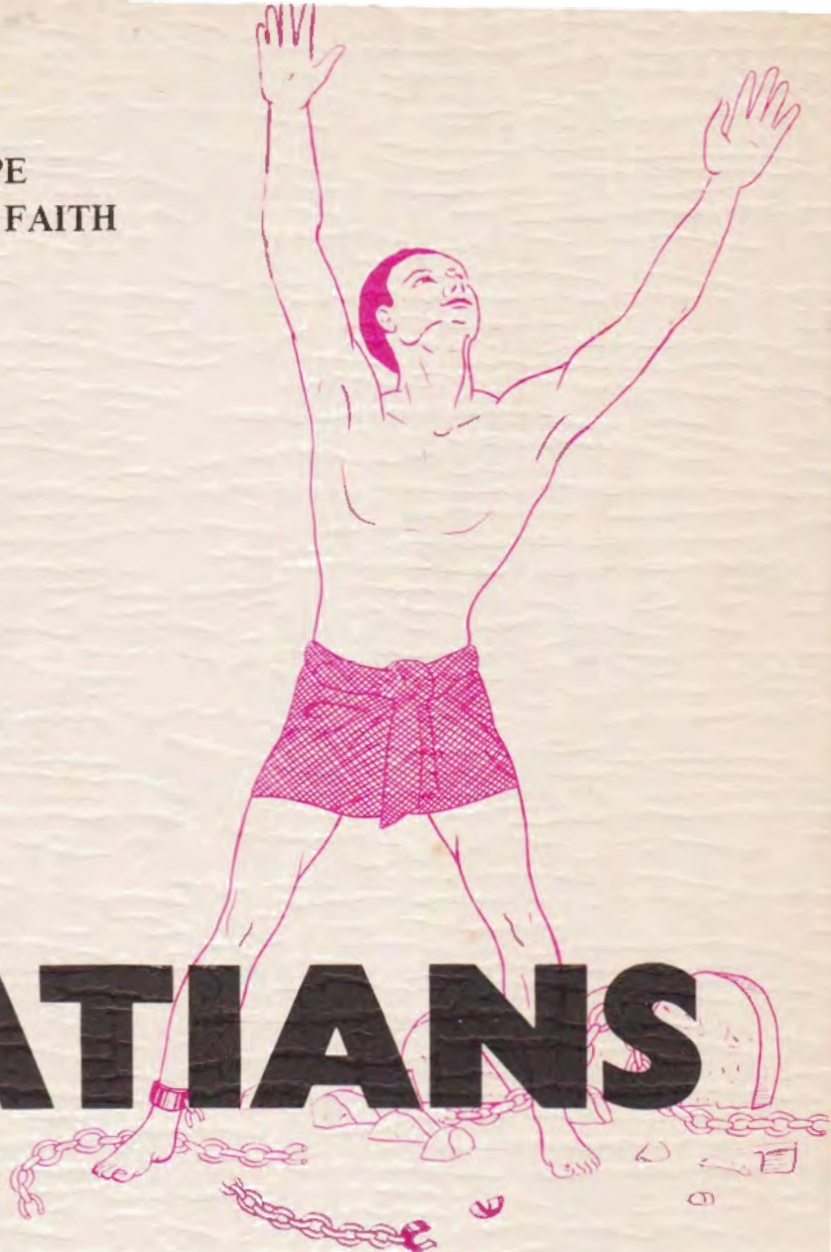


“WAITING FOR THE HOPE
OF RIGHTEOUSNESS BY FAITH
IN JESUS CHRIST”

THE EPISTLE

TO THE

GALATIANS



15TH AUSTRALASIAN CHRISTADELPHIAN
YOUTH CONFERENCE
MAY 12TH - 20TH 1979
Queensland



PREFACE

"WAITING FOR THE HOPE OF RIGHTEOUSNESS BY FAITH IN JESUS CHRIST" was the theme chosen by the sponsors of the 15th Australasian Christadelphian Youth Conference for the studies surrounding the Epistle of Paul to the Galatians to be held during the week May 12th-20th 1979, God willing. These notes have been written to assist those attending the Conference and hopefully many others to come to an understanding of the message of this most vital Epistle.

In the preparation of these notes the committee was faced with two alternatives:-

1. To produce a selective set of study notes specifically designed for the Youth Conference, or
2. Write a set of complete verse by verse notes which could be used by those attending the Conference but which would have a much wider usefulness and circulation.

The committee chose the latter alternative believing that a set of notes written for the Conference only would have a limited value in terms of copies available for general distribution and in content due to the lighter treatment given to those portions of the Epistle which will not be considered in group discussion at the Conference. It is our belief that the notes in this more complete form will provide valuable assistance to anyone undertaking a study of the entire Epistle, its background and many magnificent themes.

The committee acknowledges the efforts of Brother Klaus Papowski in the writing of the notes and also the labours of many others who assisted in their preparation and printing.

In writing the notes considerable help was received from the book "The Epistle to the Galatians" by Brother John Carter and this work is recommended. As additional study aids, the tapes of studies given by Brother David Pogson on the Epistle and a set of verse by verse notes by Brother H.P. Mansfield are also recommended.

The Epistle of Paul to the Galatians is extremely relevant to the brotherhood today and the principles expounded in it go to the very heart of many issues facing the ecclesial world as the days of Gentile darkness draw to a close. A detailed study of the Epistle is commended to all but especially to those who plan, God willing, to spend a week pondering and discussing the issues and principles of Galatians at the 1979 Youth Conference.

THE COMMITTEE



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 THE EPISTLE TO THE GALATIANS

INTRODUCTION

In the Epistle to the Galatians we find expressed, the sharpness and clarity of the mind of the Apostle Paul, as he attacks and counters the inveterate and timeless problem of Judaism. The problem which has held mankind in thralldom from the very moment that he fell from unity with the Deity. The question to be focussed upon (to which the answer is of vital importance) is "What makes a man righteous before his God?". It is vital, for throughout the milleniums of mankind's history upon the earth, the ugly spectacle of Judaism has reared its head with the singular aim of detracting from the true spirit of acceptable worship, and reducing it to a legal and mechanistic ritual. At various points in the history of the ecclesia, Judaism has intensified its thrust against the Truth, requiring exceptionally perceptive ambassadors to quench the heat of opposition and reveal the Truth in its stark reality and pristine beauty. Thus we find, that the problem which faced the ecclesial world of the first century is in essence the same problem which faces the ecclesial world of the twentieth century! It may differ in its outward form, but the quintessence of the problem is the same.

