

Bible Baptist Theological Seminary

Galatians

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Course Requirements:

- 300 pages of reading
- Theology outline
- Greek exegesis: 1) Word Grammar, 2) Word usage elsewhere in TR, 3) theological significance to one of the following passages:
 - Galatians 1:6-10
 - Galatians 2:15-18
 - Galatians 5:16-23
- 8-page Essay:
 - Write an essay on:
 1. Apostleship and Authority of Paul
 2. The idolatry of shaping influences and tradition related to unbelief
 3. Liberty in the Spirit-filled life
 4. Christian maturity as the remedy against false teaching

Background

The Apostle Paul wrote the Epistle of Galatians to the local churches in the Roman Province of Galatia, which included assemblies in the cities of Antioch, Iconium, Lystra, and Derbe. The Lord used Paul to victoriously establish these assemblies during his first missionary journey through the Galatian Province; however, they were also met persecution in most of those cities that would continue after Paul's departure. Heretics came into these assemblies undermining Paul's authority to preach the Gospel (Gal.1:11) and teaching that circumcision was necessary for salvation (Acts 15:1, Gal.1:7). Paul wrote the *Epistle to the Galatians* to severely rebuke these assemblies for returning back to the dangerous and erroneous works salvation instead of the Gospel of Faith.

Paul's letter is focused on his authority from God to preach the true Gospel and Christian maturity (sanctification). Judaizers successfully usurped Paul's authority, which was an integral step in bewitching the Galatian assemblies. Paul re-established his spiritual authority to contrast the carnal mechanism used by the Judaizers.

Furthermore, Paul focused on Christian maturity through sound doctrine and practice. His goal was to develop the believers in these assemblies into the image of Christ. They were to put off the life-long shaping of the old man and its beloved traditions, and walk forward in the power of the Holy Spirit. The biblical way to build up an assembly that denounces false teachers is by developing and maturing saints through progressive sanctification. *Galatians* focuses on Christ-like character (2:10, 5:22-23), doctrinal capacity (2:15-5:26), sincere competence (6:10), faithful courage (2:13), and Christ-like compassion (6:1-3). Churches need mature saints that truly live out the Gospel and the Word seven days a week.

Key Themes

- The accursed nature of all false gospels that smuggle in works or philosophy not after Christ.
- Local church authority
- Spiritual warfare against local churches
- Shaping influences and the idol of tradition ("this is what I have always done")
- Sincerity – alignment between doctrine and practice
- Christian maturity: character, capacity, competence, courage, and compassion
- Where do works come in? Before or after regeneration?
- Identity in Christ – resting in His finished work or performing for His continual acceptance?
- Doctrinal themes:
 - Justification by faith alone
 - Nature and purpose of the Law
 - Redemption in Christ
 - Sonship through Christ
 - Freedom in Christ vs. Bondage to the Law
 - Liberty in Christ
 - The Spirit-filled life

Historical Background

In 278 B.C. the French Gaul's, mainly Celtic people from Western Europe, invaded Italy, Greece, and Asia Minor. The Celtic people primarily operated as mercenaries for hire in the region. After Alexander the Great died, Antigonus and his successors ruled over this region and influenced Greek language and culture into the region. In 189 B.C., the Gaul's were subjugated by Antiochus the Great of Rome; however, they remained under the control of local princes until Galatia was deemed a Roman Province constituted by Augustus in B.C. 25. Historically, the regional economy was driven by agriculture; notably, vineyards for wine. The regional deities

include Cybele and the cultus of Sabazius (horseman and sky father god of Phrygians); both included orgiastic rites, accompanied by “wild music and dancing.”¹

Rendall notes about the key location of the Galatian region: “*The northern was still mainly Keltic and pastoral with comparatively little commerce and few roads. Southern Galatia, on the contrary, was full of flourishing cities, and enriched by the constant flow of commerce across it. This was the natural result of its geographical position and political history. In ancient times it formed the highway along which the Asiatic monarchs of the interior maintained their communication with the western coast. When Greek monarchs ruled in Syria and Asia Minor, the high-road between their two capitals Antioch and Ephesus passed through it and it became a principal channel for the flow of Greek commerce and civilization eastwards.*”²

The fertile soil in tandem with the great caravan road through the Southern region attracted Phrygian, Greek, Gallic, Roman, and Jewish nationalities to settle and establish centers for trade. In particular to the Jewish settlement, Perowne notes: “*A monument erected by the Emperor in the temple of Augustus at Ancyra still exists, on which was recorded the grant of special privileges to the Jews, who must have formed in number and influence a considerable element in the population of that city.*”³ Hence, Jewish synagogues were prevalent in Galatia, which would have welcomed Paul, a fellow Jew (cf. Acts 17:1-4).

Author

Saul was Jew that was from Tarsus, which was a city in the Roman Province of Cilicia; he maintained Roman citizenship, which he would claim to his advantage in Acts 21:39. Despite his Roman citizenship, Saul’s family maintained their strict allegiance to the Old Testament Law. Apparently, Saul’s family would move to Jerusalem where the expert Rabbi Gamaliel would teach Saul in the “*Perfect manner of the law*” (Acts 22:3).

Saul indicates in Acts 23:6 that he was a Pharisee, and that his father was a Pharisee. Paul would indicate in Philippians 3:5-6 that he was, “*Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, and Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless*”. Furthermore, Paul reveals that he was unmatched in his zeal as a young Pharisee in Galatians 1:14, “*And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers*”.

Saul of Tarsus was the legalist of legalist that severely persecuted the believers that taught that Jesus of Nazareth was the prophesied Immanuel and Messiah (Acts 7-8:4). Acts 26:11 reveals the passion and dedication that he had in persecuting Christians, “*And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities*”.

Acts 22:5 reveals that Saul was on his way to Damascus to bring Christian prisoners back to Jerusalem to ensure they were punished appropriately; nevertheless, a great light from heaven shone and Saul was confronted by the Great I AM, who identified himself as Jesus (Acts 9:5). Saul was gloriously saved, went to Damascus and was baptized.

¹ E. H. Perowne, [The Epistle to the Galatians, Edited with Introduction and Notes](#), The Cambridge Bible for Schools and Colleges, (Cambridge: Cambridge University Press, 1896), x.

² Frederic Rendall, [The Expositor’s Greek Testament: Commentary](#), 3, 128–129.

³ E. H. Perowne, [The Epistle to the Galatians, Edited with Introduction and Notes](#), The Cambridge Bible for Schools and Colleges, (Cambridge: Cambridge University Press, 1896), xi.

As a newly minted traitor of the religious leaders, Saul escaped from Damascus via a basket down the city wall (Acts 9:23-25). Saul then went to the Arabian Desert for three years where he, “*Conferred not with flesh and blood*” (Gal.1:16). It was in the Arabian Desert where the Lord revealed himself and prepared Saul for his ministry to the Gentiles. Saul would return from the desert and shortly go to Damascus then to Jerusalem; in Jerusalem, Peter and others whisked Saul to Caesarea and then back home to Cilicia and Syria (Acts 9: 27-30, Gal. 1:21).

Audience

On Paul’s first missionary journey he and Barnabas traveled through the Southern Galatia and started churches in Antioch Pisidia, Iconium, Lystra, and Derbe. In Antioch Pisidia, Paul and Barnabas waxed boldly to the Jews in the synagogue; they revealed that God chose and exalted the Jews to ultimately bring forth a Savior, Jesus (Acts 13:23). The Jews of Pisidia contradicted and blasphemed the message of Paul and Barnabas; nevertheless, “*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*” (Acts 13:46).

Paul and Barnabas went to the Gentiles in the city and, “*As many as were ordained to eternal life believed*” (Acts 13:48); nevertheless, the unbelieving Jews stirred up the chief men and women of the city and had Paul and Barnabas expelled out of the city. Their fortitude and sense of purpose most clearly seen in Acts 13:51, “*But they shook off the dust of their feet against them, and came unto Iconium*”.

In Iconium, they saw a great multitude of Jews and Gentiles saved; however, the unbelieving Jews stirred up trouble for Paul and Barnabas in this city. They were aware that the unbelieving Jews were advocating for them to be stoned; hence, they fled to Lystra and Derbe (Acts 14:6). In Lystra, Paul and Barnabas attracted large crowds after they healed the crippled man; the people called them Jupiter and Mercurius after the Roman gods. Again, the unbelieving Jews, who witnessed the conversions of lost souls, stirred up strife for Paul and Barnabas.

Acts 14:19 indicates that the unbelieving Jews in Antioch followed them to Iconium, and gathered more unbelieving Jews there; in total, unbelieving Jews from both cities followed them to Lystra and persuaded the people to stone Paul⁴. Paul, who once oversaw the stoning and death the Stephen, the deacon, was now suffering the same fate for the same message (Acts 7:58); however, the Lord delivered Paul as he mentions in II Timothy 3:11, “*Persecution, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me*”.

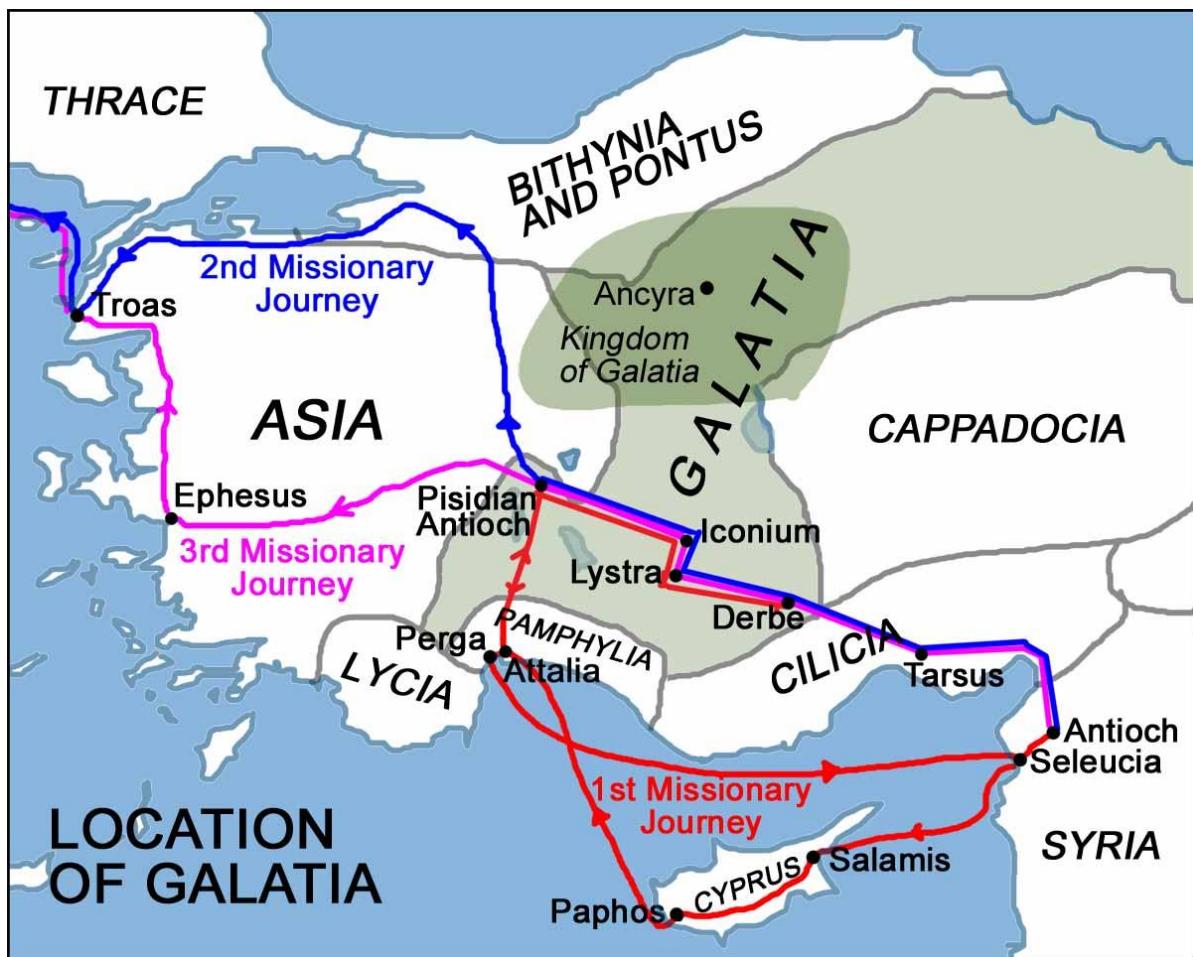
Paul was seemingly knocked unconscious, rose up the next day, and went to their last location, Derbe, to preach and teach the Gospel (Acts 14:20). Upon finishing in Derbe, Paul did not take the shorter international route from Derbe to his sending church in Antioch; instead, he and Barnabas retraced their journey back through the cities of Lystra, Iconium, and Antioch. Why? They established and confirmed those newly planted churches.

Acts 14:22 reveals that they confirmed or strengthened the newly converted disciples and church members, they exhorted them to continue in the faith, and set the expectation that they would have tribulation while they served the Lord. Furthermore, Paul and Barnabas ordained elders in every church; apparently, there were several assemblies in these cities. The elders were the spiritual leaders of the assembly, which would have included a pastor if there were a qualified man. Paul successfully planted churches, and he completed his efforts by fasting, prayer, and commanding these assemblies to the Lord; his work was complete and those churches needed to preach and teach the Gospel autonomously.

Paul and Barnabas returned to their sending church in Antioch; unfortunately, the unbelieving Jews that stirred up trouble and stoned Paul would return to the new churches in Galatia and persuade the believers to return

⁴The unbelieving Jews travelled approximately 90 miles to stir up strife for these Apostles.

to circumcision and the works of the Law for salvation (Acts 15:1, Gal.1:6). Paul wrote the *Epistle to the Galatians* to rebuke the heresy of works salvation and declare their liberty in Christ from the bonds of the law and flesh.



DATE

Galatians was written in close connection with the Jerusalem council in Acts 15 (Gal.2:1), which occurred approximately in AD 49. The Judaizers were on Paul's heels throughout his first journey through Galatia, and this letter was needed shortly *after* his first journey and *before* the Jerusalem council. Upon planting churches in Galatia, the Judaizers quickly stepped in to usurp Paul's authority; hence, Galatians 1:6 states, "*I marvel that ye are so soon removed...*" After writing *Galatians*, Paul went to the Jerusalem council, which seemingly kicked off his second missionary journey back through Southern Galatia.

Paul's reference to Jerusalem in Galatians.

- 1) After his three years in Arabia with Gentile: Gal.1:18
- 2) Fourteen years later on his famine relief trip "*by revelation*" (Acts 11:27-30, 12:24-25) in AD 46 – Gal. 2:1-2

Paul's first trip to Galatian cities (Antioch Pisidia, Iconium, Lystra, and Derbe) is found in Acts 13:14-14:23 approximately in AD 46-48; Paul returned through these cities a second time as he returned from his first journey. Paul's second journey is found in Acts 16:1-6 approximately in AD 50-52. Paul's third journey through Galatia is found in Acts 18:23 approximately in AD 52-55, which was en route to his extended stay in Ephesus (Acts 19:1-41).

