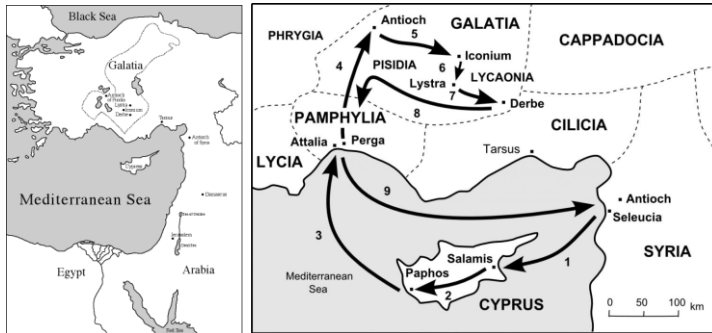


GALATIANS

Paul had successfully established various Galatian churches in Asia Minor (primarily of Gentiles – Galatians 4:8) during his first journey (Acts 13 & 14). These churches included Antioch of Pisidia, Iconium, Lystra and Derbe.



Paul then faithfully visited the Galatian churches during the second (Acts 16:1-6) and third (Acts 18:23) missionary journeys. The focus of Galatians is the justification by faith.

The Gentiles were being influenced by Judaizers (required Jewish customs – Acts 15) that Jewish customs/works (e.g., circumcision) were a necessity to the gospel. The entire Tanakh (Old Testament Jewish customs) pointed to the spiritual truths of the Lord Jesus Christ. The Jews should have understood the greater truths instead of focusing on the signposts.

There is agreement among the New Testament writings that God not only calls by faith, but also sanctifies by faith (Ephesians 1:13). Galatians refutes “works based” salvation; nothing can be added to the work of Christ (not water baptism; good behavior; speaking in tongues, etc.)

Similarities between Galatians and Romans														
Galatians	2:16	2:19	2:20	3:2	3:6	3:7	3:8	3:12	3:15-18	3:27	3:29	4:5-7	4:23, 28	5:16
Romans	3:20	7:4	6:6-8	3:21	4:3	4:10	4:17	10:5	4:13-16	6:3	9:8	8:14-17	9:7-8	8:4

The Book of Galatians was a favorite book of Martin Luther who said, “*The Epistle to the Galatians is my epistle. To it I am as it were in wedlock.*” John Wesley (a British Pastor and founder of the Methodist movement) gave life-changing testimony of finding true peace from a sermon preached on the Book of Galatians.

Most likely, Galatians (or 1 Thessalonians) was Paul’s first letter written.

Probable Chronology of Paul’s Letters			
	Epistle/Letter	Date	Location of Writing
1.	Galatians	48AD	Syria, Antioch
2.	1 Thessalonians	50AD	Corinth
3.	2 Thessalonians	50AD	Corinth
4.	1 Corinthians	55AD	Ephesus
5.	2 Corinthians	56AD	Macedonia
6.	Romans	57AD	Corinth

Letters from House Arrest			
7.	Colossians	Early 60's	Rome
8.	Ephesians	Early 60's	Rome
9.	Philemon	Early 60's	Rome
10.	Philippians	63AD	Rome
Letters After Release from House Arrest			
11.	1 Timothy	63AD	Macedonia
12.	Titus	63AD	Ephesus
13.	2 Timothy	64AD	Rome

Outline of Galatians	
Galatians 1:1-9	Prologue
Galatians 1:10-2:21	Personal Defense of Paul
Galatians 3-4	The Good News/Gospel
Galatians 5-6:10	Practical Application of Good News
Galatians 6:11-18	Epilogue

23 Galatians 1

Read Galatians 1:1-5 ... Introduction to the Believers in the Territory of Galatia

1:1 This letter begins by Paul (meaning “little” or “humble”) establishing his calling and authority. Much like salvation itself, Paul’s calling was not of man, but of God. Paul was called to be an apostle by Jesus (Acts 9:4, 15-17, 13:2-3) and God the Father.

- The Greek term for “apostles” (apostolōn ἀποστόλων) means to “to send with official authority” as Christ’s representatives.

The Triune God Raised Jesus from the Dead	
God the Father	(Acts 2:24; 3:15; 4:10; 5:30; 10:40; 13:30,33,34,37; 17:31; Romans 6:4,9; 10:9; 1 Corinthians 6:14; 2 Corinthians 4:14; Galatians 1:1; Ephesians 1:20; Colossians 2:12; 1 Thessalonians 1:10)
God the Son	(John 2:19-22; 10:17-18)
God the Spirit	(Romans 8:11)

1:2 The term “brothers” might refer to the other twelve apostles of the Lord Jesus, Barnabas, Silas or Timothy. Paul is making the point that those with him add to credibility of his message to the Galatians.

- Galatia (“white”) was a region within Asia Minor consisting of Greeks and Gauls (Celtic people settling in Asia Minor around 278BC). Galatia became a Roman province in 25BC.
- Paul utilizes the full title of the Lord (deity) Jesus (humanity) Christ (Messiah) which reflect the aspects of the Savior.

1:3 Grace (undeserved gift) is listed and experienced first before being followed by peace (result of grace).

1:4 It was the predetermined will of God “our” Father that His people be rescued from this evil age through Christ’s death. (Mark 10:45; John 3:16; Acts 2:22-23; 4:27-28; 2 Timothy 1:9; 1 Peter 1:20; Revelation 13:8)

- This age will soon be passed (Matthew 13:22, 39; Romans 12:2; Ephesians 2:2-7; 1 Corinthians 1:20, 2:6; 2 Corinthians 4:4), and the age of the Lord’s rule will begin (Mt 19:28; Eph 1:21; 1 Tim 6:19).
- The literal translation of “God our Father” is “the God and Father of us.” (Tou theou kai patros hēmōn - τοῦ θεοῦ καὶ πατρὸς ἡμῶν)
- Jesus offered Himself to die for man’s sin (Romans 4:25, 5:6, 8; 1 Corinthians 15:3; 2 Corinthians 5:14, 21). Jesus became the substitutionary atonement for the sin of His people. (Matthew 20:28)

1:5 The Greek term “amen” means “so be it” in agreement, and it is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν).

- Transliteration means that the same word is in one language as another without being changed to translate.
- The word” amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.” The word “amen” also correlates to the word “faith” (Habakkuk 2:4)
- The term “amen” was used from the Pentateuch (more often in Deuteronomy than any other book) to Revelation (which had the second most frequent usage of the term).

Read Galatians 1:6-9 ... Only One True Gospel

1:6 Paul does not address this fallen fellowship with congratulations or praise.

- Paul’s other epistles begin with thanksgiving, but in Galatians, Paul goes directly into “I am amazed...” (Col 4:12).
 - Paul’s typical practice was to begin with gratitude (Romans, 1 & 2 Corinthians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians); however, the tension with Galatia is revealed by the absence of thanksgiving.
- The only times that Jesus were amazed related to faith (Gentiles - Mt 8:10; Lk 7:9) or lack of faith (Jews - Mk 6:6).
- Galatia was turning away from God the Father (Gal 1:15-16) and the Holy Spirit (John 16:8; 1 Thessalonians 1:5-6) Who was calling them to Christ alone.
- The phrase “*deserting the one*” is synonymous with “*turning to a different gospel.*” Galatians was turning from God to rote religious practices (that were established in the Old Testament to point to Jesus as the Messiah).
 - The phrase “turning to a different” was used in the context of a military revolt.
- God called believers to Himself (John 6:44, 65) while they were dead in sin (Ephesians 2:1, 5:14; Colossians 2:13).

