointing to promise (Gal. 3:21-22).
 - a. Only in the counterfactual hypothetical that Law was intended to impart life is there a conflict between Law and promise. Since the counterfactual premise is not true, no contrariness is present (Gal. 3:21).
 - b. Mount Sinai was not only where Israel received the Law, but it also marked the boundary between verbal revelation and the written revelation of Scripture (Gal. 3:22). All of humanity was condemned in Adam, but the Hebrew Scriptures beginning with Moses "shut them up" completely under sin (Rom. 5:12-14).
6. Law was a custodial pedagogue (Gal. 3:23-25).

- a. The Law's custody was a protective custody (Gal. 3:23). φρουρέω phrouneō ^{#5432}_{4x}: *to guard, confine, protect* (2nd Cor. 11:32; Gal. 3:23; Phil. 4:7; 1st Pet. 1:5).
 - 1) This custodial arrangement was a temporary measure.
The giving of the law followed the promise to Abraham, which followed the expulsion of Adam from God's provision of eternal life. Law was not a means to remedy Adam's expulsion, nor was it a means to secure Abraham's promise.
 - 2) "Until the seed would come" (Gal. 3:19) || the faith about to be revealed (v.23).
 - b. The Law operated as a pedagogue (Gal. 3:24-25). By definition, pedagogues are finite arrangements. παιδαγωγός paidagōgos ^{#3807}: *tutor, guardian* (1st Cor. 4:15; Gal. 3:24,25). Good article in [TLNT](#).
 - c. The purpose of the pedagogue was to point to the Prince of Peace (Gal. 3:24). The Pedagogue Pointing is positional and experiential. The metaphor demonstrates the superiority of the NT faith-walking over the OT law-keeping as a Redeemed Way of Life (Berachah terminology: the Christian Way of Life).
 - 1) After the ascension of Jesus Christ to the right hand of God the Father, believers spiritually and positionally walk with God having been clothed with Christ, and manifesting His spiritual presence on earth (Rom. 6:4-14; 8:1-17; 13:12-14). **Label this: New Testament Christianity** (The Faith that has come Gal. 3:23,25).
 - 2) After the law, Jewish believers spiritually and ritualistically walked with God under the assigned pedagogue to identify the Christ (Mic. 6:8; Mal. 2:6). **Label this: Old Testament Mosianity** (baptized into Moses, 1st Cor. 10:2).
 - 3) After the fall, believers spiritually walked with God in His promised coming to redeem the earth (Gen. 5:22,24; 6:9; 17:1). **Label this: No Testament Evianity** (from Adam to Moses, Rom. 5:14).
 - 4) Sinless Adam literally walked with God in His theophany appearances on earth (Gen. 3:8). Note: this was not a redeemed way of life.
 - d. The Mosaic Law Pedagogue walked Israel to Messiah's justification (Gal. 3:24). Was this Positional Justification or Experiential Justification or both?
 - 1) "Being shut up to the faith which was later to be revealed" (Gal. 3:23) does not mean that Law prevented individuals from trusting in the coming Messiah and receiving eternal life (Gal. 2:16). It means that the redeemed way of life for OT saints was not the abundant life delivered to NT saints (Jn. 10:10; Rom. 8:32).
 - 2) The Mosaic Law Pedagogue taught the Christological reality within the within the ritualistic redeemed way of life for Israel. On an experiential basis, even the most observant Jews could pursue the justification that could only come by faith (Ps. 51:14-17; Hos. 6:6; Matt. 9:13; 12:7).
7. The present dispensation of the Church is a beautiful reality (Gal. 3:26-29). Now that The Faith has come (New Testament Christianity), we have a union that Old Testament Mosianity never dreamed of.
 - a. Sons of God (Rom. 8:14,19; Gal. 3:26), as a heavenly people reminiscent of the angelic title from the OT (Gen. 6:2,4; Job 1:6; 2:1; 38:7; Dan. 3:25; Ps. 29:1; 82:6; 89:6). [Note: believing Israel will also attain to this title in the Millennium, Mt. 5:9,45; and all humanity attains to this title in the resurrection, Lk. 20:36].
 - b. Baptized *into* Christ (Rom. 6:3-6; 1st Cor. 12:13; Gal. 3:27) and clothed with Christ (Rom. 13:14; Gal. 3:27; Eph. 4:24; Col. 3:9-14).
 - c. One *in* Christ without racial, social, sexual discrimination (1st Cor. 12:13; Gal. 3:28; Col. 3:11).
 - d. 1st class condition if: *of* Christ (Gal. 3:29; 5:24,25; 1st Cor. 3:23; 15:23; 2nd Cor. 10:7), we presently are Seed of Abraham (i.e. we are Christ—we in Christ and Christ in us).

Chapter Four

Chapter Four employs analogy and allegory to contrast OT & NT, Law & Grace, Mosianity & Christianity. The pedagogue principle from chapter three is expanded in both analogy (Gal. 4:1-7) and allegory (Gal. 4:21-31). Between these figurative compositions Paul pleads with the Galatians to cast off OT Law Mosianity and embrace NT Grace Christianity (Gal. 4:8-20).

The Analogy of Childhood

1. The analogy of childhood is true both in generic hypothetical consideration and in specific Christological application.
 - a. The generic hypothetical heir and the slave are coequal under guardians and managers.
 - b. Jesus Christ is Heir of all things (Heb. 1:2) and Lord of All (Acts 10:36).
2. Inheritance is a theme in both OT and NT, and quite different between the two.

- a. Greek terminology: κληρονομίῳ klēronomeō #2816; κληρονομία klēronomia #2817; κληρονόμος klēronomos #2818; κληρὸς klēros #2819; κληρὸν klēron #2820; συγκληρονόμος sunklēronomos #4789.
 - b. Hebrew terminology: נָחַל nāchal #5157; נַחֲלָה nach'alah #5159; יָרַשׁ yārash #3423; יָרֵשׁ yērushshāh #3425; מוֹרְשָׁה mowrāshāh #4181.
 - c. Logos Bible Software [Topic Guide](#) and [Factbook](#) on Inheritance.
3. Guardians and stewards teach two important principles.
 - a. Guardians are necessary for the proper turning of every child. ἐπίτροπος epitropos #2012: *manager, foreman, steward* (Mt. 20:8; Lk. 8:3; Gal. 4:2). Even a king, while still a child requires a guardian ([Th.2.80.6](#)).
 - b. Stewards are necessary to manage a household until such time as the King personally exercises his own management. οἰκονόμος oikonomos #3623; οἰκονομία oikonomia #3622; οἰκονομέω oikonomeō #3621. Combined verse list (Lk. 12:42; 16:1,2,3,4,8; Rom. 16:23; 1st Cor. 4:1,2; 9:17; Gal. 4:2; Eph. 1:10; 3:2,9; Col. 1:25; 1st Tim. 1:4; Tit. 1:7; 1st Pet. 4:10).
 4. The analogy of guardians and stewards communicates the nature of OT Mosianity as a bondage to the elemental things of the world (τὰ στοιχεῖα τοῦ κόσμου). στοιχεῖον stoiceion #4747_γ: *element* (Gal. 4:3,9; Col. 2:8,20; Heb. 5:12; 2nd Pet. 3:10,12).
 - a. The elements of the universe will be destroyed by God in the final eradication of unrighteousness (2nd Pet. 3:10,12).
 - b. The elements of the oracles of God are the OT milk in contrast to the NT meat for mature believers (Heb. 5:12-14).
 - c. The elements of the kosmos are agents of both Jewish (Gal. 4:3) and Gentile (Gal. 4:9) bondage. Important: both Mosaic Law and pagan demonism left their practitioners under bondage to the elements of the kosmos.
 - d. The elements of the kosmos saturate human traditions via generally accepted philosophy and empty deceitfulness (Col. 2:8; Eph. 2:2). Examples of this are seen in the argumentation presented by Job's critics (Job 4:7,8,12ff.; 5:3,17 & etc.).
 - 1) Our death in Christ is not only to sin (Rom. 6:2), but also to the generally accepted philosophy and empty deceitfulness of the kosmos (Col. 2:20).
 - 2) The elements of the kosmos confuse humanity into a mindset that signifies relative merit in a system of dos and don'ts and exalts transient displays over eternal glory (Col. 2:21-23).
 5. The Fullness of the Time is the Father's perfect plan for God the Son to become flesh and dwell among us (Gal. 4:4-5; Jn. 1:14,18).
 - a. Born of a woman emphasizes everything in the Father's plan pertaining to humanity (Gen. 3:15; Jn. 14:6).
 - b. Born under the law emphasizes everything in the Father's plan pertaining to Israel (Gen. 12:3; 2nd Sam. 7:13).
 - c. The Fullness of the Time (singular χρόνος) (Gal. 4:4) is not the same as the Dispensation of the Fullness of the Times (plural καιροί) (Eph. 1:10). Because Jesus Christ was faithful to execute the Father's assignment in The Fullness of the Time, Jesus Christ will experience the Father's blessings in The Fullness of the Times.
 - d. The aptness of this timing is described well in the [Baker NT Commentary](#) & the [Emmaus Journal](#) but perhaps best of all in Phillip Schaff's [History of the Christian Church](#) or Earl Cairns' [Christianity Through the Centuries](#).
 6. Jesus Christ's completed mission in First Advent provided the basis for the Body of Christ to operate in the Church as adopted sons and fellow-heirs (Gal. 4:5-7; Rom. 8:15-17,23; Eph. 1:5).
 - a. Israel's blessings in the OT included an adoption as sons, as the covenant nation was identified as distinct from every other nation (Rom. 9:4; Ex. 4:22-23). As a visible testimony to that adoption, Mosaic Law observance marked Israel as unique (Deut. 4:8; 10:12-15).
 - b. The Church's blessings in the NT include adoption as sons, as the heavenly nation is identified as believing in Jesus Christ and fellow-heirs with Jesus Christ (Jn. 1:12; Gal. 4:7; Rom. 8:17; Eph. 1:11,14,18; Col. 1:12). As a visible testimony to that adoption, freedom in grace marks the Church as unique (Gal. 5:1,13).

