

THD-017 and 018
The Sin Nature Taking
Advantage

1

*“Blessed [happy] are they
that hear the word of God,
and keep it.” (Luke 11:28)*

2

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, "*But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*"

Gal. 2:21, "*I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly.*"

3

Gal. 3:24, "*Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith.*"

1 Corinthians 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.'*

John 3:16, "*For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.*"

4

Peter 1:2-3 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue...

5

I am come that they might have life, and that they might have it more abundantly. John 10:10

6

“As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in His love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.” – John 15:9-11 ESV

7

Galatians 4:15
What has happened to all your joy?

8

In chapter 3, Paul gives six points to show the Galatians the superiority of grace over law.

- (1) By grace, salvation and the Holy Spirit are given.
- (2) Abraham, the father of our people, was saved by grace.
- (3) Grace gives redemption and salvation; the law brings condemnation.
- (4) Abraham was saved by grace hundreds of years before the law was given.
- (5) The law's purpose is to act as a guide that leads us to Christ.
- (6) By grace a love relationship with God and one another is obtained.

9

1) By grace, salvation and the Holy Spirit are given.

Gal 3:1 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?

2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?

3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

4 Did you suffer so many things in vain—if indeed it was in vain?

5 So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

10

(2) Abraham, the father of our people, was saved by grace.

6 Even so Abraham believed God, and it was reckoned to him as righteousness.

7 Therefore, be sure that it is those who are of faith who are sons of Abraham.

8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, “All the nations will be blessed in you.”

9 So then those who are of faith are blessed with Abraham, the believer.

11

(3) Grace gives redemption and salvation; the law brings condemnation.

10 For as many as are of the works of the Law are under a curse; for it is written, “Cursed is everyone who does not abide by all things written in the book of the law, to perform them.”

11 Now that no one is justified by the Law before God is evident; for, “The righteous man shall live by faith.”

12 However, the Law is not of faith; on the contrary, “He who practices them shall live by them.”

13 Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “Cursed is everyone who hangs on a tree”—

14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

12

(4) Abraham was saved by grace hundreds of years before the law was given.

15 Brethren, I speak in terms of human relations: even though it is *only* a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.

16 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as *referring* to many, but *rather* to one, "And to your seed," that is, Christ.

17 What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

18 For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

13

19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.

20 Now a mediator is not for one *party only*; whereas God is *only* one.

21 Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

22 But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

14

(5) The law's purpose is to act as a guide that leads us to Christ.

23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

24 Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith.

25 But now that faith has come, we are no longer under a tutor.

15

(6) By grace a love relationship with God and one another is obtained.

26 For you are all sons of God through faith in Christ Jesus.

27 For all of you who were baptized into Christ have clothed yourselves with Christ.

28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

16

Romans 7:5 For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death.

⁶But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

⁷What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "You shall not covet."

17

⁸But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. ⁹I was once alive apart from the Law; but when the commandment came, sin became alive and I died; ¹⁰and this commandment, which was to result in life, proved to result in death for me; ¹¹for sin, taking an opportunity through the commandment, deceived me and through it killed me. ¹²So then, the Law is holy, and the commandment is holy and righteous and good.

18

Romans 7:8 *"But the law, taking opportunity"*

NASB, NKJV - "taking opportunity"

NRSV - "seizing an opportunity"

TEV - "found its chance"

JB - "took advantage of"

This was a military term that was used of a beach-head or base of operations (cf. vv. 8 and 11).

It is personalized in this context (cf. vv. 9, 11).

Sin was characterized as a military operation (cf. v.11) led by a military leader (cf. vv. 11 and 17; 6:12, 14, 16).

Let's go back to Galatians to see this principle in operation:

19

In Galatians 2:11 Paul turns to an incidence that illustrated his apostolic clout.

He exercised his apostolic authority with the strongest church leader—Peter.

Paul's authority as an apostle is confirmed through this correction of Peter.