1:7 The Galatians were being confused by the teaching of Judaizers about works resulting in salvation. The good news of Christ is that He paid the price which is the only gospel message.

1:8-9 Twice (witness) it is emphasized, let a curse be on him who preaches a gospel alternative to Jesus alone.

Evil Spirits may attempt to Undermine the Deity of Christ				
<u>Origin</u>	<u>Religion</u>	<u>Founder</u>	<u>Book of Doctrine</u>	<u>“Angel called...”</u>
610AD	Islam	Muhammed	Koran	Gabriel
1800’s	Mormon	Joseph Smith	Book of Mormon	Moroni

2 Corinthians 11:14	<i>“for even Satan disguises himself as an angel of light.”</i>
Galatians 1:8	<i>“even if an angel from heaven preach another gospel, a curse be on him”</i>
1 Timothy 4:1	<i>“the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons”</i>

Paul’s Rebuttal to Galatia’s False Teachers (Galatians 1:10-6:10)		
Galatians 1:10-2:21	Paul’s Autobiography	Authority Accepted by Jerusalem
Galatians 3-4	Paul Gives Defense of the Gospel	The Law Points to Christ
Galatians 5:1-6:10	Practical Application	Man is Right with God through Christ (Apart from the Law)

Read Galatians 1:10-12 ... Paul’s Calling from God

- 1:10 An effort to please men and an effort to please God are mutually exclusive. A popular minister of God must assess if He is truly pleasing God or pacifying man.
- 1:11-12 Paul’s writing is from the Spirit instead of a human perspective (2 Timothy 3:16, 2 Peter 1:20-21)

Read Galatians 1:13-16 ... The Persecution by Paul & His Salvation

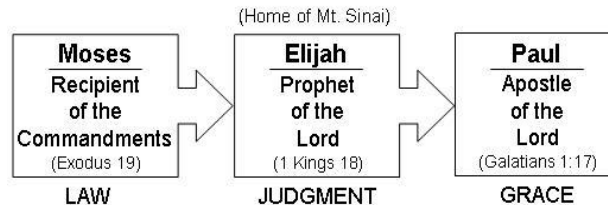
- 1:13 Paul (as Saul) attempted to destroy the church of God (Acts 8:1-3, 9:4, 22:20, 26:10; Philippians 3:6).
- Pharisees were committed to God’s way of life; however, their authority was derived from formalism, ritualism and legalism. (Romans 10)
 - Paul described his life in order to relate with the Jews (2 Corinthians 10-13).
 - The Greek term for “church” (ekklēsia ἐκκλησία) was a compound word consisting of “Ek” (out of”) and “Kaleo” (“To call”). In the Septuagint, this Greek term (ekklēsia ἐκκλησία) was used in place of “Qahal” (meaning the “assembly of Israel”).
- 1:14 Before conversion, Paul had not been focused on the Scripture being fulfilled by the Messiah; instead, he had concentrated on the oral traditions (these oral traditions would become the Mishna which is the first section of the Talmud; a collection of early oral interpretations of the scriptures as compiled about A.D. 200, and the teaching of Rabbis or other noted authority on Jewish laws. (Isaiah 29:13)
- 1:15 Paul was set apart from his mother’s womb for Jesus’ service (Judges 16:17, Psalm 22:10, Isaiah 49:1, 49:5, Jeremiah 1:5, Lk 1:15) while others are set apart for evil from the womb (Psalm 58:3, Isaiah 48:8).
- God had a plan for Paul before his birth as He did for the Old Testament Prophets.
- 1:16 Paul’s conversion came through God’s revelation of the identity of the Lord Jesus Christ, so that Paul could witness to the Gentiles. After conversion, Paul did not validate and build on his experience through man, but separated himself to the Lord.
- The Greek term for “unveil” (apokalypsaí ἀποκαλύψαι) means to reveal (“revelation”).
 - Paul preached Him (auton αὐτόν) as Jesus is the “good news.”

Read Galatians 1:17-24 ... Paul’s Travels to Arabia, Damascus, Jerusalem, Syria & Cilicia

1:17 After Paul’s conversion, he did not consult the leading Christians of the day, but instead isolated himself in Arabia (the desert) to spend time alone with Jesus (Gal 4:25).

- Paul then returned to Damascus which had been the focus of his persecution when he met Jesus (Acts 9:19-25).
- Just like Moses (Ex 2:15, 22-23) and Elijah (1 Kings 18:8-9), Paul isolated himself in Arabia (home of Mt. Sinai) at the beginning of his ministry (1 Cor 15:8). Jesus also went directly into the wilderness after His baptism at the start of His ministry.
- Paul did not immediately go to seek man’s authority from the “mother church” in Jerusalem or the apostles. Paul was independently called by the Lord.

Paul’s Retreat to Arabia



1:18 Paul visited Jerusalem repeatedly, but only after spending three years in Arabia (possibly on Mt Sinai).

Paul’s Visits to Jerusalem	
Acts 9:26-30	Following Paul’s conversion
Galatians 1:18	After three years
Acts 11:30; 12:25	Bringing Famine Relief from Gentile Churches
Galatians 2:1	After fourteen years
Acts 15:1-30	Jerusalem Council
Acts 18:22	Brief Visit Concluding 2 nd Mission Trip
Acts 21:15	Jerusalem Arrest Concluding 3 rd Mission Trip

- The Greek term “to get acquainted with” (historēsai ἱστορῆσαι) is the root word for “history.”

1:19 After three (revelation; resurrection) years with Jesus, Paul met with Cephas (Peter) and James while other disciples were afraid of Paul (Acts 9:26).

- Both Peter and James had seen that resurrected Christ early on (1 Corinthians 15:5-7)
 - Peter shared Paul’s doctrine (1 & 2 Peter).
 - James was the brother of Jesus and leader of the church in Jerusalem. He penned the book of “James” which references a faith that leads to works. Works are the fruit of Salvation and not the root of Salvation.”

1:20 The point of contention with Galatia was Paul’s integrity, and there could be no higher witness than God Himself. Paul often referenced God as a witness. (Romans 1:9; 2 Corinthians 1:23; 11:31; 1 Thessalonians 2:5,10)

1:21 Syria was the location of the first Gentile church of Antioch, and the headquarters of his ministries (Saul’s home base). Cilicia (“overturns”) was Paul’s native region of Southeast Asia Minor containing his home town of Tarsus.

1:22 Paul did not receive tutoring or authority from the (primarily Jewish) believers in Judea. Paul was a direct apostle from the calling of the Lord Jesus.