I Beg of You, Brethren

1. In the middle portion of chapter four, Paul forcefully contrasts where the Galatians are now, knowing God, with where they were back before they came to know God (Gal. 4:8-11).
 - a. Verses 8 & 9 contain a μέν-δέ men-de contrast between the perfect active of οἶδα oida #1492_{319x} on the one hand (v.8) and the aorist active & aorist passive of γινώσκω ginōskō #1097_{221x} on the other hand (v.9).
 - b. Jewish unbelievers at least had a God-consciousness provided by their covenant national heritage (Eph. 2:12). Gentile unbelievers were enslaved to a polytheistic consciousness with resultant behavioral manifestations (Acts 14:11-18; 1st Thess. 4:5; 2nd Thess. 1:8; Tit. 1:16).

- c. Knowing God is precious (Jn. 14:7; 17:3,25,26; 1st Jn. 2:13; 4:6-8), but being known by God is much more precious (Gal. 4:9; 1st Cor. 8:3; 2nd Tim. 2:19).
2. As unbelievers, the Galatians were enslaved to non-God gods and the worthless elemental things which nurture that enslavement (Gal. 4:8-9 cf. Eph. 2:1-3). Jonathan Edwards wrote of this enslavement, referring to “the miserable, brutish blindness of mankind.” (Jonathan Edwards, *Man’s Natural Blindness in the Things of Religion*. The Works of Jonathan Edwards. Vol. 2. Banner of Truth Trust, 1974, [p.253](#))
- a. Remember: these elemental things are the attitudinal building blocks of fallen angelkind and fallen mankind which foster a mindset of relative merit and personal worth (Col. 2:8,20-23).
- b. The αἰὼν αἰῶν ^{#165}_{122x} of this κόσμος kosmos ^{#2889}_{185x} is powerfully mind-conforming (Eph. 2:2 cf. Rom. 12:2).
- c. These so-called gods have power over unbelievers, and that legacy sometimes carries over to weak conscience believers (1st Cor. 8:4-7).
3. Sacral calendar observance after NT salvation is really no different than pagan calendar observances before salvation. This led the Apostle Paul to wonder if all his labors in Galatia were a waste of time (Gal. 4:10-11).
- a. Either a statement or a question. “You observe” or “do you observe?” The Galatians’ severance from Christ and fall from (Gal. 5:4) grace has started with calendrical legalism (Gal. 4:10), but they are being pressured to accept circumcision (Gal. 5:2-3) from one (Gal. 5:10) and more (Gal. 5:12) trouble-makers.
- b. The Galatians were of ethnic descent from the ancient Hittites with a Lycaonian language (dialect) and a Greek pantheon (Acts 14:11-13). Lystra had a temple to Zeus, while Iconium was a worship center for the goddess Dindimene and her consort Dionysos. Greek paganism is well described by “days and months and seasons and years” (Gal. 4:10).
4. Watching the Galatians return to the elemental things leaves Paul fearful that his ministry among them was all for nothing (Gal. 4:11). A return to the elemental things means that the provision of Christ and His NT truth no longer has any temporal benefit to the believer (Gal. 5:2,4).
- a. A similar sentiment will be communicated to the Thessalonians (1st Thess. 3:5).
- b. And the Corinthians (1st Cor. 15:2; 2nd Cor. 6:1), and actually every local church Paul ministered to (2nd Cor. 11:28-29).
- c. The concern as expressed to the Romans laid out the absolute dichotomy of transformation versus conformation (Rom. 12:2).
- d. Paul’s concern for the Philippians was diminished, but still mentioned (Phil. 2:12-18).
5. Paul’s past and present prompted a personal plea (Gal. 4:12a). “Become as I for I have been as you.”
- a. Offering oneself as a model for imitation requires us to be imitators of Christ (1st Cor. 11:1; 1st Thess. 1:6; 1st Tim. 4:12).
- b. Our past can admonish our present (Ps. 51:13; 1st Tim. 1:12-16; Heb. 10:32-39; 2nd Pet. 1:9-11).
- c. Imperatives of γίνομαι ginomai ^{#1096} include.
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| 1) Shrewd and harmless (Matt. 10:16). | 8) Steadfast immovable (1 st Cor. 15:58). |
| 2) Ready (Matt. 24:44; Lk. 12:40). | 9) Kind (Eph. 4:32). |
| 3) Merciful (Lk. 6:36). | 10) Imitators of God (Eph. 5:1). |
| 4) Believing (Jn. 20:27). | 11) Thankful (Col. 3:15). |
| 5) Imitators of me (1 st Cor. 4:16; 11:1; Gal. 4:12; Phil. 3:17). | 12) An example of faith (1 st Tim. 4:12). |
| 6) Blameless (1 st Cor. 10:32). | 13) Doers of the Word (Jas. 1:22). |
| 7) Mature thinking (1 st Cor. 14:20). | 14) Faithful unto death (Rev. 2:10). |
| | 15) Wakeful (Rev. 3:2). |
6. Paul recounted the first impressions between him and the Galatian readers as proof that grace is a far better outlook than legalism (Gal. 4:12b-15).
- a. He begins with a cautious tone: you have done me no wrong (Gal. 4:12b). οὐδέν με ἠδικήσατε. ἀδικέω adikeō ^{#91}_{28x}: to act in an unjust manner, *do wrong, harm, injure* (Acts 25:10,11; 1st Cor. 6:7,8; 2nd Cor. 7:2; Gal. 4:12; Col. 3:25; Philem. 18; 2nd Pet. 2:13).
- b. He reminds them of the bodily illness he experienced at their first encounter (Gal. 4:13).
- 1) On Barnabas’ and Paul’s first missionary journey, some particular circumstance caused John-Mark to abandon the ministry (Acts 13:13). Perhaps he loathed and despised what the Galatians did not?
- 2) No mention is made of a bodily illness in Antioch or Iconium (Acts 13:14-14:18), but being stoned to death (Acts 14:19) certainly qualifies as ἀσθένειαν τῆς σαρκὸς astheneian tēs sarkos (Gal. 4:13).
- c. Paul’s flesh was the Galatians’ temptation (Gal. 4:14). Failure would have been despising or loathing Paul. Victory was receiving him.

- 1) Considering Paul to be an angel of God identifies him as a gifted communicator sent to deliver a heavenly message (Mal. 2:7; 3:1; Mk. 1:2; Acts 6:15; Jas. 2:25; Rev. 1:20; 2:1,8,12,18; 3:1,7,14).
- 2) Christ Jesus Himself reflects the role of Apostles in their representative authority on Christ's behalf (Jn. 13:20).
- d. Where is the μακαρισμός makarismos ^{#3108}_{3x} you used to have? (Gal. 4:15).
 - 1) μακαρισμός makarismos is the state of μακάριος makarios ^{#3107}_{50x} happiness/blessing that is the heritage of the redeemed (Ps. 32:1-2; Rom. 4:6-9). It is the אֲשֵׁרֵי 'ashrey ^{#835} happiness/blessing that is featured 33x in Psalms and Proverbs.
 - 2) A makarios happy attitude is the priceless treasure of confidence for servants of Christ under faith-conviction (Rom. 14:18,22).
 - 3) A makarios happy attitude is independent of temporal circumstances (Mt. 5:3-12).
7. "Truthing" and "zealoting" are different tactics for how to win friends and influence people (Gal. 4:16-20).
 - a. Truthing must be done in love (Eph. 4:15), yet can make enemies (Gal. 4:16). ἀληθεύω alētheuō ^{#226}_{2x}: *be truthful, tell the truth*. 5 LXX usages including an interesting instance in Gen. 20:16.
 - b. The Galatian trouble-makers are referenced here for the first time since Gal. 1:7. They will be referenced again in Gal. 5:10,12; and 6:12,13.
 - c. The Galatian trouble-makers engaged in duplicitous zealoting (Gal. 4:17-18).
 - 1) NASB "eagerly seek" HCSB "enthusiastic" NKJV "zealously court" KJV "zealously affect."
 - 2) ζηλόω zēloō ^{#2206}_{11x}: *be positively and intensely interested in something, exert oneself earnestly, be dedicated* (1st Cor. 12:31; 14:39); w. a personal obj. *be deeply interested in someone, court someone's favor, make much of* (Gal. 4:17,18; 2nd Cor. 11:2).
 - 3) The Galatians were being courted, curried, buttered-up, flattered and schmoozed by their trouble-makers in order to isolate them from Paul and his grace-outlook and to establish a reciprocal schmoozy relationship.
 - d. Paul's personal plea morphs into a motherhood metaphor (which then launches the mother and mountain allegory) (Gal. 4:19-20).
 - 1) Paul will typically adopt the fatherhood motif in his epistles (1st Cor. 4:15; 2nd Tim. 1:2; Philem. 10).
 - 2) Twice (and early) he adopted a motherhood motif (Gal. 4:19; 1st Thess. 2:7, yet see v.11).
 - 3) Pregnancy is when a child is formed within the mother (Ps. 139:13-16) but Paul twists the imagery to demonstrate the formation of Christ within each believer (Gal. 4:19 cf. 2:20).
 - 4) This transformation is our predestiny (Rom. 8:29; 12:2; 2nd Cor. 3:18; Eph. 4:24; Col. 3:10).
 - 5) Human monopresence leaves us with unrealized wishes and perplexed prayers (Gal. 4:20; 2nd Cor. 4:8; Col. 2:5; Rom. 8:26).