In this section, Paul comes to Antioch and corrects Peter, the leader of the Jews, because he was clearly in the wrong by giving the appearance that he was siding with the false teachers.

Although written to the Galatians to establish his authority, his equality with the other Apostles -- like Peter -- it serves us an example of the effects of the "Curse of the Law":

20

Let's read the whole passage:

Galatians 2:11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.

13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

21

14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"

15 "We are Jews by nature and not sinners from among the Gentiles;

16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

22

17 “But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be!

18 “For if I rebuild what I have once destroyed, I prove myself to be a transgressor.

19 “For through the Law I died to the Law, so that I might live to God.

23

20 “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

21 “I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.”

24

2:12. Peter, a Jew, was in Antioch eating and fellowshiping with the Gentiles.

When some of these same Judaizers (the circumcision group) arrived, Peter began to draw back and separate himself from the Gentiles.

He was afraid of what the Judaizers would think.

Peter thought by avoiding the Gentiles he would not offend James's legalistic, Judaizing friends.

Let's look at Peter from a few years earlier:

25

Acts 10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

26

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

27

Cornelius listened to the angel of God, but now the Lord must prepare the heart of Peter.

F. F. Bruce writes,

But Peter must be prepared for the interview as well as Cornelius, and there were scruples to be overcome on Peter's side as there were not on Cornelius's.

A God-fearer had no objection to the society of the Jews, but even a moderately orthodox Jew would not willingly enter the dwelling of a Gentile, God-fearer though he were. [1]

28

*9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:
10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,
11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:*

29

*12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
13 And there came a voice to him, Rise, Peter; kill, and eat.
14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.
15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.
16 This was done thrice: and the vessel was received up again into heaven.*

30

*17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,
18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.
19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.*

31

*21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?
22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.*

32

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

33

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

34

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

35

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Peter begins to preach the Good News:

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36

*36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)
37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;
38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*

37

*39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:
40 Him God raised up the third day, and shewed him openly;
41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.
42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.*

38

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

39

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

40

CHAPTER 11

1 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

41

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

42

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me

43

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

44

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. (KJV)

So, we see that Peter had received a Vision from God, a miraculous circumstance of timing (when they showed up at the doorstep), and the sign (tongues) of the Baptism of the Holy Spirit, to solidify the Gentiles as equal heirs of the Gospel of Jesus Christ.

45

Back to Antioch...

Galatians 2:12. Peter, a Jew, was in Antioch eating and fellowshiping with the Gentiles.

When some of these same Judaizers (the circumcision group) arrived, Peter began to draw back and separate himself from the Gentiles.

He was afraid of what the Judaizers would think.

Peter thought by avoiding the Gentiles he would not offend James's legalistic, Judaizing friends.

But by identifying with them, Peter was promoting their false, legalistic beliefs.

Peter by his actions was compromising grace.

46

2:13. The other Jews, including Barnabas, joined Peter in standing with the Judaizers and ostracizing the Gentiles.

They were guilty of hypocrisy because they were professing to be one with the Gentiles, yet by their actions they denied their oneness.

The pressure must have been intense because even Barnabas, who was from Cyprus—a Gentile center—succumbed.

He had been with Paul on a missionary journey to reach the Gentiles!

47

The Correction by Paul (vv. 14–21)

2:14. Paul knew he had to confront Peter before his actions damaged the church.

Therefore, Paul reprimanded Peter publicly in front of them all for supporting division between the Jews and Gentiles.

Such segregation went against the truth of the gospel that Jew and Gentile were equal and one in Christ.

Paul uses a rhetorical question in this verse to reprimand Peter:

“You are a Jew, yet you live like a Gentile. Now you want the Gentiles to live like Jews. What kind of inconsistency is that?”

48

2:15. It is inconsistent and illogical for privileged Jews by birth, who rejected the keeping of their very own law as the way to salvation, to now burden the Gentiles with the keeping of that very same law.

The phrase Gentile sinners was probably spoken in irony.

Quite often, the Jews could not mention Gentiles without calling them "Gentile sinners."