A possible chronology of Paul's life includes:

- Birth – 5 BC
- Crucifixion and Pentecost – AD 30
- Conversion – AD 30-31
- Escape from Damascus – AD 33-34
- Death of Agrippa I – AD 44
- Famine relief – AD 46
- First Journey – AD 46-48
- Jerusalem Council – AD 49
- Jews expelled from Rome – AD 49
- Second Journey – AD 50-52
- Third Journey – AD 52-55
- Macedonia – AD 56
- Arrest – AD 57-58
- Voyage – AD 58
- House arrest – AD 58-60
- Spain – AD 62-65
- Final arrest – AD 65
- Death – AD 66

A Timeline of Saul: Conversion to the Jerusalem Council

Location	Event	Passage	Timeline Marker	Span
Damascus	Saul's Conversion	Acts 9:1-8	<i>"he was 3 days without sight"</i>	After 3 years
	Saul's Baptism	Acts 9:18	<i>"certain days with disciples at Damascus"</i>	
	Saul's Discipleship	Acts 19:21	<i>"after that many days were fulfilled"</i>	
Arabia	Saul's Revelations	Gal.1:17		
Damasus	Saul's Persecution	Acts 9:22-25		After 3 years
	Saul's Departure	Gal.1:18; II Cor. 11:32-33	<i>"Then after three years"</i>	
Jerusalem (1)	Saul to Jerusalem	Acts 9:26-29; Gal.1:18-20	<i>"abode with him 15 days"</i>	15 days
Tarsus	Saul to Caesarea	Acts 9:30		? years
	Saul to Tarsus	Gal.1:21		
	Regions of Syria & Cilicia	Acts 15:23, 41		
Antioch	Saul to Antioch	Acts 11:25-26	<i>"a whole year they assembled themselves with the church"</i>	1 year
Jerusalem (2)	Saul to Jerusalem	Acts 11:27-30		14 years after conversion
	Relief Visit			
	Confront Judaizers	Gal.2:1-5		
	Apostolic confirmation	Gal.2:6-10		
Antioch	Saul Returns to Antioch	Acts 12:25		14 years after conversion
	Departure 1st Journey	Acts 13:2-3		
	Seleucia			
	Cyprus	Acts 13:4-12		
	Salmis & Paphos			
	Perga	Acts 13:13		
	Antioch Pisidia	Acts 13:14-42	<i>"two Sabbaths"</i>	
	Iconium	Acts 14:1-6	<i>"long time therefore abode they"</i>	
	Lystra	Acts 14:7-20		
	Derbe	Acts 14:20-26		
	Lystra			
	Iconium			
	Antioch Pisidia			
Antioch	Perga			
	Attalia			
	Antioch	Acts 14:27-28	<i>"there they abode long time with the disciples"</i>	
Antioch	Respite in Antioch	Acts 15	Church confronted by Judaizers	
			Paul writes epistle to Galatians	
Jerusalem (3)	Jerusalem Council	Acts 15		

CHRONOLOGY OF THE NEW TESTAMENT

By

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<u>Book</u>	<u>Period</u>	<u>Date (AD)</u>	<u>Origin</u>	<u>Theological Theme</u>
<i>Historical/Biographical</i>				
Matthew		50	Palestine	Christ as King
Mark		64 – 67	Rome	Christ as Servant
Luke		55	Caesarea	Christ as Son of Man
Acts		59 – 61	Rome	Ecclesiology
<i>Pauline Epistles</i>				
Galatians	2 nd Journey	49	Eph./Mace.	Soteriology
I Thessalonians	2 nd Journey	50	Corinth	Eschatology
II Thessalonians	2 nd Journey	50	Corinth	Eschatology
I Corinthians	3 rd Journey	55	Ephesus	Ecclesiology
II Corinthians	3 rd Journey	55	Macedonia	Ecclesiology
Romans	3 rd Journey	56	Corinth	Soteriology
Ephesians	1 st Roman Imp.	59 – 61	Rome	Ecclesiology
Philippians	1 st Roman Imp.	59 – 61	Rome	Soteriology
Colossians	1 st Roman Imp.	59 – 61	Rome	Christology
Philemon	1 st Roman Imp.	59 – 61	Rome	Christology
I Timothy	Inter-Roman Imp.	62	Macedonia	Ecclesiology
Titus	Inter-Roman Imp.	62	Corinth	Ecclesiology
Hebrews	2 nd Roman Imp.	64 – 67	Italy	Christology
II Timothy	2 nd Roman Imp.	64 – 67	Rome	Ecclesiology
<i>General Epistles</i>				
James		45	Jerusalem	Soteriology
I Peter		62	Rome	Soteriology
II Peter		63 – 65	Rome	Eschatology
Jude		63 – 65	Jerusalem	Eschatology
<i>Johannine Epistles</i>				
John		85 – 95	Ephesus	Christ as Son of God
I John		85 – 95	Ephesus	Christology
II John		85 – 95	Ephesus	Ecclesiology
III John		85 – 95	Ephesus	Ecclesiology
Revelation		85 – 95	Patmos	Eschatology
Note: Other important first century dates (AD):				
49	Jerusalem council			
56 – 58	Caesarean imprisonment of Paul			
64	Beginning of Neronian persecution			
70	Destruction of Jerusalem			

World Powers and the LORD's People

Date	Event	Assrian King	Babylonian King	Persian King	King of Judah	Greek King	Roman King	Verse
722 BC	Northern Kingdom falls to Assyria	Shalmaneser (727-722 BC)			Ahaz (735-716 BC)			II Kgs.16:1-20
586 BC	Third Deportation - Destruction of Temple & City		Nebuchadnezzar II (605-562 BC)		Zedekiah (597-586 BC)			II Kgs.25:1-10; Jer.52
539 BC	Cyrus the Great & Medes-Persia defeat Babylon		Nabonidas (556-539 BC); Belshazzar (son & co-regent)	Cyrus				Dan.5:1-31; Is.44:28-45:4
520 BC	Haggai & Zechariah exhort Jews to complete Temple			Darius I (522-485 BC)				Hag.1:1; Zech.1:1-16
516 BC	dedication of Temple							Ezra 6:15
444 BC	Nehemiah orchestrates the re-building of the walls of Jerusalem in 52 days			Artaxerxes I (464-423 BC)				Neh.6:15
333 BC	Greece defeats Medo-Persia					Alexander the Great		Dan.2:37-40, 7:6, 8:21-22, 11:3-4, Zech.1:8
323 BC	Death of Alexander the Great and Division of Kingdom					Ptolemy, Cassander, Seleucus, Antigones		Dan. 11:3-4
142 BC	Hasmonean Revolt - Judea's Independence from Selucia Greece				Mattathias - Priest led revolt against turning temple into Zeus Sanctuary			
31 BC	Battle of Actium - Rome defeats Antony/Cleopatra in Egypt				Herod the Great		Octavian Augustus (Great nephew of Julius Caesar - adopted son)	Dan.2:37-40, 7:6, 8:21-22, 11:3-4

Roman & Jewish Government - Birth of Christ to Destruction of Temple				
Event	Roman Caesar	Jewish King/Tetrarch	Roman Govenor of Judea	
	Julius Caesar (100-44 BC)			
Birth of Christ (c. AD 1-3)	Octavian Augustus (31 BC - AD 14)	Herod I (37-4 BC)		
Death of John the Baptist (c. AD 28)	Tiberius (AD 14-37)	Archelaus & Philip the Tetrarch AD 4-34	Pontius Pilate (AD 26-36)	Coponius (AD 6-9)
Death of Christ (c. AD 30)				
Saul persecutes Jerus. Church (c. AD 30)		Herod Antipas AD 4-39		
	Gaius Caligula (AD 37-41)			
James writes epistle to Diaspora (c. AD 42)	Claudius (AD 41-54)	Agrippa I AD 37-44	about 9 different governors during this tumultuous time	
Agrippa I kills James, Peter hides (AD 44)				
Jews expelled from Rome (AD 49)				
Paul writes "Hebrews" (AD 64-67) Jewish-Roman War (AD 66-73)	Nero (AD 54-68)	Agrippa II AD 48-100	Gessius Florus (AD 64-66)	
Temple Destroyed (AD 70)	Vespasian (AD 69-79) & General Titus			

THEOLOGY OF GALATIANS

I. Theology Proper

A. God the Father

- God Who Raises the Dead: Galatians 1:1
- God Who Calls: Galatians 1:15, 5:8
- God Who Gives His Son: Galatians 4:4

B. Jesus Christ (Christology)

- Divine Sonship: Galatians 4:4
- Sacrificial Death: Galatians 1:4, 2:20, 3:13
- Lord and Savior: Galatians 1:3, 6:14, 6:18

C. The Holy Spirit (Pneumatology)

- Received by Faith: Galatians 3:2, 3:14
- Life in the Spirit: Galatians 5:16, 5:25, 6:8
- Fruit of the Spirit: Galatians 5:22-23
- Spirit vs. Flesh Conflict: Galatians 5:17

II. Bibliology

A. Divine Revelation

- Paul's Gospel by Revelation: Galatians 1:11-12, 1:16
- Not from Man: Galatians 1:1, 1:11-12

B. Apostolic Authority

- Paul's Divine Commission: Galatians 1:1, 1:15-16, 2:7-8
- Independence from Jerusalem Apostles: Galatians 1:17, 2:6

III. Soteriology

A. Justification by Faith Alone

- Foundation of Justification: Galatians 2:16, 3:11, 3:24
- Abraham as Example: Galatians 3:6-9
- Inheritance by Promise, Not Law: Galatians 3:18, 4:28

B. The Insufficiency of Works

- Law Cannot Justify: Galatians 2:21, 3:21
- Cursed Under the Law: Galatians 3:10-13
- No Flesh Justified by Law: Galatians 2:16

C. The Work of Christ in Salvation

- Christ's Substitutionary Death: Galatians 2:20, 3:13
- Redemption from the Curse: Galatians 3:13, 4:4-5
- Our Crucifixion with Christ: Galatians 2:20, 6:1

IV. Anthropology

A. Universal Sinfulness

- All Under Sin: Galatians 3:22
- Dead in Sin: Galatians 2:19

B. The Flesh vs. Spirit

- Works of the Flesh: Galatians 5:19-21
- Walking After the Flesh: Galatians 6:8

V. Ecclesiology

A. Individual Local Churches in the Region – 1:2

- One in Christ: Galatians 3:28
- Neither Jew nor Greek: Galatians 3:28
- All Sons of God: Galatians 3:26

B. Church Discipline and Restoration

- Restoring the Fallen: Galatians 6:1
- Bear One Another's Burdens: Galatians 6:2

C. Church Leadership

- Apostolic Authority: Galatians 1:1, 2:7-8
- Confronting Error: Galatians 2:11-14

VI. The Law and Its Purpose

A. Purpose of the Law

- Schoolmaster to Christ: Galatians 3:24-25
- Added Because of Transgressions: Galatians 3:19
- Reveals Sin: Galatians 3:22

B. Relationship Between Law and Grace

- Law Cannot Give Life: Galatians 3:21
- Freedom from the Law: Galatians 4:21-31, 5:1
- Law of Christ: Galatians 6:2

VII. Sanctification

A. Freedom in Christ

- Called to Liberty: Galatians 5:13
- Stand Fast in Freedom: Galatians 5:1
- Not Under Bondage: Galatians 4:9, 5:1

B. Walking in the Spirit

- Led by the Spirit: Galatians 5:18
- Living and Walking in Spirit: Galatians 5:25
- Sowing to the Spirit: Galatians 6:8

C. Practical Christian Conduct

- Love Your Neighbor: Galatians 5:14
- Do Good to All: Galatians 6:10
- Glory Only in the Cross: Galatians 6:14

VIII. Eschatology

A. Eternal Consequences

- Reaping What We Sow: Galatians 6:7-8
- Everlasting Life: Galatians 6:8
- Not Inheriting the Kingdom: Galatians 5:21

B. New Creation

- New Creature: Galatians 6:15

OVERVIEW OUTLINE

by Dr. Thomas M. Strouse

I. Personal Testimony Chapters 1-2

- A. Introduction (1:1-2) and Greetings (1:3-5)
- B. His Perplexity (1:6-7), His Preaching (1:8-9), His Persuasion (1:10)
- C. His Revelation (1:11-12), His Review (1:13-16a)
- D. His Relationships with Lord (1:16b-17), with Peter (1:18), with James (1:19), with churches (1:20-24)
- E. The Event (2:1-2), The Example (2:3-5), The Extension (2:6-10)
- F. The Rebuke (2:11), The Reason (2:12), The Result (2:13-14), The Revelation (2:15-16)
- G. The Precept of Truth (2:16), The Practice of Truth (2:17-21)

II. Problematic Theology 3-4

- A. The Argument from their Conversion (3:1-5), The Argument from the Case Study (3:6-9)
- B. The Curse of the Law (3:10-12), The Cross of the Lord (3:13-14)
- C. The Principle of the Covenant (3:15), The Promise of the Covenant (3:16), The Problem of the Law (3:17-18)
- D. Question about the Law #1—Its Service (3:19-20), Question about the Law #2—Its Sincerity (3:21-25)
- E. About the Children of God (3:26), About the Church of God (3:27-29)
- F. The Analogy (4:1-2a), The Application (4:3-7)
- G. The Reason (4:8-9), The Routine (4:10), The Result (4:11)
- H. His Association in Labour (4:12-16), His Association in Love (4:17-18)
- I. His Introduction (4:19-20), His Interrogative (4:21), His Instruction (4:22-23)
- J. The Aspects of the Allegory (4:24-25), The Authority of the Allegory (4:27), The Application of the Allegory (4:28-29), The Authority of the Allegory (4:30), The Application of the Allegory (4:31)

III. Propositional Truth 5-6

- A. Freedom (5:1-6), Run Well (5:7-12), Call to Liberty (5:13-18), Catalog of Vices (5:19-21), Catalog of Virtues (5:22-26),
- B. Christian Care (6:1-3), Christian Character (6:4-10), Christian Conclusion (6:11-18)

Detailed Outline

By Dr. Scott Blair

CHAPTER 1:1-24

1. Paul's Greeting and Introduction – (1:1-5)

- a. Paul's Apostleship – 1:1
 - i. Not of men
 - ii. Neither by man
 - iii. By Jesus Christ
 - iv. By God the Father
- b. Paul's Associates – 1:2a
 - i. All the brethren
 - ii. With me
- a. Paul's Audience – 1:2b
 - i. Churches
 - ii. Of Galatia –(cf. Acts 13-14)
 - 1. Antioch Pisidia
 - 2. Iconium
 - 3. Lystra
 - 4. Derbe
- b. Paul's Affirmation – 1:3
 - i. To you
 - ii. The **Pearls**
 - 1. Grace
 - 2. Peace
 - iii. From
 - 1. God the Father
 - 2. Our Lord Jesus Christ
- c. Paul's Assurance – 1:4
 - i. In Christ's Sacrifice – 1:4a
 - 1. *“Who gave Himself”*
 - 2. The **Price** – The Son of God
 - ii. In Christ's Substitution – 1:4a
 - 1. *“for our sins”*
 - 2. The **Plan** – Sacrificial Substitute
 - iii. In Christ's Salvation – 1:4b
 - 1. *“that He might deliver us”*
 - 2. The **Purpose** – Saved from the penalty of sin
 - iv. In Christ's Sanctification – 1:4b
 - 1. *“from this present evil world”*
 - 2. The **Purpose** – Saved from present practice of sin
 - v. In Christ's Submission – 1:4c
 - 1. *“according to the will of God”*
 - 2. The **Pattern** – Submission to the will of God
- d. Paul's Adoration – 1:5
 - i. The **Praise** – God's Eternal Glory
 - ii. Adoration – *“To Whom be Glory”*
 - iii. Duration – *“Forever an ever”*

iv. Affirmation – “*Amen*”

2. Paul’s Admonition – (1:6-12)

- a. Paul’s Amazement – 1:6
 - i. Paul was Marveled
 - ii. They were Perverted
 - 1. So – in such a manner”
 - a. From Him that called you into the grace of Christ
 - b. Unto “another” gospel
 - 2. Soon
- b. Paul’s “Another Gospel” – 1:6-7
 - i. The ones who Trouble
 - ii. The ones who Pervert
 - iii. The Gospel
 - 1. Another of a different kind
 - 2. NOT another of the same kind
- c. Paul’s Admonition – 1:8
 - i. If any man preach
 - 1. We
 - 2. An angel from heaven
 - ii. Any other gospel than we preached
 - iii. Accursed
- d. Paul’s Affirmation – 1:9
 - i. Paul told them before
 - ii. Paul is telling them again
 - iii. If any man preach
 - iv. Any other gospel than ye have received
 - v. Accursed
- e. Paul’s Argument – 1:10
 - i. Do I persuade men?
 - ii. Do I seek to please men?
 - iii. A man pleaser cannot be a servant of God.
- f. Paul’s Authentication – 1:11-12

