Notes

on

GALATIANS

Windell Gann

Notes from e-Sword Bible Program

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Walking Thru The Bible

GALATIANS

Introduction

AUTHOR AND RECIPIENTS: Galatia was not a city but a Roman district and Paul addressed this letter to all of the churches (congregations) within that district. Roman districts frequently changed boundaries and it is believed that when this letter was written the cities of Antioch, Iconium, Lystra, Derbe and possibly others were included in the area. Galatia was located in the center of the interior of the great peninsula now called Asia Minor and the country of Turkey today.

Paul and Barnabas started all of those congregations on their first missionary journey described in Acts 13-14.

DATE: This brief letter to the Galatians is the first of Paul's New Testament letters that have been preserved for us. It was written to those churches founded on his first missionary journey (AD 46-47). Thus, the date of the book is about AD 48, just before or immediately after the conference in Jerusalem mentioned in Acts 15.

BACKGROUND: Paul's work had been successful in Galatia, but shortly after he left Judaizing teachers came among them and began teaching another gospel (Gal_1:7). These false teachers were telling these young disciples of Christ that their conversion was imperfect until they adopted and observed the requirements of the Law of Moses (Gal_3:1-3). When Paul heard about this he wrote this epistle pointing out the error in such a doctrine. This letter explores the relationship of the Mosaic Law to the Gospel of Christ and concludes that the Law was temporary while preparing the way for Christ.

[See map of Paul's first missionary journey]

The Bible teaches that we are saved by a number of things such as faith, grace, baptism, ourselves, works, and obedience so it cannot be said that we are saved by any one thing exclusively. Paul points out that it was by the grace of God that he was saved ("called me though his grace," Gal_1:15) and that God had directed the means of salvation by his grace down through time (see the allegory in Gal_4:21-31) and tells the Galatians that they are saved by the grace of God. However, they set aside this grace if they attempt to retain the Law of Moses or parts of the law as binding upon Christians, in fact, when they do this they fall from grace (Gal_5:4) Cf. Eph_2:8. Faith is inseparably tied to grace and to abide in the grace of God one must possess an active faith. Justification by faith is covered by Paul in chapter 3 verses 23-29 which should be read and studied diligently.

Outline of Galatians

A brief outline of the book would be:

1) Defense - chap 1-2;
2) Doctrine - chap 3-4;
3) Duty - ch. 5-6.

I. Introduction 1:1-5

II. Paul's Arguments For His Apostleship 1:6-2:21

A.	Warning against perverting the gospel	1:6-10
B.	Paul's apostleship was from God	1:11-17
C.	His apostleship was not from man	1:18-24
D.	His apostleship recognized by others	2:1-10
E.	His message was maintained before Peter	2:11-14
F.	His message was according to God's plan	2:15-21

III. Paul's Arguments For The Gospel 3:1 - 4:31

A.	The Holy Spirit was received by faith	3:1-5
B.	Abraham was justified by faith	3:6-9
C.	The curse of the law	3:10-14
D.	The law cannot annul the promise	3:15-18
E.	The purpose of the law	3:19-22
F.	Sons of God through faith and baptism	3:23-4:7
G.	Legalism is no better than paganism	4:8-10
H.	Rehearses his points of contact with them	4:11-18
I.	The two covenants are contrasted	4:19-31

IV. Paul's Arguments for Christian Living 5:1 - 6:16

A.	The danger of falling from grace	5:1-12
B.	The law of love	5:13-15
C.	The war between the Spirit and the flesh	5:16-26
D.	The marks of spirituality	6:1-10
E.	The warning against the Judaizers	6:11-16

V. Conclusion 6:17-18

Overview of Galatians--

A. Paul's Defense of his Apostleship (1:1-2:21)

Paul begins with a declaration of his heavenly credentials as an apostle (Gal_1:1-5) and resounding condemnation of the false teachers who are misleading the Galatians (Gal_1:6-9). What Paul preached came by revelation from Jesus (Gal_1:10-24) and had been endorsed by the leaders of the Jerusalem church (Gal_2:1-10). He had even rebuked Peter when the latter was untrue to that gospel by virtue of showing partiality to Jews over Gentiles (Gal 2:11-21).

B. Paul's explanation of his gospel. Gal. 3:1- 6:10

The gospel Paul preached demanded faith rather than ritual performance (Gal_3:1-5). The Law of Moses was not added to nullify faith (Gal_3:15-18) but to make men see what sin is (Gal_3:19-22) and to bring men to Christ (Gal 3:23-4:7). Going away from the gospel to embrace the Law as a legalistic code would be surrendering to a cruel bondage (Gal Gal 4:8-31). Christians have liberty in Christ (Gal 5:1-15), yet this liberty is not to be taken as freedom to indulge the flesh (Gal_5:16-17). God's people live by the Spirit (Gal_5:18-26), help one another (6:1-5), support faithful teachers (Gal_6:6), and do good to all (Gal_6:7-10).

C. Conclusion. (Gal_6:11-18).
The letter ends with Paul's hand-written summary and authentication (Gal 6:11-17) and a benediction.

Some Lessons Learned From Galatians

1. We can be assured that the Gospel of Christ comes to us by revelation from God and does not originate with man (Gal_1:11-12).

2. When we become Christians Christ is to live in us (Gal_2:20).

3. The Law of Moses served as a "paidagogos" [a servant in charge of children] to bring men to Christ that they might be justified by faith. Now that we are mature sons we are no longer under the charge of the "paidagogos" (Gal_3:24-25).

4. Those who are spiritually "in" Christ have been baptized into this spiritual relationship (Gal_3:26-27).

5. As Christians we are adopted as sons of God (Gal_3:26; Gal_4:4-7).

6. We learn what the "works of the flesh" and the "fruits of the Spirit" are (Gal_5:17-21; Gal_5:22-23).

7. We learn that the principle of "sowing and reaping" applies to both the physical and spiritual realm (Gal_6:7-8).

SERMON OUTLINE - see Gal_2:8 **"Pillars In the Church"**

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Suggested Resources: The Living Word Commentary
New International Commentary, Ridderbos

A Defensive Letter:
1) of Paul's apostleship
2) of the Gospel
3) of his motivation

Galatians - Gospel of Grace (Gospel of Liberty)
Justification by Faith vs Justification by meritorious works of the Law
Paul counters Judaizing teacher
His defense: Gal 2.15-16
He exposes the lives of the attackers.

The Gospel of Liberty (Be Free)

Salvation by Faith Defended - ch. 1-2	(Paul's Authority)
Salvation by Faith Explained - ch. 3-4	(Paul's Gospel)
Salvation by Faith Applied - ch 5-6	(Paul's Ethics)

Galatians	Ch 1-2 Historical Arguments
	Ch 3-4 Scriptural Arguments
	Ch 5-6 Practical Arguments

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Verse Comments

Verses 1–5, basically the prologue to Galatians, form only one sentence in Greek.

apostle .. Paul's apostleship is under attack

not of men .. His commission not from Ananias or any apostle, "Not from α'π ' ap' men." That is, he was not "from" any body of people, or commissioned by people.

neither by man .. "Neither by or through δι ' *di'* the instrumentality of any man."

but .. "*alla*" a contrast

Jesus Christ .. That is, directly by Christ. He had been called by him, and commissioned by him, and sent by him, to engage in the work of the gospel.How, if Jesus not resurrected, cf. Gal_1:11-12.

Galatians 1:2
Gal_1:2

and all the brethren which are with me -- It was usual for Paul to associate with him the ministers of the gospel, or other Christians who were with him, in expressing friendly salutations to the churches to which he wrote,.

(e.g., 1Co_1:1; 2Co_1:1; Php_1:1; Col_1:1; 1Th_1:1; Phm_1:1). Here Paul refers to several believers without naming specific individuals.

churches -- note the plural, *assemblies*, *congregations*.

Paul's use of the word ἐκκλησ α was always in reference to local congregations.

Galatia -- This writer believes the area to be the location of the churches established on Paul's first missionary journey. See **Acts 13-14**.

These would include the churches Paul founded at Antioch of Pisidia, Iconium, Lystra, and Derbe and perhaps even more that were not mentioned by Luke in Acts.

It is unfortunate for modern Bible students that Paul did not name his companions, which would have confirmed one of the two theories concerning the recipients of the letter. The Northern Theory focuses on ethnic Galatia while the Southern Theory focuses on the Roman administrative province of Galatia. Paul did not mention whether it was Barnabas (first journey) or Timothy and Silas (second journey). The name "Barnabas" occurs three times in Galatians implying the first journey. - Utley

Galatians 1:3
Gal_1:3

Grace and peace -- The greeting Paul wrote in most of his epistles was a combination of the commonly used Greek (*charis*, grace) and the Jewish (*shalom*, peace) salutations.

The normal Greek epistolary greeting was the word *charein*. Paul characteristically changed this to the similar sounding Christian term *charis*, or grace.

The usual Greek greeting is *chairein*, meaning "rejoice," but this standard Greek greeting meant the equivalent of "hello."

God the Father and the Lord Jesus Christ ..

Lord -- The Greek term *kurios* is similar in meaning to the Hebrew term *adon*. Both were used in the sense of "sir," "master," "owner," "husband," or "lord" (cf. Gen_24:9; Exo_21:4; 2Sa_2:7; and Mat_6:24; Joh_4:11; Joh_9:36).

The OT usage of this term comes from the reluctance of the Jews to pronounce the covenant name for God, *YHWH* ... So, they substituted the Hebrew *adonai* [Lord] which has a similar meaning to the Greek *kurios* [Lord]. The NT authors used this term to describe the full deity of Christ. The phrase "Jesus is Lord" was the public confession of faith and baptismal formula of the early church (cf. Rom_10:9-14). (Utley)

We have here another indirect, but clear proof of the Godhead of our Lord Jesus Christ. He is with the Eternal Father the source and giver of grace and peace, and therefore He is "the God of all grace" (1Pe_5:10), and "the God of Peace" (Heb_13:20). - CBSC

Galatians 1:4
Gal_1:4

1. Christ Gave Himself For out Sins.
2. Christ Gave Himself To Deliver Us From This "World"
3. ... To Deliver Us From This "Present" World.
4. ... From this "Evil" World
5. ... To Deliver Us According to "the Will of God"

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No Thanksgiving at the beginning of the epistle as usual in most of Paul's letters (was it because of the problem that many were turning away?).

who gave himself -- The Father gave the Son. The Son gave Himself.

for -- "*huper*" = "in behalf of"

deliver -- NIV NASB= rescue. Rescue us from the thralldom of, &c. The same word is used of the deliverance of Joseph (Act_7:10) and by our Lord Himself in reference to Paul (Act_26:17). Freedom as the result of emancipation is the great blessing of the Gospel.

evil age -- "Wicked" is placed in an EMPHATIC POSITION which conveys the idea that "this is an evil, godless age" (cf. Joh_12:31; 2Co_4:4; Eph_2:2-7). (Utley)

world -- "*aion*" = age. The Greek word signifies, the present state of things, the world's life, regarded in its transitory nature, as a condition of existence, rather than the material creation. Matter is not essentially evil. It becomes an instrument of evil by reason of man's transgression of the law of God.

÷Galatians 1:5
Gal_1:5

to whom be glory … Amen -- *'the glory'*. All the glory of the great work of Redemption, in its design, in its process, in its results, is His alone and shall be throughout eternity. - CBSC

Amen -- The word "amen," meaning "so be it," is used to show agreement or endorsement of what is said about God.

Amen -- A Hebrew word, signifying 'truth,' used to express concurrence in the prayer or praise uttered by another, especially in public worship. Deu_27:15; 1Ch_16:36. From the synagogue it passed into the acts of worship of the Christian Church (1Co_14:16). Here it is employed as an emphatic affirmation of the ascription to which it is appended. Compare Psa_72:19; Rev_1:18, Rev_22:20.

÷Galatians 1:6
Gal_1:6

> **Verses 6–10** establish the theological theme of the entire book. It could almost be said that these few verses contain all of the theological elements which are later developed.

marvel [amazed NASB; astonished ESV; shocked NLT] -- He does not employ the language of severe reproof, but he expresses his astonishment that the thing should have occurred. He was deeply affected and amazed, that such a thing could have happened.

> In most of his letters, Paul followed his greeting with gratitude for his readers and a prayer for them (e.g., Rom_1:8-10; 1Co_1:4-5; Php_1:3-6; Col_1:3-5; 2Th_1:3-12), but he found nothing to praise in the Galatian church. - NLTSB
>
> The tone of this section is tense and dramatic. - Lenski

that ye are so soon -- This proves that the Epistle was written not long after the gospel was first preached to them. According to the general supposition, it could not have been more than from two to five years.

The New English Bible puts it, you are 'turning so quickly away'.

removed -- "removing" Present tense, (in the process) It implies that foreign influence had been used to turn away their minds from the truth. The word used here (μετατίθεσθε metatithesthe) means, "to transpose; to put in another place;" and then, "to go over from one party to another." Their affections had become transferred to other doctrines than those which they had at first embraced.

him who called you -- God, 2Th_2:14. Some have supposed, that it refers to God; others to Christ; others to Paul himself. Either supposition makes good sense, and conveys an idea not contrary to the Scriptures in other places.

> Paul does not explicitly name "the one who called you," though almost without exception he uses this verb elsewhere to speak of God's action,- NICNT

another gospel -- "*heteron*" = a different kind. It claimed to be the gospel, and yet it was essentially unlike the plan which he had preached as constituting the gospel.

for a different gospel -- "Different" *[heteros]* is sometimes used in the sense of "another of a different kind," (cf. 2Co_11:4). In Gal_1:7 *allos* is also used; it can be translated "another of the same kind in a series." However, in Koine Greek these terms were becoming synonymous and a distinction should not be insisted upon too strongly. But, in this context, Paul obviously used both for contrast.

There are not two gospels, though the one true gospel is often perverted. The KJV translation of Gal_2:7 has been often interpreted as referring to two gospels, one for the pagans and one for the Jews. This is an unfortunate and untrue inference, although it may have been a statement of the false teachers. - Utley

÷Galatians 1:7
Gal_1:7

another -- "*allon*" another of the same kind. (See previous verse for the distinction between *heteron* an *allon*.

In order to make this point, he uses the two adjectives *heteros* ('another' in the sense of 'different') and *allos* ('another' in the sense of 'a second'). - Stott

The message of the false teachers was not an alternative gospel; it was a perverted gospel.

How can we recognize the true gospel? Its marks are given us here. They concern its substance (what it is) and its source (where it comes from). - Stott

trouble -- To create a doubt in people's mind; perplexed, anxiety, unrest.

The Greek word could be translated "disturb" and means "to shake back and forth," meaning to agitate or stir up. Here, it refers to the deep emotional disturbance the Galatian believers experienced. - MSB

pervert -- *metastrepho*, (met-as-tref'-o) From G3326 and G4762; to turn across, that is, transmute or (figuratively) corrupt: - pervert, to turn.

Their desire and determination are to 'reverse, to change to the opposite, and so stronger than to pervert or distort' (Lightfoot). Paul regarded the new doctrine as subversive of the truth and utterly incompatible with the Gospel which he preached. - CBSC

They probably are Judaizers (see note on Judaizers Gal_2:14). The term Judaizer refers to people who zealously promote a Jewish lifestyle according to the law and Jewish tradition. In this case, they were persuading the Galatians to practice circumcision (Gal_6:12), as well as observe food laws (Gal_2:12) and certain calendar cycles (Gal_4:10). - FSB

the gospel of Christ -- It is well to note that in "the gospel of Christ" the genitive denotes the author. It is the gospel which emanates from Christ, which he has entrusted to his apostle. This is not the objective genitive: the gospel "about" Christ. - Lenski

Christ is at once its Author, its theme, its substance. Elsewhere it is termed the 'Gospel of God' (Rom_1:1), and the 'Gospel of His Son' (Rom_1:9). - CBSC

...people whose goal is to "pervert" the good news about Christ (see also Gal_5:7, Gal_5:10). - NICNT

FALSE TEACHERS - 2Co_11:13-15, 2Ti_4:2-4, 1Ti_4:1-3, Mat_24:24, Act_20:28-30, Gal_1:7-9, Deu_18:21-22.

To Support false teachers is Sinful- 2Jn_1:10-11.

Galatians 1:8
Gal_1:8

But -- "*alla*"

we -- That is, we the apostles.

The Galatians should receive no messenger, regardless of how impeccable his credentials, if his doctrine of salvation differs in the slightest degree from God's truth revealed through Christ and the apostles. - MSB

or an angel from heaven -- This is a very strong rhetorical mode of expression. It is not to be supposed that an angel from heaven would preach any other than the true gospel. But Paul wishes to put the strongest possible case, and to affirm in the strongest manner possible, that the true gospel had been preached to them. - BN

[The Spaulding manuscript that ante dates the Book of Mormon, alleged history of the American Indians.]

Mormonism is an example of a religion that is based on revelation supposedly given by an angel and that teaches a [different] gospel - ESVSB

let him be accursed -- Greek α'νάθεμα *anathe ̄ma*. On the meaning of this word, see the notes at 1Co_12:3; 1Co_16:22, note. It is not improperly here rendered "accursed," or devoted to destruction." The object of Paul is to express the greatest possible abhorrence of any other doctrine than that which he had himself preached. - BN

The Greek word *anathema* refers to devoting someone to destruction in eternal hell (cf. Rom_9:3; 1Co_12:3; 1Co_16:22). - MSB

Paul's point is that those who preach a perversion of the gospel of God's grace should be delivered to God for judgment since they are contrary to His very purposes.

See **2Ti_3:16** note for the "**Authority of the Bible"**

Galatians 1:9
Gal_1:9

As we have said before -- This refers to what Paul taught during an earlier visit to these churches, not to a previous comment in this epistle. - MSB
[See PC on this verse for similarity to 2Co_13:2.]

anyone -- Paul turns from the hypothetical case of v. 8 (the apostle or heavenly angels preaching a false gospel) to the real situation faced by the Galatians. The Judaizers were doing just that, and were to be devoted to destruction because of their damning heresy. - MSB

any other gospel -- It is impossible to translate this verse literally. The passage implies the perfection of the Gospel which Paul had preached. To add to it was to impugn this perfection. "If any man preach to you as Gospel anything besides that which we have preached." Romanist writers contend for the rendering 'against'. But in this case 'besides' is 'against'. - CBSC

that which you have received -- The VERB "received" is a technical term in rabbinical writings for "the Oral Tradition," indicating Paul was passing on a tradition (cf. 1Co_15:3), but the context is emphatic that he did not receive this tradition from men.- Utley

accursed -- *anathema,* see note on Gal_1:8.

> The word, ἀν θεμα, *'anathema'*, rendered by 'accursed' in the KJV is the Septuagint equivalent of the Hebrew çÆøÆí (Deu_7:26; Jos_6:17-18, &c.), and is used to denote a person or thing devoted to destruction, because accursed of God. The exact expression occurs in only one other passage of the N. T., 1Co_16:22, - CBSC

÷Galatians 1:10
Gal_1:10

For -- The particle 'for' connects this verse with what precedes. 'I speak thus decisively and strongly, for in the first place my motives are pure and cannot be impugned; and secondly (*vv.* 11 foll.) the truths which I deliver are a revelation from God.' - CBSC

now -- 'at this stage of my ministry.' He could not be charged with a desire for popularity, which leads men to sinful concessions. He may be indirectly referring to the case of Peter, which is fully narrated, Gal_2:11. - CBSC

> The insertion of **"now**," which repeats the "now" of Gal_1:9, restricts us to the thought of what Paul is doing with these startling verdicts. It is as plain as day that he is neither seeking the approval of men nor trying to curry favor with men. - Lenski

persuade men, or God -- The one word **'persuade'**, which cannot properly be applied to God, is used with both nouns by the grammatical figure *Zeugma*. "Can it be said of me now, that I am courting the favour of men, or am I seeking the favour of God?" The word rendered 'persuade' is translated "made … their friend", Act_12:20. For the more common use of the verb, comp. 2Co_5:11, "we persuade men." - CBSC

persuade -- "seeking the favor" NASB, RSV; "seeking the approval" ESV; "trying to win the approval of" NIV;

seeking to please -- Paul was being accused of easing the requirements of obedience to the law for Gentile believers (non-Jewish people who believed in Jesus). - FSB

still pleased men -- Does this ["***still***"] imply that he never appealed to men or that it was a confession that as a zealous Pharisee in his earlier days he did attempt to please men (i.e. Pharisee, Gal_1:14)? - Utley

[This was] Paul's previous motivation when he used to persecute Christians on behalf of his fellow Jews. **- MSB** (Mat_6:24; Eph_6:6; Col_3:22)

Paul poses two absolutely incompatible goals: pleasing man, or pleasing God. There is no possibility of combining the two. - ESVSB

a bond servant of Christ -- Paul had become a willing slave of Christ, which cost him a great deal of suffering from others (Gal_6:17). Such personal sacrifice is exactly opposite the goal of pleasing men (Gal_6:12). - MSB

bond-servant of Christ -- This is an allusion to Christ's teaching that one cannot serve two masters (cf. Mat_6:24). "Bond-servant" may have been used by Paul to refer to (1) Jesus as Lord and Paul as slave; - Utley

Being ***Christ's servant*** requires fidelity to Christ, regardless of how people respond (cp. Act_5:29; Eph_6:5-6; 1Th_2:3-6). - NLTSB

Galatians 1:11
Gal_1:11

Galatians 1:11–2:21 divides into the following areas:

1. Paul was not dependent on the Apostles in Jerusalem, Gal_1:11-24.
2. Paul was recognized by the Church in Jerusalem, Gal_2:1-10.
3. An example of Paul's equality, Gal_2:11-21.

But -- v.12 *"alla"* to show contrast.

gertify -- make known, proof of Jesus' resurrection. Gal_1:1

make known to you -- The strong Greek verb Paul used here often introduced an important and emphatic statement (1Co_12:3; 2Co_8:1). - MSB

gospel --

1) Not after man
2) Neither received it of man
3) Neither was I taught it by man
4) But by the revelation of Jess Christ

gospel ... preached by me -- This begins a phrase which repeats the twin disclaimers of Gal_1:1. Paul claimed that his message does not have a human origin (cf. 2Th_2:13; 2Pe_1:20-21). He further asserted that he did not receive it from any human, but that it was taught to him by a revelation from Jesus Christ (cf. Eph_3:2-3). He stated this three times in verses Gal_1:11-12! - Utley

not after man -- i.e. not in accordance with human notions or conceptions, ... It was communicated to Paul by direct revelation from God. - CBSC

not of human origin -- Paul began the letter with a defense of his apostleship—it came from God, not people. His argument here is similar, but this time it is not about himself, but his gospel. - FSB

INSPIRATION - 2Ti_3:16, 2Pe_1:21, 1Co_14:37, 1Th_2:13, Gal_1:11-12, Mat_17:5, Luk_1:68-70,

÷Galatians 1:12
Gal_1:12

For -- "*gar*" = "because"

I -- "I" (ἐγὼ is emphatic in the Greek.

The ἐγὼ ("I *myself*") is inserted in the Greek, as contrasting the preacher with those to whom the gospel had been preached (ver. 11), in the same way as it is inserted in 1Co_11:23, "I *myself* received (ἐγὼ παρέλαβον) of the Lord that which also I delivered unto you." - PC

neither received it from man, nor was I taught it -- In contrast to the Judaizers, who received their religious instruction from rabbinic tradition. Most Jews did not study the actual Scriptures; instead they used human interpretations of Scripture as their religious authority and guide. Many of their traditions not only were not taught in Scripture but also contradicted it (Mark 7:13). - MSB

The commission to Ananias (Acts 9:10, &c.) is not at variance with this declaration. It does not appear that he made any communication of religious knowledge to Paul (Gal_1:18-19). - CBSC

not of human origin -- Paul began the letter with a defense of his apostleship—it came from God, not people. His argument here is similar, but this time it is not about himself, but his gospel. - FSB

But -- "*alla*" contrast.

through [by] the revelation -- This refers to the unveiling of something previously kept secret—in this case, Jesus Christ. While he knew about Christ, Paul subsequently met Him personally on the road to Damascus and received the truth of the gospel from Him (Act_9:1-16). - MSB

revelation of Jesus Christ -- Just as the other apostles had been taught by Jesus for about three years (Act_1:22) so was Paul in Arabia (Gal_1:17-18)for about three years, it was most like during this time that the gospel was revealed to Paul by the Lord. 2Co_12:7; 2Co_12:1. (Also see ; 1Co_11:23; 1Co_15:3-4.)

The Greek sentence construction shows that Jesus Christ may be either the subject or the object, the Revealer or the Revealed, but apparently both is intended (cf. Gal_1:16) (CBSC)

Paul herein presents Jesus Christ as having revealed to him the gospel. This does indeed appear to be the meaning of the phrase, "the revelation of Jesus Christ" in Rev_1:1, just now referred to. - PC

of Jesus Christ -- This may be either SUBJECTIVE GENITIVE CASE (emphasizing Jesus as the agent of the revelation) or OBJECTIVE GENITIVE CASE (emphasizing Jesus as the content of the revelation). - Utley

÷Galatians 1:13
Gal_1:13

For -- "*gar*", let me give you reason.

Four fold - historical argument. (see Gal_1:15; Gal_2:1)

1. Time before Paul's conversion
Act_7:58 ff; Act_8:1-3; Act_9:1-2; Act_22:4; Act_26:9-13;

Paul: 1) The Persecutor; 2) The Preacher; 3) The Prisoner
Paul: A scholar: power (Php_3:6-8 Act_26:4-5 ff)
His reputation (hero of Jews) a prominent fanatic. Act_26:10

you have heard -- Probably from Paul himself as well as his colleagues, and maybe even his enemies had told them something about Paul's background. Paul was a well known figure in leading the persecution against Christians, Act_9:1-2, Act_7:58.

conversation -- i.e. "my manner of life". Paul was converted at the height of his fury against Christians.

former way of life -- Before his encounter with the risen Christ on the road to Damascus, Paul was a strict Jew and zealous opponent of Christianity (Acts 7–9; Acts 22:2–11; Phil 3:1–15). - FSB

the Jews' religion [Judaism] -- *One* word in the original, which does not occur elsewhere in the N. T. except in Gal_1:14. From the use of the corresponding verb, we may regard it as referring not to the religion revealed to the Jews in the writings of Moses and the prophets, but that which was its actual development in Paul's day, when the word of God had been overlaid and 'made of none effect' by the traditions of the Scribes and Pharisees, and the puerile conceits of the Rabbinic expositors. - CBSC

"Judaism" seems to refer to Pharisaism (cf. Act_26:4-5). After the destruction of Jerusalem in a.d. 70 by the Roman general Titus, the Pharisaic party moved to the city of Jamnia. The Sadducean element was completely eliminated and Pharisaism developed into modern rabbinical Judaism. Paul mentioned something of his life as a zealous Pharisee in Php_3:4-6. - Utley

persecuted -- The tense of this Gr. verb emphasizes Paul's persistent and continual effort to hurt and ultimately exterminate Christians. - MSB

> The imperfect "was persecuting," as well as the following, "was making havoc and was advancing," points to what he was doing when God interposed in the manner described in vers. 15, 16. - PC

> The same sad confession is made 1Co_15:9. There is solemnity in the addition of the words "of God". The identical expression occurs in the Greek version of Neh_13:1. - CBSC

beyond measure -- "Paul's point that he so persecuted Christians no man could have reached him, only a resurrected Christ." (Wharton)

÷Galatians 1:14
Gal_1:14

advanced ... beyond -- The Gr. word for "advanced" means "to chop ahead," much like one would blaze a trail through a forest. Paul blazed his path in Judaism (cf. Php_3:5-6), and because he saw Jewish Christians as obstacles to its advancement, he worked to cut them down. - MSB

Judaism -- *O*ne word in the original, which does not occur elsewhere in the N. T. except in **Gal_1:13.** See the word as defined in this context, Gal_1:13.

my contemporaries -- This refers to Paul's fellow rabbinical students in Jerusalem. No one is more enthusiastic than a first-year theology student! [Paul was then a young man, Act_7:58.] The Jewish zeal for the Law was/is actually devotion and zeal without knowledge and truth (cf. Rom_10:2 ff.). - Utley

my own nations -- ἐν τ γ νει μου; The Jewish physical Israel. Elsewhere also Paul uses the word (γένος) "nation" to denote the Jewish people (Php_3:5; 2Co_11:26). .

zealous -- Literally a zealot (Act_21:20). Paul by birth and by early education was associated with the extreme party of the Pharisees, who were marked by their bigoted adherence to the traditional interpretations of the Old Testament, as distinct from the written text. - CBSC

exceedingly zealous -- Paul had one speed, full throttle!
Paul, a sincere, prominent, fanatic.