Yet, in Paul's eyes, the sinners were the Judaizers, not the Gentiles, Christian believers in his church.

49

2:16. Verse 16 is one of the most important verses in Galatians because in it Paul states the content of the gospel of grace.

This is the first time Paul uses the word *justified* which means "to declare righteous."

Justification is the act of God, whereby he declares the believing sinner righteous in Jesus Christ.

Negatively, Paul says a man is not justified by observing the law.

Stated positively, justification is by faith in Christ Jesus.

Negatively, Paul has rebuffed the false teachings of the Judaizers which Peter had supported by his behavior in Antioch.

Positively, he has presented the true, grace path to righteousness.

50

2:17. The opponents to this message of grace argued that if people aren't under law then they will freely sin. They reasoned that people could believe in Christ but then live as they wanted and by their sinful actions make Christ a promoter of sin. Paul answers this accusation with an emphatic, "No!" Grace leads to freedom from sin's slavery to obey God, not license to disobey him.

51

2:18. A person who rebuilds (that is, returns to) the law after believing in Christ will find himself a lawbreaker. No one except Jesus can keep the law perfectly. So to put one's relationship with God on a legalistic basis is to make oneself a lawbreaker.

52

2:19. In verses 19–20 Paul teaches about the transformation that occurs in believers. He is continuing to correct Peter for cowering to a legalistic system that is powerless to change lives. Paul uses the death and resurrection motif in each verse. First, Paul states through the law I died to the law. Paul meant by this that, when he tried to live up to the law, he saw that it was impossible. He saw that the penalty for failing to live up to the law was death. Seeing his clear condemnation according to the law drove him into the arms of grace, to rely on Jesus to save him.

53

So through fulfilling the law by dying with Christ, we are now free from the law. The result is that he no longer is under the jurisdiction of the law. It is powerless over him. 2:20. Now Paul expands upon verse 19. He died to the law (v. 19) by being crucified with Christ. He lives for God (v. 19) because Christ lives in him. Believers are in union with Christ. We are united with him in his death, burial, and resurrection. Thus, we died with him to the law (see Rom. 6).

54

Therefore, for Peter and the Judaizers to go back to the law is to visit the graveyard.

Paul goes on to say that he can live for God because Christ lives in him.

Finally, Paul says that faith is the principle that unlocks the life of Christ in the believer.

The more we exercise faith in Christ the more he is free to live through us.

The more we are obedient to the Scripture and the leading of the Holy Spirit, the more our life approximates what Jesus would do if he were in our shoes.

In that sense, the life he lives, he lives by faith in the Son of God.

55

2:21. Now Paul presents his conclusion.

The false-teaching Judaizers were voiding the grace of God by adding the works-oriented law to the work of Christ.

Therefore, Paul says I do not set aside the grace of God (as the legalists did), for if righteousness could be gained through the law, Christ died for nothing!

If humans could be right with God by obeying the law, why would he send his Son to suffer and die on a cross?

56

Paul concludes his correction of Peter by showing the utter absurdity of turning back to the law. The very reason Christ died on the cross to pay for sin was because the law could not remove sin or impart righteousness. Grace provides what the law was powerless to provide—righteousness.

57

Our Lord said to representatives of this same system: *“Ye are constantly searching the scriptures; and in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come to Me that ye might have life”* (John 5:39, 40). This was the sin of Israel, ignoring the righteousness of God, Christ, and going about to establish its own righteousness:

58

Romans 10:1 Brothers, my heart's desire and prayer to God for them is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. 4 For Christ is the end of the law for righteousness to everyone who believes.

5 For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.

59

6 But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) 7 or "'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). 8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); 9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

60

10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. 11 For the Scripture says, "Everyone who believes in him will not be put to shame." 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. 13 For "everyone who calls on the name of the Lord will be saved."

61

Let's go back to Galatians 2 and see how Peter falls into the "Sin taking advantage of the Law" Trap, that leads us from Human Good/Legalism to Human Bad/Sinfulness:

62

Galatians 2:11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.

