

Galatians
Corps Notes

1983

BACKGROUND OF GALATIANS

by
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I'd like to begin again this year, as I did last year, by expressing my appreciation to the greatest teacher of our times, Dr. Wierwille, for entrusting the Corps teaching of God's Word to me. And who am I? I am a student. I have sat at the feet of the teacher with the most magnificent heart and insight to God's Word that I know. My goal is, and always has been, to walk with God and to be able to teach God's Word like the man who taught me. I love to research, as you know. But greater than that, I love to teach faithful men and women who shall be able to teach others. What I teach is important. But what you learn is even more important. "It Is Written" is our motto, and that you learn what is written is vital to rebuilding the walls that religion has torn down.

Last week Dr. Wierwille shared that in the Corps you come and hear with an enlarged heart. Then, you can lead others to go tell. The Corps is a special training for those who will lead others to go tell. I never had the privilege to live and learn with the Apostle Paul...but others have. I never had the joy of hearing Peter preach... but others have. I have not been witnessed to by the great couple, Aquilla and Priscilla...but others have. Yes, but I have heard, lived with, and learned from Dr Wierwille. It is written--come and hear with an enlarged heart--go tell.

Last week Rev. Martindale told us of the importance of the stayed mind. He said, "A distracted mind is a confused mind which will never recognize the still, small voice." You must fight to eliminate the distractions so that you are able to distinguish between the still, small voice and the roar of the world. To come and hear the most of what is written requires a stayed, undistracted, enlarged mind and heart.

In 1962 when I read Galatians, I didn't have that undistracted, enlarged mind and heart. It took working the Word and staying my mind on the Word to get to that point.

Now the Galatians were like some of us. The Galatians were distracted from the truth. In Acts 13 and 14 the Apostle Paul went to Galatia and built the walls of truth among the people. In less than ten years after Acts 13 and 14, those walls were destroyed by religion. The Galatians had succumbed not only to practical error as the Corinthians had, but they yielded to doctrinal error. Their minds were distracted. The roar of religion drowned the still, small voice in their ears. Whenever someone begins to practice error and they continue practicing that error, it ultimately becomes doctrine. At Corinth they practiced error. At Galatia they practiced error, and eventually at Galatia it became doctrine or doctrinal error. Similarly, as we get into the book of Philippians this year, we'll see that they yielded to practical error. And by the same token, the Colossians yielded to doctrinal error.

As Paul rebuilt those walls (which religion had torn down) by writing these epistles, so you, the Corps, have come to hear what is written with an enlarged heart and a stayed mind so that you may "Go Tell!" and rebuild the walls of truth in our times.

In order to prepare for this study of Galatians, Philippians, and Colossians this year, there are a number of other things you ought to read. And I'm particularly concerned about the book of Galatians. First of all, as Rev. Martindale said before, you ought to read Galatians through at least once a day to put it in your mind until it becomes a part of your life -- that you know what you're reading when you read it.

Secondly, you ought to read the first eight chapters of Romans through a number of times. And I'd suggest that at least the Corps teachings that Dr. Wierwille did on Romans chapters 2 thru 7. You ought to listen to as many of those this fall as you can, because that's the heart of the doctrinal section of Romans and the part that will give you a great insight to the book of Galatians. And I also suggest that you read Acts 13, 14, and 16, because 13 and 14 are where Paul took his first itinerary through Galatia and chapter 16 is where he began on his second itinerary that started going through Galatia.

Now, Galatians, as you know, corrects the doctrinal error that crept into the Church due to the misuse of the revelation that's given to us in the book of Romans. Corinthians corrects the practical error that crept into the Church through the misuse of the revelation that's given in the book of Romans. The Corinthians were practicing error and therefore they had to be corrected. The Galatians went a step further where that practice became doctrine and therefore their doctrine had to be corrected. Therefore, what we read last year in the book of Corinthians corrected practical error and associated a lot with Romans 12-16. What we'll see in Galatians this year corrects doctrinal error and relates more specifically to the first eight chapters of Romans.

In Galatians, chapter one, and in verse six, he confronts the problem right away. He says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another but there are some that trouble you, and would pervert the gospel of Christ." See, the Galatians were not only practicing error, they were into a whole new doctrine, a whole new gospel, another gospel, and some were perverting the gospel of Christ. And that's why it's doctrinal error. And Paul writes in verse 11, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." He didn't receive it from man; he received it by revelation from Jesus Christ. It's not the gospel of men as the other things that were being introduced in Galatia.

In chapter two, and in verse four, he says, "And that because of false brethren unawares brought in who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." There were those who were sneaking into the fellowship to bring them into bondage, put them back under law, under a doctrine that was contrary to the doctrine of grace--the doctrine of justification by believing. "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." And Paul continued to stand for the Galatians even though they weren't standing for themselves.

In chapter three, in verse one, he says, "O foolish Galatians, who hath bewitched you, that you should not obey the truth." They were into another doctrine. Somebody had bewitched them.

In chapter four, and in verse nine, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" They wanted to go back into bondage under the elements, to the law, circumcision. "Ye observe days, and months, and times, and years. I am afraid of [for] you, lest I have bestowed upon you labour in vain."

And in chapter five, and in verse seven, "Ye did run well; who did hinder you that ye should not obey the truth?" Who hindered you that you should not obey the truth? They were into doctrinal error. "This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump." And Galatia had been leavened.

Turn to Philippians, chapter one. Galatians was written to correct the doctrinal error that crept into the Church due to the misuse of the revelation that's given in the book of Romans, and Romans sets forth the greatness of our justification by believing, not by the works of the law but by believing. And it's by grace, not of works. Philippians, however, corrects practical error, not doctrinal error. They had not gone as far as doctrinal error. They were practicing error, like the Corinthians were. But Philippians corrects the practical error that crept into the Church due to the misuse of the revelation that's given in the book of Ephesians – dwells on the greatness of the Mystery and the unity of the spirit and the things associated with the one Body. Therefore, anything that gets outside of that unity where there is division in the Body, rather than a unity of the spirit and unity of the one Body, deals with practical error relating to Ephesians. And that's where Philippians takes us.

Look at Philippians chapter one, and in verse 15. "Some indeed preach Christ even of envy and strife, and some also of good will." Now, there's two different ways people are preaching Christ, they're still preaching Christ but they're just doing it in a different way. Same doctrine, just a different practice. "The one preach Christ of contention [or strife], not sincerely, supposing to add affliction to my bonds. But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." But it'd be nicer if we were all unified, practicing the same thing.

In verse 27, "Only let your conversation [citizenship] be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel." With one spirit, one mind – that's unity, unity of the one Body.

In chapter two, in verse two, "Fulfill ye my joy, that ye have different thoughts." No, "be likeminded, having the same love, being of one accord, of one mind [the unity of the one Body]". "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves."

Look at verse 25. "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants [needs]."

Now look at verse 30. "Because for the work of Christ he [Epaphroditus] was nigh unto death, not regarding his life, to supply your lack of service toward me." That's practical error, and that practical error almost cost the life of a believer, a leader, Corps in the first century.

Look at Colossians. The Colossians had gone a step further. They were more than practicing error, they were into doctrinal error, only it wasn't the doctrine of justification of believing or justification of works, it was the doctrine relating to the book of Ephesians, and especially the first three chapters which are the doctrinal section of Ephesians where the greatness of the Mystery is set forth. Colossians corrects the doctrinal error that crept into the Church due to the misuse of the revelation that's given in the book of Ephesians. So, then Colossians ought to correct doctrinal error, not practical error, but doctrinal error that relates to the Mystery that's given in the book of Ephesians.

In Colossians, chapter two, and in verse one...he says, "I would that ye knew [I want you to know] what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; That their hearts might be comforted, being knit together in love [and love is the tying together facet of the Mystery], and unto all riches of the full assurance of understanding, to the acknowledgement of the Mystery of God." The riches of the full assurance of understanding to the acknowledgement of the Mystery. They were not fully acknowledging the Mystery and that's where the doctrinal error was. And the first thing to go is that knowledge of the Mystery and people don't know the great power that they have in Christ – the knowledge of the Mystery.

Verse four... "And this I say, lest any man should beguile you with enticing words [beguile you with enticing words to get you away from the great knowledge of that Mystery that, of course, is given to us in the book of Ephesians]."

And in verse eight... "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men." And Dr. Wierwille hit this Sunday night in that series on the household, "...after the rudiments of the world, and not after Christ." They fall more on tradition and follow tradition and that's why there's doctrinal error at Colosse and they're getting away from that great knowledge of the Mystery that's given in the book of Ephesians.

Look at verse 16. "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath." Look at verse 18. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." See, these are the things that were leading them to doctrinal error, and again, they were observing days and new moons, sabbaths, like they were in Galatia – very similar to Galatians in that respect.

In verse 20. . . and yet it's different because Colossians corrects the doctrinal error relating to Ephesians; Galatians corrects the doctrinal error relating to the book Romans. And we'll see these differences this year. Look at verse 20, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?" Sounds a lot like that opening of Galatians. Paul didn't receive it from men,

but it by the revelation of whom? Jesus Christ. These other doctrines come from men. "Which things indeed have a show of wisdom in the will, worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." [I guess we skipped 22...] "Which all are to perish with the using;) after the commandments and doctrines of men?" Those four verses there again point to the greatness of the doctrinal error that was in vogue at Colosse at this time, getting them away from the great knowledge of the Mystery, back into legalistic things.

Now, you put these three epistles, Galatians, Philippians, and Colossians, together with what we covered last year in Corinthians, and it gives you everything that you need in order to lovingly confront any believer that's not walking on God's Word – everything you need to lovingly confront any believer that's not walking according to God's Word, and to minister to that individual's needs. You notice I said lovingly confront, to be able to really help that person and to be able to get them back in alignment and harmony with God. If they're practicing error, how do they get out of that practice and back into practice? If they're into doctrinal error, how do you get them back to right believing? These four epistles do it, and of course there's no correction for Thessalonians because that's our hope and that's it. If you lose that, you've gone a long way, baby.

Now, before we get into Galatians, and that's what we're going to cover this first year or this first block this year, I want to give you the background of Galatians, and I had a map produced which you have a copy of (*next page*). There are a couple of things I'd like you to add to the map. On the map you see where the province of Asia is, rather central there. Right to the right of that, just over the border in the province of Galatia, you see the city of Antioch. Below Antioch in that edge of Galatia is an ethnic division known as Pisidia. I'd like you to write that in. It does not include Antioch but is below Antioch.

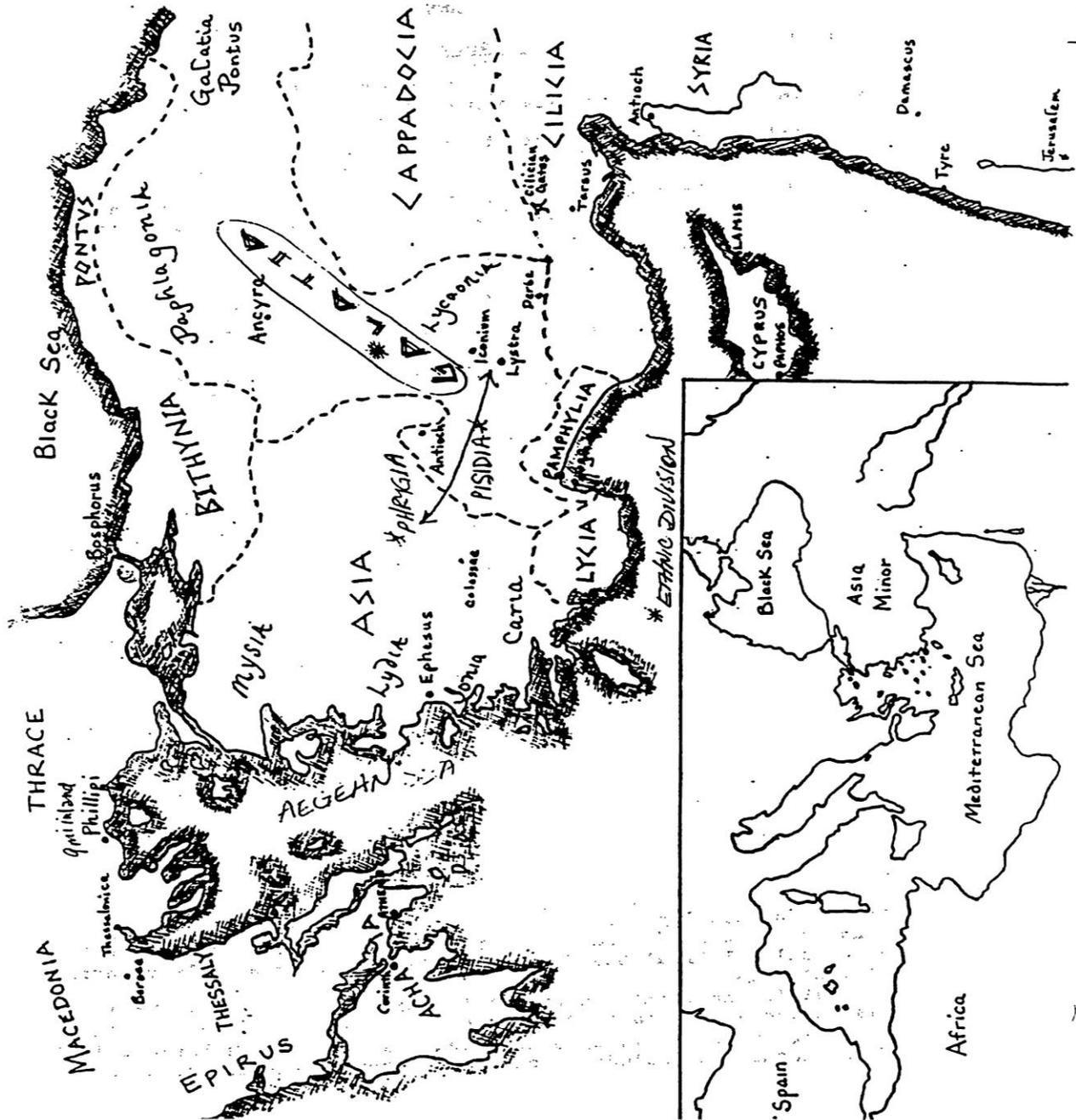
The area around Antioch, and actually extends all the way to Iconium but does not include Lystra – that whole area and also a part of Asia is another ethnic division that extends through part of the province of Asia and part of the province of Galatia over to Iconium – and that is called Phrygia. That's very important. You see, Phrygia was not a provincial designation, neither was Pisidia. But it crossed over the border of two provinces and it's an ethnical division.

Now, the other thing is over to the west of Asia, left on the map. It's a sea between Asia and Achaia (Greece), and that sea is called the Aegean Sea. Now we'll take a look at the background of Galatians and follow your map as we go through this.

The term "Galatia" was used in two distinct ways in the first century, politically and ethnically. Politically, it was a large Roman province in central Asia Minor. On your map we've outlined it in dots – you can see where the political division is, it includes Pisidia and so on. The actual political boundary of Galatia was constantly changing over the centuries. But in the first century at the time of the Apostle Paul, Galatia included Galatia proper. That's where the word "Galatia" is written on your map. It also included Pisidia, where I told you to write "Pisidia" It included that portion of Phrygia that's inside of the dots there. It included Lycaonia, another ethnic division. And, up above, parts of Paphlagonia on the north side, and a part of Pontus (as a matter of fact, we've designated Galatia Pontus over to the right) – that was all a part of the province of Galatia, the political province.

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However, the ethnical division of Galatia was much smaller. It was only that area where it says "Galatia" in the middle, and that's on the plateau of Asia Minor. I might also say this whole area is now called Turkey. It used to be called Asia Minor. When we just talk about Asia it's that smaller area over to the left near the Aegean Sea, where Ephesus is.



The Roman province of Galatia got its name from a branch of the Galatians who were the Galls of the Roman writers. The Galatians were descendants of the Galls who moved into central Asia Minor in the third century B.C. The Galatians settled in the northern part of the central plateau of Asia Minor and that of course is where the word "Galatia" is written on your map.

Since the word "Galatia" can mean either the entire Roman province that's outlined in the dots, or just the northern part of the province where the Galatians originally settled, you'll have to examine the scriptures to find the places where the Apostle Paul traveled because that is to whom the epistle was originally sent. Acts only records cities in the southern part of the province Galatia which the Apostle Paul visited, and those cities are marked on your map (look on the map in Phrygia – you have Antioch). Then he went to Iconium, then down to Lystra, and then over to Derbe. Those are the four cities of Galatia that are mentioned in Acts 13 and 14. Therefore, the epistle to the Galatians at least included the people in the southern province of Galatia but knowing how the Word spread out into the regions around about, I'm sure that it included people in other parts of Galatia as well.

I'd like you to look at Acts 13, and again, read Acts 13 and 14 so that you know what we're talking about when we refer back to this first itinerary. In Acts 13, during his first itinerary, in verse 14 it says, "When they departed from Perga (Perga is on your map – it's below Pisidia in Pamphylia) they came to Antioch in Pisidia." Now wait a minute, I just told you that Antioch was in Phrygia. Well, there's a reason for that. It literally means "Pisidian Antioch." Antioch was technically Phrygian, as I told you before, but the Pisidian Antioch was used to distinguish it from another Antioch on the Meander River in Asia which was also Phrygian. In other words, someplace over here in the province of Asia there was, back in those times, another city that was called Antioch in Asia, and it was in the Phrygia area. One historian points out that the full designation for this city, the one over here that we're talking about, was a Phrygian city on the side of Pisidia, because it's next to Pisidia. But this was later shortened to Pisidian Antioch. So that's why it's called Pisidian Antioch even though it's not in Pisidia. The term, Pisidian Antioch, placed more emphasis on the area of Phrygia within the province of Galatia than the entire area of Phrygia.

Now in chapter 16 of Acts, and in verse 6. Here he is on his second itinerary. And by the way, in verse 1, he comes to Derbe and Lystra, and that's where he picks up Timothy and takes Timothy on his second itinerary with him. Timothy was from Lystra. "Now when they had gone [in verse 6] throughout Phrygia and the region of Galatia..." Now in the Greek text this literally should read, "the Phrygio Galatic region," because it was that area of Galatia that was known ethnically as Phrygia. So Phrygia was the ethnical part of Galatia that it's referring to. When he had gone throughout the Phrygio Galatic region... Phrygia was an ethnic term for the area that as partly in the province of Galatia and partly in the province of Asia, as I said. It was an ethnic division rather than a provincial division. The province was the entire area that's outlined in dots. Phrygia was in the southwestern part of Galatia and included the cities of Antioch and all the way over to Iconium; Iconium was the easternmost part.

Now the history of Asia Minor. The reason we need to look at the history is so you understand how this screwy boundary came to be here marking Galatia in the first century. First of all, Asia Minor was populated by the descendants of Japheth and Shem as well as Ham (well, not

technically Ham, the Hittites were descendants of Ham, they settled nearby). But some of these descendants of Japeth and Shem settled in this area and in Genesis 10, if you wanted to study that sometime, you can go into this in more detail. I'm not going to go through all this now but it'd make an interesting study to see some of those descendants of Noah that settled here in this area.

However, the Phrygians, around the year 1,000 B.C., moved into Asia Minor from Thrace and Europe. These Phrygians came down from Thrace, crossed the Bosphorous into Bithynia and then into the main part of Asia Minor. Now Phrygia is one of those regions I told you about. But at one time, around 1,000 B.C. and later, they were the dominant race in Asia Minor. Of course, there were other groups and tribes migrating into Asia Minor – they weren't the only ones. The Greeks, for example, were establishing cities especially along the western coast. The Cimmerians, who were descendants of Gomer (listed in Genesis 10) invaded Asia Minor in the 700's B.C. and they destroyed the Phrygian kingdom. But they didn't shove them all out because you've still got Phrygia, even as late as the first century. The Cimmerians dominated much of Asia Minor until the rise of the Lydian kingdom. On your map, over in the province of Asia, you see the word "Lydia" right above Ephesus. They were descendants of this Lydian kingdom that settled here and at one time was dominant in Asia Minor. The last Lydian king was named Croesus, who was best known from the proverb, "Rich as Croesus," which arose due to his immense wealth. Now, Croesus was killed by Cyrus the Persian. In II Chronicles 36, the Judeans were rather screwed up at a particular time in the Old Testament and they went into the Babylonian captivity.

That's the time at which Daniel writes and certain other records in the Old Testament. They were in captivity at Babylon for seventy years. After the seventy years, Cyrus, the king of Persia, took over Babylon. He conquered Babylon and in II Chronicles 36:22 it says, "Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred of the spirit of Cyrus king of Persia that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me and he hath charged me to build him an house in Jerusalem which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up." So it was Cyrus the Persian that gave Judah the opportunity to go back to Judea and rebuild their city, Jerusalem, or the house in Jerusalem, the temple.

Now, that was Cyrus the Persian. He killed Croesus who was this Lydian king that I mentioned. He also conquered all of Asia Minor and destroyed the Lydian capitol in the year 546 B.C. The Greek coastal colonies were soon subdued (that's along the west coast in Ionia, Lydia, and so on) and Persia ruled all of Asia Minor. However, the situation changed during the reigns of the Persian kings that followed. During the reigns of those kings, Darius and Xerxes, the Greeks defeated them. And so, the Persian empire started to decline and they had to pull back. Now where are they going to pull back to? Back to Persia. So that means they leave the map – they go to the right of your map. And at the same time Greece, who defeated them (that's Achaia over here on the left of your map), had problems. Civil wars like you wouldn't believe. And so where does this leave Asia Minor? It leaves them to themselves. And so during this time, the various tribes in Asia Minor gained increasing independence.

But then there rose another Greek, called Alexander the Great, who conquered Asia Minor in the years 334 and 333 B.C. Although he conquered it, the language and culture of Asia Minor remained mostly unaffected by Alexander. After Alexander's death in 323 B.C., Alexander's empire was divided among his generals who immediately began fighting one another in order to expand their territories.

Now at that time, following Alexander the Great, Bithynia became an independent monarchy, and on the top of your map you see Bithynia. They became independent and a monarchy at that time. Meanwhile, back in the central part of Asia Minor (the Galatians haven't gotten there yet), Antigonus, who was the Phrygia (remember the Phrygians there back around 1,000 B.C. and at one the time the dominant culture there in Asia Minor) and another man by the name of Seleucus. Seleucus was the successor of Alexander the Great. He was a Macedonian general and he was the one who established what we call the Seleucid Dynasty. There were a number of those that followed him and this comes up even in Judean history, as we'd work that later on.

Anyway, Antigonus, the king of Phrygia, and Seleucus, who would be the Greek or Macedonian ruler, were at war with each other. They fought for the rest of Asia Minor. And by the end of his life, Seleucus ruled Asia Minor. But upon his death his son, who is called Antiochus I (Antioch was named after him), as unable to hold together this empire. Cappadocia and Pergamum (over in the area where Mysia is in Asia) resisted his rule and strengthened their positions as independent territories, so they did not fall in line with Antiochus.

In the late third century B.C., the king of Bithynia (up north) was involved in a civil war with his brother and invited the Galatians (the Galls of the Roman writers, also called the Celts and they come from Europe. Remember, Ceasar fought with the Galls from Europe, the Gaelic wars) to come and help him fight against his brother in the civil war. So, they traveled. In the year 278 and 277 B.C., twenty thousand Galatians with their families crossed the Bosphorous. They went from Thrace across the Bosphorous into Bithynia--Asia Minor. And later on even more Galatians followed.

There were three distinct tribes of Galatians that came into Asia Minor. Because the Galatians had brought their families with them, they were able to maintain their genealogical stock, their own language and their form of tribal government. They also retained their religion and priesthood although there was some syncretism with the religion of the people they conquered. Syncretism is when you combine your gods with the deities from another country, maybe rename yours but have traits from some of their gods and traits from some of your former gods. That's a combination of gods so now you've got syncretism. That happened a lot when people moved around the world.

The three tribes of the Galatians were ruled by twelve chiefs – four chiefs to a tribe. Once the Galatians had helped the king of Bithynia, they started raiding Asia Minor. You know, the war is over, now we've got to have a place to settle down. So, they moved down toward the south from Bithynia into Asia, on their own. Around 275 B.C. Antiochus I defeated the Galatians, but there were thousands of them there. So, he assigned them a territory in the interior of Asia Minor which became known as Galatia.