> Paul demonstrated this by the extent to which he pursued and persecuted Christians (cf. Act_8:1-3; Act_26:11). - MSB

traditions -- This rabbinic teaching was the foundation of Jewish life in the first century A.D., particularly for the Pharisees (cf. Mar_7:3-5). ESVSB

traditions handed down by my forefathers -- Refers to Pharisaic traditions that likely include the Jewish law as well as oral traditions concerning its interpretation (compare Mar_7:5; Act_22:3). - FSB

traditions of my fathers -- The oral teachings about OT law commonly known as the "Halakah." This collection of interpretations of the law eventually carried the same authority as, or even greater than, the law (Torah) itself. Its regulations were so hopelessly complex and

burdensome that even the most astute rabbinical scholars could not master it by either interpretation or conduct. - MSB

> The Oral Tradition was ... Later codified in the Babylonian and Palestinian Talmuds, it resulted in formalism and folklore instead of a vital faith relationship (cf. Isa_29:13; Col_2:16-23; 2Ti_3:1-5). - Utley

traditions of my fathers -- By *'traditions'* we must understand religious teaching and precept handed down orally from father to son, whether ultimately committed to writing or not. The word occurs twelve times in the N. T. and is always used *in the Gospels* in a disparaging sense. Compare for example Mat_15:6, Mat_15:9; Mar_7:9; so Col_2:8.

In 1Co_11:2 (where it is rendered 'ordinances') and in 2Th_2:15, 2Th_3:6, it refers to oral directions given by Paul, of which some (as that contained in 1Co_16:1-2) were temporary and special, others subsequently embodied in writing.

Here Paul is referring to the traditions which were held and transmitted by the 'most straitest sect' of the Jewish religion (Act_26:5). Similarly Peter, addressing the Jews of the dispersion, who had embraced Christianity, reminds them that they had been redeemed from their vain manner of life, handed down by tradition from their fathers (1Pe_1:18). - CBSC

fathers -- Phariseeic fathers.

÷Galatians 1:15
Gal_1:15

> Four fold - historical argument.
> 1. Time before Paul's conversion (see Gal_1:13 Gal_2:1)
> 2) Time Immediately After Conversion v. 15-24
>
> Paul: 1) **Separated**; 2) **Called**; 3) **Son Revealed** in Paul
>
> v.16 the *reason*: to preach among the gentiles.
>
> cf. Jeremiah, Jer_1:5, Jer_1:10.

it pleased God --

> ... we must humbly recognise this good pleasure of God as the source of every blessing which the Gospel conveys to us.- CBSC

separated me -- The ***good pleasure*** was from all eternity, the ***setting apart*** was at birth, t***he call*** was on the road to Damascus, ***the revelation***, then and subsequently. - CBSC

who separated me [set me apart] -- The OT prophets Jeremiah and Isaiah described their callings in similar ways (Jer_1:5; Isa_49:1). This phrase signals that Paul's ministry is a continuation of God's work and voice in the world.

> Prophets and apostles both possessed authority to speak on God's behalf and remind their audience to live according to God's promises. Additionally, Paul assumed the role of a prophet by pronouncing a curse upon those who distort the gospel. - FSB

from my mother's womb -- Means "from the day I was born." - NIVZSB

> The emphasis is again on God's initiative: - ESVSB

separated me from my mother's womb -- Paul is not talking about being born, separated physically from his mother, but being separated or set apart to God for service from the time of his birth. The phrase refers to God's election of Paul [to be His messenger] (cf. Isa_49:1; Jer_1:5; Luk_1:13-17; Rom_9:10-23). **- MSB**

called me -- Paul is alluding to the call of some OT prophets, particularly Jeremiah (cf. Jer_1:4-5, or the Servant of YHWH, Isa_49:1, Isa_49:5). He felt a divine call to the ministry. This is another way of asserting that his authority and apostleship were not from men (cf. Gal_1:1; Gal_1:11-12). The concept of being "called" by God is emphasized in Paul's personal testimony (cf. Act_9:1-19; Act_22:1-16; and Act_26:9-18). - Utley

> Since Paul's calling had been undoubtedly supernatural and abundantly clear, he did not need to consult with any man, nor did he need the approval of the other apostles. He had himself seen and received his commission by the risen Christ.
>
> Paul's calling was specifically to ***proclaim the Good News about Jesus to the Gentiles (NLT)*** (Gal_2:7)

through his grace -- God's favor. Paul was divinely selected by God to a specific work, as had the OT prophets and the other apostles of Christ.

÷Galatians 1:16
Gal_1:16

pleased God -- to reveal his Son -- to Paul.

> **Gal. 1:16–2:1**, where it is said that the second journey of the Apostle Paul to Jerusalem took place seventeen years after his conversion. - Caspari, p. 2

to [in] me -- There is discussion as to whether this phrase is to be translated "to me" or "in me."
The Greek is ἐν ἐμοὶ, a preposition with an emphatic form of *moi* ***G3427***
The simpler form of **G1698;** *to me:* - Strong

The context seems to favor the translation "to me"; That God chose to reveal the risen Christ ***to*** Paul, thus qualifying him to be a witness of the resurrection. (Act_1:22, 1Co_9:1)

The phrase "***in me"*** has been much debated. Some believe it means that God revealed Jesus ***to*** Paul while others think it means that God revealed Jesus through Paul. Both are true. The *Revised English Bible* translation combines both possibilities ("to reveal His Son in and through me"). - Utley

Christ had been revealed *to* St Paul when He was seen by him in the flesh (1Co_9:1). But a more blessed revelation was vouchsafed, when Christ was revealed *within* him. - CBSC

among the Gentiles -- Paul directed his ministry primarily to the non-Jewish people (Act_9:15; Act_22:21). He considers his missionary work a fulfillment of what God spoke through the prophet Isaiah about being a light to the Gentiles (Act_13:46-47; Isa_49:6) [cf. Rom_1:13-16; Rom_11:13; Rom_15:18]- FSB

immediately … blood -- How natural it would have been to turn for counsel and support in this great crisis of his life, to some of those in Damascus who were already 'disciples of the Lord'!

(Act_9:1). Instead however of thus conferring with flesh and blood, or going to Jerusalem to consult the Apostles in that city, he went into Arabia. - CBSC

with flesh and blood -- i.e. with man, weak and fallible. A Hebraism. Mat_16:17; Eph_6:12; Heb_2:14. - CBSC

÷Galatians 1:17
Gal_1:17

I did not go up -- Rather than immediately traveling to Jerusalem to be instructed by the apostles, Paul instead went to Nabatean Arabia, a wilderness desert that stretched E of Damascus down to the Sinai peninsula. After being prepared for ministry by the Lord, he returned to minister in nearby Damascus. - MSB

go up -- The situation of Jerusalem was on a hill, and it was also the Jewish metropolis, the political centre ... of the nation. "Thither the tribes went up, the tribes of Jehovah," Psa_122:4. - CBSC

apostles before me -- Paul admits the fact of the priority of the other apostles in point of time, while repudiating the inference that they had any greater authority than himself. ... For the construction we may compare Rom_16:7, - CBSC

> Paul put his own apostleship in the same category as the original disciples (see 1Co_9:1; 1Co_15:5-9; cp. Act_1:22; Act_10:41). - NLTSB

but I went -- The journey to Arabia and back to Damascus probably takes place in the compass of Act_9:22. (After his return to Damascus his powerful confrontation with the Jews met with opposition from the civil authorities, 2Co_11:32, and his subsequent escape from the city in found in Act_9:23-26.)

Arabia -- In Graeco-Roman sources of this era, the term "Arabia" was used broadly, referring to the northern Sinai, and Midian. See Gal_4:25 - FSB

> In the interval between Paul's conversion A.D. 37 and his visit to Jerusalem A.D. 40, Paul would seem to have sought retirement in the desert of Arabia. This is not mentioned in the narrative in Acts. There he was prepared by God for the task that had been revealed to him, Act_9:15-16; Act_26:16-18. Paul then returned to Damascus, and when at length the Jews conspired to take away his life, he made his escape and fled to Jerusalem (Act_9:23-26). He refers to this incident in 2Co_11:32. - (CBSC)
>
> God's revelation of the Gospel to himself, that Paul speaks of in Gal_1:12, was apparently during this time. Paul knew the OT scriptures (Act_22:3) and the claims of the first Christians (see Act_8:1) and from others since his conversion. (NLTSB)

Damascus -- One of the oldest cities in the world, first mentioned in the history of Abraham (Gen_14:15, Gen_15:2). It was conquered by David (2Sa_8:5-6).

It eventually fell under Roman power, and in the time of Paul it was included in the territory of Aretas, an Arabian prince (2Co_11:32) who was father-in-law of Herod Antipas, and who held his kingdom by privilege from the Romans.

It is 133 miles north of Jerusalem and 60 miles east of the Mediterranean Sea.

Galatians 1:18
Gal_1:18

after -- After Paul's conversion, and call, Gal_1:15-17.

after three years -- By specifying the length of time, Paul is offering support for his claim that the apostles did not teach him the gospel in Jerusalem; rather, his revelation of the gospel came directly from Jesus Christ. - FSB

> It was not till three years after his conversion that St Paul went up to Jerusalem to visit Peter. - CBSC
>
> Since a "year" could mean any part of a year (e.g., December of one year; January of another), "three years" can mean any period of time from roughly 14 months to a full three years. - ESVSB

three years -- Act_9:20; Just as the twelve sat at Jesus' feet about three years, so did Paul! (Gal_1:16;)

> If Paul's conversion was in a.d. 33, then this places the first Jerusalem visit c. a.d. 36. It probably corresponds to the stay in Jerusalem in Act_9:26-29.

went up to Jerusalem -- Travelers in Israel always speak of going up to Jerusalem because of its higher elevation (*see* Act_18:22). - MSB

to see -- Better translated, "to become acquainted with." - MSB

> **to see --** to become personally acquainted with. The word in the original is used of those who visit great and famous cities. He was introduced to the Apostles by Barnabas (Act_9:27). - CBSC

Cephas -- Refers to Simon Peter, an apostle of Jesus and one of the key leaders of the church at Jerusalem. Paul acknowledges that he met Cephas, but he emphasizes that he did not learn the gospel from him. - FSB

> Paul seems to be making the point that he did not see or confer with the twelve, but only saw Peter.

fifteen days -- Paul does not disguise the fact that he spent a fortnight in the society, perhaps as the guest of Peter.... Part too (perhaps a great part) of the time was spent in disputation with the Grecian Jews. The visit was terminated by their conspiring to take his life (Act_9:29-30), and by a command of the Lord in a vision to go unto the Gentiles (Act_22:17-21). - CBSC

Luke in Act_9:29-30 explains why the visit was so short. As Paul sought to preach Christ to the Hellenistic Jews (probably those of the synagogues that previously knew him, Act_6:9; Act_7:58) like the Jews of Damascus they were intend on killing him. When they couldn't answer Paul's arguments, they decided to kill the messenger. So the brethren that has become acquainted with Paul in this short time sent Paul away for his safety. The other leaders in Judea didn't have time to get to know Paul by face.

fifteen days -- was much too short a time for Paul to become dependent on Peter as his mentor, but plenty of time for the content of each man's preaching to be thoroughly discussed. - NLTSB

÷Galatians 1:19
Gal_1:19

saw none ... apostles -- εἰ μή, *ei me* ¯, From G1487 and G3361; *if not:* - but, except (that), if not, more than, save (only) that, saving, till. - Strong
Thayer Definition: 1) if not, except, but

It seems that the writer here expresses, "Of the apostles I only saw Cephas, but I did see James ..."

The other Apostles were probably absent from Jerusalem at this time, on a missionary tour, visiting and confirming the Churches of Judæa and Galilee and Samaria. - CBSC

The short time Paul was there (due to the Hellenistic Jews trying to kill him) and being sent away by the brethren Paul didn't have time to come face to face with all the apostles.

This almost certainly implies that James is counted among "the apostles," even though he was not one of the original 12 (see note on 1Co_9:4-5). Act_9:27 refers to Barnabas introducing Paul to "the apostles" in Jerusalem. Paul's statement here means that "the apostles" in Act_9:27 refers to Peter and James. - ESVSB

except James -- cf. Gal_2:9; Gal_2:12; Act_15:13;

"Other of the apostles I saw not, but James, the brother of the Lord." The A. V. would lead to the conclusion that James was one of the Apostles, in the same sense as Peter was an Apostle, i.e. one of the Twelve. But it is almost certain that 'save' is an incorrect rendering, as in Luk_4:26-27 (where indeed it makes nonsense of the passage). ... St James may still have been spoken of as an Apostle in the wider sense, in which it is now generally admitted the term is used in N. T. - CBSC

If one believes Paul did intend to call James "an apostle" it would "be in in the same sense as Barnabas (cf. Act_14:4, Act_14:14); Andronicus and Junias (cf. Rom_16:7); Apollos (cf. 2Co_4:9); Epaphroditus (Php_2:25); or Silvanas and Timothy (cf. 1Th_2:6; Act_18:5). This James was identified as the Lord's half-brother (cf. Mat_13:55; Mar_6:3), in order to differentiate him from James the Apostle, part of the Inner Circle, who was killed very early (cf. Acts 12).+ - Utley

James, the Lord's brother -- It would seem that whatever we understand by the 'Lord's brethren', they were not of the number of the Twelve. For we are expressly told that towards the close of our Lord's earthly ministry, His brethren did not believe on Him (Joh_7:5). - CBSC

Several biblical passages (cf. Act_12:17; Act_15:13; Act_21:18; 1Co_15:7; and Jas_1:1) indicate that James was a very important leader in the Church in Jerusalem. - Utley

•For an "Excursus: James, The Brother of the Lord" see NICNT, Gal_1:18-19.

÷Galatians 1:20
Gal_1:20

concerning the which I write -- The directness of this statement indicates that Paul had been accused by the Jewish legalists of being a liar, who was shameless or deluded. - MSB

> Considering that the vital question of St Paul's credentials was at stake, we need not wonder at this solemn asseveration and appeal to the judgment of God. - CBSC

I assure you before God -- Paul here takes an oath to emphasize the truthfulness of his account of his trip to Jerusalem. - NLTSB

> Paul knew the seriousness of oath-taking and still felt that it was important to assert his truthfulness by God (cf. Rom_9:1; 1Ti_2:7). Paul also employed God as a witness to his truthfulness elsewhere (cf. Rom_1:9; 2Co_1:23; 2Co_11:31; 1Th_2:5, 1Th_2:10). Paul was certain of the divine origin and content of his message. - Utley

I am not lying -- "What I am writing to you" may be regarded as a pendent nominative. ἰδοὺ is an interjection as the accent shows and has no object; but the formula of solemn assurance: "lo, before God," has adverbial force and thus has the ὅτι clause as its subject, "that I am not lying." - Lenski

Galatians 1:21
Gal_1:21

Afterward I came ... Paul here omits a circumstance recorded by Luke Act_9:291 of the controversy which he had at Jerusalem with the Grecians (Hellenists). It was not material to the purpose which he has here in view, which is to state that he was not indebted to the apostles for his knowledge of the doctrines of Christianity. He therefore merely states that he left Jerusalem soon after he went there, and traveled to other places.

the regions of Syria -- Syria was between Jerusalem and Cilicia. Antioch was the capital of Syria, and in that city and the adjacent places he spent considerable time; compare Act_15:23 Act_15:41.

Cilicia -- This was a province of Asia Minor, of which Tarsus, the native place of Paul, was the capital; see the note at Act_6:9.

Galatians 1:22
Gal_1:22

still unknown -- Paul couldn't have got his gospel from the *apostles*, or *Judean churches*! So, where did he get it? By revelation! Gal_1:16; Gal_2:2.

the churches of Judea -- Assemblies of like-minded groups. Those which were out of Jerusalem. Even at the early period of the conversion of Paul there were doubtless many churches in various parts of the land,

which were in Christ -- Assemblies of believers in Christ.

> The design of mentioning this is, to show that he had not derived his views of the gospel from any of them. He had neither been instructed by the apostles, nor was he indebted to the Christians in Judea for his knowledge of the Christian religion.

÷Galatians 1:23
Gal_1:23

they were hearing -- They had no direct communication with Paul, but the remarkable fact of my conversion had been reported to them. It was a fact that could hardly be concealed; see the note at Act_26:26.

now preaches the faith -- Believers in Judea were now hearing or learning of the complete reversal of Paul's life and behavior.

÷Galatians 1:24
Gal_1:24

glorified God -- They praised God on the account of Paul's conversion. A persecutor had become a preacher of the gospel.
[See Barnes' extended comments on one's reaction to such a conversion.]

÷Galatians 2:1
Gal_2:1

Four fold - historical argument.
1. Time before Paul's conversion (see Gal_1:13 Gal_2:1)
2) Time Immediately After Conversion v. 15-24
3) Paul Endorsed by Jerusalem Apostles

fourteen years -- After his first visit to Jerusalem after conversion, Act_9:26-30. (Some commentators, however, suppose that the date of the fourteen years is to be reckoned from his conversion.)

went up again Jerusalem -- The relief of Act_11:17-30 had been about 7 years earlier. The visit of which Paul now speaks of coincides with Act_15:1-2 ff.

Paul is not saying that was his next visit, but he is telling of another time he went up to Jerusalem and did meet with the apostles.

The use of *again* need not mean: for the second time. It does not rule out the possibility of a visit sometime between the occasions indicated in Gal_1:18 and Gal_2:1. ... at issue *here* in Gal_2:1 is material agreement about a very pressing point: whether the Gentiles are bound by the law of Moses. - Ridderbos

with Barnabas -- Paul's first ally who vouched for him before the apostles at Jerusalem (Act_9:27), and became his traveling companion on his first missionary journey (Act_13:2-3). He accompanied Paul to the Jerusalem meeting, Act_15:2. (See note on Act_4:36)

Titus -- Luke, in the Acts of the Apostles Act_15:2, says, that there were others with Paul and Barnabas on that journey to Jerusalem, but did not mention Titus by name. ***Titus*** was a Greek who had been converted to Christ but without being circumcised.

Titus is not mentioned by Luke in the Acts of the Apostles, [this had led some to think Titus may have been a relation to Luke, even his brother possibly] and though his name occurs several times in the Second Epistle to the Corinthians 2Co_2:13; 2Co_7:6; 2Co_8:6, 2Co_8:16, 2Co_8:23; 2Co_12:18, yet it is to be remembered that that Epistle was written a considerable time after this to the Galatians.

Titus was a Greek, and was doubtless converted by the labors of Paul, because he calls him his own "son," Tit_1:4. He attended Paul frequently in his travels; was employed by him in important services (see 2 Corinthians in the places referred to above); was left by him in Crete to set in order the things that were missing, and to ordain elders there Tit_1:5; subsequently, he went into Dalmatia 2Ti_4:10, and is supposed to have returned again to Crete, where it is said he propagated the gospel in the neighboring islands, and died at the age of 94 - (Calmet as a source by Barnes)

Sir William Ramsay and A.T. Robertson speculate that **Titus** was Luke's brother, explaining the absence of any specific mention of him, but this is unsubstantiated.

÷Galatians 2:2
Gal_2:2

Went -- by revelation -- Act_15:1-2; Act_15:28. Not for the purpose of receiving instruction from the apostles. It is to be remembered that the design for which Paul states this is, to show that he had not received the gospel from human beings.

Paul does not elaborate on the form of the revelation. "Revelation" by the Spirit is attested in Paul's writings, 1Co_14:6, 1Co_14:26; 1Co_14:30; Gal_3:5; (cf. Act_13:1-3)

It is even possible that the revelation did not come to him personally (*cf.* Act_13:2, Act_13:4) - Ridderbos, NICNT-Gal

set before them the gospel that I preach -- Paul made known to them fully what he preached among the gentiles, meaning apparently on what basis the believers were accepted into fellowship.

but privately -- He did not do it in public manner, not in a general assembly. He made a private explanation of his motives and views, so that they might understand it before it became a matter of public discussion.

The gospel had already been preached to Gentiles, Peter did so, Acts 10 -11.

reputation -- Meaning here the leading men in the church there, (Gal_2:8-9)

Paul and his gospel were under fire. He laid it before the apostles so they could see it was true.

Better, 'to those of high reputation', the leaders, pillars of the Church. The same expression occurs with slight additions *vv*. Gal_2:6, Gal_2:9. - CBSC

which I preach -- The present tense shows that Paul was still preaching the same message he did before the leaders in Jerusalem.

run -- The word for athletic contests.

run in vain -- The particle rendered 'or', may mean 'than' or 'more than'. And so the sense would be, 'Lest I should run less successfully than heretofore'. The metaphor of a 'race' as descriptive of a *course* of life or of labour is a familiar one with St Paul. Act_20:24; 2Ti_4:7. - CBSC [cf. 1Co_15:58 and Php_2:16.]

run in vain -- If the Gentiles also had to subject themselves to the law of Moses, Paul might as well begin all over again from the very start. - Ridderbos

If the leaders had required Gentiles to be circumcised, then Paul's gospel would have been discredited. Paul's account of his faithfulness to the gospel serves as the basis of a later appeal he makes to the Galatians (Gal_5:7). - FSB

Paul hoped the Jerusalem leaders would support his ministry to the Gentiles and not soften their opposition to legalism. He did not want to see his ministry efforts wasted because of conflict with the other apostles. - MSB

÷Galatians 2:3
Gal_2:3

Titus -- Tit_1:4; see note on Gal_2:1.

> **Titus** = A Test Case. first mention on record. (Luke doesn't mention him in Acts, leading some to suspect he was related to Luke.)
> The false teachers would have compelled circumcision if they could. See note Gal_2:5

being a Greek -- Since Titus was Greek, he would not have been circumcised ... The question about whether non-Jewish believers needed to be circumcised (for salvation or acceptance into the Christian community) already had been resolved; hence, the apostles would not have compelled Titus to be circumcised. - FSB

circumcised -- This is the first point at which circumcision is mentioned in the letter. That it is, however, the great point of contention in the whole controversy between Paul and his opponents [the Judaizing false teachers] is the tacit assumption of the entire book of Galatians. - Ridderbos

compelled to be circumcised -- At the core of the Judaizers' works system was the Mosaic prescription of circumcision (*see notes on* Gen_17:9-14*;* Rom_4:9-12). They were teaching that there could be no salvation without circumcision (Act_15:1, Act_15:5, Act_15:24). ... The apostles' refusal to require Titus' circumcision verified the church's rejection of the Judaizers' doctrine (cf. Timothy, Act_16:1-**3,** and note on Act_16:3.)

> There was a difference between Titus and Timothy in the matter of circumcision. In Act_16:3 Paul agreed to Timothy's circumcision because Timothy was half Jew and it was expedient to make his work among Jews easier. However, Paul did not have Timothy circumcised in order for him to become a Christian or be saved. - Merideth

÷Galatians 2:4
Gal_2:4

And -- The conjunction δὲ ... represents the connection with the preceding sentence quite correctly. - PC

> This ties the reference to the "false brethren" in the Jerusalem meeting recorded in Acts 15.

false brethren -- The Judaizers, who ***pretended*** to be true Christians. Yet, their doctrine, because it claimed allegiance to Christ, was opposed to traditional Judaism, and because it demanded circumcision and obedience to the Mosaic law as prerequisites for salvation, was opposed to Christianity. - MSB

> "the pseudo-brethren," [is] a term that is like "pseudo-apostle" found in 2Co_11:13. - Lenski

> The term "false brothers" (*pseudadelphous*) is similar to the compound used in 2Pe_2:1 to designate "false leadership" (*pseudoprophētai* and *pseudodidaskaloi*). The term's

usage in Koine Greek commonly designated traitors within a city who allowed the enemy to sneak into the city and survey its defenses. - Utley

The problem among the Galatians had reared it's head previously at Jerusalem. (Not sure if these false teachers were Christians, or deliberate spies. Some "spies" probably won adherents.)

came in stealth -- unawares; "insidiously brought in".

The verbal form is PASSIVE, implying that they were smuggled in by someone, possibly (1) unbelieving Jews, (2) a sect of believing Jews called Judaizers - Utley

to spy out -- This Greek word pictures spies or traitors entering by stealth into an enemy's camp. The Judaizers were Satan's undercover agents sent into the midst of the church to sabotage the true gospel. - MSB

Traitors came into the church in Jerusalem (Acts 15) prepared to wage war on the doctrine of salvation in Christ without Jewish circumcision. - WG

liberty -- Christians are free from the law as a means of salvation, from its external ceremonial regulations as a way of living, and from its curse for disobedience to the law—a curse that Christ bore for all believers (Gal_3:13). This freedom is not, however, a license to sin (Gal_5:13; Rom_6:18; 1Pe_2:16). - MSB

In this context, freedom from Jewish rules and regulations is meant, a concept expanded in the following chapters. - Utley

"freedom in Christ!" vindicated and Paul's apostleship. (note 2Co_12:12)

bring us into bondage -- [might enslave us] A strong expression = 'utterly enslave us'. For the thought, ever uppermost in St Paul's mind when writing this Epistle, comp. ch. Gal_4:21 – 5:1. - CBSC

To turn again to the Mosaic law for deliverance from sin is to be cut off from Christ, Gal_5:4. -WG

Conveys the idea of absolute slavery - MSB

The compound word for "bondage" *(katadoulosousin)* indicated abject subjection or complete slavery. cf 2Co_11:20.