13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

63

14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"

15 "We are Jews by nature and not sinners from among the Gentiles;

16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

64

17 “But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be!

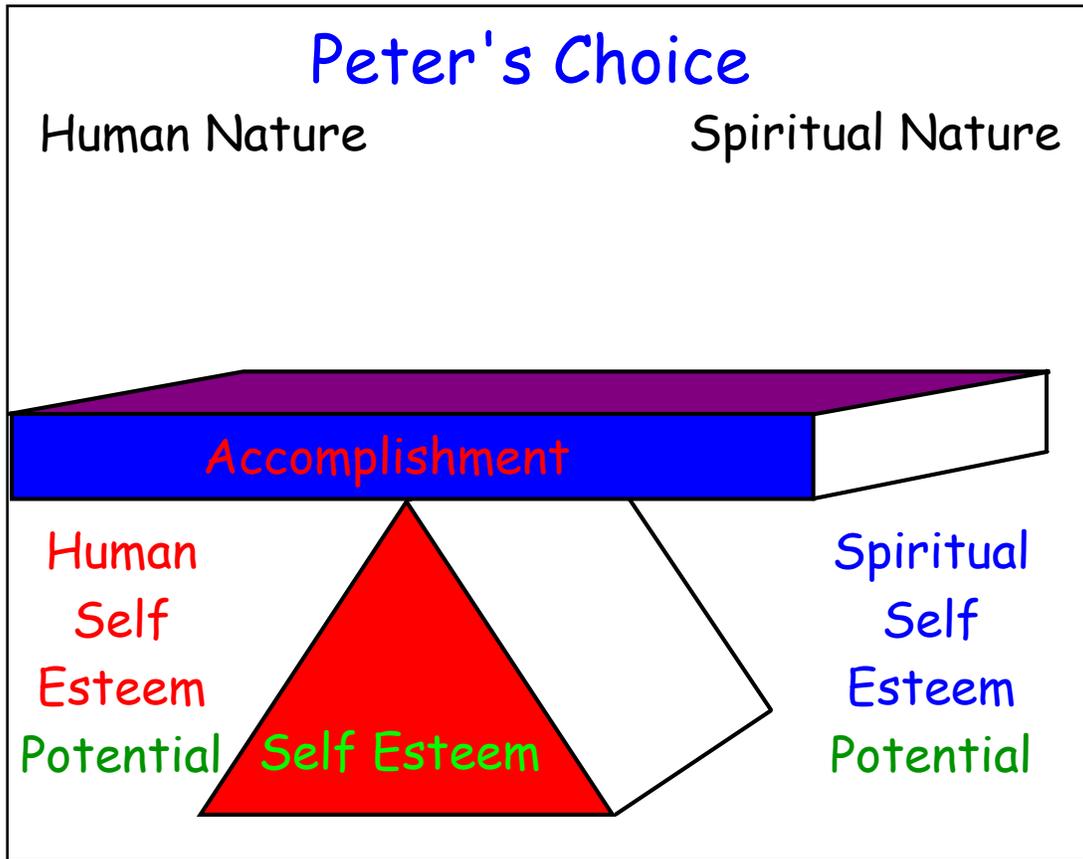
18 “For if I rebuild what I have once destroyed, I prove myself to be a transgressor.

19 “For through the Law I died to the Law, so that I might live to God.

