

THD-023 and 024  
Galatians 5:1-12  
The Exhortation to  
Embrace Freedom

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

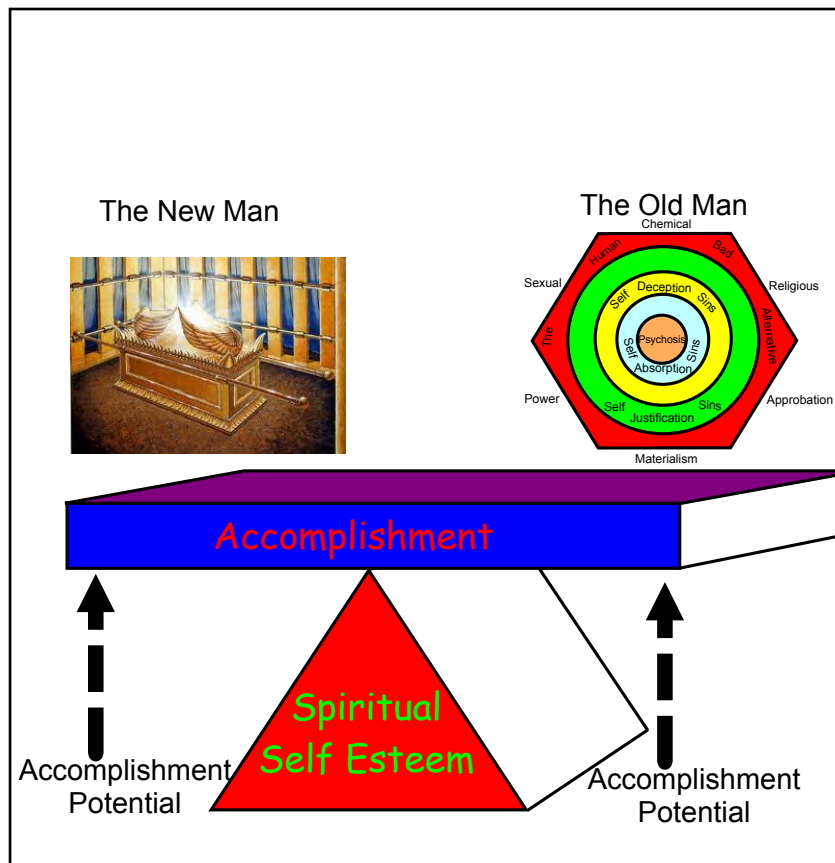
3 Weeks ago we looked at Peter's return to the Approbation Motivator of the Sinful Nature and his loss of Spiritual Direction - resulting in his falling into Approbation Motivation and the false Religious doctrine of Legalism for Spirituality and the Religious + Approbation Human Bad (factions, strife and division) that resulted.

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

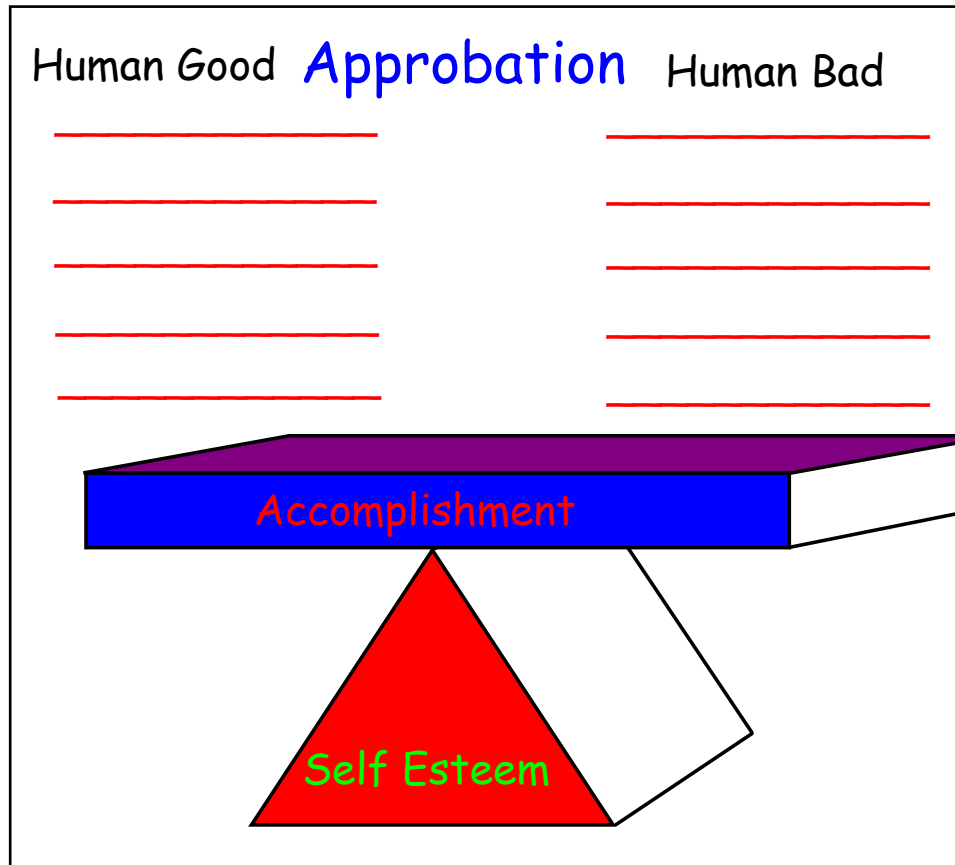
*12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.*

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

9



10



11

Then week before last we returned to our with a study based from Wuest's NT on Galatians Chapter 4, and preceded it with a quick review of Galatians chapter 3 from the Holman Commentary.