3. Paul’s Accounting – (1:13-24)

- a. Accounting His Pre-Conversation Testimony – 1:13-14
- b. Accounting His Calling – 1:15-16a
- c. Accounting His Discipleship/Preparation – 1:16b-17
- d. Accounting His Apostolic Associations – 1:18-20
- e. Accounting His Post-Conversion Testimony – 1:21-24

CHAPTER 2:1-21

1. Paul’s Contention with False Brethren – (2:1-5)

- a. The Details of Paul’s Visit to Jerusalem – 2:1-3
 - i. Paul’s Timing

- ii. Paul's Destination
- iii. Paul's Companions
- iv. Paul's Prompting
- v. Paul's Purpose
- vi. Paul's Privacy
- vii. Paul's Proclamation
- b. The Deception of the False Brethren – 2:4
 - i. Their Secrecy
 - ii. Their Adversity
- c. The Defense of the Truth of the Gospel – 2:5
 - i. Paul's Defense
 - ii. Paul's Purpose

2. Paul's Confirmation from the Jerusalem Church – (2:6-10)

- a. The Confirmation from Those Who Seemed to be Somewhat – 2:6-8
 - i. They Recognized the Sufficiency of Paul's Gospel
 - ii. They Recognized the Legitimacy of Paul's Gospel
 - iii. They Recognized the Similarity of Paul's Gospel
 - iv. They Recognized the Efficiency of Paul's Gospel
- b. The Confirmation from James, Cephas and John – 2:9-10
 - i. They Recognized the Centrality of Paul's Gospel
 - ii. They Recognized the Authority of Paul's Gospel
 - iii. They Recognized the Necessity of Paul's Gospel

3. Paul's Contention with Peter – (2:11-19)

- a. The Conflict in Antioch – 2:11
- b. The Reason for the Conflict – 2:12-13
 - i. The Practice of Truth – 2:12a
 - ii. The Departure from Truth – 2:12b
 - iii. The Influence of Disobedience – 2:13

4. Paul's Practical Argument from Justification

- a. The Resolution of the Conflict – 2:14-19
 - i. Paul Points Out the Ones in Error – 2:14a
 - ii. Paul Points Out the Error – 2:14b
 - iii. Paul Points Out the Truth – 2:15-16
 - iv. Paul Points Out the Outworking's of Both – 2:17-19

5. Paul's Confirmation of the Gospel – (2:20-21)

- a. Paul was Crucified with Christ – 2:20a
- b. Paul was Alive in Christ – 2:20b
- c. Paul was Living for Christ – 2:20c
- d. Paul knows the Necessity of Christ – 2:21

CHAPTER 3:1-29

1. Justification by Faith Proven by Experience – (3:1-5)

- a. The Experience of the Indwelling of the Holy Spirit – 3:1-4
 - i. The Question of Bewitching – 3:1

- ii. The Question of Indwelling – 3:2
- iii. The Question of Sanctifying – 3:3
- iv. The Question of Suffering – 3:4
- b. The Experience of the Manifestation of the Holy Spirit – 3:5
 - i. The Question of Miracles – 3:5

2. Justification by Faith Proven by Scripture – (3:6-14)

- a. The Justification of Abraham – 3:6
- b. The Justification of Gentiles – 3:7-9
- c. The Curse of the Law for Justification – 3:10-14
 - i. Who is Under the Curse of the Law – 3:10-12
 - ii. Who Redeems from the Curse of the Law – 3:13-14

3. Justification by Faith Proven by Reason – (3:15-29)

- a. The Surety of the Abrahamic Covenant – 3:15-17
 - i. Covenant Confidence – 3:15
 - ii. Covenant Confirmed in Christ – 3:16
 - iii. Covenant Cannot be Disannulled by the Law – 3:18
- b. The Purpose of the Mosaic Law – 3:19-26
 - i. Giving of the Law – 3:19-20
 - ii. Limit of the Law – 3:21-22
 - iii. Purpose of the Law – 3:23-26
- c. The Identification of Baptism – 3:27-29
 - i. Identification in Christ – 3:27
 - ii. Unity in Christ – 3:28
 - iii. Abrahamic Promise in Christ – 3:29

CHAPTER 4:1-31

1. Justification by Faith Illustrated Domestically – (4:1-12)

- a. Heir/Inheritance – 4:1-7
- b. Servant hood – 4:8-10

2. Justification by Faith Illustrated Personally – (4:11-20)

- a. Paul’s Ministry to the Galatian Churches – 4:11-16
- b. The False Teacher’s Ministry to the Galatian Churches -4:17-18

3. Justification by Faith Illustrated Biblically – (4:19-31)

- a. Paul’s Travail for the Galatian Churches – 4:19
- b. Paul’s Desire for the Galatian Churches – 4:20

4. Justification by Faith Illustrated Allegorically – (4:21-31)

- a. Paul’s Question for the Galatian Churches – 4:21
- b. Paul’s Argument to the Galatian Churches – 4:22
 - i. The Antitype: 4:22-23
 - 1. Freewoman and Bondwoman

- 2. Isaac and Ishmael
- ii. The Type: 4:24-28
 - 1. Faith and the Law
 - 2. Heavenly Jerusalem and Earthly Jerusalem
 - 3. Promise and Bondage
 - 4. Spirit and Flesh
- iii. The Outcome: 4:29-31
 - 1. Persecution of the Spiritual
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CHAPTER 5:1-26

1. Liberty in Christ – (5:1-13a)

- a. Warning Concerning Entanglement with the Yoke of Bondage
 - i. Positive Command
 - ii. Negative Command
- b. Warning Concerning the Bondage of the Law
 - i. No Profit
 - ii. All Debt
 - iii. Ineffectual
 - iv. Fallen Away
- c. The Hope of Faith
 - i. The Holy Spirit vs. the Law
 - ii. Waiting vs. Working
 - iii. Imputed vs. Indebted Righteousness
 - iv. Jesus Christ vs. the Law
 - v. Circumcision vs. Love
- d. Warning Concerning the Influence of the Judaizers
 - i. Hindering the Believer's Run
 - ii. Hindering the Believer's Obedience
 - iii. Not of the Lord
 - iv. Serious Matter
- e. Paul's Exhortations and Desires for the Galatians
 - i. Paul's Confidence
 - ii. Paul's Defense
 - iii. Paul's Desire

2. Love Thy Neighbor – (5:13b-15)

- a. Love Serves One Another
- b. Love Fulfills the Law
- c. Love Thy Neighbor
- d. Unloving Examples and Results

3. Lust of the Flesh – (5:16-21)

- a. The Walk of the Flesh
 - i. The Walk in the Flesh
 - ii. The Walk in the Spirit

- b. The War of the Flesh
 - i. The Contention of the Flesh
 - ii. The Contentment of the Spirit
- c. The Works of the Flesh
 - i. They are Manifest
 - ii. They are Identifiable
 - 1. Physical Sins
 - 2. Religious Sins
 - 3. Emotional Sins
 - 4. Social Sins
 - iii. They are Manifold
- d. The Warning of the Flesh

4. Live in the Spirit – (5:22-26)

- a. The Fruit of the Spirit
 - i. Singular
 - ii. Spiritual
 - iii. Several
 - iv. Sovereign
- b. The Freedom of the Spirit
- c. The Fidelity to the Spirit
 - i. What the Believer Does
 - ii. What the believers Stops

CHAPTER 6:1-18

1. Restoring a Brother – (6:1)

- a. Subject: A Man overtaken in a fault
- b. Responder: Ye which are spiritual
- c. Response: Restore in the spirit of meekness and self-consideration
- d. Reason: Lest thou also be tempted

2. Reinforcing a Brother – (6:2-5)

- a. Subject: The Burdened
- b. Responder: Ye which are spiritual
- c. Response: Bear one another's burdens
- d. Reason #1: So fulfill the law of Christ
- e. Reason #2: Guard against self-deception
- f. Reason #3: Contentment – *every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.*
- g. Reason #4: Accountability – *every man shall bear his own burden.*
- h. Personal Involvement
- i. Personal Responsibility

3. Reimbursing a Brother – (6:6-9)

- a. Subject: Him that teaches the word
- b. Responder: He that is taught in the word

- c. Response: communicate in all good things
- d. Reason: Sowing and reaping
 - i. The Principle – *Whatsoever a man soweth, that shall he also reap.*
 - ii. The Promise – *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.*
 - iii. The Push – *And let us not be weary in well doing: for in due season we shall reap, if we faint not.*

4. Respecting a Brother – (6:10)

- a. Subject: All Men, especially them who are of the household of faith.
- b. Responder: We who have opportunity
- c. Response: Do Good
- d. Reason: Law of Sowing and Reaping

5. Reasoning About the False Teachers – (6:11-15)

- a. The Seriousness of the False Teachers
- b. The Motivations of the False Teachers
- c. The Goals of the False Teachers
- d. The Contrast to the False Teachers
 - i. Glory in Circumcision vs. Glory in Cross of Christ
 - ii. Favor of Man vs. Truth of God
 - iii. Outward Focus vs. Inward focus

6. Resting in Jesus Christ – (6:16-18)

- a. Rest for those who “measure up”
- b. Rest for Paul
 - i. Let no man trouble me
 - ii. I bear in my body the marks
- c. Rest in the Grace of Our Lord Jesus Christ

Chapter Summaries

Galatians 1

Paul opens with an emphatic defense of his apostolic calling, asserting he was commissioned "not of men neither by man, but by Jesus Christ, and God the Father" (1:1). After a brief greeting, he immediately addresses the crisis: the Galatians are "so soon removed" (*μετατίθεσθε*) to a "another gospel" which is actually no gospel at all (1:6-7). Paul pronounces a double anathema (accursed) on anyone—even angels or apostles—who preaches a contrary gospel (1:8-9).

Paul then provides autobiographical evidence for his authority by recounting his pre-conversion persecution of the church and his dramatic conversion through divine revelation, not human instruction (1:11-16). He emphasizes his independence from the Jerusalem apostles by noting he didn't consult them immediately but went to Arabia, only visiting Peter briefly (1:17-20). He concludes by noting he remained unknown to the Judean churches, who praised God for his transformation (1:21-24).

Core Themes:

Divine Authority: Paul's apostleship derives from God, not human appointment (1:1, 11-12, 15-16)

Gospel Exclusivity: There is only one true gospel; any deviation brings divine curse (1:6-9)

Independent Revelation: Paul's message came directly from Christ, not from other apostles (1:11-12, 16-17)

Transformation Power: Paul's conversion from persecutor to preacher validates his divine calling (1:13-14, 23-24)

Key Greek Grammatical Points:

Emphatic Negation (1:1): *οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου* - double negative with different prepositions completely excludes human mediation

Present Continuous (1:6): *μετατίθεσθε* - ongoing process of apostasy, suggesting urgency but not finality

Double Anathema (1:8-9): *ἀνάθεμα ἔστω* repeated for emphasis, including hypothetical scenarios

Genitive of Source (1:12): *δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ* - revelation from/about Christ as authority source

Galatians 2

Paul continues defending his apostolic authority through two crucial episodes. First, his Jerusalem visit after fourteen years with Barnabas and Titus (2:1-10). The Jerusalem leaders added nothing to his message, Titus wasn't compelled to be circumcised, and the "pillar" apostles recognized Paul's ministry to Gentiles as equal to Peter's to Jews.

Second, Paul confronted Peter in Antioch over his hypocrisy (2:11-14). When Peter withdrew from eating with Gentiles due to fear of man from Jerusalem, Paul publicly rebuked him. The disconnect between doctrine and practice regarding the Gospel has always been a serious issue that requires rebuke. Paul then transitions to theological exposition: justification comes through faith in Christ, not law-works (2:15-16), addresses charges of antinomianism or anti-law (2:17-18), and concludes with his identity in Christ (2:19-21).

Core Themes:

Apostolic Recognition: Jerusalem leaders validate Paul's authority and Gentile mission (2:1-10)

Gospel Consistency: Paul confronts Peter's hypocrisy that threatened gospel unity (2:11-14)

Justification by Faith: Jews and Gentiles alike are justified by faith, not law (2:15-16)

Union with Christ: Believers are crucified and raised with Christ, living by his life (2:19-20)

Grace vs. Law: If righteousness came through law, Christ's death would be meaningless (2:21)

Key Greek Grammatical Points:

- Purpose Clause (2:2): *ἴνα μή πως εἰς κενὸν τρέχω* - apprehensive purpose expressing Paul's concern
- Perfect Participle (2:16): *ἡδότες* - perfect knowledge that justification is by faith
- Perfect passive (2:20): *Χριστῷ συνεσταύρωμαι* - completed crucifixion with ongoing implications
- Emphatic Pronoun (2:20): *ζῶ δὲ οὐκέτι ἐγώ* "Yet not I" - strong contrast between old and new life

Galatians 3

Paul challenged the Galatians' gospel disconnect: they received the Spirit through faith, not law-works (3:1-5). Also, he hints at the spiritual warfare surrounding their abrupt return to their shaping (3:1, 4:9). Using Abraham as the model, Paul demonstrated that righteousness came through faith (3:6-9), while law-dependence brings a curse since no one perfectly obeys (3:10-12). Christ redeemed believers from this curse, enabling Gentiles to receive Abraham's blessing (3:13-14).

Paul argues that the Mosaic law cannot nullify God's earlier promise to Abraham (3:15-18). The law's purpose was temporary—revealing sin until Christ came (3:19-24). Now believers are sons of God through faith (3:25-29).

Core Themes:

Spirit vs. Performance: The Galatians received the Spirit through faith, not works (3:1-5)

Abrahamic Precedent: Abraham was justified by faith, making believers his true children (3:6-9)

Law's Curse: Dependence on law-keeping brings curse due to human inability to perfectly obey (3:10-12)

Christ's Redemption: Christ became cursed to free believers and extend Abraham's blessing to Gentiles (3:13-14)

Promise vs. Law: God's promise predates and supersedes the Mosaic law (3:15-18)

Law's Temporary Purpose: The law revealed sin and supervised until faith came (3:19-24)

Spiritual Unity in Christ: Unity across distinctions in ethnicity, status, and gender (3:25-29)

Key Greek Grammatical Points:

Rhetorical Questions (3:1-5): Several questions create an intensity in the point he makes

Metaphorical Usage (3:24): *παιδαγωγὸς*- law as guardian leading to Christ

Galatians 4

Paul develops the inheritance metaphor: heirs during minority are like slaves despite owning everything (4:1-2). Believers were similarly enslaved under "elements of the world" (demons – 3:1, 4:9) until God sent His Son to redeem and adopt them (4:3-7). Paul expresses amazement that they're returning to weak elements they once served (4:8-11) and appeals to their previous devotion to him (4:12-20).

He concludes with the Hagar-Sarah allegory: two women represent two covenants—Hagar/Sinai covenant produces slavery, while Sarah/heavenly Jerusalem produces freedom. Believers must "cast out" the slave woman and her son (4:21-31).

Core Themes:

Spiritual Maturity: Transition from childhood slavery to adult sonship through Christ (4:1-7)

Divine Adoption: God sent His Son to redeem and adopt believers as children (4:4-6)

Spiritual Regression: Returning to law-keeping is regression to former slavery (4:8-11)

Pastoral Concern: Paul's anguish over their spiritual condition (4:12-20)

Which Covenant? Sarah represents the free covenant vs. Hagar's slave covenant (4:21-31)

Heir of inheritance: Only children of promise inherit, not children of flesh (4:28-31)

Key Greek Grammatical Points:

Temporal Clause (4:2): ἅχρι τῆς προθεσμίας - duration "until the time appointed"

Purpose Clauses (4:5): ἵνα clauses express Christ's redemptive purposes

Adverbial Causal Conjunction (4:6): ὅτι introduces proof of sonship through Spirit's presence

Galatians 5

Paul opens with present active imperative to "stand fast" in the liberty from idols, traditions, and dead works, and warned against returning to slavery of sin (5:1). Believers await righteousness through faith by the Spirit (5:5-6). Paul condemns the Hinderer and those who hinder (5:7-12). Paul clarifies that freedom isn't license to sin, but opportunity for loving others (5:13-15).