The Allegory of Mothers & Mountains

1. Paul opens his allegory with a pointed illustration from the Old Testament (Gal. 4:21-23).
 - a. If you intend to operate under law, you better know the law (Gal. 4:21). Paul often employed a "you who" rhetoric to launch into a "you better" application (Rom. 2:1,21,22,23,27; 11:18; 1st Cor. 8:10; Gal. 3:27; 4:21; 5:4; 6:1).
 - b. Sons of Abraham (Gal. 3:7) better understand the sons of Abraham (Gal. 4:22,23).
 - 1) One son was born to a free woman and one son was born to a slave (Gal. 4:22; Gen. 12:1-3; 13:14-18; 15:1-6; 16:1-4,15-16; 17:15-22; 18:9-15; 21:1-8).
 - 2) One son was conceived by faith in promise and one was conceived by works in the flesh (Gal. 4:23; Rom. 4:16-22).
2. Paul then takes the literal historical narrative of Ishmael and Isaac to an allegorical expression as an extended metaphor for legalism versus grace orientation (Gal. 4:24-31).
 - a. Paul allegorizes the two women into two covenants, based on two mountains (Gal. 4:24).
 - b. Hagar is Mount Sinai. She and her son represent slavery to the law. "Present Jerusalem" remains in that slavery in the contemporary situation for Paul and the Galatians (Gal. 4:25).
 - c. Sarah is "Heavenly Jerusalem." She and her son represent freedom by promise (Gal. 4:26). The coming kingdom on earth as it is in heaven will be the fulfillment of this typology (Gal. 4:27; Isa. 54:1ff.; Matt. 6:10).
 - d. The Galatian believers are "like Isaac" and present expressions of the Isaac allegory (Gal. 4:28). Note, the Isaac allegory still has a future millennial fulfillment for Israel.
 - e. Historical Ishmael persecuted historical Isaac, so it is now with the Galatian trouble-makers and the Galatian believers (Gal. 4:29; Gen. 21:9).

- f. Historical Sarah demanded Hagar & Ishmael's departure. So now the Galatians ought to demand the departure of their trouble-makers (Gen. 4:30; Gen. 21:10).
- g. Members of the Church ought never lose sight of our freedom in Christ (Gal. 4:31; 5:1,13; Jn. 8:32,36; 2nd Cor. 3:17).

Chapter Five

The first half of Chapter Five concludes Paul's polemic against legalism by stressing the freedom we are provided in grace (Gal. 5:1-15). The second half of the chapter turns to the practical expression of that freedom in the spirit-led walk (Gal. 3:16-26).

Freedom Must be Defended

1. Christ was born under the Law (Gal. 4:4), but it was in freedom that He set us free (Gal. 5:1) from sin (Jn. 8:32,36) and the Law that arouses sin in the flesh (Gal. 3:13; Rom. 7:4-13; 8:1-2).
 - a. ἐλευθερία *eleutheria* ^{#1657}_{11x}: the state of being free, *freedom, liberty* (Rom. 8:21; 1st Cor. 10:29; 2nd Cor. 3:17; Gal. 2:4; 5:1,13_{x2}; Jas. 1:25; 2:12; 1st Pet. 2:16; 2nd Pet. 2:19).
 - b. ἐλευθερώω *eleutheroō* ^{#1659}_{7x}: to cause someone to be freed from domination, *free, set free* (Jn. 8:32,36; Rom. 6:18,22; 8:2,21; Gal. 5:1).
2. Stand firm! στήκω *stēkō* ^{#4739}_{9x}: *stand*, be firmly committed in conviction or belief (take a stand), *stand firm* (Rom. 14:4; 1st Cor. 16:13; Gal. 5:1; Phil. 1:27; 4:1; 1st Thess. 3:8; 2nd Thess. 2:15).
 - a. Standing is the opposite of falling, and the ability to stand is given by the Lord (Rom. 14:4).
 - b. Nobody can stand firm if they are not on the alert (1st Cor. 16:13). Also, the stand we take is "in the faith."
 - c. Legalism is the yoke of slavery we submit to when we fail to stand firm in the freedom of Christ (Gal. 5:1).
 - d. Congregations are blessed to stand firm in one spirit (Phil. 1:27).
 - e. Standing firm "in the Lord" requires two attitudes (Phil. 4:1 cf. 3:20,21; 1st Thess. 3:8).
 - 1) Eagerly waiting for the Lord's return (Phil. 3:20).
 - 2) Longing for the beloved ones in the Body of Christ (Phil. 4:1; 1st Thess. 3:6).
 - f. The freedom Paul taught in Galatians is expanded to glory in Second Thessalonians (2nd Thess. 2:13-15).
3. Those who insist on volitionally defying Paul's admonishment will face a consequence (Gal. 5:2-4).
 - a. Forsaking Jesus' provided freedom also forsakes Jesus' daily profitability. Useful to study [ὠφελέω, ὄφελος, & ὠφέλεια. Combined NT search.](#)
 - 1) Forsaking grace also forsakes the benefit of Christ living in us (Gal. 2:20,21).
 - 2) Forsaking grace also forsakes the benefit of clothing ourselves with Jesus (Rom. 13:14).
 - 3) Forsaking grace also forsakes the benefit of divine viewpoint perspective (2nd Cor. 5:7).
 - 4) Forsaking grace also forsakes the benefit of effective fellowship (Philem. 6).
 - b. Mosaic Law must be kept in its entirety (Gal. 5:3; Rom. 2:25; Jas. 2:10,11). Paul not only says this, he testifies to this fact (Acts 2:40; 20:21,26; 26:22; Eph. 4:17; 1st Thess. 2:10,11).
 - c. Abandonment of grace is a fall from grace and an experiential temporal severing from the abundant life in Christ (Gal. 5:4).
 - 1) Our standing in grace is a sphere for maximum hope (Rom. 5:2 cf. Gal. 5:5).
 - 2) Seeking our own righteousness will always end in the realization of filthy rags (Rom. 10:3-5; Isa. 64:6).
4. Falling from grace prevents the believer from operating within the faith, hope and love that abide in the believer who is filled with the Holy Spirit (Gal. 5:5-6; 1st Cor. 13:13).
 - a. We (Members of the Church) received the Holy Spirit by faith (Gal. 3:2-5; 5:5). and it is by that Holy Spirit we eagerly wait for the hope of righteousness (the perfecting experience of the Christian walk).
 - b. The principle of waiting is what makes hope such a positive anticipation in the Body of Christ.
 - 1) Israel also had a positive anticipation, but it was always connected to the coming Messiah.
 - 2) The Church's positive anticipation is connected to the already-given Holy Spirit (Rom. 8:23; 2nd Cor. 1:22; 5:5; Eph. 1:13,14).
 - c. Waiting vocabulary is a blessing to study and mediate upon.
 - 1) ἀπεκδέχομαι *apekechomai* ^{#553}_{8x}: *eagerly wait* (Rom. 8:19,23,25; 1st Cor. 1:7; Gal. 5:5; Phil. 3:20; Heb. 9:28).
 - 2) ἐκδέχομαι *ekdechomai* ^{#1551}_{6x}: *wait for, look for, expect* (Heb. 10:13; 11:10; Jas. 5:7).
 - 3) προσδέχομαι *prosdechomai* ^{#4327}_{14x}: *wait for, look forward to* (Lk. 2:25,38; 12:36; 23:51; Tit. 2:13; Jd. 21).
 - 4) ἀναμένω *anamenō* ^{#362}_{1x}: *wait for, expect* (1st Thess. 1:10).