Paul, in this Epistle, strikes very deeply at the motive force of life in the Truth. He confronts us with the issue of how does one live the Truth? What is the formula for righteousness? The answer centres upon the atonement, and it is to this which Paul turns his attention. The atonement - "Jesus Christ and him crucified"; not merely as a theory, but as a way of life. In this way we find the answer to the question "What makes a man acceptable before his God?" Is it a legalistic, mechanical adherence to Law, or principles of Truth? An outward observance of a set of rules? A narrow minded determination to uphold selected ideals? Or is it a life of spontaneous and full dedication in humble gratitude to the Father? An absolute renunciation of personal, fleshly achievement, resulting in complete surrender to the Divine will and a channelling of every endeavour towards the furtherance of that will, in the spirit of submissiveness. These are the issues which have faced the Truth in the past, and which shall continue to face the Truth in the present and the future. It is a real challenge because Judaism is natural to the flesh; it is inherent within the flesh. But it is a challenge which can be successfully met, and which must be met in the manner the Apostle presents to us in his Epistle to the Galatians.

What is the formula for righteousness? The answer as to how one is to live the Truth is by anointing - by anointing from all that comes from God. Thus we find that the Epistle contains a theme of "anointed". We are justified by the "faith of anointed" (2:16); we are to be "crucified with anointed" (2:20); "anointed" is to live in us (2:20); "anointed has redeemed us from the curse of the Law" (3:13); we are to be "baptized into anointed" (3:27); "anointed" is to be formed in us (4:19); "anointed has made us free" (5:1); we are to "fulfil the law of anointed"

(6:2). The term "anointed" occurs some twenty-one times coupled with these and other phrases.

The Apostle drives home the principle that living by faith is superior to living by law. He contrasts law and faith and reveals each in its proper perspective. Living by law is slavish and is tantamount to being in bondage, whereas living by faith in Christ causes one to ascend to the heights of spirituality and freedom.

Throughout the Epistle, Paul constantly draws upon the very arguments and phrases used by the Judaizers. The Epistle must therefore have meant much more to the Galatians, who were close to the circumstances which resulted in the penning of the Epistle. There is a need to mentally project oneself into the historical circumstances of the Epistle to grasp the full import of the Apostle's phrases and arguments. The thrust of the Judaizer's argument was that life could be achieved by perfect obedience to law, and in particular to the Law of Moses. At any rate (they claimed), one must be circumcised if he is to have any right to life (6:12-13), and this they used as the thin edge of the wedge to introduce the whole law. Paul counters this by indicating that if one was seeking acceptance with God through circumcision and the law, then the work of Christ would not be efficacious. This demolished the very foundation of Judaism, for the one whom they exhibited as their great champion of gaining life through perfect obedience to law, was Christ. Our true position is that we cannot achieve righteousness by reliance upon self in performing meritorious works, but "we through Spirit wait for the hope of righteousness by faith" (5:5). Adherence to law and circumcision will never achieve unity with the Deity, as this is only possible through a life which is dominated by the dynamic power of the Truth - a life in which "faith is energised by love" (5:6).

The Judaizer hinged his argument around Abraham and his seed. Paul thus centres much of his thinking around Abraham, and extracts from his life the necessary evidence to reveal that one is accepted upon the basis of faith, and not flesh. The Apostle reasons much concerning promise, servanthip, sonship, a seed, heirship and inheritance. In the process of his dissertation upon Abraham, Paul highlights the true function of the law. When dealing with Abraham's two sons, he draws out the true significance of their lives as being a demonstration of flesh and spirit being mutually opposed to each other. Thus we are to "walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh" (5:16-17).

In a repetitive fashion the Apostle contrasts law and faith, highlighting the great gulf which exists between the two. Paul powerfully educes from every standpoint possible within the context of the problem at Galatia, that law and faith are mutually exclusive; they cannot co-exist. Paul's argument is repetitive in design, for he wishes to totally dis-mantle the force of Judaism and displace it with the only true force which will lead to harmony with God, and acceptance by Him. Concord with the Deity is not produced by means of a slavish mentality, but by "a new creature" - by leading a life which is totally foreign to the flesh, and ascending to the heights of spirituality in Christ, by "bringing into captivity every thought to the obedience of Christ" (II Cor. 10:8). As

many as achieve this aim, "peace be unto them, and mercy, and upon the Israel of God" (6:16).

One of the highlights of the Epistle is the strains which are heard from Isaiah 49, as the Apostle carefully weaves echoes at that monumental Messianic prophecy into his argument against Judaism and Jewish exclusiveness. With his characteristic genius for drawing upon Old Testament prophecy with precision and poignancy, Paul brings to bear the evidence of Scripture against the doctrine of Judaism. In quoting from and alluding to Isaiah 49, the Apostle is drawing the minds of the Galatians back to their initial joyful acceptance of the Truth, when he preached the glad news of freedom and salvation for Gentiles, and appropriated the words of Isa. 49:6 to Barnabas and himself (Acts 13:47). More importantly, the message of Isaiah 49 is fundamental to Paul's reasoning throughout his doctrinal exposition in the Epistle to the Galatians, for Isaiah 49 contains a message concerning the salvation of both Jew and Gentile on the basis of the Abrahamic covenant. With this in mind, the overtones of Isaiah 49 take on added meaning:- "The servant of Christ And they glorified God in me" (Gal. 1:10, 24), c.p. "Thou art my servant in whom I will be glorified" (Isa. 49:3); "When it pleased God, who separated me from my mother's womb" (Gal. 1:15), c.p. "Yahweh hath called me from the womb" (Isa. 49:1); "The same was mighty in me unto the Gentiles" (Gal. 2:8), c.p. "I will also give thee for a light unto the Gentiles" (Isa. 49:6); "I am afraid of you lest I have bestowed upon you labour in vain" (Gal. 4:11), c.p. "I have laboured in vain, I have spent my strength for nought, and in vain" (Isa. 49:4); "My little children, of whom I travail in birth again till Christ be formed in you" (Gal. 4:19) c.p. "Can a woman forget her sucking child" (Isa. 49:15); "Christ hath made us free" (Gal. 5:1), c.p. "That thou mayest say to the prisoners, Go forth" (Isa. 49:9).



