

A
Study
of
GALATIANS

The Awesome Strength of
Truth

By Mary Duchow

Introduction

I find in Mary's writings simplicity of thought, yet a depth of truth that flows from a sincere walk with Jesus. Each thought is carefully weighed in the balance of God's word and then has been tried in the fires of adversity. In spite of much personal trial, there is no bitterness. There is a sweet reminiscence of what God has done from the perspective of one who has experienced much. Scripture references are abundant and offered in context. You never get the feel that she is searching for a text to prove or justify her position or opinion. Her writings are simple, profound, and refreshing.

Living in the Glory

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Acknowledgements:

Throughout this study, Scripture is taken from the New International Version Study Bible, unless otherwise indicated, in the left margin. Also, in the left margin Scripture references are listed, as are additional source materials. Occasionally, to implement the text with personal experience or viewpoint, the words, Personal Comment, will occur in the left margin, indicating that the material to the right is from the author of this study.

Footnotes are primarily based upon those that appear in the NIV Study Bible, and are written in the left margin. The author paraphrases most of the footnotes, in order for them to be read more easily. Hence, quotation marks are rarely used. The object is to get the material before the reader with as few interruptions as possible.

The text of this study is typed in **boldface**, and quotation marks are not used.

Since the author was blessed with salvation, her desire to share this gift of redemption is strong. The memory of her past weakness, bitterness and sin, prompted her to tell others how the Lord brought her through repentance and forgiveness, and to the place of trust in Him. The Lord laid out all that was needed to accomplish this Bible Study. Scattered throughout this work are Personal Comments, which tell of her own experience. These show others a little of her life before she was able to accept the forgiveness and peace the Lord gives, in hope that her readers will be able to truly trust in God. She encourages the reader to come to Jesus, let Him into your heart and He will do the rest. Just follow His lead, learn from the Lord and live in the freedom of His peace.

Dedication

These Bible studies are dedicated to my children and grandchildren: Christine Palafox, her husband Nick, their children, Tahlia and Jansen; Robin Schickert and her husband Norb; and Mark Duchow. With gratitude, in the name of Jesus, these studies are written by your loving mother.

Sources:

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Comments taken from Dr. Erwin Lutzer's words and wisdom, from memory from listening to radio and audio tapes. Catalog available. Contact:

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NIV QUEST STUDY BIBLE, revised, Published by Zondervan, Grand Rapids, Michigan 49530, USA

Mary

Her hair is gray.
The years of her life are evident
In the lines of her face.
Her hands show the delicate tracery of veins
That mark their aging.
She is now in her 75th year.

But this façade is deceptive.
For many, at this stage of life,
The light within is growing dim.
But, not so for this unique person;
For this woman has,
In the not so distant past,
Just begun to live.

The events of her life
That have aged her physically,
Were a necessary prelude
To the wisdom and insight
She has gleaned from them.

It has become her mission in life
To use this precious gift
That was bestowed on her
By God's Holy Spirit,
To help as many hurting people
As He sends her way.

What words can I use
To describe her?
I sat across the table from her
On that first day,
Never dreaming that I was about to embark
On one of the most meaningful journeys
Of my life!

I looked at her there,
An ordinary woman,
At first glance.
How could I know
What wisdom and insight were stored
Within that all too human frame?

How could I know, then,
That God would use this
Ordinary, extraordinary vessel
To free me from the bondage
Under which I had lived
All of my life!

*The woman who was counseled by the writer
Of these Bible studies, wrote this poem.*

	<p>epistle, this letter to the Galatians was to persuade them to return to and embrace the true and pure gospel of Christ.</p>
<p>NIV Study Bible Intro to Galatians</p>	<p>These impostors, the false apostles and teachers were the Judaizers. They called themselves Jewish Christians and were men who believed, among other things, that certain practices of the OT Jewish law and tradition were still binding on the NT church. They insisted that the converts to Christianity abide by the rite of circumcision, especially. They might have been motivated by the Zealot Jews who persecuted Christians and Jewish Christians and objected to their association with the Gentiles. The Judaizers argued that Paul was not an authentic apostle and in order to gain acceptance from the Gentiles he removed certain legal requirements. Paul responded by clearly establishing his apostolic authority.</p>
<p>See Gal 6:12</p>	
<p>Personal Comment: Ac 9:1-19 Php 3:4-14</p>	<p>Paul, himself was a Zealot Jew until he was miraculously converted by Christ Himself. His personal testimony is a model for every believer, especially those who come to Christianity later in life and who have been raised in a strict, ritualized religion. I was raised a strict Roman Catholic, in a German-American household. It took some time in the early years of my “coming to belief in Christ” to get past that background. It didn’t happen overnight! Much Bible study, prayer and desire to change was involved for me, before I was fully able to embrace the simple, freely given truth of the Gospel of redemption in Christ Jesus as the only means to salvation. No formula was involved—no indulgences or good works or dispensations or rituals or sacraments, or other rites were needed—simply, I needed to believe in Jesus Christ’s gift of salvation.</p>
<p>See also Gal 1:23-24; 1Ti 1:12-16; Ac 22: 1-21; 26: 1-23</p>	
<p>NIV Study Bible Intro to Galatians</p>	<p>This letter to the Galatians stands as an eloquent, vigorous defense and proof of Christianity. The apologetic theology for the essential truth that human beings are justified by faith in Jesus Christ—nothing more, nothing less—we are sanctified not by legalistic works, rituals or rites, but by the obedience that comes from faith in Christ.</p>
<p>Martin Luther</p>	<p>This Book of Galatians is often referred to as “Luther’s Book,” because Martin Luther relied so strongly upon it in his writings and arguments against the prevailing theology of his day. The key verse is found in chapter 2, verse 16: “...man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.”</p>
<p>See Ro 3:28; 9:30-33</p>	
<p>GALATIANS 1:1-10</p>	<p>Paul, an apostle—sent not from men nor by man, but by Jesus Christ and God the Father, who raised Him from the dead—and all the brothers with me. To the churches in Galatia: Grace and peace to you from God our Father and the Lord Jesus Christ, who gave Himself for our sins to rescue us from the present evil age, according to the will of our God and Father, to whom be glory for ever and ever. Amen.</p>
<p>Ro 4:25</p>	
<p>v.6</p>	<p>I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all. Evidently some people are throwing you into</p>

<p>(vv.6&7)</p>	<p>Paul is “astonished” by how soon after their conversion to Christianity many of the Galatians were “deserting the one who called” them, namely Christ. And then they turned “to a different gospel.” The reason for this was that the Judaizers, the false apostles, had infiltrated the area with their evil, polluted teaching. They were perverting the pure and simple truth of the gospel: Salvation is from Christ alone, through belief. No ritual or rite is involved.</p>
<p>See Lk 23:42-43</p>	<p>(The “good” thief did not get down off his cross to get baptized, go to church, read his Bible, etc., to get saved! He simply and humbly believed Jesus Christ was his salvation. He said, “Jesus, remember me when You come into Your kingdom. Jesus answered him, ‘I tell you the truth, today you will be with Me in paradise.’ ” He was the first one recorded to be “with” Jesus in paradise. That was all that the thief needed: no ritual or rite or formula or tradition—simply faith in Christ Jesus the Savior.)</p>
<p>(v.8)</p> <p>See KJ Gal 1:8</p>	<p>Paul emphatically says to anyone who perverts or interprets the gospel of Christ incorrectly is to be “eternally condemned.” The Greek word, <i>anathema</i>, originally referred to a pagan temple offering in payment of a vow, but then it came to represent a curse. The KJ translation of this verse is, “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.” Or it could be translated, “let him be an anathema.”</p>
<p>(v.10)</p> <p>See Gal 5:1</p> <p>Ro 6:18-22</p>	<p>Paul refers to himself as a “servant of Christ.” Formerly, as a devout and zealous Jew, Paul once wore “the yoke of slavery” locked into the rites, rituals and tradition of that religion, but having been set free from sin by the redemption that is in Christ, he became a slave of righteousness, a slave of God, a “servant of Christ.”</p>
<p>GALATIANS 1: 11 – 24</p> <p>Ac 8:3;21:20;26:4-5</p> <p>Ac 9:15 v.15</p> <p>Isa 49:1</p> <p>Mt 16:17</p> <p>v.18</p> <p>Ac 9 & 2</p> <p>V.22</p> <p>Ac 6:7;8:3</p> <p>See Mt 9:8</p>	<p>I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ. For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers. But when God, who set me apart from birth and called me by His Grace, was pleased to reveal His Son in me so that I might preach Him among the Gentiles, I did not consult any man, nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus. Then, after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days. I saw none of the other apostles—only James, the Lord’s brother. I assure you before God that what I am writing you is no lie. Later I went to Syria and Cilicia. I was personally unknown to the churches of Judea that are in Christ. They only heard the report: “The man who formerly persecuted us is now preaching the faith he once tried to destroy.” And they praised God because of me.</p>