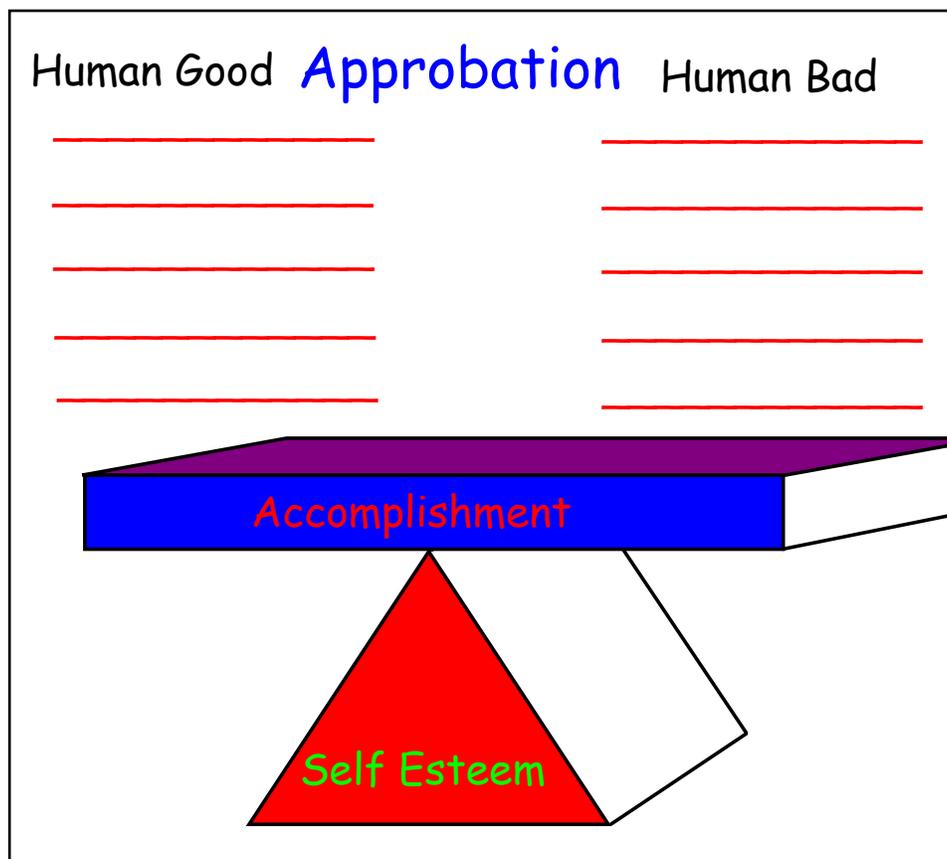
65

12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.

66



67



68

Gal. 5:19-20 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like...

Approbation Propensity

quarrels
 wrangling
 jealousy
 party intrigues
 selfish ambitions

69

Approbation sins (vv. 20–21)

Enmities, quarrels, hatred

(Gr. echthrai -- hostilities) personal animosities

Strife, discord, variance

(Gr. eris -- antagonism) rivalry, discord. Strife is the expression of enmity.

Jealousy, emulation

(Gr. zelos -- self-centered animosity) envies, jealousies; striving to excel at the expense of another; seeking to surpass and out do others; uncurbed rivalry spirit in religion, business, society, and other fields of endeavor. Zealously desiring what another has.

70

Approbation sins (vv. 20–21)