Galatians 2:5
Gal_2:5

to whom -- The pseudo-brethren, smuggled into the Jerusalem church to spy out the liberty of Christians.

we -- The entire apostleship stood together, Paul and the Jerusalem church leaders stood against these false teachers. (cf. Act_15:22)

not yield submission -- Paul intends for his response to the false brothers to serve as a model for the Galatians in their present situation. - FSB [Titus was not circumcised.]

gave place -- no -- We would say, "not a minute", we can measure time more minutely!

truth of the Gospel -- Justification through faith in Jesus Christ. (see phrase Gal_2:14), Gal_3:1

> The true gospel as opposed to the different (Gal_1:6-8) and false one propagated by the Judaizers. - MSB
>
> This phrase refers to the integrity of the message of the gospel and its implications for Christian living (Gal_2:14). - FSB (In particlar the gospel frees believers from the law and its requirements, including dietary laws and circumcision (vv. 1–10; Gal_5:2-6). ... it is a new life of faith and love in Christ (Gal_5:6). - FSB

with you -- Galatians, and all other Gentile converts.

÷Galatians 2:6
Gal_2:6

> **#3 rd** point in Paul's argument.

those who were of high reputation -- From the same word "of repute" in Gal_2:2. This phrase can either refer to: (1) some of the Twelve; or (2) certain leaders in the Jerusalem church.

seemed -- F.F. Bruce quotes Josephus in War of the Jews, 3.453; 4.141, 159 to illustrate that "seemed" is not always used derogatorily. - Utley

whatsoever they were -- Rather, '*once* were', i.e. as the chosen companions of Christ during His earthly ministry. - CBSC

> The Jerusalem apostles' ***reputation as great leaders*** was probably derived from their personal acquaintance with Jesus' earthly ministry - NLTSB

they make no difference to me -- The word *"diaphero"* means "to matter, it of importance, it makes a difference." It made no difference to Paul who these men were, what position, influence, or advantage they might have. He had received his apostolic commission from the Lord just as they had.

no difference to me --

God shows no partiality -- This OT metaphor originally meant "to lift the face" (cf. Act_10:34). Paul was alluding to the judicial practice of making decisions based on favoritism or special standing. - Utley

God shows no partiality -- The unique privileges of the 12 did not make their apostleship more legitimate or authoritative than Paul's—Christ commissioned them all (cf. Rom_2:11). Paul never saw himself as apostolically inferior (see 2Co_12:11-12). - MSB

> The force of this Hebraism is well illustrated by its use, Act_10:34. "God does not confine His favours to those upon whom He has already bestowed them, however abundantly". - DBSC

for they who seemed -- 'for' is here merely resumptive:—'to me, *I say*, those of reputation (is there not a tinge of irony in the repetition of the phrase?) imparted nothing new'. -CBSC

added [contributed] nothing me -- The word "added" is *prosanatithemi* and means to communicate, to impart. These men could not tell Paul anything about the gospel, nor did they add stipulations.

> They saw nothing defective in the gospel as Paul preached it. - NIVZSB

> Here is Paul's central affirmation of independence, both for himself and for his gospel, from the authority of the Twelve or the Mother Church in Jerusalem. This is not a debasement of the Twelve or the leaders of the Jerusalem Church but an emphasis on the divine nature of Paul's call and revelation. - Utley

÷Galatians 2:7
Gal_2:7

But on the contrary -- See 2Co_2:6-7; 1Pe_3:9. In both these passages the word expresses the strongest possible contrast. It is used absolutely, 'The very reverse was the case—when they saw, &c.' - CBSC

when they saw -- They (those of reputation) saw when Paul laid it out for them. [(ἰδόντες); *when they got to see*. - PC]

> --they 'saw' the success of St Paul's missionary labours, 'the signs and wonders God had wrought among the Gentiles' by Paul and Barnabas (Act_15:12); and they recognised the cause of this success, the grace of God, which alone can make a weak and sinful man to be an able minister of the new covenant. - CBSC

entrusted -- [committed] 1Th_2:4; 1Co_4:1; 1Ti_1:11; Tit_1:3. Other passages further support Paul's call to be an Apostle to the Gentiles (cf. Act_9:15; and Gal_1:16).

uncircumcised -- Gentiles. Paul preached the gospel primarily to the Gentiles (also to Jews in Gentile lands, as his pattern was to go to the synagogue first; cf. Act_13:5).

Peter -- The use of the term "Peter" in verses 7 and 8 is somewhat unusual in Galatians. In all of the other citations where Peter is named, he is called "Cephas," Aramaic for "rock," (cf. Gal_1:18; Gal_2:9, Gal_2:11, Gal_2:14). However, "Peter" does seem to be original here, and the two names are synonymous. - Utley

circumcised -- The Jews. Peter's ministry was primarily to the Jews, but he also preached to Gentiles, cf. Acts 10, Cornelius and his household.

Gospel -- Not two gospels here, but the ***same*** to two different people. (cf. Gal_1:6-9)

In the Greek the word 'Gospel' is not repeated, but has been supplied (in Italics) in both A.V. and R.V. A more exact rendering would be, "I have been entrusted with the Gospel for the Gentiles, even as Peter was for the Jews". - CBSC

The apostles in Jerusalem ***saw that*** Paul and Peter had different scopes of ministry (for Peter's, see Acts 1–5; 9–10; for Paul's, see Acts 13–28), but they both preached the same ***gospel***. - NLTSB

Galatians 2:8
Gal_2:8

He who worked -- When operation *in a* subject is meant, the preposition ἐν is added, as Eph_1:20; Eph_2:2; Gal_3:5. The worker is God, not Christ (comp. 1Co_12:6; Php_2:13). -- PC

Though Paul and Peter had two different spheres for their major activity, the same God was working through both of them.

in Peter -- The place [of work] referred to by this verb is indicated by an ἐν phrase. - Lenski

circumcised ... Gentiles -- Another parenthesis inside the complex grammatical structure of verses 1–10, it may refer to either geography or an ethnic community.

What Paul wants to establish for the Galatians, however, is that his own apostleship is just as genuine as Peter's, and therefore the Galatians should not view themselves as inferior to any other group of believers. - ESVSB

Sermon Outline: "*Pillars in the Church"*

Pillars In The Church

Gal_2:8-10

Introduction:
1. A pillar is the main support of something, therefore, Peter, James and John were referred to as a main support in the church. Why where they thought of as a main support in the church?
   a. They were present when the Lord need them (Act_2:1).
   b. Because they spoke when the Lord needed them to speak. (Act_2:14; Act_3:1; Act_15:13-21).
2. Would one think of me as a pillar in the church?

DIFFERENT USES OF PILLAR IN THE BIBLE

1. Jacob took the stone that he used for his pillow and set it up as a pillar (Gen_28:18).
   a. This is a great need in the church today. Many brothers & sisters need to turn their pillows into pillars. They need to quit sleeping on the job and become a monument to remind people of interest and deep concern for spiritual things.
   b. Jacob made a great vow and set his life right with God. This pillar became a monument, a marker, a reminder of all these things.

c. Do I stand as a reminder of God's presence, of God's family, and of vows made to God?

2. God led Israel by a pillar of cloud by day and a pillar of fire by night (Exo_13:20-22).

REASONS WHY PETER, JAMES, AND JOHN WERE PILLARS

1. They took a stand on important controversial issues.
   a. Act_15:9; Act_15:19. They took an unpopular stand for truth.
   b. Are we ready to stand up in the midst of controversy?
2. They perceived the grace of God given unto Paul to preach to the gentiles (Gal_2:9).
   a. Do we see the hand of God in the great missionary opportunities in Eastern Europe and Liberia today?
   b. Do we stand for more missionary work being done, even when there is opposition to it as in the situation Peter, James and John faced?
3. They gave Paul and Barnabas the right hand of fellowship.
   Do we cooperate and encourage good works in the church?
4. They were interested in the poor (Gal_2:10). The Lord blesses those who remember the poor (Mat_25:34 f). (Act_11:20-30).

CONCLUSION:

1. Am I a pillar? How much funds would the church have to support mission work and remember the poor if each Christian gave as I give?
2. How much work in the local church would be accomplished if it was supported as I do?

÷Galatians 2:9
Gal_2:9

#4 th point: Apostles endorsed Paul.

James -- The Lord's brother and author of the book of James, cf. Act_15:13. The Apostle James had been killed by Herod, Act_12:1-2.

Cephas -- See notes on Gal_1:18 and Gal_2:7.

John -- The Apostle John, author of the Gospel of John, three epistles, and the book of Revelation.

pillars -- This metaphor indicates the supportive and integral roles that James, Peter, and John fulfilled as leaders in the early church.

> The metaphor by which the Church is compared to a house or temple is frequent both in the O. T. and N. T. See 2Co_6:16, and Rev_3:12, 'I will make him a pillar in the sanctuary of my God'. - CBSC

perceived the grace ...given me -- In the Greek the order is, 'And when they perceived the grace that had been given to me, James and Cephas and John &c." - CBSC

> The only conclusion these leaders could make was that God's grace was responsible for the powerful preaching of the gospel and the building of the church through Paul's efforts. - MSB

Barnabas -- Paul's companion on the first missionary journey and had accompanied him to the Jerusalem conference. Acts 15.

the right hand of fellowship -- This act indicates the acceptance of Paul's apostleship and gospel message by the apostles in Jerusalem, as well as the recognition of their partnership as ministers. If the Galatians were formerly concerned that Paul might be a rogue apostle, they no longer needed to be. - FSB

> This symbolic handshake showed full acceptance for Paul and Barnabas, their ministry, and their message. - NLTSB
>
> ... signifying that they approved the message of the gospel as preached by Paul as well as his ministry to the Gentiles. - ESVSB

we should go to the Gentiles, and they to the circumcised -- While they all proclaimed the same message (1Co_15:9-11), Paul and Barnabas focused on outreach to the Gentiles, whereas James, Cephas, and John focused on the Jews. - NIVZSB

Galatians 2:10
Gal_2:10

Only .. poor .. One request: cf. Rom_15:25-28, Act_11:27-30, this benevolence would bridge the gap between Jew and Gentile.

> In the second ἵνα clause: "only that," etc., the genitive object is placed first: "only the poor, that we keep remembering them." - Lenski
>
> By ***the poor*** Paul is recognizably referring to the poor at Jerusalem (cf. Rom_15:26). Again and again we learn that the Gentile churches took up collections for the church at Jerusalem (Rom_15:25 ff., 1Co_16:1 ff., 2Co_8:1 ff., 2Co_9:1 ff., Act_11:29 ff., Act_12:25, and Act_24:17). - Ribberbos

we should remember the poor -- The leaders likely encouraged Paul to help the economically impoverished believers in Jerusalem. As Paul continued to focus on his role as the apostle to the Gentiles, they did not want him to forget the Jewish believers in need. - FSB

> Paul (with Barnabas) had already shown concern for their need (Act_11:29-30), and the collection that he would later gather from his Gentile churches (Rom_15:25-27; 2 Cor 8–9) expresses the same concern. - NIVZSB

thing I was also eager to do -- Expresses Paul's shared desire to contribute to the poor in the Jerusalem church. Paul frequently mentions in his letters his effort to raise funds among the Gentiles to support the poor Jewish believers in Jerusalem (Rom_15:25-28; 1Co_16:1-4; 2Co_8:1-6). Paul also knew that remembering the poor represented a further opportunity to unite Gentile and Jewish believers (2Co_8:6). - FSB

> Paul was first introduced to the concept of a special offering for the poor in Jerusalem by the church at Antioch (cf. Acts 11:27–30). He developed this into an initial procedure for Gentile churches (cf. 1Co_16:1-2; 2 Cor. 8, 9; and Rom_15:25-27). If Gal. 2 parallels Acts 15, explaining why the other stipulations of Act_15:23-29 are not mentioned becomes more

difficult. Therefore many have seen this verse as an argument for making this visit contemporary with Act_11:27-30. - Utley

However, the situation could be that the leaders at Jerusalem, remembering what Paul and the church at Antioch had done earlier (Act_11:27-30), request that as Paul travels among other Gentile churches they continue to remember the poor brethren here at Jerusalem. - WG

÷Galatians 2:11
Gal_2:11

vs. 11-18 Peter's Inconsistency and Paul's Consistency.

But when Cephas came -- The time of Peter's visit to Antioch is unknown. Some scholars place the visit immediately after the Jerusalem Council; some place it before. Apparently the mention of this visit is out of chronological order. It could have followed the Council meeting of Acts 15 highlighting the fact that all of the practical problems were not completely solved. However, it is difficult to imagine Peter acting like this after affirming Paul and his gospel at the Council (cf. Gal_2:9; Act_15:6-11), another argument for those who think it refers to the Acts 11 vision. - CBSC

This must have been after the conversion of Cornelius, since he was the first gentile convert and there are more such converts now at Antioch. From the vision Peter had and the actions of Acts 10, Peter knew better. - WG

Peter -- Peter knew the "middle wall" (Eph_2:14) was broken down. But we don't always practice what we know.

Antioch -- Located in Syria, nearly 300 miles north of Jerusalem. The location where the disciples were first called "Christians" (Act_11:26). Many missionaries went from Antioch to other Gentile regions (Act_13:1-3). Peter's visit to Antioch is not recorded in Acts.

was come to Antioch -- This occasion, not recorded in Acts, probably occurred following the return of Paul and Barnabas from their first missionary journey (Act_14:26-28). Paul probably wrote this letter [Galatians] soon afterward. - NLTSB

withstood him to his face -- Paul felt strongly about the implications of Peter's actions for the gospel message and so confronted him directly. - FSB

Paul wanted to keep the Good News from being corrupted (Gal_2:21), which required showing publicly that Peter's own public action was wrong (cp. 1Ti_5:20). - NLTSB

For in 2Pe_3:15, Peter praises the very Epistles of Paul which he knew contained his own condemnation. [cf 2Pe_3:1; 1Pe_1:1] Though apart from one another and differing in characteristics, the two apostles were one in Christ. - JFB

because he was wrong [stood condemned; to be blamed] -- The tense and construction does not imply that Peter continued in this attitude.

The Apostles were inspired to write trustworthy and eternal Scripture but this never implied that they did not have sin or did not make poor choices in other areas! - Utley

Peter's actions were inconsistent with what he knew to be true—that God accepts Gentiles by faith, not by keeping the law (see Acts 10–11). - NLTSB

÷Galatians 2:12
Gal_2:12

certain men ... from James -- Peter, knowing the decision the Jerusalem Council had made (Act_15:7-29), had been in Antioch for some time, eating with Gentiles. When Judaizers came, pretending to be sent by James, they lied, giving false claims of support from the apostles. Peter had already given up all Mosaic ceremony (Act_10:9-22) and James had at times held only to some of it (Act_21:18-26). - MSB

> **certain men** -- perhaps James' view (in which he was not infallible, any more than Peter) was that the Jewish converts were still to observe Jewish ordinances, from which he had decided with the council the Gentiles should be free (Act_15:19). NEANDER, however, may be right in thinking these self-styled delegates from James were not really from him. Act_15:24 favors this. "Certain from James," may mean merely that they came from the Church at Jerusalem under James' bishopric. Still James' leanings were to legalism, and this gave him his influence with the Jewish party (Act_21:18-26). - JFB
>
> [See note on Act_21:18 for further comments on **James** and Jewish Christians keeping their Jewish customs.]

from James -- These people came apparently pretending to have authority from James and possibly the apostles still at Jerusalem , Act_15:24. But the question of receiving Gentile brethren had already been settled. - WG

> We do not know what the men from James said to Peter to influence his behavior (and that of Barnabas and other Jewish believers).... those whose mission was directed to Jews (like Peter, James, and John) [may have thought this] would jeopardize the success of their outreach if word were to spread that they had eaten with Gentiles ... They showed their "hypocrisy" by acting inconsistently with the unity that Jewish and Gentile believers share in Christ. - ESVSB

eat with the Gentiles -- Since Gentiles did not observe Jewish food laws, the groups did not eat together. At first, Peter shared meals with Gentiles as an act of unity in Christ, but his later separation from them reinforced a divisive atmosphere in the Antioch church. - FSB

withdrew and separated -- Why?
1) Was it to avoid being a stumbling block to Jewish Christians?
2) Was it to avoid censure? Note the words ***with*** and ***fearing***.

withdrew -- The Greek term refers to strategic military withdrawal. The verb's form may imply that Peter's withdrawal was gradual and deceptive. To eat with the Judaizers and decline invitations to eat with the Gentiles, which he had previously done, meant that Peter was affirming the very dietary restrictions he knew God had abolished (Act_10:15) and thus striking a blow at the gospel of grace. - MSB

fearing those … of the circumcision -- The true motivation behind Peter's defection. He was afraid of losing popularity with the legalistic, Judaizing segment of people in the church, even though they were self-righteous hypocrites promoting a heretical doctrine. - MSB

÷Galatians 2:13
Gal_2:13

with him -- With Peter. Peter's influence and example had led some into this error.

> The other Jews living in Antioch followed Peter's example, as did Barnabas. They were being hypocritical, saying one thing and doing another. Peter had a tendency to compromise his convictions when he was under pressure (cf. Mat_16:16-23; Mat_26:69-75; Mar_14:66-72; Luk_22:54-62; Joh_18:15-18, Joh_18:25-27). - Constable

rest of the Jews -- At least some of the Jewish members of the Antioch church ceased eating with their Gentile brothers because of Peter's example.

> "The Jews," *i.e.* the Christian Jews who were at Antioch before these brethren "from James" arrived there, and who, as Cephas had done till their coming, associated quite frankly with the Gentile Christians. - PC

> The problem here was not the freedom of Gentile believers from the requirements of the Mosaic Law, but rather the implications of this freedom for the Jewish believers. - Utley

hypocrite [dissimulation] -- This Greek word refers to an actor who wore a mask to depict a mood or certain character. In the spiritual sense, it refers to someone who masks his true character by pretending to be something he is not (cf. Mat_6:1-6). - MSB

played the hypocrite [acted insincerely] -- Paul calls their actions hypocritical because they were hiding the previous practices in order to be viewed favorably by the people from James.

> The apostle brands their behaviour as "dissimulation" or "hypocrisy," because their motive was a deceitful one. - PC

Barnabas -- Barnabas was also known as Joseph, was a Levite from Cyprus (Act_4:36; Act_9:26-27; Act_11:22; Act_11:30; Act_12:12.)

even Barnabas was carried away -- It must have hurt Paul deeply to see his companion of the first missionary journey to be caught up in Peter's action when he and Paul had already converted many Gentiles and fellowshiped with them.

> This may have been the commencement of the dissension which took place so soon after between Paul and Barnabas, resulting in their separation (Act_15:39). - CBSC

dissembled -- "joined"; Notice the contagious affect of "***fear***".

> They believed and professed that they might eat with the Gentiles, they *acted* as if it were unlawful to do so. - CBSC

> But is Paul not too severe when he labels their acts hypocrisy? Note that he deliberately uses the word twice, once the verb (an aorist at that!) and then the noun. This duplication serves notice that Paul means just what he says. These men acted as if they believed one thing when at heart they believed another. - Lenski

carried away -- led astray.

The decree of the Council of Jerusalem had virtually exempted *Gentile* converts from the observance of the Jewish ceremonial law (see Act_15:1, Act_15:5, Act_15:28-29). It is probable that James, fearing lest the Jewish Christians should be led to claim the same exemption, sent delegates to Antioch to keep them steadfast in their adherence to it. This would be quite in accordance with his conduct as recorded Act_21:20-25. St Peter had been taught by a heavenly vision not to call any man common or unclean (Act_10:28). Before the coming of these delegates, he had boldly exercised his freedom in the Gospel, and had eaten with Gentile believers, not only at the Holy Communion and the Agapæ, or love feasts, but perhaps in social life. The Pharisees regarded such intercourse with abhorrence. They had murmured against our Lord, saying, 'This man receiveth sinners and eateth with them'. (To those murmurs the Church owes the three parables of Luke 15) But on the arrival of the emissaries from James, Peter began to shew signs of timidity and gradually withdrew from the company of the Gentile Christians. - CBSC

[See note on Act_21:18 for further comments on **James** and Jewish Christians keeping their Jewish customs.]

÷Galatians 2:14
Gal_2:14

walked -- not ever as a false teacher, but by their life.

straightforward -- Literally, to walk "straight" or "uprightly." By withdrawing from the Gentile Christians, Peter and the other Jewish believers were not walking in line with God's Word. - MSB

truth of the gospel -- Paul uses this phrase in Galatians to describe actions that violate the truthfulness of the gospel message (see Gal_2:5; compare Eph_1:13; Col_1:5). By withdrawing from meals with Gentiles, Peter and Barnabas effectively returned to life under the law and discredited the gospel's promise of freedom in Christ. - FSB

Paul argues directly from *the truth of the gospel*. He does not mention the decision that had been taken at Jerusalem. Still, that decision made for the same result. The moment Jews and Gentiles came together, the dilemma turned up again. Paul saw that very clearly in this situation. And he pointed it out to Peter, apparently on the assumption that Peter would agree. - Ridderbos, NICNT

I said -- Paul said, Gal_2:14-21 to Peter in rebuke.

Gal_2:15-21 is probably a theological summary and not necessarily Paul's exact words to Peter. Paul's public confrontation of Peter over his hypocrisy and inconsistency further proved Paul's independence. - Utley

before them all -- Usually church problems need to be dealt with privately, but the actions of Peter hit at the heart of the gospel. The conflict had affected the entire church at Antioch and had to be addressed publicly and decisively in order to resolve the church's disunity (cf. 1Ti_5:20). - Utley

Because Peter's sin was a public sin that was setting a bad example for the church, Paul confronted him publicly (compare the different procedure that Jesus commands regarding a

private sin against an individual person, which hopefully can be corrected privately; cf. Mat_18:15-20; Jas_5:19-20). - ESVSB

Peter's apparent repentance acknowledged Paul's apostolic authority and his own submission to the truth (cf. 2Pe_3:15-16). - MSB

If you being a Jew --

living like a Gentile -- By eating with Gentiles and not observing ***Jewish*** food ***laws*** — Peter communicated God's acceptance of Gentiles on equal terms with Jews, on the basis of faith in Christ (see Act_10:34-43; Act_11:17-18). - NLTSB

live in the manner of Gentiles -- Peter, an ethnic Jew who followed Jewish food laws (Act_10:14; Lev 11), began to practice table fellowship with Gentile believers on account of the revelation that God can make all people clean (Act_10:15, Act_10:34-35). Peter's actions demonstrate the irrelevancy of the law for those "in Christ. - FSB

Before his gradual withdrawal, Peter regularly had fellowship and ate with the Gentiles, thus modeling the ideal of Christian love and liberty between Jew and Gentile. - MSB

compellest -- Note Gal_2:3 where Peter did not "compel" Titus; Peter is accused of inconsistency.

Gentiles to live as Jews? -- Expresses the aim of Judaizers to force non-Jewish believers to observe certain aspects of the law. - FSB

force the Gentiles to live like Jews? -- Peter was guilty of hypocrisy (Gal_2:13) because, though he had been happily living like a Gentile (i.e., not observing food laws), he was now requiring Gentile Christians to observe Jewish table regulations if they wanted to eat with him. Such a requirement, however, would undermine the gospel itself by making justification depend on "works of the law" rather than "faith in Jesus Christ" (see Gal_2:16). - ESVSB

By ceasing to have fellowship with Gentile believers in order to maintain Jewish practices, Peter conveyed the message that Jewish practices were important, perhaps crucial, even for Christians. - NIVZSB

Judaizers (see note on Gal_1:7)
Judaizers insisted that Gentile Christians be circumcised, obey food laws, and observe calendar cycles in accordance with the law. In Gal_2:14, Paul accuses Peter of trying to "Judaize" the Gentiles, using a Greek verb meaning "live in a Jewish way." Josephus uses the word to describe how a Roman soldier captured by the Jews during the revolt (AD 66–70) avoided execution by promising to be circumcised and live as a Jew. Paul believed Gentile followers of Jesus were not required to become Jewish in that sense because the gospel transcended ethnic and social boundaries. - FSB

÷Galatians 2:15
Gal_2:15

We -- ***"We"*** **i**s emphatic; Paul is still speaking to Peter (Gal_2:14 "I said to Peter") and included Peter and himself as being Jews by birth.

Some translators hold that the quotation extends through v 14; others through v 16; and still others through v 21. - NLTSB

Jews by nature [birth] -- Therefore from birth and by their special privileges they were regulated and expected to follow the food restrictions laid out in the Law.

But their advantages did not relate to salvation but to revelation and fellowship with God through the Old Covenant as the People of God. Thus, the heart of Paul's gospel to the Gentiles was the equality of Jews and Gentiles before God (cf. Eph. 2:11–3:13). - Utley

not Gentile sinners -- The word "***sinners***" must be here taken, not in that purely moral acceptation in which all are "sinners," but in that mixed sense in which moral disapproval was largely tinged with the bigoted disdain which the theocratic Israelite felt for "the uncircumcised;" - PC

[Paul's wording] Captures the attitude of most Jewish people of the time toward Gentiles. From the Jewish point of view, a sinner is a person who does not live by the law. Because the Gentiles were not given the law, they are sinners by default (compare Rom_2:17-29). - FSB

Jews regarded the Gentile world en masse as sinful because of their idolatry and consequent widespread immorality. - NIVZSB

Gentiles who do not even attempt to follow the OT laws and therefore clearly do not live up to them. - ESVSB

Paul was apparently using a derogatory phrase which was common in rabbinical Judaism and was possibly used by the false teachers. - Utley

This is used in the legal sense since Gentiles were sinners by nature because they had no revealed divine written law to guide them toward salvation or living righteously. - MSB

Gentiles were ***'sinners'*** in that they did not have the law and could not obey God's commands. Paul was using the categories of Jewish thinking (cp. Mat_15:21-28; Mat_26:45; Luk_6:32-34; Luk_18:9-14) with strong irony in light of the sinful condition of all people (Gal_2:16; Rom_3:23). - NLTSB

÷Galatians 2:16
Gal_2:16

KEY VERSE

justified -- Those who place obedient trust in Christ are declared righteous by God and acquitted of sin.

justified -- This basic forensic Greek word describes a judge declaring an accused person not guilty and therefore innocent before the law. Throughout Scripture it refers to God's declaring a sinner not guilty and fully righteous before Him - MSB [see note on Rom_3:24]

works of the law -- If people were sinless and perfectly obeyed all of God's perfect moral standards, they could be justified or "declared righteous" on the basis of their own merits. But

Paul says that this is impossible for any Gentile or even for any Jew to do (cf. Romans 1–2). - ESVSB

> In Gal_2:16, "works of the law" means not only circumcision, food laws, and Sabbath, but any human effort to be justified by God by obeying a moral law. - ESVSB

works of the law -- the law of Moses. It was the Mosaical law that spoke of circumcision to the Jews.