- The Greek term for “unknown” (agnooumenos ἀγνοούμενος) is related to the etymological root of “agnostic.”
 - In the Greek language, the letter “a” in the front of a word negates the word. The Greek term for “knowledge” (gnosis γνῶσις) is annulled with the leading “a” in “agnostic.”
- 1:23 The Judean believers only knew of Saul as a zealous persecutor who had come to Christ. The Jewish false teachers (Judaizers) were attacking Paul and the gospel, so Paul downplayed his association with the church in Jerusalem and emphasized his direct call from Jesus.
- The Judaizers wanted Christianity to follow Jewish traditions, but Paul extended the gospel to the Gentiles (1 Corinthians 9:22).
 - The Judaizers may have referenced the circumcision of Timothy (Acts 16:1-3; however, Titus was not circumcised (Galatians 2:3-5).
 - Paul may have pacified the Jews with Jewish practices (Acts 21:20-26), but the message to the Gentile churches was clearly that people come to God through Jesus Christ – not through Jewish customs and rules.
- 1:24 Although Paul taught that the Jewish customs are not required for faith in the Lord, the Judean believers praised the Lord for Paul’s salvation.

24 Galatians 2

Read Galatians 2:1-2 ... Paul Returns to Jerusalem with Barnabas & Titus

2:1 Fourteen (7*2 or “full witness”) years after Paul’s first Jerusalem visit with Peter and James, Paul visits again with his two companions, Barnabas (“son of consolation/exhortation”) and Titus (“honorable/pleasing”).

- Scripture records individuals going “up to Jerusalem” from a typological perspective (2,500 feet above sea level) as well as simply out of respect.
- Joseph (meaning “increase”) was called Barnabas (“son of prophesy / encouragement”) by the apostles; name changes were common for those who were changed by the Lord (Abraham, Sarah, Jacob, Paul, etc.).
 - Barnabas was from the tribe of Levi and is considered to have been fairly well-off as he was a “Cypriot;” the property of Cyprus was more valuable. (Acts 4:36)
 - The historian Eusebius documents that Barnabas was one of the seventy apostles sent out by Jesus (Luke 10:1).
 - Barnabas was a leader of the Jerusalem church (Acts 11:22) before becoming a leader in the (primarily Gentile) church in Antioch, Syria (Acts 13:1).
 - Barnabas traveled with Paul on his first mission trip (Acts 13) before separating from Paul in a dispute before Paul’s second missionary journey. (Acts 15:36-41)
- Titus may have been a Greek convert of Paul’s ministry. (Titus 1:4) Titus is not mentioned in the book of Acts; however, he was active on Paul’s third missionary trip (2 Corinthians 2:13). Titus had success interacting with the immoral church in Corinth (2 Corinthians 7:13).

- 2:2 Not only was Paul taught the gospel from revelation, but it was by divine revelation that he was sent to privately give his account of the gospel to the church leaders/original apostles (Acts 15:2).
- This enabled Paul’s ministry to be more effective just as Jesus was dedicated by the Temple leader Simeon as a “*light to bring revelation to Gentiles*” (Lk 2:32). Paul received a number of revelations from the Lord (2 Cor 12:1, 12:7, Eph 3:3).
 - The Greek term “good news/gospel” (euangelion εὐαγγέλιον) is focused on Christ’s death and resurrection to pay the price of sin (1 Corinthians 15:3-4).
 - “*Running the race*” was Paul’s recurring reference to being effective at service and ministry (1 Corinthians 9:24, 26; Galatians 5:7; Philippians 2:16).

Read Galatians 2:3-10 ... Circumcision Deemed Unnecessary for Salvation

- 2:3 Titus, the Greek, was an uncircumcised Gentile to facilitate his testimony to the Gentiles while Paul circumcised Timothy (half-Jew, half-Greek) to improve his witness in Galatia (Acts 16:1-6).
- Although Titus was with Paul when they visited the (mostly Jewish) church in Jerusalem, they did not ask that Titus be circumcised showing that the Jerusalem church recognized an uncircumcised brother.
- 2:4 “False brothers” constitute those church-goers who do not know Jesus Christ nor the gospel, but attend for ulterior motives that undermine the Word of the Lord.
- The false teachers of Galatia were demanding Jewish customs (baptism, circumcision and maintaining feasts and food requirements) for salvation.
- 2:5 The “false brothers” were not “given a platform” (the pulpit) for even the smallest amount of time to share “their side” which opposed the gospel.
- The false teachers attempted to subject man to the Old Testament Law instead of enjoying freedom of faith in Christ (2 Corinthians 11:26; Acts 15:1)
 - Salvation depends on sinful man approaching God on the merits of Christ alone; sinful man can never be good enough for salvation. (Matthew 5:48; Ephesians 2:8-9)
- 2:6 God is not a respecter of man (e.g., man’s diplomas, memberships, capabilities, possessions, pedigrees, etc.) and all his prideful, worldly assets (James 2:9).
- Those who had been esteemed by man (e.g., the organizers of the church – Peter, James, John) did not influence Paul’s gospel message which was based on faith alone.
- 2:7 The respected church leaders confirmed Paul’s message (of faith in Christ alone) to the Gentiles just as they supported Peter’s flourishing ministry to the Jews. (Acts 9:15; Galatians 1:16)
- The Greek term for “entrusted” (pepisteumai περίστευμαι) emphasizes that Paul was a steward of the gospel (1 Corinthians 9:17; 1 Thessalonians 2:4; 1 Timothy 1:11)
 - Only Galatians 2:7-8, is the name “Peter” (Greek) used – the remaining references to the Galatians are “Cephas” (Aramaic).
- 2:8 The primary models were Paul-to-Gentiles and Peter-to-Jews although Peter evangelized some Gentiles and Paul would initially introduce the gospel at Jewish synagogues prior to evangelizing to the Gentiles after being rejected.

2:9 “*The right hand* (symbolizing strength) *of fellowship*” was given to encourage the Gentile ministry of Paul and Barnabas. The “right hand” shows agreement and equality (Ezra 10:19)

- As James, Peter, and John ministered to the Jews, the converted Gentiles could also witness to the Jews.
- James was the half-brother of Jesus who was in charge of the church in Jerusalem. (Acts 12:2, 17)
- Peter and John were the disciples in the inner circle of Jesus who had attended Jesus at the restoration of the Jewish girl, Jesus’ transfiguration, and in the garden of Gethsemane (Mt 17:1; Mk 5:37, 9:2, 14:33, Lk 9:28).
- The Greek term for “pillars” (styloi στύλοι) is used for a mighty support of truth. (Revelation 3:12)
- These leaders of the church agreed with Paul instead of the Judaizers.

2:10 An essential outcome of salvation is caring for the poor (Lk 18:22, Rom 15:26, James 1:27, 2:5).

- The “poor” was not the majority “middle class” voting block that political parties pander to, but the impoverished and homeless domestically and around the world.
- Paul collected donations for the needy from the Gentile churches in Macedonia and Achaia (Romans 15:25-27; 2 Corinthians 8:14).

Read Galatians 2:11-13 ... Paul Shows Authority to Correct Cephas & Barnabas

2:11 Although Cephas was a strong and outspoken disciple of Jesus, when he behaved incorrectly, Paul had the confidence to correct Cephas directly.