<p>Footnote: Gal 1:11-13 1Co 15:1;Ro 2:16</p> <p>Eph 3:2-6 (v.13)</p> <p>See Lk 2:4</p> <p>Nu 16:21; 20:4</p>	<p>Paul uses the same phrase, "I want you to know, brothers," in 1 Corinthians, where he sets forth the gospel he received. He calls it "my gospel" in the Book of Romans. Salvation is available for all who seek it and it is received by faith in Christ. Paul received the gospel by revelation as he explained in Ephesians. He is referring to the Jewish faith and way of life that developed during the period of time between the OT and the NT. The term, "Judaism" was derived from Judah, the southern kingdom that came to an end in the sixth century B.C. with the exile of the Jews into Babylonia. The kingdom of Judah later was known as "Judea" which was the Greco-Roman designation for the southern part of Palestine that was earlier included in the kingdom of Judah. The "church of God" is the New Testament counterpart to the Old Testament "assembly" or the "Lord's community," first recorded in the Book of Numbers by Moses.</p>
<p>Personal Comment:</p> <p>Mt 5:17-20</p> <p>(Quoted in part from NIV footnotes: Mt 5:17-20)</p> <p>Mt 5:18-20</p>	<p>This period between the OT and the NT began with the last of the Prophets who wrote the books of the OT and continued until the appearance of Jesus Christ. It was about 400 years. Christ's birth and teaching signaled the end of the Old Testament, with its many laws, rites and tradition. Jesus speaks of this in Matthew. He said, "Do not think that I have come to abolish the Law of the Prophets; I have not come to abolish them but to fulfill them." The Law in this verse meant the first five books of the Jewish Scriptures (our OT). The Prophets were all those who wrote these Scriptures.</p> <p>"Jesus came to fulfill the Law in the sense that He gave it its full meaning. He emphasized its deep, underlying principles and total commitment to it rather than the mere external acknowledgement and obedience." Jesus is not speaking against observing all the requirements of the Law, but against hypocritical Pharisaical legalism. Such legalism was not the keeping of the Law but the hollow sham of keeping laws externally, to gain merit before God, while breaking them inwardly. It was following the letter of the Law while ignoring its spirit. Jesus repudiates the Pharisees' interpretation of the Law and their view of righteousness by works. He preaches a righteousness that comes only through faith in Him and His work."</p>
<p>Footnote: Gal 1:14 See Ac 9:3-6 Php 3:6</p> <p>See Mt 15:2</p> <p>Webster's New Collegiate Dictionary</p>	<p>Paul continues to describe himself before he was miraculously changed, spiritually, on the road to Damascus. In his book, Philippians he describes his pre-Christian confidence in his "zeal for persecuting the church," and upholding, steadfastly the "traditions of my fathers." The "tradition" of which he writes is the orally (word of mouth) transmitted practices, rites and rituals from previous generations of Jews, especially the Pharisees, Rabbis and Scribes, which was in opposition to the written law of Moses. "The tradition of the elders" became established as if it were the law, after the Babylonian captivity. "The Jewish Rabbis began to make meticulous rules and regulations governing the daily life of the people. These were interpretations and applications of the law of Moses, handed down from generation to generation. In Jesus' day, this tradition of the elders was in oral form. It was not until (circa) A.D. 200 that it was put into writing in the Mishnah, which is a collection of this "oral tradition" and became the basic part of the Talmud. The Talmud is the authoritative body of Jewish tradition comprising the Mishnah and the Gemara. The Gemara is a commentary on the Mishnan forming the second part of the Talmud.</p>

Footnote: Gal 1:16	<p>The word, “Gentiles,” means literally the “nations” or “peoples” who were foreign to the Jews. The term was commonly used to describe and label foreigners, hence pagans, or anyone of the non-Jewish world.</p> <p>Paul writes that he did not receive the gospel he preached from “any man,” that is, from any human being: he received this revelation from Christ. The implication being, that his gospel was true and powerful because it came from Christ Himself—not from “flesh and blood,” literally, because human beings are born with the “sin nature” and therefore they are weak and ignorant of the will of God. A further implication in these epistles is that the false apostles and teachers, especially the Judaizers, taught a tainted gospel which contained out-right lies. Paul’s teachings were the truth from God.</p>
Footnote: Gal 1:17-24	<p>Jerusalem was the religious center of Judaism and the birthplace of Christianity. The Nabatean kingdom in the trans-Jordon, that we call Arabia, stretches from Damascus, southwest to the Suez. The city of Damascus was the ancient capital of Syria, called Aram, in the Old Testament. Paul had been converted on his way from Jerusalem to Damascus. It was three years from the time of his departure into Arabia, to the time he went back to Jerusalem. The text does not say that he spent three years in Arabia. Here, he is probably referring to his visit with Peter and the disciples who were with Peter. But these men were afraid of Paul because they didn’t believe that he really was a disciple. Barnabas believed that Paul had been converted, from being a persecutor of Christians to being a fearless preacher in the name of Jesus Christ, and he convinced the other disciples.</p>
Ac 9:1-9 (v.18)	
Ac 9:26-30	
(v.19)	<p>During the time with Peter and the others, Paul forcefully presented Jesus Christ as the Messiah. Paul mentions “James, the Lord’s brother.” James, the eldest half-brother of Jesus, at first did not believe in Jesus and challenged Him and misunderstood His mission. Later, however, he became a believer. It is generally believed that James wrote the Book appearing in the Bible after Hebrews and before 1Peter. Paul affirms how his life changed dramatically after his conversion. He went “to Syria and Cilicia” which were provinces in Asia Minor, where he spent some time in his home town, Tarsus.</p>
(v. 21-24) See Ac 9:30	
GALATIANS 2 : 1 – 10	
See 1Co 2:10 v.3	
See 2Co 2:13 v.4	<p>Fourteen years later I went up again to Jerusalem, this time with Barnabas. I took Titus along, also. I went in response to a revelation and set before them the gospel that I preach among the Gentiles. But I did this privately to those who seemed to be leaders, for fear that I was running or had run my race in vain. Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek. [This matter arose] because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves. We did not give in to them for a moment, so that the truth of the gospel might remain with you. As for those who seemed to be important—whatever they were makes no difference to me; God does not judge by external appearance—those men added nothing to my message. On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to</p>
v.6	
1Co 15:11;1Th 2:4	

v.8 1Co 1:1; 1Ti 3:15	<p>the Jews. For god, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles. James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews. All they asked was that we should continue to remember the poor, the very thing I was eager to do.</p>
Ac 24:17 v.10	
Footnote: Gal 2:1-2 Ac 11:30;15:1-4; Ac 4:36	<p>“Fourteen years” after Paul’s conversion, he went back to Jerusalem. The material about Paul’s activities during these “fourteen years” in Acts is somewhat unclear. It seems a relatively long period of time, during which he was preaching the gospel to the Gentiles, before he went to Jerusalem.</p>
Ac 13:14-28 See Titus 1:5	<p>The name, Barnabas, means, one who encourages. His given name was Joseph. He was a Levite from the island of Cyprus. Barnabas was Paul’s companion on the on the first journey. Titus was a Gentile Christian who served as Paul’s delegate to Corinth. Later, Titus stayed in Crete, an island in the Mediterranean Sea, just south of Corinth. Greece was called Macedonia in the first century. There in Crete, Titus gave guidance and instruction to the young Christian church.</p>
(v.2) NIV Quest Bible sidebar: quote	<p>Paul recognized the authority of James, Peter and John. “Paul’s critics had attacked not only the authority of his gospel, but they also said he was a renegade, opposed to and independent from the apostles in Jerusalem. After responding to their first charge with the source of his message, he responded to the second charge by pointing out that the Jerusalem apostles had, in fact, endorsed his message.”</p>
Footnote: Gal 2:4-6 See Ac 15:5; 2Co 11:26 Mt 5:17-20 (vv. 6-9, NIV Quest Bible sidebar)	<p>The “false brothers,” The Judaizers insisted that Gentile converts to Christianity should be circumcised and they must obey the law of Moses. These Judaizers imposed themselves on the fellowship to “spy on the freedom” (of the gospel of Christ) as the basis of their criticism of Paul’s teaching. They wanted to return to legalism. Paul uses the key words “free” and “freedom” many times in his epistles. Here in Galatians he uses these terms eleven times. In these verses, “Paul was not trying to put down the other apostles...perhaps he was emphasizing that that Christ is the only head of the church. Paul may also have used the phrases as understatement, saying in essence, that he wanted some godly people to examine him and the message, (given to him by God,) that he preached. Paul’s ministry was not exclusively to serve the Gentiles. Actually, it was his habit to go first to the synagogue when he came into a new location. He did consider himself to be essentially an apostle to the Gentiles.</p>
(v.7) See Ac 13:14; Ro 11:13	
(v.9)	<p>“James, Peter and John” were referred to as “pillars” of the church. This is a common metaphor for those who represent and strongly support an institution. The term, “the right hand of fellowship” was a common practice among both Hebrews and Greeks, indicating a pledge of friendship.</p>
GALATIANS 2 : 11 – 21	<p>When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. Before certain men came from James, he used to eat with Gentiles. But when they arrived, he began to draw</p>

<p>See Ac 10:45 v.13 Ac 19:28-36 v.15 Lk 24:7; Ro 3:28 v.17 v.19 See 2Co 5:15 Ro 6:6; 8:10,37 v.21</p>	<p>back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. Other Jews joined him in this hypocrisy, so that by their hypocrisy even Barnabas was led astray. When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, “You are a Jew, yet you live like a Gentile and not like a Jew. How is it then, that you force Gentiles to follow Jewish customs? We who are Jews by birth and not ‘Gentile sinners’ know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ, and not by observing the law, because by observing the law no one will be justified. If while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin? Absolutely not! If I rebuild what I destroyed, I prove that I am a lawbreaker. For through the law I died to the law so that I might live for God. I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself for me. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing.”</p>
<p>Footnote: Gal 2:11-12 See Ac 11:19 (Paraphrased from the One Volume Bible Commentary)</p>	<p>After Rome and Alexandria, Antioch was the third leading city of the Roman empire. It was beautifully located on the Orontes River, about 15 miles inland from the northeast corner of the Mediterranean Sea. The bulk of its population was Syrian but the language and culture were Greek. Many Jews lived and had commerce in that city. They had a number of synagogues which attracted many converts to Judaism. The city was the capital of the province of Syria and the seat of the Roman governor, so that here Christianity came into contact for the first time with Greek and Roman civilization. Antioch became a great Christian center and was the first city in which Christianity was preached largely to Gentiles. However, most of these “preachers” were in some way still attached to the synagogues.</p>
<p>See Ac 13:1-3; 14:26</p>	<p>From this city, Paul set out on his missionary journeys. But because of the strong influence of the Jews, their prominent synagogues and their subsequent converts, there was great pressure from the Judaizers for Greeks to yield to circumcision and other OT laws and traditions. Paul maintained his independence from the Judean Apostles and at one time he even testified to Peter’s face of his unworthy action. Paul talked to Peter about his lapse back into OT observances and regulations, because when Peter had first come to Antioch from Jerusalem, he freely joined in the Gentile convert’s feasts. However, when the Jewish Christians came from Jerusalem, Peter separated himself from the Gentile Christians because he was weak and dreaded criticism from these “Super Apostles,” which is what Paul called them.</p>
<p>See 2Co 11:5 Quest Bible Sidebar Gal 2:14 (paraphrase) Mt 16:17-19; Ac 10:9-48;11:13-14</p>	<p>Peter had great influence among the true apostles and was the first to take the gospel to the Gentiles. If Paul had not publically and boldly confronted Peter in his error about this claim of the Judaizers, the international impact of Christianity might have suffered seriously. Peter’s digression and error were public and Paul reprimanded him in public.</p>