The central section contrasts flesh and Spirit: their desires oppose each other (5:16-18), flesh produces destructive works (5:19-21), while Spirit produces fruit (5:22-24). The chapter concludes with exhortations for Spirit-filled life (5:25-26; cf. Eph.5:18).

Core Themes:

Christian liberty: Christ liberated believers from legal bondage (5:1)

License to sin? Liberty serves love, not license to sin (5:13-15)

Flesh vs. Spirit: opposition between competing life principles (5:16-18)

Crucifixion Reality: Believers have crucified the flesh (5:24)

Pneumatic lifestyle: Spirit-led living is superior to the law (5:25-26)

Key Greek Grammatical Points:

Emphatic Personal Pronoun (5:2): ἐγώ Παῦλος - Paul's authoritative personal guarantee

Strong Negative (5:16): οὐ μὴ τελέσητε - emphatic denial with double negative

Galatians 6

Paul concludes with practical instructions for discipleship in the assembly regarding those "overtaken": restore stuck members gently (6:1), bear one another's burdens to fulfill Christ's law (6:2), while each person tests their own work and bears their own responsibility (6:3-5). Believers should understand the sowing-reaping principle: what one sows individually and in relational love determines what they harvest in their personal lives and the assembly (6:7-10).

Paul discusses his poor eyesight presumably from being stoned and bearing the marks of the Lord in his body (6:11, 17), exposing the Judaizer's selfish motives (6:12-13), and glorying only in Christ's cross (6:14). Being a new creation is what matters, not circumcision status (6:15-16).

Core Themes:

Churches restore those who are stuck: Meekness is required (6:1)

Spiritual Consequences: Sowing and reaping governs spiritual life (6:7-10)

Selfish motives: False teachers seek man-pleasing (6:12-13)

Cross-Centered Boasting: Paul's glories in Christ's cross (6:14)

New Creation Priority: Circumcision status is irrelevant; new creation matters (6:15)

Apostolic Authentication: Paul's physical sufferings validate his authentic ministry (6:17)

Key Greek Grammatical Points:

Conditional clause (6:1): ἐὰν καὶ προλημφθῇ

Present Imperative (6:1): καταρτίζετε - ongoing restoration using medical/repair terminology

Future Indicative (6:7): ὅ...τοῦτο καὶ θερίσει - inevitable consequence of sowing

Perfect Passive (6:14): ἐσταύρωται - completed crucifixion with continuing effects

Apostolic Marks (6:17): στίγματα Ἰησοῦ - physical evidence of authentic apostolic ministry

Key Terms and Grammatical Points

1. Theological Terms:

- δικαιοσύνη (dikaiosyne) - righteousness, justification
- πίστις (pistis) - faith, trust, belief
- ἔργα νόμου (erga nomou) - works of the law
- χάρις (charis) - grace
- ἐλευθερία (eleutheria) - freedom, liberty
- δουλεία (douleia) - slavery, bondage
- σάρξ (sark) - flesh (often in moral/spiritual sense)
- πνεῦμα (pneuma) - spirit, Spirit
- καρπός (karpos) - fruit
- σπέρμα (sperma) - seed, offspring (referring to Christ)

2. Legal/Covenant Terms:

- διαθήκη (diatheke) - covenant, testament
- κληρονομία (kleronomia) - inheritance
- ἐπαγγελία (epangelia) - promise
- παιδαγωγός (paidagogos) - tutor, guardian
- νιοθεσία (huiosthesia) - adoption as sons

3. Greek Prepositions in Galatians

- These prepositions create crucial theological distinctions:
 - (ἐκ): Justification comes FROM faith, not FROM works
 - (διὰ): Salvation accomplished THROUGH Christ
 - (ἐν): New life lived IN Christ
 - (ὑπὸ): Bondage UNDER law vs. freedom in Christ
 - (κατὰ): Living ACCORDING TO the Spirit vs. the flesh
- ἐκ (ek) - "out of," "from," "by"
 - Galatians 2:16 - "knowing that a man is not justified by [ἐκ] the works of the law, but by [διὰ] the faith of Jesus Christ"
 - Galatians 3:7 - "they which are of [ἐκ] faith, the same are the children of Abraham"
 - Galatians 3:9 - "So then they which be of [ἐκ] faith are blessed with faithful Abraham"
 - Galatians 3:12 - "And the law is not of [ἐκ] faith"
 - Galatians 3:18 - "For if the inheritance be of [ἐκ] the law, it is no more of [ἐκ] promise"
 - *Theological significance: Source or origin - emphasizes what justification/blessing comes FROM*
- διὰ (dia) - "through," "by means of," "because of"
 - Galatians 2:16 - "but by [διὰ] the faith of Jesus Christ"
 - Galatians 3:14 - "That the blessing of Abraham might come on the Gentiles through [διὰ] Jesus Christ"
 - Galatians 4:7 - "and if a son, then an heir of God through [διὰ] Christ"

- Galatians 6:14 - "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by [διὰ] whom the world is crucified unto me"
- *Theological significance: Means or agency - HOW something is accomplished*
- ἐν (en) - "in," "by," "with"
 - Galatians 1:16 - "to reveal his Son in [ἐν] me"
 - Galatians 2:20 - "I live by [ἐν] the faith of the Son of God"
 - Galatians 3:26 - "For ye are all the children of God by [διὰ] faith in [ἐν] Christ Jesus"
 - Galatians 5:6 - "For in [ἐν] Jesus Christ neither circumcision availeth any thing"
 - Galatians 6:15 - "For in [ἐν] Christ Jesus neither circumcision availeth any thing"
 - *Theological significance: Sphere or realm - WHERE something takes place*
- εἰς (eis) - "into," "unto," "for"
 - Galatians 3:24 - "Wherefore the law was our schoolmaster to bring us unto [εἰς] Christ"
 - Galatians 3:27 - "For as many of you as have been baptized into [εἰς] Christ"
 - Galatians 4:5 - "To redeem them that were under the law, that we might receive the adoption of sons"
 - *Theological significance: Direction or purpose - the GOAL or AIM*
- κατὰ (kata) - "according to," "after," "against"
 - Galatians 1:4 - "according to [κατὰ] the will of God and our Father"
 - Galatians 1:11 - "But I certify you, brethren, that the gospel which was preached of me is not after [κατὰ] man"
 - Galatians 4:23 - "he who was of the bondwoman was born after [κατὰ] the flesh"
 - Galatians 4:29 - "he that was born after [κατὰ] the flesh persecuted him that was born after [κατὰ] the Spirit"
 - Galatians 5:16 - "Walk in the Spirit, and ye shall not fulfil the lust of the flesh"
 - *Theological significance: Standard or manner - ACCORDING TO what pattern*
- ὑπὸ (hupo) - "under," "by"
 - Galatians 3:10 - "For as many as are of the works of the law are under [ὑπὸ] the curse"
 - Galatians 3:22 - "But the scripture hath concluded all under [ὑπὸ] sin"
 - Galatians 3:23 - "we were kept under [ὑπὸ] the law"
 - Galatians 4:2 - "But is under [ὑπὸ] tutors and governors"
 - Galatians 4:4 - "made of a woman, made under [ὑπὸ] the law"
 - Galatians 4:5 - "To redeem them that were under [ὑπὸ] the law"\
 - *Theological significance: Subjection or authority - UNDER whose power or control*
- πρὸς (pros) - "to," "toward," "with," "for"
 - Galatians 1:17 - "Neither went I up to [πρὸς] Jerusalem to them which were apostles before me"
 - Galatians 2:14 - "I said unto [πρὸς] Peter before them all"
 - Galatians 3:19 - "It was added because of [πρὸς] transgressions"
 - *Theological significance: Direction or relationship - movement TOWARD or relationship WITH*
- ἀπὸ (apo) - "from," "away from"
 - Galatians 1:6 - "I marvel that ye are so soon removed from [ἀπὸ] him that called you"
 - Galatians 5:4 - "ye are fallen from [ἀπὸ] grace"
 - *Theological significance: Separation or departure - moving AWAY FROM*
- παρὰ (para) - "from," "beside," "contrary to"
 - Galatians 1:8 - "But though we, or an angel from [παρὰ] heaven, preach any other gospel unto you than [παρὰ] that which we have preached"
 - Galatians 1:9 - "than [παρὰ] that ye have received"
 - *Theological significance: Comparison or source - BESIDE or CONTRARY TO*

- σύν (sun) - "with," "together with"
 - Galatians 2:3 - "But neither Titus, who was with [σύν] me"
 - Galatians 3:9 - "So then they which be of faith are blessed with [σύν] faithful Abraham"
 - *Theological significance: Accompaniment or association - TOGETHER WITH*

First Century Judaism: Maccabean Revolt, Hasmonean Dynasty, Pharisees/Sadducees, & Herod

The Gospel accounts of Judaism must be understood in the geo-political context paved by Daniel's prophecies of the four kingdoms (Dan.2:31-45, 7:7-25, 8:5-21), the transition from Greece to Rome, and the Maccabean revolt. The geo-political background demonstrates the fervent zeal that idolized many of the pillars of Judaism (i.e. the Temple and circumcision).

The Hellenistic Empire after Alexander the Great (died in 323 BC):

1. Ptolemy Kingdom – Egypt, Cyprus, parts of Palestine and Syria
 - Capital = Alexandria
 - Last to fall to Rome in 30 B.C. when Cleopatra VII died after the Battle of Actium
 - ❖ Egypt became a Roman Province
2. Seleucid Kingdom – Syria to India
 - Capital = Antioch (later Seleucia on the Tigris)
 - Began to fall to Rome in 190 B.C. at Battle of Magnesia (30k Romans beat 75k Seleucids)
 - 63 B.C. – Roman General Pompey conquered Seleucid territory
3. Antigonid Macedonia – Macedonia and Northern Greece
 - First to fall to Rome at Battle of Pydna in 168 B.C.
4. Lysimachus - Pergamon Kingdom – Western Asia Minor
 - Voluntarily submitted to Roman as a province in 133 B.C.

The Maccabean revolt occurred in 167-160 B.C. when the Seleucid king Antiochus IV Epiphanes attempted to Hellenize Judea. He provoked the Jews by banning their religious practices; however, the rebellion exploded when he sacrificed a pig in the Jerusalem temple. The revolt was led by the temple priest, Mattathias, who killed a Seleucid and another Jew participating in the pig sacrifice in the temple. Mattathias died a year into the revolt in 166 B.C. His Son, Judas Maccabeus, successfully used guerilla warfare the next few years to recapture the temple in 164 B.C., which is now commemorated by the holiday of Hanukkah. Judas' brother, Jonathan established religious freedom in 152 B.C.

The Hasmonean dynasty began after the namesake of Mattathias grandfather's family name – Hasmon. Notable Hasmonean leaders include:

1. Jonathan 152-143 B.C. - became high priest and reclaimed religious freedom from Seleucids
2. Simon 143-134 B.C. – achieved independence from Seleucids
3. John Hyrcanus I 134-104 B.C. – expanded territory
4. Alexander Jannaeus 103-76 – conquered much of Palestine region

The Hasmonean line of Jewish leaders under Seleucid control continued until Roman General Pompey captured Jerusalem in 63 B.C. Judea became a client state with Hyrcanus II as the High Priest over the temple.

The Pharisees and Sadducees emerged in the mid-2nd century B.C. to represent the political and religious interests of Judaism. Upon the temple rededication in 164 B.C., the Pharisees developed to emphasize: the oral Torah, embraced resurrection doctrine, ritual purity for all Jews, and opposition to Hellenization.

The Sadducees represented the political interests of the priests as they supported the Hasmonean dynasty. They differed from the Pharisees in that they: adherence to the written Torah only, rejected resurrection doctrine, embraced integration into Hellenistic culture.

These two religious groups would maintain a tension that ebbed and flowed throughout the Hasmonean rule and beyond.

Herod the Great came from Idumea (Edom) south of Judea. In 125 B.C., John Hyrcanus I conquered Idumea and forced them to convert to Judaism and undergo circumcision! Herod's grandfather was Antipas, who was appointed by Alexander Jannaeus as governor of Idumea in 78 B.C. Herod's Father was Antipater, who was an advisor to Hyrcanus and became close friends with Pompey and Julius Caesar. Julius Caesar would appoint Antipater as Governor of Judea in 47 B.C., and he placed his two sons Herod and Phasael in key positions.

As an Edomite, Herod positioned himself politically and married into the Hasmonean family to Mariamne I. Furthermore, he rebuilt the second Temple with massive additions. Nevertheless, when Herod took control over Jerusalem in 37 B.C. he exacted jealous revenge on the Hasmonean family, which revealed his hatred for the Jews and alliance with Rome. Herod would seek to remove any Hasmonean political threat to his throne, which would continue late into his rule when the King of Kings was born (Mt.2:16-18).

Herod's executions included:

1. Antiognus II Mattathias – the last Hasmonean king was executed immediately after Herod took control
2. Forty-five Sanhedrin members that supported Antigonus
3. Aristobulus III – last Hasmonean high priest, brother-in-law, popular with Jews – drowned in pool
4. Mariamne I – Herod's second wife – executed on false charges of adultery
5. Alexandra – Mariamne's mother and most politically active Hasmonean woman
6. Alexander and Aristobulus IV – Herod's own sons by Mariamne I – remove all Hasmonean blood
7. Hyrcanus II – newly appointed High Priest
8. All Jewish children under two years old – Mt.2:16-18

The Transition from Judaism to Christianity

James Dunn's work "*The Parting of ways*" is an excellent historical-biblical review of the four pillars of Judaism that would encumber the Jew's reception of Jesus as their Messiah. Sadly, their unbelief caused them to miss Jesus Christ's perfect fulfillment of every aspect of the Covenant, Torah, Sabbath, and Temple. It is essential for the modern disciple to understand the cultural shaping and traditions that impeded Jew's from becoming Christians and that pulled backed Jewish Christians to traditions.

I. CIRCUMCISION AND RITUAL REQUIREMENTS

A. Circumcision: Gen.17:10-14, Lev.12:3

In particular, circumcision was heightened in the first century because of the recent oppression under the Greeks. The Seleucid Empire was one of the Hellenistic kingdoms that emerged after Alexander the Great's empire was divided, and they ruled over a vast territory that included Syria. Antiochus IV Epiphanes, the Seleucid king who triggered the revolt through his religious persecution, ruled from Syria. Dunn provides the deep-seated passion for circumcision post-Maccabean revolt.

"Here again the importance of circumcision as marking out identity and defining boundary was massively reinforced by the Maccabean crisis. Hellenistic antipathy to such bodily mutilation

caused many Jews to abandon this key covenant marker. In the words of I Maccabees, ‘They built a gymnasium in Jerusalem, according to Gentile custom, and removed the marks of circumcision, and abandoned the holy covenant’ (1 Macc. 1:14–15). In the consequent revolt and suppression circumcision was clearly for many the make-or-break issue. Thus on the one side, in accordance with the Syrian decree, women who had their children circumcised were put to death with their (circumcised) infants hung from their necks (1 Macc. 1:60–61; 2 Macc. 6:10); enforced abandonment of circumcision was evidently recognized to be the best way to break down the barrier which protected and maintained Israel’s distinctiveness. Equally, on the other, the Maccabean rebels made a particular point of forcibly circumcising ‘all the uncircumcised boys that they found within the borders of Israel’ (1 Macc. 2:46); for them circumcision obviously had the same function as the *sine qua non* of Israel’s self-definition. For the same reason, when, subsequently, the Hasmonean kingdom was able to extend its borders during the period when Syrian power was in decay, they made a particular point of forcibly circumcising the inhabitants of the conquered territories of Galilee and Idumea (Josephus, *Ant.* 13.257–8, 318); evidently it was impossible to conceive of the inhabitants of these territories belonging to Israel unless they had been circumcised.”⁵

B. Opposition to Mandatory Circumcision:

- **Acts 15:1-2** - "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. When therefore Paul and Barnabas had no small dissension and disputation with them..."
- **Acts 15:5** - "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses"
- **Galatians 5:2-6** - "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing...For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love"
- **Galatians 6:12-15** - "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised...For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature"
- **1 Corinthians 7:18-19** - "Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God"

C. Spiritual vs. Physical Circumcision:

- **Romans 2:28-29** - "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter"
- **Philippians 3:2-3** - "Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh"
- **Colossians 2:11** - "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ"

II. TEMPLE WORSHIP AND SACRIFICIAL SYSTEM

⁵James D. G. Dunn, [*The Partings of the Ways: Between Christianity and Judaism and Their Significance for the Character of Christianity*](#), Second Edition., (London: SCM Press, 2006), 39.