THE TIME OF WRITING

The traditional view of the time of writing of the Epistle to the Galatians is that it is one of the Apostle's earliest letters. It is commonly accepted that the Epistle was written shortly after the first missionary journey of the Apostle Paul to Galatia, probably from Antioch in Syria ("I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" Gal. 1:6). The claim is made that at any rate it was written before the Jerusalem Conference, otherwise the Apostle would have drawn upon the decision of that Conference, and produced it as evidence in his favour.

However, a close examination of all the evidence appears to indicate that the Epistle to the Galatians is one of the later Epistles of the Apostle Paul. The Epistle bears the marks of having been written a long time after the events recorded therein. The language used by Paul indicates that he is writing from the stand-point of one who is looking back across a long period of time to the establishment of the ecclesias in that region. He tells them this in chapter 4:13 - "Ye know how through infirmity of the flesh I preached the gospel unto you at the first" (Weymouth: "And you know that in those early days it was on account of bodily infirmity that I proclaimed the Good News to you"). Similarly, in chapter 2, the language is that of one who is reviewing the events at a much later time.

The language of the Epistle is charged with the spirit of irritation and concern, as the Apostle received news of the defection of the ecclesias in Galatia. His response is immediate as he hears of the menacing advance of Judaism in their midst, and he endeavours to meet it head on. Paul, thus, writes with forcefulness and directness and remonstrates sternly with the Galatians, in a final endeavour to draw them back from the brink of disaster. This was not an isolated incident within one ecclesia, nor was Paul handling an issue of a minor nature. Here was a circumstance where four entire ecclesias were on the verge of departure from the Truth, and yet there is no mention in the Epistle of Paul endeavouring to see them in person to solve their dilemma, which he would have done if he had been at all able. Paul must therefore have been in a position which did not enable him to visit the Galatian ecclesias, but recognizing the seriousness of the situation he threw his entire weight into the Epistle in a desperate bid to avert their making shipwreck of the faith.

As for the claim that chapter 1:6 speaks of an early writing, the charge Paul levels against them of being "so soon removed" from the Truth would have been even more powerful if they had been in the Truth for some years. Weymouth captures the sense: "I marvel that you are so readily leaving Him", the idea being not that they were leaving the Truth so soon after having embraced it, but their readiness to leave the Truth after having been attached to it over a period of years, to embrace Judaism. Also, there is a very fundamental reason why Paul did not use the decision of the Jerusalem Conference as ammunition against the Judaizing class, for to do so would have been to negate his claim to independence

as an Apostle, which he is at pains to establish in the first two chapters of the Epistle. Besides, the decision of the Jerusalem Conference did not entirely satisfy the Apostle Paul; it gave as much scope for the Judaizer as it did for Paul and his colleagues. The Council's decision was, that the Law of Moses need not be imposed upon the GENTILES, apart from some "necessary things" (Acts 15:28).

The Jerusalem Conference did not touch upon the position of the law in relation to the Jewish Christians. It was almost implied by James that what had existed thus far with respect to the keeping of the law ought not to be tampered with (Acts 15:21). On the other hand the Apostle Paul argues strongly in Galatians that the law was finished with for Jew and Gentile. "Christ is become of no effect unto you, whosoever of you are justified by law; ye are fallen from grace" (Gal. 5:4). There is to be no distinction at all between Jew and Gentile, "for ye are all the sons of God by faith in Christ Jesus There is neither Jew nor Greek, for ye are all one in Christ Jesus" (Gal. 3:26-28).

Moreover, the chronological setting of chapter 2 does not permit an early writing of the Epistle, for in verse 1 the Apostle informs us that fourteen years after his conversion he "went up again to Jerusalem with Barnabas". The conversion of Paul occurred in approximately A.D.37, just prior to the incident recorded in II Cor. 11:32-33, when there was a governor under Aretas, the king of Damascus. Fourteen years after this date brings us to A.D.51, which is the accepted date of the Jerusalem Conference recorded in Acts 15. Paul's journey to Jerusalem recorded in Gal. 2 will not fit the traditional view which makes it the visit recorded in Acts 11:30, for that visit took place amidst the circumstances of Herod's death which occurred in A.D.44, a date which is undisputed. This is only seven years after his conversion and not the fourteen required by Gal. 2:1. Furthermore, the whole tone of Gal. 2 harmonizes with Acts 15. The issue to be resolved is the same - the question of circumcision and the law (Gal. 2:3,4 c.p. Acts 15:1,5).

We conclude therefore, that the Epistle to the Galatians is not an early Epistle, but one which Paul wrote during the later stages of his life, at a time when he was unable to make plans to see them personally. In this Epistle we find expressed the words of a mature man in the Truth which are worthy of our closest attention.



Roman Prisoner Chained to Guards

BACKGROUND OF THE EPISTLE

The establishment of the Galatian ecclesias took place during the first missionary journey of the Apostle Paul, when he was accompanied by Barnabas and John Mark. The Apostle was fresh to the work and one who was imbued with a zeal for his new found faith. Paul had been in the Truth for some ten years when he and Barnabas were commissioned to perform the work of the first missionary journey. Since the conversion of Paul took place in approximately A.D.37, just prior to the time that there was a governor under Aretas the king of Damascus (II Cor. 11:32), the work of the first journey commenced in approximately A.D.47.