Footnote: Gal 2:13-14	The other Jews who were influenced by Peter's erroneous action were Jewish Christians who were not originally associated with the Judaizers and the circumcision party but because of Peter's behavior, they too, were led astray. Paul reminded Peter that he had not been observing the Jewish customs previously, but now because of these powerful false teachers he was publically condoning their erroneous teaching.
Footnote: Gal 2:16 (Key Verse from NIV Intro to Galatians)	Verse 16 is very important and considered to be a key verse in this Galatian letter. It is an eloquent and vigorous apologetic (that is, a formal defense and proof of Christianity) for the essential NT truth that men and women are justified by faith in Jesus Christ—nothing more and nothing less. Christian believers are not sanctified by legalistic works. We are sanctified by obedience that comes from faith in God's work in us through the grace and power of Christ and the Holy Spirit. No one is justified by observing the law, but only by one's faith in Christ. Paul is not diminishing the value of the law itself, for he clearly maintained that God's law is "holy, righteous and good." But he is arguing against an illegitimate use of OT law that made the observance of that law the basis of acceptance with God. Paul emphasizes this essential gospel message: faith is the means by which justification is received from and through Christ alone.
Ro 7:12 Ro 3:20-28; Php 3:9	
Footnote: Gal 2:19-21 Quote from the NIV Quest Bible	"The Old Testament law showed Paul his true condition as a sinner, separated from God. His attempts to follow the law had been an exercise in futility—even the most religiously perfect were guilty. That realization helped Paul see that only by grace through Christ could he know forgiveness. And when he discovered grace was his only hope for salvation, he stopped relying on the law—in a sense dying to it."
One Volume Bible Commentary (v.20)	Paul broke relations with the law system as if he had physically died to it. In essence, he died to it spiritually. Paul passes from the realization of the imperfection and inability of the law, to the perfect and complete ability of Christ, to save him. He identifies himself with Christ in His death. Christ's death meant for Paul and all believers the end of the old life of sin as well as erroneous belief in legalistic justification. No law can give a person a re-born spirit. That comes only when one believes in the salvation and atonement of Christ Jesus. And no amount of "good works" or "being a good person" can bring one to eternal life in heaven. Belief in Christ and His atonement alone is able to give one salvation, a new heart and healing. The simple, humble reality of the true believer is found in the words of Paul: "I no longer live, but Christ lives in me," and if this were not true then "Christ died for nothing!"
See Isa 6:9-10; Mt 13:14-15; Ro 11:7-10 (vv. 20-21)	
Personal Comment:	Dear reader, the essential truth about becoming a Christian who believes in the redeeming sacrifice Christ made, "once for all," is that through the grace of God, in that blessed moment when we first believed, our sin-dead spirits were brought to eternal life in re-birth. And at that same moment in time we become dead to the past life of unbelief. We retain our sin-nature as long as we live this earthly life, but now with our new, re-born spirit, sin no longer is in charge of our lives. We seriously choose to live in freedom from the power of the sins we once held precious, the sins that dominated our lives, in the realization that Jesus Christ has already died for whatever sinning we

<p>(personal comment continued)</p> <p>See Gal 2:21</p> <p>Ps 86:5-7</p> <p>Lk 7:42</p> <p>From a sermon of Dr. Lutzer</p> <p>GALATIANS 3 : 1 – 9 See 1Co 1:23</p>	<p>may commit.</p> <p>To me, when I realized this awesome truth, it was a huge relief! Of course, I needed to recognize that on my own I could not effectively fight my carnality. But, I can tell you, though it took a while—years in fact—that my precious sin’s insistence has been effectively quelled by the power of God. I thank Him daily for the cessation of those frequent attacks of Satan, wanting to reclaim the territory he took from me.</p> <p>It then occurred to me that when I became entangled in “guilt-revisited,” (that is, commiserating over sins of the past,) I was unable to think of God at the same time. Satan loves to cloud our minds with sadness and remorse, for when we wallow again in sorrow for sin already forgiven we are not honoring our Father God who forgave us. We are honoring the wishes of Satan by our “poor-me” syndrome of guilt revisited.</p> <p>Oh, we all do it. It is very hard to guard against it. But if we allow this old left-over guilt to take precedence over the blessing we have in the salvation of Christ and the forgiveness of God and the power of the indwelling Holy Spirit, then, in Paul’s words, “Christ died for nothing!”</p> <p>Use the same formula for ridding yourself of guilt-revisited as you use for dealing with recurring sinful thoughts: every time you are consciously aware of the bad old guilty memories taking over your mind—say a little prayer or memorized Scripture and simply ask God to fight-off Satan’s attack. This may require repeated requests, but believe me, it works! Also, contemplate just how much God loves you! God loves you enough to “cancel your debts!” Cancel means to annul and invalidate. A cancelled stamp may not be used again. When God forgives, He cancels the guilt of the offense, as well as the offense. We must learn to accept His righteous love and wisdom in His forgiving, then forgetting, our sin. If God has done this for you, it is not the Holy Spirit who is bringing it back to mind!</p> <p>The Greek word for devil is <i>diabolos</i>, which means accuser or slanderer. Satan accuses you every time that you are dredging up that old guilt again. He simply does not want to let you go (you were once such a good costumer) into the hands of the Lord your Redeemer. Satan hates losing such a good sinner and he’ll do everything he can to get you back. You, alone, are virtually helpless in battling against him because he is stronger than you. But God is all powerful and God will fight off the attacks of Satan every time you ask Him. When you are first starting to ask the Lord to fight off these attacks of old guilt (and other old sins) it is really hard to establish the process in your mind. Keep at it, because eventually it will become habitual and you will begin your day asking the Lord for His protection throughout each day. The beautiful, wonderful freedom of that gift is that it will eventually cause these recurring attacks of “revisited guilt” to fade away like a dying battery!</p> <p>You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. I would like to learn just one thing from you: Did you receive the Spirit by observing</p>
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<p>v.3</p> <p>v.5</p> <p>Gen 15:6</p> <p>v.7</p> <p>Gen 12:3</p> <p>v.9</p>	<p>the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit are you now trying to attain your goal by human effort? Have you suffered so much for nothing—if it really was for nothing? Does God give you His Spirit and work miracles among you because you observe the law, or because you believe what you heard? Consider Abraham: “He believed God and it was credited to him as righteousness.” Understand, then, that those who believe are children of Abraham. The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.” So those who have faith are blessed along with Abraham, the man of faith.</p>
<p>Footnote: Gal 3:1</p> <p>See Lk 24:25;</p> <p>Ro 1:4;1Ti6:9;</p> <p>Titus 3:3</p>	<p>Paul calls the Galatians “foolish,” not because they were mentally deficient but they simply failed to use their powers of perception. Obviously, it was the legalistic Judaizers “who” had “bewitched” them.</p>
<p>Personal Comment:</p>	<p>The term, “bewitched” is appropriate, because it is the trickery of the mind, the deception of Satan that strives to turn minds from the truth. As was mentioned in the introduction of this study, the letter to the Galatians was written less than 25 years after Christ’s ministry on earth and His subsequent crucifixion. Not even a generation had passed! How soon they forgot—or rather—how soon they ignored that profound truth! We humans are so easily deceived! In the Garden of Eden, God spoke with Adam and Eve “in the cool of the day” and yet they were readily deceived. They failed to use their powers of perception and were tempted to believe the lies. Do we not do the same thing?</p>
<p>Gen 3:8</p>	<p></p>
<p>1Jn 4: 1-2</p>	<p>This is why it is so very important to “test the spirits to see whether they are from God, because many false prophets have gone out into the world. This is how you recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.”</p>
<p>Jn 1:3</p>	<p>The apostle John was speaking against the Gnostics (who were wholly deceived) and Paul in this epistle, was speaking against the Judaizers, especially, but the caution both writers voice repeatedly is that there is only one truth, and it is found in Scripture. All Scripture breathes Christ from the first sentence in Genesis to the last words in Revelation. The Bible is essentially all about Christ, the Son of God, the Word, through which all things were made and through whom all mankind is made clean through belief, as written by those chosen by God to tell the story of redemption.</p>
<p>Footnote: Gal 3:2-3</p>	<p>“The Spirit” from this point on in Galatians, refers to the Holy Spirit. Both salvation and sanctification are the work of the Holy Spirit. “Human effort,” or literally “the flesh” is Paul’s way of referring to the human nature in its unregenerate condition. He means they are unrepentant and unable to feel remorse or moral anguish for disobedience and sin.</p>
<p>Personal Comment:</p>	<p>The enablement of the Holy Spirit brings people to Christ and belief in His redemption in the first place. And I thank God for His loving kindness! Here</p>

Gal 3:3	in verse 3, Paul is incredulous that the Galatians would want to revert to "trying to attain your goal (salvation) by human effort," as the Judaizers were teaching. They said you had to observe certain OT laws, customs and traditions in order to then become "Christian." Wrong! "For the law was given through Moses; grace and truth came through Jesus Christ." And "whoever believes in Him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's only Son." It is through Christ and Christ alone that we are saved.
Jn 1:17; 3:18	
Footnote: Gal 3:4-9 See Jn 8:31-53; Ac 7:2; Ro 4:1-13 (Gen 15)	Paul hopes that those who have been misled will return to the true gospel. Abraham was the physical and spiritual father of the Jewish race. Here, in Galatians, Paul emphasizes that all believers, Jews and Gentiles are called Abraham's spiritual children. Abraham's children are referred to as the descendants of Abraham. In the book of Hebrews, we are alerted to the fact that Christ assumed not an angelic nature but He was born of Mary as a real live, bouncing human baby boy! And in His humanity He characterizes the descendants of Abraham, for in Galatians, Jesus Christ is identified as "the seed" of Abraham.
See Gal 3:16	
(v.8)	Paul uses as interesting concept: "Scripture foresaw." He personifies Scripture and in doing so, he calls attention to the divine origin of Scripture, that it is the living, breathing word of God, written through His inspiration, His will and purpose. The Holy Spirit of God breathes through Scripture in much the same way as God breathed life into Adam!
Gen 2:7	
(v.9)	Paul writes, "Abraham the man of faith." In Romans, chapter 4, he develops this theme and truth more completely. Also, in the book of Hebrews, more insights into this subject may be found.
See Heb 11:8-19	
GALATIANS 3 : 10 – 14 See Dt 27:26; Heb 2:4 Lev 18:5 v.13 Dt 21:23 v.14	All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." Clearly no one is justified before God by the law, because, "the righteous will live by faith." The law is not based on faith; on the contrary, "The man who does these things will live by them." Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Jesus Christ, so that by faith we might receive the promise of the Spirit.
Personal Comment:	I wonder if the phrasing of verse 13 is why so many people use the name of Jesus in cursing. As I read the Bible, again and again, I understand some things better, and sometimes I wonder about the things I read. It is curious how words from Scripture are taken out of context and used incorrectly, but isn't that exactly how Satan works? In our very first encounter with the devil, we read that he is twisting the words of God, by saying to Eve (and Adam was standing there beside her), "did God really say, 'You must not eat from any tree in the garden'?" Satan is so very good at planting thoughts in our minds in such a way that we think those ideas are our own. So many years of my life were lived under deception. It took painful wrestling with God, literal mental, emotional and spiritual pain, during the
See Gen 3:1	
See Gen 32:24-30	