Last week we proceeded with our verse by verse exegesis beginning with verse 12-31.

We'll read Chapter 4 to remind us of the context....

12

## Galatians 4 (NASB95)

## Chapter 4

*Sonship in Christ*

1 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything,

2 but he is under guardians and managers until the date set by the father.

3 So also we, while we were children, were held in bondage under the elemental things of the world.

13

4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

5 so that He might redeem those who were under the Law, that we might receive the adoption as sons.

6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

14

8 However at that time, when you did not know God, you were slaves to those which by nature are no gods.

9 But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?

10 You observe days and months and seasons and years.

15

11 I fear for you, that perhaps I have labored over you in vain.

12 I beg of you, brethren, become as I *am*, for I also *have become as you are*. You have done me no wrong;

13 but you know that it was because of a bodily illness that I preached the gospel to you the first time;

14 and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus *Himself*.

15 Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me.

16 So have I become your enemy by telling you the truth?

16



17 They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them.

18 But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you.

19 My children, with whom I am again in labor until Christ is formed in you—

20 but I could wish to be present with you now and to change my tone, for I am perplexed about you.

17

### *Bond and Free*

21 Tell me, you who want to be under law, do you not listen to the law?

22 For it is written that Abraham had two sons, one by the bondwoman and one by the free woman.

23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.

24 This is allegorically speaking, for these *women* are two covenants: one *proceeding* from Mount Sinai bearing children who are to be slaves; she is Hagar.

18

25 Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.

26 But the Jerusalem above is free; she is our mother.

27 For it is written,  
“Rejoice, barren woman who does not bear;  
Break forth and shout, you who are not in labor;  
For more numerous are the children of the desolate  
Than of the one who has a husband.”

28 And you brethren, like Isaac, are children of promise.

19

29 But as at that time he who was born according to the flesh persecuted him *who was born* according to the Spirit, so it is now also.

30 But what does the Scripture say?  
“Cast out the bondwoman and her son,  
For the son of the bondwoman shall not be an heir with  
the son of the free woman.”

31 So then, brethren, we are not children of a bondwoman, but of the free woman.

20

This week we conclude the argument that the Spiritual Life is the key to Christian Happiness, while Law-keeping is The Happiness Deception for Christians, just as it is for Unbelievers; and look at how Paul builds the practical instruction which follows in chapters five and six. The practical instruction is the means to the fulfillment of:

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

21

And...

*“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*

22

### Introduction to Galatians 5 (Wuest)

In 1:11–2:21, Paul shows that he was divinely commissioned as an apostle and as such was not answerable to the Twelve in Jerusalem.

In chapters 3 and 4, he defends his doctrine of justification by faith alone, against the Judaizers who added works to faith as the necessary conditions for salvation. In 5:1–6:10 the inspired apostle presents practical teaching and exhortation designed to correct the havoc which the teaching of the Judaizers was causing in the personal lives of the Galatian Christians.

23

In 4:19 Paul expresses the wish that the Lord Jesus might again be outwardly expressed in their lives.

The Galatians had lost His beauty which before the coming of the Judaizers had been so prominent in their experience.

The Lord Jesus was not being expressed in their lives as heretofore.

This was the direct result of the Judaizer's legalistic teachings.

The Galatian Christians, instead of depending upon the indwelling Spirit to produce in their lives the beauty of the Lord Jesus, now were depending upon self-effort in an attempt to obey law.

24

Accordingly, Paul's practical teaching emphasizes the ministry of the Spirit, and the Galatians are exhorted to put themselves again under His control.

In this first section (5:1–12) Paul exhorts the Galatians to hold fast to the freedom from law which the Lord Jesus had procured for them by the blood of His Cross, and not to become entangled again in a legalistic system.

25

***5:1 For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.***

*Verse one.* We can best approach the study of this verse by offering the translation at the start.

*For this aforementioned freedom, Christ set us free. Keep on standing firm therefore, and stop being held again by a yoke of bondage.*

The word *free* of 4:31 is the translation of the same Greek word rendered *liberty* in this verse.

The word is dative of advantage.

The teaching is that Christ died on the Cross to give us the advantage of having this liberty or freedom.

This liberty consists of the Christian's freedom from the law.

26

*For this aforementioned freedom, Christ set us free.  
Keep on standing firm therefore, and stop being held  
again by a yoke of bondage.*

---

Under the law, the person has no more liberty than a child in its minority under a guardian.

The child has no freedom of action nor right of self-determination.

He must move within a set of rules prescribed by his guardian.

He is not old enough to act alone.

He must always act under the restrictions of his guardian.

So is it with the person under the law.

27

*For this aforementioned freedom, Christ set us free.  
Keep on standing firm therefore, and stop being held  
again by a yoke of bondage.*

---

Here were these Galatian Christians, free from the law, having been placed in the family of God as adult sons, indwelt by the Holy Spirit who would enable them to act out in their experience that maturity of Christian life in which they were placed, now putting on the straight-jacket of the law, cramping their experience, stultifying their actions, depriving themselves of the power of the Holy Spirit.

They were like adults putting themselves under rules made for children.

28

*For this aforementioned freedom, Christ set us free.  
Keep on standing firm therefore, and stop being held  
again by a yoke of bondage.*

---

The liberty spoken of here does not refer to the kind of life a person lives, neither does it have reference to his words and actions, but it has to do with the method by which he lives that life.