A. End of Temple Centrality:

- **John 4:21-24** - "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father...But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth"
- **Acts 7:48-50** - "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord"
- **Acts 17:24** - "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands"

B. Christ as Final Sacrifice:

- **Hebrews 7:27** - "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself"
- **Hebrews 9:11-14** - "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands...Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us"
- **Hebrews 10:1-4** - "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect"
- **Hebrews 10:10-14** - "By the which will we are sanctified through the offering of the body of Jesus Christ once for all...But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God"

III. DIETARY LAWS AND CEREMONIAL REQUIREMENTS

A. Abolition of Food Laws:

- **Acts 10:9-16** - Peter's vision: "What God hath cleansed, that call not thou common"
- **Acts 11:4-9** - Peter's explanation of the vision to Jerusalem church
- **Romans 14:14-17** - "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself...For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost"
- **1 Corinthians 8:8** - "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse"
- **Colossians 2:16-17** - "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ"
- **1 Timothy 4:3-5** - "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth"

IV. SABBATH OBSERVANCE

A. Freedom from Sabbath Regulations:

- **Romans 14:5-6** - "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord"
- **Colossians 2:16** - "Let no man therefore judge you...in respect of an holyday, or of the new moon, or of the sabbath days"

- **Galatians 4:10-11** - "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain"

B. Jesus and Sabbath:

- **Mark 2:27-28** - "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath"
- **Luke 13:10-16** - Jesus healing on sabbath and defending the action
- **John 5:16-18** - Jewish persecution because Jesus healed on sabbath

V. LAW VS. GRACE

A. Inadequacy of Law for Salvation:

- **Romans 3:20-22** - "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested"
- **Romans 7:4-6** - "Wherefore, my brethren, ye also are become dead to the law by the body of Christ...But now we are delivered from the law, that being dead wherein we were held"
- **Galatians 2:16** - "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ"
- **Galatians 3:10-13** - "For as many as are of the works of the law are under the curse...Christ hath redeemed us from the curse of the law"
- **Galatians 3:21-25** - "Is the law then against the promises of God? God forbid...But after that faith is come, we are no longer under a schoolmaster"

B. Law Fulfilled in Christ:

- **Matthew 5:17** - "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil"
- **Romans 10:4** - "For Christ is the end of the law for righteousness to every one that believeth"
- **Ephesians 2:14-16** - "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances"

VI. GENTILE INCLUSION

A. Gospel for all:

- **Acts 10:34-35** - "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him"
- **Acts 13:46-47** - "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...lo, we turn to the Gentiles"
- **Romans 1:16** - "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"
- **Galatians 3:28** - "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus"
- **Ephesians 2:11-22** - Breaking down the wall between Jews and Gentiles
- **Ephesians 3:6** - "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel"

VII. Old vs. New Covenant:

A. New Covenant

- **II Corinthians 3:6-18** - "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life"
- **Hebrews 8:6-13** - "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant...In that he saith, A new covenant, he hath made the first old"
- **Hebrews 9:15** - "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament"

B. Priesthood Transition:

- **Hebrews 7:11-19** - "If therefore perfection were by the Levitical priesthood...what further need was there that another priest should rise after the order of Melchisedec?"
- **1 Peter 2:5** - "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices"
- **1 Peter 2:9** - "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people"

VIII. SPIRITUAL WORSHIP

A. New Form of Worship:

- **Romans 12:1** - "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"
- **Philippians 3:3** - "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh"
- **1 Corinthians 6:19-20** - "What? know ye not that your body is the temple of the Holy Ghost which is in you...therefore glorify God in your body, and in your spirit, which are God's"

The Idolatry of Shaping Influences and Tradition

How much Judaism can one keep and still be a Christian? This is the question the Apostles and their Jewish brethren were faced with throughout much of *Acts*, *Corinthians*, *Galatians*, and *Hebrews*. However, this issue stemmed from a multi-faceted heart desire that loved tradition and works more than faith in Christ.

Isaiah 6 → Mt.12-13 → John 12:38 → Gal.3:1; 4:9 - idolatry of traditions drove unbelief

Defense of Paul's Apostleship

Paul primarily uses the first two chapters of his letter to defend his authority and apostleship to the Galatian audience; apparently, the Judaizers attempted to poke holes in Paul's authority as an apostle. Paul opens his letter by identifying as, "*An apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead*" (Gal.1:1). Right away he clarifies the point that he is an Apostle of Jesus Christ; he continues to provide context to prove his declaration. Paul specifically indicates that his apostleship was not authorized by a group of men nor one single man, but by Christ alone. In Galatians 1:11-12, Paul asserts that the gospel that he has preached is not from him, nor is it the message of other men, but it is "*By revelation of Jesus Christ*".

Paul continues his defense by providing the historical background of his conversion. He reminds the Galatians that he was the most zealous of Pharisees in Jerusalem that persecuted the church of God. He indicates that he “*Wasted*” the Jerusalem church; the Greek is ἐπόθουν, and its root word is used three times in the New Testament. Each of the three accounts of the root word πορθέω relates precisely to Paul’s destruction of the Jerusalem Church (cf. Acts 9:21, Gal.1:13, Gal.1:23). In Galatians 1:14-16, Paul is emphasizing the extreme nature of his past as an enemy of Christ and his assemblies; nevertheless, he was called by the great grace of God and His Son was revealed in him for the purpose of preaching to the gentiles. In verse 16, Paul highlights the key point after his conversion that “*Conferred not with flesh and blood*”. Acts 9 reveals the miraculous conversion of Saul of Tarsus as he was on his way to Damascus to pick up Christian prisoners (Acts 26:9-12). Upon his conversion, he did not confer or consult with man, but went to the Arabian Desert for three years to confer with God. Paul highlights this important defense point that he was called by God and then conferred with God in isolation for three years; it was not until after that he went back to Damascus and then to Jerusalem to see Peter and James the Lord’s brother. Paul indicates that he returned to the region of Syria and Cilicia (near his hometown of Tarsus), and that he was unknown to the churches of Judea. Saul was an enemy of Christ, who was called by direct revelation from Christ and conferred with no one for three years following his conversion. Paul declares that he is not lying, but instead giving the truth of his conversion and the origin of his authority and message. In essence, Paul has shown thus far that he had no contact with the Apostles in Jerusalem after his conversion for three years; nevertheless, despite his isolation his message was identical with the Apostles.

In Galatians 2, Paul provides two account that reveals the veracity of his apostleship and message. In verses one through nine, Paul indicates that Barnabas, Titus, and he returned to Jerusalem fourteen years after he came out of the Arabian Desert. Paul indicates that he went by revelation and communicated and compared the gospel that he was preaching to the gentiles was the same as being taught by the Jews in Jerusalem. Paul indicates that the Jerusalem church saw that the grace of the gospel of uncircumcision was given unto him; when they recognized the grace he received from the Lord James, Cephas, and John gave Paul and Barnabas the right hands of fellowship to validate their apostleship. The key points here include that the Apostles validated Paul and Barnabas as preaching the Gospel of Christ and that they validated his message during the prior fourteen years of ministry.

The second account in Galatians 2 related to the defense of Paul’s authority and apostleship is when he confronted Peter in Antioch for hypocrisy; Peter did not want to be seen by the delegation from James out of fear so he withdrew and separated himself from the Gentiles. Peter’s dissimulation motivated others including Barnabas to behave in such a manner. Paul confronted Peter in front of everyone for not walking uprightly according to the truth of the gospel. In essence, Peter believed justification by faith for Jew and Gentile, but he still did not want to be seen with Gentiles. Peter’s hypocrisy was exacerbated by the fact that the Lord mightily showed Peter that Gospel of Peace by Jesus Christ was for all people in every nation; Acts 10:34-36 details Peter’s prophecy from the Lord, “*Of a truth I perceive that God is not respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all).*” The purpose of sharing this account with the Galatians was in part to show them that he was not a “*Good ole boy*” with the Jerusalem Apostles, but instead was willing to publicly confront the pillar and rock, Peter, over the appropriate representation of the Gospel of Jesus Christ.

In Galatians 4:13, Paul reminds the Galatians of his turmoil as he ministered the Word to them; he probably was referring to the expulsion from Antioch and the stoning in Lystra. Again, in Galatians 5:11 he states, “*And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased.*” Paul makes the point that the troubler is not suffering persecution for teaching works salvation, but Paul is suffering persecution for salvation by faith. Galatians 6:12 indicates, “*As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ*” Paul’s point is that the false teachers force the Gospel of Works; otherwise, they would suffer persecution too.

Paul demonstrated that he was persecuted for sharing the free Gospel of faith. In the context, he demonstrated that he once was the destroyer of the church and it cost him nothing; likewise, it does not cost the false teachers persecution for teaching the Gospel of works. As an Apostle of Jesus Christ it cost Paul continuous persecution to preach the Gospel of faith in Christ. Paul used these accounts to confirm his loyalty to Christ, the one who called him by His grace and revealed Himself to him. Paul was accountable to Christ, the one gave him his authority and message.

The Hinderer, Beggarly Elements, and Accursed Judaizers

Paul highlights all three enemies that are utilized in the perpetuation of false doctrine in the Galatian churches: Satan the hinderer, demons or beggarly elements, and fallen Judaizers. Paul asks the rhetorical question in Galatians 5:7, “*Ye did run well; who did hinder you that ye should not obey the truth?*” The Greek word ἀνακόπτω is translated as “*Hinder*”, and carries the sense of cutting in, pushing back, or driving back. The Galatian believers were running well in the Gospel of Grace through faith until the Hinderer tripped them up. Paul identified the Hinderer in I Thessalonians 2:18, “*But Satan hindered us*”; Paul uses the Greek word ἐγκόπτω, which has the same root word mean to cut in or push back. Satan’s primary target is local candlestick assemblies that perpetuate truth; it is no surprise that Satan was the one driving the devastating false doctrine of works salvation.

Satan is the “*Prince of the power of the air*” that has dominion over the fallen angels or demons; Paul acknowledges the more precise ranking of demons as principalities, powers, rulers of the darkness, and spiritual wickedness in high places (cf. Eph.2:2, 6:12). In Galatians, Paul identifies the underlings of Satan as elements and beggarly elements (Gal.4:3, 9). The root word behind “*Elements*” is στοιχεῖον, which is translated as elements, rudiments, and principles in the NT. This word means the elementary demonic spirits or the elementary or rudimentary principle of a subject; the context of the passage drives the interpretation of the word. στοιχεῖον is translated as elements in Galatians, and gives the sense of the demonic forces that seek to enslave an individual in the bondage of works. Colossians 2:8 indicates, “*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ*”. Paul further indicates in Colossians 2:20, “*Wherefore if ye be dead with Christ from the rudiments of the world*”. Paul’s use of στοιχεῖον is translated as “*rudiments*” and refers to the enslaving demonic forces. In contrast, II Peter 3:10 translates στοιχεῖον as “*Elements*” in reference to the elements of creation that will be destroyed with fervent heat during the tribulation.

In Galatians, Paul acknowledges that the believers were once enslaved to the demonic elements; in particular, they were a servant or slave to the works of the law under demonic forces. The remedy for enslavement is detailed in Galatians 4:4-7, “*But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ*” Nevertheless, Paul accused the Galatians for turning back to the “*weak and beggarly elements*” (Gal.4:9). The Greek behind “*Turn ye again*” is straightforward; Paul uses the present active verb ἐπιστρέφετε, which indicated they were actively turning back. He emphasizes the sad return to where they came from by using πάλιν or “*Again*”. Furthermore, Paul describes the demons as weak (ἀσθενῆ) and beggarly (πτωχὰ); the morally and physically weak elements were begging the believers to return to slavery and bondage under the law. Paul masterfully identifies the spiritual battle behind their foolish return to bondage.

Lastly, Paul reveals the human element in Galatians 1:7-8, “*But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*” There were troublesome individuals that sought to purposely pervert the gospel of Christ; as already indicated this attack starts with Satan who utilizes demonic and human elements to carry out the disruption of truth. The Lord revealed that those who tampered with His word

or gospel message were accused. Luke reveals in Acts 15:1 that, “*Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved*” In particular, Judaizers from Judea were telling Christians that circumcision after the manner of Moses was necessary for salvation. Furthermore, Luke reveals in Acts 15:24 that Paul clarified, “*Certain which went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law: to whom we gave no such commandment*”. The Judaizers came from within one of the assemblies and they carried some degree of authority and credibility for the other assemblies to give ear to their heresy. Christ instructed His disciples in Matthew 7:15, “*Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves*” Paul would later instruct the elders of the Ephesian church in Acts 20:29, “*For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock*” Paul tried to re-emphasize to the Ephesians the clear and present danger of false teachers that he had seen with the Galatians.

The message of the Judaizers added a work to the requirement for salvation that Old Testament circumcision was necessary for salvation. Judaizers tried to nullify the facts that Jesus of Nazareth was the Messiah that fulfilled all righteousness of the law and was the perfect sacrifice for sins that offered eternal life to those who simply believed on Him. The Lord Jesus Christ rebuked the Pharisees in Matthew 12:7-9 for not recognizing that Jesus was greater than the law, “*But I say unto you that in this place is one greater than the temple: But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day*” Judaizers were the human components that operated under the direction of Satan the hinderer and the beggarly elements.

Who Were the Judaizers?

Biblical Terminology:

- "False brethren" (ψευδάδελφοι) - Galatians 2:4
- "They that were of the Circumcision" (οι ἐκ περιτομῆς) - Acts 11:2, Galatians 2:12
- "Certain came from James" (τινες ἀπὸ Ἰακώβου) - Galatians 2:12

Key Biblical References:

- 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"
- Acts 15:5 - "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses"
- Galatians 2:4 - "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage"

Why Did They Hate Paul So Much?

The Judaizers despised Paul so much because the gospel of grace threatened their entire worldview. They rejected Messiah and nailed Him to the cross; it was nothing for them to commit to disrupting Paul.

Key Passages

- Acts 15:1-35 - Jerusalem Council
- Galatians 1:6-2:21 - Paul's defense of his gospel
- Philippians 3:1-11 - Warning against Judaizers
- Colossians 2:8-23 - Freedom from legalistic requirements
- 2 Corinthians 11:1-15 - "Super apostles" who opposed Paul

1. Theological Threat to Jewish Identity

Circumcision as Covenant Sign:

- Genesis 17:10-14 - Circumcision as eternal covenant between God and Abraham's seed
- Leviticus 12:3 - Eight-day requirement for male circumcision
- Paul's teaching threatened this foundational Jewish identity marker

Cultural-Religious Preservation:

- Judaism had survived centuries of persecution by maintaining distinct practices
- Paul's gospel appeared to abandon these protective boundaries
- Fear of Jewish assimilation into pagan culture

2. Authority Challenge

Apostolic Legitimacy:

- Galatians 1:11-12 - Paul claims direct revelation from Christ, bypassing Jerusalem apostles
- Galatians 2:6 - "But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me"
- Galatians 2:11-14 - Paul's public confrontation with Peter challenged hierarchical authority

Jerusalem Church Leadership: The Judaizers likely represented or claimed connection to:

- James, the brother of Jesus (Galatians 2:12)
- The original Twelve Apostles
- The "mother church" in Jerusalem

3. Soteriological Opposition

Salvation Requirements:

- Acts 15:1 - Judaizers say "Except ye be circumcised after the manner of Moses, ye cannot be saved"
- Galatians 3:3 - Paul asks: "Having begun in the Spirit, are ye now made perfect by the flesh?"
- Galatians 5:4 - "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace"
- Paul's "faith alone" doctrine undermined their entire theological system.