> Jews observed [the law] to preserve their ethnic identity and honor their covenantal obligations (dietary laws, circumcision, etc.). The phrase also might describe legalistic observance of these requirements to gain favor before God. Paul recognized the significance of these works for those under the law, but insists they have no value when it comes to justification (compare Gal_5:6). - FSB

WORKS - Jas_2:24, Jas_2:26, Joh_12:42, Gal_5:6, Act_10:34-35, Mat_7:21, Heb_5:9.

Kinds of Works
1. Works of the flesh- Gal_5:19-21
2. Our own works- Act_7:41, 2Ti_1:9
3. Works of the law of Moses Gal_2:16
4. Works of obedience- Act_10:34-35, Luk_6:46, Joh_6:29.

but by -- εἰ μή, properly means "except," "save;" ... here it has the meaning "but only". - PC

faith in Jesus Christ .. Three times in this verse Paul declares that salvation is only through faith in Christ and not by law. The first is general, "a *man* is not justified"; the second is personal, "*we* might be justified"; and the third is universal, "no *flesh* shall be justified." - MSB

> **through faith of Christ --** *dia pisteos Christou,* διὰ π στεως ησο Χριστο , "The words "the faith of Christ" have been variously understood. One group takes it to refer to our faith in Christ; another group takes it to refer to the gospel thus the objective faith of Christ. On the whole it seems more probable that in this context it refers to the gospel." - Noel Merideth
>
> **faith in Jesus Christ**. -- Some believe that the reference is to the "faithfulness of Jesus Christ."
>
> Lightfoot, however, observes, "Faith is, strictly speaking, only the *means*, not the *source* of justification. - PC

even we -- Jews also, as well as Gentiles! (this is spoken to Peter still.)

have believed in [into, *eis*] Christ Jesus -- While in the first phrase grammatically the genitive is **of** (*dia*) and is objective referencing the gospel or system of "faith salvation" vs the law, the second appearance of the phrase seems subjective and speaking of conversion to trusting in Jesus' teaching.

> The aorist of the verb points to the time of first making Christ the object of trust. - PC

Christ Jesus -- The changed order, in which our Lord's *proper* name and his official designation appear in this clause compared with the preceding, and which, somewhat strangely, is ignored in our Authorized Version, does not seem to have any real significance; such variation frequently occurs in St. Paul, as *e.g.* 1Ti_1:15-16; 2Ti_1:8 and 2Ti_1:10; Eph_1:1-2. - PC

that we might be -- This implies that justification is the result of trusting (commitment) obedient faith in Jesus Christ.

justified by faith in Christ -- This is put in contrast with seeking justification through the law of Moses.

by works of the law no flesh [no one] shall be justified -- No one can find justification by depending on the law of Moses, neither Jew nor Greek. For no one can keep it faithfully, error free. Act_13:39; Heb_10:1-14. Rom_4:25; Jas_2:21.

no one -- Paul applies the universal truth of Psa_143:2 to the specific point at issue: not even those who strive to be righteous by observing the law's commands attain their goal (Rom_9:31). - NIVZSB

Galatians 2:17
Gal_2:17

But it -- "If" introduces a FIRST CLASS CONDITIONAL SENTENCE, assumed to be true from the author's perspective or for his literary purposes. Paul and his companions are assumed to be sinners (cf. Rom_3:9-18). - Utley

> Paul then argues—refuting opposing arguments in advance—that righteousness by faith does not lead to sinful living. He uses the objection of an imaginary interlocutor to make his point, as was standard in ancient diatribe. - Craig S. Keener, IBPBBCNT

we ... found sinners -- i.e. in the views of those who have reverted to the law.
If while seeking justification by Christ we are found sinners eating with Gentiles, what then?

> If the Judaizers' doctrine was correct, then Paul, Peter, Barnabas, and the other Jewish believers fell back into the category of sinners because they had been eating and fellowshiping with Gentiles, who according to the Judaizers were unclean. - MSB

> **minister of sin --** Peter was saying by his actions that Jesus was wrong somewhere because He had given Peter an inconsistent doctrine if Acts 10 showed it was all right to eat with Gentiles, and if and Peter's actions at Antioch in rejecting to eat with Gentile was true.

Is therefore Christ the minister of sin? -- Is the cause of sin to be traced to Christ? Is Christ inconsistent in this doctrine of eating with Gentiles?

If the Judaizers were right, then Christ was wrong and had been teaching people to sin because He taught that food could not contaminate a person (Mar_7:19; cf. Act_10:13-15). He also declared that all who belong to Him are one with Him and therefore each other (Joh_17:21-23). - MSB

> If Jewish believers in Christ use their faith as an excuse for breaking the law by eating with Gentiles, then faith in Christ is an excuse for sin, and Christ promotes sin. - NIVZSB

God forbid -- It is not so.

This thought is utterly objectionable and causes Paul to use the strongest Greek negative ("certainly not"; cf. Gal_3:21; Rom_6:1-2; Rom_7:13). - MSB

÷Galatians 2:18
Gal_2:18

For if I -- Paul, seems to be softening the blow upon Peter by saying "***if I or anyone"*** try to rebuild the necessity of keeping the Law, which all the apostles were teaching had been fulfilled and nailed to the cross, we are becoming transgressor of the truth.

make myself a transgressor -- Paul seems now to be gently saying, "Peter you had ***destroyed*** the law by the revelations given you in Acts 10 and 11, who is now the transgressor or sinner? (by repudiating what you earlier taught.) You are Peter!"

rebuild -- By preaching submittance to the law again.

which I destroyed -- "tore down". Paul preached a gospel that did not require Gentiles to observe the Mosaical law. If his words or actions suggested that law observance was necessary for salvation, he would be contradicting Christ's gospel.

÷Galatians 2:19
Gal_2:19

Vs. 19-20 Rom_7:1-6; Col_2:14;

died to the law -- When a person is convicted of a capital crime and executed, the law has no further claim on him. So it is with the Christian who has died in Christ (who paid the penalty for his sins in full) and rises to new life in Him— justice has been satisfied and he is forever free from any further penalty. MSB

Christians have died to the Mosaical law through Christ's death when they were baptized into His death, burial, and resurrection. Rom_7:1-6; Col_2:14; 2Co_5:14-15;

Here Paul's focus is on a legal aspect. (Utley)

for in coming to God in Christ he died to the law so completely that he could not possibly return to it. The law cannot bring life, for no one has ever fulfilled it. Law brings death, for by it all stand condemned. - EBCNT

I died ... that I might live -- The twin theological aspects of a Jews's position in Christ. (Utley)

÷Galatians 2:20
Gal_2:20

v. 20 .. Paul says -- I am not operating on my fleshly power.

crucified with .. Rom_7:1-6. (Perfect tense, past action with continuing lingering results.) co-crucified. In the Greek sentence, "***with Christ"*** is placed first for emphasis.

the life ... I live in the flesh -- Paul says his former life was put to death, Eph_4:22. Being put to death to the law, he is thus free to live a different life.

> The concept of having died with Christ and made alive to God is ephasized over and over. The result is: 1) we are now responsible to walk as He walked (cf. 1Jn_1:7); 2) and to walk worthy of our called (Eph_4:1; Eph_5:2).

Christ lives in me .. How? Eph_3:7. (Also see note on Eph_3:17). In Christ one lives a new life in harmony with what Christ preached, the gospel. (Gal_3:2; Gal_4:6; Gal_5:16-18, Gal_5:22-25).

faith .. Justified by faith -- Trusting in the Son of God, not my fleshly life!

faith in the Son of God -- Paul's title for Jesus anticipates the parallels he will draw between slavery and the law, as well as sonship and promise (Gal_4:4-7). Faith in the Son of God transforms a person from a slave to a child of God. - FSB

who loved me -- The manifestation of Christ's love for the believer [is known, or revealed] through His sacrificial death on the cross (Joh_10:17-18; Rom_5:6-8; Eph_5:25-30). - MSB

gave Himself for me -- "for" = "*huper*", *in behalf of*. Paul has the closest personal feeling toward Christ. "He appropriates to himself ... the love which belongs equally to the whole world. For Christ is indeed the personal friend of each man individually" (Lightfoot). [Joh_15:13-14]

÷Galatians 2:21
Gal_2:21

set aside -- make void, nullify, frustrate, treat as meaningless. The word rendered "frustrate" (α'θετω *atheto* ¯) means properly to displace, abrogate, abolish; then to make void, to render null; Mar_7:9; Luk_7:30; 1Co_1:19.

> The sense is, that Paul would not take any measures or pursue any course that would render that vain or inefficacious. Neither by his own life, by a course of conduct which would show that it had no influence over the heart and conduct, nor by the observance of Jewish rites and customs, would he do anything to render that inefficacious. - BN

the grace of God -- The phrase "the grace of God," here refers to the favor of God manifested in the plan of salvation by the gospel, and is another name for the gospel.

for -- = "*gar*".

if righteousness come by the law -- If justification can be secured by the observance of any law - ceremonial or moral - then there was no need of the death of Christ as an atonement.

> If man could be saved by any other means than the gospel, then man doesn't need it, and Christ died in vain.

÷Galatians 3:1
Gal_3:1

II. of Galatians, ch. 3 and 4.

vs. 1-5 Rhetorical Personal Questions.

False teachers were saying ***keep saved*** - by keeping the Law.

foolish -- NEB "stupid" The tone is not contempt, but of loving rebuke.
The original word used here (α᾽νόητοι *anoe ̄toi*) denotes void of understanding; and they had shown it in a remarkable manner in rejecting the doctrine of the apostles, and in embracing the errors into which they had fallen.

They were foolish for having yielded to the influence of the false teachers, and for having embraced doctrines that tended to subvert the gospel of Christ.

bewitched -- charmed, fascinated. Worked a spell, deceived, so as to rob them of reason.
The word used here (ε᾽βάσκανεν *ebaskanen*) properly means, to prate about anyone; and then to mislead by pretences, as if by magic arts; to fascinate; to influence by a charm.

The idea here is, that they had not been led by reason and by sober judgment, but that there must have been some charm or fascination to have taken them away in this manner from what they had embraced as true, and what they had the fullest evidence was true.

obey the truth -- Truth is something to be obeyed. Gal_2:5. The truth, the gospel message, had been preached among them.

before whose eyes -- The gospel had been preached so clearly that it could be said they had seen it.

Jesus Christ ... portrayed... as crucified -- The word rendered "hath been evidently set forth" (προεγράφη *proegraphe ̄*), means properly to write before; and then to announce beforehand in writing; or to announce by posting up on a tablet. The meaning here is, probably, that Christ has been announced among them crucified, as if the doctrine was set forth in a public written tablet - Robinson's Lexicon. - BN

The argument is, that they had so clear a representation of the Lord Jesus, and of the design of his death, that it was strange that they had so soon been perverted from the belief of it. Had they seen the Saviour crucified; had they stood by the cross and witnessed his agony in death on account of sin, how could they doubt what was the design of his dying, and how could they be seduced from faith in his death, or be led to embrace any other method of justification?

÷Galatians 3:2
Gal_3:2

#1 Argument.

This only -- The word "only" here (μόνον *monon*) implies that Paul's first argument (seen in this verse) was enough to settle the question. The argument to which he was about to appeal was enough for his purpose. He did not need to go any further.

> The "only" implies, "I desire, omitting other arguments, to rest the question on this alone" - JFB

This only would I learn of you -- I would ask this of you; retaining still the language of severe reproof. The design here, and in the following verses, is, to prove to them that the views which they had at first embraced were correct, and that the views which they now cherished were false.

Did you receive the Spirit -- The reference is to miraculous powers (Gal_3:5) which had come by the Gospel. Act_19:2; Act_19:5; Act_8:14-17.

by the law, or by the hearing of faith? -- ("by believing what you heard" NIV) The Holy Spirit's work among them was in no way connected with their obeying the Law of Moses. It came through their obedient hearing of the gospel. (Gal_3:1-2; Act_19:2-6; 1Co_12:7-13; Eph_1:13-14; Heb_2:4; 1Pe_1:12)

÷Galatians 3:3
Gal_3:3

foolish -- See Gal_3:1 note. Can it be that you are so unwise? The idea is, that Paul hardly thought it credible that they could have pursued such a course.

begun -- the Christian life.

begun in the Spirit .. They had commenced their professedly Christian life by believing and obeying the Gospel, an inspired revelation. The Gospel they had received had been confirmed by the Spirit, Mar_16:20; Heb_2:4;

are you now made perfect by the flesh? -- Are you now turning to observe the carnal rites and ceremonies of the Law?

flesh .. works of the law.

÷Galatians 3:4
Gal_3:4

suffered .. experienced. Paul reminds them of what they had endured on account of their attachment to Christianity. If the Gospel they obeyed was wrong then their suffering had been wholly in vain. (See this type of argument pursued in 1Co_15:18-19, 1Co_15:29-32., as well.)

> When the Galatians first trusted in Christ, they exposed themselves to bitter persecution, perhaps partly at the hands of Jewish zealots who hated the Gospel of grace.

in vain -- fruitlessly, needlessly. By falling from grace they would lose the blessings promised by enduring all they had suffered, thus such would be "in vain." (Gal_4:11; 1Co_15:2, 1Co_15:17-19, 1Co_15:29-32; 2Th_1:5-7; 2Jo_1:8)

Was all that suffering **in vain**? In going back to the law were they not saying that the persecutors were right after all?

if it be indeed in vain -- Paul is saying that their faith may have been shaken, but all was not in vain if they stayed committed to the Gospel (the faith).

÷Galatians 3:5
Gal_3:5

v. 5 Charismatic gifts among the Galatians

Therefore -- Indicating that the reception of the Spirit in Gal_3:2 was speaking of the miraculous.

He -- By the word "he" in this place, Clarke, Doddridge, Bloomfield, Chandler, Locke and many others, suppose that the apostle means himself. Bloomfield says, that it is the common opinion of "all the ancient commentators."

Many others assume the "He" is referring to God. Christ had made this promise. If it refers to Paul, he was simply the agent in imparting to them the miraculous gifts. (Act_8:14-18; Act_19:6).

law ... or faith -- This verse contains substantially a repetition of the argument in Gal_3:2. The argument is, that the gift of the Holy Spirit to them was not imparted in consequence of the observance of the Law of Moses, but in connection with the preaching of the gospel.

÷Galatians 3:6
Gal_3:6

#2 Argument. Vs. 6-9 The Example of Abraham.

Even as -- just as. The passage shows that the emient patriarch Abraham was not saved by deeds of the Law, but by his faith.

Abraham

accounted -- reckoned, credited. Full credit for Abraham's obedient faith. (Jas_2:21-24).

Abraham believed God, and was justified, before the Law of Moses was given. It could not, therefore, be pretended that the Law was necessary to justification; for if it had been, Abraham could not have been saved.

÷Galatians 3:7
Gal_3:7

v. 7 The true sons of Abraham.

Therefore know -- Learn from this case. It is an inference which follows, that all they who believe are the children of Abraham.

those who are of faith -- Obedient believers are justified in this manner.

the sons of Abraham -- Abraham was the "father of the faithful." Those seeking justification the same way as Abraham are his "sons."

sons -- Bearing the characteristics of Abraham. (For the way "son(s) is used in Scripture, See note on Act_4:36.) "Justified" the way Abraham was justified.

÷Galatians 3:8
Gal_3:8

the Scripture -- The writings or books of the Old Testament, for those were all the books of revelation that they then possessed.

foreseeing -- The Old Testament predicted that the gentiles (nations) would be justified by faith, and not by the works of the Law.

justify -- That blessing is justification through faithful obedience. (See Rom_1:5 and Rom_16:26 that Faith was a faith that obeyed. (Jas_2:22)

Gentiles -- Greek: "The nations" - τὰ ἔθνη *ta ethne* ¯- the Gentiles. All the "nations" outside of the Jews, and who were considers "heathen" or pagans.

Abraham -- If God justified one man by faith without the law, he can justify all the same way.

be blessed -- Gen_15:6. (see Isa_49:6, Isa_49:22-23; Isa_60:3; Luk_2:32)

÷Galatians 3:9
Gal_3:9

v.9 Paul is summarizing his second argument.

those who are of faith -- Those who believe the Gospel.

blessed with believing Abraham -- They are justified in the same manner and will be treated by God as he was, justified!

÷Galatians 3:10
Gal_3:10

#3 Argument

Vs. 10-12 (Redeemed from the Curse)

For as many -- Those seeking justification by the Law of Moses.

under the curse -- The curse which the Law denounces, death! Failure to keep the Law exposes the guilty to its penalty for guilt.

Obedience must be complete. It is not enough to keep just the Ten Commandments. All 613 laws in the five books of Moses must be obeyed!

If one breaks the law (after *Bar Mitzvah)* in one way, even just once, he falls under the condemnation of the Law, (cf. Jas_2:10; Gal_5:3). The OT Law became a death sentence for

all humans (Col_2:14). God said "the soul that sins, it will surely die" (cf. Eze_18:4; Eze_18:20). All of the children of Adam have sinned! The Law, as a means of right standing with God, is only applicable to the one who never commits sin. The problem with this is that all have sinned and have come short of the glory of God (cf. Rom_3:9-18; Rom_3:22-23; Rom_11:32). - Cambridge Greek.

it is written -- The substance of these words is found in Deu_27:26; LXX, and Deu_11:28; (See also Deu_27:15-26; Deu_28:15-19; Deu_28:45; Deu_28:58)

Law -- The law demands perfection, or one violation condemns. Deu_27:26.

the book of the Law -- The Law of Moses, and by extension, all of the Old Testament.

÷Galatians 3:11
Gal_3:11

But that -- In contrast to seeking justification by means of Law.

no man is justified --
The argument is this: "It is impossible that a man should be justified by the Law, because God has appointed another way of justification."

The syllogism in this is: (Gal_3:10-12)
1) Justification is by faith
2) The Law is not of faith (but by works)
3) Therefore justification is not by the law.

in the sight of God -- (*para to ¯i theo ¯i*). By the side of (*para*) God, as God looks at it, for the simple reason that no one except Jesus has ever kept *all* the law, God's perfect law. - RWP

The just ... -- The quote is from Hab_2:4. Repeated in Rom_1:17, and Heb_10:38

The meaning is that justification is found only in connection with faith, Heb_11:6.

÷Galatians 3:12
Gal_3:12

(See note in Gal_3:11 for Paul's syllogism.)

Law -- The Law of Moses. Law demands perfection. Lev. 18 Deu_27:26
The Law was a system different from "Faith", i.e. the Gospel of Christ.

not of faith -- Justification in the Law was based on "doing". It required unwavering and perpetual obedience, Rom_10:5.
There was no complete "forgiveness" only atonement, or a "covering" up on one's sins. Heb_10:1-4; Heb_10:17-18; Heb_10:10; Rom_5:11; (Rom_4:7;

÷Galatians 3:13
Gal_3:13

Vs. 13-18 Sin Condemns, Kills, Separates

Christ has redeemed us -- The word used here ε'ξηγόρασεν *exe ̄gorasen* is not that which is usually employed in the New Testament to denote redemption. That word is λυτρόω *lutroo ̄*.

The difference between them mainly is, that the word used here more usually relates to a purchase of any kind; the other is used strictly with reference to a ransom.

The word used here is more general in its meaning; the other is strictly appropriated to a ransom.

It occurs in the New Testament only in this place, and in Gal_4:5; Eph_5:16; Col_4:5. It properly means, to purchase, to buy up; and then to purchase anyone, to redeem, to set free. Here it means, that Christ had purchased, or set us free from the curse of the Law, by his being made a curse for us.

the curse of the law -- The curse which the Law threatens if not obeyed. Christ has rescued us from the consequences or punishement which our sins deserve.

us -- The "us" refers to all who are redeemed, to Gentiles as well as Jews.

having become a curse for us -- (Gal_3:10) Christ took the pentalty for everyone's transgression. Free from sin Himself, Christ was able to become the pentalty for us which sin deserves.

for it is written -- Paul now gives his textual proof that Christ bore a "curse" by going to the cross in our behalf. (Deu_21:23; Jos_10:26-27)

Cursed is everyone ... -- Deu_21:23.

÷Galatians 3:14
Gal_3:14

the blessing of Abraham --. Blessing of justification by faith; Being right in God's eyes. Remission of sins. The blessing that was promised to Abraham, Gal_3:6-9, Gal_3:29; Gen_12:2-3;

might come on the Gentiles -- As well as on the Jews. Abraham was blessed in this manner before he was circumcised Rom_4:11, and the same blessing might be imparted to others also who were not circumcised; (see the notes at Rom_4:10-12.)

in Christ Jesus -- Christ was the fulfillment of the promise to Abraham.

promise -- gift (Ed Whaton); The promise is the Holy Spirit, or the promised gifts from the Holy Spirit. (Gal 3.16;

> The promise of the Spirit, or the promised Spirit, is here put for all the blessings connected with the Christian religion. It includes evidently the miraculous agency of the Holy Spirit; -BN

through faith -- The Greek read,"THE faith", i.e., the Gospel.

÷Galatians 3:15

Gal_3:15

Brethren -- Paul's tender address to the believers in Galatia.

speak after the manner of men -- Paul's introduction to an illustration or logical argument like the classical Greek orators.

a man's covenant -- Paul uses a compact or agreement between man and man to illustrate his point.

if confirmed -- If agreed to by both parties, and perhaps even with witnesses.

> **confirmed --.** Two facts of a confirmed covenant.
> 1. Can't be annulled (no parts can be omitted or left out)
> 2. Can't add to it (it must stand as originally confirmed)

no one annuls -- No one can change it.

or adds to it -- No new conditions can be annexed; nor can there be any drawing back from its terms.

> Paul's point is that this is well understood among people; and the same thing is true in regard to God's arrangements.

÷Galatians 3:16

Gal_3:16

Now to Abraham -- It seems that Paul is referring to Gen_22:18, (Gen_12:3) rather than cf. Gen_12:7; Gen_13:15; Gen_24:7, which are often thought by commentators to be Paul's reference, but they are wrong. The writer in Genesis 12 used the term "seed" (singular in form, but collective also) in both it's singular meaning (v.3) and in it plural (collective) meaning for the nation of Israel.

> That Paul correctly under understood Gen_12:7; Gen_13:15; Gen_24:7, to refer to the land given to Israel, see Paul's use of them in Romans.

his seed -- Paul makes an argument on the grammatic number of the word "seed". It is singular, not plural, so we can make similar arguments on the very **words** used in holy scripture because of ***verbal*** inspiration.

> The term seed, he declares, is singular in Gen_22:18. It was therefore not referring to many, but rather to one, “And to your seed.” MacArthur, J. F., Jr. (1983). Galatians (p. 84). Chicago: Moody Press.

> As in English, the Hebrew term for “seed” could convey either the singular or the plural [a collective], which Paul well knew— Gal_3:29. Keener, C. S. (1993). The IVP Bible Background Commentary: New Testament (Gal_3:16). Downers Grove, IL: InterVarsity Press.

your seed, who is Christ -- In Christ all the nations of the earth are blessed.
Paul afirms that in the use of the singular number σπέρμα *sperma* (seed), instead of the plural σπέρματα *spermata* (seeds), is evidence that the promise related to Christ or the Messiah, and to him exclusively.

÷Galatians 3:17
Gal_3:17

the law -- The Law of Moses, given 430 years after the promise to Abraham.

cannot annul the covenant -- The promised made to Abraham, that through his seed (singular), Christ would bless all the nations of the world.

covenant -- the word translated *covenant,* is the same as before.

confirmed -- Heb_6:13; Rom_15:8. (Mar_16:20; Heb_2:3-4)

÷Galatians 3:18
Gal_3:18

For if the inheritance -- The inheritance promised to Abraham. The sum of the promise was, that "he should be the heir of the world;" see Rom_4:13, and the note at that verse.
Paul says that an essential part of inheritance came not by the Law but was in virtue of the promise made to him. - BN

God gave it -] Has bestowed as a free gift. 'The perfect tense marks the permanence of its effects.' Bp. Lightfoot. All who enjoy it or shall enjoy it, do so as the gift of God's sovereign mercy, unsolicited, unmerited, unconditional. To see the force of the verb here rendered 'gave', we may compare Luk_7:42, 'he frankly (freely) forgave them', 'made them a present of the amount owed', Rom_8:32; 1Co_2:12. -- CBSC [Also PC]

God gave -- [granted; made; G5483 [G5766]
χαρίζομαι - *charizomai* (Gal_3:18, Verb, RNI-3S]

Thayer Definition:

1) to do something pleasant or agreeable (to one), to do a favour to, gratify
1a) to show one's self gracious, kind, benevolent
1b) to grant forgiveness, to pardon
1c) to give graciously, give freely, bestow
1c1) to forgive
1c2) graciously to restore one to another
1c3) to preserve for one a person in peril

Part of Speech: verb

A Related Word by Thayer's/Strong's Number: middle voice from G5485

Citing in TDNT: 9:372, 1298

Literally: "to Abraham a promise was graced [gifted, granted] by God" Verb, RNI-3S

(Gal_3:18, Verb, RNI-3S]

Tense: peRfect

Voice: middle or passive depoNent
Mood: Indicative
Person: third
Number: Singular
10 occurrences of V-RNI-3S
Act_8:14
Act_16:10
Act_17:7
Act_27:24
Rom_4:21
Gal_3:18
Gal_3:19
Heb_12:26
2Pe_2:19
1Jn_4:12

This PERFECT MIDDLE VERB emphasizes what God Himself has done in the past with results that abide into the present. The basic root of "***granted***" is "*gift*" or "*grace*." It emphasizes the free nature of God's acts, solely on the grounds of His character through the work of the Messiah. - Utley

But God gave it to Abraham by promise (-- **τ δὲ βραὰμ δἰ ἐπαγγελίας κεχάρισται ὁ Θεός);** *but God hath freely given it to Abraham by promise*.

The verb χαρίζομαι emphatically marks a gift as freely and lavishly bestowed (compare its use in Rom_8:32; 1Co_2:12). The perfect tense points to the now and evermore enduring effect of the promise.

The position of ὁ Θεὸς is emphatic— God, no less than he! (comp. Rom_8:31). The march of this sentence, with which the apostle closes up this paragraph of the discussion, gives, as it stands in the Greek, the reader to feel the apostle's soul dilating with wonder and delight as he gives expression to the two notions— the gracious freeness of the gifts, and the Divine personality of the Giver. - PC-Gal

but God gave it to Abraham by promise -- That, says Paul, is a settled point. It is perfectly clear; and an indisputable fact, that the blessing was given to Abraham by a promise. That promise was confirmed and ratified hundreds of years before the Law was given, therefore, the giving of the Law could not affect it.

÷Galatians 3:19
Gal_3:19

OLD TESTAMENT (LAW)
For our learning- Rom_15:4
Changed- Heb_7:12 & Heb_8:7-8 & Heb_8:13 & Heb_10:9, Eph_2:13-15, Col_2:14,
Ended at the death of Christ-
Heb_9:15-17, Gal_3:19 & Gal_3:16 & Gal_3:24-25, Gal_5:4 & Gal_5:18.
Sabbath was for the Jews - Deu_5:2-3 & Deu_5:15.
The Sabbath made known at Sinai- Neh_9:13-14.