See where Galatia is? That's all because this Bithynia guy had a civil war with his brother and he invited the Galatians to come down and help him. When they finished, they attacked Antiochus and Antiochus beat them and he gave them a place over here that became known as Galatia. That's how the Galatians got there to begin with. And these were a very warlike group. And they were a continual menace to the Hellenistic powers of the Greeks in Asia Minor. They were also excellent mercenaries – you could buy them to be soldiers. So, around 200 years later Cleopatra had 400 Galatians in her bodyguard. And then she gave those 400 Galatians to Herod the Great, or they were given to him by Caesar Augustus.

Now the areas assigned to Galatia had been Phrygian, so Phrygia had extended up further at one time but now it became Galatia. And the Phrygian culture had remained predominant through the time of the Persian and Greek empires. This explains why part of southern Galatia is often referred to as Phrygia.

Now, in the year 190 B.C., Galatian infantry (remember they were always ready for a good fight) and the cavalry assisted the Greek army of Antiochus III against Rome. This action brought Galatia to the attention of Rome who dispatched Manlius Volso to Galatia. And in 188 B.C. the Galatians were thoroughly beaten by the Romans. That's an important date. The Romans granted the Galatians independence in the year 166 B.C. and Galatia became a subject kingdom. After the Romans conquered Asia Minor, the tribal structure of the Galatians was reorganized. Galatia was ruled by three ethnarchs or kings rather than the twelve chiefs as they were before from within Galatia. The twelve chiefs were replaced by these three kings. The three kings did not get along together and the Galatians entered a period of inter-tribal conflict and civil war.

And that brings us to 42 B.C. when a single king emerged as ruler over all of Galatia. Now, during all this history when the Romans were in touch with the Galatians, the Galatian kingdom served as a buffer state in Asia Minor against Rome's enemies. The Galatians are Galls, who supported Pompeii in the civil war between Pompeii and Julius Caesar. Who won? Caesar. Wrong move on part of the Galatians. Then they supported Brutus and Cassius (et, tu) in their civil war against Marc Antony. Who won? Wrong move. They lost again; however, they were allowed to remain there. In the civil war between Marc Antony and Octavian, they sided with Marc Antony. Wrong, again. They lost again. In the year 25 B.C., the Galatian king Amyntas died and willed his kingdom to Rome. That's why 25 B.C. was very important. Caesar Augustus, who was the caesar at that time, took the opportunity to make Galatia an imperial Roman province and expanded it to include parts of Pontus, Phrygia, Lycaonia, Pisidia, and Paphlagonia. And of course, that is the territory that's outlined by the dotted line on your map. And that's how that Galatian province came to be. And that's the status of it in the first century with one exception. I'll get to that here in a minute.

The province of Galatia was bordered by Cappadocia on the east, the Paphlagonia Mountains on the north, the province of Asia on the west, and the Tarsus Mountains on the south... so Galatia actually included these other territories.

The city of Ancyra, that became the administrative center, or capitol, of Galatia. In the year 6 or 5 B.C., east Paphlagonia, up above, was finally added to Galatia, so then all the dotted line there is included. But for all practical purposes, that province was established in 25 B.C. It's just that

little section of Paphlagonia was added in 5 or 6 B.C. So, that's the status of it. Politically, when Paul arrived there in Acts, and when he wrote the epistle to the Galatians. Then after that, in 64 A.D., Nero added Pontus to Galatia. In 72 A.D., the emperor Vespasian added Cappadocia as well as lesser Armenia which is off of your map to the right. During the reign of the emperor Trajan, which was later on, Galatia began to be subdivided again. He separated Cappadocia from Galatia.

Now, the next historical fact takes us to the year 395 A.D. At that time the Roman empire was divided between the east and the west. Of course, Rome was the capital of the east and Constantinople was the capital of the west. Constantinople is right next to the Bosphorus on the left side of the strait there. It's not on your map. But Constantinople was the capital of the eastern Roman empire and Galatia was naturally in the eastern Roman empire, Asia Minor. Then Asia Minor later on became a major battlefield between the Christians and Moslems in the Middle Ages. In the year 1067, the Seljuk Turks invaded Cilicia and Cappadocia. (They are over on your right.) Then there was a long succession of Turkish invasions, wars, and civil wars that followed. And Asia Minor eventually fell to the Ottoman Turks who by the year 1340 controlled all of Asia Minor except a few Byzantine towns along or near Constantinople. That Ottoman Turk empire lasted and was not broken until World War I. And in 1923 Turkey became a republic and "Mestafa Camo Pasha" (?) became its first president. So that brings you up to date on the history of Galatia and that territory of Asia Minor.

Now, in the first century, what type of government was employed in Galatia? Well, the Roman empire consisted of provinces and subject kingdoms. There were two types of provinces in the Roman Empire. They were senatorial and imperial. The senatorial provinces were usually the more peaceful provinces and they were run by a proconsul. The proconsul was appointed by the Senate and he was responsible to the Senate, not to the Emperor. There are two proconsuls mentioned in the Bible. One is in Acts 13:7, and that of course is Sergius Paulus on the island of Cyprus. Paul, on his first itinerary, went through Cyprus before he went up to Perga and then to Galatia, and that's where he met Sergius Paulus who he witnessed to. And he was a proconsul. That means that the island of Cyprus was a senatorial province. The other one that's mentioned is Gallio in Acts 18:12. Gallio was at Corinth so he was over the senatorial province of Greece, or Achaia.

The imperial provinces were responsible to the Emperor, not to the Senate. Rome had a Senate and they also had an Emperor. These were responsible to the Emperor. And they were governed by agents of the Emperor and reported directly to him. There were three kinds of imperial provinces. The first class was the biggest. They were ruled by consular legates and they had a large standing army. On your map way over on the right and going down, you have the province of Syria. Syria was a very large province, it was an imperial province and it was of this first class, ruled by a consular legate. It had a very large army here. The second class of imperial province was run by a praetor, or a legate who had less authority than a consular legate, usually a smaller area and a smaller army. There are two provinces on here that were of the second class, ruled by a praetor or a praetorium legate. That was Asia and Galatia. So Galatia in the first century at this time was ruled by a praetor or a praetorium legate. The third class of imperial province was smaller yet and was run by a governor who had the title of praefectus. Pontius Pilate was a praefectus who ruled over Judea. However, we're concerned here with Galatia which was ruled

by a praetorian legate and it was ruled by that until 72 A.D., remember when Cappadocia was added by Vespasian, as well as lesser Armenia. So, it moved up to the first class, so it got a consular legate rather than a praetor. The Roman provinces were usually large and hence divided into regions or districts to facilitate governmental procedures.

In Galatia they had these different regions like Paphlagonia, Phrygia, Lycaonia, Galatia, Pontus, and Pisidia. The provincial capitol of Galatia, as I said before, was Ancyra. However, the city of Antioch (Pisidian Antioch) was the regional administrative center of Pisidian Galatia. And Iconium, even though it was considered part of Phrygia, was the administrative center of Lycaonia, that section of Galatia. So they had regional divisions of the province. So that gives you some idea of the political setup in the government of Galatia in the first century.

As far as the geography, this entire area of Asia Minor is a peninsula bordered on the north by the Black Sea, on the west by the Aegean Sea, and on the south by the Mediterranean Sea. The main mass of Asia Minor is a plateau averaging 3,000-5,000 feet above sea level. In the interior of Asia Minor is a central flatland surrounded by high mountains with fertile valleys which descend to the coast. Of course, that central part of Galatia is that flatland area. The entire province of Galatia covered territory in both the central flatland and the mountain region. In the central flatland, the rainfall is slight, averaging less than 10 inches a year. And the temperature range is extreme. The mountain and coastal regions get much more rain so that fruit and grain are abundant in the valleys and along the coast. In western and southern Asia Minor, the climate is more Mediterranean so the olives and figs abound. So, the closer you get to the center, the less good farmland you have although Iconium was a good agricultural center. And the closer you get to the coast, then down along the southern coast you have good Mediterranean climate. The region of southern Galatia where the cities of Iconium, Lystra, and Derbe were located is an area of semi-arid hills and plains. From the earliest times, the people made a living by grazing livestock in the hills and by dealing in trade. Towns grew up around sources of water and those located near routes leading to the coastal plain became cities. Iconium was such a city. The smaller city of Derbe was located near a pass through the mountains, while Lystra was a Roman colony established to help subdue the fierce nomadic tribesmen of the hills. So, when you get in that area you're starting to get into the hills. North of that would be the flat plateau area.

What did they trade in? Trade was one of their economic opportunities there. The major things were wool, slaves, and opium. The opium trade developed around the regions of southern Galatia and it's very likely that Iconium, now keep that in mind -- Iconium in particular, was at the hub of this activity.

First, the wild poppy from which opium is derived is native to the northern Mediterranean coast. Second, the land around Iconium is especially well-suited to the cultivation of poppies. The modern city of Konia, which is situated over the ancient city of Iconium (it was built right on top) is a major producer of opium today. Thirdly, Iconium was situated on two major trade routes; one moving north and one moving west. In the centuries preceding the birth of Christ, Asia Minor had more cultural ties with the north and west than with the south and east. There is no reference to opium in Egyptian literature, but opium was taken to Greece. In the first century A.D. a Cilician-born Greek by the name of Pedanius Dioscorides (?) described in detail the extraction of opium and its properties in his work on medicinal plants. Thus, the procedure with

its ability to relieve pain and its notorious ability to addict the user was well known by the time Paul traveled there. The opium trade flourished in the first and following centuries as Arab traders took it east and south. At times it surpassed in importance the trade in wool and slaves.

In Galatians 5:20 it gives you the works of the flesh. One of those works is witchcraft. The word, witchcraft, is pharmakeia which was a magical incantation by means of drugs. If opium was a cheap trade product here, I'm sure that that had quite an effect on the Galatians and one of the works of the flesh Paul would naturally include in that list.

It's also interesting in Galatians 3:1 that Paul says, "Who hath bewitched you..." which could tie in to these magical arts and the drugs that were related to it.

Now, each city had its own loyalties and prejudices connected with the nomadic tribes living in the area around it. Thus, the native culture was locally diverse and strongly entrenched. Though the area was penetrated and settled and ruled by various peoples, including the Phrygians, the Persians, the Galls, the Greeks, the Romans, the Judeans, and others, their influence overlay rather than replaced the native culture. Remember Alexander the Great when he came in? He did not change the language or the culture that much. He just moved in, conquered, moved out.

The native dialects were primarily Indo-European rather than Semitic, and at the time of Paul's visits, the language of literature and learning was Greek. The language of government was Latin but the native and common dialects used by the people were those individual dialects that they had, and languages. That's why the use of Aramaic was limited to the Judeans who settled in these different cities, and there were definitely Judeans in each of these cities to which Paul traveled.

Now, Paul himself was born just over the border from Galatia in the province of Cilicia. He was born in Tarsus and it's a major city in that province. His family, having acquired full citizenship at Tarsus, made him a free-born Roman citizen. However, he was the son of a Pharisee, raised strictly as a Hebrew of the Hebrews, as Philippians 3:5 says. And a Hebrew was an Aramaic speaking Judean as opposed to a Hellenist who was a Greek-speaking Judean. Besides that, Pharisees (and he was a Pharisee) were known for greatly despising the Greek language and culture. When Paul was quite young, his family moved to Jerusalem where he was trained and educated by Gamaliel, as you know. Gamaliel is known for despising the Greeks, historically. And Paul was being trained by Gamaliel to serve with the Sanhedrin at Jerusalem. Paul was a leader in the persecution against the Christian Church until his dynamic conversion after which he became the greatest spokesman for the Church. In contrast to most other apostles, his ministry carried him to successful outreach among the Gentiles.

He made four major itineraries among the nations during which his knowledge of Greek and Latin would have improved although Aramaic, without doubt, remained his native and most familiar tongue because of his background as a Pharisee and a Hebrew. As was his custom, taught first in the synagogues on his first visit to Galatia in Acts 13 and 14. Then he taught the Gentiles. Later in writing back to the Galatians he would have written in Aramaic, the tongue in which he was most familiar. There were many Aramaic speaking people living in the Galatia area as can be seen from reading Acts 13 and 14. The Greeks caused the Judeans to settle in Asia

Minor at one point in time. The active trade in this area attracted other Judeans to settle there and that's why they were there, at synagogues there and so on. Since the cities where Paul stopped in Galatia also had substantial Greek and Roman populations, translators would naturally make Greek and Latin copies for the benefit of the believers who spoke those languages. In our study of Galatians we must consider both Aramaic and Greek as well as old Latin and other versions since we have no original manuscripts in existence today. Nor do we have any manuscripts from the first century.

Now looking back at your map you see the area of Galatia and it was the Roman province that is entirely surrounded by these dots. It included the cities of Antioch, Iconium, Lystra and Derbe. It was ruled by a praetor rather than a consular legate, and the language here was diverse. That's very important! When Paul was there, it says in that one place they spoke in the language of the Lycaonians when they were trying to do worship to him. So they had other languages; not just Greek, Aramaic, and Latin, but other languages there. Their culture was diverse. They had problems in dope. Opium was a major thing here in this area and the Judaizers that followed Paul presented a problem. Now all these things are going to lead to conflict here in Galatia.

Christianity in Galatia, if you'll read Acts 13 and 14, it'll give you the picture of how things were settled there. Paul and Barnabas were ministering in Antioch of Syria when God said in Acts 13 to "Separate me Barnabas and Saul for the work whereunto I have called them." Shortly after that revelation Paul and Barnabas left on their first itinerary which included travel through the southern part of the Roman province of Galatia. The cities in Galatia that are specifically mentioned in Acts are these four that I have given you: Antioch, Iconium, Lystra and Derbe.

Antioch was the first city in Galatia that Paul visited. It was named after Antiochus I, the son of Seleucus Nicator as I said before, who seceded Alexander the Great. As a matter of fact, the city of Antioch was founded by Seleucus in order to control the tough mountain people of Pisidia. Two and a half centuries later the Roman Emperor Augustus made Antioch a Roman colony. Now that's important that he made this a Roman colony and settled Roman veterans from the famous "Fifth Gaelic Legion" there for the same reason that the Greeks originally founded the city – because they had trouble with the mountain people of Pisidia. By the time of the Apostle Paul, the military problems had dissipated and the area was peaceful, so Pisidian Antioch was a peaceful area when Paul came. Antioch lay on an important trade route between Ephesus and Cilicia. The Greeks encouraged settlers and brought Greeks from Magnesia, a city on the Meander River. They also encouraged Judeans to settle there. The Romans settled veterans in Antioch, but the fact that it was a colony called a "Little Rome" also attracted other Romans to settle there.

Antioch was also the Roman administrative center for this part of Galatia, as I said before. Inscriptions in coins from Antioch attest to the mixture of the native culture with Greek, Roman and Judean cultures so it was quite a hodge-podge of culture there. A melting pot. The strength of the Judean community in Antioch is attested by their ability to influence the political leaders to expel Paul and Barnabas from the city in spite of the fact that they didn't break the law. So the Judeans did hold a firm hand there. The exact amount of time that the Apostle Paul stayed in Antioch is not recorded. However, it says that after he had taught two Sabbaths, then the Word of the Lord was published throughout all the region. So it had hit more than just the city of Antioch.

His initial teaching in Antioch which is partially recorded in Acts 13:16-41 is his longest recorded teaching in the Book of Acts.

Now after Paul and Barnabas were expelled from Antioch they go over to Iconium. Iconium is on the edge of the central plateau in one of the largest plains in Asia Minor; it was very well watered and was a major agricultural center. As Damascus was a paradise was to the Arabs, so Iconium was a paradise to the Turks later on. The Greeks had taken advantage of the agricultural wealth of Iconium and had Hellenized. On the other hand, the Roman Emperor Augustus had passed it by because it was on a plain and so it wouldn't make a good defense place. Instead he went on to the next city of Lystra. At any rate, the people in Iconium considered themselves Phrygian and they spoke the Phrygian language. As late as the third century A.D. a bishop of Caesarea in Cappadocia referred to Iconium as Phrygia. However, both the Greeks and the Romans made Iconium the capital city of Lycaonia for administrative purposes (and I mentioned that before, that Iconium was the capitol city of that area of Galatia known as Lycaonia).

By the way, Iconium is identified in Greek mythology where Persias cut off the head of Medusa. Medusa, you know, was the woman, one of the three sisters that had snakes for hair and if you looked at her you turned to stone. And I am sure that the trade of opium had a lot to do with that! There was a large Judean population in Iconium as Acts 14:1 indicates. Paul stayed in Iconium teaching for a long time, it says, and only left when they were in danger of being stoned to death.

Travelling south from Iconium, Lystra (see Lystra on your map is about 25 miles) was an isolated town on the high plain of Lycaonia. It was made a colony by Augustus. So it's a Roman colony and it has military advantages. Lystra was built on a hill so that it stood in the center of a valley. Now you got a picture of that? On a hill, in the center of a valley. The sides of the hill are steep and the hill is 100-150 feet high. Lystra was easily fortified and was in a perfect position to facilitate the control of southern Galatia. The amount of Latin inscriptions found there attest to the presence of Romans.

The Judean population was small in Lystra. There is no mention of a synagogue, and resistance to the teachings of the Apostle Paul did not arise from the people of Lystra, but was imported to Lystra by the Judeans of Antioch and Iconium, as recorded in Acts 14:19. The fact that people spoke Lycaonian as given in Acts 14:11, despite centuries of Greek and Roman rule, demonstrates how tenaciously the native population held on to their local customs.

And, of course, I told you about the syncretism of their gods with the other gods that they found there. Remember when Paul in Acts 14 came to Lycaonia, he healed that man who was lame. The people said that Paul was Hermes (he's called Mercury, that's the Latin name, Hermes is the Greek name) and they called Barnabas, Zeus, or Jupiter (Zeus was the Greek name). Now that's interesting because the Greek poet Auvid (?) records a legend of Zeus and Hermes coming to Lycaonia and being refused hospitality by everyone except an aged couple. The legend states that gods then flooded the country and killed off all the people except for the couple whose house they turned into a marble temple. The people at Lystra thought that Zeus and Hermes had indeed come to visit the area when they saw the lame man healed, and it was all Paul and Barnabas could do to persuade them otherwise. The content of the speech of the Apostle Paul to

the people preparing to sacrifice to him attest to their non-Judean background as opposed to their Judean background in some of the other cities he went to.

And of course this is where Paul was stoned and his body dragged out of the city and they ministered to him; he was raised from the dead and moved on. This is an indication there wasn't much Roman law in practice here at Lystra. The great contribution of Lystra in the first century was Timothy. Timothy was already a disciple when the Apostle Paul came to Lystra on his second itinerary. He probably heard Paul teach on his first itinerary.

After Lystra, the Apostle Paul traveled about 60 miles southeast to Derbe, another Roman colony. Derbe's official name was Claudio Derbe because the Emperor Claudius had honored the town. Derbe was the eastern "customs station", not the eastern custom station, but the eastern "customs station". Got that? Where, to pass through you have to go through customs for the southern part of Galatia, and monitored the trade coming west and north through Cilician gates. In 1956 the site of Derbe was positively identified. The Word of God simply says that Paul preached the gospel in this city. Does not go into details as to what he did, but he taught many there. However, in Acts 20:4 on Paul's third itinerary, one of the men that accompanied him was Gaius of Derbe.

Now after reaching Derbe, the Apostle Paul retraced his steps through Galatia, strengthening the disciples as he went, and returned to Antioch of Syria. When Paul taught at these larger cities, the Word of God was spread by believers into the local areas. After Paul taught at Antioch of Pisidia, the Word of the Lord was published throughout the entire region (Acts 13:49).

When Paul stayed at Ephesus, what happened there? The whole province of Asia heard the Word of the Lord, both Judaeans and Greeks (Acts 19:10). The Apostle Paul traveled through Galatia on both his second and third itineraries. The only specific incident that's given on his second itinerary is that Timothy joined him at that time. In Acts 18:23 you have him just passing through on his third itinerary and after that he goes to Ephesus and from Ephesus he writes the Book of Galatians. Apparently on this third itinerary he saw some things going on, that's when it says he strengthened the apostles but then he moved on to Ephesus. And while he was at Ephesus for that two years and three months, some time while there he writes back to Galatia to correct the doctrinal error that was going on in that city.

The author of Galatians is God. Paul is the writer. Paul named the Galatians himself.

Galatians 6:11 - He wrote the Epistle himself which was not typical of Paul (Rom. 16:22). He would have a secretary, he would dictate it. Paul would usually write the salutation at the end (II Thess. 3:17).

Epistle in Galatians corrects doctrinal error. The doctrinal epistle is Romans. Although Romans was not yet written at the time Galatians was, Paul had still taught that information when he traveled there.

John 16:13 - Galatians is one of the seven church epistles that reveal the "all truth".

Paul made three itineraries to the Roman province of Galatia. His third itinerary is recorded in Acts 18 beginning in verse 23 and goes to 21:15.

He begins in Antioch of Syria and travels throughout Galatia; he strengthened the apostles there and then went to Ephesus. He was there for two years and three months (55-57 AD). During that time he wrote Galatians and I Corinthians in 57 AD. Then he went to Macedonia in the later part of 57 AD, he wrote II Corinthians. Then he went to Corinth and in the winter of 58 AD he wrote Romans. Galatians demonstrates how the Word can be hot in one area and cold in another. Paul's first itinerary was in Antioch of Pisidian Galatia - Acts 13:49.

On the second itinerary, Timothy was traveling with him to the Province of Asia - Acts 16:6. The Holy Spirit had said not to go to Asia. His third itinerary (Acts 18:23) the spiritual situation had reversed and he passes through Galatia, gets to Ephesus (Acts 19:10) and all of Asia heard the word in two years and three months. He had to write to Galatia because they were screwed up (Gal. 1:6, 3:1, 4:11).

Practical error usually manifests itself in the abuse of freedom - three key sections in Corinthians show abuse of liberty and freedom.

Doctrinal error takes from the realm of the abuse of freedom into legalism - putting people back under the law as apposed to grace.

The abuse of freedom is where they used it as a stumbling block for others. You are free to eat meat, but if someone chooses not to, they do not have to. If someone wants to be circumcised they may, but we all do not have to, or since we are under grace no one should be circumcised or else. Then eventually that leads to legalism - nobody can be circumcised. You are not allowed to eat meat - it becomes law. Romans chapters 1-8 show the Doctrine.

The book of Galatians has the most extensive presentation of the credentials of the Apostle Paul in the entire seven church epistles. They, Galatia, turned away from Paul himself as well as his teachings. They were not walking in grace but returning to the weak and beggarly elements, namely the law. This was instigated by Judeans who came to Galatia and contradicted Paul and his teachings. When they question the integrity of the Word, they question the man himself.

By the time the epistle was written they did not believe that Paul was an apostle or his teachings of Grace. So the Epistle spends a lot of time establishing both of these points. Chapters 1-2 establish Paul's credentials; 3-5 deals with four major questions to bring the Galatians back to right believing and to the doctrine of Grace.

Structure

- A. Gal. 1:1-5 Salutations with Paul's credentials.
- B. Gal. 1:6-10 Statement of Doctrinal Problems.
 - C. Gal. 1:11-2:11 Paul's credentials in handling Doctrinal issues.
 - D. Gal. 3:1 – 5:26 Doctrinal Error stated.
 - C. Gal. 6:1-10 Believers credentials in handling the Doctrinal error.
 - B. Gal. 6:11-16 Resolution of the Doctrinal Problem.
- A. Gal. 6:17-18 Salutation with Paul's credentials.

Key Concepts

Justification via works of law	vs.	Justification via faith of Christ
Law given to Moses	vs.	Promise given to Abraham
Lifestyle of bondage (walk of a servant)	vs.	Lifestyle of freedom (son of God)
Paul's words = man's words	vs.	Paul's words = God's words

Literal Translation: (according to usage) reproduces the thought and meaning of the original based on the words in the original, in relation to the verses, context, remoter context and to whom it is written.

Expanded Translation: reproduces the original with more alternative meanings for the sake of clarity.

1:1-5 These verses are unique – there is more said in this opening verse of Paul's apostleship and his credentials than any other epistle. (compare Eph. 1:1) A lack of accommodation is also present (not faithful or beloved or sanctify, etc). To the church of Galatia – also no thanksgiving section. He does not thank them for anything – reads like an apologia (an answer of truth in the face of accusation). They are accusing Paul of not speaking the truth or him being an apostle.

1:1 Apostle – Aramaic (salicha); Greek (apostolos) – is one who is sent – a sent one – one who is sent in the full power of attorney in the place of another. In the New Testament brings new light, he is sent to send others. It was used in other Greek literature as a commander of a navel force.