5. Economic and Social Factors

Old Covenant kept alive:

- Paul's teachings threatened the Temple-based economic system
- Circumcision, sacrifices, and ritual observances supported priestly livelihood

Social Status:

- Jewish Christians held privileged position as "chosen people"
- Paul's universal gospel eliminated Jewish superiority (Acts 10)
- Galatians 3:28 - "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus"

Specific Accusations Against Paul

1. Sin is okay under grace (anti-nomianism "anti-law")

- Romans 3:8 - "And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just"
- Romans 6:1 - "What shall we say then? Shall we continue in sin, that grace may abound?"

2. Forsaking Moses

- Acts 21:21 - "And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs"

3. Viewed as weak

- 1 Corinthians 9:20-22 – viewed as weak by the Jews
- Acts 16:3 - Paul circumcised Timothy yet opposed mandatory circumcision

Paul's Response Strategy

1. His Defense

- Galatians 1:13-24 - His former zeal for Judaism
- Philippians 3:4-6 - His impeccable Jewish credentials
- Acts 22:3 - Trained under Gamaliel

2. His Theological Arguments

- Romans 4:9-12 - Abraham justified before circumcision
- Galatians 3:15-18 - Promise preceded law by 430 years
- Colossians 2:11 - Spiritual circumcision in Christ

3. His Rebuke

- Philippians 3:2 - He deliberately refers to the Judaizers as dogs, evil workers, and those who mutilate the flesh
- Galatians 5:12 - "I would they were even cut off which trouble you"
- Galatians 1:8-9 - Double anathema on those preaching "another gospel"

Defense of the Gospel of Grace and Faith

Another gospel had entered into the Galatian churches, which was contrary to the Gospel of faith that Paul preached unto them (Gal.1:6). Acts 15:1 reveals that this new gospel was justification by the works of the law; specifically, the work of circumcision was required for salvation. Paul begins his defense of the Gospel of Faith in Galatians 2:16, *"Knowing that a man is not justified by the works of the law, but by 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."*

In Galatians 3, Paul declares that the church members have been "*Bewitched*" or captivated with a devastating and erroneous gospel of works. He asks them a key question in Galatians 3:2, "*This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith?*" He continues by asking if they began in the Spirit but are now completed by the fleshly work of circumcision. Paul's point is that the indwelling Spirit only comes to an individual through faith and repentance, and not by works of the flesh. Paul gives the example that Abraham's faith in God was accounted to him for righteousness and not by the law. The key verse for this argument is in Galatians 3:17, "*And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect*" Paul points out that Abraham and those before the Law were counted righteous because of their faith, and not by adherence to the law. Paul then explains the purpose of the law was to identify our sin and that all are under sin; hence, the law, "*Was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster*" (Gal.3:24-25). The purpose of the law was to point out that we need a savior for our sins and to bring us to that savior, Jesus Christ. Once faith in Christ comes, an individual is indwelt by the Holy Spirit and we are no longer under the law. Paul clearly articulates in this defense that Spirit indwelling comes from faith and not the works of the law!

In Galatians 4, Paul gives the illustration of the heir and the slave that differ not while under the strict tutelage of the law; likewise, he indicates that as unbelievers were under the demonic elements of the law. Galatians 4:4-6 indicates, "*But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father*" Faith in Jesus Christ is the only way of redemption from the bondage of

the law, and it is the only way to be indwelt by the Spirit of His Son. The Holy Spirit within the believer cries out in the heart, and the believer receives the adoption of sons by the Everlasting Father!

In Galatians 4:21-31, Paul uses the example of Sara and Hagar to demonstrate the fruit of faith compared to works. Abraham needed a son to fulfill the Abrahamic Covenant that God would give him a mighty bloodline; nevertheless, Abram and Sarai took matters into their own hands by utilizing Hagar the bondwoman to bring forth Ishmael. In time and in faith, Sara brought forth Isaac, who would carry the promised covenantal line. Faith brought forth freedom, whereas works brought forth bondage. Paul utilized this example to reveal the truth of that old account that believers are to cast out the bondwoman of works, and instead be children of faith and freedom. In essence, works always bring bondage; whereas, faith in Christ brings freedom!

In Galatians 5, Paul makes the salient point that counting on circumcision for salvation makes one a debtor to the law and that, “*Christ is become of no effect unto you*”. He indicates that one who walks in the Spirit and has the fruit of the Spirit is not under the law. Faith in Christ brings the “*Spirit of his Son*” to the believer, who can walk in the Spirit and have the fruit of the Spirit. The evident changes of the Spirit filled life show that the individual is not under the bondage of the law that makes Christ of no effect!

Paul finishes his defense of the Gospel of faith by exhorting the brethren to restore those that have turned back and been hindered by the legalism of works salvation. Paul shows his sincerity and concern for them by indicating that, “*I bear in my body the marks of the Lord Jesus*” (Gal.6:17). Paul was a faithful servant of Christ that received revelation directly from the Lord Jesus Christ; he was separate from the Apostles in Jerusalem, but preached the identical Gospel of grace through faith in Jesus Christ.

Textual Variants

**The following listing of Textual Variants in Galatians is from Mr. Bruce Terry⁶ **

Galatians 1:3:

TEXT: "peace from God our Father and the Lord Jesus Christ"

EVIDENCE: Aleph(א) A P Psi 33 81 1241 three lat

TRANSLATIONS: ASVn NRSV ESV NASV95 NASV2020n NIV NEBn REBn TEV CSBn

CERTAINTY: C

NOTES: "peace from God the Father and our Lord Jesus Christ"

EVIDENCE: p⁴⁶ p^{51vid} B D G H K 104 614 630 1739 1881 2495 Byz Lect most lat vg syr(p,h,pal) some cop(north) cop(south)

TRANSLATIONS: KJV NKJV ASV RSV NASV95n NASV2020 NEB REB CSB

OTHER: "peace from God our Father and our Lord Jesus Christ"

EVIDENCE: most cop(north)

COMMENTS: Although it is quite possible that copyists moved the pronoun "our" from "Lord" to "God" to make the salutation read like those in most of Paul's other letters, a majority of the UBS Textual Committee felt that pious scribes had moved "our" from "God" to "Lord Jesus Christ."

Galatians 1:6:

TEXT: "called ^{pl}you in the grace of Christ, to a different gospel."

EVIDENCE: p⁵¹ Aleph(א) A B K P Psi 33 81 104 614 630 1739 1881 2495 Byz Lect three lat vg syr(p,h,pal) cop(north)

TRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASV NIV NEBn REBn TEV CSB

CERTAINTY: D

NOTES: "called ^{pl}you in grace to a different gospel."

EVIDENCE: p^{46vid} G H^{vid} two lat

TRANSLATIONS: NEB REB TEVn ("his grace")

NOTES: "called ^{pl}you in the grace of Jesus Christ, to a different gospel."

EVIDENCE: D 1241 two lat syr(h+)

TRANSLATIONS: none

OTHER: "called ^{pl}you in the grace of Christ Jesus, to a different gospel."

EVIDENCE: one lat cop(south)

COMMENTS: The word "Christ" is enclosed in brackets in the UBS text. Although it is possible that "the grace" is original and "of Christ" or "of Christ Jesus" or "of Jesus Christ" were added by copyists, the fact that the omission is supported by only part of the Western kind of ancient text makes it likely that "of Christ" is original. Copyists had a tendency to expand "Christ" by adding "Jesus" to it.

Galatians 1:8:

TEXT: "should proclaim a gospel to ^{pl}you contrary"

EVIDENCE: p^{51vid} Aleph(א)^c A B D H K P 33 81 104 614 630 1241 1739 1881 2495 Byz Lect most lat vg syr cop

⁶This listing is used with direct permission from Bruce Terry on 6/20/2025 to use as a supplement. The resource is obtained from his website: ([Textual Variants: Galatians https://bterry.com/tc2/lay18gal.htm 1:3-6:13](https://bterry.com/tc2/lay18gal.htm)).

TRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASV TEV CSB

CERTAINTY: D

NOTES: "should proclaim a gospel contrary"

EVIDENCE: Aleph(ℵ)* G* Psi two lat

TRANSLATIONS: ASVn NIV NEB REB

COMMENTS: The word for "to ^{pl}you" is enclosed in brackets in the UBS text following the verb "proclaim." In the evidence supporting its inclusion, it is found both before and after the verb. Although it is possible it was added from the last part of the verse, it is also possible that it was omitted to make the statement more general.

Galatians 1:15:

TEXT: "But when God, who had set me apart"

EVIDENCE: Aleph(ℵ) A D K P Psi 33 81 104 614 630 1241 1739 1881 Byz Lect two lat syr(h+,pal) cop

TRANSLATIONS: KJV NKJV ASV NRSV1989 NRSV2021n NASV95 NASV2020n NIV NEB REB TEV

CERTAINTY: D

NOTES: "But when the One who had set me apart"

EVIDENCE: p⁴⁶ B G 2495 most lat vg syr(p,h)

TRANSLATIONS: RSV NRSV2021 ESV NASV73 NASV2020

COMMENTS: The word "God" is enclosed in brackets in the UBS text. Although it is quite possible that "God" was added by copyists to make the meaning clear (it being absent from early manuscripts of both the Alexandrian and Western kinds of ancient text), a majority of the UBS Textual Committee felt that its inclusion by so many witnesses indicates that it is original and was accidentally omitted, perhaps by a mistake of the eye (a one-letter definite article is found both before and after it).

Galatians 1:18:

TEXT: "I went up to Jerusalem to get acquainted with Cephas"

EVIDENCE: p⁴⁶ p⁵¹ Aleph(ℵ)* A B 33 1241 1739 syr(h^{margin}) cop

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB CSB

CERTAINTY: -

NOTES: "I went up to Jerusalem to get acquainted with Peter"

EVIDENCE: Aleph(ℵ)² D F G K L P Psi 0278 81 104 630 1739^{margin} 1881 Maj lat syr(h)

TRANSLATIONS: KJV NKJV TEV CSBn

COMMENTS: The Aramaic name "Cephas" has been replaced with the more familiar Greek name "Peter" by a number of copyists. The earliest manuscripts have "Cephas."

Galatians 2:1:

TEXT: "after fourteen years I went up again to Jerusalem"

EVIDENCE: p⁴⁶ Aleph(ℵ) A B C D G K P Psi 33 81 104 614 630 1241 1739 1881 2495 Byz Lect most lat vg syr(p,h) cop(south)

TRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: B

NOTES: "after fourteen years I went up to Jerusalem"

EVIDENCE: one lat cop(north)

TRANSLATIONS: NEBn

COMMENTS: Although "again" is found both before and after "went up" in the manuscript evidence favoring it, the evidence for its omission is so slight that it must be original.

Galatians 2:5:

TEXT: "to them we did not yield submission even for a [single] hour, so that"

EVIDENCE: p⁴⁶ Aleph(ℵ) A B C D^c G K P Psi 33 81 104 614 630 1241 1739 1881 2495 Byz Lect most lat vg syr(p)
(omit "to them") syr(h) cop

TRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: B

NOTES: "to them we yielded submission indeed for a [brief] hour, so that"

EVIDENCE: D* two lat

TRANSLATIONS: NEBn REBn

COMMENTS: Perhaps "not" was omitted by copyists who wanted to illustrate Paul's principle of becoming all things to all men (I Corinthians 9:20-23), but the statement without "not" does not really fit with what Paul is here saying.

Galatians 2:9:

TEXT: James and Cephas and John"

EVIDENCE: Aleph(ℵ) B C I^{vid} K L P Psi 0278 33 81 104 630 1241 1739 1881 Maj most vg syr cop

TRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASV NIV NEB REB CSB

CERTAINTY: -

NOTES: "James and Peter and John"

EVIDENCE: p⁴⁶ one lat

TRANSLATIONS: TEV CSBn

OTHER: "Peter and James and John"

EVIDENCE: D F G two lat some vg

COMMENTS: The Aramaic name "Cephas" has been replaced with the more familiar Greek name "Peter" by a number of copyists. Several Western manuscripts move Peter to the first position, putting James and John together; however, this is James the brother of Jesus, not James the brother of John, who had been killed by Herod Agrippa I.

Galatians 2:11:

TEXT: "But when Cephas came to Antioch"

EVIDENCE: Aleph(ℵ) A B C H P Psi 0278 33 81 104 1241 1739 1881 most vg syr(h^{margin})

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB CSB

CERTAINTY: -

NOTES: "But when Peter came to Antioch"

EVIDENCE: D F G K L 630 Maj old lat some vg syr(h)

TRANSLATIONS: KJV NKJV TEV CSBn

COMMENTS: The Aramaic name "Cephas" has been replaced with the more familiar Greek name "Peter" by a number of copyists. The earliest manuscripts have "Cephas."

Galatians 2:12:

TEXT: "For before certain [men] came from James"

EVIDENCE: Aleph(ℵ) A B C D G H^{vid} K P Psi 33 81 104 614 630 1241 1739 1881 2495 Byz Lect most lat vg syr(p,h)

cop

TRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: A

NOTES: "For before a certain one came from James"

EVIDENCE: p⁴⁶ four lat

TRANSLATIONS: NEBn

COMMENTS: The change from the plural to the singular seems to have been made by copyists to make it fit with the following change.

Galatians 2:12:

TEXT: "but when they came"

EVIDENCE: A C D^c H K P Psi 81 104 614 630 1241 1739 1881 2495 Byz Lect most lat vg syr(p,h) cop

TRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: B

NOTES: "but when he came"

EVIDENCE: p⁴⁶ Aleph(ℵ) B D* G 33 four lat

TRANSLATIONS: NEBn

COMMENTS: The singular "he came" is probably due to careless scribes making the person of the verb the same as the preceding and following verbs.

Galatians 2:14:

TEXT: "I said to Cephas"

EVIDENCE: p⁴⁶ Aleph(ℵ) A B C H Psi 0278 33 81 1241 1739 1881 most vg cop

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB CSB

CERTAINTY: -

NOTES: "I said to Peter"

EVIDENCE: D F G K L P 104 630 Maj old lat some vg syr(h)

TRANSLATIONS: KJV NKJV TEV CSBn

COMMENTS: The Aramaic name "Cephas" has been replaced with the more familiar Greek name "Peter" by a number of copyists. The earliest manuscripts have "Cephas."

Galatians 3:1:

TEXT: "Who has bewitched ^{pl}you"

EVIDENCE: Aleph(ℵ) A B D* F G 33* 81 630 1739 most lat syr(p) cop

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: -

NOTES: "Who has bewitched ^{pl}you not to obey the truth"

EVIDENCE: C D² K L P Psi 0278 33^c 104 1241 1881 Maj later vg syr(h)

TRANSLATIONS: KJV NKJV CSBn

COMMENTS: The additional clause was apparently added by copyists from Galatians 5:7. The text reading is supported by early manuscripts of multiple text types.

Galatians 3:1:

TEXT: "before whose eyes Jesus Christ was publicly portrayed [as] crucified"

EVIDENCE: Aleph(א) A B C P Psi 0278 33* 81 104 630 1241 1739 1881 two lat early vg cop

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB CSB

CERTAINTY: -

NOTES: "before whose eyes Jesus Christ was publicly portrayed among ^{pl}you [as] crucified"

EVIDENCE: D F G K L 33^c Maj most old lat later vg syr(h)

TRANSLATIONS: KJV NKJV TEV? CSBn

COMMENTS: The text reading is supported by the earliest manuscripts.