2:12 Cephas had enjoyed fellowship with the Gentiles until Jews arrived from the Jerusalem church (led by James the brother of Jesus).

2:13 The poor behavior of Peter negatively impacted other Jewish brothers including Barnabas.

Read Galatians 2:14-21 ... Salvation Through Jesus Christ Alone

2:14 Paul corrected Peter publicly not to be dissuaded from ministering to the Gentiles.

- Peter had experienced a vision that the Lord had provided everything as clean. (Acts 10:9-16). Although this gave Peter freedom to not live according to the Mosaic Law, he still considered Jews as being superior.

2:15 There was a pride about being a Jew; however, Jewish legalism obstructed the witness of the Lord.

- Jews had an advantage in understanding the Old Testament, so they were exposed to their own sinfulness and the spiritual symbolism throughout the Old Testament. (Romans 3:1-2; 9:4-5)
- Jews had an advantage in revelation, but not in terms of salvation.

2:16 “*No one is justified by the works of the law but by faith in Jesus Christ*”

- This is the first use of the term for “justification” (dikaioutai δικαιούται) which means to be declared right with God (Romans 3:21-31).
- Paul believes that the order of salvation (Ephesians 2:8-10) is: 1. Grace 2. Faith 3. Good Works

2:17 If all have sinned (Romans 3:23), that means that Jews have sinned as well.

- The grace and forgiveness of the Lord should not be a free license (an incentive) to follow sinful passions and worldly pursuits. (Romans 6:1, 15)
- 2:18 If the tendencies of the old nature (e.g., focus on the flesh, pursuit of sinful passions or a prideful attempt of salvation by works) are reestablished, the sinful nature becomes even more evident.
- 2:19 Every attempt to adhere completely to the law (e.g., salvation by works) results in failed attempts that reveal the sinful, fallen nature of man.
- This impossibility of successfully “*living unto the law*” has resulted in death to the law (no longer trusting in works oriented salvation) and a reliance on Jesus Christ.
- 2:20 Believers have died to the law but live to the Lord. “*I have been crucified with Christ; and it is no longer I who live, but Christ lives in me.*”
- Believers should not continue to live out of their past spiritually dead lives, passions and ambitions (2 Corinthians 5:14).
 - The eternal Spirit of God (Jesus) is now alive in each believer having been made available by the love of God for fallen man (1 John 4:19).
 - Jesus Christ was the (only) perfect sacrifice on the cross for sin.
- 2:21 If man can achieve heaven through “being good enough”, Christ’s death achieved nothing.

25 Galatians 3

Read Galatians 3:1-5 ... Foolish Galatians Led Astray from the Spirit to the Law

3:1 Paul calls the Galatians “foolish” in harsh criticism (Galatians 3:3) because they had forgotten their view of Jesus Christ crucified. They had become hypnotized and bewitched – not following the reason of their own minds.

- In the Greek language, the letter “a” in the front of a word negates the word. The Greek term for “perceive; to think out” (νοεῶ νοέω) is annulled with the leading “a” in the Greek term for “foolish” (ανοεῶτοι ἀνόητοι).
- The Greek term for “clearly portrayed” (προεγραφή προεγράφη) carries the connotation of “publicly portrayed” as in a billboard.

3:2 The question is emphasized twice (witness) as to whether the Spirit of God is given by the works of the law or by faith (Romans 8:9). The correct answer is that the Spirit is received through faith (Galatians 3:14)

Paul’s Six Questions to the Galatians		
1	3:1	Who has hypnotized/bewitched you?
2	3:2	Did you receive the Spirit by the works of the Law, or by hearing with faith?
3	3:3	Are you so foolish?
4	3:4	Having begun by the Spirit, are you now being perfected by the flesh?
5	3:5	Did you suffer so many things in vain--if indeed it was in vain?
6	3:5	Does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

3:3 The same Spirit that brought salvation will also continue redemption and perfection in the believer.

- While a new believer reflects the joy of the Spirit, time often diminishes this focus into ritualistic ceremonies and observances. Regardless, man cannot lose

His (God's) salvation as the believer was chosen and called by God to be kept (retained) by Him as well (2 Timothy 1:9; Philippians 1:6).

- God loves His people because of who He is, and not because of what His people have done. (Romans 5:8; 1 John 4:19)
- On the other hand, the same faith that draws sinners to salvation will continue to work in believers through the redemption process so that they will want to obey the Lord. (Colossians 1:10; James 2:17-26)

3:4 Paul question the spiritual maturity of the Galatians; do they really know as much as they think they know? However, even in their inaccuracies and mistakes, God would use their failings for the benefit of the gospel and His glory. God can bring value from vanity.

3:5 The gift of the Spirit and the working of miracles comes at God's discretion instead of man's interaction with the law. (Galatians 3:2) God does not give to His people because He owes them anything.

Read Galatians 3:6-9 ... The Children of Abraham

3:6 Abraham believed God and was "saved" (Gen 15:6) prior to being circumcised as a Jew (Gen 17:26). Abraham represented the Gentiles that God made His sons in the faith.

- Abraham did more than believe "IN" God, he believed God (Romans 4:10-12). It is not enough for Christians to believe "IN" God, but God's Word must be believed and enacted.
- Many non-Christians believe in God, but they have not received His Spirit. They do not pursue nor apply His word, will or ways (James 2:19).
- The Greek term for "*credited*" (elogisthē ἐλογίσθη) is an accounting term for adding to a ledger. (1 Corinthians 13:5)

3:7 "*Understand, then, that those who have faith are children of Abraham.*"

3:8 The Old Testament speaks several times of the Gentiles receiving the good news (Isaiah 11:10).

- Abraham had obeyed the Lord, and his descendant would be the Messiah (Genesis 22:18) who would bless all of the world.
- Abraham's spiritual descendants would be as numerous as the stars in heaven (Genesis 15:5, 22:17; 26:4). The spiritual offspring of Abraham have circumcision of the heart instead of an outwardly physical circumcision. (Deuteronomy 10:16, 30:6; Romans 2:28-29; Jeremiah 4:4)

3:9 Just as Abraham had the faith to obey, believers should also have the faith to leave everything for God's commitment of a promised land.

- "Faith is not believing without evidence; faith is believing in spite of the consequences."

Read Galatians 3:10-14 ... Christ Became a Curse to Free Those in Faith from The Curse

3:10 Paul's focus transitions from "faith" to "curse." Israel vowed to keep God's commands, so that they would not be cursed, but they could not keep the law (Deuteronomy 27:26-27; Acts 15:10; John 7:49). Transgressing any of the law breaks the entire law (James 2:10).

- While the “works of the law” included rituals and traditions that were mandated, in actuality; the law simply magnifies and reveals sin which can only condemn (Romans 3:20, 5:20).
 - No man can live a perfect life to satisfy the law (James 2:10, Matthew 5:48, 1 Pet 1:15). The law is not a means to God (Leviticus 18:5) because no one can fulfill it, so it becomes a curse against mankind as law breakers (Romans 1:18-3:20).
- 3:11 The book of Galatians emphasizes “how believers shall live;” believers shall live by faith (Habakkuk 2:4). This verse was key to Martin Luther experiencing faith prior to leading the reformation.