<p>Footnote: Gal 3:10-14 (v.10)</p> <p>James 2:10</p> <p>See Mt 5:18-19;23:23</p> <p>(vv. 11 and 12)</p> <p>(v. 13) See Ro 8:3;Ac 5:30; 1Pe 2: 24</p> <p>The Quest Bible Sidebar</p> <p>Personal comment:</p> <p>Gen 1:27</p> <p>Ps 139</p> <p>Gen 3:21</p> <p>Gal 3:13</p>	<p>years it took for me to change from who I was to who I am today. This woman, who writes these studies, is more like the person God created in the first place. The world, the flesh and the devil took their toll from me before I was saved. My new born-again spirit is eternally grateful to God for this gift of His peace in my life.</p> <p>“All who rely on the law,” is a reference to legalists—those who refuse God’s offer of grace and insist on pursuing righteousness through works. Those who do this are “under a curse” because no one under the law ever perfectly kept the Law! God’s blessing has never been earned, but has always been freely given. James, the half-brother of Jesus, writes: “For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.” The law is the expression of the character and will of God: therefore to violate one part of the law is to violate God’s will and thus His whole law.</p> <p>The words, “will live,” mean almost the same thing as “will be justified.” (For when we are justified by God, through faith in Jesus Christ, we will live eternally with Him.) “Christ redeemed us from the curse of the law.” Here the cross is called “a tree,” in a quote from Deuteronomy. In classical Greek, the term, tree, referred to the poles on which bodies were impaled.</p> <p>“In what sense did Christ become a curse? When God’s law is broken, it imposes a curse—the judgment of God. When Christ died on the cross—a tree—not only was that the sign of someone who was cursed, but more than that, it was a sign that Christ received God’s punishment for our sin.”</p> <p>What a deep and powerful impact those words have on believers in the salvation of Christ. We all know guilt. We first felt guilty when we did something “bad” when we were very little. Our sin nature allows us to sin—to be naughty—naturally. We don’t have to learn how. And God implanted in each of us a conscience. All humans carry within their spirits the image of God; we call this our conscience. So we know all about guilt also without being told. It is from this fundamental fact of being human that we come to realize there is no way we can keep the law as required by God in the Old Testament. God, of course, knew this. He knows everything about every human being ever created. His plan always included the way to cover sin, through the shedding of blood. The first instance we see of this is after Adam and Eve sinned. God killed some animals to make garments to cover their nakedness.</p> <p>Theologians see in the recognition of their nakedness as being evidence of their recognition of sin. Before God, we are all naked: nothing about us is hidden. But the real, absolute problem of sin was solved only when Jesus Christ was crucified. His blood was shed as He took upon Himself all of mankind’s sin and received God’s punishment for it. He became a curse for us all! The one true and perfect sacrifice for all, by the one true God and true Man, Jesus Christ, the only human being to be sinless and therefore Christ was the only perfect sacrifice of atonement for all the rest of us who are definitely not sinless. Oh how grateful I am to have been redeemed from my sin and my guilt by the gift of salvation from Christ our Lord!</p>
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<p>The One Volume Bible Commentary Paraphrase: Gal 3:19</p>	<p>The inferior character of the Law was shown (1.) by its aim to make transgressions abound and (2.) by its mediation through angels and Moses. The rabbis added the words, “ordained by angels” to Scripture. Paul is justified in bringing this into his argument because he is dealing with those (the Judaizers, false teachers and false apostles) who accepted the addition of these words to Scripture.</p>
<p>NIV Quest Bible Sidebar: Gal 3:19 See Ac 7:38,53</p>	<p>“What angels and mediator put the law into effect? Jews believed the angels gave to law to Moses, the mediator.” In the Book of Acts, Stephen referred to these added-on words in Scripture.</p>
<p>Personal Comment: See Ex 19:20 Ex 20:1</p>	<p>In the account of Moses receiving the Ten Commandments, the Law, The Book of Exodus states: “The Lord descended to the top of Mount Sinai and called Moses to the top of the mountain.” Chapter 20 begins: “And God spoke all these words:” God speaks the words of the Law to Moses in the next 17 verses. There is no mention of angels in my NIV Study Bible, nor in the KJ Bible. However, in Deuteronomy, the KJ Version states: “And he (Moses) said, the Lord came up from Sinai and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints (probably meaning angels): from His right hand went a fiery law for them (the Israelites.)” Then in the KJ Bible, the Book of Galatians states:</p>
<p>Dt 33:2</p>	<p>“Wherefore then serveth the Law? It was added because of transgressions, till the seed (Christ) should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.” The NIV Bible reads in Deuteronomy: “The Lord came from Sinai and dawned over them from Seir; He shone forth from Mount Paran. He came with myriads of holy ones (angels) from the south, from His mountain slopes.” We have already read the NIV version of Galatians 3:19. So, apparently, the scene of this great event was amplified to include the presence of many angelic beings which, of course, is entirely believable, but their presence may have been considered of less importance than the telling of the Law from God to His people through Moses.</p>
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<p>Footnote: Gal 3:20</p>	<p>The Mosaic covenant was a formal arrangement of mutual commitments between God and Israel, with Moses as the mediator. But since the promise God covenanted (God made a binding agreement) with Abraham involved commitment only from God’s side, no mediator was involved. But in the covenant (agreement or contract) between God and the twelve tribes of Israel, it was necessary to have a mediator, namely, Moses.</p>
<p>Personal comment: Ex 3:2</p>	<p>Moses was chosen by God to convey the words of God to the people of Israel and to speak to God on their behalf. In Galatians 3:20, Paul is emphasizing that the Lord God is One God in three divine Persons: Father, Son and Holy Spirit. This mystery (which we humans cannot understand) is taken on faith by those Jews and Gentiles who worship the one true God. The point is that in the Greek and Roman culture, and many other cultures since the beginning of time, there are many gods and goddesses. But, God is one! In a legal sense, a mediator is necessary when two parties make an agreement, or in this case, a covenant. But, though God is Father, Son and Holy Spirit, yet one God, the difference had to be made between the polytheistic (many gods) and the monotheistic (one God) understanding of</p>

	<p>the one, true God.</p> <p>Frankly, I cannot imagine worshipping numerous gods, one or more for each human need. Yet, when I was a Catholic, I prayed to the Mother of Jesus, and a number of canonized saints. I did not know that this, in effect, was worshipping idols! Once I began reading the Bible and really studying the word of God, the Holy Spirit opened the eyes of my mind to the fact that praying to any other person (or thing, alive or dead) was idolatry! Once I was made aware of this, it appalled me to know that I had accepted the practice as normal and right. Oh, the errors we humans make because of the ever present deception of Satan and our own gullible egos. Thank God He forgives!</p> <p>GALATIANS 3 : 21 - 29</p> <p>v.23 See Ro 11:32 Ro 10:4 v.25 See Ro 7:4 Mt 28:19</p> <p>v.29 Jn 10:16; Ro 8:17</p> <p>Footnote: Gal 3:21 See Ro 7:12</p> <p>Personal Comment:</p> <p>Footnote: Gal 3:23</p> <p>Personal Comment:</p> <p>Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. But the Scripture declares that the whole world is a prisoner to sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. So the law was put in charge to lead us to Christ that we might be justified by faith. Now that faith has come, we are no longer under the supervision of the law. You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.</p> <p>The reason the law is not opposed to the promise is that, although in itself it cannot save, it serves to reveal sin, which alienates God from man, and to show the need for the salvation that the promise offers.</p> <p>Before I believed in the salvation of Christ—I mean really understood that Jesus took upon Himself all the sin of all mankind from the beginning to the end of time and died with it, nullifying sin’s power to condemn us to hell, eternally, and He ransomed us and redeemed us to be justified and free to go to heaven for eternity—I was awash with guilt that all the laws and rites of religion could not ever absolve. No matter how I tried to live by the laws and follow the requirements, I never felt free of the guilt of my many sins. Never!! Until—at last I believed!! What an awesome gift God gives us in the sacrificial redemption of His Son, Jesus!!</p> <p>“Before this faith” in Jesus Christ, the Jews had the law which, though it came before the gospel of Christ, it was subordinate to it. The law, however, served the ultimate purpose and objective of the gospel by convicting men and women of sin. This realization is the basic motivation to come to faith in Jesus Christ.</p> <p>As I mentioned in my comment, above, though I tried to follow the laws and rites of religion, I never was free of the guilt! I had not yet believed in salvation by God’s mercy, love and grace, through faith in Jesus Christ. This</p>
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	cleansing is something religion and ritual cannot do. But it was through endlessly trying to be free of the weight of my sins that led me to the miracle of faith and redemption.
See 1Cor 12:31	In some Bibles the following is placed at the beginning of 1Corinthians, chapter 13, because it was Paul’s way of introducing his beautifully inspired words about “love.” He begins by encouraging people to “eagerly desire the greater gifts” and then he goes on to “show...the most excellent way.” In chapter 13, Paul shows the Corinthians that the right way to exercise all spiritual gifts is through love. He is not specifically speaking of the gospel of Christ, but he is emphasizing that the basis of the gospel of Christ, His salvation for mankind, is love. The awesome love of God is to have created human beings, filled them with the breath of life, imprinted upon them His image, infused them with free choice and allowed them to sin: then He showed them that on their own, by trying to follow laws, they could not be absolved of their guilt. Through His perfect love, Jesus Christ showed us the most excellent way. He is our sacrificial Lamb, shedding His blood to free us from our guilt. All we have to do is to believe in Him! This is the most excellent way! “For God so loved the world that He gave His one and only (begotten) Son, that whoever believes in Him shall not perish but have eternal life.”
1Co 13	
Gen 1:27; 2:7	
Jn 3:16	
Footnote: Gal 3:24	
Footnote: Gal 3:25-26 See Ro 8:14-17	The expression Paul uses here, “the law was put in charge” was from the Greek word, <i>paidagogos</i> , from which the English word, pedagogue, is derived. It refers to the personal slave-attendant who accompanied a freeborn boy wherever he went and he exercised a certain amount of discipline over the boy. The function of the <i>paidagogos</i> , or pedagogue was more like that of a baby-sitter than that of a teacher. What Paul means here is that the law was put in charge of baby-sitting Israel until the coming of Christ Jesus and His salvation.
Footnote: Gal 3:27-29 (v.29)	When we become believers in Christ we are “adopted” and become sons and daughters of God. The justified believer is a full adult and heir in God’s family, with all the attendant rights and privileges.
Personal Comment:	To be “baptized into Christ” is to be “baptized by one Spirit (the Holy Spirit) into one body.” Verse 28 states that “there is neither Jew nor Greek (Gentile), slave nor free, male nor female.” The unity in Christ transcends ethnic, social and gender distinctions. Christians are Abraham’s true spiritual descendants in Christ.
	I must apologize for occasionally voicing my opinion on the preemptive role of the male over the female: that man takes precedence over woman. But here in Galatians 3:28, I am absolved and my ire is quieted by having been adopted into the family of God, because I am a born-again, believer in the redemption of Christ Jesus—and it is in that reality that I am able to put those old attitudes to rest. Another reason is the affirmation I have received by Christian men who treat me in the manner that Christ treated women. What a difference that makes! In Genesis 1:27, the NIV footnote states that “male and female: alike bear the image of God, and together they share in the benediction that follows.” In Genesis 1:28, God blesses them. And