- d. Rituals apart from faith have no strength, but faith working through love is powerful (Gal. 5:6; 6:15,16; 1st Thess. 1:3).
5. The Galatian trouble-makers are so bent on cutting things off, they ought to cut themselves off! (Gal. 5:7-12).
- a. Paul frequently employs running (τρέχω *trechō* ^{#5143}_{20x}) metaphorically to represent the Christian Way of Life (1st Cor. 9:24,26; Gal. 2:2; 5:7; Phil. 2:16). The author of Hebrews also does so (reflecting Paul's influence) (Heb. 12:1).
- b. Hindrances are often things out of our control, but our persuasions and obedience are entirely controllable.
- 1) ἐγκόπτω *enkontō* ^{#1465}_{5x}: *hinder, prevent* (Rom. 15:22; Gal. 5:7; 1st Thess. 2:18; 1st Pet. 3:7).
- 2) πείθω *peithō* ^{#3982}_{52x}: *persuade, convince, confident, trust, obey* (Mt. 27:20; 28:14; Lk. 16:31; 18:9; 20:6; Acts 17:4; 18:4; 19:8,26; 21:14; 26:26,28; 27:11; 28:23,24; Rom. 2:8; 8:38; 14:14; 15:14; 2nd Cor. 5:11; 10:7; Gal. 1:10; 5:7,10; Phil. 1:6,14,25; 2:24; 3:3,4; 2nd Thess. 3:4; 2nd Tim. 1:5,12; Philem. 21; Heb. 13:17,18; 1st Jn. 3:19). πεισμονή *peismonē* ^{#3988}_{1x}: *persuasion* (Gal. 5:8).
- 3) Great article by [Spicq](#).
- c. Leaven & lumps was a vital doctrine Jesus preached on, particularly against the Pharisees (Mt. 13:33; 16:6,11,12). This doctrine became a concern to the former-Pharisee, the Apostle Paul (1st Cor. 5:6,7,8; Gal. 5:9).
- d. Paul was persuaded that the Galatians would ultimately come to the same conclusion he had come to (Gal. 5:10a).
- 1) Note: the view we choose to adopt is entirely up to our volition. φρονέω *phroneō* ^{#5426}_{20x}: to set one's mind; to develop an attitude based on careful thought, to form an opinion, *judge* (Mt. 16:23 || Mk. 8:33; Acts 28:22; Rom. 8:5; 12:3,16; 14:6; 1st Cor. 13:11; Gal. 5:10; Phil. 1:7; 2:5; 3:15,19; Col. 3:2).
- 2) See also Paul's use of φρόνημα *phronēma* ^{#5427} *mindset* in contrasting the flesh and spirit (Rom. 8:6,7).
- e. The disturbing Whosoever will be judged, as his false gospel leaves him accursed and condemned (Gal. 5:10 cf. 1:7,8).
- f. The Galatian trouble-makers even tried to use Paul's preaching to support their view, but that assertion is self-defeating in the evident stumbling block of the cross (Gal. 5:11; Rom. 9:32,33; 1st Cor. 1:18,28; 1st Pet. 2:7,8; Isa. 8:14,15; 28:16).
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- The fact of the matter is rather than letting Judaizers cause the Galatians to stumble, the Galatians ought to be the provocateurs (Rom. 11:11,14).
- g. When Paul wishes the trouble-makers would mutilate themselves, he expresses one of four NT "impossible wishes" (see A.T. Robertson, [923](#)) (1st Cor. 4:8; 2nd Cor. 11:1; Gal. 5:12; Rev. 3:15).
6. Freedom is not freedom to sin but rather freedom to serve (Gal. 5:13-15).
- a. Freedom is not only a state (Gal. 5:1), but it is a calling and opportunity (Gal. 5:13).
- 1) Not for the flesh (1st Cor. 8:9; 1st Pet. 2:16; 2nd Pet. 2:19; Jd. 4,10-12).
- 2) For reciprocal service through love (the greater Law of Love, Law of Christ) (Gal. 6:2; 1st Cor. 9:21).
- b. Law-fulfillers are much better than law-keepers (Gal. 5:14; Rom. 8:4; 13:8-10).
- c. Biting and chewing leads to swallowing (Gal. 5:15,26; 2nd Cor. 11:20; Jas. 3:14-16).

Walk by Means of the Spirit

1. Born again believers in the Church are given an internal grace provision to combat the Adamic sin nature (Gal. 5:16-18).
- a. God the Holy Spirit is a permanent indwelling blessing for all Church Members (Rom. 8:9,14-17,23; 2nd Cor. 1:22; 5:5; Eph. 1:13,14). This was not a blessing provided to OT saints, but a unique provision for the Body and Bride of Jesus Christ. See L.S. Chafer, Systematic Theology vol. 6, [pp.122-124](#).
- b. The Flesh is the no-good thing infesting every ψυχικός *psuchikos* ^{#5591} (1st Cor. 15:44,46) human body (Rom. 7:18,23; 8:5-8; 13:14; Eph. 2:3; 1st Pet. 2:11). See Chafer, ST vol. 2, [pp.283ff](#).
- c. Walking by means of the Holy Spirit absolutely guarantees the impossibility of personal sin (Gal. 5:16). πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. [Emphatic Negation](#).
- d. The Flesh desires attitudes & actions in opposition to the attitudes & actions the Holy Spirit desires (Gal. 5:17a).
- 1) σὰρξ *sarx* ^{#4561}_{147x}: *flesh, body* & πνεῦμα *pneuma* ^{#4151}_{379x}: *spirit* are both subjects of the present active indicative verb ἐπιθυμέω *epithumeō* ^{#1937}_{16x}: *desire, long for, covet* (Mt. 5:28; 13:17; Lk. 15:16; 16:21; 17:22; 22:15; Acts 20:33; Rom. 7:7; 13:9; 1st Cor. 10:6; Gal. 5:17; 1st Tim. 3:1; Heb. 6:11; Jas. 4:2; 1st Pet. 1:12; Rev. 9:6). See V CEDONTW article on [Lust](#).
- 2) The flesh and God the Holy Spirit are in opposition. ἀντίκειμαι *antikeimai* ^{#480}_{8x}: *be in opposition to* (Lk. 13:17; 21:15; 1st Cor. 16:9; Gal. 5:17; Phil. 1:28; 2nd Thess. 2:4; 1st Tim. 1:10; 5:14).
- 3) The reality of this conflict means no believer exercises his will in complete autonomy (Gal. 5:17b).
- e. The dative case Holy Spirit in vv. 16 & 18 powerfully links the active voice walking (πνεύματι περιπατεῖτε) with the passive voice leading (πνεύματι ἄγεσθε) (Gal. 5:18).

- 1) ἄγεσθε agesthe v.pres.pass.ind. ἄγω ago #33^{69x}: to lead, bring (Lk. 4:1,9; Rom. 8:14; Gal. 5:18).
 - 2) The leading of the Holy Spirit is not an external burden under which we struggle, but an internal leading which we volitionally respond to and instrumentally employ.
2. The deeds of the flesh are evident and contrary to the designed nature of the Kingdom of God (Gal. 5:19-21).
 - a. The flesh cannot produce fruit—it only produces works (Gal. 5:19 cp. v.21).
 - b. Also, flesh production is manifest (Gal. 5:19). It is evident within the natural revelation of God to the unregenerate mind that such things are contrary to the invisible nature of God (Rom. 1:18-21,32; 2:14-16).
 - c. The list is not exhaustive because it is concluded with “and things like these” (Gal. 5:21).
 - d. 17 listed items in the Byzantine majority text tradition, 15 listed items in the Nestle-Aland critical text tradition.
 - 1) * Adultery μοιχεία moicheia #3430^{3x}. Out of the Heart (Mt. 15:19; Mk. 7:21).
 - 2) Fornication/Immorality πορνεία porneia #4202^{25x}. Out of the Heart (Mt. 15:19; Mk. 7:21). Amounts to idolatry (Col. 3:5).
 - 3) Uncleaness/Impurity ἀκαθαρσία akatharsia #167^{10x}. Amounts to idolatry (Col. 3:5).
 - 4) Lewdness/Sensuality ἀσέλγεια aselgeia #766^{10x}. Out of the Heart (Mk. 7:22). Put on Jesus Christ (Rom. 13:13). The desire of the Gentiles (1st Pet. 4:3).
 - 5) Idolatry εἰδωλολατρία eidōlōlatrīa #1495^{4x}. The desire of the Gentiles (1st Pet. 4:3).
 - 6) Sorcery φαρμακεία pharmakeia #5331^{2x}.
 - 7) Hatred/Enmities ἔχθρα echthra #2189^{6x}. See also Lk. 23:12; Rom. 8:7; Eph. 2:15,16; Jas. 4:4.
 - 8) Contentions/Strife ἔρις eris #2054^{9x}. Romans 1 (Rom. 1:29). Put on Jesus Christ (Rom. 13:13). Not what I wish (2nd Cor. 12:20).
 - 9) Jealousies/Jealousy ζῆλος zēlos #2205^{16x}. Put on Jesus Christ (Rom. 13:13). Not what I wish (2nd Cor. 12:20).
 - 10) Outbursts of Wrath/Anger θυμός thumos #2372^{18x}. Not what I wish (2nd Cor. 12:20).
 - 11) Selfish Ambitions/Disputes ἐριθεία eritheia #2052^{7x}. Not what I wish (2nd Cor. 12:20).
 - 12) Dissensions διχοστασία dichostasia #1370^{2x}.
 - 13) Heresies/Factions αἵρεσις haireisis #139^{9x}. See also 1st Cor. 11:19; 2nd Pet. 2:1.
 - 14) Envy/Envying φθόνος phthonos #5355^{9x}. Romans 1 (Rom. 1:29).
 - 15) * Murders φόνος phonos #5408^{9x}. Out of the Heart (Mt. 15:19; Mk. 7:21). Romans 1 (Rom. 1:29).
 - 16) Drunkenness μέθη methē #3178^{3x}. Put on Jesus Christ (Rom. 13:13).
 - 17) Revelries/Carousing κῶμος kōmos #2970^{3x}. Put on Jesus Christ (Rom. 13:13). Desire of the Gentiles (1st Pet. 4:3).
 - e. In Ephesians, Paul will refer to such things as the unfruitful deeds of darkness (Eph. 5:11).
 - f. Repeated warnings—particularly against sin—are necessary and edifying (Gal. 1:9; 5:21b; Phil. 3:1; 1st Cor. 13:2; 1st Thess. 4:6; Heb. 4:7).
 - g. Born-again believers may indeed engage in such activities, but positionally & judicially we are no longer Practitioners of Such Things (Gal. 5:21b cf. 1st Cor. 6:11).
 3. The fruit of the Spirit may not be explicitly evident, but even the unseen fruit in this life will abide for all eternity (Prov. 8:18,19; Mt. 6:4,6,18; Jn. 16:15; 1st Tim. 6:17-19). No law bans this fruit—Mosaic Law, Kingdom Law, or the Law of Christ (Gal. 5:22-23).
 - a. Love ἀγάπη agapē #26^{116x}: the Christ-like sacrificial edifying uniting surpassing abiding love of God (Gal. 5:6,13,22; Eph. 3:19; 5:2; Col. 3:14; 1st Cor. 13:1-8; 1st Jn. 3:16,17; 4:7-21).
 - b. Joy χαρά chara #5479^{59x}: the Christ-like joy of soul that rejoices in God and His word no matter what circumstances are faced in this life (Jn. 3:29; 15:11; 16:20-24; 17:13; Heb. 12:2,11; Jas. 1:2; 1st Pet. 1:8).
 - c. Peace εἰρήνη eirēnē #1515^{91x}: the Christ-like wholeness and stability of soul in union and fellowship with God (Jn. 14:27; 16:33; Phil. 4:7,9). It is a deeper reality than the שְׁלוֹמִי shalom #7965 of the OT (Num. 6:26; Ps. 119:165; Prov. 3:2,17; Isa. 26:3) because the OT saint was never baptized into personal union with Jesus Christ.
 - d. Patience μακροθυμία makrothumia #3115^{14x}: the Christ-like long-suffering heart (1st Tim. 1:16) that desires to save rather than destroy (Rom. 9:22; 1st Pet. 3:20; 2nd Pet. 3:15), and occupies with the reward rather than the sorrow (Heb. 6:12; Jas. 5:10; see also Heb. 11:26,39; 12:2). This facet of fruit is vital for local church ministry (2nd Cor. 6:6; Eph. 4:2; 2nd Tim. 3:10; 4:2).
 - e. Kindness χρηστότης chrēstotēs #5544^{10x}: the Christ-like kindness (Tit. 3:4) that is beneficial goodness in grace targeted to appropriate needs (Rom. 2:4; 11:22; 2nd Cor. 6:6; Gal. 5:22; Eph. 2:7). Together with patience, this tandem of facets is vital for local church ministry (Col. 3:12; 1st Cor. 13:4).