In Acts 13:2 we are informed by Luke that "the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them". We are further informed in verse 4, "So they (Barnabas and Saul), being sent forth (Gk. "Apostello" = to commission) by the Holy Spirit, departed unto Seleucia, and from thence they sailed to Cyprus". The record of Acts clearly indicates that Paul and Barnabas were Divinely directed and commissioned to perform the work in Cyprus and Galatia. It was God's work and they were directed by God! This is important to remember in relation to the Epistle to the Galatians, for one of the charges Paul vehemently refutes in the Epistle is that of a derived Apostleship; i.e. that he was nothing more than a messenger of the twelve who had been appointed as Apostles, and therefore was inferior to them.

PERGA

After their work on the isle of Cyprus, Paul, Barnabas and John Mark, sailed from Paphos to Perga in Pamphylia, where the tragic desertion of John Mark took place. Perga was characterised by a warm humid climate and an enervating atmosphere. In the evenings the mist rises as the heat of day is followed by the chill of night. Perga was positioned in the low lying, marshy area of the coast of Pamphylia; and with mosquitoes in that type of terrain, malaria was always a danger. It is very likely that Paul contracted malaria in Perga and sought relief in the higher ground of Galatia, some 3,600 feet above sea level. In Gal. 4:13-15, Paul informs the Galatians that "through infirmity of the flesh I preached the gospel unto you at the first" - sickness had driven the Apostle into their midst, as he endeavoured to recover from his malady in the cooler, revitalising climate of Antioch, on the plateau of Galatia. Physical weakness drove Paul away from the flat, swampy, marshy, malaria-infested area of Perga to the high plateau area of Antioch in Galatia, and as a result of his work there, four virile ecclesias were established. The gospel was preached to them in a vehicle of human weakness, as Paul came to them in the strength of God alone. He was to them a fitting representative of Christ (Gal. 3:1); human weakness empowered by God to perform His work.

ANTIOCH

Antioch was a Roman colony and military base. It was elevated behind the Taurus Range, 160 miles from Perga. The journey taken by Paul and

Barnabas would have called for eight days' arduous travelling, not without "perils of rivers, and perils of robbers", as some tragically worded gravestone epitaphs in the area prove. The rivers of Asia Minor, like all the rivers of the Levant, are liable to violent and sudden changes, sweeping all in their path into the chasms beneath. Robbers lurked in the rocky caverns by the roadside and preyed upon unsuspecting travellers.

Paul and Barnabas resided in Antioch for approximately two - six months. In the record of Acts several weeks are passed over in total silence, then 33 verses are devoted to the events of two successive sabbaths, and then another considerable period is summed up in verse 49. On the first sabbath Paul delivered an address in the synagogue consisting of the following principal parts:-

1. God's selection and love for Israel. Israel established as His Kingdom. The King - David VV 16-22.
2. Jesus Christ the promised saviour. Condemned to death by the rulers of the Jews and crucified in fulfilment of Scripture. His resurrection attested by many witnesses VV 23-31.
3. Messiah's death and resurrection foreshadowed in Scripture VV 32-37.
4. Acceptance of Jesus Christ the only way of salvation. The contrasts between the gospel and the law. Warning of impending judgment as predicted by Habakkuk VV 38-41.

One feature which is noteworthy in Paul's address is that of verse 39, that in Christ "all that believe are justified from all things, from which ye could not be justified by the Law of Moses". This is precisely the case the Apostle presents in his Epistle to the Galatians.

The R.S.V. of VV 42-43 indicates that Paul and Barnabas were followed out of the synagogue by enthusiastic hearers, beseeching them to speak the next sabbath. Others followed Paul and Barnabas to their residence to hear more, and were exhorted to "continue in the grace of God" - words which are echoed in Gal. 1:3,5; 5:4.

On the next sabbath almost the entire city came to hear the word of God (v 44). The response to the Truth in Galatia was spectacular and the Word had a powerful effect upon the people. Opposition was aroused from jealous Jews, whom Paul and Barnabas silenced by exposing their self-condemnation in rejecting the Word; and claiming a Divine commission to the Gentiles by appropriating the prophecy of Isa. 49:6 to themselves. The effect upon the Gentiles was admirable, "they were glad, and glorified the word of the Lord" (v 48). It is important to note that the Galatians were moved by the Truth. They were people whose feelings could be warmly stirred and excited by the Truth, which had gripped them mentally, emotionally and physically. What a powerful influence Judaism must have been to dislodge this effect of the Truth upon them! In v 49, Luke informs us that the Word continued to prosper. However, Paul and Barnabas were ejected out of the city. Nevertheless, "the disciples were filled with joy" (v 52) as a result of the Truth.

ICONIUM

Paul and Barnabas travelled on the "Via Regalis", a Roman military road which linked Antioch and Lystra. Iconium lay down a side road 60 miles south-east of Antioch (80 miles by road). The city was not a military base, but rather one of commerce and peace, a natural centre of human activity. It was surrounded by two hundred square miles of good land, a pleasant plain; cool, well-watered, a tree-filled countryside, its fertility was the gift and creation of the mountain streams which poured down from the Phrygo-Pisidian highlands.

As was their practice, Paul and Barnabas spoke in the synagogue of the Jews (Acts 14:1) and again a great multitude of Jews and Gentiles were favourably impressed with the Truth. Opposition to the work arose, but Paul and Barnabas continued in the work and spake boldly - because it was God's work! As a result God added His blessing unto "the word of His Grace" (c.p. Acts 13:43) by medium of the Holy Spirit so that "signs and wonders" were performed by Paul and Barnabas, a fact which Paul refers to in Gal. 3:2,5.

The effect of their labours was to divide the entire population of the city into two factions (Acts 14:4) an occurrence which was apparently not uncommon in those cities of the Oriental Greeks. A determined attempt was planned by those opposing Paul and Barnabas, to crush their work and to inflict them with bodily injury. When Paul and Barnabas perceived this plan they fled unto Lystra (v 6).

LYSTRA

Lystra was situated 18 miles south-west of Iconium and was another Roman colony. It was an undistinguished Lycaonian town, occupying a bold hill, in a position of strength and vantage, and for this reason it became a Roman garrison town, a sister-city of the more cultured Antioch.