<p>Comment continues:</p>	<p>this is the manner in which Christ treated women.</p> <p>But after this blessing and equality of man and woman, as God created them, there came sin upon the scene and it truly changed everything. Did God know this was going to happen to His lovely and awesome creation? Of course He did! God the Father, Christ the Son and the Holy Spirit not only knew this was going to happen but God had everything planned and solved since before the beginning. There was only one way in which mankind, male and female, was going to be in eternity with God forever and that way is through the redemptive atonement of Christ Jesus.</p> <p>Because of sin, and the curse resulting from it, men and women have treated each other sinfully. Often with love and devotion, but more often not, and cultures and civilizations reflect this imperfection. As I mentioned above, it was only after I became acquainted with born-again Christ-believing men and women and how they acted and reacted to one another that I was able to truly understand the roles that God had designed for them. How I wish I would have known, understood and accepted the perfection of God's design! What a different life I could have had, and consequently what a different wife and mother I could have been.</p>
<p>GALATIANS 4 : 1 – 7</p> <p>v.4 Jn 1:14 v.6 Ro 8:15-16 v.7 Ro 8:17</p>	<p>What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. He is subject to guardians and trustees until the time set by his father. So also when we were children, we were in slavery under the basic principles of the world. But when the time had fully come, God sent His Son, born of woman, born under the law, to redeem those under the law, that we might receive the full rights of sons. Because you are sons, God sent the Spirit of His Son into our hearts, the Spirit who calls out, “Abba, Father.” So you are no longer a slave, but a son; and since you are a son, God has made you an heir.</p>
<p>Footnote: Gal 4:1-2</p> <p>Lk 15:12 (v.2) See Gal 3:24 Mt 20:8 Lk 8:3</p>	<p>The concept is that a child is bound by the controls set by the parents, or guardian to keep the child in a safe environment in which to grow and mature. When that child becomes an adult, at the age determined by the father, the young adult is no longer considered a child, but is now of age and is an heir. We read in Luke that the younger son came of age and demanded his inheritance of his father. Here in Galatians, (4:1) the child is a minor in contrast to an adult. In a broader sense, the word Paul uses is “guardian” but in context he is referring to the “one put in charge to lead us.” It is the same concept as “foreman” used by Matthew and “manager” used by Luke.</p>
<p>Footnote: Gal 4:3</p>	<p>Paul writes that as “children, we were in slavery under the basic principles of the world.” The Greek term for “basic principles” means essentially, things placed side by side in a row, such as the ABCs. Then it came to mean fundamental principles or basic elements of various kinds. The context here suggests that it refers to the elemental forms of religion, whether those of the Jews, under the law or those of the Gentiles, under the old religious bondage (pagan idolatry) “of the world.” These principles which controlled us before we were believers, no longer apply.</p>

<p>Footnote: Gal 4:4-5 (See v.2)</p> <p>(v.5) Nu 27:8 See Eph 1:5</p>	<p>Paul writes that “the time had fully come,” meaning that God had “set” the time for His children to become heirs, (adult sons and daughters). Jesus Christ was sent by God, “born of a woman under the law” to redeem those who believe in Him so that they might “receive full rights” as sons and daughters (of God). This concept is contrasted with the “spirit of slavery,” because God takes into His family as fully recognized sons and daughters, the redeemed, as His heirs. These heirs are Jews (who were under the law) and Gentiles (who were under their pagan religion) who now believe in Christ.</p>
<p>Footnote: Gal 4:6-7 See Jn 14:26; 15:26-27</p> <p>Mk 14:36; Ro 8:15</p>	<p>Believers in Christ receive the indwelling Holy Spirit, “the Spirit of His son” as the new guardian of the hearts and spirits of believers. The beauty of this relationship we have with God is through His Son. We, as believers are able to cry out to God our Father in the same words His Son used, “Abba Father.” The word, <i>Abba</i>, means “daddy” in the Aramaic language and it expresses the deep and loving relationship Jesus had to His Father. He cried these words in anguish in the garden of Gethsemane, so that we, who believe in Him may also have a truly deep trusting and loving relationship with our Father God.</p>
<p>GALATIANS 4 : 8 – 20 See Isa 37:19 Col 2:16-20 v.10 See 1Th 3:5</p> <p>v.12</p> <p>v.14</p> <p>v.16 Amos 5:10</p> <p>v.18 Mt 12:25-30;Jn 2:15</p> <p>v.20</p>	<p>Formerly, when you did not know God, you were slaves to those who by nature were not gods. But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years! I fear for you, that somehow I have wasted my efforts on you. I plead with you, brothers, become like me, for I became like you. You have done me no wrong. As you know, it was because of an illness that I first preached the gospel to you. Even though my illness was a trial to you, you did not treat me with contempt or scorn. In stead, you welcomed me as if I were an angel of God, as if I were Christ Jesus Himself. What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. Have I now become your enemy by telling you the truth? Those people are zealous to win you over, but for no good. What they want is to alienate you [from us], so that you may be zealous for them. It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you. My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, how I wish I could be with you now and change my tone, because I am perplexed about you!</p>
<p>Footnote: Gal 4:8-10 Read Isa 37:19 (v.9)</p>	<p>When the Galatians were pagans, they thought that the beings they worshiped were gods; but when they became Christians, they learned better. Paul emphasizes that the Christians who once followed and paid credence to the Jewish tradition and law of Moses, should not to go back to their old practices, nor should the former pagans go back to their idol worship and tradition. Neither held the promises of Christ for those who follow Him. Legalistic trust in rituals, in moral achievement, in law, in good works, or even in cold, dead orthodoxy (that is, adhering to the accepted traditional religion) may indicate a relapse into a second childhood, (that is</p>

<p>(v.10)</p> <p>See Lev 16:29-34; Nu 28:11-15; Isa 1:13-14;Ex 12:18; Lev 23:10;25:4</p> <p>Hosea 6:6; See Ps 51:16; Mt 9:13;12:7; Heb 10:5</p>	<p>depending upon the rituals, etc., they once knew,) on the part of those who should be enjoying, knowing and experiencing the freedom of full-grown (mature) sons and daughters. This “back-sliding” included the return to specified days, like the Sabbath and the Day of Atonement, which had never been, and can never be, in themselves a means of salvation or sanctification. This is true also of the month-by-month and seasonal observances, such as the New Moon, Passover and Firstfruits. This is true for the observation of the Sabbath Year, as well. The Pharisees meticulously observed all these rites and rituals of their religion, to gain merit before God. And in all these things—these strict observations—by the Jews, God said, ” I desire mercy (love) not sacrifice, and acknowledgement of God rather than burnt offerings.” We may add here, that any and all man-made attempts to reach God other than through the truth and belief in Christ the Savior, are valueless, and cannot save nor redeem an individual in order that he or she may attain eternal life in heaven. It is through Christ and Christ alone the one is saved!</p>
<p>Footnote: Gal 4:11-19</p>	<p>Paul probably felt cast aside also by the Galatian church when they erroneously went back to the old and useless observations of the law and their various old religious ways. And understandably so: he devoted time, effort and prayer, to bring belief in Christ to these people. They did care for him when he was ill but since then, their devotion to what Paul preached to them—the gospel of Christ—had been set aside and they had readily gone back to their old ways. We do not know what Paul’s illness was. On the basis of verse 15, some suggest that Paul’s affliction could have been eye trouble. Others have suggested malaria or epilepsy. The truth is that we do not know, but it must have been a problematic time for Paul, because he was first welcomed and cared for by the Galatian church, and then they literally abandoned him because of the influence of the false apostles, the Judaizers. He asked them, “What happened to all your joy?” Because of all the restraints of legalistic Judaism, they had lost their blessing and joy. Here, Paul uses hyperbole, (pronounced, <i>hi-per-bo-ly</i>. Originally it was a Greek term meaning overly exaggerated), to emphasize the Galatians previous willingness to administer to him and help him in whatever way they could. Paul exaggerates when he writes: “you would have torn out your eyes and given them to me.” That is to say, they would have parted with something most precious—their eyes—and given them to Paul. At one time their enthusiasm for the gospel of Christ was like the enthusiasm of the four friends of the paralytic, who broke away part of the roof to let the afflicted man down into the very presence of Christ Jesus!</p>
<p>(v.13)</p>	
<p>(v.15)</p> <p>See Mk 2:4</p>	
<p>(v.16)</p>	<p>Paul states a very true reality: even Christians sometimes do not want to acknowledge the truth! This is very frustrating for the person who is trying sincerely to help another fellow Christian to see the “error” in his (or her) actions and concepts. It is hard in these instances to remember that changes occur for the better in another, when that person listens to the Holy Spirit’s prompting—rather than to the tempting lure and deception of Satan.</p>
<p>(v.17)</p>	<p>Paul writes: “Those people.” He means the false apostles or teachers, the Judaizers, who wanted to take control of these new Christians, not to help them but to gain profit and recognition for themselves. They did a lot of</p>