What purpose then does the law serve -- This was an objection that the false Judaizing teachers might raise. Of what use was the Law if it is esteemed as worthless to us?

To this the apostle relies that it was given by God for a great important purpose closely connected with the fulfillment of the promise made to Abraham.

It was added -- (προσετέθη *prosetethe ̄*). It was appended to the previous promises. It was an additional arrangement for important purposes. It was subsequent to the giving of the promise, and was intended to secure important advantages until the superior arrangement under the Messiah should be introduced.

because of transgressions -- On account of, or with reference to transgressions. The Law was given to show the true nature of transgressions, that is, to show what was sin.

It didn't provide for complete justification, but only for temporary atonement, or appeasement, for sin.

till the Seed should come -- Till the Messiah, the Christ, the promised seed, should come, Gal_3:16. Gal_4:4.

and it was put in place through angels -- The Law was put into effect, διαταγεὶς *diatageis* usually means to arrange; to dispose in order; (and is commonly used with reference to the marshalling of an army) by intermediary messengers (angels), Act_7:53; Heb_2:2. (compare Josephus, Antiques, xv. 5, 3.)

of a mediator -- The word "Mediator" Μεσίτης *Mesite ̄s* means properly one who intervenes between two parties, either as an interpreter, or as an intercessor or reconciler.

Paul's intent is to show that the law was twice removed from God's own direct action, i.e., it was ordained by angels and through an intermediary Moses. The promise was given directly from God to Abraham.

÷Galatians 3:20
Gal_3:20

Now a mediator implies more than one -- A "mediator" is a middle person standing between alienated parties.

mediator -- God didn't use a mediator to give the promise to Abraham but gave it directly to him. Whereas, at Sinai, Moses was the mediator.

Whatever the specific interpretation of this verse, the overall meaning is that Sinai represented a "second-hand," indirect communication to mankind. The Sinai law is therefore inherently inferior to God's direct communication through Christ-God in human flesh. - CPNIVNT

but God is one -- (1) The mediator of the new covenant is Christ, 1Ti_2:5; Heb_8:6; Heb_9:15; Heb_12:24.

But God and Christ are one, Jos_10:30; Joh_17:11; Joh_17:21; Joh_1:1-2;
Christ being both "God" and "man" is the perfect mediator between the God and man.

but God is one -- (2) In dealing with man, this is only God's part or decision, in the mediatorship, for God is sovereign; man (Abraham) had no say in the making of the promise, God is totally supreme.

NCV " But a mediator is not needed when there is only one side, and God is only one."

God's covenant with Abraham involved no mediator. It was given directly by God himself. Therefore, the covenant with Abraham is superior to the law of Moses.

but God is one -- The idea is that when God makes a promise by his sovereign power no mediator is required. God acts alone. Thus it was when the promises were made to Abraham. God, too, is One, the same, always, and hence the law is not due to a change of the divine mind. - PNT

(NLT) "Now a mediator is helpful if more than one party must reach an agreement. But God, who is one, did not use a mediator when he gave his promise to Abraham."

÷Galatians 3:21
Gal_3:21

law ... against -- (κατα *against, contrary, opposed*). Is the Law of Moses to be regarded as opposed to the promise made to Abraham? Does the Law contradict, or supersede, or annul, the promise.

The promise is from God and the Law is from God, and they must be seen together in the light of God's purposes.

God forbid -- Certainly not! Absolutely not!

if a law ... could impart life -- But as good as the Law was it didn't provide justification for no man ever yielded perfect compliance with it, therefore no man could be justified by it. (Gal_2:16; Gal_3:10)

The law given at Sinai was a good law, it was holy, and righteous (Rom_7:13), but the law was weak in that it could not give life (Rom_8:1-4).

The law says, in effect, "If you live sinlessly, I will let you go on living" (Lev_18:5). But what about the person who does not live sinlessly? What does the law have to offer him? The law promises a curse (Deu_27:26), with a later reminder that "the soul who sins is the one who will die" (Eze_18:4).

But what about a remedy? Could the sacrifice of bulls and goats take away sins? (Heb_10:4 shows this to be impossible.) - CP

righteousness ... by law .. If it could be done, then the Law would have, but it couldn't!

÷Galatians 3:22
Gal_3:22

But the Scripture -- The Old Testament (see the note at Joh_5:39), containing the Law of Moses, for those were all the books of revelation that they then possessed. Paul was probably alluding to Deu_27:26, which he had already referred to in Gal_2:16.

The writings of the inspired apostles and New Testament prophets also came to be known as Scripture. Such as Paul's inspired writings, see note at 2Pe_3:16. (2Pe_1:20; 2Ti_3:16)

has confined -- concluded; imprisoned; locked up; consigned; "shut up" (συνέκλεισεν *sunekleisen*) all under the condemnation of sin; because all have sinned, no matter what their rank and external character.

confined -- "shut up" (*sunkleio*) as fish are enclosed in a net (Luk_5:6), i.e, completely, and without possibility of escape.

all under sin -- Rom_3:23; Since ***all*** **(ἀλλὰ)** are under the condemnation of sin, this contradicts the false teacher hypothesis of Gal_3:21, that justification was possible by the Law.

the promise -- of justification by faith, salvation, being righteous before God; would belong to those who believed (trusted) in Jesus Christ as their Mediator.

by faith in [of]Jesus Christ --

See the note on Gal_3:16 **through faith of Christ --** *dia pisteos Christou,* διὰ π στεως ησο Χριστο , "The words "the faith of Christ" have been variously understood. One group takes it to refer to our faith in Christ; another group takes it to refer to the gospel thus the objective faith of Christ. On the whole it seems more probable that in this context it refers to the gospel." - Noel Merideth

the promise ... give to those who believe -- This is a summary of the Paul's discussion that justification comes through the gospel (the faith) of Jesus Christ and not through the Law of Moses.

÷Galatians 3:23
Gal_3:23

before faith -- In the Greek the word, "faith" has the definite article, thus literally, it is "the faith" *(ten pistin*).

Some understand "faith" to refer to faith in Christ just spoken of in verse 22. But here there is a contrast between "faith" and the "law" and so "the faith" is a reference to the gospel (cf. Gal_1:23).

shut up -- under guard, a ward. The law was a jailer who held in custody or close confinement. The law caused them to look ahead to the atonement God would some day offer which would pay for their sins and set them free from their guilty and the penalty they were due.

÷Galatians 3:24
Gal_3:24

law was our schoolmaster .. *paedagogus*; **tutor --** guardian, schoolmaster, custodian. Vines = "a child leader" one who took care of children, not responsible for his education, but their morals and safety.

Here we have another purpose of the Law of Moses.

The Greek word *paedagogus* designated a slave employed in Greek and Roman families who had general charge over a boy in the years from about six to sixteen. He might have charge of several children in one family. The children were under his charge as they went to and from school. He always accompanied the children everywhere they went to guard them against evil and immoral influence.

In 1Co_4:15 Paul contrasts the *paedagogus* with a father.

to bring us to Christ -- How did the Law do that? It taught the importance of sacrifice and the need for atonement. It taught that sin separated one from God (Isa_59:2) and the Prophets prepared the way for the Christ.

÷Galatians 3:25
Gal_3:25

But after [the] faith has come -- The coming of "the faith" here means the coming of the Gospel, the system of faith. Now that maturity has come, the *paedagogus* must yield up his charge.

no longer under a tutor -- Now with the Gospel we are no longer under the Law. The two cannot co-exist (as the Judaizers insisted). The function of the law was essentially preparatory. To use Paul's analogy, once the boy has grown up, he is no longer under the control of the "slave" or "tutor."

OLD TESTAMENT (LAW)
For our learning- Rom_15:4
Changed- Heb_7:12 & Heb_8:7-8 & Heb_8:13 & Heb_10:9, Eph_2:13-15, Col_2:14,
Ended at the death of Christ-
Heb_9:15-17, Gal_3:19 & Gal_3:16 & Gal_3:24-25, Gal_5:4 & Gal_5:18.
Sabbath to Jews - Deu_5:2-3 & Deu_5:15.
Sabbath was made known at Sinai- Neh_9:13-14.

÷Galatians 3:26
Gal_3:26

In Gal_3:25 Paul used the first person plural "we". Now he used the second person plural "ye" (you) as he directly addresses the Galatians who were disregarding the dignity of sonship.

sons of God -- "Sons" (*huioi*) have the privilege, the liberty of sons, so that the rigorous supervision of the "tutor" (*paidagogos*) ceases when you cease to be children (*paides*).

children -- *huios* = "sons"; we are ***heirs*** by "the" faith.
To the Greeks, "children" did not inherit, but "sons" did. The Law was a *pedagogos* for children (under the Law) till they could become ***sons*** through the faith.
We are ***heirs*** by the faith, not by works of the Law.

through [the] faith -- The reference to "the faith" is to the gospel, the system of faith.

in Christ Jesus -- at the end of the of the sentence pinpoints a distinct location; they are "sons of God" through the gospel within the *sphere* of Christ.

Paul will enlarge on how one gets into Christ in the following verse.

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Conversion Components – Robert Stein – Dallas Theological Seminary ("Acts Lectures") via Don Potter

III. Conversion in the New Testament

A. Paradigm includes:
   1. Repentance
   2. Faith
   3. Confession
   4. Regeneration
   5. Baptism

B. Various components are associated.
   1. Baptism and faith (Gal_3:26-27, Col_2:11-12
   2. Repentance and baptism (Mar_1:4; Act_2:38
   3. Faith and regeneration – Gal_3:2; Eph_1:13
   4. Baptism and regeneration – Tit_3:5; 1Co_6:11
   5. Faith and confession – Rom_10:9
   6. Baptism and confession – Act_22:16
   7. Faith and repentance – Act_20:21; Mar_1:14-15
   8. Repentance, baptism and regeneration – Act_2:27-38
   9. Faith, baptism, regeneration and repentance – Act_19:2-6

C. Salvation is the result of each component
   1. Through repentance – 2Pe_3:9
   2. Through faith – Eph_2:8-9
   3. Through confession – Rom_10:9; Rom_10:13
   4. Through regeneration – Tit_3:5
   5. Through baptism – 1Pe_3:21

D. Justification comes through various components
   1. Through faith - Rom_3:28; Rom_5:1
   2. Through baptism - 1Co_6:11

E. Forgiveness comes through various components
   1. Through faith – Act_2:38; Act_22:16
   2. Through baptism – Act_10:43; Act_26:18
   3. Through repentance – Luk_24:47

- -

Review:

However you will note that Stein assumes or approaches this with the presupposition that the mention of the Holy Spirit in all these passages equals "regeneration." cf. B.3; B4 and that "sanctification" is equivalent to regeneration (which is probably all right and just a quibble on words on my part).

Also he seems to have switched the scriptures of E1 and E2 (which was probably just an overlook, or have I missed something there?)

It would have been good to also have included "hearing" (or a cognizant) in his paradigms since he did mention Eph_1:13, and certainly could have listed several more passage, etc. Rom_10:17 and other passages about the importance of the preaching (Versus "Faith" being a gift apart from the hearing or preaching of the Word.)

[I would like to try and create a fuller or more exhaustive version of his good list/outline of the components of salvation, or to add additional scripture to his when possible.] - Windell Gann 3/13/2017

Galatians 3:27

Gal_3:27

For -- (*gar*) introduces the explanation of the foregoing statement. The Galatians are sons of God through the faith, they are sons of God in Christ. Now, how are they sons of God through faith and in Christ? Why, they were baptized into Christ and did put on Christ.

baptized -- (*ebaptisthete*, 2person plural, 1st aorist, passive indicative of *baptidzo*) means they were "immersed."

The word "baptize" means to immerse. *Baptizdo* is the Greek word that means immerse; *hrantidzo* is the Greek word that means to sprinkle and so when a writer means sprinkle he uses *hrantidzo* and when he means an immersion he uses *baptidzo*. (Mar_16:16; Act_2:38; Act_10:47; Mat_28:18-20.

into -- (*eis* with the accusative) is a preposition that here denotes the relationship of being in Christ.

For example, when one come to a building, he is in the relationship of one outside of it until he reaches the very threshold, at which point he takes one step that changed his relationship to the building.

Before you take the step that places you inside, you are outside. But when one takes the step that places him inside, he changes his relationship. He come **into** the building. There is, therefore, one step that changes our relationship to Christ. Before a person takes that step he is out of Christ.

The sinner is told to believe in Jesus Christ as the Son of God (Mar_16:16; Joh_8:24), repent of his sins (Act_2:38; Act_3:19; Act_17:30), confess the name of Christ (Rom_10:10; Act_8:37; 1Ti_6:12), and be baptized into Christ. It is thus at the point of one's baptism in water that his relationship to Christ changes by completing his obedience to God, making him a child of God.

"**Into**" (*eis*) thus is the preposition expressing the initial movement of incorporation into Christ.

as were baptized -- The student should notice the change of tenses from verse **26** to verse **27**. Verse 26 says "you are" and is present tense, "all sons of God through faith." But notice the change in tense in verse **27**. Gal_3:27 the aorist tense denotes a single act in the past.

Paul says "you are" (present tense) children of God, and that is because "you were baptized" (past tense). Paul here calls a person a child of God by the gospel, only if he is in Christ.

But he is in Christ only if he has been previously baptized into him. Therefore, the only way that it can be said that "you are a child of God" is for it to be said of you that "you were baptized". You are sons of God because you were baptized.

have put on Christ -- *enedusasthe* is explained in the Expositor'sGreek Testament as a figure borrowed from the custom of the Greeks and Romans in changing from the *toga praetexta* of the youth to the *toga virilis* and into the rank of citizen.

So when a person is baptized into Christ, in keeping with that figure, he is to wear an attitude and outlook like Christ. Even in the O.T. the expression is used of the adoption of someone's dispositions and outlook, see Job_29:14; 2Ch_6:41; and in the N.T. Rom_13:14; Col_3:9-10; Eph_4:24;

So the figure of putting on Christ is drawn from the idea of putting on clothing. When one is baptized into Christ, he puts on Christ, just as a man puts on his coat. The practical meaning is that he becomes like Christ in his life.

#3 Argument; Baptized **into** Christ; The step ***into***.

baptized into Christ .. three times "***into***" with reference "***into*** Christ"

1Co_12:13; Rom_6:3; Gal_3:27;

Faith "unto" Rom_10:10

Repentance "unto" Act_11:18

Confession "unto" Rom_10:10

It is then very clear that when Paul speaks of the sinner being saved by faith he includes "baptism" as a part of that "faith" which one obeys in changing his relationship from being outside of Christ to being in Christ, and putting on a Christ-like life.

v. 27, Paul's point is: Why were you baptized if justification was not by faith in Christ?

For more of what the Lord seeks from us in being saved, see **Jas_2:24** note **"Being Saved".**

÷Galatians 3:28

Gal_3:28

neither Jew nor Greek -- Paul points that that without regard to distinctions which were made in one's previous life, all are saved on exactly the same basis insofar as their relationship to Christ is concerned. The barrier between Jew and Gentile is now lost.

neither slave nor free -- Barclay: 40% of that Roman world was enslaved.

The gospel is for all on equal terms; and all who are in Christ are heirs of the promise which God made to Abraham. Any barrier between the slave and free is broken down in Christ.

neither male nor female -- The salvation process is the same for men and women; they are saved the same way.

all one in Christ Jesus -- Paul says you are all one (*heis*, masculine for generic] i.e, one person or one man in Christ. There is now one body, the body of Christ that responds to Christ, the head, Eph_1:22-23; Eph_4:4-5; Eph_5:22-25.

Who is the **real Israel today**?
Rom_2:28-29; Rom_4:12-14; Rom_9:4-8; Gal_3:27-29; Rev_2:9; Rev_3:9; 1Co_10:18
God's ***Israel*** today is not that nation in Palestine called by that name, but His people who live by faith in Him and His Son Jesus Christ.
÷Galatians 3:29

Gal_3:29

if you are Christ's -- Christ was the seed of Abraham, and since baptized believers have entered into a relationship with Christ they must consequently have a share in likewise being of Abraham's seed, and heirs according to the promise.

Abraham's seed ... heirs -- The Judaizers taught that by becoming subjects to the Mosaic Law the Galatian Gentiles would become the seed or progeny of Abraham. Paul asserts that this privilege comes to one by faithful obedience to Christ and not by the Mosaic Law. Abraham was justified by obedient faith before the Mosaic Law was given.

÷Galatians 4:1
Gal_4:1

Chapter 4. For context, see Ridderbos, and Sweet series The Living Word commentary, and J. Noel Merideth's Commentary on Galatians.

"Live as Sons"

Paul here continues the argument for the inferior condition under the Mosaic Law and the end of that law. The apostle uses an illustration from contemporary life. In order to understand the argument, the student should consider the terms which are used.

child -- A minor, one not of legal age. The word is the translation of *nepios* which refers to an immature person, one who is not an adult.

An adult is old enough to govern his own actions. A child must have restrains put upon him. So in the spiritual world, Israel under the Law was treated like a minor.

servant -- The word *doulos* is used of a slave in a servile condition. The minor was legally in much the same position as a slave. He could not perform any act except though his legal representative. This person was the guardian in the case of a minor, whose sanction was necessary for the validity of any contract undertaken in his behalf.

lord -- is from *kurios*, which here is used in the sence of "owner."

guardians -- is from *epitropos* the word which designates the guardian of a minor. The guardian (a general term) looked after a child's personal welfare.

stewards -- is from *oikonomos*, referring to a steward of one's property. The Roman law stated that a minor with a deceased father would be under a guardian until he was fourteen and from then until he was twenty-five he would be under a curator or trustee.

An any rate, this period of tutelage suggest that there would be a future period where he would be free of such control at a date set by his father.

÷Galatians 4:2
Gal_4:2

Under Roman law there was a statutory period if there was no provision made in the will before coming to inheritance. One was placed under a tutor (guardian) until the age of fourteen.

but -- Greek = *alla*.

guardians -- is from *epitropos,* the word which designates the guardian of a minor. The guardian (a general term) looked after a child's personal welfare.

stewards -- is from *oikonomos*, referring to a steward of one's property. The Roman law stated that a minor with a deceased father would be under a guardian until he was fourteen and from

then until he was twenty-five he would be under a curator or trustee. An any rate, this period of tutelage suggest that there would be a future period where he would be free of such control at a date set by his father.

the day appointed -- time; date, term; προθεσμ ας, means a day previously appointed. The term here in Galatians suggests that the father could stipulate how long his heirs would have to remain under trustees.

Here in Paul's illustration it may be that the father is dead though that is not necessary. In Jesus' parable concerning the two brothers there is the statement of the father that all that is mine in yours.

Paul's Illustrations:
Gal_3:24 Under Law is like a ***school-master***.
Gal_4:2 Under Law is like a ***guardian***.
Gal_4:22 Under Law is like a ***bond-woman***.

Galatians 4:3
Gal_4:3

we -- The "we" here refers to those who were held in bondage. Paul is stating reasons why they should not be in subjection to the Mosaic Law, and his argument is that that condition was like that of bondage or minorship.

held in bondage -- "Held in bondage" and "under the rudiments of the world" describe the condition of those under the Mosaic law.

Paul says when we were minors we were held in bondage under the ***rudiments of the world.*** The analogy is that just as the heir who was a minor had to wait until the appointed time to grow up and receive the inheritance, so those under the law of Moses ***"were held in bondage"*** "***under the rudiment of the world"*** until Christ came and were made free.

rudiments -- elements; elementary principles; elemental things. The root *stoichos* means a row, rank, series. The "rudiments" in the present text are not the physical elements as in 2Pe_3:10; 2Pe_3:12, nor the heavenly bodies. Neither are they any kind of elemental spirits associated with heavenly bodies, for Paul would never have agreed that he was serving such spirits when he lived under the Mosaic law.

The meaning is that the fundamental principles of the Mosaic law and perhaps whatever law might be diffused among the heathen held those subject to it in bondage.

The use of a word in context determines its meaning. In the study of words one must look at the etymological meaning and the various significations which the word gradually acquired; however, the essential point is that of the particular sense in the connection in which the word occurs.

rudiments of the world -- Here the "rudiments of the world" may refer to the statues of the Jews on the one side and the rules among the Gentiles on the other. The expression "rudiments of the world" may draw attention to something common to Jewish and pagan religion. In both men lived in bondage to the "rudiments."

These rudiments are described as "weak and beggarly elements" in (Gal_4:9). We know that the laws among the Gentile heathen would be weak and beggarly, and Paul tells us in Rom_8:3 that the law of Moses was weak. The Mosaic law had a "sanctuary of this world" Heb_9:1, "carnal ordinance" Heb_9:10; it was the "ministration of death, written and engrave on stones" 2Co_3:7. The law of Moses was a shadow of good things to come, Heb_10:1-4. The rudiments of pre-Christian religion, that were weak and impotent, that which enslaves man instead of freeing him, were to pass away.

Galatians 4:4
Gal_4:4

fulness of time -- Of majority (time or age when one could receive his inheritance), or time set by the Father (according to Roman law). (see Gal_4:2)

fullness of time -- Mar_1:15. When all the conditions were ripe and everything ready, which would include a great many things: 1) all the prophecies concerning Christ were ready to be fulfilled; 2) all the conditions of the world set in actions by the world powers of the Babylonians (Jews found in many various cities); 3) an almost universal language (Greek); 4) a condition of peace and safety and a road system for world travel (Roman); etc.

Schaff says, "the way of Christianity was prepared by the Jewish religion, by Grecian culture, by Roman conquest; by the vainly attempted amalgamation of Jewish and heathen thought by the exposed impotence of natural civilization, philosophy, art, political power, by the decay of old religions; by the universal distraction and hopeless misery of the age; and by the yearning of souls after the unknown God."

The Roman empire facilitated the progress of the gospel, and the Greek language, being all but universal and so very precise, was ready to become the vehicle of the new revelation.

made of a woman -- The divine Son was made human, the Word became flesh (Joh_1:14). Though the reference of being born of a woman refers to His humanity, the virgin birth would also be included. Matthew 1 and Luke 1-3 record the virgin birth of Jesus.

The reference would go back to Gen_3:15. Here at last is the promised "seed" of the woman who will crush the serpent's head. We should also think of the promise of Isa_7:14 as well.

under law -- No definite article for "law". Christ was born into the Jewish race under the law of Moses; He came to fulfill the law (Mat_5:17); He kept the law perfectly (1Pe_2:21-23), and he took it out of the way (Col_2:14).

Some Various Comings of Christ

***1 Emmanuel**, Mat_1:23; Joh_1:14; Joh_6:38; Gal_4:4 This was the coming of the Lord in the flesh, his birth at Bethlehem.

2 Pentecost, Mat_16:28 (Mar_9:1) Mar_14:62, Mat_26:64 In some significant way it could be said that Christ also came on Pentecost representatively when he sent his promise of the Holy Spirit.

3 To Paul at His Conversion __ Act_26:16, Act_22:7-9 ; 1Co_15:8 The Lord came to Paul so he could see him alive after his crucifixion and thus qualify him to be an apostle.

4 In Visions -- To Paul at Jerusalem, Act_22:17-18 (after conversion); At Corinth, Act_18:9; again at Jerusalem, Act_23:11

5 AD 70, His coming in judgment upon the Jews for their rejection. Mat_24:27, Mat_24:30, Mat_24:44, Mat_24:39; Mar_13:26-30; Luk_21:20-27; Heb_10:37; Jas_5:8

This brought an end to their nation, the temple, the physical priesthood coming from Levi, the end of animal sacrifices, etc. ("Last days"[of the Jewish dispensation] plural)

***6 The Resurrection Day** (His Second Coming, -- Cf. "Last Day" singular) 1Th_4:13 ff to 1Th_5:11; 1Co_15:23-24 ff; Joh_14:1-3; Joh_5:28; Joh_11:24; Joh_6:39; Joh_6:40; Joh_6:44;

Galatians 4:5
Gal_4:5

#4 Argument: Sonship thru Jesus Christ. vs. 5-8

redeem -- pay all the costs. Redeem, (exagoradzo) means "to buy out of the slave market."
Jesus declared that the purpose of his life was "not to be ministered unto, but to minister, and to give his life a ransom for many" Mar_10:45. The Lord Jesus was born under the law, lived under the law, and died under the penalty of the law which we broke, and by paying our penalty, he delivered us from an claims which the law had against us. Gal_3:13; Gal_4:3.

those ... under the law -- Sinners, who had violated the Law, and who were exposed to its dread penalty.

law -- According to the count of priests and Levites, there were 613 laws and ordinances of "thou shalt" and "thou shalt not,"

that -- The further purpose (*hina*) was that we (Jew and Gentile) might receive the adoption as sons.

adoption of sons -- To full manhood status and privileges. The Greek word *huiothesia* means, "adoption, adoption as sons." The placing of adult sons.

F.B. Meyer says, "Paul could not again express himself in the third person, because the *huiothesia* (adoption) had been imparted to the Gentiles also, whereas the redemption referred merely to the Jews; but now both Jews and Gentiles, after having attained the *huisthesia* (adoption) no longer "were held in bondage under the rudiments of the world.'"

The same word is used of that relationship which God was pleased to establish between himself and the Israelites in preference to all other nations (Rom_9:4). It is also used of that relationship of adoption of Christians as sons of God (Rom_8:15; Gal_4:5; Eph_1:5). Finally, it is used with reference to the redemption of the body in Rom_8:23.
Lightfoot points out that we are sons of God by grace; Christ is so by nature.

"Adoption of sons" is a metaphor, but a very expressive one, to express how God takes into his spiritual family both Jews and Gentiles who believe and obey the gospel. Paul often uses metaphors and we must stay with the point of the comparison he is making. To adopt is to receive the child of another as one's own and to bestow upon it the affection, treatment, and privileges as one's own child.

- - - - - - - - -
Rom_8:14-17; Rom_9:4 Eph_1:5 "Jesus was the price paid for adoption"

Adoption was common in the ancient world. But it was a serious step. Adults were also adopted. Adopted ones were to receive the inheritance. A drama was re-enacted before the highest court of the land. When a father sold is son entirely and without question to another to become his son. A person had to repudiate his gods and his family and accept the god of his new family.

All past debts and contracts were cancelled and wiped out. All claims against the adopted son had to first be settled. A complete new life -- new beginning -- looked on as a blood relative, and shared the same position as other children, they were blood kin.

Illustration: Emperor Claudius adopted Nero. Nero wanted to marry Octavia, Claudius' daughter, but could not because now in the eyes of Roman people and law he was her brother. He had the Roman senate to pass a special law to enable him to marry her.

÷Galatians 4:6
Gal_4:6

because -- Translated rom *hoti* and here introduces a causal idea.

Paul says it is because you are sons that God has sent the Spirit into your hearts.

sent -- The verb "sent" (*exapestexilen*) is the same as that in verse 4 where God sent forth his Son.

The Son was sent forth into the world and because they are sons of God through the gospel, the Spirit is sent into their hearts.

sent ... into your hearts -- The manner of the indwelling is metaphorical, and see the notes on Eph_3:17 for a study on the manner of deity's indwelling. (Rom_8:11; 2Ti_1:14,)

crying -- *kradzon*, a participle agreeing with "Spirit of his Son."