There is no mention of a synagogue at Lystra, from which it may be inferred that either the Jewish community was negligible or non-existent. Lystra, therefore, would have been the first city in which the gospel was proclaimed to an exclusively Gentile audience. Two major incidents feature in the record of Acts 14 with respect to this city and they are:

- (1) The healing of the impotent man and the consequent reaction of the Lycaonians (VV 8-18).
- (2) The arrival of Jews from Antioch and Iconium resulting in the stoning of Paul (VV 19-20).

It was a common belief among the ancients that the gods occasionally visited the earth in the form of men, and so when Paul had healed the cripple who resided in Lystra, the Lycaonians assumed that "the gods are come down to us in the likeness of men" (v 11). Luke, using his characteristic "triple beat", indicates that the man was a complete cripple; he was "impotent in his feet", "a cripple from his mother's

womb, who had never walked" (v 9). This accounts for the emotional response of the Lycaonians, who were aroused into action, and proceeded to honour their "divine" visitors. They believed that Jupiter and Mercurius were again in Lystra, and identified Paul with Mercury because his eloquence corresponded with one of that "god's" attributes. Barnabas, they called Jupiter, as he was Paul's companion; and these two deities were always represented as companions in their terrestrial expeditions. Sacrificial preparations were underway as Paul and Barnabas scarce restrained the people by proclaiming themselves to be men of like passion with them, and appealing to them to "turn from these vanities unto the living God" (v 15). The Apostle Paul may well be alluding to this incident in Gal. 4:3,9, where he refers to the "rudiments of the world", and the "weak and beggarly elements", from which the Galatians had turned.

When Jews came from Antioch and Iconium they found the Lycaonians (who had discovered that their visitor was not Mercurius after all, but only a Jew from Tarsus) sympathetic to their cause. The Lycaonians were proverbially fickle and faithless, and with little persuasion turned upon Paul, and having stoned him, drew him out of the city, supposing him to be dead (v 19). It may well be the scars of that day's savagery which the Apostle refers to in his Epistle when he writes "I bear in my body the marks of the Lord Jesus" (Gal. 6:17). Paul, however, rose from a state of apparent death as the disciples stood around him, and courageously re-entered the city. Those disciples who gathered around the body of Paul, were evidence that his labours in Lystra had not been in vain. He had found some willing listeners to the Truth, and one remarkable disciple who was destined to be his constant companion and faithful partner in danger and distress, was Timothy (Acts 16:1), whom Paul describes as "my own son in the faith" (I Tim. 1:2). On the next day Paul and Barnabas departed to Derbe.

DERBE

Derbe is a city of doubtful location. It was somewhere not far from the "black mountain", which rises like an island in the south-eastern part of the plain of Lycaonia. Paul and Barnabas sought refuge in Derbe from the many persecutions and afflictions which they had encountered in the work thus far. It would seem as though their work here was not attended with the sufferings of the previous occasions as may be inferred from II Tim. 3:11, although their labours were not without fruit. Luke's account is characteristically succinct and reveals that in Derbe, Paul "had made many disciples" (v 21 margin). One such disciple was Gaius, a man renowned for his hospitality (Acts 20:4).

THE RETURN JOURNEY

Paul now stood at the border of Cilicia and could with much justification have passed through the Cilician Gates and journeyed to his home town of Tarsus, and from thence to Antioch in Syria. But the Apostle, in the face of much personal danger and self-sacrifice, chose to revisit the cities in which he had recently established young ecclesias, in order to strengthen and establish them. He exhorted them to "continue in the faith, and that we must through much tribulation enter into the kingdom of God" (v 22). Having fortified them in their faith, he formally established the ecclesia by appointing elders to guide and direct the affairs of the

ecclesia. Returning to Perga and from thence to Attalia, Paul and Barnabas sailed to Antioch in Syria, to report to the ecclesia of the mighty work which God had performed among the Gentiles (v 27).

The Apostle Paul suffered more in the area of Galatia, than in any other region in his missionary journeys. He could thus write to them in a very meaningful manner - "O thoughtless Galatians! Who hath bewitched you, - Before whose very eyes Jesus Christ was openly set forth as a crucified one?" (Gal. 3:1, Roth.). So, likewise, could he write in a similar spirit to his beloved son in the faith, Timothy, "Thou has fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me" (II Tim. 3:10-11).



"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down."

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CHAPTER 6:11-18 - PAUL'S CONCLUDING EXHORTATION

- * The final appeal - glorification of flesh, or crucifixion with Christ - Vv 11-18.



"...the scripture hath concluded all under sin..."



"...be not entangled again with the yoke of bondage..."

CHAPTER ONE

Vv. 1-5 PAUL'S SALUTATION TO THE GALATIANS

The opening salutation of the Apostle Paul is brief and terse as he quickly responded to the tragic news of the defection of the Galatian ecclesias, and the charges levelled against him by the Judaizers who had undermined his personal authority and work in that area. Paul, having received this news as a personal blow, now takes up his pen in the spirit of urgency and concern, and manifests his sharpness and clarity of mind as he vehemently attacks and refutes the charges levelled against him. Amongst the many accusations which were laid at his charge, was the one concerning his Apostleship. The Judaistic class maintained that the Galatians had been taught the gospel imperfectly and at second hand, for they argued that Paul's Apostleship was merely a derived Apostleship, i.e. that Paul was nothing more than a messenger of the twelve who had been appointed as Apostles and therefore was inferior to them. Having put forth this view they would continue, that where Paul differed from the twelve he must of necessity be in error, and that the twelve Apostles must be accepted as the legitimate and ultimate guides. This view, if left unchecked, would have been disastrous in its effects, and so the Apostle energetically refutes that claim and asserts the independence and Divine origin of his message, by appealing to the history of his conversion and subsequent events.