<p>(v.19)</p> <p>Personal Comment:</p> <p>Isa 37:19</p> <p>Ac 9:1-19</p> <p>See Col 2:16-20</p> <p>Mt 12:25-30 See Gal 4:17-18</p>	<p>damage in those fledgling Christian churches. (And like-minded false teachers and preachers of today are cut from the same deceptive cloth.)</p> <p>It is very evident, throughout the Book of Acts and in the Epistles written by Paul that he had a deep love for and relationship to his converts. He calls them “his children,” and truly they were! But the pure goal in his ministry was always to bring the hearts and spirits of these people to a full and rewarding relationship with Christ, based on love and faith in Him.</p> <p>Isaiah writes of an incident in the OT where Hezekiah is praying to God. The enemy (Assyria) had destroyed the false gods (idols) made of wood and stone—the gods that the Hebrews allowed to be in their midst and worshiped. Sennacharib (Assyrian king, 704-681 BC) thought that these idols were the true gods of the Hebrews. Well, at that time it was “yes” and “no!” But Hezekiah is pleading with the one true God to deliver His people yet again. In the awesome patience of God—He does!</p> <p>Centuries later, Paul is telling the Galatians (some of whom were originally Jews) not to go back to the restrictions of legalism in religion because he had taught them the truth. Jesus Christ is the Redeemer and Savior. Christ had given Paul His gospel to preach and teach. The Galatians did believe and followed Paul’s teaching until the false apostles came along and coerced them to go back to the old ways.</p> <p>Well, that is the basic thrust of these verses. However, there is an analogy here. People of today’s world, the 21st Century, have two problems much the same as did the Galatians. 1. After becoming Christians they may be persuaded to go back to the legalism of a former religion, with its rites, rituals and observations. 2. People who have a background of habitual and “precious” sin, may have a tendency to go back to the old ways after they have become Christian.</p> <p>There is some question here, and it is between the individual person and God as to whether they first truly believed in Christ as their Savior or whether they simply said some words at an altar call and thought that was all there was to this Christianity business. No, that is not all there is. One must recognize his and her own sin, be sorry for having offended God, realize there is no way they can do anything about it on their own except to choose to believe in the Salvation of Christ Jesus. With this true, in-depth, gut-level choice, one comes to Christ spiritually dirty, naked and wounded. The Father forgives their sin, Jesus gives them a new, re-born spirit and then He gives them the indwelling Holy Spirit to help them to leave the past behind and embark upon the joyful life of a believer.</p> <p>The very thing the devil wishes to do by tempting us in every kind of sin is to alienate us from God. Even in the power of our own “zealousness”—we must be sure that it is honoring God, not our own egos. We must seek the Lord and follow His way, not simply do what feels good to us. Whatever we put our hearts and souls to do with steadfastness is the zeal Paul speaks of here, because he cares so deeply for these Galatian Christians. He is always very much concerned for the spiritual health, not only for those</p>
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<p>Mt 5:17-18; Jn 14:6</p> <p>Jn14:16</p> <p>GALATIANS 4 : 21 – 31 Gen 16:15; 21:2 See Ro 9:7-8 Gen 17:16-21; 18:10-14 Heb 11:11</p> <p>Heb 12:22 Rev 3;12;21:2-10</p>	<p>whom he addresses, but also to us, who read and study his words, centuries later.</p> <p>Unless we zealously pursue the knowledge of God through regular Bible reading, prayer and devotion in worship services, in a Bible believing church, we will be easily lured back to our old way of life, by the subtle deception of the devil and our own inclination toward our carnal desires.</p> <p>It is easy for us to be shocked at the many gods that pagans worship. But what about the gods worshiped in our own society? We must examine our own behavior with a conscience willing to admit to our own “gods.” How do we feel about our possessions and our money? How important is fashion? Do we wear blatant and sexually stimulating clothes, just because “everybody who is anybody” is doing it? Are we enamored by our society’s technology? As wonderful as radio, TV, computers, cell phones, expensive “multi-tasking” vehicles, incredible toys, ostentatious buildings and all that science and technology can provide—these are all just things!! Do we spend more time, money and devotion on these things than we do on seeking to know God? We criticize other societies, cultures and civilizations for believing in man-made gods. What does our civilization worship? Is it not man-made things, ideas, power and pursuits?</p> <p>In Galatians, chapter 2, verse 16, Paul is concerned that the (formerly Jewish) Galatians are going back to observing the law of the OT. Though the law, given to Moses by God, is not a man-made thing, it is to be viewed for what it is: Laws which govern a way of life for Jews prior to the coming of Christ. There is good in the Law as Jesus tells the Jews in Matthew, that He came to fulfill the Law. In John, Jesus tells us to follow Him. And that is what we must do. Read the Gospels to know what Jesus said and did. Read the Epistles to know how to live as a Christian. Read the Old Testament to realize that the Israelites were just people like you and me—with good points and bad points—and God chose them, blessed them, and loved them—just as He blesses and loves each of us who believe in His Son, Jesus Christ. So, believe and live accordingly! The indwelling Holy Spirit, whom believers receive from God, will help us in all things. Recognize the indwelling Holy Spirit IN YOU. Utilize His loving assistance in all you do; open your heart to receive the knowledge He will impart to you as you read Scripture and fellowship with others at worship services. Be an active, living, spiritually maturing, joyous and blessed believer!!</p> <p>Tell me, you who want to be under the law, are you not aware of what the law says? For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born in the ordinary way; but the son by the free woman was born as a result of a promise. These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: this is Hagar. Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. But the Jerusalem that is above is free, and she is our mother. For it is written: “Be glad, O barren woman, who bears no</p>
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<p>Isa 54:1 Lk 21:24 Gen 21:9-10</p> <p>Ro 7:4</p> <p>Footnote: Gal 4:22-25 See Gen 16:1-16; 21:2-5</p> <p>(v.24)</p> <p>See Gal 3:15 Ex 19:2; 20:1-17 (v.25)</p> <p>See Ex 19-31 (Mt. Sinai & the law)</p> <p>Footnote: Gal 4:26</p> <p>See Rev 21:2</p> <p>Footnote: Gal 27-28 See Isa 54:1</p> <p>See Gal 3:29; Ro 9:8</p> <p>Footnote: Gal 4:30-31</p> <p>See Gal 3:29</p> <p>Personal Comment:</p>	<p>children; break forth and cry aloud, you who have no labor pains; because more are the children of the desolate woman than of her who has a husband.” Now you, brothers, like Isaac, are children of promise. At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same way now. But what does the Scripture say? “Get rid of the slave woman and her son, for the slave woman’s son will never share in the inheritance with the free woman’s son.” Therefore, brothers, we are not children of the slave woman, but of the free woman.</p> <p>The two sons of Abraham that Paul writes about here are Ishmael, who was born to the slave woman, Hagar, and Isaac, who was born to the free woman, Sarah. The account of Sarah and Hagar is not an allegory although, here, Paul writes that “these things may be taken figuratively.” An allegory may be used as a literary device in which each literal or real character, object or event represents a symbol which illustrates an idea, moral or religious principle. An allegory is a symbolic representation. The Scripture writers often use allegory to make a principle or an idea clear and understandable to the reader. Paul uses these events to illustrate a theological truth. “Mount Sinai” was where the old covenant was established, with its law governing Israel’s life. Jerusalem (the city as it existed in Paul’s time) here is equated with Mount Sinai because it represents the center of Judaism, which is still under bondage to the law issued at Mount Sinai.</p> <p>The contrast is in the Rabbinical teaching which held that the Jerusalem above was the heavenly archetype or original model upon which the city of Jerusalem, especially the temple, was patterned. The Jerusalem above was the prototype of the Jerusalem below. The prototype is the first (<i>proto</i>) model (<i>type</i>) from the Greek, <i>protoupon</i>. The rabbis taught that in the Messianic period the heavenly Jerusalem would be let down to earth. Here in this letter to the Galatians, “the Jerusalem that is above” refers to the heavenly city of God, in which Christ reigns and of which Christians are citizens. Paul is contrasting it to the “present city of Jerusalem.” Paul refers to the “Jerusalem above” as “our mother,” by which he means that as citizens of the heavenly Jerusalem, Christians are her children.</p> <p>In this verse, Paul applies Isaiah’s joyful promise to exiled Jerusalem, to the ingathering of believers through the gospel. The Jews of Jerusalem were led away to captivity to Babylon and are here compared to being “barren” of children: believers in Christ and His gospel are considered “Jerusalem’s” many children—children of the promise by virtue of God’s promise.</p> <p>Sarah’s words from Genesis 21:10 were used by Paul as the Scriptural basis for teaching the Galatians to put the Judaizers out of the church. Paul writes: “We (Christians) are not children of the slave woman” because believers are not enslaved to the law. Christians are the children of promise because Christians live by faith.</p> <p>I had a really difficult time writing the above footnotes because I am not used to the typical Jewish attitude towards children. Especially in the OT</p>
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<p>Comment continued:</p> <p>The American Heritage Dictionary</p>	<p>culture, it was considered a disgrace for a married woman not to have children...to the extent that the “barren” married woman would give her maid to her husband so the married woman could have children by proxy. (The word, proxy, is from the Latin, <i>procurare</i>. The term is similar in meaning to the word, procure which means to obtain a person for sexual intercourse for someone else. In this case, Sarah gives her maid to Abraham so she (Sarah) may “have a child.”)</p> <p>In our culture today, we have a similar kind of situation. Now, if a woman cannot conceive in the natural way, she may opt for artificial means or she may pay another woman to bring a child into the world for her to love and nurture. The desire to bear children and raise them is very strong in some women.</p> <p>I have not felt this overpowering desire. Yes, I was married and yes, I had children, and yes, I did try really hard to raise them and care for them to the best of my ability—but I did not do this out of natural instinct. Rather, I had to “pre-think” what I should do for them in caring for them—even in loving them. Of course I love them—but I was not filled with this beautiful gift so many women have in the area of nurturing. I wish I would have been able to raise my children with the God given grace of mothering. I feel painfully sure that if I had this ability to nurture and love them in that beautiful, natural way, my children would have benefited accordingly. As it is, I did the best I knew how and in spite of my lack, my children came through it relatively unscathed. But the scars remain. My sins in this area have been forgiven but unfortunately not forgotten. It is a legacy of rift. A gulf is between us.</p>
<p>GALATIANS 5: 1 – 15</p> <p>Ro 2:25; Jas 2:10 v.4</p> <p>v.6</p> <p>v.8 1Co 5:6</p> <p>v.11</p> <p>v.13</p> <p>v.15 Lev 19:18; Mt 5:43</p>	<p>It is for freedom that Christ has set us free. Stand firm, then and do not let yourselves be burdened again by the yoke of slavery. Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. You who are trying to be justified by law have been alienated from Christ: you have fallen away from grace. But by faith we eagerly await through the Spirit the righteousness for which we hope. For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love. You were running a good race. Who cut in on you and kept you from obeying the truth? That kind of persuasion does not come from the one who calls you. “A little yeast works through a whole batch of dough.” I am confident in the Lord that you will take no other view. The one who is throwing you into confusion will pay the penalty, whoever he may be. Brothers, if I am still preaching circumcision why am I still being persecuted? In that case the offense of the cross has been abolished. As for those agitators, I wish they would go the whole way and emasculate themselves. You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: “Love your neighbor as yourself.” If you keep on biting and devouring each other, watch out or you will be destroyed by each other.</p>