- f. Goodness ἀγαθωσύνη agathōsunē ^{#19}_{4x}: the Christ-like absolute goodness (Mt. 19:17) in perfect harmony with the absolute standards of righteousness and truth (Rom. 15:14; Gal. 5:22; Eph. 5:9; 2nd Thess. 1:11). Note: being good or doing good does not earn eternal life. This goodness is the production of spirit-indwelt and spirit-filled eternally living ones.
- g. Faithfulness πίστις pistis ^{#4102}_{243x}: the Christ-like faithfulness that images the faithfulness of God (Mt. 23:23; Rom. 3:3; Tit. 2:10; 2nd Tim. 4:7 cf. Ps. 32:4; 33:4; Hos. 2:20). Cf. πιστός pistos ^{#4103}_{67x} & πιστεύω pisteuō ^{#4100}_{241x}.
The semantic range normally features the subjective confidence of believing but can also encompass the objective basis for believing. Many LXX examples (Deut. 32:20; 1st Sam. 26:23; Prov. 12:22; Jer. 5:1,3) plus Apocryphal uses (Sir. 1:27; 45:4) and secular Greek uses from Xenophon, Aristotle, Polybius, Herodian, Josephus (Wars 2.121).
- h. Gentleness πραύτης prautēs ^{#4240}_{11x}: the Christ-like gentleness that blesses others in this life, and will ultimately inherit the earth (Mt. 5:5; 11:29; 21:5; 1st Cor. 4:21; 2nd Cor. 10:1; Gal. 5:23; 6:1; Eph. 4:2; Col. 3:12; 1st Tim. 6:11; 2nd Tim. 2:25; Tit. 3:2; Jas. 1:21; 3:13; 1st Pet. 3:4,15).
- i. Self-control ἐγκράτεια enkrateia ^{#1466}_{4x}: the Christ-like personal dominance that disciplines the self for a greater purpose (Acts 24:25; Gal. 5:23; 2nd Pet. 1:6_{x2}; cf. 1st Cor. 7:9; 9:25). Great summary by [Spicq](#).
4. External list keeping is sadly nonsensical in comparison with the internal function of our new nature in Christ (Gal. 5:24-26).
- The positional truth reality of our crucified flesh (Gal. 5:24), crucified selves (Gal. 2:20), and crucified world (Gal. 6:14) ought to hold a prime motivation in our thinking (Rom. 6:6,11).
 - The experiential expectations are in step with this positional reality (Gal. 5:25; Rom. 6:12-14; 8:13,14).
στοιχέω stoicheō ^{#4748}_{5x}: be in line with, *conform* (Acts 21:24; Rom. 4:12; Gal. 5:25; 6:16; Phil. 3:16).
 - Spirituality is neither a competition against our fellow strugglers nor a measure of superiority over them (Gal. 5:26; Lk. 14:10; 1st Cor. 3:7,8; Phil. 2:1-4; Jas. 3:14-18).

Chapter Six

The conflict of flesh and spirit developed in chapter five carries across to a final application in chapter six. Spirituality versus carnality is an individual battle (Gal. 5:16-26) with corporate support by means of the Law of Christ (Gal. 6:1-5). The Law of Christ as applied in spiritual things motivates doing good and sharing in material things (Gal. 6:6-10). Galatians then closes with the personal price Paul paid while pursuing his prize (Gal. 6:11-18).

The Law of Christ

- Imperative #1 for Pneumatics is to restore caught ones (Gal. 6:1).
 - This appeal is given by Paul to his “brethren” (Gal. 1:11; 3:15; 4:12,28,31; 5:11,13; 6:1,18).
 - “Even if” is called by Robertson a climactic concessive clause ([p.1026](#)). See Jn. 8:14; Gal. 1:8 for other such instances. A Grammar of the Greek New Testament in the Light of Historical Research, A.T. Robertson. The stress of “even” within the concessive clause “even if” is the first of three expansive expressions.
 - “Anyone” is the second of three expansive expressions. An ἄνθρωπος anthrōpos ^{#444}_{537x} (Gal. 2:16; 6:7; Jas. 2:24). A man, “any man.”
 - “Any trespass” is the third of three expansive expressions. παράπτωμα paraptōma ^{#3900}_{19x}: *trespass, transgression* (Rom. 5:15,16,17,18,20; 2nd Cor. 5:19; Eph. 1:7; 2:1,5; Col. 2:13). “Any trespass” (Gal. 6:1; [1Cl. 56:1](#)).
 - “Caught” emphasizes the hopeless and helpless exposure and manifest guilt more than the commission of the sin. προλαμβάνω prolambanō ^{#4301}_{3x}: *take first, surprise* (Mk. 14:8; 1st Cor. 11:21; Gal. 6:1).
 - However “caught” or “surprised” is understood, it is different than “involved with” in 1Cl. 56:1.
 - The imagery of John 8 comes to mind with being caught in the very act (Jn. 8:3,4).
 - The imagery of 2nd Tim. 2:24-26 also comes to mind. This is the better imagery for Gal. 6:1.
 - You Pneumatics. You who are spiritual (Gal. 6:1; 1st Cor. 2:15; 3:1; 14:37) is defined in this book as those brethren who are walking by, being led by, bearing the fruit of, and conforming to God the Holy Spirit (Gal. 5:16-26). This pneumatic dynamic is endemic to our priestly sacrifices (1st Pet. 2:5; Heb. 13:15,16).
 - “Restore” pres.act.imper. καταρτίζω katartizō ^{#2675}_{13x}: *restore* (Gal. 6:1), *mend* (Mt. 4:21; Mk. 1:19), *prepare* (Mt. 21:16; Rom. 9:22; Heb. 10:5; 11:3), *complete* (1st Cor. 1:10; 2nd Cor. 13:11; 1st Th. 3:10), *equip* (Heb. 13:21), *fully train* (Lk. 6:40), *perfect* (1st Pet. 5:10).