V1. "PAUL, AN APOSTLE" - Gk. APOSTOLOS - sent forth, one sent, an ambassador, one commissioned. The term is used in two principal ways throughout the New Testament:-

- (i) It has reference to the twelve apostles chosen by the Lord Jesus Christ as his ambassadors to the world, and later included Saul of Tarsus (Matt. 10:2; Acts 1:26; 9:15-16)
- (ii) The second use of the term is in relation to a brother who was not necessarily one of the twelve, but was delegated by an ecclesia to perform a commissioned duty. It is so used of Epaphroditus of the Philippian Ecclesia, whom Paul terms "your messenger" - Gk. APOSTOLOS (Phil. 2:25); of Titus as one of "the messengers (Gk. - APOSTOLOS) of the ecclesias" (II Cor. 8:23); and of Barnabas and Paul as "the apostles" of the ecclesia at Antioch in Syria (Acts 14:14).

It is the former to which Paul is referring, as becomes evident by his double negation of the latter, which was claimed by the Judaizer.

"NOT OF MEN, NEITHER BY MAN" - Diag. "Not from man, nor by a man"

Roth. "Not from man, nor through man". In this double negation, Paul disclaims any human involvement in his authority as an apostle. At the outset of the Epistle he strikes deeply at the false claim of the Judaizers, that his Apostleship was derived from the human authority of the twelve, and that he was taught, instructed and commissioned by "a man" such as Peter, James or John. It is most likely from the language of the second chapter that the Judaizers claimed that Peter was the one who instructed and commissioned Paul. However, Paul asserts that

neither the origin nor the medium was human.

"BUT BY JESUS CHRIST, AND GOD THE FATHER" - Having disclaimed any human instrumentality or medium in the work of delegation which constituted him as an Apostle, Paul now indicates the source and channel by which he became an Apostle. It was not by any man, but by Jesus Christ - a man, but not a mere man, for he was of Divine appointment. He was the Son of God, and Paul refers to this by calling God, "the Father".

"WHO RAISED HIM FROM THE DEAD" - The Judaizer had cast many doubts upon the unusual induction of Paul into his Apostleship, no doubt asserting that he lacked the necessary pre-requisites. Their claim would have been, that he never saw the Lord Jesus Christ after his resurrection. Paul claims that he was directly commissioned as an Apostle by the Lord Jesus Christ who had the Divine endorsement from God the Father through the resurrection. Jesus Christ was raised from the dead - he was alive and as such it was possible for Paul to have seen him subsequent to his resurrection, as he indeed had done whilst travelling on the road to Damascus. Paul, thus was an Apostle by Divine appointment, receiving his commission from both Jesus Christ and God the Father. Later in the Epistle, Paul will claim all the necessary qualifications of an Apostle though obtained through special and unique circumstances.

V2. "AND ALL THE BRETHREN WHICH ARE WITH ME" - This would have stunned the Galatians, who were led to believe that Paul stood alone in his views concerning circumcision and the Law. The Judaizer was wrong! Paul was not alone, for he states that all those about him felt and believed the same as he did, concerning circumcision, the Law, the Truth, and furthermore, the Galatians' defection from the Truth. It was usual for Paul to include the names of those who were with him when he penned an Epistle (I Cor. 1:1; II Cor. 1:1; Phil. 1:1; Col. 1:1; I Thes. 1:1), but here he omits reference to any individuals so as to highlight his own person, not for self-aggrandisement, but to emphasise his authority as an Apostle. He refers collectively to the others who were with him as "all the brethren", thus reminding the Galatians that they were opposing a formidable group of brethren and not the Apostle alone.

"UNTO THE ECCLESIAS OF GALATIA" - This is the conclusion of Paul's opening sentence. It is abrupt, unusually cold, and stern, for the Apostle usually continued with some phrases of commendation (Col. 1:2; Rom. 1:7 - "beloved of God, called to be saints"). These additional phrases were either of endearment or fellowship, neither of which were appropriate in addressing the Galatians. His tone is one of severity, for their defection from the Truth to a perversion of the Gospel was a move which would cause alienation from God, and a consequent rift from Paul.

V3. "GRACE BE UNTO YOU AND PEACE" - Grace - Gk. CHARIS - "an inclining towards; on the part of the giver of a favour, kindness; on the part of the receiver, thanks" (Bullinger). "Grace" was the common Greek greeting as used in Paul's day. But the Apostle had far more in mind than a mere greeting in using the word, for to Paul the term "grace" carried with it, the idea of the "system of grace". It expresses the Divine favour and mercy which is bestowed upon mankind by the Deity, in calling men and women aside from the common run of mortals, into a way of life which will lead to immortality, as a gift provided by Himself. The term is very appropriate in the context of the problem at Galatia, for the Galatians had turned aside from the system of salvation through grace, to a system

of salvation through works of law, which could never achieve eternal life. If there was one thing the Galatians desperately needed at this time, it was grace! Peace - Gk. EIRENE - "Peace, rest, in contrast with strife, and denoting the absence or end of strife. As influenced by the Hebrew SHALOM, it denotes a state of untroubled, undisturbed well-being. The peace which is a result of forgiveness" (Bullinger). "Peace" was the Hebrew greeting as used by the Jews. Paul, however, desires to impart more than a conventional Jewish greeting to the Galatians, for in adopting Judaism, they had forfeited the justification which comes through faith and the resultant peace which accrues therefrom (Rom. 5:1). Furthermore, the practice of Judaism had aroused a spirit of competition and contention, which had led to strife manifesting itself in their midst (5:15,26). There was a very real need amongst the Galatians for peace.

"FROM GOD THE FATHER, AND FROM OUR LORD JESUS CHRIST" - "Grace" and "peace" can only come from God when one is in harmony with Him, and that harmony is produced not by works of self-achievement, but by accepting the pattern as set forth in His Son - "our Lord Jesus Christ". Paul draws the two together, for "God was in Christ, reconciling the world unto himself", (II Cor. 5:19). "Grace" comes from God and is provided by Him in a manner which is in harmony with His moral character. It is favour, which is bestowed upon those who endeavour to develop that moral character in their lives by means of a new creation. When men and women forsake their own carnal ways (so often manifested in pride of human achievement) and seek to manifest the Divine attributes as sons and daughters of God, then the Father will crown their efforts with "peace".