While the crying of "Abba Father" is predicated of the Spirit, this is to be understood mediately as in Rom_8:15 "Whereby we cry" or "in whom we cry".

The Spirit is said to utter this cry when he moves us through a knowledge of the gospel to utter it. The fact that he is in our hearts is the result of our sonship, and his presence makes this cry possible.

Abba, Father -- We are taught by the Holy Spirit that God is our Father. Joh_20:17;

We are not of the disposition of a slave under the law, but we are of the attitude of sons in the gospel. "Abba" is an Aramaic word meaning "Father," and *pater* is the Greek word meaning "Father."

The repetition of the idea in Aramaic and Greek form give solemnity to the expression (cf. Mar_14:36; Rom_8:15). It is possible that the use of the Aramaic word was derived from Jesus, using the every-day vocabulary of those who heard him speak. Reporting the very words Jesus used shows a sort of an affectionate fondness for the terms the Lord himself used to express the great Fatherhood of God.

÷Galatians 4:7
Gal_4:7

A Picture from the Family -- Adoption

Therefore -- In consequence of this privilege of addressing God as "Father".

no longer a slave -- You who are Christians. A son obeys through love, a slave through fear.

slave -- In the servitude of sin; or treated as a servant by being bound under the oppressive rites and ceremonies of the Law; compare the note at Gal_4:3

and if a son -- Since the Christian is a son then he is an "heir" to the blessings of the Father. Being a son, you are no longer in bondage to the Mosaic law.

an heir -- As a son, God has marked you out to be an heir: it is your privilege to share in the inheritance which he promised of old to Abraham and his seed, and in the blessings which are the prerogative of the sons of God. All this is yours owning to God; and God expects you to rise to the height of your calling.

an heir of God -- "Jesus" was the price paid to settle all claims against us. We are now heirs of God, and joint-heirs of Christ. Rom_8:17, Gal_4:7.

÷Galatians 4:8
Gal_4:8

Why Return To The Bondage From Which They Have Been Delivered (Gal 4:8-11)

But then -- λλὰ τ τε, Howbeit, Formerly, However, Before. This verse and that following is evidently addressed to the Galatians who had been pagan. The reason for the particle α’λλὰ is to denote a transition.

when you did not know God -- When in your state of paganism, when you had no knowledge of the true God and of his service. The object is to state the fact that they were in a state of gross and galling servitude.

you served those -- Paul expresses forcefully that the Gentiles were "slaves" (ε’δουλεύσατε *edouleusate*); to their idols, their "non-gods."

which by nature are not gods -- Idols, or false gods. The expression “by nature,” φύσει *phusei*, according to Grotius, means, “in fact, *re ipsa*.”

The sense is, that their gods really had no pretensions to divinity. Many of them were imaginary beings; many were the objects of creation, as the sun, and winds, and streams; and many were departed heroes that had been exalted to be objects of worship. Yet their servitude to them was real.

The chains of idolatry all over the world hold all people in such slavery as much as it did in Galatia, and nothing but the gospel of Christ can break those chains and set men free.

÷Galatians 4:9
Gal_4:9

But now -- Since they had been made free from their ignoble servitude in the worship of false gods, and had been admitted to the freedom found in the worship of the true God, it was absurd that they should return again to that which was truly slavery or bondage, the observance of the rites of the Jewish law.

you have known God -- The true and living God, and the freedom of his service in the gospel. The Gentiles in their heathen state did not have the true knowledge of God.

or rather are known by God -- The sense is, "Or, to speak more accurately or precisely, are known by God."

Paul reminds the Galatians that the divine side of salvation is to be "known by God", that is, to be approved and accepted by him (1Co_8:3; 2Ti_2:19). God "knows" those who come to him in faith and obedience (Mat_7:21).

how can you turn back -- The Greek is "turn again" ("back" is implied or meant.) The question implies surprise and indignation that they should do it. (See Gal_1:6 "I marvel" KJV; "I am astonished" ESV; "I am amazed" NASB; "I am shocked" NLT)

to the weak and worthless elemental things -- "to those weak and useless rules" NCV. "weak and miserable" NIV. "weak and useless principles of this world:"

They are called "***weak***" because they had no power to save the soul.

They are "***beggarly***" (Greek πτωχὰ *pto ̄cha*, poor), because they could not impart spiritual riches. They really could confer few benefits on man.

enslaved all over again -- In turning to accept the rites and ceremonies of the Jewish law they were accepting the chains of slavery again from which they had been freed in Christ.

They began entangled again by observing sabbaths, sacrifices, diet laws and the like. The law of Moses had outward worldly rules (Heb_9:1). Jewish laws and ceremonies were but symbols of Christ and the new covenant. Turning back to exalt mere forms would be to fall away from God.

÷Galatians 4:10
Gal_4:10

you observe -- The object of this verse is to specify some of the things to which they had become enslaved.

days -- Days of the Jewish festivals.

They had numerous days of observances in addition to those specified in the O.T.

and months -- The festivals of the new moon, Num_10:10; Num_28:11-14. On this festival, in addition to the daily sacrifice, two bullocks, a ram, and seven sheep of a year old were offered in sacrifice.

and seasons -- The festivals at stated times that returned periodically, as the Passover, the Feast of Pentecost, and the Feast of Tabernacles, which were specified in the O.T. and many others the Jews had added such a Purim, etc.

and years -- The sabbatical year, or the year of jubilee, Lev_25:10-13. It might include the celebration of the beginning of the civil year.

"This passage, and that in Colossians (Col_2:16) if taken together, show very clearly that the Christians are not required to keep the Jewish Sabbath..." McGarvey, *Commentary*, p. 273-4.

÷Galatians 4:11
Gal_4:11

I am agraid for you -- I have fears respecting you. He feared they had abandoned Christian freedom and turned back to the servitude of ceremonies and rites.
Paul realized they could fall from grace. cf. Gal_5:2-4

lest I have labored for you in vain -- Paul was afraid that his work among them would result in nothing, that his work was all in vain.
"I have wasted by efforts on you" NIV;
"perhaps I have labored over you in vain." ESV
"that my work for you has been wasted." NCV

÷Galatians 4:12
Gal_4:12

A Personal Appeal For Better Relations (Gal_4:12-20)

Brethren -- A tender word of endearment that shows Paul's love and concern for the Galatians.

I entreat you -- beg, plead, beseech.

become as I am -- As I am free from the bondage of Jewish ritualism and ordinances.

for I am as you are -- As a Gentile, not under the Law of Moses.

did me no wrong -- Paul refers to the time he was with them and preaching to them "You did me no wrong" in those days, and of course he does not want them to do it now.

Believing the letter to be addressed to those in "South Galatia" the recipients of the letter could remember the occasion when at the close of Paul's address at Pisidian Antioch, the Jews departed from the synagogue, but the Gentiles sought him to repeat to them the words of life on the next Sabbath (Act_13:42)
They could remember how the Jews had expelled Paul from the city, and even at one city even been stoned and left for dead (Act_14:19). Paul had bravely maintained the freedom of the gospel and is appealing to them now to maintain that freedom in the same gospel.

÷Galatians 4:13
Gal_4:13

You know -- Paul appeals now to something they personally know about him.

because of physical infirmity -- bodily ailment; bodily illness; Greek "weakness" (α'σθένειαν *astheneian*); compare the 1Co_2:3 note; 2Co_10:10; 2Co_12:7 notes.

δι' ἀσθ νειαν (*di' asthenesian*) may mean "amid bodily weakness" or "because of bodily weakness" *Dia* may be interpreted as simply speaking of this infirmity as an accompanying circumstance (cf. Act_14:20-22) It can also be constructed causally so that the infirmity or illness becomes the occasion or cause of Paul's preaching the gospel to them. He may have been prevented by it, from travelling farther, or he may have taken and found refuge from it among them.

physical infirmity -- an illness; bodily ailment. feebleness of health, sickness. The reference appears to be general.

Many suppositions have been offered including such things as malaria fever, headache, a period of suffering from his "thorn in the flesh" eye trouble, and others. But of course we do not know exactly what kind of sickness this was.

I preached the gospel to you -- There are two basic elements in all gospel preaching: the human and the divine. **1)** The gospel, the thing to be preached (Mar_16:15-16) originated with God (1Ti_1:11), has to do with Christ (1Co_15:1-3; 1Co_2:2), and **2)** is proclaimed by man (2Co_4:7; 2Co_5:19; 1Co_1:21).

The chief glory pf preaching stems from the divine, rather than the human element in in the ministry of the word. (1Co_9:16).

at the first time -- τὸ πρ τερον(*to proteron*) may be understood as "on the first of my visits" or simply "formerly." It is obvious that if the meaning is "on the first of my visits" that the book of Galatians would be written after Paul had made at least two visits to Galatia. So it would have a bearing on the date of the epistle.

Joseph A. Fitzmyer says, "The phrase *to proteron* seems to imply that more than one visit to Galatia preceded this letter."

÷Galatians 4:14
Gal_4:14

And my trial -- "my condition was a trial" ESV; "you did not despised by affliction"; "my sickness"

The meaning is, that he was afflicted with various calamities and infirmity, but that this did not hinder their receiving him as a messenger (angel) from God.

Many Jews and Gentiles would have seen Paul's illness as a judgment from God. The fact that Paul was in God's will, and sick, forces us to rethink the link between sin and sickness (cf. Joh_9:2).

you did not despise or reject -- "scorn or despise", "despise or disdain"' "despise or loathe" "contempt or scorn"

The Galatians did not reject Paul's preaching or despise him because of his illness.

Some think they have reason to speculate that Paul's affliction had to do with his eyes. [That he may have had red eyes that mattered and watered a lot due to contacting malaria upon entering Perga at Pamphylia , Act_13:12, and fear of contacting it himself is why John Mark deserted Paul's and Barnabas' company.] That the "throne in his flesh" 2Co_12:7; was the injury he suffered from from appearance of Christ on the Damascus road, Act_9:3; Act_9:8; Act_22:6-9; Act_26:13; and the subsequence contact with Ananias Act_9:17-18; Act_22:13; Such passages as Gal_4:15; Gal_6:16 (that Paul wrote large letters so he could see them); that others wrote Paul's epistles and he only signed them at the end 2Th_3:17; etc.

But the final analysis is that we do not know in fact what Paul's ailment was, or what was his "throne in the flesh." This is one of those questions we just do not know.

but welcomed me as an angel -- With the utmost respect they received Paul as if he were an angel sent from God.

even a Christ Jesus -- They received Paul as they would have received the Redeemer himself.

÷Galatians 4:15
Gal_4:15

What has become of your blessedness? -- Where is the joy, happiness, and satisfaction that was yours? The Galatians expressed great joy when they had received the gospel, where is it now, asks Paul.

The NCV "You were very happy then, but where is that joy now?"

Some think this refers to the benedictions they poured out upon Paul.

For I bear you witness -- I can testify, give assured testimony.

if possible -- shows that Paul is speaking hypothetically only.

you would have gorged our your own eyes and given them to me -- Torn out, plucked, gorged, taken out. No higher proof of attachment they had for Paul could be given. The eye is a symbol of one of most precious pssessions.

your eyes -- Perhaps was just a metaphor to show the depth of their feeling for him. A modern metaphor in English today might be, "I'd give you my right arm."

your eyes -- Some take this as possible indication that Paul's ailment was connected with this eyes.

÷Galatians 4:16
Gal_4:16

Am I now become your enemy -- Have I ceased to be your friend? They had once consider him the beloved angel of God (Gal_4:14). Certainly Paul did not consider them enemies.

because I am telling you the truth -- "Telling" is the present participle and indicating continuous action. Paul had preached the truth when among them, and is now continuing to preach the truth.

We are reminded of Pro_27:6.

Too many people want a soothing deceitful message instead of the truth (Isa_30:10; 2Ti_4:3;).

÷Galatians 4:17
Gal_4:17

3. Vs. 17-20 A Contrast of Matters

What is the motive of the false teachers? (Gal_6:12-13) Not for "your salvation", but to have a following!

They zealously court you -- The false teachers were eager to win over the Galatians but not for a good purpose.

The word used here (Ζηλόω *Ze ˥loo ˦*), means to be "zealous" toward, that is, for or against any person or thing; usually, in a good sense, to be eager for. Here it means, that the false teachers made a show of zeal toward the Galatians, or professed affection for them in order to gain them as their followers.

but not for a good purpose -- Not with good motives, or with good designs.

they want to exclude you -- "shut you up". The word "exclude" here probably means, that they endeavored to exclude the Galatians from the love and affection of Paul. They would shut them out from that, that is, away from Paul, in order that they might secure them for their own purposes.

The false teachers did not want the Galatians to remain under the influence of Paul. They sought to separate Paul's converts from Christ and tie the Galatians to themselves. (Gal_5:4)

in order that you might have affection for them -- The same word as in the former part of the verse, "that for them you be zealous" - that is, that ye might show ardent attachment to them.

NLT: "so that you will pay attention only to them."

÷Galatians 4:18
Gal_4:18

It is good to be zealous always in a good matter -- The meaning seems to be: "Understand me: I do not speak against zeal. I have not a word to say in its disparagement. In itself, it is good; and their zeal would be good if it were in a good cause."

1) The false teachers may have indicated that their zeal was sufficient evidence of the goodness of their cause, and that persons who are so very zealous could not possibly be bad men. This is a plea often used by deceivers.

And not only when I am present with you -- That is, "let them do it all the time, not just when I am with you" (NLT). The idea is that the "zealousness" in this matter was not consistent, it didn't show itself when Paul was not present.

2) There may be another understanding of this verse. The sense may be, "You were exceedingly zealous in a good cause when I was with you. You loved the truth; you loved me. Since I left you, and as soon almost as I was out of your sight, your zeal died away, and your ardent love for me was transferred to others. Allow me to remind you, that it would be well to be zealous of good when I am away, as well as when I am with you. (BN)

÷Galatians 4:19
Gal_4:19

My little children -- Paul had called the Galatians "brethren" in Gal_4:12. But now he uses the language of tender affection, such as a parent would use toward his own offspring. Paul seems

to have considered himself as a spiritual father of the Galatians, having been instrumental in converting them to Christ.

Compare Mat_18:3; Joh_13:33; 1Jo_2:1, 1Jo_2:12-13; 1Jo_4:4; 1Jo_5:21. The idea here is, that Paul felt that he sustained toward them the relation of a father, and he had for them the deep and tender feelings of a parent.

again -- Again in labor NASB; Having already converted them to Christ, he is now a second time it seems in labor pains with them.

in travail in birth -- ὠδ νω, experience the pains of birth. See 1Co_4:15, Paul expresses his deep anguish and anxiety for their welfare.

until -- Seems to indicate that they had now yet reached a Christ-like life.

Christ be formed in you -- The name of Christ is used to denote the principles of his gospel. Rom_13:14. Col_1:27. Here it means, until Christ reigns wholly in your hearts and lives, until you wholly and entirely embrace his doctrines, and like a Christ-like life yourself.

be formed -- μορφωθ morphwthe. G3445 V-APS-3S , be formed. The term is particularly revealing and refers to the newly forming embryo in the womb. In Col_1:27 it relates to Christ in the Christian. cf. 1Th_2:7, 1Th_2:11.

See **Eph_3:17** note on **"Indwelling"**

÷Galatians 4:20
Gal_4:20

I would like to be present with you now -- They had lost much by his absence; they had changed their views; they had in some measure become alienated from him; and he wishes that he might be again with them, as he was before. He would hope to accomplish much more by his personal presence than he could by letter. - BN

and to change my tone -- That is, from complaint and censure, to tones of entire confidence.

for I am perplexed about you -- disturbed, stand in doubt, unsure. (α᾽πορούμενοι aporoumenoi). This word (from α᾽πορος *aporos*, which is derived from α *a,* the negative ("not"), and πόρος *poros*, way, or exit) means to be without a way out (unsure of the way) to know not what to do; to hesitate; to be in doubt and anxiety, as a traveler is, who is ignorant of the way, or who has not the means of continuing his journey. See note at 2Co_4:8.

Here the sense is plain. Paul had much reason to doubt the sincerity and the solidity of their Christian principles, and he was deeply anxious on that account.

÷Galatians 4:21
Gal_4:21

Tell me -- Show me fully, explain to me. cf. Isa_1:18; Luk_7:42

Paul's illustration: Paul here introduces an illustration from an important fact in the Jewish history. It is to show the effect of being under the bondage or servitude of the Jewish law, compared with the freedom which the gospel imparts. Paul had addressed the Galatians as having a real desire to be under bondage, or to be servants; the note at Gal_4:9. He had

represented Christianity as a state of freedom, and Christians as the sons of God - not servants, but freemen.

you who desire to be under the law -- Paul addresses the Judaizers and those who would sympathize with them. "You" who maintain that conformity to those laws is necessary to justification.

do you hear [listen] to the law? -- Do you really understand what the law say?
The word "law" here refers not to the commands that were uttered on Mount Sinai, but to the book of the Law. The passage to which reference is made is in the Book of Genesis; but; all the five books of Moses were by the Jews classed under the general name of the Law; see the note at Luk_24:44.

÷Galatians 4:22
Gal_4:22

For it is written -- Gen_16:2 - Gen_21:1-2 ff.

Abraham had two sons -- Ishmael and Isaac.
Abraham subsequently had several sons by Keturah after the death of Sarah; Gen_26:1-6. But the two sons by Hagar and Sarah were the most prominent, and the events of their lives furnished the particular illustration which Paul desired.

the one by a bond-maid -- Ishmael, the son of Hagar. Hagar was an Egyptian slave, whom Sarah gave to Abraham in order that he might not be wholly without posterity; Gen_16:3.

the other by a free woman -- Isaac, the son of Sarah; Gen_21:1-2.

÷Galatians 4:23
Gal_4:23

But the son of the slave-woman was born according to the flesh, -- After the ordinary course of nature, without any special promise, or any unusual divine interposition, as in the case of Isaac.

while the son of the free woman was born through promise. -- The birth of Isaac was in accordance with a special promise, and by a remarkable divine interposition; see Gen_18:10; Gen_21:1-2; Heb_11:11-12; compare the notes at Rom_4:19-21.
The idea here of Paul is, that the son of the slave was in a humble and inferior condition from his very birth. There was no special promise attending him. He was born into a state of inferiority and servitude which attended him through his whole life.
Isaac, however, was met with promises as soon as he was born, and was under the benefit of those promises as long as he lived.
The object of Paul is, to state the truth in regard to a condition of servitude and slavery. It is attended with evils from beginning to end; from the birth to the grave. By this illustration he means to show them the folly of becoming the voluntary slaves of the Law after they had once been made free.

÷Galatians 4:24
Gal_4:24

which things [story] -- The historical story of Hagar and Sarah which Paul is about to relate.

allegory --The word which is used here by Paul (α'λληγορέω *alle ¯goreo ¯*) is derived from α'λλος *allos*, another, and α'γορεύω *agoreuo ¯*, to speak, to speak openly or in public - Passow.

It properly means to speak something with another meaning. to speak allegorically; to allegorize. An allegory is a continued metaphor;

The word does not occur elsewhere in the New Testament, nor is it found in the Septuagint, though it occurs often in the classic writers.

an allegory -- symbolic, figurative. A story which symbolizes something.

1) The Jews enjoyed allegories, but the Rabies misused them.
(No doubt the false teachers had used one.)
2) It doesn't teach anything -- only illustrates what has already been taught.
3) The story is **symbolic**; it has a deeper meaning than at first appears. Thus, the true story of Isaac and Ishmael represents deep spiritual truth, which Paul now proceeds to explain.
4) Hagar and Sarah illustrate the two covenants, the OC and the NC.

two covenants -- the Old Covenant ratified at Sinai, and the New Covenant ratified in Jerusalem on Pentecost, represented by the two women, Hagar and Sarah. (Act_2:1-4; Act_11:15)

covenant -- It may be noted that this is the first time in this epistle that Paul has called the Christian dispensation a "covenant" διαθήκη (cf. 2Co_3:6; 2Co_3:14).

Sinai, bearing children for slavery -- Hagar, a slave, produced offspring tended for bondage.

Those under this legal covenant were **slaves.** As **Hagar** brought forth a slave, so does the Law. - BKC

Hagar could only bring forth children in a state of slavery, and according to law, slaves themselves. Paul's comparison is that those following the covenant made at Sinai are in bondage themselves to that covenant. A covenant of slavery, fear, and duty.

÷Galatians 4:25

Gal_4:25

Hagar is -- represents, or illustrates.

Hagar is Mount Sinai -- "Hagar" represents, or is symbolic, of the covenant given at Sinai.

1) The law was given at **Mount Sinai**. Strangely enough, the word "Hagar" in the Arabic language means "Rock," and the Arabs called Mt. Sinai "the Rock." - BBC

2) The word Hagar in Arabic is said to signify a rock; and it has been supposed that the name was appropriately given to Mount Sinai, because it was a pile of rocks, and that Paul had allusion to this meaning of the word here. So Chandler, Rosenmuller, and others interpret it. But I cannot find in Castell or Gesenius that the word Hagar in Arabic has this signification; still less is there evidence that the name was ever given to Mount Sinai by the Arabs, or that such a signification was known to Paul. - BN

Sinai in Arabia -- The term "Arabia" in Paul's day covered a much larger area, cf. Gal_1:17.

corresponds to the present Jerusalem -- The Jerusalem of the first century with its temple representing those in bondage to that covenant made at Sinai.

in bondage [slavery] with her children -- In bondage to the laws, customs and rites of the Law. The literal Jerusalem of Paul's day as the mother of Judaism, and her inhabitants, the Jews,are in the condition of the son of Hagar.

÷Galatians 4:26
Gal_4:26

Jerusalem which is above -- The heavenly, spiritual Jerusalem, the church Christ came to build (Mat_16:18, Joh_14:2-3) Heb_12:22. Php_3:20.

is free -- The new Jerusalem; and the spirit of the gospel is that of freedom. It is freedom from sin, freedom from the bondage of rites and customs, and it tends to promote universal freedom; see the note at Gal_4:7; compare Joh_8:32, Joh_8:36;

mother of us all -- The church, Heb_12:22-23; all Christians, whether they are Jew or Gentiles. cf. 1Co_6:12

÷Galatians 4:27
Gal_4:27

For it is written -- Isa_54:1;

The object of the apostle in introducing it here seems to be to prove that the Gentiles as well as the Jews would partake of the privileges connected with the heavenly Jerusalem.

Paul's statement that the Jerusalem from above is the mother of us all, Jew and Gentile, might be disputed by the Jews, now this passage Paul gives is proof from the Old Testament.

Rejoice , O barren -- "Our mother," rejoicing because she is going to have children. (Gen_11:30) Sarah is now pictured as the mother of the faithful.

This probably represent the pagan Gentile world as having been forsaken and abandoned, with whom God had no true children.

break forth and shout -- The cry here referred to was to be a joyful cry or shout; the language of exultation.

for the desolate -- Probably in context of Galatians referring to the Gentile world.

Some maintain that the "desolate ones" were the first century church.

many more children -- The phrase seems to have somewhat of a proverbial tone, and probably the idea is that there would be a much greater increase than she had any reason to expect.

In this context it seems to indicate there would be many more converts (children) among the Gentiles (who were not married to God through the Law) than converts from the Jews themselves.

Because those who have faith in Christ are Sarah's children (Gal_4:26), they fulfill the promise that Sarah (the ***childless woman***) would be more abundantly fruitful than the slave-wife Hagar. - NLT

÷Galatians 4:28
Gal_4:28

we brethren -- We who are Christians, Jews and Gentiles.

children of promise -- "In they seed shall all nations be blessed." Jews and Gentiles resemble Isaac and are recipients of the precious promise. Not like Ishmael, to whom no promise was made!

Roses are reddish, violet are bluish,
If you are not Gentile, you must be Jewish!

÷Galatians 4:29
Gal_4:29

he ... flesh -- Ishmael, (Gal_4:23) That is, through natural process and without a promise.

persecuted -- This refers to the injurious treatment which Isaac received from Ishmael and the hostility that existed toward him. Gen_21:9-10.

Jewish traditions elaborate on the "mockery" and "persecution" of Isaac by Ishmael.

Paul may even be referring to the fact that the descendants of Ishmael were hostile and enemies of the descendants of Isaac.

according to the Spirit -- This phrase seem synonymous with "according to the promise." It stands opposed to the phrase "after the flesh."

as it is also now -- The Christians (Jews and Gentiles) were persecuted by the Jews who represented Ishmael, who were not interested in the promise to Abraham, that "all the world" would be blessed through Abraham's seed (Christ).

The persecution is seen throughout **Acts**, (1Th_2:15 ff) and indicated even in Christ's letters to the churches in Revelation before Jerusalem and the temple were destroyed in A.D. 70. (Rev_2:9; Rev_3:9)

So unbelievers have always persecuted believers (cf. Mat_5:11; Mat_10:22-25; Mar_10:30; Joh_15:19-20; Joh_16:2, Joh_16:33; Joh_17:14; Act_14:22; 2Ti_3:12; Heb_11:32-37; 1Pe_2:20-21; 1Pe_3:14; 1Pe_4:12-14). - MSB

÷Galatians 4:30
Gal_4:30

Nevertheless -- But Α᾽λλὰ (*Alla*).

what does the Scripture say -- What does the O.T. scriptures teach about this in regard to the bond-woman, Hagar? .

Cast out the slave woman and her son -- This was done, not because of Sarah's wish, Gen_21:10; but by God's command to Abraham. Gen_21:12; Law found on clay tablets: the son was to be heir.

never share in the inheritance -- Again Paul is teaching that those following the Law (the way of bondage) would not receive the promised inheritance from God.

the free-woman's son -- Representing the true recipients of the the promise. The prodigy of Abraham were those who are made righteous by the system of "faith," the gospel.

÷Galatians 4:31
Gal_4:31

So then, brethren -- It follows from all this. Not just from the allegory, but from all considerations on this subject.

we -- Paul includes himself and the Galatian Christians in this statement.

we are ... children ... of the free -- Paul's point is to maintain that all Christians (Jew and Gentiles) are set free by Christ for freedom, and not for slavery.

free -- See not on Gal_5:1 "***Christ has made us free"***

Galatians 5:1
Gal_5:1

Key thought of the chapter is Gal_5:13.
This first verse properly belongs to the previous chapter, should end ch. 4. Goes with Gal_4:31.