Paul was commissioned by God, not men or a man, BUT:

1. Roman government commissioned officials:
 - a. by the emperor (a man)

- b. by the senate (men)
- 2. Jewish religious system commissioned Saul:
 - a. by the High Priest (a man) – Acts 9:1 before conversion.
 - b. by the elders, the Sanhedrin (men) – Acts 22:4,5; 26:10,12 both the group as well as the High Priest.

Paul did not get his commissioning from a group of men or a single leader but from God.

Why both Ephesians 1:1 representing both of them, God called Paul but he represented Jesus Christ.

God, who raised Jesus Christ from the dead (Ephesians 4:8-11), gave the gift ministries after he was raised from the dead. Hebrews 3:1. The word “from” is “ek” in Greek which means “out from among the dead”.

(literal according to usage)

Paul, an apostle, sent not to represent a group of men nor commissioned by a single human being, but sent by Jesus Christ and by God the Father, Who raised him from the dead,

- 1:2 Who was with him? – he was at Ephesus – the hot spot of the world at that time where all of Asia was hearing the Word – so who was with him? All those in Asia that were responsible in moving the Word. Yet Galatia was cold. Why aren’t you with me?

Churches – home fellowships in the different communities. Every epistle is called an ENCYCLICAL, which is a letter that moves around after written, for distribution to move among the church wherever the need was.

(literal according to usage)

And all the brothers [who are here in Asia] with me, to the churches [home fellowships] of Galatia.

- 1:3 In spite of all the problems, he still greets them with grace and peace. Grace is the doctrinal issue – the result of walking in grace is peace – what better way to open the epistle. That is the goal he is after.

(literal according to usage)

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

- 1:4 Will of God our father (better reading), Aramaic omits “and”.

“For” – Greek (hupor) a preposition – for or on behalf of as a legal substitution for.

The second issue – the first issue was Paul’s credentials. The second issue was whether Christ did legally substitute for our sins, was it by grace or by works that we are saved.

“deliver us” – to deliver is to rescue. When you work this word it is used a lot of people being delivered from bondage (prison, etc.). Jesus Christ was the “legal substitute” that he might deliver us from the evil present world.

“evil” – (Gr.) poneros (emphasizes the harassing aspect of evil). There are three different Greek words for evil and each emphasizes something different. First – the destructive aspect of evil. Second – the non productive or unrewarding aspect of evil. This word (the third instance) emphasizes the harassment aspect of evil; people calling you names down grading you.

“world” – means age (not the physical world).

“according to” – sets its standard for our deliverance; to the will of God our Father, not mans philosophy.

(literal according to usage)

Who gave himself [as a legal substitute] for our sins, in order to deliver us from the evil harassment of this age, in accordance with the will of God our Father.

1:5 This is a doxology (an ascription of praise) to God – Romans 9:5, 11:36, 16:27; Ephesians 3:21; I Timothy 1:7. It is always an inscription to God, not Jesus Christ.

“To whom” – To God, no exception.

(literal according to usage)

To God be glory for ever. Amen.

1:6 “I marvel” – shocked; this is a figure of speech “thaumasmos” meaning expression of feeling by way of wonder.

“so soon” – with such speed, hastily, with so little restraint (the Galatians were fickle!). II Corinthians 11:4 – you put up with it so easily.

“removed” – to turn, to change, to pervert, alter, to move philosophically from one school of thought to another.

“into” – can be translated “by”; “Grace” – divine favor; “of Christ” – omitted by some manuscripts

“another” – (Gr.) heteros – of a different kind. The issue is grace – Romans 3:24; 4:16; 5:2; 6:14. This whole section gets into grace – Romans 5:20, 21; 11:5 & 6. They were into works of the flesh. They wanted to cut everybody (circumcision).

(literal according to usage)

I am shocked that you are being turned away from the One who called you by divine favor to a totally different gospel with so little resistance.

1:7 “which is not another” – it’s not anything except, or nothing more than, (the construction of).

“trouble” – agitate: throw you into confusion.

“gospel of Christ” – Gospel of God pertaining to Christ. This phrase occurs 12 times – only in the epistles (fig.) – a genitive of relations. Gospel of his Son (our Lord Christ), not the gospel of – but pertaining to.

(literal according to usage)

This is nothing more than agitators disturbing you and desiring to pervert [distort] the gospel pertaining to Christ.

1:8, 9 These verses are a figure of speech “epidiegesis” – a repetition, in order to restate it in full. It draws a real emphasis on any other Gospel, let him be accursed (well the hell with him) you don’t mean it literally.

“as we said before” – as I just said it up above, let me repeat what I just said, to make a point.

“We, or an angel” – an angel is a messenger. (fig.) hyperbole, an exaggeration – absolute extreme. In Acts 14, Paul first came to Lystra and healed a man. The Lycaonian’s then called them gods (Barnabus “Jupiter” and Paul “Mercury”). Yet, look what Paul says about them in Galatians 4:14!

(literal according to usage)

But even if we ourselves or a messenger out of heaven should declare a gospel contrary to the gospel we declared to you, let him be accursed.

Let me repeat what I have just said. If anyone declares a gospel to you contrary to that which you have already received, let him be accursed!

1:10 “persuade” – to win ones favor

Two questions here which is a figure of speech “Erotesis” – a rhetorical question – used a lot throughout this epistle.

“servant” – (Gr.) doulos: bond slave

(literal according to usage)

So now do I win the favor of men or God? Do I seek to please men? If I were now seeking to please men, I would not be a bond slave of Christ.

9-21-83

Galatians 1:1-10

Verses 6-10 set the heart of the doctrinal problem in Galatia. Besides Paul's credentials, grace versus works. Are you saved by grace or by the works of the law?

- 1:11 “But I certify you” – Aramaic: (yida) to cause to know, remember, to make known. Greek: (gnorizo) to know by experience.

When you’re into doctrinal error you forget what is “right” doctrine. In this case they forgot how the apostle Paul received God’s Word.

“Gospel” – good news – Noun

“Which was preached” – verb form that means gospel - a noun and a verb which have the same root is a figure of speech – Polypoton (repetition of words but in different inflections or parts of speech) – here it is parts of speech.

“after” – Aramaic (men) = from; Greek (Kata) – used with an accusative which means according to, setting the standard, in this case – not of the will of man (vs 4).

(literal according to usage)

Now I make known to you, brothers, that the good news which was declared by me is not according to man’s standard or will.

- 1:12 “But” – very emphatic – then you have an ellipsis (Figure of Speech – verbs from the beginning of the verse are omitted in the end).

“revelation” – (Figure of Speech – as “God Breathed”). II Timothy 3:16 is not just an inspired word. The great principle, God did not give them a good feeling; he gave them words to write. II Peter 1:20 – it is “God breathed” revelation – man’s basic spiritual problem is the integrity of the Word. Spiritual inability is due to neglect of the Word. They were into theories of men tossed about by every wind of doctrine.

“of Jesus Christ” – a genitive of relation – God teaches your spirit pertaining to Jesus Christ. They were questioning the grace that Jesus Christ accomplished for us. (vs 3) he gave himself for our sins, we did not have to work for it (vs 6).

They wanted to be made righteous and justified by works. And Paul’s apostleship (vs 11, 12). You question the integrity of the doctrine; you’ll question the man that taught it.

Verses following 11,12 all the way through to the end of chapter 2 will establish Paul’s authority, but bigger than that it will establish for the Galatians again for those that want to hear, the authority of the Word of God. It’s by revelation, now he will go on to show why he taught was right and that is was by revelation.

Verses following will demonstrate in detail why Paul did not, and could not, receive the good news from man but by revelation.

(literal according to usage)

For I did not receive it from man, and I was not taught it by man, but I learned the good news by the revelation pertaining to Jesus Christ.

1:13 “You heard of my conversation” – is old English for behavior, manner of life or conduct, lifestyle. His lifestyle in the past was Judaism (Rabbinic). Not the Old Testament Law, but traditions of men. Only two occurrence’s is here (vs. 13,14); and Matthew 15:1-3, 8,9. The scribes were built on oral tradition – chiefly responsible for interpreting the law, giving those oral traditions that went along with it in Rabbinic Judaism.

“beyond measure” – super abundantly – excessively

“wasted” – Greek “portheo” – annihilation or devastating; Aramaic – “chrav” – brings to desolation or destroy. This particular word used for war – (vs. 23 destroyed). Polemeo – to war (from manuscript).

Acts 9:21 – destroyed – he did not actually do it, he did not wipe out all Christians – he tried or attempted to do it – his goal or intention.

(literal according to usage)

For you have heard of my former manner of life in [Rabbinic] Judaism, how excessively I persecuted the Church of God and tried to annihilate it.

1:14 “Profited” – to advance, progressed.

“equal” – colleagues, piers

“above many” – some were born of the wrong seed, Paul did not make it that far, why it is not above all.

(literal according to usage)

And I advanced in [Rabbinic] Judaism far beyond most of my national colleagues because of my exceeding zeal for the traditions of my fathers.

1:15 (13 & 14 = past history – during that time did he receive the gospel of grace from men? No – he was into tradition, works).

(15 & 16 – if he did not confer with flesh and blood, he could not receive it from man at this time either)

“separated” – to mark off like a boundary – related to the word predestinate, but it has a different prefix.

“from my mother’s womb” – we were called from before the foundation of the world (Eph). But it is talking about his ministry here – make me off from my mother’s womb. Isaiah 49:1 called Isaiah from his mother’s womb. (Prophet) Jeremiah 1:5 – same thing about Jeremiah.

“grace” – called him while he was still in the womb, he could not work for it!

I Timothy 3:1 (literal) – If a certain man (not just any man) is totally committed within his renewed mind and because of his ability and desires to be an overseer, a bishop or elder, his inner hearts desire is a beautiful act.

Paul one day would be an apostle. God by his foreknowledge knew that he would believe, therefore he called him from his mothers womb to be an apostle. He called him by grace, he saw what he had done in the past – it was and has to be grace for him to be called.

“it pleased” – to take pleasure in.

(literal according to usage)

But when God, Who selected me before I was born and called me by His divine favor, was pleased...

1:16 “in me” – by me because that I might preach him. (Acts 26:12-18 he was sent to the Gentiles)

“Heathen” – Gentiles

“Preach” – to announce

“conferred” – consult with (2:6 in conference)

“flesh and blood” – figure of speech “synecdoche” – part is put for the whole here, flesh and blood is put for the whole man.

He did not consult with men of leadership position that would know the answer (later he did).

(literal according to usage)

... to reveal His Son to me, that is, that I should declare the good news to the Gentiles, I did not immediately consult with other men.

1:17 He did not go to Jerusalem – where is Arabia? off to the right of Syria – Arabia was a place to pray, it was a place of solitude – he studied the scriptures – he realized God did not call him by his works.

(literal according to usage)

I did not even return to Jerusalem to consult with those who were apostles before I was, but I went away to Arabia and later returned to Damascus.

1:18 Then after three years he went and saw Peter for 15 days – not long enough to write a new doctrine.

(literal according to usage)

Then after three years, I did go to Jerusalem to get acquainted with Peter. I stayed with him for only fifteen days.

1:19 “the lord’s brother” – Acts 9:26-30; Peter and James the only two apostles he saw. Tarsus is in Cilicia. Acts 9:19-25 according to Galatia he was in Arabia. Vs. 18 saw of Gal – visiting- getting acquainted with Peter.

James, the lord’s brother, is he or isn’t he; questions that need to be answered.

1. Was he one of the original 12 apostles?
2. If he was not, how did he rise to such prominence in the church?

To be one of the 12, James would have to be identified with James the son of Zebedee or James the son of Alphaeus. Acts 1:13 – James and John sons of Zebedee, however this James was killed in Acts 12. This other James could be the brother of the lord except he is the son of Alphaeus – could Alphaeus be Joseph, this is where all the arguments come from (John 7:5 – his brothers did not believe, Acts 1:14). I Corinthians 15:5-8 he could have appeared to each of them and Paul later. James might not have been one of the original but he was there. (Acts 15, Galatians 2:9 were pillars – James, head of the church at Jerusalem).

(literal according to usage)

I did not see the other apostles, except James, the lord’s brother.

1:20 This verse is a figure of speech “interjection” – a parenthetical statement by way of feeling.

“behold” – figure of speech “ asterismos” – a calling attention to by means of a word that functions like an asterisk, or an interjection (behold, look, give a listen).

“before God” – is an oath – a strong appeal

“I lie not” – figure of speech “Antenantiosis” – expressing a thing by a negative, four things used in this verse for emphasis.

(literal according to usage)

(Now look, I swear to you before God, what I am writing is not a lie.)

1:21 continues the thought of verse 19

(literal according to usage)

Next I went to the regions of Syria and Cilicia

1:22 “in Christ” – in fellowship

(literal according to usage)

and remained unknown by face to the churches of Judea which are in Christ.

1:23 destroyed (vs. 13) need to annihilate

“now” – Aramaic “Hashaha” – “now behold”. Figure of speech “asterismos”.

“preach” – announce good news

“faith” – family faith – that he tried to annihilate

(literal according to usage)

They merely heard, “Remember the one who formerly persecuted us? Look, now he declares the good news of the family faith which he tried to annihilate.”

1:24 “in” – on account of

(literal according to usage)

And they glorified God on account of me.

The trip Paul took to deliver the abundant sharing (Acts 11 & 12) is not recorded in Galatians. It was a brief visit and not over an issue. The trip he made in Galatians 2:2 was by revelation and established the authority of the doctrine of grace, with the blessings of the Jerusalem Council. It brought about an agreement, a unity of doctrine that was not reached through compromise (Acts 15) but through their knowledge of the Scriptures.

* * * * *

Dr. Wierwille

You cannot go beyond what you’ve been taught. You can do less, but not more. Paul was trained under Gamaliel, and he was a real legalist in Rabbinic Judaism. Nothing but God Himself could have changed the apostle Paul because he was so steeped in tradition. Paul could never have received the gospel of grace from his background because he was such a legalist.

Everyone wants a Savior, but they really don’t want him to be Lord in their life. But that’s where you have to get to when you understand grace. Spiritual athletes are “Word runners”, and that’s what we need to be. It’s usually grace with strings attached when we teach it. God’s grace has no strings attached.

God is PAID IN FULL! He has done everything to accomplish salvation, completed the work and there is nothing left to be done. Therefore He is justified in sending men to hell, and in what He will do later!!

Remember, you’re responsible for what you’ve been taught, so do it!!!

Historical Facts

Gallia, Acts 18, was the pro council at Corinth, the summer of 51 to the summer of 52 A.D. Some historians say 51-53. There is no documentation to determine who is right. Most of the time they served for just one year.

The soonest time Paul could have traveled to Corinth would be sometime in 51 A.D. The Jerusalem Council in Acts 15 had to transpire sometime between 49-51 A.D. Acts 18:2 - Aquilla and Priscilla left Rome and came to Corinth. Why did they leave Rome? Because Claudius had commanded all Judeans to leave Rome around 49 A.D.

Considering this time (51 A.D.) according to Judean reckoning, about 14 years before that would take you to the year 37 A.D. Galatians 2:1 – 14 years after, is this 14 years from the time of his conversion, or is it 14 years from his first visit to Jerusalem after the 3 years? If it was the later, then it would have been 17 years from his conversion (34 A.D.).

It is interesting that in the year 37 A.D. ARETUS took over Damascus and had war with Herod who represented Rome. II Corinthians 11:32,33; Acts 9 – Aretus died in 40 A.D. John 18:31, when they were taking Jesus to Pilate – Judeans said it is not lawful according to Roman law for us to put any man to death. That's why the Romans (Pilate) had to do the dirty work. Now there is a record in Acts 7 about the Judeans stoning Stephen, which was before Paul's conversion. One or two things happened, either they stoned Stephen illegally (which is very possible) or they stoned Stephen in the year 36 A.D., the year that Pilot was brought back to Rome and there was an interregnum, or a period of time when there was not a governor at Jerusalem between Pilot and the next governor that arrived. And so the Judeans were responsible for carrying out their own laws, since there was no Roman government at that time to take care of them.

The Word does not give us anymore specifics so we really do not know whether Paul's conversion was in 34 or 37 A.D., but it is within that period of time. At least we know that for a period of 14 years, Paul did not have any contact with the leadership in the church at Jerusalem.

In Galatians 2:1 and Acts 15:1-3, one of those "certain others" had to be Titus.

2:1 He went to Jerusalem 14 years later about circumcision (Acts 15). Between his first visit Galatians 1:18 and the Galatians 2:1, he made another trip (Acts 9 and Acts 15) not mentioned in Galatians. End of Acts 11 and 12 – they divided the ABS. It was not over an issue. 44 AD – Herod dies, James killed, Peter put in prison.

(literal according to usage)

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

2:2 When he (Paul) went the first time he went for a visit, the second time he went up he went to deliver the abundant sharing, this time it says he went up by revelation. How did I receive the Gospel? by revelation, not by man. And this time he went Jerusalem by revelation, (he is showing how through all these years, how he never had any intimate

contact with the leadership at Jerusalem, so during that time he could not receive the gospel from men, but by revelation). But now he goes to Jerusalem by revelation because there is something lacking in his logic.

“communicated” – the Greek word is a word that is used in a legal sense. Where you present your case before a body, (i.e.) the Roman Senate. Here, before the apostles he presented his case.

“gospel” – Good news.

“preach” – Greek “kerusso”; Aramaic “kraz” – to preach or herald, term used of the trumpeters that heralded the games, has an air of formality about it.

“privately” – Paul didn’t go to everybody at Jerusalem, he went to the leaders of the church.

“of reputation” – seemed to be something (not in a negative air); church leadership; those who were prominent in the Church (see vs. 6 & 9)

“should run or had run” – compares his heralding to an athletic race

“vain” – Greek “kenos” – empty; hollow; without purpose or direction (because Paul lacked only the authority from the leadership at Jerusalem!). There are 4 Greek and Aramaic words translated vain, one means freely or for nothing. The other 3 are of importance to our understanding.

1. eike (Greek); Yiki (Aramaic) – without a cause or reason.
2. mataios (Greek); Ratala (Aramaic) – aimless, without purpose or direction.
3. kenos (Greek); Spizaith (Aramaic) – empty, hollow, without substance.

I Corinthians 15:2 usage #1; verse 10 #3; 14 #3; 17 #2; Galatians 2:2 #3

This was Paul’s purpose for going into the next section. He wasn’t out there representing himself, but the entire Body! He had a cause to preach the gospel; his purpose was that Christ was coming back. What he did lack, his credentials from the leadership at Jerusalem. He needed the substance; he needed the authority from the leadership at Jerusalem because they were the head of the church. He needed their love and blessing, he needed the authority from them. He is not out there by himself, but representing the entire church of the one body, the mystery. Had it not been for the Jerusalem council, the church would have split into two denominations (Acts 15).

(literal according to usage)

But that time I went according to the revelation I received and presented privately to the prominent Church leadership the gospel which I formally herald among the Gentiles, so that the race I am running or have run is not without formal credentials and authority.

2:3 “Greek” – There are four Aramaic words which could be translated this way:

1. ama – (singular) used of Israel; (plural) ame – normally the word used for “Gentile” or “nations”. It should be translated “Gentiles” (see also vs. 9, 12, 14).
2. armaya – a dirty word for a “Greek” or “Gentile”, red neck, hippy, oky, polack. Derogatory term, sarcastic term – vs. 3, 14 (1).
3. yawnaya – Greek or hellinus, not necessarily mean Greek nationally, it could mean the Greek language, some of the Judean were Greek speaking.
4. chantha – pagan.

This verse is a parenthesis (a short parenthetical statement, thrown in). Note: verse 4 “false brethren” has nothing to do with verse 3; but in verse 2 – because of these false brethren, he is communicating unto them the gospel among the Gentiles.

(literal according to usage)

(however, even Titus, a Greek-Gentile who came with me, was not forced to be circumcised);

2:4 Because of false brethren, “unawares brought in”. They were secretly brought in. Introduced and brought into the fellowship under false pretenses.

“came in privily” – to enter

liberty – freedom – freedom contrast with bondage that the law represents. That is what they were trying to do, bring them back under the law.

(literal according to usage)

[I presented my case to them] because of false brothers who secretly infiltrated our fellowship to spy on the freedom we have in Christ Jesus so that they could enslave us.

2:5 “no” – did not give place by subjection (is the essence of how it should read).

“give place” – yield

“for an hour” – oriental custom – for a moment

“truth of the gospel” (used only here and in vs. 14). A “figure of speech”.

antiptosis – figure of exchange; cases are exchanged. Here the genitive is used for the nominative. It is similar to an antiptosis in Romans 5:17, abundance of Grace. Here, the true gospel - why so important? In 1:6, what was the issue??!!

“remain” – a staying constantly

(literal according to usage)

But we did not give in to them for a moment, in order that the true gospel might remain steadfastly with you.

- 2:6 “But of these who seemed to be somewhat” – they were the prominent leaders. This doesn’t flow with his train of thought before the parenthesis. It is a figure of speech “anatholuthon”. A parenthetical phrase is used, then when you resume, you don’t pick up the same grammatical sense you started with.

Paul didn’t receive it from the prominent ones at Jerusalem, but by revelation! The leadership did not contradict him (but arguing for the authority that he has in Jerusalem).

“conference” – consultation (Paul didn’t consult with them at first – see 1:16), then when he did, they added nothing. They simply AGREED to what Paul taught. They did not add, subtract, or change anything. That’s the establishing of Paul’s authority which he brought up in verse 2.

“whatsoever they were” – the positions of the prominent leaders of the church didn’t matter to Paul because position is never a determining factor, it’s function! The function is more important than the position. It’s the Word that you teach and the Word that you live that matters!

God “accepteth no man’s person” – is no respecter of person, faith or position.

II Corinthians 5:16 - Paul did NOT know Christ in the flesh, though others bragged they had!

Acts 15:19ff – James was the head, the President! His position was head, but the question was “What did he speak?”

(literal according to usage)

And [what did I receive] from the prominent leadership? (Whatever position they hold makes no difference to me. God is not partial to position [only function].) These prominent leaders in the Church did not add to, delete, or change anything that I taught.

- 2:7 “of the un-circumcision and of the circumcision” – is a figure of speech “genitive of relation” – pertaining to

“was committed” – to be entrusted with (I Thessalonians 2:4). To preach it to the un-circumcision and then to the circumcision.

(literal according to usage)

But on the contrary, when they [the prominent leaders] saw that the [preaching of the] gospel to the uncircumcision was entrusted to me, as the [preaching of the] gospel to the circumcision was entrusted to Peter

- 2:8 Parenthesis – it brings up the apostleship (of genitive of relation) to the circumcision. The number 1 issue is Galatians.

wrought – energeo – energized

(literal according to usage)

(for He Who energized the apostleship to the circumcision in Peter, energized the apostleship to the Gentiles in me, also),

- 2:9 James, Cephas and John, up in vs. 8 he's called Peter, here he is called Cephas. It shows you how scribes sometimes wrote the Aramaic word and sometimes the Greek word. Peter, Petros is the Greek word. Cephas is the Aramaic word. Same meaning – it means stone. Simon was his original name. Jesus changed it to Cephas (Aramaic). Greek translated it to Peter.

Pillars are what hold up the temple. James, Peter and John were the top three of all of those in Jerusalem at the Jerusalem Council.

“grace” – divine favor – see Galatians 1:15. His apostleship was a doctrine of grace. He preaches the doctrine of grace (1:3, 4, 6; 2:21; 5:4; 6:18).

“perceived” – Ginosko – the apostleship as well as the doctrine.

“right hand of fellowship” – a token of friendship. It also was used to signify the election and inauguration of someone newly chosen, like a prince.

Here, Paul and Barnabas were elected by the pillars of the Church as the prominent men of Jerusalem to minister to the Gentiles. Acts 13 shows that God had already called them. Now Paul had the authority from the “pillars of the Church” that he needed so that his race would not be run without substance!

(literal according to usage)

and when they knew experientially of the divine favor given to me; James, Peter, and John, the prominent pillars, extended to Barnabas and me their right hands of fellowship and blessing with the understanding that we are apostles to the Gentiles and they are apostles to the circumcision.

- 2:10 See Romans 15:25-27 and Galatians 6:6; where they were there to give their money (ABS). The church, the poor at Jerusalem were not the beggars, it's those that lived on the abundant sharing rather than working a secular job for a living (like Staff at our campuses). That is why it is called “poor” because they lived on needs. They were not poverty stricken!

I was forward – spudazo (gr.) – to be diligent.

(literal according to usage)

They only asked us to continue our abundant sharing, which, of course, I was most diligent to do.

- 2:11 Acts 18:22, 23 – On the beginning of his 3rd itinerary, when he came to Ephesus, he writes back to the Gentiles.