V4. "WHO GAVE HIMSELF FOR OUR SINS" - Paul now elaborates upon the ideas contained in his opening salutation to the Galatians, as he expands upon the terms "grace" and "peace". He strikes at the crux of the issue facing the Galatians and declares the true ground of acceptance with God, which they had abandoned in preference for their system of legalism. The Lord Jesus Christ "gave himself for our sins" - he voluntarily and spontaneously offered himself as a sin offering on behalf of mankind. Paul wishes to highlight the fact that the Lord Jesus Christ freely surrendered his life as an act of grace (C.p. Titus 2:14; I Tim. 2:6; Gal. 2:20; John 10:17). Not only did Jesus Christ voluntarily surrender his life, but it was in accordance with the will of God, for God required it of him (Rom. 8:32). Here was a case, not of life achieved through addiction to law, but of Jesus Christ laying down his life in self repudiation, to demonstrate to all, the inherent evil in man's nature - a nature which needed to be crucified. This was in contrast to Judaism which implied that man's nature was inherently good, and could achieve life through perfect obedience to law. The Lord Jesus Christ demonstrated in his life that human nature was intrinsically evil, and without Divine grace and strength, was incapable of manifesting the Father's will. He voluntarily gave himself because of our sins. Sin separates from God and with this in view Paul realized the need for reconciliation between God and man. The vital question which faced the Galatians was, "Upon whom did reconciliation depend?" The Judaizers inferred that it depended on man and his adherence to law. Paul claims that salvation is the work of God and Christ; it does not depend upon law, and the ultimate proof of this lay in the provision by God of a sacrifice in the death of His Son as an act of grace (Rom. 8:3; 3:24).

"THAT HE MIGHT DELIVER US FROM THIS PRESENT EVIL WORLD" - Weymouth - "In order to rescue us from the present wicked age". Deliver - Gk. ESAIREO - Middle Voice "to take out for one's self, hence to rescue, deliver" (Bullinger). When men recognize the truly evil nature of man they acknowledge that they are in need of deliverance, and that the means of emancipation rests with God and His Son. The world in which man resides is under the dominion of sin, and is motivated by lust and flesh (I John 2:16). It is a state from which men must seek to extricate themselves, realizing that apart from the grace of Christ all are hopelessly enthralled. Christ alone can "rescue" man from the grip of sin, from whose grasp they find themselves inextricable by any efforts of their own. Paul terms the domain of sin "this present evil age", in explicit contrast with the "world to come" (Heb. 6:5; 2:5; Luke 20:34-35). Recognizing the present transitory age as being evil, men ought not to rely upon their own strength, but make their daily prayer "Deliver us from evil" (Matt. 6:13). The world is constantly trying to bring men into bondage and the very doctrines and practices the Galatians had adopted were leading them back into that bondage. The means of overcoming the world is to crucify it in the way the Apostle did in his own life "the world is crucified unto me, and I unto the world" (Gal. 6:14). "ACCORDING TO THE WILL OF GOD AND OUR FATHER" - Diag. "according to the will of our God and Father". The Judaizer taught that the Law of Moses was the epitome of the Divine will. If men are to perform the Divine will they must keep law and only by this means will salvation be wrought. Christ was merely an appendage to the Law - he came to demonstrate what keeping law could achieve. Paul declares that the voluntary sacrifice of Christ was a demonstration of the will of God. Redemption is the work of God (not man's work), for it was God's will that His Son be crucified. Jesus Christ recognized and performed the will of God by voluntarily submitting to the death of crucifixion. Here then, was the very epitome of the Divine will (I Cor. 1:30; Heb. 10:10; Psa. 40). Furthermore, if Jesus Christ voluntarily gave himself for our sins as a sin offering, and did so according to God's will, then his offering was an essential requirement for the salvation of mankind. It was not possible then for Christ to be an appendage to the Law, for his sacrifice replaced the Law and did for man what man could never achieve through law. In declaring that it was God's will that His Son surrender his life that man might have life, Paul sounds the death-knell of Judaism which taught that man could achieve life by keeping law. Paul terms God "our Father", for the will of God extends beyond His work in Christ, to all mankind. The will of God in Christ is the source of God's work in developing sons in His own image and likeness. When one accepts the work of God in Christ and becomes identified with that work, he is elevated to the status of a son, whereas the keeping of law retains him in the position of a slave. Paul is to develop this idea in Gal. 4:1-7.

V5. "TO WHOM BE GLORY FOR EVER AND EVER. AMEN" - Weymouth - "to Him be the glory to the Ages of the Ages! Amen". It is a fundamental principle with Yahweh that "no flesh should glory in His presence" (I Cor. 1:29). Judaism, however, endeavoured to divide the work of salvation between God and man, by marking out human contribution as essential to the Divine will. The glory involved in the plan of salvation is due to God alone; there is no place for pride in self achievement (Phil. 2:13; Eph. 2:2). In his opening salutation to the Galatians Paul lays the foundation for

the rest of the Epistle. He has asserted the independence of his Apostleship and clearly set before the Galatians the true means of salvation.