- h. The instrument and means for restoration is specifically identified as the spirit of gentleness. ἐν πνεύματι πραΰτητος en pneumati prautētos. This pneumatic fruit (Gal. 5:23) is particularly vital in spiritual repentance, restoration, and recovery operations (1st Cor. 4:21; 2nd Tim. 2:25).
- i. The spirit of gentleness is carefully maintained via self-scoping. σκοπῶν σεαυτὸν skorōn seauton.
- 1) The present active participle (σκοπέω skorēō ^{#4648}_{6x}) details contemporaneous activity to the present active imperative (restore). This watchfulness is a part of what it means to be the Body (Rom. 16:17; 2nd Cor. 4:18; Gal. 6:1; Phil. 2:4; 3:17).
 - 2) Self-scoping inoculates us from the temptation to write off those whom we should be serving (Gal. 6:1,2,3,4).
2. Imperative #2 for Pneumatics is to presently bear one another's burdens (Gal. 6:2). This second imperative is the sole criterion for fulfilling the Law of Christ.
- a. The venue for this passage is the beautiful alleluia of allēlōn. ἀλλήλων ^{#240}_{100x}: *each other, one another, mutually* (Rom. 1:12; 12:5,10,16; 13:8; 14:13,19; 15:5,7,14; 16:16; 1st Cor. 12:25; Gal. 5:13; 6:2; Eph. 4:2,25,32; 5:21; Phil. 2:3; Col. 3:13; 1st Thess. 3:12; 4:9,18; 5:11,15; Heb. 10:24; Jas. 5:16; 1st Pet. 1:22; 4:9; 5:5; 1st Jn. 1:7; 3:11,23; 4:7,11,12; 2nd Jn. 5).
 - b. "Burdens" are not "loads" (Gal. 6:2,5). Color wheel for burden. βάρος baros ^{#922}_{6x}: *burden, weight* (Mt. 20:12; 23:4*; Acts 15:28; 2nd Cor. 4:17; 1st Thess. 2:6; Rev. 2:24). *φορτία βαρέα. Christ's commandments are not burdensome (Mt. 11:28-30; 1st Jn. 5:3).
 - c. "Bearing" can mean taking something away (Mt. 3:11; 8:17; Jn. 20:15), or making a problem stop. More commonly, it means we place ourselves under the weight and join in supporting the load (Rom. 11:18). Pres.act.imp. βαστάζω bastazō ^{#941}_{27x}: *bear, carry* (Gal. 6:2,5,17; Rom. 15:1; Rev. 2:2,3).
 - d. Fulfillment is future tense. Future from the perspective of the burden bearing but an immediate future in time as a promised consequence to the burden bearing (cf. Gal. 5:16).
 - e. Nobody but Jesus Christ could fulfill the Law of Moses. Everybody in Jesus Christ can fulfill the Law of Christ τὸν νόμον τοῦ Χριστοῦ.
 - 1) Galatians describes the Law of Christ as the Holy Spirit led mutual-reciprocal burden bearing (Gal. 6:2).
 - 2) Romans gives it a longer title: The Law of the Spirit of Life in Christ Jesus. In Romans this law is the Holy Spirit led mindset on life and peace that pleases God (Rom. 8:2).
 - 3) First Corinthians describes the Law of Christ as a subcategory of the Law of God (1st Cor. 9:21). The Law of Moses was also a subcategory of the Law of God, so Church Members are not lawless in grace but rather subject to the higher law: the Law of Christ.
 - 4) James describes the Law of Christ as The Perfect Law of Liberty (Jas. 1:25; 2:12) and the Royal Law (Jas. 2:8). In complete harmony with Galatians, James describes the freedom we have when the Word of God transforms our being and doing.
3. The Law of Christ requires the Attitude of Christ (Gal. 6:3-5 cf. Phil. 2:5-8). Imperative #3 for Pneumatics is this self-examination. δοκιμάζω dokimazō ^{#1381}_{22x}: *examine, test, approve* (Rom. 12:2; 14:22; 1st Cor. 3:13; 11:28; Phil. 1:10; Eph. 5:10; 1st Thess. 2:4; 5:21; 1st Pet. 1:7; 1st Jn. 4:1).
- a. Self-deprecation appropriately identifies ourselves as nothing in ourselves (Gal. 6:3; 1st Cor. 3:7; 2nd Cor. 3:4,5; 12:11). This attitude guards us against self-deception (Gal. 6:3; 1st Cor. 3:18; Jas. 1:22,26; 1st Jn. 1:8).
 - b. Self-examination empowers self-boasting (in the Lord) when we appropriately identify ourselves as everything in Christ (Gal. 6:4,14; Jer. 9:23,24; Rom. 12:3,16; 1st Cor. 1:26-31; 2nd Cor. 10:12-18).
 - c. The Attitude of Christ is the identification of our unique place in God the Father's plan (Gal. 6:5; Phil. 2:5-13; Eph. 2:4-10; 1st Pet. 2:4-10). See also Jn. 14:12 for the greater works we achieve.

Doing Good and Sharing

1. In vv.6-10, the principles of vv.1-5 are brought into application. Specific activities for bearing one another's burdens include doing good (vv.9,10) and sharing (v.6).
2. Sharing is fellowship in action, and it is commanded (Gal. 6:6).
 - a. κοινωνέω koinōneō ^{#2841}_{8x}: *share, contribute to, participate in* (Rom. 12:13; 15:27; Gal. 6:6; Phil. 4:15; 1st Tim. 5:22; Heb. 2:14; 1st Pet. 4:13; 2nd Jn. 11). sunkoinōneō ^{#4790}_{3x} (Eph. 5:11; Phil. 4:14; Rev. 18:4).
 - b. Related terms include κοινωνία koinōnia ^{#2842}_{19x}, κοινός koinos ^{#2839}_{14x}, κοινωνός koinōnos ^{#2844}_{10x}, κοινωνικός koinōnikos ^{#2843}_{1x} (1st Tim. 6:18), συγκοινωνός sunkoinōnos ^{#4791}_{4x}.

- c. The incomparable contrast of material with spiritual places sharing and fellowship into an eternal grace perspective (Deut. 18:1-5; Mal. 3:8-10; Mt. 10:9,10; Rom. 15:27; 1st Cor. 9:7-14; 1st Tim. 5:17,18).
- d. Doing good and sharing are priestly sacrifices for the Dispensation of the Church (Phil. 4:15-20; Heb. 13:15-17).
- 3. Catechumens share every goodness with their catechists. Pres.pass.part. & Pres.act.part. κατηχέω katēcheō ^{#2727}_{8x}; (Lk. 1:4; Acts 18:25; 21:21,24; Rom. 2:18; 1st Cor. 14:19; Gal. 6:6_{x2}).

 - a. Cognate terms relate to making noise (Lk. 4:37; 21:25; Acts 2:2; 1st Cor. 13:1; 1st Thess. 1:8; Heb. 12:19).
 - b. [Very narrow usage](#) comparative to didaskō.
 - c. Excellent article in [TLNT](#).
 - d. Good reminder that the Body communicates to the Body (Eph. 5:19; Col. 3:16).
 - e. All good things. ἐν πᾶσιν ἀγαθοῖς en pasin agathois. What are all good things? ἀγαθός agathos ^{#18}₁₀₁ incl. 18 neuter plurals.
 - 1) That which God has bestowed upon us (Mt. 7:11; Jas. 1:17), or produced within us (Mt. 12:34,35; Jn. 5:29).
 - 2) Hoarding all good things for self leaves us poor towards God (Lk. 12:18,19).
 - 3) Good things are contrasted with bad things (Lk. 16:25) and it may be unbelievers who receive the good things.
 - 4) Good things includes good works (work things) and Tabitha was famous for her good things in mercy showing (Acts 9:36). Tabitha established a pattern for every woman to imitate (1st Tim. 2:9,10), and not just the women as indeed every Church Age believer has been created in Christ Jesus for such good things (Eph. 2:10).
 - 5) Good things includes the good news and the beautiful feet of such evangelists (Rom. 10:15).
 - 6) The Levitical Priesthood foreshadowed our priesthood in Christ as the Dispensation of the Church is privileged to minister “the good things to come” (Heb. 9:11; 10:1).
 - f. To clarify what this text is not saying and what it is saying.
 - 1) Supporting those in ministry is well understood (Lk. 10:7; 1st Cor. 9:14; 1st Tim. 5:18; 3rd Jn. 8). That accepted principle is not presented in this passage.
 - 2) This passage (Gal. 6:6) goes far beyond that narrow principle and opens it up to a universal fellowship-sharing between believers every time the Word of God is echoed (2nd Cor. 8:14; 1st Thess. 4:9-12; Eph. 4:28).
 - 3) This is the exact principle which makes our fellowship effective (Philem. 6).
 - g. Pastor Bob’s amplified doctrinal translation of Galatians 6:6: Let the one who hears the Word of God echoed by word of mouth respond to the one echoing the Word of God with an active-fellowship sharing of the all good things that belong to us all who belong to Christ, Who belongs to God the Father. Amplified text supported by (1st Cor. 3:21-23; Eph. 1:3; Heb. 1:2; Rom. 8:17).

- 4. The expectations of v.6 produce a warning in vv.7,8. The nature of this warning is such that the applications of this chapter are far more serious than most believers consider. Μὴ πλανᾶσθε, θεὸς οὐ μωπηρίζεται.
 - a. Do not be deceived. Μὴ πλανᾶσθε mē planasthe pres.pass.imper. πλανᾶω planaō ^{#4105}_{39x}; *deceive, mislead, go astray* (Mt. 24:4 || Mk. 13:5 || Lk. 21:8; 1st Cor. 6:9; 15:33; Gal. 6:7; Jas. 1:16; 1st Jn. 3:7).
 - b. God is not mocked. θεὸς οὐ μωπηρίζεται theos ou mōpērizetai pres.pass.ind. μωπηρίζω mōpērizō ^{#3456}_{1x} (Gal. 6:7; LXX 14x incl. 1st Kgs. 18:27; Jer. 20:7). Cf. ἐκμωπηρίζω ekmōpērizō ^{#1592}_{2x}; (Lk. 16:14; 23:35; LXX 3x incl. Ps. 2:4; Ps. 22:7). Excellent [TLNT](#) article.
 - c. As is the case with tempting, the human active voice fails to achieve the Divine passive voice (cf. Jas. 1:13).
- 5. God has always held volitional beings volitionally accountable, but the Law of Sowing & Reaping becomes greatly intensified in the Dispensation of the Church by virtue of the provision of God the Holy Spirit (Gal. 6:7b,8).
 - a. Sowing & reaping teach the proverbial reality of decisions & consequences (Job 4:8; Hos. 8:7; 2nd Cor. 9:6). This text expands decisions & consequences to illustrate the carnality versus spirituality production.
 - b. Apocryphal writers (Sir. 7:3; Test. Levi 13:6) and pagans (Pla., Dem., Aristot., Plut., Cicero) also identify this principle. This basic human principle finds twisted expressions in religious concepts of karma.
 - c. Human conscience has the capacity to differentiate between human good and human bad (Rom. 2:15; 1st Cor. 10:25-30). Mature believers, functioning under consistent spirituality train their spiritual senses to discern good and evil (Heb. 5:14).
 - d. Reaping eternal life (Gal. 6:8), like laying hold of eternal life (1st Tim. 6:12) is an expression of present temporal consequence and not a future post-mortem consequence.
 - 1) Sowing “into” the flesh reaps “out of” the flesh a temporal consequence corruption. This can in no way be a post-mortem corruption! (1st Cor. 15:42,50).
 - 2) Sowing “into” the Holy Spirit reaps “out of” the Holy Spirit a temporal consequence eternal life.