The Judaizers lived their lives by dependence upon self effort in an attempt to obey the law.

The Galatian Christians had been living their's in dependence upon the indwelling Holy Spirit.

Their hearts had been occupied with the Lord Jesus, the details of their lives being guided by the ethics that emerged from the teaching of the apostles, both doctrinal and practical.

29

*For this aforementioned freedom, Christ set us free.  
Keep on standing firm therefore, and stop being held  
again by a yoke of bondage.*

---

Now, in swinging over to law, they were losing that freedom of action and that flexibility of self-determination which one exercises in the doing of what is right, when one does right, not because the law forbids the wrong and commands the right, but because it is right, because it pleases the Lord Jesus, and because of love for Him.

Paul exhorts them to keep on standing fast in that freedom from law.

30

*For this aforementioned freedom, Christ set us free.  
Keep on standing firm therefore, and stop being held  
again by a yoke of bondage.*

---

The word *entangled* is from *enecho* (ἐνεχο), which means “to be held within, to be ensnared.” It is used of those who are held in a physical (net or the like) or ethical (law, dogma, emotion) restriction upon their liberty, so that they are unable to free themselves. The Galatian Christians, having escaped from the slavery of heathenism, were in danger of becoming entangled in the meshes of legalistic Judaism.

31

*For this aforementioned freedom, Christ set us free.  
Keep on standing firm therefore, and stop being held  
again by a yoke of bondage.*

---

Paul in 4:1–7 had already told them of the fact that grace had placed them as adult sons in the family of God, and in 4:8–10 had asked them how it was that they were turning back to such an elementary method of living their lives. Now, in 5:1 he enforces his exhortation and launches out into a discussion of the Spirit-filled life.

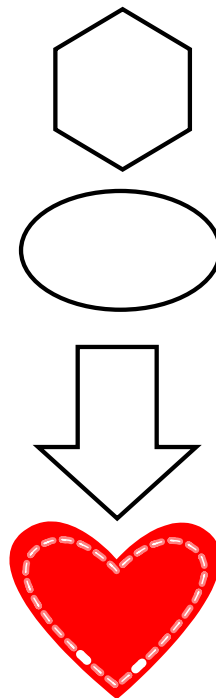
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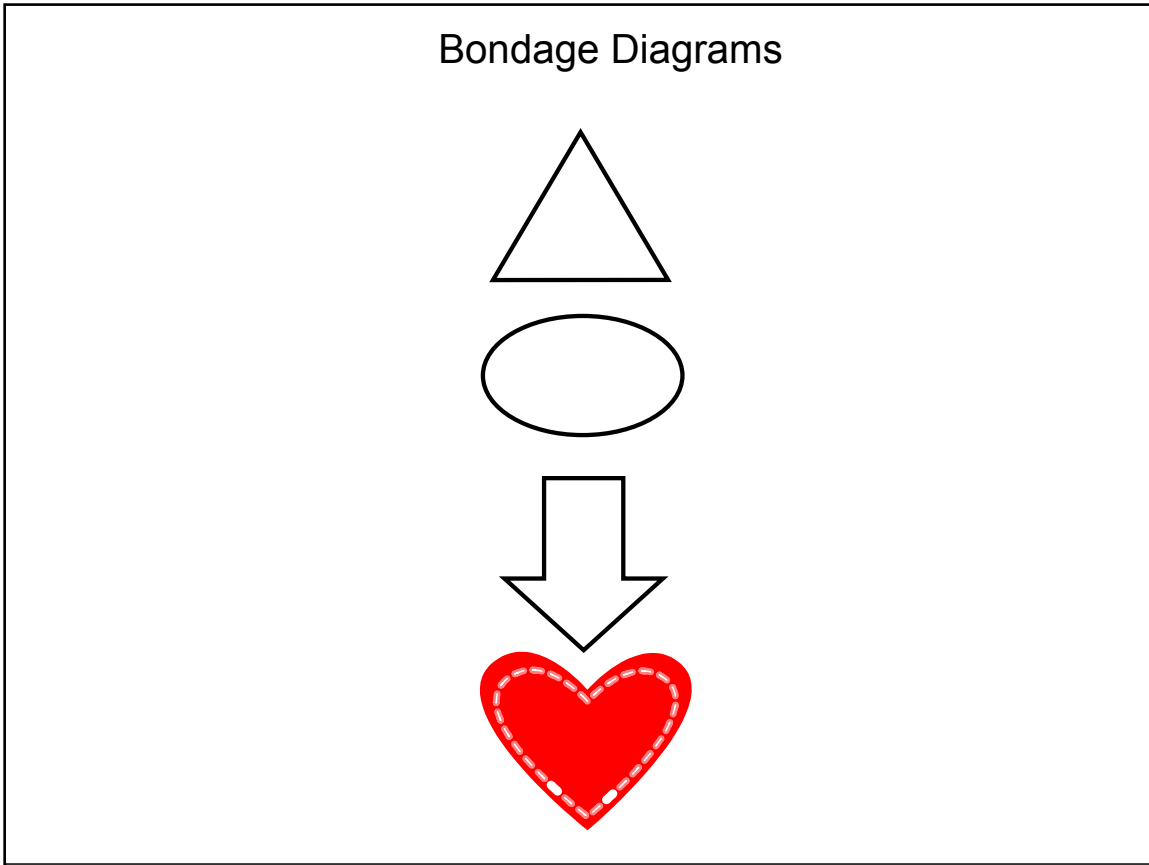
Translation. *For this aforementioned freedom Christ set you free. Keep on standing firm therefore, and stop being held in again by a yoke of bondage.*