“withstood” – reproved, Paul reproved Peter

“he was to be blamed” – Aramaic is clearer – “some were caused to stumble”.

(literal according to usage)

But when Peter came to Antioch, I reproved him to the face, because some were caused to stumble by him.

- 2:12 This is how Peter caused them to stumble. He ate with the Gentiles and then removed himself because of fear. After this great decision in Acts 15, Peter withdrew himself from the Gentiles. Peter blew it even after the laying on of hands!

(literal according to usage)

Before some men came from James, he ate with the Gentiles; but after they came, he strategically withdrew himself and ate separately because he feared what the circumcision party might think or say.

- 2:13 Dissimulation – hypocrisy, respecter of persons.

(literal according to usage)

The rest of the Judeans yielded to this discrimination also, with the result that even Barnabas was carried away with their discrimination.

- 2:14 In Acts 10 (re: the vision that he had) God told Peter to eat, but Peter responded that he wouldn't eat anything that is unclean. In chapter 11 “eat what is set before you”, something did not click in Peter's logic.

I Corinthians 9:19-23 – maybe this is what was doing through his head

I Corinthians 8:4, 8-13 – if you eat meat offered to an idol and you have got a weak young brother (a new believer), and he sees you eating that meat offered to an idol “oh, there must not be anything wrong with idolatry”. Before you know it he is back serving his old pagan God. Good example, an alcoholic – have a drink in front of him when he is trying to quit. This is not the case – those men came from James – prominent leaders in the church, they were not weak, neophytes. They were adults spiritually. Romans practical section is chapters 12-16. Corinthians doctrine in chapters 1-11. Galatians. Romans 14:1-3, 21-23; 15:1; Corinthians corrects this. This is not the issue in Galatia with Peter.

Romans 2:17-24 – this is what Peter's problem was – he was not walking according to the doctrine that they had established at the council – Peter withdrew himself. Became all things to all men? – NO – it was the doctrinal issue that's at stake here. Peter was off on that, Romans 2:25; 3:20. Peter was not living as to the decision that was agreed upon at

the council. By the deeds of the law no flesh shall justify himself. What about becoming all things to the Gentiles? – a good question.

(literal according to usage)

However, when I saw that they did not walk in a straight line with the true gospel, I said to Peter in front of everybody, “If you, formerly a Judean, live like a Greek-Gentile and not like a Judean, why do you force Gentiles to adopt Judean traditions?”

This confrontation with Peter could have happened before the Jerusalem council in Acts 15:1,2; however the Galatians record indicates the error on Peter's part, followed the decision of the Jerusalem council and Peter perceived the grace given to Paul (Galatians 2:9) which makes his error remarkable!

When did this confrontation occur? Paul's next visit to Antioch is recorded in Acts 18:22, 23. This is the beginning of his second itinerary. And this is the next time Paul was at Antioch, when Peter could have been there with him. Paul's second itinerary takes him through Galatia over to Macedonia and Greece. At that time a gist is recorded in the end of Acts 15, John Mark and Barnabus sail for Cyprus. Paul chose Silas and they departed to Syria and Cilicia.

Where did Paul and Barnabus go on their first itinerary? Acts 13, first Cyprus (Barnabus and John Mark appear to be retracing the first itinerary). By the time Paul and Silas return from their second itinerary, and come back to Antioch (Acts 18:22) could Barnabus and John Mark be back as well? They could have. If so, you would have Paul and Silas, Barnabus and John Mark, as well as Peter at Antioch.

The split between Paul and Barnabus in Acts 15 is not permanent. I Corinthians 9:6 mention Barnabus to the Corinthians. Also, Corinthians was written during Paul's 3rd itinerary while he was at Ephesus. Galatians was written prior to I Corinthians, because I Corinthians 16:1 mentions Paul's commandment to the Galatians regarding abundant sharing (Gal 6).

Therefore, Paul's confrontation with Peter must have taken place in Antioch (Acts 18:22, 23) after which Paul traveled though Galatia and then to Ephesus, where he writes back to the Galatians before writing Corinthians. It is rather remarkable that these 5 men would rendezvous at Antioch at this time.

Shortly afterwards Paul writes Galatia from Ephesus, regarding their doctrinal error. Barnabus could have traveled with Paul to Ephesus and continued on to Corinth. (Now it doesn't say this in the Word, but we know that by the time he wrote Corinthians they were acquainted with him – I Corinthians 9:6).

I Peter 1:1; 5:12 (Silvanus – Silas) Silas and John Mark are with Peter when he wrote this epistle in Babylon. Peter writes this epistle to the Galatians and the surrounding area regarding Grace, temptations, sufferings for righteousness sake, and he is writing it from Babylon and both Silas and John Mark are with him. If Peter left Jerusalem and came to Antioch in Acts 18, that would be right on the road if he followed the Fertile Crescent which would take him over to Babylon. He would go up to Antioch, and then swing north and east and then finally down to Babylon. If John Mark had returned there, as well as Silas with Paul and Barnabus. Those two (Silas and John Mark) take off with Peter, Barnabus over with Paul. Now you have got them going in different directions and Peter would write this particular epistle.

Now this is the most logical time for Peter, Silas and John Mark to be at Babylon, because just a few years later Paul writes Colossians from Rome (Acts 28). According to Colossians 4:10, John Mark is with Paul at that time. So this couldn't have taken place a few years earlier. Still later

than that Paul writes Timothy. According to II Timothy 4:11, John Mark is with Timothy in Asia. So this seems like the most probable time for Silas and John Mark to be with Peter at Babylon.

Now when Peter writes his second epistle a number of years later, he affirms the epistles of Paul (II Peter 3:15-18). No indication of John Mark being with him when he wrote II Peter. And that is why Acts 18:22 & 23 must be the time following the council that Paul confronted Peter. Peter was reproved and he went on to Babylon. Paul wrote back to the Galatians and at the same time, Peter could have written back to the Galatians in that area regarding suffering for righteousness sake, the temptations you endure because of its problem they had with those that wanted to circumcise everybody. (However this is based on induction, the Word does not say it directly).

James, of course, was the head of the church at Jerusalem. He is the one that made the decision which unified the body after Paul and Peter's discussion, making reference to Peter going to the Gentiles (Cornelius). Yet, when Peter goes to Antioch and James sends certain people up there, the problem that Peter and Paul and the others had was those men that came from James, who were still zealous for the law. Paul then writes to the Galatians. After Paul leaves Ephesus, he does a few more travels then heads back to Jerusalem. When he gets to Jerusalem in Acts 21 it has that great statement, how many thousands of Judeans which are that believe, and yet they're still zealous for the law.

James, instead of standing with Paul on the doctrine which they had agreed to before the council, encouraged Paul rather strongly that he ought to do a certain thing in the temple. Now all this is contrary to the doctrine of Grace. Paul going to Jerusalem was an error, but it was James and some of the leadership at Jerusalem that were putting the pressure on him.

Since the leadership failed to stand against those that were still zealous for the law, it cost Paul two years of his life in jail. When he did this thing in the temple he was arrested.

Even though there was a decision made at the council, there was division and respect of persons between the Judeans and Gentiles. Think about how that worked on Paul's mind. And when you have respect of persons, there is no unity! When he was in jail he wrote Ephesians – Christ in you, there is no respect of persons – one body.

During this time James realizes how much he compromised on the Word. When he wrote his epistle (James 1:8 – a double minded man is unstable in all his ways) what was Peter at Antioch? – double minded. James 2:1-10 refers to respect of persons. In Chapter 3:15-17, James woke up spiritually.

2:15 “by nature” – indicates background, by birth – not Judeans anymore.

“Gentiles” – ame (see last week's notes)

“sinners” – a label that is put on people that do not walk by the law; put on them by those who keep the law (publicans and sinners) – sarcasm.

In Galatians 2:15 there are two words translated “believing” and “faith”:

(Greek) pistis (noun) – believing
 pisteo (verb) – to believe

(Aramaic) haimanutha (noun) – believing
 haimen (verb) – to believe

They have five distinct usages:

1. Believing – action which appropriates results.
2. Manifestation of believing – your operation of the God given abilities.
3. Fruit of the spirit believing – result of the manifestation of believing.
4. The faith of Jesus Christ – result of one man’s perfect believing – Jesus Christ believed to the uttermost, perfectly. It makes it possible for us to believe to the uttermost.
5. The household of faith – the standard – common to every believer – common faith – family faith.

Galatians 3:22 – usage #4, vs. 23 – usage #4, vs. 24 usage #1, vs. 25 usage #4.

Romans 1:17 – believing to faith – usage #4, shall live by – usage #1. We believe unto it, he had to believe for it.

Ephesians 2:8 – usage #4, Philippians 3:9 – usage #4, II Peter 1:1 – usage #4, Jude 20 – usage #4. Holy faith is our potential to believe perfectly.

Romans 12:3 – We receive the faith of Jesus Christ spiritually when we receive the holy spirit. Today we have the full measure of faith (the faith of Jesus Christ) which gives us unlimited potential!

(literal according to usage)

We are Judeans in background and not labeled ‘sinners’ of a Gentile background.

2:16 “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.”

Three key points:

1st – The faith of Jesus Christ – we are spiritually justified.

2nd – believe in or unto Jesus Christ (receive by grace).

3rd – Faith of Jesus Christ – tells us what made the faith of Jesus Christ available. It is not the faith of Jesus Christ by the believing of Jesus Christ, it’s the uttermost believing, that perfect believing that made available the faith of Jesus Christ, which we believe unto. He

came to do the will of the father – he always did the father’s will. He believed that God would raise him from the dead.

“flesh” – used for the whole person, figure of speech “synecdoche” – part is put for the whole. Justified by the believing of Christ and not of works is an “introverted structure”. It’s a Figure of speech “Shiasmas”, which draws attention to a solemn and important subject.

- A) Works
- B) Faith of Jesus Christ
- C) Believing (figure of speech “Shiasmas” – key section)
- B) Believing of Jesus Christ
- A) Works

Verses 17 and 18 reflect back to Peter’s hypocrisy (vs. 17 – reflects back to Peter when he ate with the Gentiles, vs. 18 – when he separated himself). They are a parenthesis. They are two general suppositions introduced by the word “if” in both 17 and 18. They digress from the main issue in verse 16 – verse 19 continues the thought in verse 16.

(literal according to usage)

Because we [former Judeans] know that man is not justified by the works of the law, but by the faith of Jesus Christ, we also believed in Jesus Christ so that we would be justified by the believing of Christ and not by the works of the law. For absolutely no one is justified by the works of the law.

2:17 If ye seek to be justified by grace we would still be called sinners, like what happened to Peter, he let this persuade him.

“by Christ” – as opposed to being justified by the law

“found” – discovered

“sinners” – the label used in verse 15!

(literal according to usage)

(Now, if we, who have sought to be justified by Christ, have been discovered ‘sinners’ [because of our association with the Gentiles], then is Christ in the business of promoting sin? Absolutely not!

2:18 What he (Peter) destroyed was the law. Not literally, but by eating with the Gentiles – no longer a rule for our faith and practice. He declared it null and void by his actions.

“build again” – practicing the law again (that’s what Peter did!)

“make” – exhibit, demonstrate, to show

“transgressor” – on who violates the law (James 2:8-12)

“royal law” – given to the Christ administration – King – do well, there is a better law than the royal law – the law of liberty – the law of spirit. Respect of persons – you are a transgressor. Aramaic adds “against the commandments” after the word transgressor.

(literal according to usage)

For, after I have declared the law is no longer essential, if, in practice, I reinstate the observance of the law, then I exhibit myself as a transgressor against the commandments.)

2:19 “I through the law” – by means of the law – Christ fulfilled all. “through the law, to the law, am dead” – Greek literal.

(literal according to usage)

I died to the law by means of the law [which Christ fulfilled] with the result that I would live for God.

2:19 & 20 “live” – used many times – figure of speech “polyptoton” – same word in different inflections here.

2:20 “am” – was, crucified that law (Hebrews 10:1-3, 12-14) once and for all – we were crucified and identified by him. Matthew 15:17, 18; Romans 10:4; Romans 6 – our identification with Christ.

“faith” – believing (that uttermost [perfect] believing of the Son of God). See Galatians 1:4 and Ephesians 5:2.

“loved...for me” – Figure of Speech “hendiadys”; two things said, one thing meant. He lovingly gave himself for me, the “uttermost believing”. We are to live by that!

(literal according to usage)

I was crucified with Christ. So it is no longer I who live, but Christ lives in me. And now the life I live in the body, I live by the perfect believing of the Son of God, who lovingly gave up his life for me.

2:21 “frustrate” – in Aramaic is to deny or refuse. Here, it would be to return to legalism. To deny the Grace of God is to return to the law.

“righteousness” – is the quality and result to being justified. Justification is the whole issue here.

“vain” – freely, comes from the word “gift” – died as a gift – no results.

Paul closes this section on a negative note – just as he opens with “you foolish Galatians” in chapter 3.

(literal according to usage)

I will not deny the divine favor of God [and return to the law]; for if righteousness is by the law, then Christ died for nothing.

This concludes the section we started in 1:11. How did Paul receive it? - By the revelation concerning or pertaining to Jesus Christ. In summary:

1:13, 14: His (Paul) time before his conversion

vs. 15-17: He was converted but not near Jerusalem. He went to Arabia and did not see the leaders.

vs. 18-20: short visit.

vs. 21-24: no further contact with merit in Judea.

2:1-10: after 14 years Paul visited Jerusalem by revelation. The council (leadership) affirmed his doctrine concerning Grace.

vs. 11-21: indicates the continuity for the true gospel, in spite of leadership who practiced otherwise.

Chapters 3-5 represent the “heart of the matter”. The following is a high level overview of these three chapters.

- 3:1 Rhetorical Question. Figure of Speech “Erotesis” – does not have a stated answer immediately following it.
- 3:2 This is another Rhetorical Question, as are verses 3, 4, and 5. There are six rhetorical questions altogether.

These questions churned up their minds to recognize their error, in order to receive correct doctrine. The first question is introduced by the figurative expression, "O foolish Galatians." The second question is introduced by a startling statement “This only would I learn of you.” Then questions 3, 4, and 5 in verses 3 and 4 really form one question. We will even see that part of it is actually a statement. But they are introduced by the first startling statement, "Are ye so foolish?" The final question or the fourth one in verse 6 is introduced by the logical conjunction, "Therefore." So we technically have 4 instead of 6 questions that are to be answered in a logical and systematic order.

The first question is “O foolish Galatians...?” It is not to be the first one answered; it is interspersed with the other questions. It is really a side issue; it does not deal with the doctrine itself, only those that affect a change in the doctrine. (There is nothing in Romans to answer this question.)

The second question "How did you receive the spirit?" is really the first one to be answered. Galatians 3:6 – 4:7 answers the question. Verse 4 will tie into the question in verse 3. (This question is also answered in Romans 1:16 – 5:11. It’s the doctrine. Only, they didn’t have a doctrinal error. They just needed the doctrine.)

The third, or next logical question to ask is “What do you do with it after you’ve got it?” The next question is just that (vs.3). You got it by believing, but now are you made perfect by the works of the flesh? This question is answered in Galatians 4:8 – 5:12. (This question is also answered in Romans 5:12 – 7:25.)

The forth question (vs.5) really answers the question: "Then how do you walk by the spirit?" This question is answered in Galatians 5:13 – 26. (This question is also answered in Romans 8:1-39.)

- 3:6 Paul quotes the Old Testament here, his footnote, his documentation from the Word for what he was saying. Did Abraham work? No, he believed God and it was accounted to him for righteousness.
- 3:7 – 4:7 This section will dwell on: 1) why it’s by believing, and 2) why we are the sons of Abraham. We are sons of Abraham by believing and we are sons of God, heirs of God through Christ.
- 4:8 Begins to answer the second question, "What do you do with it after you have got it?"

4:9-11 They were justified by believing, now they want to go back and be made perfect by the works of the flesh.

5:1 After you have been justified by believing, stand fast – don't get entangled again with the yoke of bondage – don't fall back.

5:4-7 This even reflects on the original question, "Who hath bewitched you?" (It is interspersed)

5:13-26 Deals with the last question, "How then do you walk by the spirit?" vs. 13 – by love, vs. 16 – walk in the spirit, vs. 25 – walk in the spirit.

Romans 4:16 – 5:11, answers the first question. Romans 5:12 – 7:25, answers the second question (6:1, 15; 7:1, 4, 5, all of chapter 8, especially verse 4 and 12). Romans does not answer who hath bewitched you because the Romans had not been bewitched, they simply needed the doctrine.

This concludes the high level overview of these three chapters. Now we go back to a verse by verse overview of Galatians chapter 3:1-14.

3:1 “foolish” – the word in Aramaic means insufficient, lacking in reason or mind, illogical.

"O foolish Galatians" is a Figure of Speech “epitimesis”: a reprimand, an expression of feeling by way of reproof.

“bewitched” – to mislead by pretenses as by magical art, to fascinate or seduce with an evil eye, to charm. Drugs were prominent in Galatia, closely related with other religions that went on there. There is an analogy drawn by this word between the seduction of the believers and the common practices in Galatia that centered around the magical arts.

"that ye should not obey the truth" is omitted in the Aramaic and most of the Critical Greek texts.

“evidently set forth” – Aramaic, to be fashioned or painted. Greek, to write before (before in place, not time). This was used of a writing that was posted in public where it could be clearly seen by everybody. Only an evil eye, a magical art, seduction, the bewitching, would cause a person not to see it. II Corinthians 4:4 somebody had blinded the Galatians.

(literal according to usage)

O senseless Galatians! Who has cast a spell on you? Before your eyes the crucifixion of Jesus Christ was graphically declared and posted.

3:2 “received” – lambano

“spirit” – (usage 2a) the gift; new birth

“faith” – believing

“hearing of believing” – a genitive of character, hearing characterized by believing or

hearing that generates believing, hearing to the end of believing. “This only would I learn of you”, an idiomatic way of saying "I'm gonna give it to you."

(literal according to usage)

Let me ask you this one question. How did you receive the gift of the spirit in manifestation? By the deeds of the law or by believing what you heard?

3:3 “foolish” – the Aramaic uses the regular word for this, not the one used in verse 1.

“spirit” – (usage 2a) the gift; the new birth

“made perfect” – to complete or perfect, used of the carrying out of service, the actualizing of things that have begun.

The religious service we are to perfect is Romans 12:1, 2 – the renewing of the mind, (not by works of the law, but by believing). See II Corinthians 8:6, Philippians 1:6 – our reasonable service.

“flesh” – Figure of speech “metonymy” – (flesh is used for the deed of the flesh) part used for the whole.

(literal according to usage)

Are you so foolish as to believe that having previously begun by the spirit you are now made perfect by religious deeds of the flesh?

3:4 This verse ties into the question in verse 3. It could be translated as a question or a fact, a statement. It should be translated as a statement.

“suffered” – to endure, to bear, to experience or put up with.

When Paul came to Galatia, there was some persecution. Acts 14:22, 23, leading back from his first itinerary. It is through a good fight with the devil, it is not a bed of roses! See Acts 13:9 – 11.

“in vain” – eike (gr.) without a cause. Because they left the right doctrine they were suffering things without a cause.

“if it yet be in vain – but I wish that it were without a cause” – Aramaic. Paul said this because Galatia thought that they had a cause. The cause was those Judeans that came in bewitching them, drugging them, to stand for something other than the doctrine of Grace (3:1, 4:17, 5:7 – 9).

(literal according to usage)

You put up with so many things without a cause. I wish that it really were without a cause.

3:5 “ministereth” – to supply, like for a storehouse (gr.); “to give” (Ar.). Either way, God is the Giver.

“spirit” – (usage 2a) the gift; the new birth

“worketh” – energeo; to work, energize (Gr.)

“of believing”, genitive of character like in verse 2.

(literal according to usage)

Now then, He who supplies the spirit and energizes miracles among you, does He do it by your doing of deeds of the law or by your believing what you hear?

1) God supplies the spirit

2) God energizes the miracles among you by that spirit (by your believing because he doesn't possess).

It has nothing to do with the works of the law. They work against the believing in your life!

3:6 Begins to answer question in verse 2. “Figure of Speech” gnome – a quotation or a citation – a wise saying. Genesis 15:6, the reason for it being worded differently is because in Genesis it emphasizes the believing of Abraham. (Active voice in Genesis, passive voice in Galatians) See Romans 4:3-5. This is in the doctrinal section of Romans.

“righteousness” – used as a parallel to our acquisition of righteousness.

Righteousness is result of being justified (the legal part). It is the quality of being able to stand in the presence of God without any sense of sin, guilt or condemnation. Man has been able to stand in the right before other men, but no man has been able to stand before God giving himself the quality of righteousness.

“accounted” – like scores in a ballgame; get enough of them and they add up.

Religion makes man the author of his own righteousness.

Romans 10:10 (Ar.) for the heart believing in Him is made righteous
(Gr.) for it is believed unto righteousness with the heart

It's believing unto righteousness, and it's accounted to you (added to your score).

(literal according to usage)

As Abraham “believed God and it was laid to his account for righteousness.”

3:7 Romans 4:3-25, before he (Abraham) was circumcised. Righteousness is the result of being justified, giving us the quality of being able to stand in the presence of God without any sense of sin, guilt, or condemnation. Because Abraham believed God's promises and God accounted his believing to him for righteousness. No man has ever been able to give

himself the quality of being righteous before God. Abraham did not bring righteousness. Accounted – each time you believe you get points. Religion makes man the author of his own righteousness and this was the attitude which brought doctrinal error to Galatia. To correct this error God points out how Abraham was made righteous, likewise with us.

(literal according to usage)

So you know that those who are [justified] by believing are the sons of Abraham.

- 3:8 Scriptures can not see. Aramaic – because God foreknew. Aramaic also adds "as the Holy writings say" where it is italicized (*saying*) then we have another fig. gnome. These are his footnotes, his authority of what he is saying. Genesis 18:18 – Gentiles, Sodom and Gomorra (all nations blessed); and Genesis 12:3 (all families of the earth blessed). Galatians deals with the nations, Gentiles, EVERYBODY!

Acts 3:25 is the original promise in Abraham in whose seed Christ would come and all families will be blessed. Genesis 22:18 – in his seed (Christ) was Isaac's offering.

(literal according to usage)

Since God foreknew that He would justify the Gentiles by believing, He declared the good news beforehand to Abraham, as the Scripture says, "All Gentiles shall be blessed in you."

- 3:9 (literal according to usage) – "Therefore, believers [justified by believing] are blessed with believing Abraham."

- 3:10 The curse of the law is listed in Deuteronomy 27:14-26 & 28:15-68. Deuteronomy 27:26 is the verse from which this verse is quoted – another fig. gnome. The only difference between Deuteronomy 27:26 and Galatians 3:10 are the phrases "words of the law" (Deuteronomy) and "things written...law" (Galatians). Paul gives a literal translation according to usage which would really communicate with the Galatians!!! Emphasis by expansion.

(literal according to usage)

For those who are [justified] by the deeds of the law are under the curse [of the law] for it is written, "Cursed is everyone who does not continue to do all that has been written in the book of the law."

- 3:11 fig. gnome. quoted from Habakkuk 2:4 (Romans 1:17; Hebrews 10:38). The context is different because of it being a universal principle that is applied to different situations, which is clearly stated in Romans 3:27, 28. The law of believing applies to many things.

(literal according to usage)

Now it is evident that no one is justified by the law before God, because it is written, "The justified ones shall live by believing."

- 3:12 fig. gnome. Leviticus 18:5; Nehemiah 9:29; Romans 10:5

(literal according to usage)

However, the law is not based on believing, but “Whoever makes a practice of the things written in it [the law] shall live by those things.”

- 3:13 fig. gnome. quoted from Deuteronomy 21:22, 23 of God (Heb. tradition of Idiom). That is why it is not written here. Jesus Christ was numbered with the malefactors, but he wasn't one! A malefactor would fall into the category of Deuteronomy.

(literal according to usage)

Christ redeemed us from the curse of the law by becoming a curse on our behalf, (for it is written, “Everyone who hangs on a tree is cursed.”)

- 3:14 “receive” – lambano

“spirit” – (usage 2a) the gift; the new birth

“faith” believing

(literal according to usage)

So that the blessing of Abraham might come to the Gentiles by Jesus Christ, and so that we might receive in manifestation the promise, that is the spirit, by believing.

Acts 13:28-30

Jesus Christ was NOT cursed, but became a curse for us!

This sums up the first part of God’s argument for how you got the spirit!

The questions, "What is the purpose of the law?" and "How does it tie in?" are central to this section.

3:15 "after the manner of man" – an everyday life custom. Man's particular custom.