- a) “Reaping” and “laying hold” are the experiential realizations of the positional reality for presently “having” eternal life.
 - b) In this experiential realization we truly come to know God the Father and His Son (Jn. 17:3).
6. Two enemies of doing good are losing heart & growing weary (Gal. 6:9).
- a. Paul includes himself in the hortatory subjunctive admonishment against losing heart. μὴ ἐγκακῶμεν mē enkakōmen 1p.pl.pres.act.subj. ἐγκακέω enkakeō #1573_{ox}: (Lk. 18:1; 2nd Cor. 4:1,16; Gal. 6:9; Eph. 3:13; 2nd Thess. 3:13).
 - b. Growing weary is ἐκλύω ekluō #1590 a verb for fainting either in body (Mt. 15:32 || Mk. 8:3) or soul (Gal. 6:9; Heb. 12:3,5). LXX has fainting in heart (μὴ ἐκλύεσθω ἢ καρδία ὑμῶν) (Dt. 20:3).
 - c. Our Spirit-sown eternal life reaping will come in its own opportune time. καιρῷ γὰρ ἰδίῳ θερίσομεν. καιρός kairos #2540. See [Trench Synonyms](#). See also Jas. 5:7,8.
 - d. Doing & working good. ποιέω poieō #4160 the καλός kalos #2566 vs ἐργάζομαι ergazomai #2038 the ἀγαθός agathos #18.
 - 1) It is sometimes possible to find a semantic distinction between these words, but in this context they are synonymous (as also in Rom. 7:18 and 1 Tim. 5:10 in a similar sense). Douglas Moo, Baker Exegetical Commentary on the New Testament: Galatians.
 - 2) (On ἀγαθός) The expression is not quite identical with τὸ καλόν, signifying, rather, what is beneficial to another than what is morally right. Ernest De Witt Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians.
7. Heartened & strengthened do-gooders are ready for every opportunity (Gal. 6:10).
- a. It is our blessing to identify the opportunity and rest in His timing. Again, καιρός kairos #2540_{85x} (Ecc. 3:1ff.; Mt. 8:29; 13:30; 16:3; 21:34,41; 24:45; 26:18; Lk. 1:20; 4:13; Jn. 7:6,8; Acts 17:26; Rom. 3:26; 5:6; 8:18; 13:11; 2nd Cor. 6:2; Eph. 1:10; 5:16; 6:18; Col. 4:5; 2nd Thess. 2:6; 1st Tim. 2:6; 6:15; 2nd Tim. 4:6; Tit. 1:3; 1st Pet. 5:6; [Rev.](#) 11:18).
 - b. Our goodness is directed to all, but most of all to the Household of Faith.
 - 1) Most of all, especially, starting with demonstrates the priority for the Body of Christ (Eph. 2:19; 1st Tim. 4:10; Heb. 3:6; 10:21; 1st Pet. 4:17) and particularly the immediate local church we are tasked to serve in the one-another imperatives (Rom. 12:13; 1st Tim. 5:8; 1st Jn. 3:13-17).
 - 2) After that, with what remains, we are to work goodness towards all people. Miraculously, when we begin with God’s priority, there is no shortage (Ex. 16:16-18; 1st Kgs. 17:8-16; Mt. 6:33,34).

The Brand-marks of Jesus

The title of Jeff Weima’s book (1994) on the conclusions of the Pauline Letters, *Neglected Endings*, makes an important point. Too often we move rapidly through or even ignore the endings of these letters, thinking that what Paul really wanted to communicate has now been concluded. But this is a mistake, and in no letter of Paul is this more of a mistake than in Galatians. Various studies, some of which compare Paul’s Letters with letters in the wider Greco-Roman world, have shown that Paul’s letter endings fall into a clear pattern, marked by certain standard features (see the additional note on 6:11–18. The ending of Galatians, however, omits some of these standard features, such as greetings of other believers, requests to greet others, notification of travel plans, requests for prayer, and doxologies.¹

1. Paul takes the quill from his amanuensis and personally writes the conclusion to the epistle (Gal. 6:11). Good article on [Amanuensis](#) in the Lexham Bible Dictionary.
 - a. Was Paul afflicted with eye problems? (Gal. 4:13-15).
 - b. Was Paul’s entire face disfigured? (Gal. 4:14; 2nd Cor. 10:10). Was this a thorn in the flesh manifestation? (2nd Cor. 12:7-10).
2. Paul’s final comments on the Galatian trouble-makers provides the only clue as to their motivation (Gal. 6:12-13).
 - a. These trouble-makers distorted the gospel (Gal. 1:7).
 - b. These trouble-makers schmoozed them to be schmoozed by them (Gal. 4:17).
 - c. These trouble-makers and their ring-leader are slated for judgment (Gal. 5:10,12).
 - d. These trouble-makers want to make a good showing in the flesh (Gal. 6:12-13).
 - 1) Strike One: Wanting to look good outwardly (CJB). εὐπροσώπεῶ euprosōpeō #2146_{Hapax}.

¹ Moo, Douglas J. *Galatians*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic, 2013.

- 2) Strike Two: Attempted compulsion. ἀναγκάζω anankazō ^{#315}_{9x}: v. *compel, force* (Gal. 2:3,14; 6:12; Acts 26:11; 28:19; 2nd Cor. 12:11). Cf. ἀνάγκη anankē ^{#318}_{17x}: n. *compulsion* (2nd Cor. 9:7; Philem. 14) & ἀναγκαστῶς anankastōs ^{#317}_{1x}: adv. *under compulsion* (1st Pet. 5:2).
 - 3) Strike Three: Avoiding persecution. διώκω diōkō ^{#1377}_{45x}: (Gal. 1:13,23; 4:29; 5:11; 6:12 cf. Mt. 5:10,11,12,44; Jn. 15:20; Acts 7:52; Rom. 12:14; 1st Cor. 4:12; 2nd Cor. 4:9; 2nd Tim. 3:12).
- e. These trouble-makers are complete hypocrites! (Gal. 6:13 cf. 2:14; Mt. 23:1-4(36)).
3. Paul's only boasting is in the cross of Jesus Christ (Gal. 6:14).
 - a. Of all the Apostle Paul's μὴ γένοιτο's this one he applies to himself (Rom. 3:6,31; 6:2,15; 7:7,13; 9:14; 11:1,11; 1st Cor. 6:15; Gal. 2:17; 3:21; 6:14). μὴ γένοιτο mē genoito (aor.mid.opt.) "may it never be."
 - b. Gal. 6:4 already made a key point regarding appropriate boasting. It requires self-examination and a perspective of who we are in Christ so that we truly boast "in the Lord" (Gal. 6:4,14; Jer. 9:23,24; Rom. 12:3,16; 1st Cor. 1:26-31; 2nd Cor. 10:12-18).
 - c. μὴ γένοιτο will Paul ever boast again unless (εἰ μὴ ei mē) it is in the cross. [Metalepsis or Double Metonymy](#) uses the Cross of Christ (or the Blood of Christ) as representative analogies to the vicarious infinite propitious eternal redemptive work of Jesus Christ through His spiritual-death faith-offering at Calvary.
 - d. The crucified-self lives the life of Christ (Gal. 2:20) with a crucified flesh (Gal. 5:24) in a crucified world system (Gal. 6:14; 1st Jn. 2:15-17). This happens every time and all the time when we make our positional reality our experiential realization (Rom. 6:8-14; 8:13-14).
 4. Paul expands his earlier statement (Gal. 5:6) with an incredible theological assertion (Gal. 6:15-16).
 - a. In chapter 5 Paul asserts neither circumcision nor uncircumcision mean anything (do anything, have strength). That assertion is in contrast to faith working through love, which is greatly powerful and means everything.
 - b. Here, Paul asserts neither circumcision nor uncircumcision even exist because they no longer exist in the new creation (Gal. 6:15; 2nd Cor. 5:17; Eph. 2:10; 4:22-24).
 - c. This new creation fixes a canon/rule by which the neither circumcision nor uncircumcision conform and operate within God's peace and mercy (Gal. 6:16).
 - 1) στοιχέω stoicheō ^{#4748}_{5x}: be in line with, *conform* (Acts 21:24; Rom. 4:12; Gal. 5:25; 6:16; Phil. 3:16).
 - 2) Israel is also eligible for such peace and mercy, once the Church departs and once Israel accepts the finished work of Jesus Christ on the cross (Mt. 23:39; Ps. 118:26; Zech. 12:10-14; Rev. 1:7).
 5. Armed with the doctrine from this epistle, "from now on" the Galatian brethren can reject their trouble-makers and cause no more trouble for the Apostle Paul (Gal. 6:17). More broadly, this epistle equips every Church Member to reject legalism in every form and fashion.
 - a. The Galatian trouble-makers wanted to leave their mark, but the Apostle Paul already bears stigmata beyond anything his opponents ever dreamed of. στίγμα stigma ^{#4742}: [EDNT](#) entry.
 - 1) Tattoos and brand-marks were often applied to priests and devotees of pagan gods. The practice was also employed among soldiers and (runaway) slaves.
 - 2) The OT forbade such practices to the nation of Israel (Lev. 19:28).
 - 3) Francis of Assisi supposedly obtained these stigmata. [NAC](#) on Gal. 6:17.
 - b. Legalism often highlights severe treatment of the body (Col. 2:20-23).
 - c. Grace always highlights the severe treatment of Christ (Gal. 6:17; 2nd Cor. 4:7-12; 11:23-25).
 6. Paul gives the Galatians a second benediction, with a final wish-prayer for their collective spirit as brethren (Gal. 6:18 cf. Phil. 4:23 NA mss, but not Byz.). See the [BKC chart](#) on Paul's concluding benedictions.