Galatians 3:17:

TEXT: "a covenant previously ratified by God"

EVIDENCE: p⁴⁶ Aleph(א) A B C P Psi 33 81 1241 1739 1881 some lat vg cop

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: B

NOTES: "a covenant previously ratified by God in Christ"

EVIDENCE: D F G I^{vid} K L 0176 0278 104 630 2495 Byz Lect some lat syr

TRANSLATIONS: KJV NKJV CSBn

COMMENTS: The text reading is supported by the earliest manuscripts.

Galatians 4:6:

TEXT: "God has sent out the Spirit of his Son into our hearts"

EVIDENCE: p⁴⁶ Aleph(א) A B C D* G P 104 1241 1739 1881 most lat later vg syr(pal) most cop

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: B

NOTES: "God has sent out the Spirit of his Son into ^{pl}your hearts"

EVIDENCE: D^c K L Psi 33 81 614 630 2495 Byz Lect one lat later vg syr(p,h) some cop(north)

TRANSLATIONS: KJV NKJV NRSV2021n CSBn

COMMENTS: The words "our" and "^{pl}your" in Greek came to be pronounced alike, thus leading to confusion on the part of copyists. The text reading is supported by the majority of early manuscripts of multiple text types.

Galatians 4:7:

TEXT: "if a son [then] also an heir through God."

EVIDENCE: p⁴⁶ Aleph(א)* A B C^{*vid} (G) 33 (1881) most lat vg most cop(north)

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: B

NOTES: "if a son [then] also an heir of God through Christ."

EVIDENCE: Aleph(א)² C³ D K P 104 614* 614^c ("Jesus Christ") 1241 2495 ("Jesus Christ") Byz Lect three lat syr(p,h) ("Jesus Christ")

TRANSLATIONS: KJV NKJV NRSVn

OTHER: "if a son [then] also an heir through Christ."

EVIDENCE: 81 630 1739 ("Jesus Christ") syr(pal) cop(south) one cop(north) ("Jesus Christ")

OTHER: "if a son [then] also an heir through God in Christ Jesus."

EVIDENCE: one cop(north)

OTHER: "if a son [then] also an heir of God, and fellow heir of Christ."

EVIDENCE: Psi

COMMENTS: The text reading is supported by the earliest manuscripts.

Galatians 4:14:

TEXT: "[the condition] in my flesh [that was] a trial to ^{pl}you"

EVIDENCE: Aleph(ℵ)* A B C^{2vid} D* G 33 (1739 1881) most lat vg cop(north)

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: B

NOTES: "[the condition] in my flesh [that was] a trial to me"

EVIDENCE: p⁴⁶ C^{*vid} D^{b,c} K P Psi 614 630 2495 Byz Lect syr(h) most cop

TRANSLATIONS: KJV NKJV CSBn

OTHER: "[the condition] in my flesh [that was] a trial"

EVIDENCE: Aleph(ℵ)^c 81 104 1241 syr(p)

COMMENTS: The text reading is supported by early manuscripts of multiple text types.

Galatians 4:25:

TEXT: "Now Hagar is Mount Sinai in Arabia; and she"

EVIDENCE: A B D Lect syr(pal) most cop(north)

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV TEV (omit "Now") CSB

CERTAINTY: D

NOTES: "For Sinai is a mountain in Arabia; and she"

EVIDENCE: Aleph(ℵ) C G 1241 1739 four lat vg

TRANSLATIONS: ASVn RSVn NRSVn ESVn [NEB REB TEVn (omit "For")]

OTHER: "For Hagar is Mount Sinai in Arabia; and she"

EVIDENCE: K P Psi 062 33 81 104 614 630 1881 2495 Byz syr(p,h) some cop(north)

TRANSLATIONS: KJV NKJV

OTHER: "Now Sinai is a mountain in Arabia; and she"

EVIDENCE: p⁴⁶ three lat cop(south)

COMMENTS: The Greek word "For" is spelled *gar* which perhaps explains the omission of Hagar in some manuscripts as caused by a mistake of the eye, when copyists' eyes jumped from *gar* to the end of Hagar.

Galatians 4:28:

TEXT: "Now ^{pl}you, brothers, like Isaac, are children of"

EVIDENCE: p⁴⁶ B D* G 33 1739 1881 four lat syr(pal) cop(south)

TRANSLATIONS: ASVn RSVn NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: B

NOTES: "Now we, brothers, like Isaac, are children of"

EVIDENCE: Aleph(ℵ) A C D^c K P Psi 062 81 104 614 630 1241 2495 Byz Lect most lat vg syr(p,h) cop(north)

TRANSLATIONS: KJV NKJV ASV RSV NRSVn ESVn

COMMENTS: The Greek words for "pl you" and "we" were pronounced alike in later Greek. Perhaps copyists were influenced by verse 26 and 31 to understand the first person plural pronoun. The text reading is supported by early manuscripts of several kinds of ancient text.

Galatians 5:19:

TEXT: " the works of the flesh are apparent, which are sexual immorality, uncleanness"

EVIDENCE: Aleph(ℵ)* A B C P 33 81 1241 1739 1881 one lat vg syr(p) cop

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: -

NOTES: " the works of the flesh are apparent, which are adultery, sexual immorality, uncleanness"

EVIDENCE: Aleph(ℵ)² D (F G) K L Psi 0122 (0278) 104 630 1739^{margin} Maj one lat syr(h)

TRANSLATIONS: KJV NKJV CSBn

COMMENTS: The text reading is supported by the earliest manuscripts.

Galatians 5:21:

TEXT: "envy, drunkenness, carousing"

EVIDENCE: p⁴⁶ Aleph(ℵ) B 33 81 one lat cop(south)

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: D

NOTES: "envy, murder, drunkenness, carousing"

EVIDENCE: A C D G K P Psi 104 630 1241 1739 1881 2495 Byz Lect most lat vg syr(p,h) cop(north)

TRANSLATIONS: KJV NKJV RSVn NRSVn ESVn CSBn

COMMENTS: The Greek word for "envy" is spelled *phthonoi* and for "murder" is spelled *phonoi*. Although it is easy to see how a few Alexandrian copyists might have overlooked "murder" when their eyes jumped from the end of "envy" to the end of "murder," a majority of the UBS Textual Committee felt that "murder" might have been borrowed by other copyists from Romans 1:29.

Galatians 5:24:

TEXT: "those who belong to Christ Jesus"

EVIDENCE: Aleph(ℵ) A B C P Psi 0122¹ 0278 33 104* 1241 1739 1881 cop

TRANSLATIONS: ASV RSV NRSV1989 NRSV2021n ESV NASV NIV NEB REB TEV CSB

CERTAINTY: -

NOTES: "those who belong to Christ"

EVIDENCE: p⁴⁶ D F G K L 0122^{*,2} 81 104^c 630 Maj lat vg syr

TRANSLATIONS: KJV NKJV NRSV2021n

COMMENTS: The word "Jesus" is in brackets in the UBS text. Although copyists had a tendency to expand divine names, the text reading is supported by early fourth and fifth century uncial manuscripts.

Galatians 6:2:

TEXT: "and so ^{pl}you will fulfill the law of Christ."

EVIDENCE: B G lat vg syr(p,pal) cop

TRANSLATIONS: NRSV NIV NEB REB TEV CSB

CERTAINTY: C

NOTES: "and so fulfill the law of Christ."

EVIDENCE: Aleph(א) A C D K P Psi 33 81 104 614 630 1241 1739 1881 2495 Byz Lect syr(h)

TRANSLATIONS: KJV NKJV ASV RSV NRSVn ESV NASV TEVn

OTHER: "and so ^{pl}you will fill up the law of Christ."

EVIDENCE: p⁴⁶

COMMENTS: There is only one letter difference between the future indicative (text reading) and the aorist imperative (reading in the notes). Since this verb is preceded by two verbs that are in the imperative mood, copyists would be more likely to change the future indicative to the aorist imperative than vice versa.

Galatians 6:13:

TEXT: "For even those who are circumcised do not"

EVIDENCE: Aleph(א) A C D K P 33 81 104 1241 1739 some Byz five lat vg syr(p,h)

TRANSLATIONS: KJV NKJV ASV RSV ESV NASV NIV NEB REB TEV

CERTAINTY: C

NOTES: "For even those who have been circumcised do not"

EVIDENCE: p⁴⁶ B G Psi 614 630 2495 some Byz Lect four lat cop

TRANSLATIONS: ASVn NASVn

COMMENTS: Although it is possible that the present tense (text reading) might have been borrowed from Galatians 5:2 and 3, the evidence seems to indicate that the perfect tense (reading in the notes) was a modification introduced by copyists, perhaps first in Egypt. The NRSV and CSB rendering "the circumcised" is ambiguous as regards this variant.

Galatians 6:15:

TEXT: "For neither circumcision nor uncircumcision is anything"

EVIDENCE: p⁴⁶ B Psi 33 1739* syr(p) some cop(south)

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: -

NOTES: "For in Christ Jesus neither circumcision nor uncircumcision is anything"

EVIDENCE: Aleph(א) A C D G K L P 0278 81 104 630 1241 (1739^c) 1881 Maj most lat syr(h) most cop

TRANSLATIONS: KJV NKJV CSBn

COMMENTS: The prepositional phrase "in Christ Jesus" seems to have been borrowed by copyists from the parallel statement in Galatians 5:6. If the phrase were original, there would have been no good reason to omit it.

Performance-Based Identity in Christians

Key concept:

- The performance-based Christian fully believes salvation through grace (Eph.2:8-9); they understand their position in Christ. However, they practically live as if their standing before God fluctuates based on their spiritual performance. They smuggle their works into their identity and do not fully enjoy the blessings of Christ.
- They live according to their most recent behavior or perceived spiritual performance, they operate with an internal grading system: pass or fail, success or shame.
 - Is your unworthiness driving you to Christ's grace—or endless guilt?
- Performance-based Christianity only works if you are being recognized!
 - Its focus is on the “praise of man” not the “glory of God”
 - Jn.5:44, 12:43; Mt.6:1,5; 23:5-7; I Corinthians 1:29, 31; 3:21; 4:3-6; 10:33
- Performance-based Christians struggle to develop or mature beyond following **a good checklist** of behaviors.
 - Consequently – their identity is found in compliance to the ever-changing checklist that brings praise of man.
 - They transform into the image of whoever's praise they desire most at that time.
 - E.g. Jonny's pastor always gives public praise for those who pick up trash. While his pastor focused on cleanliness for the glory of God, Jonny saw an opportunity for his heart desire for respect and admiration to be fulfilled. Jonny is motivated to pick up trash for praise of man. Jonny's pastor leaves and a new pastor comes, who publicly praises those who knock on the most doors. Jonny no longer picks up trash, but is motivated to knock on most doors.
 - Nevertheless, man always disappoints. Identities linked to another man's image will always shatter or change, which causes tremendous soul noise and frustration.

Saved Unto Good Works

- Christians are saved by grace unto good works (Eph.2:8-10) ...not the other way around.
- Christians fall into two ditches:
 - legalism (performance-based) or licentiousness (license to sin/hyper-grace)
 - This work-sheet focuses on legalism and performance-based Christianity
- The Grace Error:
 - Grace is the undeserved means to the gift of redemption through Christ – how wonderful!
 - The grace error overemphasizes the means of salvation and under-emphasizes the gift/outcome of regeneration (new life)
 - Regeneration allows us to have & use the transformative power of the Holy Spirit to mortify sin
- Action and performance are key requirements of a regenerated individual concerning sin:
 - Repent – “*Repent ye...*” (“change of mind”) – Mt.3:2
 - Put off - “*That ye put off...*” – Eph.4:22
 - Amputate sin from your life – “*cut it off*” (ἐκκόπτω – “cut down from”) – Mt.5:30
 - Mortify – “*mortify the deeds of the body*” (θανατώ – “put to death”) – Rom.8:13; Col.3:5
 - Lay aside – “*let us lay aside...and the sin...*” (ἀποτίθημι – “to set away from”) – Heb.12:1
 - Obey – “*we ought to obey God...*” (πειθαρχέω – “persuaded to obey the ruler”) – Acts 5:29
 - Be Holy – “*that we should be holy*” (ἄγιος – “holy”) – Eph.1:4
 - Walk in the Light – (περιπατέω – “walk around”) – I Jn.1:7
- The Christian grows in the above action items by grace → “*but grow in grace...*” – II Pt.3:18

Shaping Influences

- Adam – Rom.3:23, 5:12
- Works and performance are a part of Satan's Gnostic world (Gen.3)
- Authoritarian parents who operate out of selfishness instead of love
- Legalistic environments

Symptoms of Performance Based Christians

- Self-pity, discouragement, fear, worry, anxiety, people-pleasing, perfectionism, boasting, arrogance, fear of man, materialism, criticalness, and unforgiveness.
- These all function as a form of comparison
 - That is, they reveal a heart constantly comparing itself, either against a self-imposed standard or against others.
 - Self-pity and discouragement are the most common forms
- Spiritual highs after "good" performance (prayer, Bible reading, service)
- Shame, guilt, and spiritual lows after perceived failures
- Fear of God's displeasure based on recent behavior
- Judgmental attitudes toward other believers
- Difficulty receiving grace from others
- Tendency to compare spiritual performance with fellow Christians
- Strained relationship with God (more transactional than relational)
- All-or-nothing approach to Christian living

The Pain of Maintaining our Performance Image

- Your **heart** becomes anxious and weary. You lose joy in your relationship with God because it feels like work rather than love. You develop a harsh inner critic that's never satisfied. Intimacy with others becomes difficult because you can't risk being truly known.
- Your **mind** becomes consumed with comparison, self-criticism, and spiritual scorekeeping. You might know theologically that grace is free, but you don't feel it. You interpret every difficulty as punishment or evidence that you're not faithful enough. Rest feels like laziness, and vulnerability feels like failure.
- **Spiritual performance:** You think if you just do more, you'll finally feel acceptable to God and others. Longer prayers, more Bible reading, increased church involvement, perfect attendance at every event.
- **Image management:** Carefully curating how others see you - always having encouraging words, never admitting struggles while privately falling apart. The fear is that if people saw your real struggles, they'd question your faith.
- **People-pleasing:** Saying yes to everything. You believe your worth comes from being indispensable and never disappointing anyone.
- **Perfectionism in other areas:** If you can just be perfect in your career, relationships, appearance, or achievements, maybe that will prove you're worthy of love - both human and divine. ((See perfectionism handout))

Core Heart Issues

- Idolatry
 - Personal righteousness and spiritual achievement (Is.64:4-6)
 - False worship:
 - Deriving identity, security, and worth from performance rather than Christ's finished work
 - Heart motivation:
 - "I am acceptable when I perform well" rather than "I am accepted because of Christ" (Eph.1:6)
- Pride and Self-Righteousness
 - The internal grading system reveals a heart that wants to contribute to salvation or sanctification through personal effort, which subtly undermines the sufficiency of Christ's righteousness.
- Unbelief in Gospel Sufficiency – disconnect from head to heart
 - Despite intellectual understanding of Eph.2:8-9, there's practical unbelief that Christ's work alone is sufficient for their standing before God.

Key questions:

- **About Your Relationship with God:**
 - Do you feel closer to God after you've had a "good" day spiritually, and distant from Him after you've struggled or sinned?
 - When you pray, are you more focused on what you need to confess or accomplish, or on simply enjoying God's presence?
 - Do you measure your spiritual maturity by how long it's been since you last struggled with a particular sin?
- **About Your Self-Worth:**
 - Do you secretly feel like you're a better Christian than others because of your disciplines, service, or moral standards?
 - When you mess up, is your first instinct to hide it, fix it, or make up for it rather than simply receive forgiveness?
 - Do you find yourself keeping mental tallies of your good deeds versus your failures?
 - Does your mood and sense of worth fluctuate based on your recent spiritual performance?
- **About Your Motivation:**
 - Are you serving, giving, or obeying primarily out of love and gratitude, or out of fear, duty, and the need to maintain your standing?
 - When you do something good, do you subtly hope God and others will notice and be pleased with you?
 - Are you more motivated by the fear of disappointing God than by the joy of pleasing Him?
- **Dealing with Failure:**
 - When you sin or make a mistake, do you try to "earn" your way back into God's good graces through extra spiritual activities?
 - Do you confess the same sins repeatedly because you don't feel forgiven yet?
 - After failing, do you punish yourself through harsh self-talk, self-denial, or overwork?
 - Do you avoid certain activities or relationships because you might not be "strong enough" to handle them perfectly?
- **About Rest and Grace:**

- Does the idea of resting or doing "nothing" spiritual for a day make you anxious?
- Do you struggle to accept help, compliments, or gifts without feeling like you need to reciprocate?
- When others share their struggles, do you feel uncomfortable and quickly try to offer solutions rather than simply listening?
- Do you find it hard to believe that God could love you just as much on your worst day as on your best day?