33

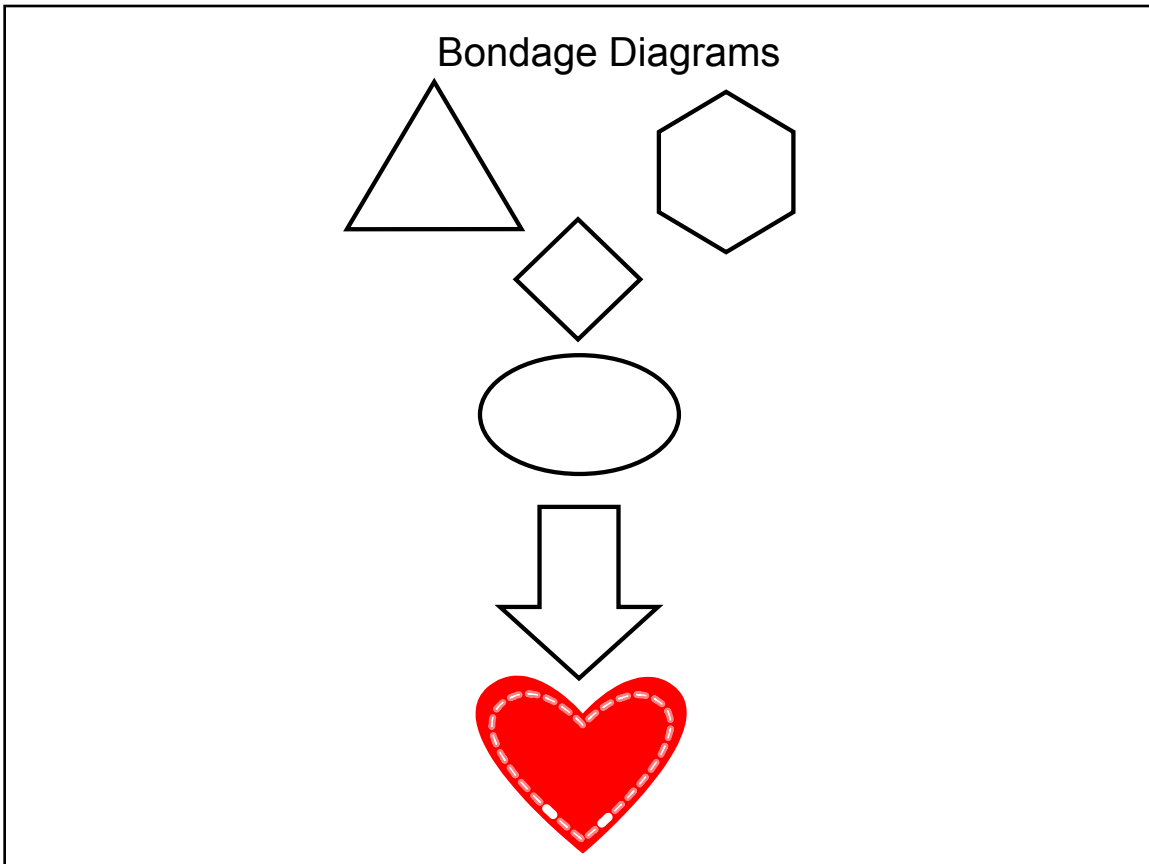
### Bondage Diagrams



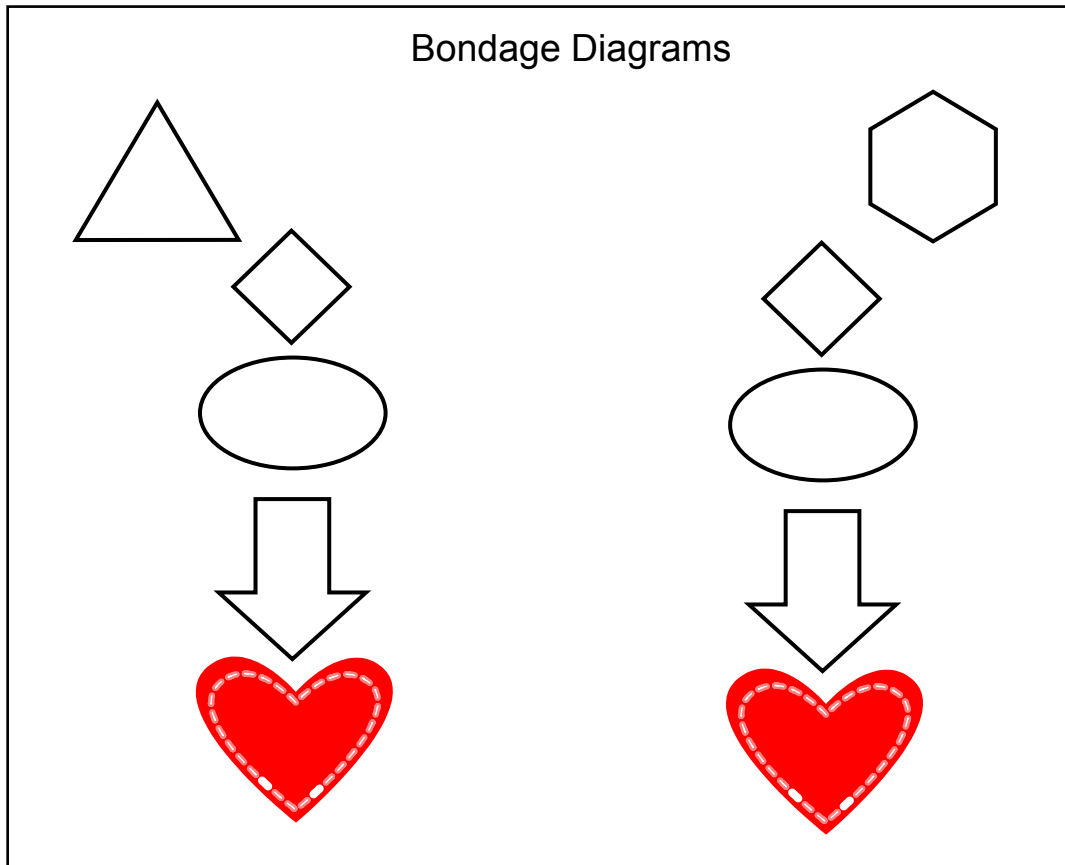
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35