Stand fast -- "Therefore stand firm", be firm, unwavering. Greek tense = "keep on standing therefore."

in the liberty -- "freedom"; The first phrase in the Greek in this sentence, emphasis is here.
The sense is, that they were to be firm and unyielding in maintaining the great principles of Christian liberty. They had been freed from the bondage of rites and ceremonies; and they should by no means, and in no form, yield to them again. - BN

f**or freedom --** "For freedom" shows the purpose for Christ setting us free; (NET)
"for freedom, therefore, stand firm, unwavering." (WG)

Christ has made [set] us free -- "made us free" is all one word, properly "liberated". "Christ has liberated us." (WG)
1) In Rom_6:12-16 we learn that in Christ we have freedom from the bondage of sin.
2) Heb_9:14; Heb_10:19 says we have freedom from conscience concerning sins in the past.
3) Rom_2:4-10; 1Th_1:10; Heb_10:27 says we have deliverance from the wrath of God which is to be manifested against all sin and ungodliness.
4) Heb_2:14-15; 2Ti_2:26 says we are delivered from the tyranny of Satan.

do not be entangled [held; burdened; submit;] again -- A common word for "ensnare" by a trap. Tyndale render this, "And wrap not yourselves again."
The sense is, do not again allow such a yoke to be put on you; do not again become slaves to any rites, and customs, and habits.

the yoke of slavery [bondage] -- Speaking of servitude to the Jewish laws, See the note at Act_15:10, regarding the "yoke" of the Mosaic Law.

Sermon: Price Tags of Freedom.
1) 1833 Crown colony of Jamaica, "Freedom at Last"
2) Freedom and America. "conceived in liberty."
1. Committment motto on coins, May 18, 1908.
2. Consistency Gal_5:1 (a), Gal_5:7 Winston Churchill, WW2 at Harrow
3. Caution Gal_5:1 (b), Gal_5:13 Child more right than responsible.

Galatians 5:2
Gal_5:2

Behold -- Look! Listen, pay attention; "Mark my words!" (NIV);
[δε ἐγὼ Πα λος λ γω ὑμ ν]

I -- I, G1473 (1st person, nominative, singular, pronoun), placed for emphasis.
I, Paul, who at first preached the gospel to you.

say to you -- Apparently directed to the Gentiles listening to the false Judaizing teachers.

if -- May indicate they had not yet been circumcised. Act_15:1 ff.

if you become [receive; accept] circumcised -- If they allowed themselves to be circumcised for the purpose of being saved spiritually they would nullify Christ's work on their behalf, since His death had already redeemed them from the law (Gal_4:4-5).

Not like the purpose for which Timothy had been circumcised Act_16:3.

Christ will profit you nothing -- Christ will be of no advantage to you, no value, no profit. Your dependence on circumcision will in fact amount to a rejection of Christ and justification by what he accomplished on the cross.

÷Galatians 5:3
Gal_5:3

Moreover, I testify again -- Paul had probably said this before when he preached the gospel to them first. He now solemnly bears witness to the same thing again.

Some suppose that the word "again" here (πάλιν *palin*) means, "on the other hand," or, "furthermore," or, as we would say, "and again.," and may simply just be summarizing what he has just said.

> Gal_5:3-4 are at once a solemn reiteration of the truth stated in Gal_5:2, and an explanation of it. - CGk

every man that receives circumcision -- In the same sense just expressed in Gal_5:2 (see note). If they allowed themselves to be circumcised, religiously, for the purpose of being justified before God.

he is debtor to do the whole law -- Act_15:10. Accepting Jewish circumcision obligated and bound one to obey all the Law of Moses, with all its rites and ceremonies (special food restrictions, days, months and years.)

Thus a man is entirely under law, or not under law at all. Obviously, if he is entirely under law, Christ is valueless to him. - (BBC)

÷Galatians 5:4
Gal_5:4

You have become estranged -- severed, of no effect, freed from, cut off from. You will derive no advantage from Christ. His work in regard to you is needless and vain. If you can be justified in any other way than by him, then of course you do not need him. (BN)

who would be justified [made righteous] by the Law -- Those who would seek to be made right with God through keeping the Law of Moses are derived of any benefit or blessing from what Christ accomplished at Calvary. To such Law keepers, the work of Christ was in vain. If justification with God can be found any other way then the sacrifice Christ made at the cross was not needed, and is in vain.

you are fallen from grace -- To seek justification any other way other than through Christ is to fall God's favor and mercy to a life of legal, ritual entanglement. For the Galatians, or anyone else, to turn from Christ and His Gospel amounts to apostasy from the Faith.

To turn from Christ and His teaching, the way of life and worship he teaches, is to fall from God's favor, his grace, and to be lost to him.

See **Jas_5:19** note on APOSTASY

÷Galatians 5:5
Gal_5:5

For we -- Paul now speaks of the real expectation of Christians.

through the Spirit -- Through the teachings given us by the Holy Spirit.

wait for -- The Greek literally "out of faith the hope of righteousness we wait for." The way we expect to be make right with God is through the system of Faith (the Gospel), and not by the Law of Moses.

the hope [expectation] of righteousness -- Our expectation of being made right with God is through Christ.

÷Galatians 5:6
Gal_5:6

For in Christ Jesus -- For those in the body of Christ, his church. In the teaching (the Gospel) which Christ gives us, Rom_1:16-17.

neither circumcision nor uncircumcision counts for anything -- It makes no difference whether a man is circumcised or not. He is not saved because he is circumcised, nor is he condemned because he is not.

The design of Christianity is to abolish these rites and ceremonies, and to introduce a way of salvation that shall be applicable to all mankind alike; see the Gal_3:28, note; 1Co_7:19, note; compare Rom_2:29. - BN

but faith working by love -- The way the system of Faith works is by loving Christ and God with all our heart and following His will for us. Mar_12:30; Mat_7:21.

"By" here is **δι' *dia,*** which Thayer says is a preposition showing "the ground or reason by which something is or is not done; 1) by reason of; 2) on account of." G1223.

love -- Joh_14:15.

÷Galatians 5:7
Gal_5:7

You were running well. -- The Christian life is often represented as a race; 1Co_9:24-26. Paul means here, that the Galatians began following the Christian life in Christ faithfully, apparently with ardor and zeal; compare Gal_4:15.

who hindered [impeded] you --

hinder -- The word used here (α᾽νακόπτω *anakopto*) means properly to beat or drive back. Hence, it means to hinder, check, or retard.

One example of this word is found in "an Olympic expression" which signified a by-stander, or another runner, cutting across the course in front of a runner in such a way that jostled him and threw him to the side. (Doddridge).

In the military sense, the word meant the act of destroying a road in the face of an oncoming enemy.

from obeying the truth? -- The system of justification through Christ found in his Gospel is here called "the Truth." Christ's message is to be embraced and followed (obeyed). When one turns aside from it he fall from God's grace Gal_5:4.

Paul uses "obeying the truth" as a way of expressing "obeying the gospel." Rom_10:16; 2Th_1:8; 1Pe_4:17; (Rom_2:8; Gal_3:1; Gal_5:7; 1Pe_1:22;)

÷Galatians 5:8
Gal_5:8

This persuasion -- This belief that it is necessary to obey the laws of Moses, and to intermingle the observance of Jewish rites with the belief of the Christian doctrines in order to be saved.

The persuasion (*peismonē*) is closely tied to the obeying, being derived from the same Greek root. This is the only use of the noun form in the New Testament. - CPNT

not from the one who calls you -- There is a question whether the "from him" or the "one" who calls them refers to God here or to Paul. **1)** It would seem that Paul is tracing the Gospel back to God and Christ and calling men to him. Mat_11:28; Mat_22:14; 2Th_2:14; **2)** If the reference is to Paul, then he called them through the gospel he preached,. See note at Gal_1:6; 2Th_2:14. (**#1** is to be preferred.)

Paul is saying that the belief that circumcision and law-keeping should be added to faith in Christ does not come from God. (BBC)

calls -- The tense here suggest the continuous call of the living God. See 1Th_2:12.

÷Galatians 5:9
Gal_5:9

A little leaven -- This is evidently a proverbial expression.

A small quantity of leaven or yeast will pervade the entire mass of flour, or dough, and diffuse itself through it all. The expression occurs also in 1Co_5:6; Compare the note at Mat_13:33.

A similar figure occurs also in the Greek classic writers - By leaven the Hebrews metaphorically understood whatever had the power of corrupting, whether doctrine, or example, or anything else. See Mat_16:6.

The sense here is plain. A false teacher teaching error can spread corruption throughout the entire church unless it is removed.

÷Galatians 5:10
Gal_5:10

I have confidence -- Paul had confidence that they would return and embrace the truth he delivered to them.

in you in the Lord -- Paul placed his trust, confidence, "into" them, in the Lord.

that you will think nothing else -- "will take [adopt, NASV] no other view," NIV, ESV; Paul is confident that they will take (follow) what he has taught them, the view, mind, which they were first taught and accepted.

but the one troubling you -- The one leading you into this false teaching that "justification" is through the Law. No particular individual is identified. There were probably several Judaizers, Act_15:1; Act_15:5.

will bear the judgment -- the penalty, ESV, NIV; punishment, NCV. The one teaching this false doctrine will have to bear the judgment against him.

Whether that judgment is from God, and endures God's wrath; or whether it is from the church who disciplines him and expels him from their fellowship, or both.

whoever he is. -- Paul does not mention the false teacher(s) by name. Whether Paul knew who the individuals were is unsure. The Galatians would know whom Paul meant.

÷Galatians 5:11
Gal_5:11

But if I, brethren, -- Paul proceeds to vindicate himself against charges apparently made by the Judaizers.

preach circumcision still, -- Before his own conversion Paul (Saul) had been very zealous in the teaching and traditions of the Jews, Act_22:3; Gal_1:14. Perhaps the false teachers were saying they were only teaching what Paul himself had insisted upon. But here the key word is "still" (ἔτι *eti,* yet, still G2089 ADV). Paul no longer preached what he once did when he was himself a persecutor of "the way." Act_22:4. 1Co_1:13; 1Co_1:23; 1Co_2:2; Gal_2:20; Gal_3:1; Gal_5:24; Gal_6:14;

why am I still being persecuted? -- If Paul still taught that keeping of the Law, (i.e., circumcision) was necessary for justification, he would not be persecuted by those who insisted on keeping the Law.

The fact that the Jews still persecuted him and that they rejected the message of the cross was sufficient answer to their accusation that Paul preached the necessity for circumcision.

Then the preaching of the cross has ceased to be an offense. -- Paul offended the Jews, and was persecuted by them for his preaching that salvation was by the cross of Christ. 1Co_1:18, 1Co_1:23;

"If I still taught circumcision, my preaching of the cross would not be a problem." NCV

÷Galatians 5:12
Gal_5:12

I would that they were cut off -- Barnes would not understand this literally as many do, but that Paul wished the troublemakers were cut off from fellowship with the churches in Galatia. Paul may be suggesting they be dis-fellowshiped, or excommunicated from the churches.

Most commentators, even from ancient times, understand Paul to be making a pun here, or a play on words. Since the Judaizers insisted on circumcision, the Cambridge Greek says, that Paul's expression is: "I wish that all those who upset you would, while they are about it make themselves altogether eunuchs!"

The word for "cut off" here is α'ποκόπτω, *apokopto* ¯, which Thayer says mean "to cut off, amputate."

Barclay in the DSB translates the verse, "*I wish that those who are upsetting you would get themselves not only circumcised but castrated!"*

They were zealous in using the knife to circumcise others; now let the knife be used to make them eunuchs. It is probably preferable to take the words figuratively; in other words, Paul wishes that the false teachers were cut off from the Galatians altogether. - BBC

"Mutilate" is used in the sense of "castration." It is known from history that the cult of Cybele, which was present in the province of Galatia, castrated all of their priests (eunuchs). Paul was making a sarcastic hyperbole of circumcision (as is Php_3:2, where he calls them "dogs"). - Utley

those who trouble you -- The Judaizing teachers who were perverting the truth and introducing error into the church. Error and troublemakers have to be dealt with, 1Co_5:7.

÷Galatians 5:13
Gal_5:13

#5 Called to Liberty - v. 13

called to liberty -- Free from bondage to the Law of Moses; free from Jewish rites and ceremonies; see the notes at Gal_3:28; Gal_4:9, , Gal_4:21-31; freed from sin, Gal_5:16-26.

The Christian is not Free from all Law!
Rom_8:2 Law of the Spirit
Gal_6:2 Law of Christ
Jas_1:25 Perfect Law of Liberty

only do not use liberty ... -- Christian liberty is not a license to sin. Rom_5:20 - Rom_6:1; Rom_6:15.

Liberty -- Note: From .. To; Not to fleshly indulgences.
Liberty + Love = service to others.
Liberty - Love = license (slavery to sin.)

opportunity for the flesh -- The word flesh is often used in the writings of Paul to denote corrupt and gross passions and affections; see the notes at Rom_7:18; Rom_8:1.

[Note the definition of "flesh" as used by the KJV translators: The desire of man's heart to yield to that which is unrighteous and unholy. (See Stanley's "Walking by the Spirit." #22)]

but through love serve [be servants of] one another -- Paul does not consider them as freed from all law and all restraint; but they are to be governed by the law of love. When there is love there is no servitude. Duty is pleasant, and serving others in kindness is very agreeable.

serve one another -- Contrasted with liberty. Free to be slaves to one another.
Note: *allos* - "one another" passages Gal_5:13; Gal_5:15; Gal_5:26, Gal_6:2.
1) ***Serve*** each other in spirit of love.
2) ***Bear*** one another's burden in love.

÷Galatians 5:14
Gal_5:14

All the law -- This item expresses the substance of the whole law. A similar sentiment he has expressed in Rom_13:8-10; see the notes at that passage.

You shall love your neighbor -- Even the Law of Moses taught the truth! "Love thy neighbor as thyself." Lev_19:18. See note at Mat_19:19, for what loving our neighbor includes.

÷Galatians 5:15
Gal_5:15

But if you bite -- By an improper use of the tongue. The word used here (δάκνω *dakno*), means, properly, to bite, to sting; and here seems to be used in the sense of contending and striving - a metaphor probably taken from dogs and wild beasts.

and devour one another -- As wild beasts do. The sense is, "if you contend with each other;" and the reference is, apparently, to the strifes which would arise between the two parties in the churches - the Jewish and the Gentile converts.

beware lest you be consumed -- Destroyed. As wild beasts contend sometimes until both are slain. Thus, the idea is, in their contentions they would destroy the spirituality and happiness of each other; their characters would be ruined; and the church be overthrown.

÷Galatians 5:16
Gal_5:16

So I say then -- Paul gives the rule for avoiding the evils of strife and contention.

Walk -- The Christian life is often represented as a journey, and the word ***walk***, in the scripture, is often equivalent to live; Mar_7:5. See the notes at Rom_4:12; Rom_6:4; Rom_8:1.

Walk in the Spirit -- Live according to the teaching and direction of the Holy Spirit; follow the influences of God's Spirit in you hearts.

Paul states what following the Holy Spirit would produce in their lives in Gal_5:22-23.

and the lust of the flesh you will not fulfill [carry out] -- We are to live under the guidance of the Holy Spirit and give over to corrupt evil passions which are sinful. The passions of the worldly minded man are stated in Gal_5:19-21.

flesh -- Previously a physical term, but now an ethical condition.

Notice the definition of **FLESH** as used by translators: The desire of man's heart to yield to that which is unrighteous, unholy, ungodly. (See Stanley's "Walking by the Spirit." #22)

Walking by the Spirit is to walk, or live, according to the way God wants man to live, in righteousness and holiness. To live according to the flesh is to give in to the desire to live contrary to the way God wants man to live.

÷Galatians 5:17
Gal_5:17

For the flesh lusts against the Spirit -- The inclinations and desires of the carnal minded man are contrary to those of the Spirit. They draw us away in an opposite direction, and while the Spirit would lead us one way, our carnal nature would lead us another, and thus produce the painful controversy which exists in our minds.

The word "Spirit" here refers either to man's spirit, or to the Spirit of God, and to the influences of his teachings on the heart.

lusts .. warring; G1937; ε'πιθυμέω *epithumeo* ¯; **Thayer Definition:** 1) to turn upon a thing; 2) to have a desire for, long for, to desire; 3) to lust after, covet; 3a) of those who seek things forbidden.

G1937 WordStudy ε'πιθυμέω, *epithuméo* ¯; contracted *epithumo* ˊ, fut. *epithume* ˊ*so* ¯, from *epí* (G1909), in, and *thumós* (G2372), the mind. To have the affections directed toward something, to lust, desire, long after.

Generally (Luk_17:22; Gal_5:17; Rev_9:6). To desire in a good sense (Mat_13:17; Luk_22:15; 1Ti_3:1; Heb_6:11; 1Pe_1:12); as a result of physical needs (Luk_15:16; Luk_16:21); in a bad sense of coveting and lusting after (Mat_5:28; Rom_7:7; Rom_13:9; 1Co_10:6 [cf. Jas_4:2; Sept.: Exo_20:17; Deu_5:21; Deu_14:26; 2Sa_3:21; Pro_21:26]).

Deriv.: *epithume* ¯*te* ˊ*s* (G1938), one who desires; *epithumía* (G1939), desire.

Syn.: *sumpathéo* ¯(G4834), to like, sympathize; *agapáo* ¯(G25), to love; *homeíromai* or *himeíromai* (G2442), to have a strong affection for, yearn after; *orégomai* (G3713) or *epipothéo* ¯(G1971), to long after; *thélo* ¯(G2309), to wish, implying volition and purpose; *boúlomai* (G1014), to will deliberately, design; *thélo* ¯; *ze* ¯*lóo* ¯(G2206), to have a zeal for; *aitéo* ¯(G154), to ask, desire; *epize* ¯*téo* ¯(G1934), to seek earnestly; *exaitéomai* (G1809), to desire earnestly.

Ant.: *apostréphomai* (G654), to turn away from; *pheúgo* ¯(G5343), to shun; *miséo* ¯ (G3404), to hate.

and the desires of the Spirit ... -- ESV. By capalizing "Spirit" the ESV interprets this to be the Holy Spirit. It could be that man's inner spirit wants to do what is right, but the lusts of the flesh draws the other way.

contrary -- opposed to each other, ESV. They are opposite in their nature.
Paul illustrates this by showing what each produces, Gal_5:19-23.

that the thing you may wish, these you may not do -- That you do not do that which you wish to do.
See this sentiment of Paul illustrated also at Rom_7:15-19, and notes.

÷Galatians 5:18
Gal_5:18

if you are led by the Spirit -- Rom_8:1-2. Walking after the Spirit is to live according the way God wants us to live, in righteousness, holiness, and godliness. Submitting to the teachings and guidance of the Holy Spirit.

you are not under the law -- The Christian is under the new covenant ratified by the blood of Christ. It is the real, genuine covenant which was shadowed in the Mosaic covenant.

÷Galatians 5:19
Gal_5:19

v. 19 Sexual sins
v. 20 Pagan practices
v. 21 Sins of disposition

Sins of indulgences
Sins of inner qualities
"Going to heaven doesn't depend on one's position, but disposition."

the works of the flesh -- Paul now illustrates the fruit of giving over to the carnal nature of man. Man's "natural" desires since the fall of Adam and Eve.

See also Paul's list in 2Co_12:20, a list of causes of church division.

WORKS - Jas_2:24, Jas_2:26, Joh_12:42, Gal_5:6, Act_10:34-35, Mat_7:21, Heb_5:9.
Kinds of Works
1. Works of the flesh- Gal_5:19-21
2. Our own works- Act_7:41, 2Ti_1:9
3. Works of the law of Moses Gal_2:16
4. Works of obedience- Act_10:34-35, Luk_6:46, Joh_6:29.

τὰ ἔργα τ ς σαρκός. [feminine] (see Gal_5:16 and cf. also Jam_1:15). The phrase in Greek here is unique (Note the gender, to match the case of the following words) . Compare τὰ ἔργα το σκότους, [neuter] Rom_13:12; Eph_5:11; and, τά ἔργα το διαβόλου [masculine] 1Jn_3:8.

manifest -- apparent, evident, known. Manifest, i.e., to be plainly recognized or known.

The world is full of illustrations of what corrupt human nature produces. It is evident here that the word σὰρξ *sarx*, "flesh," is used to denote man' evil nature, and not merely the body; since many of the enumerated vices are the passions of the mind or the soul, rather than of the body.

adultery -- G3430, N-NSF, adultery. (Apparently some MSS omit this word.)
ἅτινά ἐστιν πορνεία. א***ABCP** vulg. syr^{pesh}.
μοιχεία is inserted after ἐστιν by Text. Rec. with **אᶜD(G)KL** syr^{Harcl}.

[Some translations combine the words "adultery, fornication" into a more general "sexual immorality." Perhaps losing the general distinction of the English and Greek meanings of these words.]

fornication -- G4202, N-NSF, πορνεία, *porneia* , **Thayer Definition:**
1) illicit sexual intercourse
1a) adultery, fornication, homosexuality, lesbianism, intercourse with animals etc.
1b) sexual intercourse with close relatives; Lev. 18
1c) sexual intercourse with a divorced man or woman; Mar_10:11,Mar_10:12
2) metaphorically the worship of idols
2a) of the defilement of idolatry, as incurred by eating the sacrifices offered to idols

uncleanness -- Impurity, uncleanness, G167, N-NSF, in the moral sense of impure motives and conduct.

lustfulness -- lasciviousness; sensuality, lewdness, licentiousness, ἀσ λγεια, G766 N-NSF, unbridled shameless display of sensuality.

÷Galatians 5:20
Gal_5:20

idolatry -- ειδωλολατρεια, *eido ⌉olatreia,* Idolatry G1495 N-NSF;
1) the worship of false gods, idolatry
1a) of the formal sacrificial feasts held in honour of false gods
1b) of avarice, as a worship of Mammon
2) in the plural, the vices springing from idolatry and peculiar to it

The connexion of immorality with heathen worship readily leads St Paul to mention idolatry. - Cambridge Greek NT

sorcery -- φαρμακεια **witchcraft** G5331 N-NSF *pharmakeía*; gen. *pharmakeías*, fem. noun from *phármakon* (n.f.), a drug, which in the Greek writers is used both for a curative or medicinal drug, and also as a poisonous one.
Pharmakeía means the occult, sorcery, witchcraft, illicit pharmaceuticals, trance, magical incantation with drugs (Gal_5:20; Rev_9:21; Rev_18:23; Sept.: Exo_7:22; Isa_47:9, Isa_47:12).

witchcraft .. Sorcery = *pharmakeia*, (The Greek word from which we get ***pharmacy***)"the use of drugs."

φαρμακία, "sorcery." The use of drugs not as medicines but as *media* in magic; *veneficia* Vulg. So in Exo_7:11 al. of the "enchantments" whereby the Egyptian magicians performed their wonders. Cf. Rev_9:21; Rev_18:23. Lightfoot points out the "striking coincidence, if nothing more," that sorcery was condemned at the Council of Ancyra, the capital of North Galatia, about A.D. 314. For the connexion of such magic with idolatry see Rev_21:8. - Cambridge Greek NT

enmity -- εχθραι **hatred** G2189 N-NPF, hating, hostility, (giving cause for hatred)

strife -- variance, fightings, contention, wrangling, ερεις variance, G2054 N-NPF
wrath, strife, εριθειαι, *eritheia*, strife G2052 N-NPF
1) electioneering or intriguing for office

1a) apparently, in the NT a courting distinction, a desire to put one's self forward, a partisan and fractious spirit which does not disdain low arts

1b) partisanship, fractiousness

ἔρις ℵ**ABD*** syr$^{Pesh.}$ ἔρεις Text. Rec. with **CD^{bc}G** etc. latt. syr$^{Harcl.}$ Westcott and Hort margin. - Cambridge Greek NT

jealousy -- emulations, rivalries; ζηλοι, G2205 N-NPM ; an envious and contentious rivalry.
ζ λος BD^{gr}G^{gr}*syr$^{Pesh.}$, ζ λοι Text. Rec. with **ℵCD^{bc}** etc. vulg. syr$^{Harcl.}$, Westcott and Hort margin. - CGNT

fits of anger -- outbursts of wrath, fierceness, indignation, θυμοι, *thumos,* wrath , **G2372,** N-NPM.

Thymos is another term which could have a much more noble meaning in another context. Plato saw *thymos* as the spirited element or vital force of the human soul, which needs to be controlled by intelligent reasoning. - CPNIV

"*Thymos* is a great quality," Barclay notes, "but *thymos* needs a strong leash." When this spirited force is unleashed in the hands of man's sinful nature, all manner of evil results. In the N.T. the word is often used as a loose synonym for ***anger*** (*G3709,* ο'ργή, *orgē*), but with this occasional distinction: *orgē* is the "abiding and settled habit of mind," while *thymos* is the "turbulent agitation . . . the more passionate, and at the same time more temporary." - CPNIV

Thayer Definition:

1) passion, angry, heat, anger forthwith boiling up and soon subsiding again

2) glow, ardour, the wine of passion, inflaming wine (which either drives the drinker mad or kills him with its strength)

dissensions -- seditions, divisions, διχοστασιαι *dichostasia* G1370 N-NPF , (Not so permanent as αἱρέσεις. In the parallel passage, 2Co_12:20, ἀκαταστασίαι "tumults").

heresies -- parties, divisions, factions, sects, αιρεσεις *heresies*. G139 N-NPF; body of men following their own tenets (sect or party), as the Sadducees, or Pharisees, etc. dissensions arising from diversity of opinions and aims

÷Galatians 5:21
Gal_5:21

envy -- envyings, φθόνος, *phthonos*, **G5355** Noun -Nom. Pl. Masc.; **Thayer Definition:** 1) envy 2) for envy, i.e. prompted by envy.

murders -- φόνος, *phonos*, **G5408** N-NPM **Thayer Definition:** 1) murder, slaughter .

drunkenness -- G3178, μέθη, *methe* ¯, **Thayer Definition:** 1) intoxication; 2) drunkenness.

revelries -- orgies, carousing, revellings, "having wild parties" NCV; **G2970**
κω μος, ko¯mos, **Thayer Definition:** 1) a revel, carousal; 1a) a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honour of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry.

And such like .. "Things like these," You can make your own list!

"Going to heaven doesn't depend on one's position, but disposition."

of which I tell you beforehand -- "I warn you" now (again). G4302 , προλέγω, *prolego* ¯, **Thayer Definition:** 1) to say beforehand.
The indication is that Paul doesn't accuse them of doing these things but warns them again taking up such practices.

just as I also told you in time past -- "I warned you before" when in Galatia, so now he tells them again that none who do these things can expect to be saved.

that those who practice such things --

will not inherit the kingdom of God. --
inherit -- G2816, κληρονομέω, *kle ¯ronomeo* ¯, **Thayer Definition:**
1) to receive a lot, receive by lot
1a) especially to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance
1b) to be an heir, to inherit
2) to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession
3) to become partaker of, to obtain

÷Galatians 5:22
Gal_5:22

A spirit-led life is dominate over a flesh controled life.Gal_5:22

fruit -- Spiritual Harvest; the blessings the Spirit brings to those who allow themselves to be guided by the way the Holy Spirit teaches us.
The fruit which originates or comes from something, an effect, profit, or result.

of the Spirit -- That which is produced from following the teaching and leading of the Holy Spirit.

love -- G26, α'γάπη, *agape* ¯, noble or respectful love, affection, good will, love, benevolence. Love on the highest noble and kingly level. 1Jn_3:18; Joh_13:35;

joy -- χαρά, *chara*, Gladness, highest delight, Luk_6:23; In God and in salvation.

peace -- Inner peace; and peace between man; and between man and God.
G1515, ει'ρήνη, *eire ¯ne ¯*, **Thayer Definition:**
1) a state of national tranquillity
1a) exemption from the rage and havoc of war
2) peace between individuals, i.e. harmony, concord
3) security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous)
4) of the Messiah's peace
4a) the way that leads to peace (salvation)
5) of Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is
6) the blessed state of devout and upright men after death

longsuffering -- patience, **G3115**, μακροθυμία, *makrothumia*, **Thayer Definition:**
1) patience, endurance, constancy, steadfastness, perseverance
2) patience, forbearance, longsuffering, slowness in avenging wrongs

kindness -- gentleness, **G5544**, χρηστότης, *chre ¯stote ¯s*, **Thayer Definition:**
1) moral goodness, integrity
2) benignity, kindness

goodness -- G19, α'γαθωσύνη, *agatho ¯sune ¯*, **Thayer Definition:**
1) uprightness of heart and life, goodness, kindness

Reference is to disposition and character, virtue (Rom_15:14; Eph_5:9; 2Th_1:11; Sept.: 2Ch_24:16).