<p>Footnote: Gal 5:1</p> <p>See ac 15:10-11</p>	<p>The word, “freedom” is emphasized by its position in the original Greek sentence. The freedom Paul writes about here is the freedom from the yoke of the law. In the classical Greek, the verb, “burdened” meant “to be caught or entangled in.” So by the “yoke of slavery,” Paul means that the burden of the rigorous demands of the law, as a means for gaining God’s favor was an intolerable burden and entanglement for sinful man.</p>
<p>Footnote: Gal 5:2-3</p> <p>Ro 2:25-29</p> <p>Jer 4:4;9:25-26</p> <p>Gen 17:9-14</p>	<p>According to the law, to be circumcised was a condition for a man to be acceptable to God. And in that context, the whole of the OT law was considered a unit and the “circumcised” was “obligated to obey the whole law.” Therefore, the submission of the circumcised to the law cannot be selective. If a Jew were to break one requirement of the law it would be as though he had not been circumcised. And in this context it was not only a burden but impossible to do! Jeremiah warns the Israelites (the house of Israel) because they were “uncircumcised in heart.” It was supposed to be a physical sign of the spiritual condition. Paul is telling believers the difference between the believer in Christ, that is, one who has been spiritually reborn and the one who was circumcised and under the law.</p>
<p>Footnote: Gal 5:4-6</p> <p>See 2Pe 3:17</p> <p>(v.5)</p> <p>American Heritage Dictionary</p> <p>(v.6)</p> <p>See 1Co 7:10; Jas 2:18; 1Th 1:3</p>	<p>By the attempt of a believer to go back to be justified under the law by being circumcised was to “have fallen from grace.” It was placing oneself outside the scope of divine favor, because gaining God’s favor by observing the law and receiving it by grace are mutually exclusive! (In contemporary terms: it does not compute!!) Paul writes, “the righteousness for which we hope,” which is a reference to God’s final verdict of “not guilty” assured presently to the believer by faith and the sanctifying work of the Holy Spirit. This is one of the few eschatological statements in Galatians. The Greek term, <i>eskhatos</i>, means, “last” and <i>logikos</i>, meant “to reason or to study.” The term, eschatological (pronounced: es-kat-o-lo-gi-cal) refers to the theological study of death and the last things.</p> <p>Therefore, spiritually speaking, “neither circumcision nor uncircumcision has any value.” Paul continues, “faith expressing itself through love,” means that “Faith” is not just a mere intellectual agreement and acceptance but a living trust in God’s grace that expresses itself in acts of love.</p>
<p>Personal Comment:</p> <p>Lev 26:12</p> <p>Gen 17:10-14</p>	<p>We had quite a lively discussion in Bibles class recently. The question was “why was circumcision written about so much in the Epistles?” The obvious reason is that the act of circumcising the 8-day old male Hebrew infant was to distinguish him as a Jew for the rest of his life. It was also an act, chosen by God to be on that part of a man’s body to remind him daily that he is set apart by God to be a Hebrew, an Israelite, a Jew, one God’s chosen people. It was a sign of the covenant made between God and Abraham meaning Hebrews will be God’s people.</p> <p>In Genesis we read about the establishment of the covenant of circumcision. This was the outward sign that a man was a Jew. However, in the prominent and powerful Greek and Roman culture of the 1st Century AD, there were many prosperous Jews who lived as Roman or Greek citizens—because that’s where the money and the power were. Much business was conducted at the public baths where nudity was required. So</p>

<p>Comment continues:</p>	<p>Therefore, it is ludicrous to think a person should go back to the old ways of relating to God, solely by strict observance to the law, which by its very nature was not conducive to a “Father-son” relationship with God. This relationship to Father God only becomes possible through His Son, Jesus.</p>
<p>Jn 8:31-32, 34-36</p>	<p>Jesus said to the Jews who had believed Him, “If you hold to My teaching, you are My disciples. Then you will know the truth and the truth will set you free.” Because a sinner cannot break free from sinning on his own, nor can the observance of the law free him from his guilt, Jesus continues, “I tell you the truth, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed.”</p>
	<p>The re-born spirit we receive because of belief in Jesus the Savior opens communications between the believer and the Father. These communications encouraged and empowered by the gift a believer receives of the indwelling Holy Spirit, form, over the rest of the believer’s life on earth, a growing knowledge from God and a closer relationship with Him. This relationship should effect and permeate the very being of the believer.</p>
<p>See Gen 12:1</p>	<p>In my own experience, once I was given to know “God loves me,” I was able to actively pursue a new life. Literally I walked away from the life I had known and ultimately took a journey into a “strange land” because I felt it was God’s will that I embark upon this radical change. I am happy to say that a “new life” evolved within me. However, it was after years of repentance, Bible study, listening to Christian radio (especially Dr. Lutzer’s sermons), baptism, fellowship, in a Bible based church and a growing desire to help other believers to know the Bible better, that the “new life” came about and is still maturing. For this I am deeply grateful to God. Also, I thank God regularly for the friendship, counsel and support of many believers I have come to know. After so many wasted years, God has given this work to me to do, and I finally feel useful.</p>
<p>Footnote: Gal 5:11-12</p>	<p>Paul makes a logical statement that put the “lie” on the shoulders of the Judaizers and the false teachers. He is being persecuted because he speaks and teaches the truth as told to him directly from Christ Jesus Himself. Because Christ’s words and His gospel speak of faith rather than the OT way of the law and tradition, and Paul’s words are about Jesus</p>
<p>Ac 9:6</p>	<p>Christ’s fundamental teaching and gospel, His life and sacrificial death on the cross and His resurrection. Jesus Christ is God’s “Firstfruits” and all</p>
<p>Ro 8:23; 1Co 15:13; Rev 14:4</p>	<p>believers will one day resurrect and go to heaven, also, as the rest of the harvest. It is “the way” described in John and is given to believers by Christ.</p>
<p>Jn 14:6</p>	
<p>See Gal 4:29</p>	<p>Paul is making a reference to what he had already written in Galatians. But, many were so steeped in the OT tradition that they could not open the eyes of their hearts to see that the imperfect and incomplete atonement of the sacrificial lamb and the whole of the OT law were fulfilled perfectly in Jesus</p>
<p>Mt 5:17</p>	<p>Christ—for all mankind’s redemption—on the very cross which “offended” their hardened hearts. So the Judaizers, the false apostles, persecuted Paul for preaching the truth. And he retaliates by saying that instead of just</p>
<p>(v.12)</p>	<p>the circumcision of the foreskin, that “they would go the whole way and</p>

<p>Php 3:2</p>	<p>emasculate themselves!" Paul does not mince words!! The Greek word from which we get "emasculate," means "to cut off" or "to castrate." In his letter to the Philippians, Paul uses a related word to describe the Judaizers and like-minded people as "mutilators of the flesh." Paul's use of sarcasm is evident!</p>
<p>Footnote: Gal 5:13-15</p> <p>Ro 6:1;1Pe 2:16 1Co 13:4-13 (v.14) See Mt 7:12; Mk 7:12; Lev 19:18</p>	<p>Paul is trying to get across to these new Christians, many of whom were Jews, who were used to being restricted by the many OT laws and traditions that now they are free of these limitations. Paul cautioned them not to "use your freedom to indulge the sinful nature." Liberty is not license to do whatever the sin-nature wants, but freedom to serve God and each other in Christian love, as a follower of Christ. Paul goes on to write, "The entire law is summed up in a single command: 'Love your neighbor as yourself.'" Doing to and for others what you would have them do to and for you expresses the spirit and intention of "the Law and the Prophets."</p>
<p>(v.15)</p>	<p>The opposite of verses 13-14 is exemplified by the objectionable behavior of members of the Galatian church, who were once Jews, who were "biting and devouring each other." They were doing the very opposite of what the "law" and their precious tradition claimed, because it was not anchored in love! Seeking to attain status with God and man by mere observance of the law breeds a self-righteous, critical spirit—which, of course was exactly who and what the Judaizers were. And in Jesus Christ's time on earth, He often called the Pharisees and their cohorts self-righteous hypocrites because to others they appeared "holier than thou" but in the eyes of the Lord, they were evil.</p>
<p>Mt 23:27-36</p>	<p></p>
<p>GALATIANS 5: 16 -26</p> <p>Ro 7:15-23;8:2-14; V.19 1Ti 1:9</p> <p>v.21</p> <p>v.22</p> <p>v.25</p>	<p>So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. But if you are led by the Spirit, you are not under the law. The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying each other.</p>
<p>Footnote: Gal 5: 16-18</p> <p>See Ro 8:2-4 1Pe 2:11</p>	<p>Paul emphasizes that Christian believers "live by the Spirit." He used the present tense of the verb to make is clear to his readers that living by the promptings and power of the Spirit is the very key to conquering sinful desires. Because, Paul is a realist, he knows and writes that "the sinful desires are what is contrary to the Spirit."</p>
<p>Footnote: Gal 5:16-18</p>	<p>Because the Spirit and the flesh, or sinful impulses, are contrary principles, our carnal (fleshly human) desires are opposed to the promptings of the</p>