- **About Others' Perceptions:**

- Do you carefully manage how "spiritual" you appear to others, hiding doubts, struggles, or questions?
- Are you afraid that if people knew the real you, they would think less of your faith?
- Do you feel pressure to always have encouraging words or biblical answers for others?
- Do you compare your spiritual disciplines, knowledge, or service to others'?

- **What You Know vs. What You Feel:**

- You may know that salvation is by grace alone - but do you live as if your daily acceptance with God depends on your performance?
- You may believe God loves you - but do you feel like you have to keep earning that love?
- You may understand that Christ's sacrifice was complete - but do you still try to add your own payments of guilt, works, or suffering?
- You may affirm that God's grace is sufficient - but do you secretly believe you need to be strong enough to not need too much of it?

- **Critical Identity Questions:**

- Do you feel like you're disappointing God more often than you're pleasing Him?
- Are you exhausted from trying to maintain your spiritual image and performance?
- Do you avoid vulnerability in relationships because it might reveal your imperfections?
- Has your faith become more about rules, duties, and maintaining standards than about love, joy, and relationship?

- **Your Identity:**

- Can you distinguish between who you are in Christ versus how you're currently performing?
- Do you believe that your identity as God's beloved child changes based on your recent behavior?
- Are you able to receive love, help, and grace without feeling like you need to earn or repay it?

- **Your Freedom:**

- What would change in your life if you truly believed that God's love for you never fluctuates based on your performance?
- If you knew that God was already completely pleased with you because of Christ, how would that affect your service and obedience?
- What would it look like to serve God from a place of rest and gratitude rather than anxiety and obligation?

- **Your Church:**

- Do you have relationships where you can be honest about your struggles without fear of judgment?
- Are you able to celebrate others' successes without comparing them to your own performance?
- Can you admit when you don't know something or when you need help?

The Dangerous Issue of Self-Atonement (ways we make ourselves pay)

- **Ways We Self-Atone**

- **Self-punishment and shame:** After sinning or failing, you mentally beat yourself up, replay the mistake obsessively, or wallow in guilt far longer than necessary. You believe that if you feel bad enough for long enough, somehow that suffering will pay for what you did wrong.
- **Extra spiritual disciplines:** You failed in an area, so now you'll read, study, and pray more. You're essentially trying to earn your way back into God's good graces through increased religious activity.
- **People-Pleasing:** After disappointing someone or making a mistake, you go into overdrive trying to be extra (helpful, accommodating, perfect).
- **Self-denial and deprivation:** You deny yourself good things as "penance" - skipping meals, avoiding fun activities, refusing compliments or encouragement. There's an unconscious belief that if you make yourself suffer, it will somehow atone for your failures.
- **Perfectionism:** One mistake makes you terrified of making another, so you become even more rigid and controlling. You double-check everything, avoid risks, and paralyze yourself trying to prevent any future failures.
- **Repeated Confession:** You confess the same sin repeatedly, not because you doubt God's forgiveness, but because you don't feel forgiven yet. You're trying to achieve a feeling of cleanliness through the act of confessing rather than resting in the reality of forgiveness.
- **Works-based rebalancing:** If you failed morally, you try to do extra good deeds to "tip the scales" back in your favor. For example, if you were harsh, you become overly sweet and accommodating.

- **The issue of Self-atonement**

- Self-atonement is the crisis response of a performance-based mindset.
- **Transactional relationship with God:** You view your relationship with God like a bank account that goes into the red when you sin, requiring deposits of good works to get back to positive. This treats grace like a credit system rather than a gift.
- **Earned standing:** Deep down, you believe your acceptance with God fluctuates based on your recent performance. When you mess up, you assume you've lost ground and must work to regain your position.
- **Inadequate view of Christ's atonement:** While you may intellectually know Christ paid for your sins, you functionally act as if His sacrifice wasn't quite enough and needs your supplemental payments of suffering or good works.
- **Self-trust over God's Word:** You trust your feelings of guilt more than God's promises of forgiveness. If you don't feel forgiven, you assume you're not forgiven, regardless of what Scripture says.
- **Performance anxiety:** The fear of messing up again drives you to try harder rather than rest more fully in grace. Each failure increases the pressure to be perfect rather than increasing your appreciation for mercy.

- **The Danger of Self-atonement**

- **It spits on Christ's sacrifice:** When you try to add your suffering or works to Christ's finished work, you're essentially saying His sacrifice wasn't good enough. This is the same error Paul confronted in Galatians 2:21; 3:1-3.

- **It keeps you in bondage:** Instead of experiencing the freedom of forgiveness, you remain trapped in cycles of guilt, performance, and exhaustion (Rom.6).
- **No enjoyment of Christ:** When you're busy trying to earn your way back into God's favor, you can't simply enjoy His presence and love. The relationship is about debt management rather than fellowship.
- **It creates spiritual pride:** Ironically, self-atonement can make you feel like you're being more spiritual or taking sin more seriously than others, when actually you're trusting in your own works rather than Christ's.
- **Biblical Responses to Self-Atonement**
 - **Hebrews 10:14** "For by one offering he hath perfected for ever them that are sanctified."
 - **1 John 1:9** "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."
 - **Hebrews 10:17-18** "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."
 - **Colossians 2:13-14** "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."
 - **Run to grace, not from it:** When you sin, move toward God rather than away from Him. He's not waiting to punish you - He's waiting to restore you.
 - **Accept complete forgiveness upon confession/repentance:** Don't wait until you feel forgiven. Trust God's word over your feelings and receive the cleansing He offers right now.
 - **Rest in Christ's finished work:** Remember that Jesus didn't just pay for your past sins - He paid for all your sins, including the ones you haven't committed yet.

A Biblical Understanding

- **Our Works Cannot Save Us**
 - Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."
 - Isaiah 64:6: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."
 - Galatians 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."
- **Are you sick?**
 - Mark 2:17 "When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance"
 - I Timothy 1:15 "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."
 - Romans 3:10-12 "As it is written, There is none righteous, no, not one: ¹¹ There is none that understandeth, there is none that seeketh after God. ¹² They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."
- **Acknowledge weakness, failure, and inability**
 - 1 Peter 5:7: "Casting all your care upon him; for he careth for you."
 - Matthew 11:28-30: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

- **Embrace a Biblical understanding of your sin-cursed humanity**

- Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?"
- Romans 7:18-19: "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do."
- Psalm 103:13-14: "Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."
- Hebrews 4:15-16: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."
- Philippians 4:6-7: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

- **Identity in Christ**

- Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."
- 2 Corinthians 12:9: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."
- 1 John 3:1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

- **Boast in your weakness**

- 2 Corinthians 12:10: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."
- Isaiah 40:29-31: "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

- **Receive the free gift!**

- John 1:12 "But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:"
- Luke 18:17: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

- **God's Unconditional Love**

- Romans 8:38-39: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."
- Jeremiah 31:3: "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."
- Romans 5:8: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Action Items

- **Identify that False Humility is Unbelief**

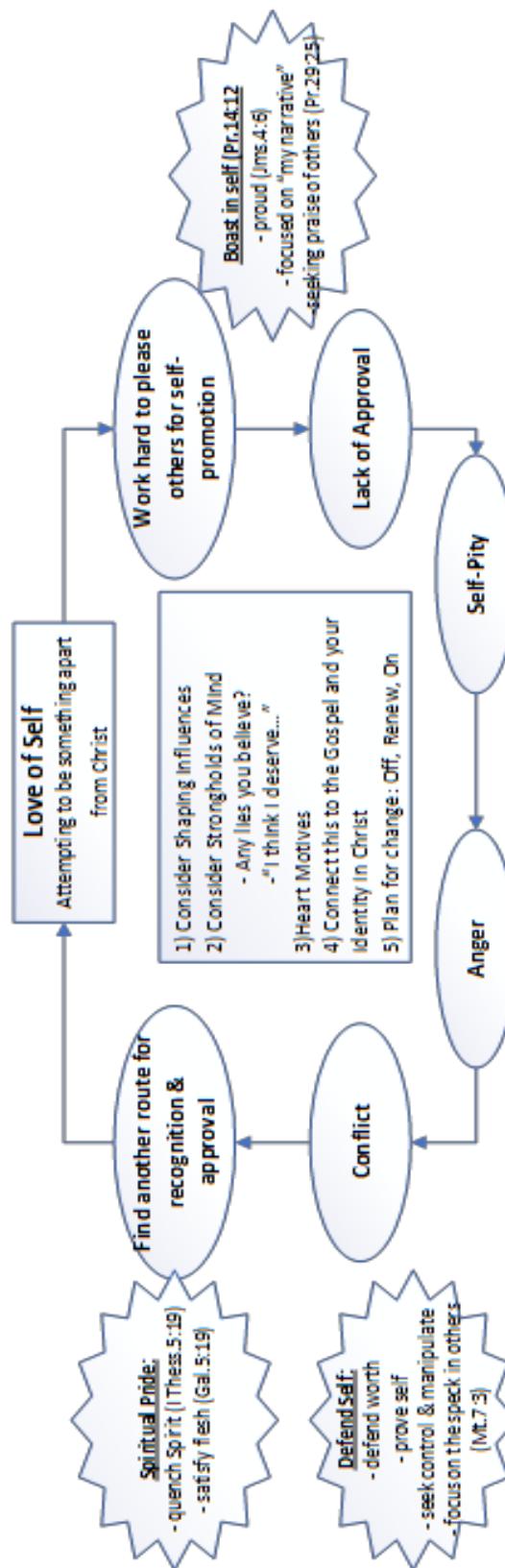
- endless self-pity over failures is not humility, it's a stronghold of unbelief.

- **Accept reality of sin without wallowing**

- You are that bad. This drives us to embrace our need for the One who is perfectly good.

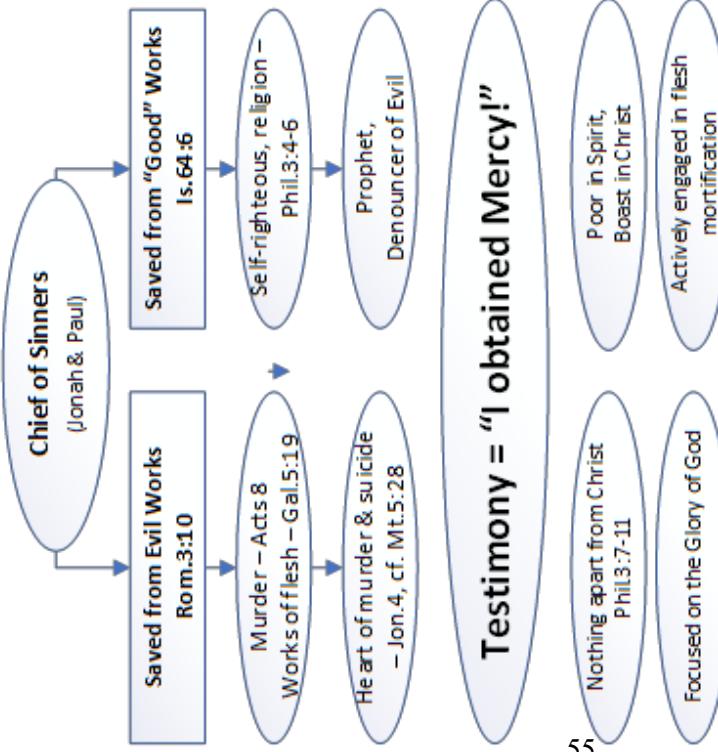
- **Repent of Performance & self-righteousness to receive grace**

- repent of trying to be righteous in your own strength, and receive God's mercy, the kind that cannot be earned



Identity in Christ

I Tim.1:15-16



Where does your identity Rest?

- A non-transparent, guarded, and self-righteous individual who performs for self and others?

Or

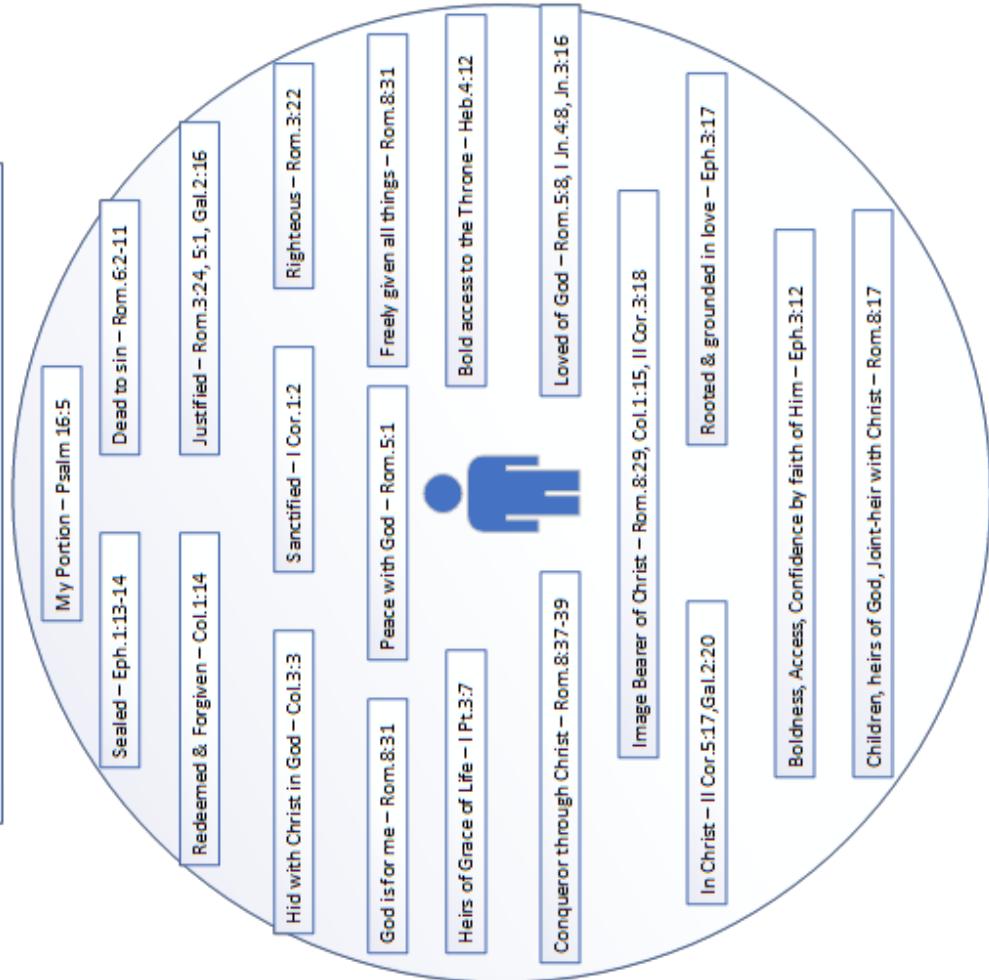
- Humbled, openly flawed, imperfect, struggling with old nature – "I obtained mercy!" (Rom.7:24)

- Resting in the finished work and righteousness of Christ, which satisfied the Father's wrath?

- Walking after the Spirit to crucify the flesh for the glory of God today!

Position in Christ

"For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him..." Col.2:9-10



When we rest in our position in Christ, we are free to serve and love others without reciprocity...just as Christ did for us (Rom.5:8, I Jn.4:7)

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