WordStudy: ...the Eng. word includes several pleasing qualities whereas the Greek word refers to one particular quality. It is more than *chre ¯stóte ¯s* (G5544), gentleness, kindness, a mellowing of character. It is character energized, expressing itself in benevolence, active good.

faithfulness -- G4102, N-NSM. πίστις, *pistis*, **Thayer Definition:**

1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it

1a) relating to God

1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ

1b) relating to Christ

1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God

1c) the religious beliefs of Christians

1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same

2) fidelity, faithfulness

2a) the character of one who can be relied on

Here it seems to be definition 2a) the character of one who can be relied on.

÷Galatians 5:23
Gal_5:23

gentleness -- meekness, mildness. Willingness to suffer wrong without resentment, unyielding devotion to right. Mat_5:5. πραοτης, *praotes,* Meekness, G4236 N-NSF

Gentleness (*praute ̄s*) marks a person who is submissive to God's Word (cf. Jas_1:21) and who is considerate of others when discipline is needed (cf. "gently" in Gal_6:1; 2Ti_2:25; "gentle" in 1Co_4:21; Eph_4:2; "gentleness" in Col_3:12; 1Pe_3:16). BKC

It's idea is "strength under control." An example would be a strong stallion under gentle control by a bridle, or a mighty ox that is gentle to children, etc.

It was a metaphor taken from domesticated animals. Gentleness was not included in the Greek or Stoic lists of virtues, because the Greeks saw it as a weakness. It is uniquely Christian (cf. 1Co_4:21; 2Co_10:1; Eph_4:2; Col_3:12; 1Ti_6:11; 2Ti_2:25; Tit_3:2). It was used of both Moses (cf. Num_12:3) and Jesus (cf. Mat_11:29; Mat_21:5). - Utley

self-control -- temperance. εγκρατεια, *egkrateia,* temperance, G1466 N-NSF.

It is derived from ε'ν *en* and κρά́τος *kratos*, "strength," and has reference to the power or control which we have over exciting and evil passions of all kinds. It denotes the self-rule which a man has over the evil propensities of his nature. (BN)

Self-control (*enkrateia*; this noun is used in the NT only here and in Act_24:25; 2Pe_1:6) denotes self-mastery and no doubt primarily relates to curbing the fleshly impulses just described. - BKC

The capstone of the list, self-control characterizes Christlike maturity (cf. Act_24:25; Tit_1:8; 2Pe_1:6). This term was used in 1Co_7:9 for the control of our sexual drive and that may be alluded to here because of the list of the sexual abuses of pagan worship. - Utley

against such -- A spirit-led life is dominate over a flesh controled life.

there is no law. -- There is no law against these things! These are not the things which the Law denounces. These, therefore, are the true freemen; free from the condemning sentence of the Law, and free in the service of God.

As kind of an understatement, Paul asserted that obviously no one would make laws against people who practice such things.

÷Galatians 5:24
Gal_5:24

A spirit-led life is dominate over a flesh controled life.

those who are Christ's -- Those who belong to Christ. Those whom he has purchased by his blood, and considers as his people, his sheep, and his children.

Christ Jesus -- **το χριστο ησο .** Most uncial MSS which were never copied extensively.

Some MSS (א A B C P Ψ 0122[1] 0278 33 1175 1739 *pc* co) read "Christ Jesus" here, while many significant ones (ℓ[46] D F G 0122*,[2] latt sy), as well as the Byzantine [majority] text, lack "Jesus." The Byzantine text is especially not prone to omit the name "Jesus"; that it does so here argues for the authenticity of the shorter reading (for similar instances of probably authentic Byzantine shorter readings, see Mat_24:36 and Phi_1:14; - NET

have crucified the flesh -- Put to death (or have conrol over) the passions and lusts of the carnal body. They are as though they were dead, and have no sway over us. cf. Gal_2:20.

The picture is that such passions to do sin have been nailed to a cross, Rom_6:6, and the ceasing to live by, or follow such, happens when one submits in obedience to baptism, Rom_6:3-6.

with its passions and desires -- Corrupt passions which war against the soul.

affections and lusts .. passions and lusts thereof. cf. Rom_1:24.

÷Galatians 5:25
Gal_5:25

If we live by the Spirit -- See note also at Gal_5:16. Since we as Christians profess to be following the guidance and leadership of the Holy Spirit, then let us truly live according the the way the Holy Spirit teaches.

If the Galatians Christians claim to live by the Spirit, then Paul asks them to prove it by keeping in step and live according to the Spirit.

πνεύματι is probably to be translated '*by* the spirit," as in Gal_5:16, - Cambridge Greek NT

by the Spirit let us also walk. -- Let us live the way the Holy Spirit teaches us. The present subjective tense here is "Let us also go on walking by the Spirit." Let our steps follow the steps of the Holy Spirit. (cf. 1Pe_2:21).

...it regards the walk in relation to others, who are also walking. It suggests unity, and perhaps discipline. - CGNT

Paul is saying, "It is not the Law but the spirit by which we must regulate our life, as I said in Gal_5:16".

Galatians 5:26
Gal_5:26

Results of practicing walking by the Spirit.

[Some see this verse as Paul's summary of chapter 5.]
[Some place this verse as introducing the thought in Gal 6.1-5]
It seems to be transitional statement, working both directions; to what Paul has just said, and what he is ready to say next.

Let us not become -- (cf. NKJV, etc.) "Let us cease becoming ..."
To soften the rebuke, St Paul uses the 1st pers. plur., including himself with those by whom the warning is needed. - CBSC

boastful -- vainglorious, conceited, self-conceited, desirous of vain glory, boastful, proud.
κενοδοξοι (*kenodoxoi*) desirous of vain glory G2755 A-NPM. A late work only here in the N.T.
Such conduct is a failure to live by the Spirit.

The idea is that those who are boastful (which is vain) are provoking others, and envying them.

provoking .. "challenging, or irritating." προκαλουμενοι provoking G4292 V-PMP-NPM. Thayer "especially to challenge to a combat or contest", to provoke, to irritate.

It seems that Paul is addressing this to the Judaizers who are jealous of Paul, and to provoke him they would call him out to defend himself.

"This is a very instructive verse because it shows that our conduct to others is determined by our opinion of ourselves." (Stott, p. 156.

envying -- Paul has just mentioned enmity, strife, jealousy and envy as "works of the flesh" in general. - ESVSB

÷Galatians 6:1
Gal_6:1

Winning back a brother, Pro_18:19

Brethren, and if a man be overtaken -- The "if" supposes a case the apostle considers might happen. **ἐὰν καὶ** with the subjunctive, Paul puts the case as though it may or may not happen.

overtaken -- · (προλημφθη¸ *prole ¯mphthe ¯*from προλαμβάνω prolambano¯), G4301, means properly "to take before another, to anticipate" 1Co_11:21; then "to be before taken or caught"; and may here mean either that one had been formerly guilty of sin or had been recently hurried on by his passions or by temptations to commit a fault.

in any trespass -- transgression, fault, G3900, N-DSN. A deviation from truth and uprightness. A man may be surprised by sudden temptation, or a headstrong passion, as David and Peter were.

you who are spiritual -- G4152. One who is holy, walking upright, and living as described as Gal_5:22-23, being directed by the Holy Spirit in his life.

restore such a one -- καταρτιζετε (*katartizo*) restore G2675 V-PAM-2P. Thayer's definition includes, "*to mend, to repair*, ethically: *to stregthen, perfect make one what he ought to be."* The word is often used of setting a broken bone, or fixing a fishing net (cf. Mat_4:21; Mar_1:19). Here it means to recover him from his errors and his faluts.

in the spirit of meekness -- With gentleness, as in Gal_5:23. Not with anger or a lordly overbearing mind. Not with a love of finding others in fault. Not with a harsh and unforgiving temper.

considering yourself -- "looking to, observing." The Greek form strongly emphasizes a continual, diligent attentiveness.

Keeping an eye on self, like a runner eying the goal. Remembering how liable you are yourself to err; and how much kindness and indulgence should therefore be shown to others. You are to act as if you felt it possible that you might also be overtaken with a fault; and you should act as you would wish that others should do toward you.

lest you too be tempted -- From **G3985,** πειράζω, *peirazo ¯*. This "tempted" is a stronger word, in this connotation "to tempt with a view toward destruction."

÷*Galatians 6:2*
Gal_6:2

Bear one another's burdens, -- (Lit: One another's burdens you must bear.) Present, active, imperative. Rom_15:1. The sense is, that every man has special temptations and easily besetting sins, which constitute a heavy burden. We should aid each other in regard to these, and help one another to overcome them.

"***One another***" is placed in an emphatic position in the Greek sentence. It is the way of life for mature Christians to carry burdens of their weaker, less mature brothers (cf. Rom_14:1; Rom_15:1). This fulfills, in a very practical and observable way, the New Law (cf. Gal_5:14). (Utley)

burdens -- τὰ β ρη an extra heavy overload, sorrows, problems. ***"Burden"*** was used of a crushing weight put on a domestic pack animal (cf. Mat_23:4). A load that was more than that usually carried. It is a different term than "***burden***" in Gal_6:5, which is the word for a soldier's backpack.

Three kinds of burdens:
1) Physical -
2) Mental - & emotional
3) Spiritual -

bear -- βασταζετε *bastazo*, Bear G941, V-PAM-2P. To take up with the hands; to put upon one's self; uphold, support. Used metaphorically here.

fulfill the law of Christ .. under the rule Gal_6:16. #6 Fulfilling the Law of Christ.
The Gospel is not a matter of **Law** vs. **No Law**
Rom_8:2 Law of the Spirit
Gal_6:2 Law of Christ
Jas_1:25 Perfect Law of Liberty

Note the law of Christ. Both *grace* and *love* in both systems. If there is no law there is no sin.

Paul probably referred to the "law of Christ" (cf. Gal_5:14; Joh_13:34; 1Co_9:21) to help his readers realize that freedom from the Mosaic Law does not mean freedom from all responsibility. The "law of Christ" encompasses the whole of Jesus' teaching personally while He was on earth and through His apostles and prophets from heaven following His ascension (cf. Act_1:1-2). - Constable

÷Galatians 6:3
Gal_6:3

thinks himself to be something -- Gal_5:26; A man who has a high opinion of himself may not be kind or gentle toward those who have gone astray.

when he is nothing -- When he is not as strong as he thinks he is; and lifted up with vain self-conceit he is not of much moral worth.

he deceives himself -- He fails to understand his own character. He does not accomplish what he expects to, and instead of acquiring a high reputation from others he becomes contemptible in their sight.

÷Galatians 6:4
Gal_6:4

let a man examine -- prove, test, examine, judge. δοκιμαζετω, prove G1381 V-PAM-3S . Let a man scrutinize his work to see if it is genuinely worthy or not.

his own work .. Weigh our work against our own self; don't compare our self to the faults of others. εργον work G2041 N-ASN. Our business, what we occupy ourself with, our deeds and actions.

his reason to boast -- rejoice, glory in, taking pride, καυχημα, *kauchema,* rejoicing, G2745 N-ASN.. A man's glory is if he finds in himself a good genuine work or accomplish, and not in what others (a neighbor) may say or think of him.

in himself alone -- Don't rejoice that others are lacking.

and not in another -- Such a man will not depend on others for his own happiness and contentment.

How to be happy: 1) Don't have an improper high estimate of ourself; 2) Have an honest and faithful discharge or our duty; 3) Don't be swayed by the fickle applause of others.

÷Galatians 6:5
Gal_6:5

bear his own burden -- (Lit. "For every man his own burden must bear.") Two words to notice:

bear -- the same word as in Gal_6:2; βαστασει shall bear. G941, V-FAI; Here however, the verb is future, active, indicative.

burden -- This is a different word from the burden, or load, in Gal_6:2. φορτ ον, *phortion*, G5413, N-ASN; ***Burden*** here is each man's own pack, or personal responsibilities. No one else is expected to do this for you.

"Load" = Each soldier must carry his own pack.

This seems to be a kind of proverbial saying. If he is a virtuous man, he will be happy; if a vicious man, he will be miserable.

The design of the passages seems to be to remind people that their rewards in life, or their misery, will be of their own making, so don't form a conceited opinion of yourself.

÷Galatians 6:6
Gal_6:6

Verse Gal_6:6-10 = Pay the preacher

One who is being taught -- The verb indicates an on-going action. One is teaching, or given to full-time teaching in his life.

in the word -- "the word" This is from the same root as "Word" in Joh_1:1, referring to Jesus. The "word" is the gospel of and about Jesus. Paul uses a variety of ways to refer to this "word."

1. "the word of God" – 1Co_14:36; 2Co_2:17; 2Co_4:2; Php_1:14; Col_3:16; 1Th_2:13
2. "the word of the Lord" – 1Th_1:8; 2Th_3:1
3. the word – Gal_6:6; 1Th_1:6; Col_4:3; 2Ti_4:2

should share -- Κοινωνε τω, *koinoneo*, G2841, V-PAM-3S. Thayer: 1) to come into communion or fellowship with, to become a sharer, be made a partner; 2) to enter into fellowship, join one's self to an associate, make one's self a sharer or partner.

with the one teaching -- G2727, κατηχέω, *kate ̄cheo ̄*, Here V-PAP-DSM; [Verb: present active participle; dative, singular, masculine; the dative indicates the "teacher" here goes with "in the word." Thayer's definition would point to one who is teaching or instructing orally the word of God.

in all that is good -- The teacher should be appreciated, commended for his task. The student is a partner and shares the necessities of life with the teacher. cf. 1Co_9:11-13.
(Luk_10:7; Rom_15:27; 1Co_9:11, 1Co_9:14; Php_4:14-19).

÷Galatians 6:7
Gal_6:7

Do not be deceived -- G4105, (Present imperative, middle voice: "Stop deceiving yourselves.") This is in regard to your character and your hopes for eternity. Metaphorically it means to be led astray from the truth.
It is a formular of introduction to some weighty and important admonition.

God is not mocked -- The word rendered "mocked" (μυκτηρίζω *mukte ̄rizo ̄*), G3456, means to sneer with the nostrils drawn up in contempt, turn up the nose in scorn; to mock, deride, or insult. The sense is that God can not be successfully imposed on, or be insulted with impunity.
God knows our real character and will judge us accordingly.

Here the idea is that the Galatians (or anyone) cannot make God think they have true faith (religion) when they are sowing to the flesh, spending their time and money on vain things.

whatever a man sows ... -- A figure, and a proverb, taken from agriculture. 2Co_9:6. Pro_11:18; Pro_11:24-25; Pro_19:17; Pro_22:9.
While it may relate to the previous verse, Gal_6:6, it most likely is intended to relate to Gal_6:8-10, and to what Paul has said in Gal_5:19-23.
(The οτι G3754 conjuction, starting the next sentence, "because, since," seems to tie the two verses together.)

Observations about sowing and reaping.
1) We reap the **likeness** of what we sow.
2) We reap **more** than we sow.
3) The reaping is **longer** than the sowing.

that -- Emphatic in the Greek sentence structure. "This" and nothing else!

he will also reap -- At the harvest. He will reap it back in his life, and at the day of judgment (Mat_13:39).
÷Galatians 6:8
Gal_6:8

For he that sows to the flesh -- The one who gives in to the indulgences and desires of the carnal worldly appetites, as Paul has expressed in Gal_5:19-21.

This is an example of the universal rule Paul expressed in the previous verse, Gal_6:7. (Php_3:19)

will reap corruption -- Just as man's body (the flesh) will see corruption in the grave, his spiritual life will be corrupted also. Corruption is the natural fruit reaped by the fleshly or worldly mind.

Corruption (φθοραν, G5356 N-ASF) is a term used for a field in which the produce is too rotten to harvest, Heb_6:8. - NNIBC

he who sows to the spirit -- He who follows and teaching of the Holy Spirit and cultivates those things as expressed by Paul in Gal_5:22-23.

everlasting life -- See note at Rom_2:7.

Plato used *aio ̄nios* for perpetual. See also 2Th_1:9. It comes as nearly meaning "eternal" as the Greek can express that idea. - RWP

There are two ways in which eternal life (same word translated **everlasting**) is used in the Bible: (1) It is the present possession of every believer (Joh_3:36). (2) It is that which the believer receives at the end of his life here on earth (Rom_6:22). - BBC

÷Galatians 6:9
Gal_6:9

And let us -- Negated Present Active Subjunctive.

not grow weary -- Lose heart; get tired, become faint hearted, exhausted, become spiritless; suggests fatigue. The word refers to mental disinclination. "Not become discouraged."
1Co_15:58; 2Th_3:13;

in due season -- "at its own time"; The time will come, harvest season, when we shall receive the full reward.

we shall reap -- Using the agricultural motif. The harvest, the time of the reward.

do not lose heart -- if we don't faint. Here is the thought of fatigue, and that being too great for strength; Mat_15:32 (‖Mar_8:3); Heb_12:3; Heb_12:5

Notice the necessary condition of a continued faithful response.

÷Galatians 6:10
Gal_6:10

Vs. 10 There is no "work-rule" contract with God. [See 88B-C]

Therefore -- [tn = translator note] There is a double connective here that cannot be easily preserved in English: "consequently therefore," emphasizing the conclusion of what Paul has been arguing. - NET

opportunity -- G2540, "While we have time" (CGNT) "The opportunity to do good," said Cotton Mather, "imposes the obligation to do it."

The rule is, that we are to do it when we have the opportunity.

let us do -- εργαζωμεθα let us do G2038 V-PNS-1P do work; trade, make gains, perform.

especially -- μάλιστα, *malista*, especially, chiefly, most of all, above all.

In one's zeal for doing good for the world at large he is not to forget or neglect his own family and friends.

household of faith -- "to those who are members of the family of [the] faith." - NET
1Ti_5:8; Eph_2:19. The "household of faith" is the church.

÷Galatians 6:11
Gal_6:11

Paul writes the closing with his own hand. 2Th_3:17.

You see -- Perhaps "Behold" Paul directs their attention to his closing.

large a letter -- large characters. cf. Rom_16:22. Several ideas have arise to explain why Paul here wrote with large letters.

1) Some suppose Paul means to refer to the size of the epistle which he had written. And that Paul is indicating he didn't use a scribe as he usually did in writing.
2) Some think Paul does and says this to stress the importance of what he is writing in his closing statement, Gal_6:12-15.
3) Others consider this is Paul stressing the genuiness of what he is writing and that eye-sight problems prompts him to write large characters. 2Th_3:17. (Based on Act_9:18 and Act_23:5, along with Gal_4:15) and could only write in this large print fashion.

But why does St Paul call attention to the size of his letters? Since this letter was meant to be read aloud to the churches, Paul has to make this explicit reference to the change in the handwriting, for not everyone would be in a position to see it for himself.

(*a*) Presumably to show the emphasis with which he writes and the importance of what he is saying. For larger letters were used in his day, as sometimes in our own, to lay stress on important parts of a document, especially in a public inscription. - Cambridge Greek NT

The verses from here to the end of the Epistle are so important a summary of St Paul's statements that they would justify the use of large letters. Gal_1:1 to Gal_6:10 may have been in cursive hand. - CGNT

(*c*) Deissmann's explanation that Paul says in playful irony, my large letters are for you children, belongs, as Ramsay rightly says, "to the region of pure comedy" (*Gal.* p. 466).

large letters -- Chrysostom concluded that Paul had penned each letter of the entire epistle "as an indication of his earnestness." - CPNIV

÷Galatians 6:12

Gal_6:12

Paul calls into question the motives of the Judaizers.

As many as desire to make a good showing in the flesh -- εὐπροσωπ σαι, *euprosopeo*, G2146, "make a good showing", "to please".

For many years it was the first known occurrence of the word in Greek literature, but another example has been found dating from the second century B.C. The word means "fair of face" or as here, "to present a fair face" "make a good show," or "appearance."

Since circumcision was the issue, the expression "***in the flesh***" was probably meant quite literally. Their concern for physical things had shoved aside any concern for spiritual things. - CPNIV

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who would compel you to be circumcised -- αναγκαζουσιν, *anagkazo,* G315 V-PAI-3P

1) to necessitate, compel, drive to, constrain; 1a) by force, threats, etc.; 1b) by permission, entreaties, etc.; 1c) by other means.

The Judaizers would "compel" the Gentiles converts to be circumcised.

When Paul was an agent working for the Jewish council he "compelled" the Christians to blaspheme Act_26:11.

not be persecuted -- They were wishing to avoid trouble for themselves. The preaching of the cross stirred up the hostility of the Jews. Paul would not compromise the issue of the cross 1Co_1:23; 1Co_2:2; Gal_6:14.

for the cross of Christ. -- The cross of Christ brought reproach to official Judaism. To Paul it stood for the atoning death of the Son of God. The cross provided salvation apart from the observance of Mosaic rites and ordinance. - TLW- Johnson

Galatians 6:13

Gal_6:13

even those who are circumcised -- Probably Paul was referring to the Judaizing teachers, but what he says would also be true of all Jews.

not ... keep the law -- Paul argued that circumcised brought the obligation of keeping all the Law of Moses, which his opponents did not do.

(1) No person perfectly observes the whole law of Moses.

(2) The Jewish nation as such were very far from doing it.

(3) It is probable that these opposing Paul did not pretend even to keep the whole Law of Moses themselves.

they desire -- wish, determine, take delight in, G2309.

that they may boast in your flesh. -- glory; In having you as converts, and in persuading you to be circumcised, that they may show their zeal for the Law, and thus escape persecution.

The phrase ***"in your flesh"*** here, is equivalent to "in your circumcision;" making use of your circumcision to promote their own importance, and to save themselves from persecution.

÷Galatians 6:14
Gal_6:14

[See Gann sermon file on this verse, *Glory of the Cross*.]

But far be it -- *S*ee note at Rom_3:4.

that I should glory [boast, brag] -- Paul here evidently places himself in contrast with the Judaizing teachers, and to show his determination to glory in nothing but the cross of Christ. (Php_3:4-8)

except in the cross of our Lord Jesus Christ, -- 1Co_1:23; 1Co_2:2; Gal_6:14.

the world has been crucified to me, -- See Gal_2:20. Rom_6:2-5.
Paul cared no longer for the world and it cared nothing for him; it was dead to him. The world despised and doctrine of the cross which he preached. 1Co_1:23; 1Co_2:2; Gal_6:14. Also 1Co_1:18; 1Co_1:21.

To be crucified to the world is to be dead to worldly concerns, isolated from worldly pursuits, indifferent to worldly temptations. - CPNIV

This verse inspired Isaac Watts to compose one of modern Christendom's favorite hymns. Note in particular the beauty of the little-known fourth verse:

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood.

See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

His dying crimson, like a robe,
Spreads o'er his body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

and I to the world. -- For the thought of the passage also see. Php_3:7.

÷Galatians 6:15

Gal_6:15

For in Christ Jesus -- In Christianity. In the spiritual body of Christ, which here is like saying "in the church."

neither circumcision nor uncircumcision avails anything, -- Paul had argued earlier that these distinctions have no bearing on one's salvation. Such fleshly considerations have no distinction in the church, Gal_3:28; Gal_5:6.

but a new creation. -- The Greek words may suggest either a "new creature." or a "new act of creation." 2Co_5:17. The fact that a man is created anew, or born again, constitutes the real difference between him and other people. Joh_3:3-5. Rom_6:3-7.

÷Galatians 6:16
Gal_6:16

As many as walk according to this rule -- Again, "walk" means a way of life and conduct. Paul has just stated a norm or principle for the Christian way to walk, and being Jew or Gentile is neither a privilege nor a barrier. (LW-Johnson)

peace and mercy be upon them, -- Upon as many as walk by this rule. A literal translation would be, "And as many as by this rule shall walk peace upon them and mercy and upon the Israel of God."

rule -- κανών, *kano n̄*, G2583, N-DSM, a measuring rod, rule. Thayer "3) metaphorically any rule or standard, a principle or law of investigating, judging, living, acting."

peace and mercy -- Paul pronounces a benediction upon such as walk by the rule mentioned, where circumcision nor uncircumcision brought any advantage. This could only happen within the church, which Paul was contending for against the Judaizers.

the Israel of God -- The Israel of God today is composed of all believers, Jew and Gentiles. Rom_2:28-29; Rom_4:12-14; Rom_9:4-8; Gal_3:27-29; God's ***Israel*** today is not that nation in Palestine called by that name, but His people who live by faith in Him and His Son Jesus Christ.

÷Galatians 6:17
Gal_6:17

Henceforth [From now on; Finally] -- hereafter, for the future.

let no man trouble me, -- Let no one cause trouble in wanting to add circumcision and other observances of the Law of Moses.

for I bear in my body -- Paul has confessed to being a "slave" of Jesus Christ. Slaves born marking, or often brands, that showed their ownership to a particular master.

the marks of the Lord Jesus. -- Paul's "brand" showing his ownership to Jesus was the many scars from the beating and whipping and other suffering he had endure for his master's name. 2Co_6:4-5; 2Co_11:23-28. (See 2Co_4:10)

There is the view that Paul was drawing a contrast between circumcision and the "mark" which he bore in his body for Christ.

÷Galatians 6:18
Gal_6:18

Brethren, -- The Greek order has this word at the end of the phrase. "The grace of our Lord Jesus Christ be with your spirit, brothers. Amen"

Paul still cherished the ties of communion and brotherhood with those in Galatia. In no other closing did Paul use this word.

the grace of our Lord Jesu Christ -- The benediction asks for God's favor to be upon the Galatian Christians. On the whole the pattern of this closing benediction follows the pattern of Paul's other epistles.

Paul's closing here is brief and without any personal greetings. The absence of such may be because it was to be a circular letter to be read among all the churches of Galatia. Gal_1:2.

be with your spirit. -- The prayer and Paul's final words calls for their spirits to be strength, comforted, and established.

amen --

e **Woman on the Moon** (ch. 12) represents the righteous people on earth. (In the OT they are called “the remnant” in the NT it is the church.)