36



37

**2 Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you.**

The words “if ye be circumcised,” present an hypothetical case.

The Galatians had not yet submitted to that rite, but were on the verge of doing so.

The words “Christ shall profit you nothing,” must be interpreted in their context.

Paul is not speaking here of their standing in grace as justified believers.

He is speaking of the method of living a Christian life and of growth in that life.

Thus, if the Galatians submit to circumcision, they are putting themselves under law, and are depriving themselves of the ministry of the Holy Spirit which Christ made possible through His death and resurrection, and which ministry was not provided for under law.

38

***2 Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you.***

In the Old Testament dispensation, the Spirit came upon or in believers in order that they might perform a certain service for God, and then left them when that service was accomplished.

He did not indwell them for purposes of sanctification. The great apostle had taught the Galatians that God's grace guaranteed their everlasting retention of salvation, and so they understood that he was speaking of their Christian experience, not their Christian standing.

39

***2 Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you.***

Translation.

***Behold, I, Paul, am saying to you that if you go on (persist in) being circumcised, Christ will be advantageous to you in not even one thing.***

40

**3** *I testify again to every man who accepts circumcision that he is obligated to keep the whole law.*

This verse continues the argument of verse 2.

Not only would the Galatians lose the aid of the Holy Spirit in the living of their Christian lives, but they would be assuming the burden of the entire legalistic system.

Paul warns them that the acceptance of circumcision would be in principle the acceptance of the whole of that system.

The fact that Paul points this out to the Galatians, implies that the Judaizers had not done so.

They were now asking the Galatian Christians to accept circumcision as a rite by which they would become sons of Abraham and thus participants in the blessings of the Abrahamic Covenant.

The Judaizers had already persuaded them to adopt the Jewish cycle of feasts.

41

**3** *I testify again to every man who accepts circumcision that he is obligated to keep the whole law.*

The words “I testify,” are from *marturomai* (μαρτυρομαι) which without an object accusative as it is here, signifies, not “to call to witness” but “to affirm, to protest.”

It is a strong asseveration, not merely a simple testimony.

The word *again* refers to a like statement made to the Galatians, probably on the occasion referred to in 4:16 and 1:9.

The words “every man who is circumcised,” do not refer to the fact that the Galatians had accepted circumcision.

That would call for the perfect tense.

42

**3** *I testify again to every man who accepts circumcision that he is obligated to keep the whole law.*

The idea is “everyone who receives circumcision.” The warning is addressed, not to the man who has been circumcised, but to the one contemplating doing so.

The word *debtor* is from *opheiletēs* (ὀφειλετης), which refers to one who is under obligation. one who is bound to do a certain thing, here in effect, to one who binds himself to something.

The obligation is as the context shows, one which the Christian ought not to assume.

The believer is free from the law in three respects.

*First*, he is free from the condemnation it imposes upon the one who would disobey it.

43

**3** *I testify again to every man who accepts circumcision that he is obligated to keep the whole law.*

*Second*, he is free from the law as a means of justification.

*Third*, he is free from the obligation to render obedience to its statutes.

The believer in this Age of Grace is obligated to obey either all of the law or none of it.

If he feels that he is obligated to obey parts of it which he chooses, that, for instance, obligates him to keep the Sabbath, the seventh day, instead of the first day of the week, the Lord’s Day.

By what rule can one isolate certain parts of the Old Testament law as binding upon Christians and disregard other parts as purely Jewish in their application?

The Galatians were not obligated to obey any of the law.

Nov 13-3:10 PM

**3** *I testify again to every man who accepts circumcision that he is obligated to keep the whole law.*

Submission of the Galatians to the rite of circumcision, makes them a party to the covenant of the law, and the law requires from everyone thus committed, a full and perfect obedience.

*The ethics of the Pauline epistles and the ministry of the Holy Spirit, take the place of and are an advance upon the Mosaic economy of regeneration and the objection written law.*

*Whatever is of value for the Church in the legal enactments of the Mosaic code, is found in the hortatory passages of the New Testament epistles.*

That is not to say, however, that the great principles of conduct underlying the statutes of the Mosaic law, are to be ignored.

45

**3** *I testify again to every man who accepts circumcision that he is obligated to keep the whole law.*

The Old Testament, even though superseded by the New which is specially designed for the Church, yet has great value to the latter.

Still it must be used with the following two guiding principles in mind; *first*, it is specially adapted to the needs of the nation Israel and for the time before the Cross, and *second*, its legal enactments where they deal with general principles of conduct that are universal and eternal in their application, must never be treated as legally binding upon the believer but only as ethics to guide his conduct.

46

**3** *I testify again to every man who accepts circumcision that he is obligated to keep the whole law.*

Translation.