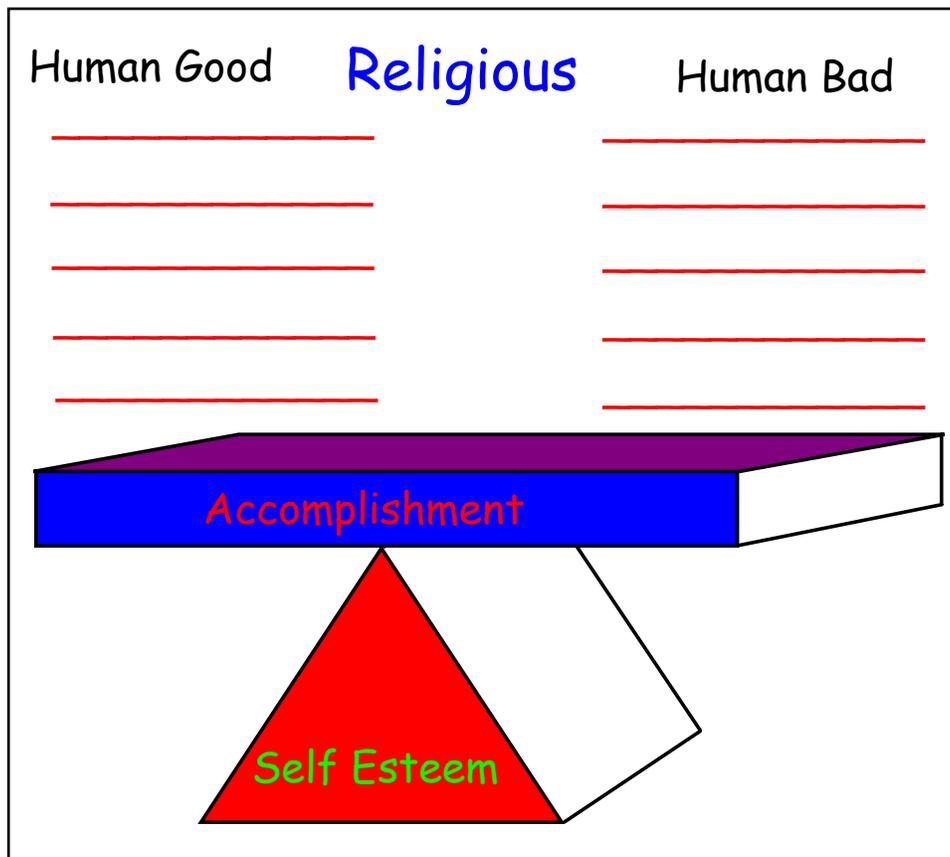
Disputes, strife, factions selfishness,
selfish ambition

(Gr. eritheiai -- Disputations; jangling;
strife about words; angry contentions;
contest for superiority or advantage;
seeking to win followers.

Dissensions, divisions, seditions

(Gr. dichostasiai, disputes over issues
or personalities) Those who cause
divisions.

71



72

Religious sins (v. 20)

Idolatry

(Gr. eidololatria -- worship of anything but God and the practices associated with that worship)