"disannulleth" – to make of no effect. In the eastern custom, once a covenant has been ratified or validated, it could not be annulled or made of no effect. It cannot be added to; you can do another covenant, in addition to the other, but you cannot add to it. Verse 17 carries that example (the custom of the covenant) to the specific covenant that was given to Abraham.

(literal according to usage)

"My brothers, I speak using an illustration from everyday custom. No one ever annuls or adds [clauses and conditions] to a covenant of men which has been ratified and validated."

3:16 "the promises made" – fig. polyptoton: same word is used in different parts of speech. Literally – "promises promised".

"and to thy seed" – fig. gnome: citation. This is alluding to a number of places in the Word, but it is not a quotation.

Scriptures alluding to this fig. gnome:

Seed in the singular is used of Jesus Christ (I Samuel 8:15, Genesis 4:25, 21:13, I Samuel 1:11).

"Man child" – the seed of man (II Samuel 7:12, I Chronicles 17:11).

Seed can have the singular sense when the context merits it. It can have a plural sense if context allows it.

Galatians 3, verse 8, the second fig. gnome, "in thee shall all nations be blessed" (Gen 18:18).

Galatians 3, verse 16, "thy seed" – keep these in mind.

Genesis 12:1-3 in thee – out of whatever would come out of him.

Genesis 12:7, "unto thy seed" – what was his seed? It could be Isaac, Jacob, Joseph, Judah, and those following them. Or, it could refer to that ultimate seed Jesus Christ.

Genesis 18:18 – now that essentially is reiterated in 22:18, with one exception, In Thy seed.

Genesis 21:12 – Isaac was his seed in one sense, but here it does not say Isaac is your seed. It locks into the fact that thy seed is Jesus Christ.

Verse 16 is biblical research! Paul had to work the word to find this. There are many places where seed had a plural sense, but there are other places it refers to singular (i.e.)

Jesus Christ. It is in a parenthesis, part of Paul's documentation for what he is covering, tying the significance of the custom of the covenant into the specific covenant that was given to Abraham. That covenant was regarding the seed, which was Christ.

(literal according to usage)

(Now the promise was declared to Abraham and his seed. It does not say "and to seeds," that is many people, but "and to our seed," that is one person who is Christ.)

3:17 "confirmed" – to establish before hand, to ratify or validate.

"in Christ" – omitted by some texts and manuscripts, and it should be because it is referring to the covenant with Abraham. Christ was not there yet, only in foreknowledge.

"four hundred and thirty years after" – Acts 7:6. Here it is plural from Isaac on. How old was Abraham when Isaac was born? 100 years old. His seed commenced the sojourn. Therefore the promise, the coming of the law, happened at the end of this time of sojourning. In the strange land being treated evilly, which is the end of 400 years, so it is also the end of the 430 years. Therefore, the promise given to Abraham had to be how many years before Isaac's birth? 30 years. See Acts 7:2, and Genesis 12:1-3.

"disannul" – make it invalidated.

(literal according to usage)

Now my point is this: the law, which began four hundred and thirty years after the covenant was previously validated by God, does not invalidate and annul the declared promise.

3:18 "gave" – to give by grace. Why is the covenant given to Abraham so significant? Why is it also called "a promise"? Why do you serve the law? It was necessary until the seed should come.

(literal according to usage)

For if the inheritance came from [observing] the law, then it was not the result of the declared promise. But God gave by grace the inheritance to Abraham through the declared promise.

3:19 "it" – the Mosaic law

"was added" – Does that invalidate the first covenant? (vs. 15) No. The reason for making this new covenant was because of the sin that was going on and they needed a watchdog, something else, though this did not invalidate the original covenant.

(literal according to usage)

Then what was the purpose of the law? It was added to make sin a legal transgression until the Seed should come as it was promised. It [the law] was ordained by angels, that is the mediator.

- 3:20 A mediator (a days man, a go-between) is not a mediator of one party or he doesn't represent one party but he is in between the two parties. Who are the two parties? God and Israel (when it comes to the law). God is one of the parties, Israel is the other and the mediator does not represent either one.

In order to understand Galatians 3, it is necessary to understand the custom of covenanting. The word "covenant" is the Hebrew word berith and the Aramaic word is diyatchiqi. There is no exact word in English or Greek that translates the essence of the covenant in Biblical cultures. When we talk about a covenant in our culture and when the Greeks talked about a covenant in their culture, it was not the same as the Biblical culture in the Old Testament. The covenant was a strong agreement or pact and could be a situation where the terms of the covenant would be presented by only one party, like between God and Noah. God presented the terms and Noah could accept it or reject it; he could not change it or add to it. A situation could be where both parties presented their terms (i.e. David and Jonathan). A covenant was legally binding in the Eastern culture. Making a covenant involved a whole ceremony consisting of many parts, much like a wedding ceremony in the fact that it had many parts. Furthermore, the parts of the covenant could vary with the situation and circumstances. Not every covenant was the same, there could be an exchange of gifts; there could be the pronouncing of curses that were to come upon the person who broke the covenant. You might have witnesses to the covenant. You could have the presence of a mediator but not always. A feast or a memorial might take place to celebrate the covenant. Like Abraham and God – I will not flood the earth again. Or between David and Jonathan. In the case between Abraham and God, the covenant that God made with Abraham was made directly with no mediator.

An important part of the covenant was a token or a sign which sealed the covenant. It could be sealed in a variety of ways. When the KJV used the word "token" it is the Hebrew word for sign, mark, that which was the sealing of the covenant. Two signs of sealing a covenant are mentioned in the Bible in particular, one is blood and one is salt.

Once a covenant was made and signed with blood or salt, or was sealed with blood or salt it was complete and could not be added to, subtracted from or changed. They could make an additional covenant if the parties that made the covenant felt the need to do so, but it would not change the original covenant. See I Samuel 18:3, 20:16, 17, 23:15.

Covenants were occasionally broken. Like Israel breaking their covenant with God, Jeremiah 31:32. The penalty was severe and quite often it was death. See Judges 4. Sometimes a new covenant was made and would often have more specifics stipulated for either or both parties. Galatians 3:19 a mosaic law was added. It does not invalidate the original covenant. The reason for now making this additional covenant was because of the sin that was going on and they needed something else. When that original covenant would be fulfilled, you no longer need the other covenant that was added in the meantime. So when God made another covenant with Israel at the base of Mt. Sinai, new stipulations were added: The Ten Commandments and the Mosaic Law.

In Galatians 3:17, the original covenant, which later on God reaffirms and again in Genesis 15 and 17, they seal it with circumcision. Abraham was in the Promised Land to give an inheritance (Genesis 15:4, 5 and verses 7, 8). Why did Abraham question God? In the Hebrew or Aramaic the word “promise” does not mean promise the way we know it. Promise meant to say or declare. At that time the way to prove that you genuinely meant what you said you made a covenant. That is why Abraham said to God, "Well how will I know you will give me this land?" And God said he would make a blood covenant. However, by the time of Christ the concept of "promise" had entered Semitic thought as a declaration that one will or will not do something.

This is why the word, promised, is used in Galatians of the time God said he would give Abraham the land. Now we will look at the word promise in Galatians. In the Aramaic there are two words translated promise:

1. shudaya – promise of the spirit by believing. It is similar to the Greek idea of promise. The root of the word means to confess. Galatians 3:14, 19.
2. mulkana – to say or to counsel. A declaration that reflects back to the original way of thinking, like “God Said it”, emphasizes the statement God made. Galatians 3:16, 17, 18, 21, 22, 29; Galatians 4:23, 28.

There were many ways of making a blood covenant or salt covenant, to seal whatever you have said. One way was to cut each other and rub the blood together (Jeremiah 34:18, Genesis 15). The original covenant was before circumcision.

God made a second covenant with Abraham, the covenant of circumcision (Genesis 17:9 – 14). The uncircumcised man would be cut off from the people because he had broken the covenant. A covenant would almost always have some kind of memorial or witness that when looked upon it, would remind them of the covenant he had made (i.e. circumcised penis, Israelites – Gentiles).

When Christ's blood was substituted and became the token in place of the original blood covenant, then you no longer needed circumcision because now his blood takes the place of all that. That's where Galatians is taking you, to show that Abraham's covenant, statement, declared promise, was much earlier than the law, and when Christ fulfilled the law, the law which was temporary, came to an end. The reason the law was put there was because Israel had broken the original covenant, so they needed something else with additional stipulations. But now when that original covenant is fulfilled in Christ, the “seed”, do you still need the temporary covenant? No. Now you go back to the original covenant made to Abraham which was by believing!

“in the hand of a mediator” – the mediator sets in opposition with the angels; in other words the angels were the collective mediator between God and Israel to make the law. It was ordained by angels, that is, in the hand of a mediator. Everybody says that the mediator is Moses, but Moses was a man too!

Acts 7:38 (Moses); 7:53. The angels must have been the mediator between God and man. But who was the mediator between God and Moses? No one.

“of one” – means that mediator cannot represent one of the parties; must be neutral.

The law was not against God’s promises. It was decreed by a mediator, by a transient or temporary agreement until the former agreement could be fulfilled by the coming of the seed. That’s why the law was the schoolmaster. Jesus Christ is the mediator of the new covenant which is salvation by grace, justification by believing, through the faith of Jesus Christ. In this new covenant now, Jesus Christ is the mediator between God and man. Once you’re born again, do you need a mediator? No. You just need an advocate to handle your broken fellowship.

(literal according to usage)

Now a mediator does not represent one of two parties [God or Israel], and God is one of the parties.

3:21 “promises” – singular in the Aramaic. Verses 21 – 25 will answer the question asked in vs. 21a (is the law then against the promises of God?)

(literal according to usage)

Then is the law contrary to the promise declared by God? Absolutely not! Let me elaborate. If a law had been given which could impart life, then righteousness would have come from the law.

3:22 (literal according to usage)

But the Scriptures show that everyone is imprisoned by sin with the result that the promise declared [to Abraham] might be given to those who believe by the faith of Jesus Christ.

3:23 (literal according to usage)

But before the faith [of Jesus Christ] came we were kept under guard by the law, imprisoned until the eminent faith [of Jesus Christ] was revealed.

3:24, 25 schoolmaster – pedagoge, not an instructor but a trustworthy slave to whom was committed the care of his master's sons from ages six to puberty. He was to guard them from evil both physically and morally rather than to communicate instruction. He went with them to school; he accompanied them outside and was responsible for their personal safety and their avoidance of bad company. The law was a “pedagoge”, not an instructor or a teacher. The law was absolutely necessary.

(literal according to usage)

Consequently, the law has been our pedagogue until Christ so that we might be justified by believing. But after the faith [of Jesus Christ] is available, we are no longer under a pedagogue.

3:26 Aramaic – the faith of Jesus Christ.

“ye” – second time this word has come up since vs. 7. We are sons of Abraham by believing and sons of God by the faith of Jesus Christ.

(literal according to usage)

For all of you are sons of God by the faith of Jesus Christ.

3:27 baptized – The context is the new birth.

“Put on” – be clothed with, not the renewed mind but baptism.

(literal according to usage)

As many of you as have been baptized into Christ [in the name of Jesus Christ, by the new birth and your identification with Christ] have been clothed with Christ.

3:28 Ephesians 2 and 3. When you are clothed with Jesus Christ you are all one – the mystery. fig. anaphora – sentences have the same beginning. fig. paradiastole – repeating disjunctives neither – nor, etc..

(literal according to usage)

There is neither Judaeen, nor Greek Gentile; there is neither slave, nor freeman; there is neither male nor female. For you are all one in Christ Jesus.

3:29 This verse concludes where he started about Abraham's seed, but he still must tie in “sons of God” which is in 4:1 – 7.

(literal according to usage)

If you are of [identified with and are clothed with] Christ, then, in conclusion, you are the Seed of Abraham and you are heirs according to the declared promise.

We saw in Chapter 3 that Abraham's believing was accounted to him for righteousness, and those that are of the seed of Abraham are those who believe. It is not those of the physical line, but those who believe are considered the sons of Abraham and they are blessed with faithful Abraham. It is not the law that does it because those that are lead by the law, or do the works of the law, are also bound by the curse of the law. And yet Christ redeemed us from the curse of the law! That statement "Christ redeemed us" in verse 13 is the very key to understanding what we are going to get into in Chapter 4. He redeemed us; it was Christ who was the promised seed, promised to Abraham that redeemed us from the curse of that law, so that the blessing of Abraham might come on the Gentiles through Jesus Christ.

Without Jesus Christ coming and fulfilling that law, and redeeming us from the curse of that law, we could never have gotten back to the original promise to Abraham. Read the literal of verse 26, "For all of you are sons of God by the faith of Jesus Christ". How did we get to be the sons of God? – by the faith of Jesus Christ. How did we get the faith of Jesus Christ? – by believing! It was because of Jesus Christ's uttermost believing that made it available for us to believe unto righteousness. We then receive the faith of Jesus Christ which makes us a son of God! When you get it, it is Christ within you! You are identified with, enclosed with Christ!

In conclusion, you are the seed of Abraham and you are heirs according to the declared promise to Abraham. How did you receive the spirit? By believing what you heard. (The last 4 verses in chapter 3 answer this.) Chapter 4:1 – 7 captures all that he said previously to bring him to the conclusion back in 3:29. Chapter 4:7 is the conclusion of the conclusion.

4:1 "Now I say" – Greek: lego de. It is used idiomatically three times in Galatians. Also three times in I Corinthians. Sometimes it is used with the word "this". Literally it is continuous action. "Now what I am saying is this". Another way: "Now my point is.." He is clarifying the conclusion (3:17; 5:16; I Corinthians 1:11, 12; 7:7 – 9; 10:27 – 29) This will clarify that you are sons of God by the faith of Jesus Christ.

"heir" – eastern culture – sons inherited. Sonship was the basis of inheritance. The terms son and heir are practically interchangeable; one implying the other. If you were a son you were an heir, if you were a daughter you were not. (You had to marry someone who was a son.)

The fundamental principals of inheritance set forth in the Old Testament are:

1. Only sons could inherit.
2. They had to be Judeans.
3. They had to be males.
4. They had to be free.

That is why Galatians 3:28 ties into this so beautifully. Today you inherit but you are neither Judean nor Greek. But to inherit then you needed to be Judean. We inherit neither bond slave or free. They had to be a freeman. With us neither male nor female, with them male. You are all one in Christ Jesus.

Another point is that the oldest son would always receive a double share (orientalism). He also accepted the responsibility of his mother and any unmarried females in the family. If there were no sons, there was a prescribed sequence of inheritance, sometimes daughters then brothers, etc. The heir is a son as long as he is a child and Israel was the son of Isaac, the son of Abraham. Israel was a son but he was like a child in the Old Testament.

child – baby in Greek. Aramaic – tle a boy or youth from 7-12 years old (same in v3). It is comparing the children under the custom or culture at that time, to our condition or Israel's condition under the law, prior to the coming of Christ.

servant – doulos (greek), bond slave.

lord – opposite of slave.

(literal according to usage)

Now my point is this: The heir, who is lord of all, does not differ from a slave as long as he is a young child.

4:2 But is under – that heir. As long as he is a child, he does not differ from a bond slave. He is just like a slave and when you are under the law you are under slavery. (analogy developing)

tutors – the word in Greek is used as a manager in the context of rulers. It could be used as a procurator. However, when it is in the context of those who watch over children, it was the one who was responsible for the supervision and training of the child.

governor – okorionos (greek) – the steward of that administration. You have to be faithful in order to be a steward. Stewards were men who had the responsibilities of the financial affairs of the house. Like Joseph who was the steward of Egypt under Pharaoh. The heir, even though he is a child, is like a bond slave. This is because he is under both the tutors that do the training and supervision, as well as the steward who handles all of his financial things. The age was set by the father. He also had a “pedagogue” (a school teacher or educator) who was a trustworthy slave responsible to guard the son of a family when the son was going and coming from school or whenever he was outside of the house playing. He was responsible for his well being morally as well as physically. The law was our pedagogue. A child who is an heir is no different from a bond slave but he is under tutors, stewards and pedagogues until the time appointed by the father. The father predetermined when his son was old enough to legally be responsible for his own contacts and financial affairs. (the forgiving father parable)

“the appointed time” – a legal term referring to the termination of minority set by a father.

(literal according to usage)

But he is subject to the supervision and training of tutors and the financial discretion of stewards until the time prearranged by his father.

4:3 “We were children” – fig. metaphor – comparison by substitution (to be). We were under the law (but not literally).

“world” – cosmos – the physical world, universe.

“elements” – stoicheion (greek). Occurs seven times in the Bible: Galatians 4:3, 9; Colossians 2:8, 20; II Peter 3:10, 12, Hebrews 5:12. The root simply means a row, rank or series. The word itself means the rudiments, fundamental principles, elementary principles of any art, science or discipline. It means any first thing from which others in a composite whole take their rise. It was of course used of the elements of the universe when we think of elements of science: the basic foundational building blocks, the primary things of which everything is built. Art was also used of the alphabet because it is the building blocks of speech and writings. The Aramaic word for elements is astuksa and used six times in the New Testament, with the exception of Hebrews 5:12.

The Aramaic uses la (not); mtas – (capable, or expert); thus “not capable”, a novice, implying elementary. We were subject to the elements, the principles of the physical world, the universe. We had to abide by these, not walking by the spirit at all (Galatians 4:9) walking by the five senses. (Hebrews 5:12 teaches you the foundational class again).

Before Pentecost a person had to walk by the senses, they were subject to the elements of the world. The law was in the five senses category. They could not be “more than a conqueror”. In the age of grace, however, the believer is a son of God, redeemed from the basic elements in the law and in the five senses. He has the spirit and that is why he is more than a conqueror!

The believer is dead to the basics of the world and should not return to them. God expects the believer to master the basic principles of the word. To master the fundamental things that are in the Word (how do you get that?) by your five senses and move on to spiritual things. When a believer stops moving forward with the spiritual things of God he will move backwards to the five senses.

(literal according to usage)

So when we were children, we, too, were slaves subject to the elementary principles of the universe [walking by the five senses].

4:4 “fullness” – pleroma – to fill to capacity

“son” – huios; in Aramaic par; not a child, but a fully grown, mature son.

“under” – indicates that he was subject to it.

“made – born. Born under the law, in slavery, being subject to the law.

(literal according to usage)

But when the appointed time was completely fulfilled, God sent His Son, born of a woman, born subject to the law,

4:5 “redeem” – to purchase, buy back (Galatians 3:13).

One thing you can buy is slaves. The three big trades in Galatia were wool, slaves, and opium. It would be a very vivid picture in their mind, the trading of slaves. A slave could purchase his freedom; he would pay a certain amount to the temple and be free from man but became a bond slave to God. (I Corinthians 7:22, 23). Christ paid the price for us. We do not buy our own freedom and that is what the Galatians had a little problem with, they were trying to buy their own freedom, make their own righteousness. Christ could not be a Gentile, he had to be born subject to the law to pay the price, to buy us back or redeem us.

Adoption is never mentioned in the Old Testament. It does not mean it did not happen but it was rare. The means of carrying out an adoption in the Old Testament culture was to perform the blood covenant. The significance of adoption to the born again believer is explained by its meaning in the Roman law, when Paul by revelation wrote the epistle to the Galatians as well as Romans and Ephesians, because it comes up in those three epistles.

According to Roman law the father had absolute control over his family. He had the same rights over his children as over his slaves. He could inflict punishment as he saw fit, even to the extent of the death penalty. He could deprive his sons the right to own property, he could sell his own son into slavery or do with him as he likes. He could sell him to another man that wanted to adopt him as a son. He could sell him as a slave or sell him as a son, called adoption proper.

There is another form of adoption called abrogation; the one being adopted was an adult. The one doing the adoption had to be eighteen years or older. The legal ceremony involved in the selling of slaves and adoptions were very similar: “I claim him as a slave – I claim him as a son”. Seven witnesses were at the ceremony to note which declaration was made.

Now another thing that came up in Ephesians was that a slave could also be adopted. They (Israel) were under the law. Israel could be adopted and when you were adopted you were emancipated, you became a freeman and you were spoken of as being to the praise and the glory to the one who emancipated you. At the funeral of the one who emancipated you, the emancipator, those freemen were called to the praise of his glory. (Ephesians 1:5, 6 – God's grace he emancipated us. Ephesians 1:11, 12, 14 – praise to God's glory.)

When you were adopted, there was:

- 1) A change of family. Like we when we were sons by adoption also sons by seed. We were an earthly family, now we are a heavenly family.
- 2) A change of name. Of whom every family in heaven and earth is named. Before this we belonged to some earthly family with an earthly name. Now we belong to God's family and we are named after him.

- 3) A change of home. The earth was our home, now the heavenlies are our home.
- 4) New inheritances. New responsibilities and privileges and a new capacity to inherit.

An adopted son became as much a member of the family as if he had been born of the blood of the adopter. And he was invested with all the privileges of the family and his position was even stronger than a natural son because he could never be disowned. A natural son could be sold into slavery, but an adopted son could never be disowned or sold into slavery. Adoption was irreversible; it could not be reversed or changed. Adoption was the means of succession among the Caesars, the empire never transferred from the father to his actual natural son. It always went to his adopted son. The adopted son's enjoyment of his new privileges and responsibility began not at the time of his adoption ceremony or the death of his adopter, but when he, the officially adopted son, took legal steps described as interning upon the inheritance.

(literal according to usage)

That he might redeem those who were subject to the law and that we might receive our full rights as sons by irrevocable adoption.

4:6 “because” – “in that” would be a better translation.

“of” and “son” are not in some of the manuscripts. In addition to being a son by irrevocable adoption, he gave holy spirit – the new birth, so we are sons by seed as well.

“Abba, Father” fig. Epixeuxis – repeated for emphasis, Father our Father.

Israel going from slavery with Jesus Christ being born of a woman and under the slavery of the law in order to redeem them, buy them back like slaves, he paid the price. That we (Israel and Gentiles) might receive adoption, which is irrevocable and because of being a son by adoption God has also given his spirit, the new birth, which is seed born in you! So you have both types of sonship here in this verse. That is why you cry Father, Father! (I Peter 1:23; I John 3:1, 2, 9)

“Adoption” – Romans 8:15-17, 23; Ephesians 1:5, 6, 13, 14.

1. Adopted sons – verse 5 of Galatians.
2. Sons by new birth – verse 6.
3. An heir – verse 7.

(literal according to usage)

In that you are sons [by irrevocable adoption], God sent His spirit [seed, by the new birth] into your hearts crying, “Father, our Father!”

4:7 Jesus Christ fulfilled all the law. First, he fulfilled the Mosaic law. Why did he have to fulfill the Mosaic law? Because he had to redeem them that were under the law. Remember Abraham got the promise, 430 years later what came? The law. Now to get back to the promise you had to get rid of this law (bondage). Jesus Christ had to be born

under the law in order to buy back those that were under the law, in order to get back to the promise of Abraham. By purchasing the slaves from the bondage of the law to freedom he opened the doors to the sonship promised to Abraham (the seed).

It was to be sonship by irrevocable adoption. But he also had to fulfill the whole universal principles, all the laws of mankind that would not only bring him back to Abraham's promise, but all the way back to Adam. And that is why Jesus Christ had to believe to the uttermost, which made available the faith of Jesus Christ. And when you are born again you have the faith of Jesus Christ, which is the seal of our inheritance. Then you have been purchased totally and you have Adam's original condition: Body, Soul and Spirit, but unconditional because it is irrevocable. And that is why we are heirs, we received an inheritance!

In Romans 1:16 – 5:11, the subject is sin. (Focuses on Abraham, justified by believing)

In Romans 5:12 – 8:39, the subject is sin. (Old man nature takes you back to Adam)

Jesus Christ had to fulfill the Mosaic law in order to redeem us from the law and then he had to believe to the uttermost in order to take us back to what Adam originally had. Adam had it conditionally and we have it now unconditionally. Galatians 3:13 – Abraham's promise.

When we forget what Jesus Christ did for us, we look to establish our own righteousness and we are in doctrinal error!

(literal according to usage)

In conclusion, you are no longer slaves, but sons. And if you are sons, then you are heirs through Jesus Christ.

New Questions:

First question – How did you receive the spirit? Through the works of Jesus Christ which we received by believing?

Second question – Are you now made perfect by the works or religious deeds of the flesh?

4:8 “knew” – (Greek) oida – to perceive. There was a time in your life (before you got born again) that you did not even perceive God but you did service, unto them...