(v.23)	a multitude of sins.” Paul concludes with these profound words: “Against such things” as “love, joy, peace, patience, kindness, goodness, gentleness, and self control...there is no law.”
(v. 24-26)	This behavior is possible for “those who belong to Christ Jesus” because when Christians truly believe and walk in “the way” shown to us by Christ, they exhibit love in its many forms. (In fact, this “love” is so evident that non-Christians recognize in true Christians, (those who “keep in step with the Spirit,”) that there is something different about them. It’s called “love” folks!
Personal Comment:	These words written by Paul here and in Romans are, for Christians, “where the rubber meets the road.” When we are reborn, literally, Christian believers receive a new and different spirit. That is what the term, “born again,” means. And since God knows what weak, sinful creatures we humans are, He gives each reborn believer the indwelling Holy Spirit who then resides in each one. With the promptings and power of the Holy Spirit of God living inside our very deepest self, we are able with his strength to live the rest of our lives on earth being “led by the Spirit.” What an awesome gift!
(v.18)	<p>I used to literally feel damned and dirty in my deepest self because no matter how often I confessed my sins, I never felt absolved of any of them. The guilt of these un-absolved sins became heavier each day because I added new guilt to the old. I cannot tell you of the sense of relief my spirit felt when I realized that I did not have to live under the debilitating and self-destructive weight of that horrible sense of guilt any more, because Christ Jesus died on the cross for ME—for everyone of us sinners. He took the punishment of my sin—and everyone’s sin—upon Himself and shed His blood to cover our sin in the only one and completely satisfactory way. Jesus, sinless human being, sinless and perfect begotten Son of God, true God and true Man was willingly sacrificed to atone for my sins and the sins of all mankind. All I had to do was to ask and desire to be forgiven and God forgave!</p> <p>What an immense and radically different life I lead now! I’m still not perfect, because I retain my sin nature, but I’m saved! When I first became a believer I thought, “now I don’t have to deal with sin anymore!” It didn’t take long for me to realize my sin-nature was still with me. But it was at that point that I began to witness within myself how the presence of the indwelling Holy Spirit was prompting and empowering me to gradually, one by one, to lose my desire to commit the sins that used to be part of my daily existence.</p> <p>On my own I was helpless to fight them. But with the power of the Holy Spirit I was able to change. It didn’t happen “over night.” I didn’t accumulate the sins and the guilt “over night” either. Both took time: time over the years to indulge in the sinful life and time over years with God’s help, to be rid of the greatest addictions that I had. Some temptations I still have to actively avoid and pray for help to leave them alone. But for the most part, that whole mode of living is in the past for me and I am no longer</p>

<p>GALATIANS 6 : 1 – 10 See Jas 2:8 v.3</p> <p>Jer 31:29-30 v.5 Jer 34:17; Hos 10:12-13 v.8 Job 4:8 Jas 3:18 v.10</p> <p>Footnote: Gal 6:1-10 See 1Co 3:1-3</p> <p>(v.2)</p> <p>See Ro 15:1-3 (v.3)</p> <p>(v.4-5) 2Co 13:5 Ro 14:12; 2Co 5:10 (v.7)</p> <p>(v.8) See Ro 8:13</p> <p>(v.10)</p> <p>Jn 3:3-21</p>	<p>plagued by intolerable guilt and self loathing. When one lives by the Spirit one does not become perfect or sinless, but one has the hope of improvement because of the ever-present Holy Spirit within.</p> <p>I have written about this blessing before, but every time I come to Scripture which deals with these wonderful gifts that God gives to us, my gratitude and joy at being free of the “absolve-less” cycle of sin and guilt in which I wallowed for far too many years has virtually ceased to be part of me any longer. What an awesome gift!</p> <p>Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other’s burdens, and in this way you will fulfill the law of Christ. If anyone thinks he is something when he is nothing, he deceives himself. Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, for each one should carry his own load. Anyone who receives instruction in the word must share all good things with his instructor. Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit will reap eternal life. Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.</p> <p>Remember, when Paul uses the word, “brothers,” he is referring to fellow Christians, male and female. He cautions us to gently “restore” a fellow Christian who sins. The Greek for this verb, “restore,” is also used for the setting of bones, mending nets or bring conflicting groups of people together. By doing so we will “carry each others burdens or weaknesses. This, of course, includes the need we have to “test” our “own actions.” The emphasis here is on moral burdens or weaknesses. This, of course, includes the need we have to “test” our “own actions.”</p> <p>Each of us is responsible before God! Here, Paul uses the future tense of the verb in reference to the future judgment when every person (believers and non-believers alike) will give an account to God. Fittingly, he writes that a man or woman “reaps what he (or she) sows.” This principle applies not only negatively but also positively. In the next verse, Paul explains more accurately. The “one who sows” selfishly “to please his (or her) sinful nature” will reap eternal damnation. The spirits of all human beings will live eternally: the damned will live in eternal agony. The one who believes in Christ and “sows to please the Spirit (of God)” will live eternally in heaven with God.</p> <p>It is of utmost importance here to state that by “doing good” one is not saved or redeemed. Without believing in the salvation of Christ Jesus, one cannot enter heaven. The reason being that when one believes, one’s spirit is reborn. In John we read the very words of Christ, who explains this fact to Nicodemus This is one of the most important passages in the NT. It</p>
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Jn 3:16	contains there profoundly absolute words: "For God so loved the world that He gave His one and only (begotten) Son, that whoever believes in Him shall not perish but have eternal life."
Jn 3:5	Jesus said to Nicodemus, "no one can enter the kingdom of God unless he is born of the water and the Spirit." Later in John's gospel, Jesus explains what kind of water He speaks of here: "Everyone who drinks this (well) water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life." The outpouring of the Spirit is linked to the Messiah in Isaiah and it is described in verse 2 as being "like streams of water in the desert." In John, Jesus calls this the "living water." (The living water in these verses does not refer to baptism but the gift the new reborn spirit receives through God's grace when one believes in Christ Jesus and His miraculous salvation.) This re-birth changes the condition of one's spirit, making him or her ready to be a blessing, in fellowship with other believers, especially in acts of kindness and evangelism. What we know of Jesus, we are to emulate. Christ is the refuge from the storm and He is "like steams of (fresh) water in the desert" and the "shadow of a great rock in a thirsty land." And dear reader, Christians are equipped with a new spirit in order to be able to "go and do likewise."
Jn 4:13-14	
Isa 32: 2,15	
Lk 10:37; Php 2:1-5	
	In these last verses, Paul brings this letter to the Galatians to a close, beginning with the following words:
GALATIANS 6:11	See what large letters I use as I write to you with my own hand!
Footnote: Gal 6:11	The "large letters" may have been for emphasis but more likely it was because Paul had poor eyesight. It has been written in this letter that Paul suffered with as illness which affected his eyes. Or he may have had cataracts. This letter up to this point had probably been written as dictated by Paul to a scribe. Perhaps, Paul wished to personalize his words by writing the closing comments himself. This is another indication of the fatherly, loving attitude he had for those he taught and to whom he writes.
See Gal 4:13-14	
GALATIANS 6 : 12 - 18	Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh. May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. Neither circumcision nor uncircumcision means anything; what counts is a new creation. Peace and mercy to all who follow this rule, even to the Israel of God. Finally, let no one cause me trouble, for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
See Mt 23:1-28; 1Co 7:19	
v.15	
v.17	
Footnote: Gal 6:12-16	The Judaizers were thinking only of themselves. They were Jewish "Christians" who believed, among other things, that many of the rites and rituals from the OT law were binding on the NT church. Their insistence on

<p>(Gen 17:9-14) (v.13)</p>	<p>circumcision was motivated out of fear of persecution from the Jews, rather than concern for the Abrahamic covenant. Paul points out that many of the Jews who were so adamant about circumcision didn't even obey the OT law, yet they boasted about the act and visual effects of circumcision.</p>
<p>(v.14)</p>	<p>Paul boasted about "the cross of the Lord." Because of Christ's crucifixion Paul became a believer and through the power of the cross he was no longer influenced by the world. Through the salvation and redemption of Christ's sacrifice on the cross, those who believe in Him are "a new creation." And the "peace and mercy" of the Lord are given to reborn believers, who are "the Israel of God." Here Paul is again contrasting Israel of the flesh with the Israel of God which was made up of believing Jews and Gentiles. This is the new seed of Abraham and heir according to the promise.</p>
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<p>Ro 9:6 Php 3:3</p>	<p>Paul boasted about "the cross of the Lord." Because of Christ's crucifixion Paul became a believer and through the power of the cross he was no longer influenced by the world. Through the salvation and redemption of Christ's sacrifice on the cross, those who believe in Him are "a new creation." And the "peace and mercy" of the Lord are given to reborn believers, who are "the Israel of God." Here Paul is again contrasting Israel of the flesh with the Israel of God which was made up of believing Jews and Gentiles. This is the new seed of Abraham and heir according to the promise.</p>
<p>Footnote: Gal 6:17-18 (v.17)</p>	<p>The "marks of Jesus" that Paul had on his body were the scars of his suffering. The effects of stoning, beating and illness marked Paul as a "servant of Christ." In ancient times, the Greek word for "marks" was used of the brand that identified slaves or animals as belonging to their owner. The marks on Paul's body branded him as belonging to the Lord Jesus Christ.</p>
<p>(v.18)</p>	<p>Paul concludes this letter to the Galatians with the word, "Amen." It is often used as a confirmation that what has been written, or said, is true, valid, correct and complete.</p>
<p>Conclusion and Personal Comment:</p>	<p>One of the main issues addressed in Paul's letter to the Galatians was whether or not the observance of OT Jewish Law was binding on Gentile Christians. Foremost in this dispute was the claim of the Judaizers that the Gentile male must be circumcised first—like a Jew—in order to become a Christian. But Paul's objection was that if a man were to be circumcised, then he would be obliged to keep the whole law. This is not, nor was it ever, a required prerequisite for anyone (any male) to become a Christian.</p>
<p>Lk 23:39-43</p>	<p>There are different ecclesiastical laws of established religions that have numerous ideas and directions about what one must do to become a Christian. This objection of the Judaizers is as absurd as the rest! There is no rite or ritual required. The best illustration is found in Luke. Jesus was crucified with two criminals. One of them often referred to as "the good thief," said, "Jesus, remember me when You come into Your kingdom." This crucified criminal did not get down off his cross, go and get circumcised, or get baptized, or read the Bible, or go and do the innumerable rites and rituals proposed by so many—he simply believed!! And Jesus answered him, "I tell you the truth, today you will be with Me in paradise." (Paradise refers to the place of bliss and rest between death and resurrection.) And in this instance, what an immediate answer to prayer!!</p> <p>It was after Paul's second or third visit with the Galatians that certain Jewish legalizers coerced the Galatian believers to give up their freedom in Christ and trade it for the bondage of OT law, especially, the law of circumcision. Paul responds by writing this Epistle. He defends his teaching, explains it</p>

<p>See Gal 5:1</p>	<p>and shows the readers how to apply the gospel or grace.</p> <p>In chapter 5, verse 1, Paul writes: “It is for freedom that Christ set us free. Stand firm, then and do not let yourselves be burdened again by a yoke of slavery.” Paul also was affirmed in his teaching by the Apostles in Jerusalem, who acknowledged the validity and authority of his message.</p> <p>Dear Lord, it is in the blessing of gratitude that I close this study of Paul’s letter to the Galatians. You, Lord, have given me such peace in how You have changed my life. Thank You for allowing me to share the wonder of it with others. I feel that sometimes the Holy Spirit writes the words and I just push the pen! But God has purposed the life I lead now...how else could I be here, doing what I’m doing?</p> <p>In the name of Jesus. Amen.</p>
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