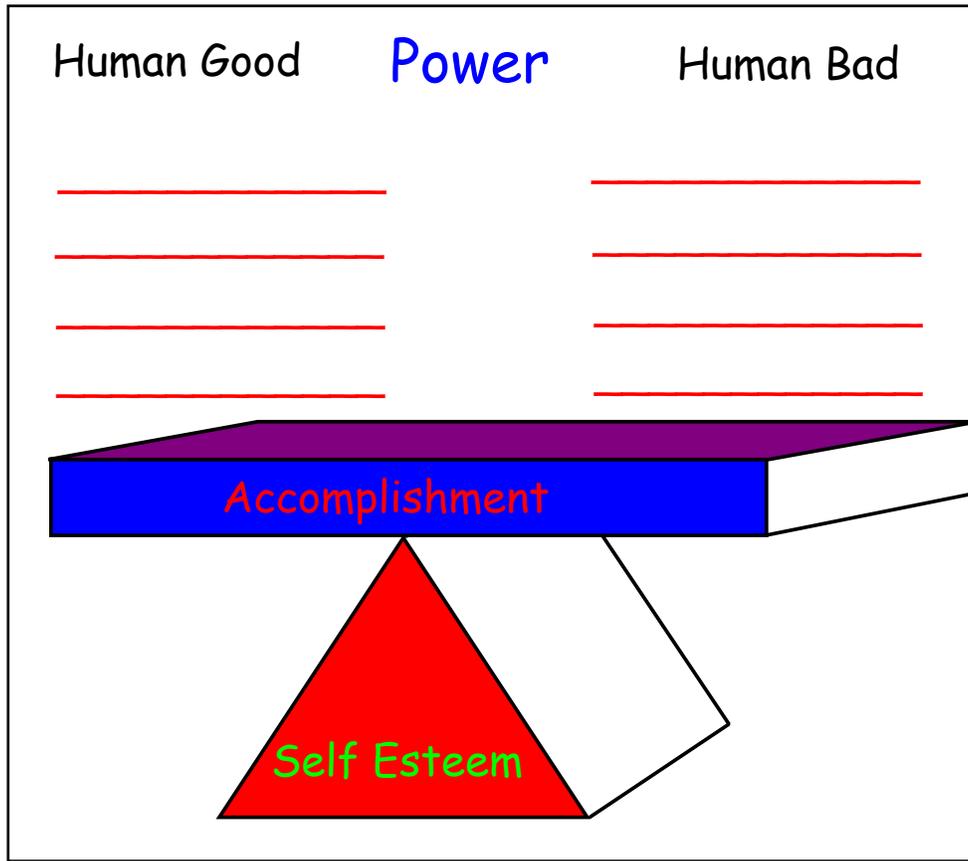
Sorcery, witchcraft

(Gr. pharmakeia -- Drugs and Occult Religions)

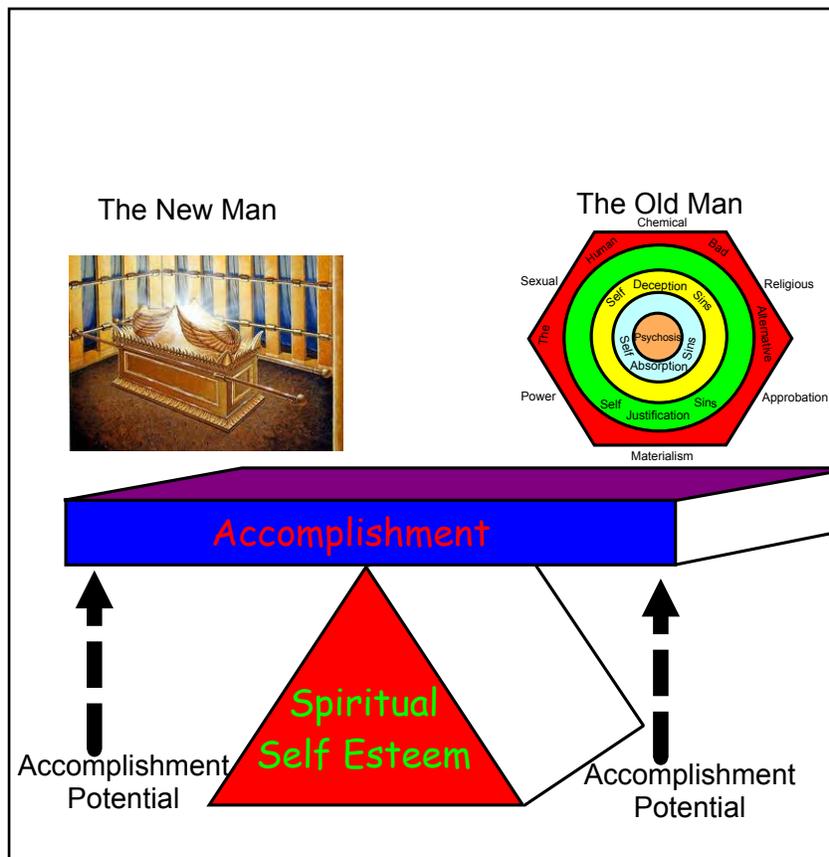
73

13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

74



75



76

Peter a few Years Later:

2 Peter 1:5 *For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, 6 and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, 7 and godliness with brotherly affection, and brotherly affection with love. 8 For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. 9 For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.*

77

2 Peter 1:10 *Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall. 11 For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. 12 Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have.*

78

13 But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. 14 Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace. 15 And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, 16 as he does in all his letters when he speaks in them of these matters.

79

There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. 17 You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability.

18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

80

Now, to return to Galatians 3:10

Translation.

For as many as are of the works of the law, are under curse. For it stands written, Cursed is every one who is not remaining constantly in all things which stand written in the book of the law in order to do them.

81

*For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. {3} For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, {4} that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.
(Romans 8:2-4 NKJV)*

82

2 Peter 1:3 His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, 4 by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.