“did service” – (Aramaic) plach – to work, labor (in the context) to serve. To serve them, but not the strong word for serve which is: (Aramaic) vad; (Greek) douleuo. The Greek uses douleuo so the Aramaic does not line up with the Greek. The Aramaic is more accurate here. In verse 8 you simply worked for strange gods, served strange gods. The idea of service is brought out in verse 9; bondage indicated in both words (Aramaic) vad, (Greek) douleuo.

“by nature” – (Aramaic) kyana –instinct. The Galatians were doing service for things without a will: idols of wood and stone had no will; they were worshipping things that had no will (statues).

(literal according to usage)

Nevertheless, formerly, when you did not know God, you served those things which are not gods by their very nature.

4:9 After you are born again you want to go back to that?

“know” or “known” – you did know him by experience and you were experientially known of God.

“rather” – more and more; moreover (brings a distinction between those two ideas). You knew God by experience and more over you were known experientially by God (you hold the truth but you are not held by the truth).

Matthew 7:21-23. Jesus Christ never knew them. The question is not “do you know God” but “are you known of God or his son Jesus Christ?”

“after”, more over, (fig.) epanorthosis – recalling, in order to correct by an after thought (now wait a minute, let me tell it to you another way).

“how turn you again” – in the Greek a question, in the Aramaic a statement of fact. (vs. 10 is also a statement of fact.)

“elements” – elementary principles; the building blocks of the world, the principles of the five senses realm. The things that you know by the five senses.

“weak and beggarly” – weak means without strength, beggarly means poor – opposite of rich. Proverbs 25:11 (“apples of gold” are oranges on silver trays – not pitchers). When the traveler in the east would come into a home they did not have nice paved roads, they had the dusty trails. Their mouth became very parched, so when they came into a home after a long journey, right on the center of the table there would be this silver tray with these golden oranges, bigger than the ones we normally see. The traveler would quench his thirst with the oranges. Gold represented prosperity whereas the trays of silver represent power, strength. A word fitly spoken is refreshing to the traveler of this world and it is both prosperity and power to him.

In Galatia you have just the opposite. You have poor, beggerly, weak. III John 2

To be a successful believer one needs to:

1. Believe in one God.
2. Speak in tongues much.
3. Abundantly share.

These are the three basic, foundational things. Speaking in tongues is your basis or foundation for strength; your Abundant sharing is the basis for your prosperity.

The Galatians had turned back to the five senses world, which is poverty and weakness because they doubted all that God had done for them.

(literal according to usage)

Yet, after experientially knowing God, and moreover being experientially known by God, you now return to the elementary five-senses principles of weakness and poverty to which you crave to be slaves again.

4:10 “times” – seasons

“observe” – to watch, as one watches the gate. This word is always used in a negative, hostile sense (Greek word) like you are looking for trouble. When a guard is standing on the wall of the city, what is he looking for? He is looking for trouble. In astrology you have got to look out for all the bad things that could happen to you today. fig. polysyndeton

(literal according to usage)

You ritualistically observe days and months and seasons and years.

4:11 “of you” – omitted in Aramaic.

“I am afraid” – I am greatly concerned (II Corinthians 11:3).

“labor” – Aramaic la – to be weary, Greek – kopiaio; work to the end of fatigue. There are three different Greek words for work:

1. ergon – to work.
2. kapiao – to work to the end of fatigue.
3. areal detrement – an area of mental pressure.

“in vain” – without substance or results.

(literal according to usage)

I am greatly concerned that I may have labored to the point of exhaustion for you in vain.

- 4:12 “you have not injured me at all” – Is that true? No, they have turned against him. To injure is to treat unjustly. It does not belong with this verse because it does not fit. It belongs to the next verse.

“I beseech you” – to pray for you, make supplication, pray for a specific need.

“be” – to become, active movement.

Before Paul was a very strict Pharisee, Judean, legalistic. Now he became free from the law.

“For I became as ye are” – in italics, but it is in the Aramaic.

Paul became all things to all people to win some (I Corinthians 9:20 – 22), but with this distinction (Galatians 6:1 – “...restore such as one in the spirit of meekness”). How do you restore someone? By reaching down and bringing them up to you spiritually. Do not set or bring them down to their level, but bring them up to you! That is what is meant to become all things to all people.

(literal according to usage)

My brothers, I pray for you to become like me [free from the law], for I became like you.

- 4:13 “you have not injured me at all...” – refers back to the first time he spoke the Word to them; when they first believed.

“you know” – but or and, a big comma. “Even though” is a better translation.

“at the first” – Acts 13, 14.

“infirmities” – is weakness again (vs. 9). It is not that Paul was sick; it was the problem that he endured in Galatia as well as other places he went because of Satan's attacks on his life. He was hindered at Antioch (Acts 13:50). Because he was thrown out, there was gossip (Acts 14:5, 6). At Iconium, Satan's attack against Paul's life and ministry was his weakness. Verse 19, Lystra: Paul was dead! People thought Paul was a joke because of all the gossip (II Corinthians 12:7-10). The Words Way, p. 105. Paul's weakness was the opportunity that he had with Satan's attack, not physical sickness. They could have treated him unjustly by seeing the attacks Paul got. They could have said, “He must be a

sinner.” When you see something evil happen to someone you think, “I wonder what he did wrong?” (That thought is wrong)

But even though he was hindered by Satan's attack at Iconium and Antioch and Lystra, they still did not treat him unjustly at the first.

(literal according to usage)

You did not treat me unjustly, even though, as you know, I announced the good news to you at first while I was hindered by Satan's attacks.

4:14 “and my temptation” – in Aramaic: “the temptation”

“which was in my flesh” – human nature. Satan's attack was upon his life, to hinder him from moving the Word.

“you did not despise or reject those temptations” – did you despise the temptation or did you despise the individual that is being tempted? You despise the individual. You should despise the evil, but the temptation is to despise the individual!

“despise” – to treat with contempt. Treat him below the level of respect which is due him.

“reject” – (gr.) ekptuo – to spit out. It is indicative of the greatest oriental insult. Whenever you spit you were really insulting someone. Passive and active rejection of a person because of their temptations in the flesh.

“temptations” – verb, (gr.) peirazo, not in this verse, but the noun form peirasmos. It is used three ways in the New Testament. Two ways are also found in profane literature.

1. Attempt, to try;
2. Test or prove someone, in order to see what they would do. In the New Testament it is used:
 - a. three times in the sense of #1
 - b. eight times in the sense of #2
3. Tempting someone to do evil (16 times). It is used of Jesus being tempted to do evil 10 times. It is used of others to do evil in addition to that. James 1:13 – “God cannot be tempted with evil”. The Hebrew word for “tempt” is Nasah, attempt or try, test, or to prove; it was never used of tempting with evil in the Old Testament.

When the Israelites were wandering for 40 years in the wilderness, they tested God many times. Not with evil, but they were trying him out to see whether or not He would deliver them. (Deuteronomy 6:16). Jesus used the scripture to answer the devil's challenge (Matthew 4:7; Luke 4:12). If Jesus, as the devil had tempted him, had cast himself off the pinnacle of the temple, it would have been the devil's temptation of him to do evil. But if Jesus had done it, would he be tempting God to do evil? No. He would have been testing or trying God to see if He would deliver him, had he thrown himself down. The Greek

word used there is not peirazo, it is ekpeirazo which means to try out. Also used in I Corinthians 10:9 (Christ – Lord).

Peirasmos – always used of temptation with evil (this is used in verse 14) by the Devil, except twice where it is used of God, (Matthew 6:13; Luke 11:4) “lead us not into temptation”, which employs the Semitic idiom of permission, in other words “God cannot lead you into temptation.” Do not allow us to be lead into temptation, is the literal. Peirasmos is used in the context of Satan's attack on Paul's life, his vulnerability because of those attacks. They were temptations of evil by the Adversary because they persecuted Paul, they stoned him, they tried to grab him, they put out ill reports about him. But when the Galatians first believed, they did not treat him with contempt or reject him because of those attacks.

This verse takes it from the passive sense of contempt or disrespect to an active sense of insulting someone. The next thing you do to those people who have been accused of certain things in the town, you not only show them disrespect, you would not wave to them, much less shake their hand. Then you would purposely start insulting them, you would start stories, gossip, lies about those people. Then you start making up jokes about them. So it is a passive and active rejection of that person because of the temptations in their flesh.

“as an angel” – when he was there and healed a man in Lystra they thought Paul was Hermes, the messenger God (Roman – Mercury). They literally accepted him as a messenger from God – even as Jesus Christ. fig. hyperbole, an exaggeration.

(literal according to usage)

You did not treat me with disrespect or contempt, nor did you insult me because of the vulnerability of my human nature, but you welcomed me as a messenger of God, even as Jesus Christ himself.

4:15 “where” – what happened to it? where is it? (They had it before) fig. Erotesis (a rhetorical question).

“blessedness” – zest, happy, full of joy.

“ye spake of” – (deleted) not in Greek or Aramaic.

“pluck your eyes out” – fig. hyperbole. The eye is a symbol of desire and envy, see Matthew 5:29, 30.

"Give the shirt off your back" – renouncing the most precious thing for another person's advantage. You would do anything you could to move the Word!

(literal according to usage)

So where is your joyful enthusiasm? I am a witness of your past actions. If necessary, you would have torn out your eyes and given them to me.

4:16 Rhetorical question, fig. erotesis.

(literal according to usage)

So now have I become your enemy because I proclaimed the truth to you?

4:17 “they” – those who pervert the gospel and trouble you.

“zealously affect” – zealous with their allegiance to get you to follow them.

“not well” – not in a good sense.

“exclude” – shut up imprison, to put a hedge around, to isolate, enclose. They put you in their bird cage and say, you are free to fly around. Deprogram you until you believe what they want you to believe.

“affect” – same a zealous – that you might be zealous toward their belief. This verse begins and ends with that word zealous. fig. epanadiplosis. It begins with their being zealous after you and your allegiance, and ends with you being zealous for their belief.

(literal according to usage)

They [who pervert the gospel] are zealous for your allegiance, but not in a good sense. No, they desire to isolate and control you so that you are zealous for their beliefs only.

4:18 They used to be zealous for the truth, now for the wrong thing (ties back to vs. 17).

(literal according to usage)

It is right to be zealous for the right thing all the time, not just when I am present with you.

4:19 “I travail in birth again.” fig. hyperbole – This showed them the great labor he was going through in order to get them back on the Word (Romans 12:1, 2).

“Christ be formed in you” – (see Galatians 3:1) “evidently set forth” – to fashion, to paint, to draw.

(literal according to usage)

My dear children, for whom I am laboring in childbirth until Christ is fashioned in your minds,

4:20 “to change my voice” – to change my opinion or my tone.

“stand in doubt” – to be perplexed or at a loss, you just do not know what to do. Verse 19 and 20 tie into verse 18. Paul is stating that it is right to be zealous all the time, not just when he was present. He wanted to be present with them, but could not.

(literal according to usage)

11-9-83

Galatians 4:8-20

I want to be present with you now and to change my tone, but right now I just do not know what to do for you.

Paul was at Ephesus moving the Word; his priority is there, not at Galatia. So he did not know what to do because he could not handle the problems in person.

4:21 After they knew the law, they craved to be back under the law. To adhere to the law – circumcision.

“hear the law” – hear what the law says.

The reason they desired to be under the law was because of those people back in verse 17 who perverted the gospel and were zealous of their allegiance. They wanted them to adhere to their beliefs which were the law.

“under” – indicates subjection.

“hear” – to hear to the end of understanding.

“do ye not hear the law” fig. anacoenosis – an appeal to others having interests in common.

Paul was raised in the law and now they were into the law, so it was a common interest. So this was an appeal to that common interest.

fig. erotesis – a rhetorical question rather than stating a fact.

(literal according to usage)

Tell me, you who desire to be subject to the law, don't you hear and understand what the law says?

(Verses 22 – 27 are a parenthesis, which is an allegory – a figure of speech)

4:22 “bondwoman” – (Gr.) paidiske, (not doulos or any form of it); a young girl servant, a maidservant; the word used in the gospels as a young maid (vs. 23, 30, 31).

“freewomen” – (Genesis 16:1 – 5). They worked this out “sense knowledge wise” because Sarah was barren. Now the way Abraham is going to have a son is for Abraham to have it by somebody else, Hagar, the maid servant. Was this the promise of Genesis 12:1 – 3, and 15:5? No. Their sense knowledge got in the way (Genesis 21:1 – 4) and so on. Now Sarah conceived the promise. Hagar is the maid servant, Sarah a free woman.

(literal according to usage)

It is written [in the law] that Abraham had two sons, one by a maidservant and one by a freewoman.

4:23 “after the flesh” – according to the flesh (sets the standard). It was the sense knowledge reasoning that we read that Abraham and Sarah did, because they figured it out that they could have a son by Hagar, because Sarah was barren. That was not by revelation and that was not according to the promise.

“promise” – (Aramaic) mulkana; the declared promise; the declaration (confirmed by a covenant) (Genesis 12)

(literal according to usage)

The one from the maidservant was born according to sense-knowledge standards, but the one from the freewoman came by the promise declared [to Abraham].

4:24 “allegory” – Aramaic noun, Greek verb; to speak allegorically

“these” – (feminine) refers to the woman.

“are” – fig. metaphor – a comparison by representation. (This is an extended metaphor where the comparison is by representation.) A simile extended is a parable; a metaphor extended is an allegory. These women represent the two covenants. There is one main point brought out by this figure; whether it is a simile, metaphor or hypo-catastasis.

Hagar (representing Mount Sinai) gendered bondage and the law which came by Moses. What was the other covenant to Abraham originally that came through Sarah? – Seed (Galatians 3:17). The promise was the first covenant. Then there was a further covenant made which did not replace the first one, it was only a necessary step. This second covenant was with Moses (430 years later, see Galatians 3:19, 25). Sarah represents the promise (seed) to Abraham and Hagar represents the promise (the law) to Moses. Why does he just talk about Hagar and not Abraham? One reason for that is because the Church is not under a covenant. The covenants are to Israel, but we received that promise made to Abraham. The promise was made even before it was made a covenant! We got it by the promise. The law did not invalidate the first covenant. So when Christ came and fulfilled the law, now it goes back to that first covenant. There you have it: The covenant pertains to Israel; that is why it is an allegory.

“gendereth” – to give birth, fig. personification, to attribute human characteristics to an inanimate object.

“bondage” – (related to doulos) slavery.

“Hagar” – became an Arabian name for Mt. Sinai.

(literal according to usage)

Now this speaks allegorically, for these [women] are two covenants. The one [covenant] is from Mt. Sinai, which gave birth to slavery. This is Hagar.

4:25 “Sinai” – Southwest corner of Arabia; Damascus was west of Arabia.

“answereth to” – (Greek) corresponds with, (Aramaic) agrees with. It comes from a word that means to be at peace with. This agrees with or corresponds with the present Jerusalem now.

“Jerusalem” – fig. metonymy, one noun is put for another noun. Here, Jerusalem is put for its people, its religion, etc.. (Judaicism).

“is in bondage” – is in slavery (related to the word doulos)

“with her children” – is the Greek. Aramaic makes much more sense: “She and her children are in slavery.”

(literal according to usage)

Hagar, which is Mt. Sinai in Arabia, corresponds to present Jerusalem [Judaism] for she and her children are in slavery.

4:26 “Jerusalem” – the future Jerusalem. (fig.) metonymy – which is above is free, this is future Jerusalem. The future Jerusalem is to Israel and not the Church. But these things represent for Israel. It is an allegory but not for the church.

The Jerusalem which is above does not represent the present one, but the one coming in the future. Hebrews 11:10 (addressed to Israel, talking about Abraham); He looked for one but never saw it! Hebrews 12:22, the new covenant applies to Israel. Revelation 3:12, 21:2,10; the new heavenly Jerusalem coming down in the future – that is why it is from above in Galatians here! The allegory does not represent anything in the Church but to Israel.

“mother” – used idiomatically of the source of whatever follows from it. It is used of cities. II Samuel 20:19 – “a city and a mother” – a mother city (was like a capitol). In Galatians, the new Jerusalem referred to was the capital city, though not to the church of the body.

“all” – omit. Not in Aramaic and most Greek texts.

(literal according to usage)

But the exalted Jerusalem [future Judaism] is the freewoman which is our mother city (our capitol) (for Israel).

4:27 fig. gnome – citation (Isaiah 54:1)

fig. paeanismos – expression of feeling by calling on others (he’s calling on the barren). "Rejoice", "Break forth and cry" – saying the same thing twice here.

fig. epimone – repetition where it dwells on something in order to impress it. (Matthew 12:31,32).

“barren and those that travail not” – fig. personification, where things are represented as persons.

In the context of Isaiah, it’s the nation that has been desolated by the Assyrian army that is represented by a woman without a husband (a childless woman). A nation cannot literally be barren; having no children, so it is the figure of speech “personification”. Also, for a “desolate”, a person not having a baby or not able, which is having more children than she who has a husband, there is a little foolishness there, but it is really wisdom. And when something is a wise saying that sounds foolish it is a fig. oxymoron.

The context of Isaiah 54 is interesting. Isaiah 53 shows the prophecies of the sufferings of Jesus Christ, but then in chapter 54 it starts with this verse written in Galatians 4:27, taken from Isaiah 54.

Isaiah 54:1 – “for more are children of the desolate (that can have children) than the children of the married wife”. A woman that is with her husband, or a favored wife, is one who is at the moment favored because she is able to bear children.

Now think about it. Hagar was able to bear children, Sarah was not, and yet the children of Sarah were more, or would be more, in the future than Hagar’s. In Isaiah 54:2 – 7, Israel was separated like a woman without a husband. God is going to come back to them in the future. God has forsaken them. Christ left Israel, but he is coming back for Israel in the future.

(literal according to usage)

It is written, “Rejoice, barren woman who bare no children. Burst forth with rejoicing, you who have never been in labor with child. Remember that the desolate woman shall have many more children than the favored wife.”

End of the parenthesis; Now we go back to talking about the Church.

4:28 “Now” – as Isaac was. It doesn’t say we “are” (fig. simile – a comparison by resemblance). It’s a very weak comparison. It only resembles us. We are children of the declared promise as it only resembles the allegory set before us.

“promise” – mulkana (Aramaic) – declared promise (initial promise to Abraham)

(literal according to usage)

My brothers, we are the children of the promise declared [to Abraham], as Isaac was.

4:29 “as” – fig. simile As Ishmael persecuted Isaac, there is a resemblance there between the law of “do – gooders” persecuting those who are free in Christ today. It only resembles it.

“But” – is “And” in Aramaic.

(literal according to usage)

And as he [Ishmael] who was born according to sense-knowledge standards persecuted him [Isaac] who was born according to the standard of the Spirit [God] at that time, so it is today.

4:30 “nevertheless” – but, fig. gnome, Genesis 21:10. You cannot have law and grace at the same time. Throw out the maidservant who represents the law.

Why is that a contrast with verse 29? Verse 29 says “as.” But does that mean you are to put up with that persecution? No. What you ought to do is throw it out! You cannot have two standards at the same time (grace and law together), and most church people want to do that. Law has no place with grace!!!

(literal according to usage)

But, what does the Scripture say? “Throw out the maidservant and her son, for the son of the maidservant shall not be heir with the son of the freewoman.”

- 4:31 We are free children – It is answering the question, "How were you made perfect? By the law?" No, we are sons of the free; we are like Isaac and yet were persecuted by the legalizers, those that want the law. And they say, this is how you are made perfect after you received the spirit by grace. Baloney! You are made perfect by believing, walking by believing.

(literal according to usage)

So then, my brothers, we are not sons of the maidservant, but [as the son] of the freewoman [by resemblance].

- 5:1 “Stand fast” – stand firm, unmovable.

“in the liberty” – fig. anadiplosis – it ends the verse before. See the word “free” in 4:31. This verse in the Greek starts with the word liberty or freedom. Besides that, you have freedom repeated in Christ has made us free. It is a different form, but the same root word which is a fig. polyptoton. He’s saying “Don’t get strapped into law again!”

(literal according to usage)

Therefore, stand firm in the freedom with which Christ has set us free, and do not be strapped in again with the yoke of slavery [the law].

(Verses 2 – 4 are a parenthesis, the negative side.)

- 5:2 “behold” fig. asterismos, exclamatory word.

“profit” – law vs. the walk by the spirit (circumcision will profit you nothing).

(literal according to usage)

Now look, what I Paul, am saying to you is this: If you become circumcised [out of legal constraint], Christ shall be of no profit to you at all.

- 5:3 “do” – (gr.) pleroo – Christ fulfilled the law. But if you want to get circumcised you have to do the whole law.

(literal according to usage)

I testify again to every man who gets circumcised, he is under obligation to fulfill the whole law.

- 5:4 “justified by the law” – tendential idiom: you tend to do it. They seek to be justified and whom you do that, you are fallen from grace.

“fallen” – used of people who are banished from office; of seamen who were thrown ashore, kicked off the ship. It is used of actors hissed from the stage. Here you are hissed from grace.

(literal according to usage)

Your association with Christ is rendered inoperative when you seek to be justified by the law. You have fallen away from divine favor.

5:5 “We by the spirit” indicates God working in you, energized. We energize it by our believing which enables us to patiently wait for the Hope. That law, we are made perfect.

(literal according to usage)

For we [standing firm in freedom] whose spirit is energized by the Spirit [the power of God, not the flesh], and which we exercise by believing [not the law] patiently wait for the hope of righteousness.

5:6 “in Jesus Christ” – in Christ Jesus (Aramaic and Greek) because when you are walking by the spirit in fellowship, you are in Christ Jesus and you are identified with Christ. At that moment on Christ Jesus neither circumcision nor uncircumcision avails anything.

“avail eth” – (gr.) ischoo – Philippians 4:13; I can do. I have the power and strength. The real strength is believing.

“faith” – believing

“worketh” – (gr.) energeo – is energized by

“love” – (gr.) agape – the love of God in the renewed mind in manifestation.

The real strength is believing, energized by the love of God in the renewed mind in manifestation. That’s how we are made perfect. That’s why we can patiently wait for the hope of righteousness... Christ’s return!

(literal according to usage)

In Christ Jesus neither circumcision nor uncircumcision can do anything. The real strength is believing, energized by the love of God in the renewed mind in manifestation.

5:7 “you did run well” – athletic term. To athletically cut across somebody else’s path to hinder them, jostle them and throw them out of the way.

(literal according to usage)

You were running a good race. Who cut in on you and caused you not to obey the truth?

5:8 “persuasion” – your beliefs.

(literal according to usage)

This persuasion (your new set of beliefs) did not come from Him Who called you.

5:9 (literal according to usage)

A little leaven leavens the whole lump.

5:10 The ones that are trying to get you under law again, they're going to bear their judgment today in that there will be no blessing of God upon their lives. Secondly, they'll bear judgment in the future because there will be no rewards for them!

(literal according to usage)

I have confidence in the Lord towards you that you will take no other view. Whoever is agitating among you shall bear judgment, no matter who he is.

5:11 Rhetorical question, I Corinthians 1:21, stumbling block of offense. The cross is a stumbling block; the cross does not mean a wooden cross, it is a fig. metalepsis, a double metonymy. The cross is put for the death of Christ and the death of Christ stands for its accomplishments. The preaching of the accomplishments would cease to be a stumbling block to the Judeans, if Paul were now preaching circumcision. He would not be persecuted.

(literal according to usage)

My brothers, if I still preach circumcision, then why am I persecuted? Then the cross has ceased to be a stumbling block [to the Judeans].

5:12 (literal according to usage)

I wish those seditious agitators who want to circumcise you would emasculate themselves.

Paul ends with a very blunt saying. Galatia was near Phrygia and the great worship of that part of the world was of Sybil. It was a practice that priests and really devout worshippers of Sybil mutilated themselves by castration. Paul says here that "If you go on in this way, of which circumcision is the beginning, you might as well end up by castrating yourselves like these heathen priests!" It is a grim illustration at which a polite society raises its eyebrows, but it would be intensely real to the Galatians who knew all about the priests of Sybil.

5:13 “Brethren” – 75 times in church epistles (9 times in Galatians):

- 11 in Romans
- 20 in I Corinthians
- 3 in II Corinthians
- 9 in Galatians
- 1 in Ephesians (in KJ version, but omitted in the original text)
- 6 in Philippians
- 4 in Colossians
- 14 in I Thessalonians
- 7 in II Thessalonians
- 2 in Philemon

The only epistle that does not have it is Ephesians. Of the pastoral epistles, Timothy and Titus do not have it.

There is a reason why those words were used, and why it is not used in Ephesians, Timothy and Titus. In Romans, it is the doctrinal treatise, the Magna Charta of the church regarding our justification by believing, not works. To the Church, they did not have the full meaning, they were born again but they did not understand the mystery yet so Paul had to remind them constantly that they are brothers. Thessalonians was one of the first epistles written. It was written regarding the Hope. If they did not have anything else, at least they had that hope and they need to be reminded in that hope that they are brothers.