*And I solemnly affirm again to every man who receives circumcision, that he is under obligation to do the whole law.*

47

**4** *You are severed from Christ, you who would be justified by the law; you have fallen away from grace.*

The words “Christ is become of no effect unto you,” must be understood in their context to refer, not to their justification but to their spiritual lives as Christians.

The apostle is not here speaking of their standing but of their experience.

The words “become of no effect,” are from katergeo (κατερgeo) which means “to make ineffectual,” and which used with the word apo (ἀπο) (from) as it is here, means “to be without effect from, to be unaffected by, to be without effective relation to.”

The word is applied to any destruction of growth or life, physical or spiritual.

48



**4** *You are severed from Christ, you who would be justified by the law; you have fallen away from grace.*

Joined with apo (ἀπο) (from), it speaks of the loss of some essential element of life by the severance of previous intimate relations.

The subject of the verb here is the Galatian Christians. One could translate “You have become unaffected by Christ,” or, “You have become without effective relation to Christ.”

The idea is that the Galatian Christians, by putting themselves under law, have put themselves in a place where they have ceased to be in that relation to Christ where they could derive the spiritual benefits from Him which would enable them to live a life pleasing to Him, namely, through the ministry of the Holy Spirit.

49

**4** *You are severed from Christ, you who would be justified by the law; you have fallen away from grace.*

Thus, Christ has no more effect upon them in the living of their Christian lives.

In depriving themselves of the ministry of the Holy Spirit in the living of a Christian life, they have fallen from grace.

The words “fallen from” are from ekpipto (ἐκπιπτο) which means “to fail of, to lose one’s hold of.”

The Galatian Christians had lost their hold upon the grace for daily living which heretofore had been ministered to them by the Holy Spirit.

God’s grace manifests itself in three ways, in justification, sanctification, and glorification.

50

**4** *You are severed from Christ, you who would be justified by the law; you have fallen away from grace.*

The context rules.

All through chapter five, Paul is talking about the Holy Spirit's ministry to the believer.

Therefore grace here must be interpreted as the daily grace for living of which the Galatian Christians were depriving themselves.

But because they had lost their hold upon sanctifying grace, does not mean that God's grace had lost its hold upon them in the sphere of justification.

Because they had refused to accept God's grace in sanctification is no reason why God should withdraw His grace for justification.

51

**4** *You are severed from Christ, you who would be justified by the law; you have fallen away from grace.*

They had received the latter when they accepted the Lord Jesus.

That transaction was closed and permanent at the moment they believed.

Justification is a judicial act of God done once for all. Sanctification is a process which goes on all through the Christian's life.

Just because the process of sanctification is temporarily retarded in a believer's life, does not say that his justification is taken away.

If that were the case, then the retention of salvation would depend upon the believer's works, and then salvation would not depend upon grace anymore.

And we find ourselves in the camp of the Judaizers, ancient and modern.

52

**4** *You are severed from Christ, you who would be justified by the law; you have fallen away from grace.*

Translation.

*You are without effect from Christ, such of you as in the sphere of the law are seeking your justification. You have lost your hold upon grace.*

53

**5** *For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.*

The righteousness spoken of here is not justifying righteousness, and for three reasons.

First, it is righteousness which finds its source in the operation of the Holy Spirit.

Justifying righteousness is a purely legal matter and has to do with a believer's standing before God.

The Holy Spirit has nothing to do with that.

That is a matter between God the Father and God the Son.

The Father justifies a believing sinner on the basis of the work of the Son on the Cross. Second, the context is dealing with the Christian's experience, not his standing, with the method of living a Christian life, not the relation of that person to the laws of God.

54

*5 For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.*

Third, love as a fruit of the Holy Spirit in the life of the Christian, is spoken of in verse 6, which verse is bound up with verse 5.

This again shows that the grace spoken of in verse 5 is sanctifying grace, of which latter the Galatian saints were depriving themselves by their act of depending upon self effort in an attempt to obey law.

Paul says that it is through the agency of the Spirit that we can hope for the presence of an experimental righteousness in the life, not by self effort.

55

*5 For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.*

The word we is emphatic.

It is, "as for us, we (Christians) through the Spirit wait for the hope of righteousness by faith," not as the Judaizers who attempted to live a righteous life by self effort rather than by dependence upon the Holy Spirit.

The phrase "the hope of righteousness," is a construction of the Greek text called an objective genitive.

It can be translated "the hoped-for righteousness."

It is that righteousness which is the object of hope.

The words "by faith," are to be construed with "wait."

We wait for this hoped-for righteousness by faith.

56

*5 For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.*

The word wait is from apodechomai (ἀποδεχομαι). The same word is used in Philippians 3:20, and there translated look.

The word speaks of an attitude of intense yearning and an eager waiting for something.

Here it refers to the believer's intense desire for and eager expectation of a practical righteousness which will be constantly produced in his life by the Holy Spirit as he yields himself to Him.

57

*5 For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.*

Translation.

*For, as for us, through the agency of the Spirit, on thy ground of faith, a hoped-for righteousness we are eagerly awaiting.*

58

**6** *For in Christ Jesus neither circumcision nor uncircumcision [availeth] counts for anything, but only faith working through love.*

The word availeth is the translation of ischuo (ἰσχυο) which means “to have power, to exert or wield power.” Thus, in the case of the one who is joined to Christ Jesus in that life-giving union which was effected through the act of the Holy Spirit baptizing the believing sinner into the Lord Jesus (Romans 6:3, 4), the fact that he is circumcised or is not circumcised, has no power for anything in his life. The thing that is of power to effect a transformation in the life is faith, the faith of the justified person which issues in love in his life, a love produced by the Holy Spirit.