Habakkuk 2:4 Inspires Three Pauline Epistles		
<i>The Righteous Will Live By Faith</i>	Romans is about being righteous	Romans 1:17
	Galatians is about how to live	Galatians 3:11
	Hebrews is about having faith	Hebrews 10:38

- 3:12 There is a contrast between the life of faith instead of the death of works (Heb 6:1. 9:14); “Christian life is not about ‘Life after Death’, but instead it is ‘Life after Birth’” (John 3:3; 1 Peter 1:23)
- 3:13 Christ purchased (Acts 20:28) each believer out of slavery (1 Peter 2:24; Hosea 3:1-3). Jesus became a curse for believers (2 Corinthians 5:21; 1 Peter 2:24).
- This curse from the Pentateuch (Deuteronomy 21:23) was still considered viable by Paul. Offenders would be judged by the law, killed by the people, and hung on a tree for public observation. (2 Corinthians 5:21).
 - The Bible is One book of One God consisting of the Old and New Testaments.
 - Although many discount the Old Testament as archaic and obsolete, Paul esteemed the Old Testament as applicable Scripture.
 - Jesus ransomed His life for His people (Acts 20:28; 1 Peter 1:18-19; 1 Corinthians 6:20, 7:23). Jesus attributed value to His people as He bought them back when His people could not pay the ransom themselves.
- 3:14 God had promised that His Spirit would indwell His people (Isaiah 44:3; Ezekiel 36:27; Matthew 3:11; Romans 4:16).
- There were two consequences of God’s redemption: 1. Abraham’s blessing might be extended to the Gentiles 2. The promise of the Spirit would be fulfilled.
 - The promise to Abraham preceded the law to Moses, so God’s promise is superior over the law.

Read Galatians 3:15-18 ... God Was Faithful to His Promise to Abraham Through Christ

- 3:15 The term “brothers” is much more agreeable than “foolish Galatians” (Galatians 3:1). Even fallen humans do not modify ratified covenants; how much less would a divine covenant ensuring the coming Messiah.
- 3:16 Paul emphasizes the importance of taking the Bible literally (Mt 5:18). Every letter and number in Scripture convey significance. Jesus Christ was the seed of Abraham who would bless mankind (Mt 1:2-16).
- 3:17 The covenant with Abraham/Israel came 4 centuries before the Law (Isaiah 42:6, 49:8)

Reconciling the Number of Years	
400 years after the birth of Isaac (Thy Seed)	Genesis 15:13, Acts 7:6
430 years after the Promise (Abrahamic Covenant)	Galatians 3:17, Exodus 12:40

3:18 The law or the promise ensure the inheritance of salvation; God's communication with Abraham clearly supports that salvation comes via His promise.

Read Galatians 3:19-25 ... The Law Points to (But Does Not Bring) Salvation

3:19 The angels were present at Mt. Sinai at the giving of the Law to Moses (Deuteronomy 33:2; Acts 7:53; Hebrews 2:2)

- The Law was given to Moses several hundred years after God's promise to Abraham. It "was added" to the promise made by God to Abraham which is superior.
- The Law was given to show man his sin (Romans 7:7-11).
- The Greek term for "seed" (σπέρμα σπέρμα) is the root word for "sperm." In this instance it referred to Jesus Christ. (Genesis 1:11-12; Exodus 16:31; Numbers 11:7, 24:7; Isaiah 6:13; Luke 8:11)
- The term "seed" can be singular or plural; it is through Christ (the seed) that all believers become Abraham's descendants (seeds).

3:20 God's covenant to Abraham was unilateral and solely dependent upon God. There were multiple adherents (parties) for the Law; however, only One superior intermediary for God's salvation.

3:21 The law does not conflict with the promise from God to Abraham, but if the law were able to give life, then the law would be the plan or method to accomplish righteousness.

3:22 Both the law as well as the entirety of Scripture reveals the fallen nature of mankind with the of Christ as the Savior.

3:23 Before each believer was indwelt with the Spirit, the law directed what was pleasing to the Lord.

3:24-25 The term "guardian" (paidagōgos παιδαγωγός) is used as a slave who strictly tutored a child in the master's household. The commitment and faithfulness to the law kept God's people for the time when His Son would become the Messiah and the Spirit would enter their lives.

Read Galatians 3:26-29 ... No Favoritism in Abraham's Seed from Faith

3:26 Although the Gentiles in Galatia had been misled, their faith in Jesus as the Messiah had brought them into the family of God.

3:27 Believers are clothed in Christ's righteousness (Isaiah 61:10, Zechariah 3:3-4 & 2 Chronicles 6:41). In Roman culture, when a boy became a man, he would remove his toga and replace it with a different toga.

- Young Roman boys would wear the "*toga praetexta*" consisting of a white cloth with purple stripes. When a boy became a man, he would receive his "*toga virilis*" without the purple stripes. The young man would receive all the rights of an adult male Roman citizen as well as the responsibilities.

3:28 In Philemon, Paul intervenes for runaway slave Onesimus (Deuteronomy 23:15-16) and promoted unity in Christ as one; all saved and valued servants of God, but still under authority (1 Pet 2:13, 5:5; Colossians 3:18, Ephesians 5:22).

- Some claim that "status" does not equal "value," but then attempt to gain "status" (by removing all authorities) because they truly believe that "status" infers

“value.” Individuals can have different status while all having the same importance.

- The distinctions remain, but not to salvation or importance to God. There are no barriers to God’s salvation (Romans 3:22; 1 Corinthians 12:13; Colossians 3:11).
- 3:29 Any individual can come to God by Jesus Christ. (Romans 2:28-29; 9:6). This chapter destroyed the distinctions between Jew and Gentile. (Ephesians 2:13-3:11).

26 Galatians 4

Read Galatians 4:1-7 ... Believers Have Changed from Slaves to Children of God

4:1 Believers were chosen to inherit salvation before time (Eph 1:4; 2 Tim 1:9; Rev 13:8, 17:8), but the “marriage relationship” has yet to be consummated with Christ by the indwelling of the Spirit at the point of conversion.

- The chosen one is led by the morality of the law until the transformation at the moment of conversion when the heart is transfigured (2 Corinthians 3:3; Ezekiel 11:19, 36:26) and the Spirit of God comes to indwell His people (Romans 8:9).

Practice of A Boy Entering “Manhood”		
Culture	Age	Notes
Jew	13	Bar Mitzvah
Greek	18	Spartans were made to pass rigorous tests to become full citizens. Only soldiers were received the aristocratic citizenship while those who failed never became citizens, but became <i>perioeci</i> , the middle class.
Roman	14	Fathers adapted age of manhood at his discretion; Manhood was awarded on March 17 at the Roman festival of Liberalia)

4:2 In Roman culture, a boy had a guardian until he became a man as early as the age of 14; however, they were also appointed trustees of their property until the age of 25.

4:3 God gave His people a promise of an inheritance (Romans 5:6), but until Christ came, His people were under the law and foundational principles of society (Gal 4:8).