Now when you are correcting practical and doctrinal error like Corinthians, Galatians, Philippians and Colossians does, then there are times when people perhaps do not feel like brothers. Because they are practicing error or they are into doctrinal error. So they need to be reminded that they are brothers. So when it comes to the pinnacle of all truth, Ephesians, those were the faithful in Christ Jesus, did not need to be reminded that they were brothers. They were ready to go on to the greatness of what the mystery really was. That is why in Ephesians you do not have them addressed as brothers.

In Timothy and Titus, it is not used. They were men with ministries, men serving in the body. Certainly they would not need to be reminded that they were brothers. What they needed to hear was “My dear children”.

“occasion” – in Aramaic it means “cause”.

“flesh” – old man nature. Greek word means a place from which a movement or attack is made. Romans 7:8-11 (sin) It is a base of operations, the flesh. The law was a base of operations. In Galatians, liberty can be the base of operations for the flesh. In Timothy 5:14, 15, - do not give the Adversary a base of operation to work in your flesh to speak reproachfully. There are two ways to give it to him: 1) abuse of liberty, Galatians; 2) legalism, the law being your standard, Romans.

“serve” – as a bond slave

“called unto freedom” – Romans 6:1,2; Romans 8:2,21; II Corinthians 3:17

We have been called to freedom, what does that mean? Two ways to walk: you can walk by the law, the works of the flesh, or walk by the spirit, Romans 6:1-3. We have been set free from sin to walk by the spirit. Romans 8:2, 21; II Corinthians 3:17.

(literal according to usage)

My brothers, you were called to freedom. Only do not let freedom become a base of operations for the works of the flesh [old man nature]. But serve one another in the love of God in the renewed mind in manifestation.

5:14 word – (Gr.) logos: the thought; the whole phrase; the concept. All the law is fulfilled in one word, Love. ...hang all the law (Matthew 22:37-40).

“is fulfilled” – (perfect tense) has been fulfilled in one word, love.

(fig.) gnome: citation (Leviticus 19:18)

“love thy neighbor as thyself” – most quoted gnome in the New Testament. Also see:

Romans 13:8

Matthew 5:43; 19:19; 22:39, 40

Mark 12:31

Luke 10:27

James 2:8

- and here in Galatians, 8 times (the number 8 stands for “a new beginning”)

(literal according to usage)

The whole law has been fulfilled in one word [love], even this: “You shall love your neighbor as yourself”.

5:15 “bite” – used of wild animals in deadly struggles. Micah 3:5, Habakkuk 2:7.

“consume” – destroy, used also of wild animals. “Be not consumed” (a negative imperative, a command)

“devour” – also used of wild animals and people. Matthew 23:14; II Corinthians 11:20 (believers). The Pharisees devoured widows’ houses.

These three words are a figure of speech: hypocatastasis – an implied comparison.

“that ye” – deleted! (because it’s a command)

“be not consumed” – (fig.) prohibition – a negative imperative, command.

(literal according to usage)

But if you bite and devour one another, watch out! Do not be destroyed by one another.

5:16 “This I say” – Now my point is...

“spirit” – usage 5, the gift in manifestation.

“not” – (double negative) (Gr.) ou me – very emphatic, absolutely not!

“fulfill” – (Gr.) teleo, to a complete end, accomplishing, gratify.

(literal according to usage)

Now my point is: Walk by the spirit [the new man] and you shall absolutely not gratify the lusts of the flesh [the old man].

5:17 “flesh” – represents the old man nature.

“spirit” – usage 5, the gift in manifestation.

“lusteth” – to desire, long after, set your heart on (can be used in a positive or negative sense), see Luke 22:15 (positive), Ephesians 4:22 (negative).

“against” – (Gr.) kata, against, but it is used with the genitive case here and equals “down from”. Flesh lusting down against the spirit. Aramaic – “the thing which is hurtful”.

“Flesh – spirit”, “spirit – flesh” (Fig.) antimetabole, words reversed. See Romans 7:14-23.

(literal according to usage)

The flesh desires that which is repugnant to the spirit, and the spirit desires that which is repugnant to the flesh, for these are antagonistic to each other to the end that you do not do what you really want to do.

5:18 “spirit” – usage five, walk by the spirit.

(literal according to usage)

But if you are led by the spirit, you are not under the law.

5:19-21(fig.) asyndeton – no connectives.

SENSUAL LUST:

“adultery” – omitted in manuscripts.

“fornication” – refers to all sexual problems as well as idolatry.

“uncleanness” – opposite of purity; used of different forms of sexual perversions; homosexuals, lesbians, bestiality.

“lasciviousness” – lust; an excess; unbridled lust (desires are without morals); mental or emotional end that you reach when you let your emotions run rampant.

HATRED or HOSTILITY WITH GOD:

“idolatry” – worship of idols, putting anything ahead of God.

“sorcery” – witchcraft; drugs and magic.

“hatred” – hatred or hostility with God; ill will, animosity.

PRACTICAL HOSTILITY WITH BELIEVERS:

“variance” – discord between people, contention, spiritual breakup.

“emulations” – uncurbed rivalry, zeal uncurbed.

“wrath” – turbulent and lasting anger.

DOCTRINAL HOSTILITY WITH BELIEVERS:

(when you practice discord long enough it becomes doctrine...)

“strife” – (Aramaic) a contemptuous disobedience of authority, insubordination. (Greek) a strenuous endeavor for superiority, at the expense of anything or anybody that gets in your way.

“seditions” – division, disorder.

“heresies” – a sect or teaching (a city captured).

RIOTOUES LIVING:

“murders” – (omit) not in texts.

“envying” – ill will at the expense of another; slander people because you are jealous; depreciative envy.

“drunkenness” – alcoholic.

“revelings” – destructive boisterousness.

They (the legalists) which do such things shall not inherit the kingdom of God (rewards).

(literal according to usage)

Now the works of the flesh are evident. They are: fornication, moral impurity [sexual perversion], unbridled lust, idolatry, sorcery [drugs and magic], hateful hostilities [with God], discord, uncurbed rivalry, turbulent and lasting anger, insubordination, divisions, sectarianism, depreciative envy, drunkenness, destructive boisterousness, and all such things. I foretell, as I have foretold, that those who make a practice of these things will not inherit the kingdom of God.

5:22-23 “fruit” – result of the operation of the manifestations; our spiritual deposit.

(see “Your Spiritual Deposit” booklet from PFAL class)

Doing fruit:

Love – activates.

Patience – endures and forbears people.

Believing – appropriates results.

Encouraging fruit:

Joy – enlightens you.

Gentleness - encourages others.

Meekness - encourages results.

Guarding fruit:

Peace – guards your heart.

Goodness – guards others.

Temperance – self control which guards results.

(literal according to usage)

But the fruit of the spirit is: love, joy, peace, patience, gentleness, goodness, believing, meekness, self-control. There is no law against these things.

5:24 “In Christ” – genitive of relationship; its dealing with your fellowship.

“crucified the flesh” – (fig.) prosopopoeia – personification, where things are represented as a person. You are lead captive, your fleshly desires.

“affections” – internal lusts and desires; “lusts” – deals with external passions and desires, (fig.) hendiadys; two things said, one thing meant.

(literal according to usage)

Those who are in Christ have crucified the flesh [the old man nature] with its passionate cravings.

5:25 “if” – since

“spirit” – usage 2a, new birth.

“spirit” – usage 5, the gift in manifestation.

“walk” – (Aramaic) to complete; follow; finish. (Greek) stoicheo – to advance in a line or rank; to stand beside a person or thing. Acts 21:24-26, walk orderly. The spirit, in manifestation, with the love of God is the standard for our lifestyle!

(literal according to usage)

Since we live by the spirit [born in us], let us also perfect [align, polish, and advance] our walk by the spirit [in manifestation].

5:26 “vainglory” – empty glory.

(literal according to usage)

Let us not glory in empty, meaningless matters, provoking and envying each other.

Paul had his credentials, and the believers have their credentials also. What are they? Chapter 6:1–10 deals with the believers credentials in handling doctrinal error. In order to understand this section, suggested additional readings are:

1. Craig Martindale's Way Magazine articles on "Confrontation & Restoration"
 - January/February 1983 (I) – deals with Galatians 6:1
 - March/April 1983 (II) – covers verse 6, which is central to this study and scope of the entire situation.
 - May/June 1983 (III) – covers verses 1-10. Also deals with Abundant Sharing.
2. Christians Should Be Prosperous (Dr. Victor Paul Wierwille)
3. SNS #834: "The Mark of Quality" (Dr. Victor Paul Wierwille), covering the end of Galatians chapter 5 and all of chapter 6. It is called the "Mark of Quality" because the mark of quality is the believer's walk. As you walk by the spirit, you manifest the spirit and you have the fruit of the spirit that it talks about in chapter 5. That is your "mark of quality" as a believer.

Now specifically relating this section dealing with Abundant Sharing; that mark of quality is what gives you the credentials to handle these doctrinal problems that came up in Galatia, as well as in *your* fellowship.

6:6 "communicate" – (Gr.) koinoneo – to share fully. Also see Hebrews 2:14. We are to share fully of our abundance with the one that taught us God's Word. See Romans 15:25 – 27. vs. 26 "contribution": (Gr.) koinonia – for the saints in Jerusalem. The Galatians were debtors to those who taught them the word.

"poor" – those who lived on the Abundant Sharing from the people (i.e. staff). They are paid according to need.

I John 3:17; Acts 4:34, 35 – Abundant Sharing (ABS), that you're supposed to do, is a measurement of the love of God that you have in your heart! It's the "thermometer" of your heart. If you're cold, you don't share much! That's how the needs of the ministry were supplied.

II Corinthians 8:4-7b; 9:12 – "grace" is used for money or ABS in these two chapters. (Also see Philippians 4:14-17.) In II Corinthians here, we have two of the greatest chapters on ABS, more details are here than any other place in the Word. It was the one problem in Corinth, after they corrected all their other practical error; they still had one problem left – ABS! That is usually the last place people come though with is ABS. Abundant Sharing (to the ministry) is the measurement (thermometer) of what is in the heart! If your heart is cold, you don't share much. If your heart is hot, you will share much out of your material goods. It is that administration of this service of ABS that supplies the needs of the saints. The principle of abundant sharing is that by your giving, fruit may abound to your account.

Why should ABS be talked about at this point? The doctrinal issue was: Are you saved by grace or works? When the ABS is good, that means the fellowship is hot and people are moving with

God's Word. It is also the barometer of your walk; it tells you if you are living in a low pressure area or a high pressure area spiritually. If you are in a low pressure area it is stormy weather, look out, you are not walking! If it is a high pressure area, that means you have fair weather, the Son is out. It means things are shiny and bright and you are moving with the things of God.

Barometer comes from the Greek word Baros and metras. (metras meaning "measurements"; baros meaning "pressure or burdens"). It is the word that is used in Galatians 6:2. To "bear one another's burdens" is to share out of your abundance, and that abundant sharing is a measurement of the love of God in your heart. Whether you are living in a high pressure situation, where the Word is moving; or if it is low pressure, you have stormy weather spiritually.

Matthew 6:19-21 "treasures" – Where your thoughts are. Treasures are compared to the physical, carnal, riches, the things in the material realm. And where your thoughts are is where your heart is too. That is why ABS is the thermometer of the heart and a barometer of your walk. The light of the body is the eye. The eye represents spiritual understanding, vs. 22-33, "if therefore thine eye be single (not double minded), then your whole body shall be full of light" – sun shining, high pressure. Darkness represents stormy weather. One reason people do not ABS is because they love it (the "riches", vs. 24).

You do not share without love for God; the law of prosperity operates from the inside out. Tithing makes you conscious of your partnership with God. When a man's heart is right, the minimum expression is the Tithing. The law of Christ is what? – The law of love. God's people have always had guidelines or laws to direct them. Adam was told not to eat of the tree in the midst of the Garden. The sacrifices of Cain and Able show there were guidelines given very early in the patriarchal administration.

After the flood, Noah was told not to eat flesh that had blood still in it. During Israel's 40 years of wandering in the wilderness, God gave Israel over 900 specific laws. Ten of these laws were specifically set apart and written on the tablets of stone. In the Christ Administration, Christ summed up the whole law and set the legal requirements for the Christ Administration in two commandments which are recorded in the Gospels. And that is to love God with all your heart, soul, mind, and strength, and your neighbor as yourself. The Record in Matthew includes the phrase, "on these commandments hang all the law and the prophets."

These two commandments came from Deuteronomy and Leviticus and not from the 10 commandments (Deuteronomy 6:4, 5; Leviticus 19:34). Even though the Mosaic Law was the best that God could do for Israel, it was weak through the flesh (as Romans 8:3 says).

The Mosaic Law gave direction but not inspiration. It guided, but could not motivate people to follow its guidance. Jesus Christ recognized the shortcomings of the Mosaic Law. Thus the standard in the Christ Administration was simply love God and love your neighbor. These two commandments are known as the law of Christ or the "royal law" in James 2:8. It is impossible to genuinely love your neighbor without first loving God. We love because he first loved us, because of this truth; the law of Christ was occasionally stated simply as "thou shalt love your neighbor as yourself". But you cannot do that unless you love God (Galatians 5:14).

The Christian believer is not under the law of Moses or the law of Christ. We are subject to a higher law called the law of the spirit of life in Christ Jesus, or the law of liberty. The Christian believer is told to walk by the spirit of God and fellowship with the heavenly Father. However, just because the believer lives above the law, it does not mean that he negates principles found in the law. The law of the spirit of life does not nullify the commandments to love God and love your neighbor. It goes way beyond these commandments. Galatians 6:2; “Bear ye one another’s burdens, and so fulfill the law of Christ”. It is not a commandment to fulfill it, but it says you will if you bear one another’s burden, you are going to fulfill that law of love.

This verse does not say that bearing one another’s burdens fulfills the law of the spirit of life. The Christian believer who walks by the spirit of God should be constantly fulfilling the law of Christ as he lives day by day. If he is not, then he is not even close to fulfilling the law of the spirit of life which is a greater law. Fulfilling the law of Christ is only a part of the believer’s responsibility. The real issue of this grace administration is found in Galatians 6:15, 16.

That is why it includes much more than just ABS, but that ABS is the measurement. Because there was a much more detailed doctrinal problem in Galatia, but the ABS was the measurement of how screwed up they were doctrinally as well as practically.

6:1 “brethren” – usually introduces an expanded truth in detail, thought or development (stop and pay attention!)

“man” – Aramaic and Greek – someone out from you, of you.

“overtaken” – (Aramaic) adam; go before or go in front of, and is used of time or place.

(Greek) prolambano; pro – before, receive before or take before (time or place), here it is place. This word is also used of money received previously. Also, money that has been advanced for traveling expenses – Petty cash. Also used as a retainer. It does not always mean money, but it does carry that undertone. Here the word is used of place.

“fault” – (Greek) paraptoma – sin, a falling aside. Also, used in literature as an error in the amount of payment.

“spiritual” – walk in the spirit.

“restore” – (Gr.) katartizo; artios – used of mending nets, discipline in training, setting a broken bone, preparing a dish, or medicine. Perfectly fitted.

“spirit” – usage 6 and 9c, spiritual attitude.

“meekness” – a corresponding action that accompanies humbleness of mind. Humbleness is what is in the mind; meekness is the action that goes with it. See Ephesians 4:2.

“consider thyself” – keep your eyes on it; scope is on it.

“tempted” – to tempt with evil. While you are helping someone else, watch that you are not tempted.

(literal according to usage)

My brothers, if any one of you is in error by running up a spiritual debt, then you who are spiritual should restore him with a spiritual attitude of meekness while watching out for yourselves that you are not tempted.

6:2 “burden” – (Gr.) baros, (Ar.) yugra – a weight which may be shared, relieved or transferred; also a financial term used of the burden of oppression and taxation.

(“burden” in vs. 5 is (Gr.) phortion, (Ar.) mawbia – used commercially of a cargo; that which is transported and it cannot be shared.) He must carry his own cargo on life’s ship or sink. You can be a tugboat but not a release cargo ship. You cannot relieve his cargo but you can be a tugboat to relieve the pressure. Everyone in the financial area must share of his abundance, which is his phortion; that is his weight, his cargo. But for every one of us that shares of our abundance, that sharing eases the baros, the pressure for all the believers and the entire ministry.

“fulfill – (Gr.) anapleroo – to pay in full; make up a debt; pay off taxes.

(literal according to usage)

Work together to bear the responsibilities of the ministry [help alleviate each other’s pressures], and so fulfill Christ’s law [of love].

6:3 “something” – If he thinks he is too good to share in the responsibility, he deceives himself.

(literal according to usage)

Anyone who thinks he is too important [to share in the responsibilities] deceives himself, because no one is that important.

6:4 “prove” – (Gr.) dokimazo, - test (in the positive sense), expecting a positive outcome; prove (like metals or coins)

“work” – used commercially of a person’s job or trade.

“rejoicing” – boasting; II Corinthians 12:12-18 (financial burdens).

(literal according to usage)

Let him prove his work [by sharing]. Then he will have satisfaction in his own work and not in someone else’s.

6:5 (literal according to usage)

Every one must carry his own weight.

6:6 “taught” – (Gr.) katecheo, catechism, to instruct, train, legal instruction, (fig). polyptoton.

“good things” – materially (vs. 9,10); The instruction of the Word.

(literal according to usage)

Let him who is given the instruction of the Word share abundantly all good things with him who gives instruction.

6:7 “be not deceived” – to wander into deception.

God is not mocked. (Aramaic) bazach – to mock; insult; deride; ravish. (Greek) mukterizomai – to turn up the nose at (an Orientalism). There are three ways to insult someone in the east: 1) Slap them on the cheek; 2) Spit at them; 3) Turn up the nose at them. When you do not ABS (Malachi 3:10b) you are robbing from God, you are insulting him. “You sow what you reap” is a figure of speech “pardemia”; a proverb, a wise saying. See I Corinthians 9:10, 6, 7. Paul, Barnabus and other leaders were moving the word. They had the right to live off the ABS.

(literal according to usage)

Do not be tricked. God is not to be insulted, for “A man reaps what he sows.”

6:8 Flesh twice, spirit twice, (fig.) parallelism. (His own flesh shall reap – Literal) See II Corinthians 9:6, 7. God loves a cheerful giver!

(literal according to usage)

He that sows in his own flesh shall reap corruption from the flesh, but he that sows in the spirit in manifestation shall reap everlasting life from the Spirit.

6:9 “weary in well doing” – become faint and loose heart. II Thessalonians 3:13

“due season” – it’s own time.

(literal according to usage)

Let us not lose heart and become weary as we do good [abundantly sharing], for, at the proper time, we shall reap our rewards provided we do not give up.

6:10 “opportunity” – time (vs. 9)

“household” – the faithful in Christ Jesus (those who stay put); those under a common roof (whereas “family” is everyone born into that family!)

Our mark of quality is in our walk and it is measured by the barometer, the ABS.

The section from Galatians 5:22, 23, regarding the “fruit of the spirit” ties into Galatians 6:10 here.

Fruit of the spirit:

1) **Love** – love activates, it is a “doing” fruit.

- 2) **Joy** – is an “encouraging” fruit. It encourages the individual by enlightening him.
- 3) **Peace** – is a “guarding” fruit. It quiets the individual on the inside.
- 4) **Longsuffering** (patience) – is a “doing” fruit. It endures and forbears people as well as circumstances.
- 5) **Gentleness** – is an “encouraging” fruit. It wins others by encouraging them.
- 6) **Goodness** – is a “guarding” fruit. It ministers to others to guard them.
- 7) **Faith** (believing) – is a “doing” fruit. Believing appropriates results.
- 8) **Meekness** – is an “encouraging” fruit. It encourages results.
- 9) **Temperance** (self control) – is a “guarding” fruit. By exercising self-control, we control and guard our results.

So you have the fruit, which are the final visible evidence of the spirit. They are the result of the operation of the gift. These are our credentials in handling doctrinal error to restore one another.

(literal according to usage)

Therefore, as we now have the proper time [to sow], let us work for the good of all, but especially for those who are of the household of faith.

In this section of Galatians 6:11-16, you have the corresponding resolution to a doctrinal problem stated in Galatians 1:6-10.

6:11 “you see” – behold, now look, take a close look at what I am going to say.

“letter” – (Ar.) these things written; (Gr.) large letters (literal) – gramma: a writing of various kinds (refers to the size of the letters rather than the size of the epistle); used in Luke 16:6-7 of a “bill” (if a person has not abundantly shared, they ARE in debt! ... is the undertone here.)

One thing you need to understand is that every epistle that Paul wrote, he did not write it himself, but rather he dictated it and an “amanuensis” wrote it (Latin – for a secretary). That is why it says Holy men of God spake as they were moved by the Holy Spirit. Then the “amanuensis” wrote it down. In II Thessalonians 3:17, Paul closes with “mine own hand”. Even though an amanuensis wrote the epistle, Paul would always sign it with his own hand, so they would know that it was authentic from Paul. II Thessalonians 2:1, 2: if you get a letter that appears to be from us and it says “the day of Christ is at hand” don't get all shook up about it, because for it to be an authentic letter it had to have Paul's signature at the ending. It was a practice at that time to write a letter and attribute it to someone else. (see Romans 16:22, I Corinthians 16:21, and Colossians 1:18.)

It is interesting that in Chapter 1 of Galatians, vs. 8 he says “even if we ourselves, or a messenger out of heaven, should declare a gospel contrary to the gospel we declared unto you, let him be accursed.” This is because someone could have sent another letter in his name, but it would not have had his signature on it. And now we are into that corresponding section, the resolution to the problem and that is: “I'm writing this in very large letters here at the end in my own hand.” He did this for emphasis.

(literal according to usage)

Now look at these closing words in my own handwriting.

6:12 “to make a fair show” – glory. In Aramaic, it is to “boast”. In Greek, it is to “make a good appearance”.

“constrain you” – to compel, to make it a necessity. The only reason why they were compelling you to be circumcised is they would not suffer persecution from those who ordered this legalism. In other words, they were under the pressure of the leaders at Jerusalem and so they put the pressure on you so they would not have to suffer persecution like Paul was doing. They did it to save their own skins, so to speak. James 1:8, double minded men, that is how these men were, to save their necks.

“cross” – (fig.) metalepsis – (double metonymy). A metonymy is where one noun is put for another related noun. When it is double, you have it twice. Here the word “cross” is put for the word “death” of Christ, which is put for the accomplishments of his death. This figure of speech also occurs in I Corinthians 1:17, 18, 23 “the stumbling block”, and in Galatians 5:11.

(literal according to usage)

Those who want to make a good appearance in the flesh compel you to be circumcised only because they do not want to be persecuted for preaching the cross of Christ and its accomplishments.

- 6:13 “keep the law” – to watch or observe the law. The implication here was that they didn’t keep the whole law! Now nobody ever kept the law totally (Galatians 5:3; Romans 2:25). Either you keep the whole law or none of it. You cannot keep part of it!

“glory” – boast.

“your” – very emphatic; (Gr.) humeteros – your very own, or that which is allotted to you, which you own. They want to boast in your personal flesh!

(literal according to usage)

Those [legalists] who are circumcised do not even fully observe the law themselves, yet they want you to get circumcised so they can boast in flesh which belongs to you.

- 6:14 “God forbid” – let it not be: may I never

“glory” – boast

“save” – except

“cross” – see verse 12.

“whom” – which refers to the cross and its accomplishments

“world” – idiomatically used for things of the world. See Galatians 4:3 “elements”; Ephesians 2:2 “world”; James 4:4ff; I John 2:15ff.

“is crucified” – become dead. How can the world be crucified to me and me to the world? From what Christ accomplished for us when he was crucified on the cross. Crucified is a (fig.) catachresis: one word is put for another remotely connected to it. To become crucified to something is to become dead to it, or numb to it, where you are cut off from it. See Galatians 5:19-21; 2:19; Romans 6:6-11.

(literal according to usage)

But as for me, may I never boast in anything except the cross of our Lord Jesus Christ and its accomplishments, by which the things of the world and I are dead to each other [Christ lives in me].

- 6:15 “in Christ Jesus” – the texts omit.

“availeth” – is, or to be. See Galatians 5:6 – What has the power? Believing, but here it is what is in the inside.