59

**6** *For in Christ Jesus neither circumcision nor uncircumcision [availeth] counts for anything, but only faith working through love.*

Translation.

*For in Christ Jesus, neither circumcision is of any power nor uncircumcision, but faith coming to effective expression through love.*

60

*7 You were running [did run] well. Who hindered you from obeying the truth?*

The words “did run” are in the imperfect tense, referring to a continuous action going on in past time.

Here, as in 4:12, Paul breaks off his argument to make an appeal to his readers on the basis of their past experience.

He uses the figure of a Greek runner. “You were running well.”

The word well is from kalos (καλος), suggesting the translation, “You were conducting yourselves bravely, honorably, becomingly.”

61

*7 You were running well. Who hindered you from obeying the truth?*

The Galatian Christians were running the Christian race well, but the Judaizers cut in on them and now were slowing up their progress in their growth in the Christian life.

They had deprived the Galatians of the ministry of the Holy Spirit, and the latter had been thrown back upon self effort in an attempt to obey a set of legal restrictions, with the result that their lives had lost the fragrance of the Lord Jesus and the enabling power for service which the Spirit formerly gave them.

The question Paul asks is rhetorical, not for information.

The great apostle knew well enough who had slowed up the Christian growth of the Galatians.

62

*7 You were running well. Who hindered you from obeying the truth?*

Translation.

*You were running well. Who cut in on you and thus hindered you from obeying the truth?*

63

*8 This persuasion is not from him who calls you.*

The word persuasion is from peismone (πεισμονε), the verb of the same root being peitho (πειθο), which latter means “to persuade,” that is, “to induce one by words to believe.”

The word is used here in an active sense. It refers to the act of the Judaizers inducing the Galatians to believe their preaching.

This activity of the Judaizers, Paul says, does not come from the One who called them into salvation, namely, God.

This negative statement indicates that the influence which was turning them away from grace was hostile to God.

64



**8** *This persuasion is not from him who calls you.*

He definitely expresses this in the next verse where he speaks of the teachings of the Judaizers as leaven, the term leaven always referring in Scripture to evil, here to false doctrine.

The definite article before the word persuasion in the Greek text, identifies the persuasion as that which cut into the Galatian's progress in the Christian life mentioned in verse 7, namely, the teachings of the Judaizers.

God who called them, called them to freedom in Christ, not to the enslaving tenets of the Judaizers.

65

**8** *This persuasion is not from him who calls you.*

Translation.

*This persuasion is not from the One who calls you.*

66

**9** *A little leaven leavens the whole lump.*

Leaven is always a symbol of evil in the Bible. The Jews before the days of unleavened bread, would remove every particle of leaven from their homes. Leaven, which operates on the principle of fermentation, is an apt symbol of moral and spiritual corruption. A very small lump readily permeates the entire bread dough. Our Lord used it as a symbol of the false doctrines of the scribes and Pharisees (Matt. 16:6–12).

67

**9** *A little leaven leavens the whole lump.*

In I Corinthians 5:6, Paul uses the symbol, of the immoral conduct of a few in the church which was endangering the life of the entire church, and which unrebuked, would spread throughout that local assembly. The symbol appears to have had a wide usage as a proverbial saying referring to the tendency of an influence, even though small, to spread so as to control the entire situation or surroundings. The insidious work of these Judaizers was slowly permeating the religious life of the Galatian churches.

68

**9** *A little leaven leavens the whole lump.*

The verb is in the present tense, indicating that the process of doctrinal fermentation was going on, but that it had not yet corrupted the entire church structure. It had made but a little progress. Paul was more alarmed over its insidious nature than over the extent to which it had permeated the churches.

69

**9** *A little leaven leavens the whole lump.*

Translation.

*A little leaven is leavening the whole lump.*

70

**10** *I have confidence in the Lord that you will take no other view than mine, and the one who is troubling you will bear the penalty, whoever he is.*

Paul now turns with decided abruptness from the discouraging picture of verse 9 to one of encouragement.

The personal pronoun ego (ἐγώ) (I) appears in the Greek text.

It emphasizes the personal character of Paul's confidence in them.

It is, "I, at least, whatever others may think."

The word confidence is from peitho (πειθο), "to persuade," and in the perfect tense.

Paul had come to a settled persuasion or conviction regarding them.

71

**10** *I have confidence in the Lord that you will take no other view than mine, and the one who is troubling you will bear the penalty, whoever he is.*

The words "through the Lord," speak of the Lord Jesus, not primarily as the object of trust, but as the One who is the basis or ground of Paul's confidence.

The words "none otherwise," tell us that Paul expected the Galatians to take no other view of the source of the Judaizer's message than he took, namely, that it did not come from God but from an evil source, and that the leaven of the Judaizers was false doctrine.

The words "be minded," are from phroneo (φρονέω) which denotes a general disposition of the mind rather than a specific act of thought directed at a given point.

72

**10** *I have confidence in the Lord that you will take no other view than mine, and the one who is troubling you will bear the penalty, whoever he is.*

The word troubleth is from tarasso (ταρασσο) which is used of the act of disturbing the faith of someone. The word bear is from bastazo (βασταζο) which speaks of a grievous burden. The judgment of God would be the grievous burden which anyone would have to bear who would disturb the faith of the Galatian Christians.

73

Translation.