- The Greek term for “*basic principles*” (stoicheia στοιχεῖα) literally means “*in a row*” similar to the ABC’s which are the basic building blocks (Hebrews 5:12; 2 Peter 3:10, 12).
- The concept of “worldly powers” is that man has grown dependent on unifying worldly structures (the state, politics, class, national interests, social causes, sports, etc.) that distract from a focus on God. Instead of man being sufficient, God desires His people to be dependent on Him.

4:4 Believers are fully heirs by faith in Jesus Christ without any requirement of the Law.

- Just as the Roman father had discretion over the timing of his son’s maturity into manhood, God the Father also decided the timing of His Son. (Mark 1:15; Ephesians 1:10; 1 Timothy 2:6; Titus 1:3)
- At manhood, Roman young men received the freedoms and responsibilities of an adult. (1 Corinthians 13:11)
- As with anyone “*born of a woman,*” He was born “*under the law*” (Luke 2:21-22, 27) before He lived a perfect life. God redeemed man through woman (Genesis 3:15).

4:5 Jesus came to fulfill the law (Matthew 5:17). The Old Testament is not to be discarded, but shown to reflect man's fallen state and a need for a Savior. Jesus Christ would be man's Savior.

- Jesus saw value in man and paid a price that man could not pay.

4:6 The Trinity is reflected in a believer as the ¹Father sends the ²Spirit of the ³Son (Jesus) to indwell him. The cry of a believer's heart to God is relational, "*Abba, Father*" (Romans 8:15).

- The Holy Spirit is the Spirit of Jesus. (Acts 16:7; Romans 8:9; 2 Corinthians 3:18; Philippians 1:19)
- The Aramaic term "Abba" is the intimate way a child would address his father (i.e., "daddy")

4:7 When a believer takes on His name (identity), as in marriage, the believer should not take on and bear His name in vain (Exodus 20:7, Philippians 2:16).

Read Galatians 4:8-11 ... Fear of Observing Feasts & Festivals Instead of God

4:8 Prior to being indwelt by the Spirit, man was controlled by the fleshly, worldly ambitions and pleasures that were only kept in check by submission to the law.

- Before reconciliation, God's people were estranged from God. (Colossians 1:21; Ephesians 1:12)
- Individuals can learn something about God from nature (Romans 1:19-20) and man's inner moral witness (Romans 2:14-15).
- Man struggled with God by following false gods (Acts 17:29; 1 Corinthians 8:4-5, 10:20).

4:9 God's people are called to a life led by the Spirit under the will of God, and not swayed by the cares of this world or to attempt appeasement of the Lord's righteousness through traditions and ceremony.

- God doesn't want man enslaved by sin, idolatry or Jewish practices.

4:10 The Galatians were Gentiles with pagan holidays that were also being pulled into Jewish traditions. These activities of believers draw attention away from the free gift of God that comes through faith (Romans 14:1-8; Colossians 2:16-17).

4:11 Paul raises the question of whether they truly have salvation through faith in Jesus Christ alone.

- Paul doesn't want the Corinthian converts to live in vain (Galatians 3:4) nor does Paul want his experience to be in vain.

Read Galatians 4:12-16 ... The Message of Christ Received from Paul in His Weakness

4:12 Paul had given up the Jewish traditions to minister to the Galatians in the first place (1 Corinthians 9:22), and now he requested that they follow his example of relinquishing the worldly activities and efforts for faith in Christ.

4:13 There are various theories of the nature of Paul's poor physical condition, for instance, poor eyesight (2 Corinthians 12:7-9, Galatians 6:11).

4:14 As a minister of God, Paul was revered for his service.

4:15 The Galatians had originally received Paul with warm welcome, but in later visits, they had become less welcoming because of their failures.

- The initial call of grace to salvation was welcomed by Corinth; however, as they continued to mature, Corinth turned against ongoing correction (similar to a teenager rejecting his parent's correction).
- 4:16 Believers should not be easily offended (Mt 11:6; Lk 7:23), and wisdom is shown by the willingness to graciously entertain correction (Prov 12:1; 15:5, 31-33).

Read Galatians 4:17-20 ... Young Believers Were Influenced by Zealous False Teachers

- 4:17 The Galatians were being enthused by Judaizers with wrong teaching. Sin separates while the love of God brings fellowship with Him and others.
- 4:18 Believers must be enthusiastic about the work of Jesus instead of turning to man's (e.g., a preacher's) capabilities and charisma.
- 4:19 Paul was experiencing the pains and travail for the Galatians birth into God's family through Christ alone.
- The Greek term for "*formed in you*" (morphōthē μορφωθῆ) means a "permanent change" that was used in medical terminology in the development of an embryo. This may represent the life of Christ developing in the Corinthian church.
- 4:20 Paul is at a loss as to how best to relate to the fallen Galatians, so he draws from Scripture (Galatians 4:21-31). The Old Testament continually testifies to salvation through Christ.

Read Galatians 4:21-31 ... The Symbolism of Hagar and Sarah

- 4:21 Many with various religious beliefs do not actually consider the ramifications of their beliefs (Is 1:18). Judaizers were promoting a return to the law while the law itself showed man's incapacity to fulfill it.
- 4:22 Believers are free from the slavery to sin. (Galatians 5:1, 13-14; 1 Peter 2:16)
- 4:23 Ishmael represents the old covenant of the flesh as a self-effort of Abraham and Sarai to bear offspring (Gen 16:1-4). Isaac represents the new covenant from faith in the Lord's promises.
- Believers are not heirs of Abraham by man's efforts, but instead, by the divine promise of God.
- 4:24 Hagar and Sarah represent the old and new covenants respectively (Jeremiah 31:31, Romans 9:6-10, Hebrews 8:7-9:22). Hagar was an Egyptian slave (Genesis 16:1) and her offspring were born into slavery.
- 4:25 Hagar and Jerusalem were tied to Mt. Sinai as slaves to the law (salvation by works/merit).
- 4:26 Mt Sinai (where the law was given) represents the old covenant while Jerusalem/Zion (where God's Son was given) represents the new covenant. This is the only Biblical reference to the mother of God's people; Zion bore the Lord Jesus Christ (Revelation 12:2) enabling the rebirth of the believer.
- 4:27 This verse (Isaiah 54:1) follows the celebrated foretelling of the payment of Jesus Christ (Isaiah 53). The barren women (Sarah) in Scripture typify the miraculous birth of Jesus.
- 4:28 Isaac fulfilled the Lord's promise and represented the sacrifice by his father (Genesis 22:8).
- 4:29 Believers are persecuted (2 Timothy 3:12) by this world (Genesis 21:9).

4:30 Scripture instructs to be rid of the “old self” when a man becomes a new creation (Matthew 9:17, 2 Corinthians 5:17)

4:31 Believers are not born into the slavery of sin and the law, but instead born unto grace and mercy.

27 Galatians 5

Read Galatians 5:1-6 ... Freedom from the Law

5:1 The yoke of Christ allows a believer to be free (Matthew 11:29-30; 1 Corinthians 7:22; 2 Corinthians 3:17; John 8:32, 36).