“creature” – creation. Christ in you. (fig.) elypsis – omits verb in the last part of this verse, it does not repeat in anything, omission of certain words. See II Corinthians 5:17; Ephesians 2:10, 4:24; Colossians 3:10, 11. The thing that makes a difference in your life is just one thing – the new birth!

(literal according to usage)

Neither circumcision nor uncircumcision is significant, but the new creation [Christ in you] is vital.

6:16 “walk” – (Gr.) stoicheo – advance in a line or rank, lifestyle – walking orderly.

“according to” – by.

“rule” – (Ar.) shbila – pathway. (Gr.) kanon – rule, to measure lane markings in a foot race. If you step outside the lane, you are not walking orderly according to the rules (see Galatians 5:7 – literal “They stepped out of order and caused you, perhaps to step out of order!”

“peace” – the goal, a greeting.

“and” – even upon.

“mercy” – withholding of merited judgment.

“Israel” – You are the true Israel (by believing, NOT after the flesh!) when you walk according to one rule, one standard... the new creation!!! (See Romans 9:6-8; Philippians 3:3; Romans 2:28, 29; Romans 4:11; Galatians 3:6-9, 29; Galatians 4:28, 31.)

It is Christ in you, if you walk according to that rule, not letting your walk get out of bounds, but keep it in your lane. The walk is by that new creation which is not a law in the senses world, but the law of the spirit of life in Christ Jesus. It is a walk by the spirit, and then you are going to have peace and mercy.

This verse closes this resolution of the doctrinal problem. (Statement of the doctrinal problem: Galatians 1:6-10. Corresponding resolution of the doctrinal problem: Galatians 6:11-16).

We do not need a law because we have a greater law. When you are born again, then you are the true Israel of God, not by the flesh, but by believing.

The doctrinal problem centered around “who really was Israel?” Is it those by the flesh, who kept the law? – Or is it by believing? The true “Israel of God” are those *who are* the believing of Abraham, who walk according to one rule, one standard – the new creation!

(literal according to usage)

Peace and mercy shall be upon all those who walk orderly by this rule [of the new creation], even upon the Israel of God [by believing].

6:17 “mark” – (Ar.) kuthmatha, spot, mark visible to the eye. (Gr.) stigma, prick or mark of a pointed instrument, used of a mark left by a brand. It was a common practice in the eastern culture to mark their slaves in some easily recognizable way, a brand or tattoo. The mark of the Lord Jesus, that the Apostle Paul bore, was the fruit of the “spirit filled life” that he lived openly before all people. That was his mark of quality, he walked by the spirit. Jesus Christ was made known to others by the fruit in Paul’s life and the manifestations he operated. Read Dr. Wierwille’s article: Mar/Apr 1978, The Way Magazine.

So this word “marks” does not indicate any physical marks from his persecution, but it is the mark of quality, the spirit filled life in manifestation with fruit evidenced in his life. That he did, spiritually restore others, he bore burdens, he did all those things.

“Lord Jesus” – because of the analogy of “brand marks” to the slave from the Master or Lord. Our Lord is Jesus. Romans 10:9; the Lord Jesus.

“trouble” – he had a lot of trouble with the Galatians. Literally, it has two words in Greek, parecho: show, supply, cause, and kopos: work; hard work resulting in fatigue. When someone screws up it costs leadership hard work, extra work that would not be needed if somebody was walking.

(literal according to usage)

After this, let no one cause me such hard and fatiguing work, for I bear in my body the brand marks of our Lord Jesus [the Mark of Quality].

6:18 “Brethren” is at end of verse in Aramaic and Greek, he closes with brothers.

“grace” – the whole doctrinal question at Galatia, divine favor.

“spirit” – usage 3 or 4; soul life, individual self.

“Lord Jesus Christ” – a salutation, always a tone of hope.

The mark of quality: The spirit in manifestation with fruit.

Galatians has told us that we are not justified by the works of the law; we are justified by believing, by grace. We are not made perfect by returning to the flesh, to the law, to the works. You are made perfect by believing, also made perfect by continuing to walk by the spirit. You operate the spirit by believing, not works! The only two things that pull you away from the Word are legalism and abuse of liberty. They start in practical error and end up in doctrinal error! So walk in love by the spirit with fruit in your life. Abundant Sharing is the barometer of that walk.

(literal according to usage)

The grace of our Lord Jesus Christ be with each of your lives, my brothers. Amen.

Galatians Review

We're back in the book of Galatians. We're going to go to Acts chapter 13 to begin with, and I thought tonight we'd set a little background again. I've been just so blessed this week listening first of all to Rev. Martindale share Monday night on the greatness of God's Word and just some of those principles that are written in the introduction. How we just don't handle God's Word deceitfully. And we've got to take inventory of our mental patterns and see if what we really believe agrees with God's Word. Is it in agreement with the Word or is it something we learned someplace else? And then the great principle we saw as Elena read from the book and we saw in the videos, some of those great heart foundational principles from Power for Abundant Living.

And tonight we want to look at Galatians again, which is the epistle that's written to correct the doctrinal error that crept into the church due to the failure to adhere to the revelation in the book of Romans. It doesn't say it's written to expose doctrinal error. It's written to correct it. So there should be some correction in this epistle, shouldn't there? Not just to let you know what the error is, but then how to get back; how to correct that doctrinal error.

The first step in degradation, when the Word of God is wrongfully divided, is to practice error. Now that's Corinthians. After practicing error for a period of time, people make a doctrine of it. Finally, doctrinal errors manifest themselves in creeds, rules and commandments of men. Galatians establishes the correction as to how to return to the right believing of the doctrinal truths of Romans. Again, not just to expose the error, but how to return to the right believing of the doctrinal truths of Romans.

Now, Acts 13 & 14 is the record of the initial outreach and growth in Galatia on Paul's first itinerary with Barnabas. And in chapter 13, after he had gone to Antioch of Pisidia, which is a city in Galatia, you get to Verse 42:

Acts 13:42-44

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God.

That's what set them free in the first place. That's what was turning them on to begin with that week before; the Word of God.

Acts 13:45

But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

They were filled with envy. When they should have been thankful they, were filled with envy.

Acts 13:46-51

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded

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us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium.

They took the dust from their feet, put a little water with it, made mud balls and threw it at them. No – it's an orientalism. It means they held no animosity against them, no bitterness. They just shook the dust off their feet and said OK, and moved on. You see, they didn't hold any grudges against them. They shook the dust off their feet against that area. That's a great principle. Even though they expelled them out of their coasts, they didn't expel the twigs, they continued to meet in those home fellowships. But Paul and Barnabas didn't talk against them. They just shook the dust off their feet and moved on.

Acts 13:52-14:3

And the disciples were filled with joy, and with the Holy Ghost. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

See, that's a tremendous thing, that even though the others stirred up their minds, long time therefore they continued speaking boldly in the Lord. It reminds me of Acts 4, when the apostles were put in prison and the Judeans, the religious leaders, had threatened them. Remember that? And when they were released they further threatened. They came to their own, and they had a word of prayer. And remember the line in that prayer where they said, "Behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word." I always remember Dr. Wierwille saying, "Grant a vacation. No, that's not it." But one thing that hit my mind recently, and it's in Volume I in the study, "AS HE IS" instead of saying a vacation he said "Lord take the pressure off." They didn't say that. They didn't pray take the pressure off. And sometimes I think in my prayers I pray that. Lord, could you just soften things down a little bit. But they didn't. They said just give us more boldness to be able to stand in this situation. See, more boldness. What did they do here? They long time therefore abode speaking boldly. It doesn't say they prayed for less pressure, but they just continued to speak more boldly. Isn't that terrific? More boldly in the Lord which gave testimony unto the word of his grace and granted signs and wonders to be done of their hands.

Acts 14:4-7

But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despite fully, and to stone them. They were aware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the gospel.

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Now you see the division that developed here in this chapter and of course, this is the section that's covered in WHY DIVISION. But this is what happens when the truth of God's Word is taught. The powers of darkness, even though religiously garbed, will fight. There must always be an exposure and destruction of evil whenever and wherever revival comes about. The confusing element in the entire situation is that it is the religious people, those who are deeply sincere, who cause the division. But, what did Paul do? He just continued to speak one thing, with boldness and in love, and that was God's Word. Not what he thought about it, not his opinion. See, not what I think, what you think, what anybody else thinks about it. But, what does God's Word say. He just continued to speak it boldly, the Word of grace, the Word of God's grace.

So this is that early outreach of God's Word in Galatia. And you see the conflict that's here already, even while Paul is there. And then, after the first itinerary in Acts chapter 15, we see the problem complicated.

Acts 15:1

And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Now that doesn't quite agree with what's addressed to us. They wanted people to get back under the law, the works of the flesh.

Acts 15:2

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

This is that Jerusalem meeting in Acts 15, where they did get together on certain things. But I want to go to Galatians because it was just a very few years after this, during his third itinerary that he wrote the book of Galatians. So, there were 5 or 6 years at the very most in there. That was a very short time relatively speaking, after that Jerusalem council, that he's writing this book of Galatians to correct Doctrinal error.

Galatians 1:6 & 7

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

They pervert the Word of God. And when you pervert it you add a word, you subtract a word, you change a word. Do you have the Word of God left? No. You see, they were perverting the gospel of Christ. Multiple centers of reference cause confusion. Remember in the foundational class. See, that's why you only have one center of reference for truth; The Word of God. But when somebody gets into something else, it's perverting the truth. You have now multiple centers of reference for truth and that's a cause of confusion. Well anyway, they want to pervert that gospel of Christ.

Galatians 1:11 & 12

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But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

That's how I got this gospel that I preach. Revelation. The others are the perversion of the gospel of Christ, and those that do it are troubling you. They're removing you from that grace of Christ to another gospel. But there's only one true Word of God. There's only one. Remember, Rev. Martindale said it again the other night; one right way to divide the Word rightly, one right cutting of the word. This gospel came by revelation. The others are by men. They pervert the gospel. So we see the problem here: The doctrinal error that had developed. Paul calls their attention to the Jerusalem meeting that we glimpsed at in Acts chapter 15.

Galatians 2:1-13

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also, And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do,

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

Now, you would think that the Jerusalem meeting would have settled the issue. But there was a problem. What did Peter do? He ate with the gentiles, which agreed with what Peter has been shown back in Acts chapter 10. Remember? God let down the sheet from heaven and said don't call unclean what I've cleansed, and Peter learned that the gentiles were called too. He took six

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witnesses with him. You know, if he ate with the gentiles until the Judeans came from Jerusalem, and then he withdrew himself, that would be in the category of respect of persons. He was showing respect of persons. What do you call it when you refuse to associate with one group? Prejudice. See, but that was because of fear, which is sand in the machinery of life.

Galatians 2:14

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

See, these things happened within such a short period of time after he had opened up that area in Galatians, and then you even have that meeting in Jerusalem. Then you get to Galatians chapter 3, and he expresses exactly what that doctrinal error was in terms of some questions.

Galatians 3:1 & 2

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Now, how'd you get it? Did it come by works of the law, or by the hearing of believing? When you were lead into receiving that holy spirit, when you were born again, "dechomai" and then "lambano'd" it, how did you get it? Did it come when you were sitting there and you got cut in the right place, or somebody poured some water on you; or you said the right liturgical form, you, the right words at the right time? Let's see, and the name of the ...No. Or was it by the hearing to the end of believing what you heard.

Galatians 3:3

Are ye so foolish? having begun in the Spirit are ye now made perfect by the flesh?

Can the works of the flesh improve on what you've got spiritually? You've got spirit, OK. Now to really be made perfect you've got to do some works of the flesh?

Galatians 3:4 & 5

Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law or by the hearing of faith?

When somebody ministers to you the spirit or does a miracle let's say, in your midst, does he do it by pouring water or using a certain, you know, liturgical form? How does he do it? Is it by works of the law or hearing to the end of what? Believing. See the problem starts with these questions.

Galatians 4:8-11, 17

Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye

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again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.

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

They zealously affect you to cut you out from the truth so that you could be zealous for their individual cause. That's what's been happening.

Galatians 5:7-9

Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump.

You allow a little bit of that in the body of Christ and pretty soon what happens to that leaven? It just permeates the whole body, see. So, yes, Galatians expresses the problem, but also tells you how to correct that problem, how to get back to believing rightly.

Galatians 2:19, 20a

For I through the law am dead to the law, that I might live unto God. I was crucified with Christ:

You see, now there's a very important thing: everything that Jesus Christ accomplished, we accomplished with him. We were identified with him. He took all of our sins and sicknesses upon him. Then, when he was circumcised, we were circumcised with him. That's why you don't need to be circumcised. When he was baptized, we were baptized with him. When he suffered, we suffered with him. When he was crucified, we were crucified with him. When he died, we died with him. When he was buried, we were buried with him. When he arose, we arose with him. And when he ascended, we ascended with him. That's why we're already seated with him in the heavenlies. So, I was crucified with Christ. So what could I do to improve on that? Would circumcision help me a little bit? Would some water help? No. There's not a thing you could do in the flesh category that would improve on what Jesus Christ did.

Galatians 20b, 21

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

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

See, righteousness didn't come by the law. It came by what Jesus Christ accomplished when he fulfilled all the law for us and we fulfilled it with him. So then, if I try to do anything in the category of the flesh to improve that, it would be frustrating the grace of God. There's not a thing you could do to improve on what Jesus Christ did. Was he perfect? Did he make the perfect sacrifice? Do you think you could help him out a bit? He did it all for you.

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Galatians 3:11-14

But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Believing, that's how we get that blessing, that promise, made to Abraham. The law has nothing to do with it. Jesus Christ fulfilled it all; you were identified with him. That's why today what do you do to receive? Believe. How did you get born again? Romans 10:9, 10. Confess with your mouth; believe God raised him from the dead. You believe! You believe the promise. We receive that promise of the spirit through believing.

Galatians 5:1

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

Don't go back to the weak and beggarly elements of the world. Don't start putting yourself under a bunch of rules and regulations and laws. Just walk by the revealed Word of God and by the spirit in manifestation. And just have a barrel of fun! Don't get entangled with the yoke of bondage again. I was thinking earlier tonight, sometimes we give in on the insignificant things that we shouldn't give in on. We make them law. See, that's how you get into all that doctrinal law; legalism. You give in on the things you shouldn't and don't give in on those things you should. OK, so don't get entangled with that yoke of bondage.

Galatians 5:16

This I say then, walk in the Spirit and ye shall not fulfil the desires of the flesh.

The flesh always wants to improve everything. You know, you've got to do a few good works to get it better. No. If you just walk by the spirit in manifestation, you don't need that flesh. As a matter of fact, the flesh couldn't do anything to improve it anyway, and you're not going to fulfill the desires of the flesh.

Galatians 5:17

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

The flesh desires things that are contrary to the spirit in manifestation and the spirit in manifestation, things that are contrary to the flesh.

Remember Romans 7? I do the things I don't want to do and don't do the things that I do want to do. And it's confusing. But if you just walk by the spirit in manifestation, you don't fulfil those desires of the flesh.

Galatians 5:18-21a

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But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like:

That's quite a list. But in contrast in verse 22: But the works. . . Oh, the fruit of the spirit, not works. Works of the flesh, but there's not works of the spirit. There's no works you could do that could improve on that spirit. How did you receive the spirit? Works of the flesh or hearing of believing? It was hearing of believing, wasn't it? Then once you got the spirit, how were you made perfect? By the works of the flesh or just believing? Walking by the spirit, believing God's Word. The fruit of the spirit is the result of the operation of what? Manifestations of the spirit. And it's just there when you walk by those 9 manifestations of the spirit. What's going to be sticking out there on your limbs? Fruit. You don't attach things to an apple tree. Fruit comes. You can put stuff on the soil to make the tree better, cultivate it, and so on, but you cannot attach things to the tree and call it fruit.

Well, the fruit of the spirit is going to be there, and that's the mark of quality, the indicator in your life, the brand as to who you are. That you're a son of God, walking by the spirit. You have that fruit. What are they?

Galatians 5:22b-25

Love, joy peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.

Does it say they that are Christ's are to crucify the flesh? No, it doesn't. It says it's already been crucified. I was crucified with Christ. Then, can I do anything to make it better? People talk today about, well, you've got to crucify your flesh brother. No, I don't. It was already crucified. They have crucified the flesh; past tense. You live by the spirit. Then how do you walk by it? By believing. Not by any works of the flesh. There's nothing you can do in the flesh that will improve your walk by the spirit. The only way to do it is just believe God's Word and walk on it.

See? Now, walking by the spirit means knowing the written word of God, because what you can know by your senses, God expects you to know from the written Word. What you can know from the written Word, he expects you to know. And where this revelation ceases is where other revelation begins. Does that sound familiar? OK, if so, we took the same class.

If we live by that spirit which we've got, then we walk by it. But anything God could ever show you would not disagree with what's written here in His Word, and especially that which is to us. So I know the written Word, then I can walk by that spirit. That's all part of it, see? Walk with the love of God in the renewed mind in manifestation and, boy, no problem. All you're going to see on your limbs is fruit; these kind, fruit of the spirit. So if you live by the spirit, let us also walk by the spirit. See, this tells us how to correct doctrinal error. Not just what it is, but how to correct it. Then, just a tremendous verse on correcting doctrinal error; getting back to right believing.

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Galatians 6:1

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Who is spiritual? Those that are walking by that spirit in manifestation, adhering to the doctrine of the Word of God with the fruit of the spirit, the mark of quality in evidence in their lives. That's who is spiritual. You, who are spiritual, are to restore. That word restore is katartizo (greek), and that word means to restore or mend. It's used in medicine of mending a rupture or dislocated limb. It's used in the gospels where they were mending their fishing nets. What were they doing? Restoring those nets to their original perfection. You see, they're mending their nets, putting them back together, or like it's used in other literature, of mending a rupture or a dislocated limb.

I Corinthians 1:10

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

The only way to speak the same thing is to all be speaking one thing, God's Word. Not what you think about it and I think about it, but what does God's Word have to say. See, otherwise, we'll be into multiple centers again, Won't we? The word for perfectly joined together, is that word kartartizo. To be perfectly joined together, where those ruptures are repaired, where it's mended, put back together, no divisions. If there's a division, then there's a rupture, isn't there? But where it's put back together; in the same mind and in the same judgment or opinion.

In Ephesians 4 verse 11, it lists the gift ministries: apostles, prophets, evangelists, pastors and teachers. And verse 12 gives their purpose:

Ephesians 4:12

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

This word perfecting, is the noun form kartismos. For the perfecting of the saints; the repairing of those ruptures, the mending. Isn't that neat? The perfecting of the saint. That's the purpose of the ministries.

Now in II Timothy is how you get people back to speaking the same thing, that they're perfectly joined together. The only way to get back to the same thing is God's Word. Where we're all speaking what the Word of God says. Not what somebody else thinks about it, but what does the Word of God say.

II Timothy 3:16 & 17a

All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect,

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Remember this? Artios. That's a word that has the same root as katartizo and katartismos. Artios means perfect like the hip joint; fits in the socket. Like a ship, fully equipped, ready to make that voyage. That the man of God may be fully equipped, fitting so perfectly together. And there's thoroughly furnished; exartizo. Again, a word related by having the same root. We're thoroughly perfected, like that hip joint. We're thoroughly furnished or equipped, like a ship, with everything it needs to make that voyage. Unto all good works. Good works of the flesh? No, the good works have to be as you walk by the spirit. It can't be in the category of the flesh. The flesh can't improve upon it. So that you may be perfect. That is the purpose of the Word of God, remember, from the foundational class? The purpose of all scripture, God-breathed and profitable for these things. So that is how you get back to that restoration, that mending, the repairing of rupture.

And it's interesting, while you're here in II Timothy, that we should keep in mind that Galatians was probably written when Paul was in Asia in Acts 19. That's the time Galatians was written, around the time Corinthians and Romans were written. And that's when all of Asia heard the Word of the Lord in 2 years and 3 months. While Paul was writing over to a neighboring province of Galatia correcting Doctrinal error; while he was correcting the error over there, what was happening in Asia? All Asia heard the Word of the Lord in 2 years and 3 months, and so mightily grew the Word of God and Prevailed!

See, and yet just a few years again after all Asia heard that Word of the Lord concerning the truth, or the Word of God, it says in II Timothy chapter 1, that all Asia turned from Paul. It happened in just a few years again, similar to the other time. It's similar to what happened in Galatia within just a few years they were in Doctrinal error. Now within a few years all Asia heard the Word of the Lord, then they turned against Paul. Some erred concerning the truth saying that the resurrection was past. They had a form of godliness, but no power. Ever learning, but never able to come to the knowledge of the truth. Does this sound familiar? And that's because they resisted the truth and they were turning their ears from the truth to myth.

II Timothy 4:3 & 4

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

They turned from the truth of God's Word, and they turned to myths. So it says in verse 5 to keep your eyes open.

II Timothy 4:5

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

When Dr. Wierwille taught this, he said: "I don't think Timothy was an evangelist. But he just was told to do the work of one. Now if your ministry is such and such, then you'd be accustomed to that ministry. But if you had to do something that wasn't ordinarily your responsibility, it would be much harder work for you. Wouldn't it? See, because you're not accustomed to that

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type of work. Like plumbers in Way Builders, if they had to do carpentry work, it would be more difficult for them than a carpenter, and vice versa."

The thing that intrigued me here was at this time, again, they were just totally off the Word, turning their ears from the truth unto myths. And he tells him to do the work of an evangelist. Now what is an evangelist?

Ephesians 4:11 & 12a

And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; For the perfecting of the saints,

See, God adds to the church daily such as should be saved.

We all have the ministry of reconciliation. But the primary purpose of these ministries is the perfecting, restoring, the edifying, and building up of the body of Christ. So, an evangelist is not just one who wins the unsaved, but he gets people hot who are already saved. He gets them cooking for the Lord, or hot on God's Word. And that's how he repairs ruptures in the body. To do the work of an evangelist after some have turned away in Timothy, is certainly significant as well as here in Galatians chapter 6. It doesn't say that, but when they were in doctrinal error you which are spiritual, you who are walking by the spirit in manifestation with the fruit of the spirit in evidence in your life, are to do what? Repair, restore, repair those ruptures, mend as you mend nets. To get them hot, get them back to God's Word.

How do you correct doctrinal error? All scripture, right? All scripture is profitable for doctrine, reproof and correction that the man of God may be artios, throughly exartizo. So how do you katartizo? How do you restore to that perfection? It's with that perfect Word of God, all scripture. You which are spiritual restore such a one in the spirit of ball bat. No!! The spirit of meekness.

I got blessed, you don't have to look at it, but this verse Rev. Townsend shared this morning in John 5:20. Jesus said I can of mine own self do nothing. I got so blessed with that because you restore such a one in the "spirit of meekness". You can't do it by yourself. You'd have to go by what the Word of God says. Walk by the written, revealed Word of God, and walk by that spirit in manifestation. That's how you restore. Not with an egotistical attitude, but in the spirit of meekness with the love of God.

I can of mine own self do nothing. As I hear I judge, and my judgment is just because I seek not mine own will, but the will of the Father which hath sent me. Can we do any less and be right? In the spirit of meekness; no egotism. I've got to do what the Word of God says. Considering thyself, lest thou also be tempted. Watch out that they, on the other hand, wouldn't pull you in to where you would break fellowship. You always have to be careful. Just like Timothy said; Watch!

Galatians 6:8-10

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

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And let us not be weary in well doing: for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Don't get weary in well doing. You need a lot of patience. If we don't faint in the process; boy, oh boy, that's restoring. Let us do good unto those that we really like, those that are in our church. No. Let us do good unto all. And don't forget that last part. A lot of times we're good to everybody else and neglect those you ought to be especially good to. But, on the other hand, be good to all. And walk with that love of God in the renewed mind in manifestation by the spirit in manifestation, with the fruit of the spirit in evidence, that mark of quality in your life. See, that's how you get back to right believing, correcting the doctrinal problem they had here in Galatia.

And, again, I think of that prayer in Acts 4 that I mentioned before. They didn't pray "Lord, take the pressure off", but they just kept doing good and said "Lord behold their threatenings, and grant unto thy servants that with all boldness we may speak thy Word." Speak God's Word with boldness and with the love of God. Speak the truth in love. And do good unto all. To restore, repair, repair the ruptures or mend things in the body, to perfect, you need more boldness just to speak one thing. And that's your opinion. No! That's God's Word. Speak God's Word. Speak the truth in love. Not just speak the truth, but speak the truth in love. And may, as Dr. Wierwille said in Volume II in the study – WHY DIVISION:

"May we as members of Christ's body become so filled with love, that we may be teachable, and have our hearts opened to His Holy Word. And may we receive of Him, and carry the blessing to all we meet that they may see us and know we are His."