Living & Walking by Faith

I. Introduction (From Gal. 2:20)

- A. The old life & walk is the οὐκέτι ouketi “no-longer” life & walk.
- B. The new life & walk is the νῦν nun “now” life & walk.
- C. The new life & walk is “in Christ,” “Christ in you,” and “by faith.”
- D. Critical to know: we don’t change our life & walk in order to be saved; our life & walk is changed because we are saved.
- E. Key passages to consider that contrast the old with the new: Rom. 6:1-11; 2nd Cor. 5:14-17; Gal. 2:19-20; Eph. 2:1-9; 4:17-32; Col. 3:9-11.

II. Development & Application

- A. Faith is the essence of grace and nemesis of works (Rom. 4:5,16). This is true for the faith that saves us as well as the faith we walk by.
- B. Faith is the antithesis of sight (2nd Cor. 5:7; 1st Cor. 2:9-10; Heb. 11:1-3). This is true for the faith that saves us as well as the faith we walk by.
- C. Faith is a response to the Word of God (Rom. 10:17). This is true for the faith that saves us as well as the faith we walk by.
- D. In the Dispensation of the Church, walking by faith equals walking by means of God the Holy Spirit (Gal. 5:16,22).
 - 1. Faith is what makes the word of God profitable in our application (Heb. 4:2).
 - 2. This is the only mechanism provided by God for us to be saved from the power of the flesh (Jn. 8:31-34; Rom. 12:1-2; Jas. 1:22).
- E. Faith keeps looking to heaven even while powerful effects are exhibited on earth (Heb. 11:33-35). See also esp. Heb. 11:26,27; 12:1,2.

III. Summary & Conclusion

- A. Faith can grow weak if we take our eyes off the Lord (Mt. 14:28-31; Rom. 4:19-21).
- B. Faith grows strong as we keep our eyes fixed on Him (1st Thess. 3:2; Heb. 12:2-3).
- C. The testing of our faith produces a greater faith (Jas. 1:2-4; 1st Pet. 1:6-9).

Old and New Covenants

I. Introduction & Definitions

- A. Hebrew vocabulary: ברית b^eriyth #1285_{284x}: *covenant* (Gen. 9:9-17; 17:2-21; Ex. 2:24; 24:7,8; Ps. 89:3,28,34; Jer. 31:31-33; 32:40; 33:21; 50:5; Ezek. 20:37; 37:26).
- B. Greek vocabulary: διαθήκη diathēkē #1242_{33x}: *covenant* (Mt. 26:28 || Lk. 22:20; Rom. 9:4; 11:27; 1st Cor. 11:25; 2nd Cor. 3:6,14; Gal. 3:15,17; 4:24; Eph. 2:12; & 17x from Heb. 7:22 through 13:20).
- C. Biblically, “first” & “second” or “old” & “new” are the contrasts between the past conditional obsolete Mosaic Covenant and the eschatological unconditional eternal New Covenant (Jer. 31 & Heb. 8).
- D. Editorially, “Old Testament” and “New Testament” are terrible labels for the Hebrew & Greek Scriptures.
 - 1. This often confuses the issues between Law & Grace, Israel & Church, and the true contrast between Mosaic & New Covenants.
 - 2. That confusion is an additional contributor to debates concerning the Church’s relationship to the New Covenant.
- E. Key passages to consider that contrast the old with the new: Jer. 31:31-34; Ezek. 20:33-38; 37:1-28; Gal. 4:24-26; Rom. 9:1-5; 11:25-27; 2nd Cor. 3:6,14; Heb. 8:6-13; 9:15-20; 10:11-15.

II. Helpful Distinctions

- A. The shedding of blood and the application of blood (Ex. 12:1-13; Lev. 16:15).
- B. Mediator (Heb. 8:6; 9:15; 12:24) and ministers (2nd Cor. 3:6).
- C. Not abolished versus fulfilled (Mt. 5:17-20; Rom. 8:4; 10:4). On this basis, the Old Covenant is presently obsolete and ready to disappear (Heb. 8:13; 10:1-18).

III. Summary & Conclusion

- A. The New Covenant is between YHWH and Israel (Jer. 31:31). The eschatological setting is clear from Jeremiah’s formula “days are coming” (15x) (Jer. 7:32; 9:25; 16:14; 19:6; 23:5,7; 30:3; 31:27,31,38; 33:14; 48:12; 49:2; 51:47,52).
- B. Members of the Church are deacon-ministers (2nd Cor. 3:6) cooperating with and supporting Jesus Christ the Mediator (Heb. 8:6; 9:15; 12:24). 1st Thess. 4:17; Rev. 19:7 & Gen. 2:18 demands that the Church is the helper corresponding to Jesus Christ in all His Millennial glory.

This Present Evil Age

I. Introduction and Definitions

- A. This evil age is “Present.” Perf.act.ptc. ἐνίστημι enistēmi ^{#1764}_{7x} (Rom. 8:38; 1st Cor. 3:22; 7:26; Gal. 1:4; Heb. 9:9).
- B. This present age is “Evil.” Adj. πονηρός ponēros ^{#4190}_{78x} (Rom. 12:9; 1st Cor. 5:13; Gal. 1:4; Eph. 5:16; 6:13,16; Col. 1:21; 1st Thess. 5:22; 2nd Thess. 3:2,3; 1st Tim. 6:4; 2nd Tim. 3:13; 4:18; Heb. 3:12; 10:22). No wonder that the god of this age (2nd Cor. 4:4) is the evil one (Mt. 13:19,38; Jn. 17:15; Eph. 6:16; 2nd Thess. 3:3; 1st Jn. 2:13,14; 3:12; 5:18,19).
- C. Being present and evil, this extant state is merely an “Age.” Noun αἰών aiōn ^{#165}_{122x} (Jd. 25).
 1. Idiomatic usages of αἰών meaning never (Jn. 4:14; 8:51,52; 10:28; 11:26; 13:8).
 2. Idiomatic usages of αἰών meaning forever (Jn. 6:51,58; 8:35_{x2}; 12:34; 14:16) or forever and ever (Gal. 1:5; Eph. 3:21; Phil. 4:20; 1st Tim. 1:17; 2nd Tim. 4:18).
 3. Adjectival form αἰώνιος aiōnios ^{#166}_{70x} meaning “eternal” (Jn. 3:15,16,36; 4:14,36; 5:24,39; 6:27,40,47,54,68; 10:28; 12:25,50; 17:2,3).

II. Development and Applications

- A. Jesus emphasized this present evil age in a couple of key messages.
 1. Fruitfulness is choked out by the worry of the age and the deceitfulness of wealth (Mt. 13:22).
 2. The sons of this age are more shrewd in relation to their own kind than the sons of light (Lk. 16:8).
- B. Paul emphasized this present evil age in nearly every epistle.
 1. His Corinthian correspondence contained the most concentrated expositions.
 - a. The debaters of this αἰών employ the wisdom of this κόσμος (1st Cor. 1:20-21).
 - b. The wisdom of this αἰών and the rulers of this αἰών cannot grasp the wisdom that precedes all the ages (1st Cor. 2:6,8).
 - c. The wise of this αἰών must become foolish so they can become truly wise (1st Cor. 3:18).
 - d. Satan is the god of this αἰών (2nd Cor. 4:4).
 2. Only the renewing of the mind protects the believer from conformity to this αἰών (Rom. 12:2).
 3. Ephesians presents two extraordinary insights into this present evil age.
 - a. Unbelievers walk according to the course (αἰών) of this κόσμος (Eph. 2:2). Cf. 1st Jn. 5:19
 - b. Believers are saved by grace in this αἰών so that surpassing grace can be manifest in the ages to come (Eph. 2:4-7).
 4. Like Judas, the character of Demas will stand as an eternal illustration. In Demas’ case the illustration is the one who loved this present αἰών and deserted his spiritual life responsibilities (2nd Tim. 4:10).

III. Summary and Conclusion

- A. The ages were made and prepared (Heb. 1:2; 11:3).
- B. An age is not forever (Mt. 12:32). The end of the age is a glory to anticipate (Dan. 12:13; Mt. 28:20).
- C. The day of eternity is on the way! (2nd Pet. 3:18)