- The “yoke” of Judaism was a legalism that was impossible to keep which was primarily the traditions of men that were memorized and practiced ritualistically. Even the Jews could not keep the Law, so it doesn’t make sense to make it a burden on the Gentiles (Acts 15:10; Isaiah 29:10).
- The Greek term “*burdened*” (enechesthe ἐνέχθε) is literally translated as “*entangled*.”
- Man cannot earn his way to God; the self-effort of man falls short of the perfection required by God.

5:2 If a man places his hope in works, physical circumcision (for the purpose of joining in covenant with God) demonstrates that a man does not have faith in Jesus Christ for salvation.

- The Messiah is the only way to approach God.

5:3 There is no such thing as “good enough” to get into heaven, a man must be perfect (James 2:10; Matthew 5:48; 1 Peter 1:16). An individual that relies on good works must keep the whole law; breaking a single law is equivalent to breaking the entire law (Romans 2:25; Galatians 2:10).

- Paul repeatedly followed aspects of Judaism in order to minister to Jews; Timothy was circumcised to minister to Jews, but not for his personal salvation. (Acts 16:1-3)

5:4 The term “fallen” in Greek is “EKPIPTO” which means “driven off course” (this term is also used in Acts 27:17, 29)

5:5 The believer’s hope is grounded in faith in Jesus Christ (Titus 2:13). Although the believer is already righteous in God’s view, he waits to realize the heavenly benefits of his righteousness.

- There are two critical components of receiving the grace of God: 1. By the Spirit 2. By Faith (1 Corinthians 12)
- Although believers have been saved with justification, the consequences of salvation will not come to fruition (salvation will not be completely experienced) until believers have their resurrected bodies (Romans 8:23; Philippians 3:21; Colossians 3:4-5).

5:6 As the believer has faith in the Lord and hopes in the fulfillment of the Lord’s promises, the fruits reveal themselves as love for fellow man (1 Corinthians 13:13).

- Circumcision is not the key (1 Corinthians 7:18-19) will neither bring someone to God or keep them from God.

- The motive is the key; doing right from a loving heart is the correct motive. The selfless focus would be doing good for God/others while a self-centered attitude of doing good (the wrong motive) is reflected in personal ambitions/rewards.
- Believers love because of their faith.

Read Galatians 5:7-12 ... Agitators Caused Confusion Among the Galatians

5:7 Each believer must search the Scriptures to validate any spiritual teaching (Acts 17:11).

- One can be found to be “running the race well” even according to the apostle Paul, but still fall short because of incorrect teaching.
- The Greek term “*cut in*” (enekopsen ἐνέκοψεν) was a military term used for tearing up the road to hinder the enemy’s advance.
- Obedience (peithesthai πείθεσθαι) is required of the individual, but it is an obedience to a call instead of obedience to the Law.

5:8 God does not call an individual and then hinder them from coming.

5:9 Paul quotes a proverb (Matthew 16:6; 1 Corinthians 5:6). Every reference to leaven in Scripture is negative just as pride which puffs up is negative.

5:10 Paul has faith in the Lord that He would safely keep His people, but the false teachers would be judged (Matthew 7:15; Colossians 2:8; Jude 1:13; Revelation 2:2). The incorrect teaching is likened to “troubling.”

5:11 If Paul endorsed righteousness by works/merit, he would not have been so intensely persecuted.

- “*The offence of the cross*” is that man cannot earn right standing with God.
- The Greek term for “offense” (skandalon σκάνδαλον) is translated “stumbling block” and repeated eight times in Scripture. The offense or stumbling block is that salvation is the free gift of God. (Matthew 16:23, 18:7; Romans 11:9, 14:13; 1 Corinthians 1:23; 1 John 2:10; Revelation 2:14).

5:12 It is better to lose the temptation than to lose the struggle (Matthew 5:29)

- Paul would sometimes use sarcasm to emphasize a point (2 Corinthians 11:19; Philippians 3:2)

Read Galatians 5:13-18 ... Freedom from Sin

5:13 Paul repeatedly refers to the Galatians as “Brothers;” they have fallen, but are still in the family of God (Galatians 1:11, 3:15, 4:12, 4:28, 4:31; 5:11; 6:1; 6:18). Although they have freedom from the law (James 1:25, 2:12), they should live by the Spirit instead of the flesh (Romans 8:1-17).

- Believers should not give Satan an opportunity to attack through the sinful nature (Romans 6:1-14). Believers should not use the freedom from sin as a freedom to sin (Romans 14) – with freedom comes responsibility.

5:14 Paul quotes Leviticus 19:18. Believers accomplish good works enabled by love (Mark 12:30-31, John 13:34-35, 1 Corinthians 13:13); not mandated by law.

5:15 Time/resources are consumed by Christians arguing with each other. False doctrine is the frequent cause of church splits which reinforces the need to be Bible based.

- Arguing with each other is tantamount to (“dog-eat-dog”) spiritual cannibalism.

5:16 The Spirit overcomes the flesh; it does not satisfy the flesh. Many false believers follow their own will, reason, and lifestyles, but they are gratifying the flesh and not the Spirit.

5:17 There is continual friction between flesh and Spirit (Romans 7:15, 8:8-9).

- “You are not to do whatever you want.”

5:18 A life led by the Spirit is free from the judgment of the law. (Romans 6:14; 7:4, 6)

Read Galatians 5:19-21 ... The Acts of the Flesh

5:19 The flesh is associated with “works” (plural) while the spirit is related to fruit (singular).

The “Obvious” Works of the Flesh (Galatians 5:20-21)				
	(Personal) <u>Sensuality</u>	(Ungodly) <u>False Religion</u>	(Social) <u>Interpersonal Conflicts</u>	(Personal) <u>Revelries</u>
1.	Sexual Immorality	Idolatry	Hatreds	Intoxication
2.	Moral Impurity	Sorcery	Strife	Carousing
3.	Promiscuity		Outbursts of Anger	
4.			Selfish Ambitions	
5.			Dissensions	
6.			Factions	
7.			Envy	
<i>...and anything similar</i>				

5:21 Those practicing sin as a lifestyle on an on-going basis will not inherit God’s kingdom (1 John 3:6, 9). To know God means to submit to Him and live like Him (1 John 1:7).

- The Greek word for “practicing” (prassontes πρόσσοντες) means to be “behaving in a certain manner.”

Read Galatians 5:22-26 ... The Fruit of the Spirit

5:22 The “fruit” is singular as all yields are from same change while the “works of the Flesh” are plural with many drivers and triggers. Love is the first fruit mentioned.

The Fruit of the Spirit (Galatians 5:22-23)			
	<u>Personal</u>	<u>Social</u>	<u>Godly</u>
1	Love	Patience	Faith
2	Joy	Kindness	Gentleness
3	Peace	Goodness	Self-control

5:24 The desires of the old nature have no “life” or power over the “new man” (Rom 8:13; 1 Pet 3:18).

5:25 Freedom is experienced as believers: 1. walk by the Spirit (5:16) 2. are led by the Spirit (5:18) 3. live by the Spirit (5:25). The spiritual life is led and nourished by the Spirit.