*As for myself, I have come to a settled confidence in the Lord with respect to you, namely, that you will take no other view than this. But the one who troubles you shall bear his judgment, whoever he is.*

74

***11 But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been removed.***

The Judaizers said that Paul was still preaching circumcision when it suited his purpose.

Paul answers this charge by calling the attention of the Galatians to the fact that he we still being persecuted, implying that it was for his anti-legalism.

The first yet is from eti (ἐτι), which word speaks of a thing that went on formerly, whereas now a different state of things exists.

The implication is clear that Paul at one time preached the necessity of circumcision as a means of acceptance with God.

75

***11 But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been removed.***

The Book of Acts records the fact that he was continually being persecuted by the Jews because of his break with the Mosaic economy.

It was as a Pharisee that he had preached circumcision.

The word if is from ei (εἰ). It is a contrary-to-fact condition.

Paul denies that he is preaching circumcision.

The first yet is temporal, and one could translate by the word still.

76

***11 But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been removed.***

The second yet denote logical opposition.

The idea is, "If I am still preaching circumcision, why am I in spite of that fact being persecuted?"

The persecution of Paul had its basis in the fact that the Cross was an offense to the Jew.

What made the Cross an offense to the Jew?

Paul tells us in the words, "If I yet preach circumcision, then is the offense of the cross ceased."

That is, if circumcision be preached as one of the prerequisites of salvation, then the Cross of Christ would cease to be an offense.

77

***11 But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been removed.***

Thus, the offensiveness of the Cross to the Jew lay in the teaching that believers in the Lord Jesus are free from the Mosaic law.

That was the very point at issue when the Sanhedrin was trying Stephen.

The charge was not that he was worshipping the Crucified One.

It was that he was speaking blasphemous words against the Jewish Temple and the law of Moses (Acts 6:13, 14).

78

**11** *But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been removed.*

Chrysostom commenting on this same thing said, “For even the cross which was a stumbling block to the Jews, was not so much so as the failure to require obedience to ancestral laws.

For when they attacked Stephen they said not that he was worshipping the Crucified, but that he was speaking against the law and the holy place.”

Saul, the Pharisee, persecuted the Church for the same reason (1:13, 14).

The Cross was offensive to the Jew therefore because it set aside the entire Mosaic economy, and because it offered salvation by grace through faith alone without the added factor of works performed by the sinner in an effort to merit the salvation offered.

79

**11** *But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been removed.*

All of which goes to show that the Jew of the first century had an erroneous conception of the law of Moses, for that system never taught that a sinner was accepted by God on the basis of good works.

The word ceased is from katergeo (κατεργεω) which means “to render idle or inoperative, put to an end, abolish.”

The word offense is from skandalon (σκανδαλον) which means, “a stumbling block.”

80



**11** *But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been removed.*

Translation.

*And I, brethren, if I am still preaching circumcision, why am I in spite of this fact being persecuted? Then the stumbling-block of the Cross has been done away with.*

81

**12** *I wish those who unsettle you would emasculate themselves!*

The words cut off are from *apokopto* (ἀποκοπτο).

The word refers to bodily mutilation.

Paul expresses the wish that the Judaizers would not stop with circumcision, but would go on to emasculation.

The town of Pessinus was the home of the worship of Cybele in honor of whom bodily mutilation was practiced.

The priests of Cybele castrated themselves.

This was a recognized form of heathen self-devotion to the god and would not be shunned in ordinary conversation.

82

***12 I wish those who unsettle you would emasculate themselves!***

This explains the freedom with which Paul speaks of it to his Galatian converts.

In Philippians 3:2, the apostle speaks of the Judaizers as the concision that is, those who mutilate themselves. Vincent expresses his conception of Paul's words as follows: "These people are disturbing you by insisting on circumcision.

I would that they would make thorough work of it in their own case, and instead of merely amputating the foreskin, would castrate themselves as heathen priests do.

83

***12 I wish those who unsettle you would emasculate themselves!***

Perhaps this would be even more powerful help to salvation."

He says that this is perhaps the severest expression in Paul's epistles.

The great danger in which Christianity was placed by the Judaizers, made such a severe statement necessary.

The man who could beseech his converts with the meekness and gentleness of Christ, could also deal in a most severe way when the occasion for such treatment presented itself.

84

***12 I wish those who unsettle you would emasculate themselves!***

The whole expression shows that circumcision had become for Paul a purely physical act without religious significance, and, performed for such a purpose as that for which the Judaizers used it, it became a bodily mutilation not different in character to the mutilations of the heathen religions.

Thus, by glorying in the flesh, the Galatians would be returning to the bondage of their former heathenism.

85

***12 I wish those who unsettle you would emasculate themselves!***

The word trouble is from *anastatoō* (ἀναστατώ) which means “to upset or overthrow.”

It is used of driving one out of his home, of ruining a city.

The word forcibly expresses the revolutionary character of the agitation with which the Judaizers were upsetting the peace and the order of the Galatian churches.

86

***12 I wish those who unsettle you would emasculate themselves!***

The words I would are from *opheilō* (ὀφείλω) which when coupled with the future tense as it is here, does not express a wish, but speaks of that which ought to be the logical outcome of the present.

The statement predicts in a bitter and ironic fashion what this superstitious worship of circumcision must lead to where men exalt an ordinance of the flesh above the necessity of faith in Christ, namely, to self-mutilation as was the practice of the heathen world of that time.

87

***12 I wish those who unsettle you would emasculate themselves!***

Translation.

*I would that they who are upsetting you, would even have themselves mutilated.*

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