5:26 Believers are to focus on the Lord and not each other. Believers should not become proud, provoke, or envy fellow Believers (Gen 4:8). The only provider (e.g., for families, children) is the Lord Who gives according to His will.

Scripture Referencing The Fruit of the Spirit	
Galatians 5:22-23	... love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, self-control.
Colossians 3:12-14	... compassion, kindness, humility, gentleness, patience, forgiveness, and love.
Ephesians 5:9	... goodness, righteousness, and truth.
Romans 15:13	... joy, peace and hope.
James 3:17	... wisdom, purity, peace-loving, considerate, submissive, full of mercy, and good fruit.
1 Corinthians 13:4-8	...love which is patient, kind - not envious, boastful, proud, dishonoring, self-seeking, easily angered, and does not keep a record of wrongs. Love rejoices with the truth, protects, trusts, hopes, and perseveres.

28 Galatians 6

Read Galatians 6:1-6 ... Believers Should Live Appropriately & Restore Fallen Brothers

6:1 The term “caught” infers being overtaken by sin while believers are called to gently “restore” as in setting broken bones or mending fishing nets.

- The Greek term for “caught” (prolēmphthē προλημφοθῆ) implies being surprised or caught unaware.
- The Greek term “gentleness” (prautēs πραΰτης) is a fruit of the Spirit (Galatians 5:23; Matthew 5:5)
- The danger of working with fallen sinners is the temptation to succumb to their sin.

6:2 Believers are called to assist in carrying another’s burden as a sacrificial service.

- The goal of church fellowship is to present every member mature in Christ (Ephesians 4:13-15).
- The Greek word for “burden” (bare βάρη) means “heavy burden.”
- Believers should lay aside conceit and intolerance to bear another’s burden.

6:3 When man believes that he has value outside of the Lord, he deceives himself (1 Corinthians 10:12). All worth and value comes from God alone. Any work can have value when related to the Lord and His glory.

6:4 Each believer should consider what he himself has given to God, and can rejoice in glorifying God personally.

- The responsibility to bring glory to God is on every believer, so the testimonies of fellow believers may be an encouragement, but each believer needs their own testimonies.

6:5 While relieving others of their burdens (Galatians 6:2), believers should not look to offload burdens onto another person, but take responsibility to carry their own load.

- This Greek word for “load/burden” (phortion φορτίον) means “a light item carried in the hand.” This term is only used twice in Scripture with the other time being “*For my yoke is easy and my burden is light.*” (Matthew 11:30); the yoke of Jesus is conforming to the attitude of Christ in the power of His Spirit and love.

- These manageable trials (e.g., “backpack” sufferings) result in glory to God (1 Peter 1:7).
 - The sin of believers is forgiven; however, there will be judgment on how talents were invested for God’s kingdom. (Matthew 25:14-30; Luke 19:11-27)
- 6:6 Believers should share (tithes) the harvest of blessings with their teacher (Rom 15:27; 1 Cor 9:7-14).
- The actual word for “tithes” is used eight times in the New Testament, and each time as a reference to the Old Testament
 - The Greek term for “*being instructed/taught*” (katēchoumenos κατηχούμενος) is the root word for catechism.
 - One who serves in the ministry should reap the benefits of the ministry. (Luke 10:7; Romans 15:27; 1 Corinthians 9:9-14)

Read Galatians 6:7-10 ... Both Sin & Obedience Have Consequences

- 6:7 Each man selects his harvest by the seed that he plants (Job 4:8; Isaiah 8:7); the sowing of the good seed might include Bible reading/study/memorization and prayer.
- The Greek term for “mocked” (myktērizetai μυκτηρίζεται) means to “*turn up the nose at.*”
 - Whatever a person puts their life, time and resources into will become their treasure (Job 4:8; 2 Corinthians 9:6-15). A person does not break God’s commands, they break themselves on God’s commands.
- 6:8 Ambition and effort towards the corruptible things of this world is vanity while investments in the spiritual elements have eternal value.
- The self-seeking things of the world are temporal while the selfless things of God have eternal value.
- 6:9 Believers must faithfully persevere in doing good (Galatians 4:20), and God will send the harvest in His time.
- The Greek term is to “become weary” (enkakōmen ἐνκακῶμεν) which means is to “lose heart” or “despair.” (Luke 18:1; 2 Corinthians 4:1, 16; 2 Thessalonians 3:13)
- 6:10 Believers have obligations to others in the family of God even more so than to the worldly. Believers are one household (Exodus 12:3) of faith.
- Believers were called to good works (Ephesian 2:10), and are compelled to love and serve other believers.

Read Galatians 6:11-13 ... False Teachers Boast in Subjection to the Law

- 6:11 Paul allowed an assistant secretary to pen his epistles, so this was a material way for Paul to establish his own authorship of this letter (2 Thessalonians 2:2).
- Spiritually, “large letters” could also represent the plain evidence that Paul has communicated for salvation through faith alone.
 - While professional scribes may have written in “tight” script, Paul wrote in large letters to prove authenticity (Colossians 4:18; 2 Thessalonians 3:17)
- 6:12 The false teachers were only interested in an outward show (a circumcision of the flesh) instead of a circumcision of the heart. (Deuteronomy 10:16, 30:6; Romans 2:28-29; Jeremiah 4:4)

- Paul was being persecuted for the true gospel of salvation through faith in Christ alone.

Life Choices: (Galatians 6:12)	
Questions of the Law:	- Is this right or wrong? - How bad could it be?
Questions of the Spirit:	- Will this glorify God? - Will this help or hinder others? - Will this mature my spiritual walk?

6:13 Those who preach salvation by merit, live self-pleasing hypocritical lives. The fleshly converts (circumcised) build their ego and bragging rights. (Romans 2:17-29)

Read Galatians 6:14-18 ... Paul Boasts in the Sacrifice of the Lord Jesus Christ

6:14 Paul did not boast about the effectiveness of his ministry, but instead Paul gloried in the Lord Jesus Christ’s death on the cross, and the death of the world to him as a believer.

- Every believer should assess whether they view the world as every secular person or if the things of this world are viewed as vanity.

Crucifixion Representing Death to Something	
Galatians 2:20	Crucified to the Law
Galatians 5:24	Crucified the flesh
Galatians 6:14	The world has been crucified to me

6:15 The important point is that a believer is now a new creation in Christ (2 Corinthians 5:17; Psalms 51:10; Ezekiel 36:26).

6:16 Paul references Psalm 124:5; 127:6. Anyone who is a new creation can enjoy the peace of God regardless of the circumstances.

- God’s people will not receive salvation through merit, but only through God’s mercy.
- God’s people who have faith in the “*cross of our Lord Jesus Christ*” are called the Israel of God (Ephesians 2:11-3:13). The true Israel consists of those with circumcised hearts.

6:17 Paul shows his allegiance through his physical scars for Christ. Paul’s spiritual walk was not harmed by the physical, but Paul’s flesh did bear the persecution for His spiritual life.

6:18 This benediction was the characteristic closing for Paul’s Epistles. Paul’s focus was on grace and not merit, their spirit and not flesh.