2. THE VERACITY OF PAUL'S APOSTOLIC CREDENTIALS

1:6 - 2:21

(i) PAUL'S CHARGE AGAINST THE GALATIANS - THEIR READINESS TO LEAVE CHRIST - Vv.6-9

V6. "I MARVEL THAT YE ARE SO SOON REMOVED" - Weymouth - "I marvel that you are so readily leaving". R.S.V. "I am astonished that you are so quickly deserting". It was customary for Paul in his Epistles to follow his opening salutation with a word of thanksgiving (C.p. I Cor. 1:4), but in view of the serious defection of the Galatians from the Truth, he omits this and launches into his contention against them. He was astonished ("Marvel" - Gk. THAUMASTOS - wondrous, strange, astonished.) at their readiness to leave or desert the Truth. Much has been made of this word "soon" (Gk. - TACHEOS) in determining the time of writing of the Epistle. But it can be translated with equal justification as "quickly, speedily" (Bullinger), or "readily". The adverb has reference not so much to the time as to the manner in which they were affected. Paul describes their removal from the Truth to Judaism as a rash act undertaken with undue haste (c.p. II Thes. 2:2; I Tim. 5:22); the point of reference being from the time Judaism entered their midst, and not their original joyful acceptance of the Truth. Removed - Gk. - METATITHEMI - "To transfer one's self to a different course of thinking, acting, partisanship" (Liddell & Scott). Vine indicates that the verb is in the middle voice and present tense. The middle voice indicates that they were themselves responsible for their declension; and the present tense suggests their defection was in its commencing stage, and not yet fully consummated. The word can also have the meaning "to desert". The Judaizer presented Paul's gospel as imperfect, maintaining that since the Law was from God it must be upheld by all. As for Jesus Christ; they argued that he was something ancilliary to the Law, not its replacement. By accepting Judaism, the Galatians were deserting the Truth.

"FROM HIM THAT CALLED YOU" - God had called them out of Gentile darkness into the Truth. God initiated the call - He was the caller and His calling was according to His purpose. It was not based upon any qualifications of the flesh nor of works (Acts 15:14; Rom. 8:30; 9:11), "but of Him that calleth".

"INTO THE GRACE OF CHRIST" - The "grace of Christ" is in contrast to an attempted justification through works of law, and self-achievement. Note the theme of "anointed" - the "grace of anointed".

"UNTO ANOTHER GOSPEL" - The Judaizer's case was that the keeping of the Law completed the gospel. Paul argues that this was not the case at all, but rather that the Judaizer taught a "different" (Gk. - HETEROS) gospel, which was in fact no gospel at all. The Apostle may well be drawing upon an accusation the Judaizer was making against his own teaching. "Paul", they said, "was teaching another gospel than that taught by the twelve". Not so! It was the Galatians who had deserted the Truth and who were in the process of removing to a different gospel - one which was impotent to save.

V7. "WHICH IS NOT ANOTHER" - Diag. "not that there are any other" R.S.V. "not that there is another gospel". The gospel is the good news or glad tidings of salvation (Rom. 1:16). There cannot be two means of salvation (Eph. 4:4-6), therefore there cannot be another (Gk. - ALLOS - expresses a numerical difference and denotes another of the same sort (Vine); one beside what has been mentioned (Bullinger)) gospel. Thus the doctrine of the Judaizers was not leading the Galatians to Divine approval and life, but to certain rejection and death.

"BUT THERE BE SOME THAT TROUBLE YOU" - Diag. "but there are certain persons who are troubling you". Certain persons were endeavouring to dislodge the effect of the Truth upon the Galatians, and divert them into Judiasm. One was prominent among them and Paul singles him out in Gal. 5:10 "he that troubleth you". The introduction of Judaism into the ecclesias of Galatia resulted in strife and chaos (Gal. 5:15).

"TROUBLE" - Gk. - TARASSO - "to stir up, to agitate, as water in a pool; of the mind, trouble, disturb with various emotions" (Bullinger). The verb also is frequently used to mean "to alarm" or "disquiet" (c.p. Matt. 2:3; 14:26; Luke 1:12; 1 Pet. 3:14). The Judaizer came into their midst as one who claimed he had achieved Divine approval, and caused much disquiet to the point of alarm by teaching that they were not safe as they were, but must do something to receive approval - "Ye must be circumcised and keep the law" (Acts 15:24).

"AND WOULD PERVERT" - Gk. - METASTREPHO - "to transfer into something of an opposite character" (Vine). Paul uses a very strong word which is only used three times in the New Testament, and carries with it the idea of a complete reversal (Acts 2:20; James 4:9). The perversion of the gospel was complete, and diametrically opposed to the teaching of Paul. Judiasm perverted the gospel from a doctrine of freedom into a doctrine of renewed bondage (5:1).

"THE GOSPEL OF CHRIST" - Diag. "the glad tidings of the anointed". This was the seriousness of the matter - men were tampering with a Divine institution. God had appointed a means to salvation which had been demonstrated in His Son - salvation through anointing, i.e. through His power being bestowed upon men. It is in "anointing" that we find the formula for righteousness, and thus Paul continues his theme of "anointed" with "the gospel of anointed".

V8. "BUT THOUGH WE" - Roth., R.S.V., Weymouth - "But even if we", i.e. Paul and the other Apostles - Peter and John; and James. Paul includes himself because some aspersions had been cast upon him implying that he withheld the full gospel in omitting the Law. If these charges were true then he himself was cursed. The other Apostles and men like James are included because of the Judaizer's claim that they supported the keeping of the Law.

"OR AN ANGEL FROM HEAVEN" - The Judaizer presented the Law as something abiding and superlative for it had been delivered by the hand of angels, and an angel of God's presence at that! (Exod. 19; Gal. 3:19). Surely the dramatic and impressive presentation of the Law with such authority revealed its perpetuity. Paul states that even if this angel was to preach another gospel, God's curse would rest upon him. However, Paul reveals his confidence, for his point is that an angel would not preach another gospel.

"PREACH ANY OTHER GOSPEL UNTO YOU THAN WE HAVE PREACHED" - Diag. "announce glad tidings to you different from what we announced to you".

Paul was confident of the authority of his gospel for it came direct from Christ. But more than this, Paul also possessed the seal of Divine approval in that he possessed the power of the Holy Spirit.

"LET HIM BE ACCURSED" - Gk. - ANATHEMA - a thing appointed or devoted to God, either for sacrifice or for complete destruction. In the LXX ANATHEMA is the Greek translation for the Hebrew CHEREM, and is translated as "devoted" with respect to a sacrifice (Lev. 27:28), and "accursed" with respect to a city or an idol which is to be destroyed (Deut. 7:26; 13:17; Josh. 6:17; 7:1,12). In Deut. 13:17 the word CHEREM is used in relation to an Israelitish city which had fallen into apostasy, and as such was to be "cursed", i.e. it was devoted to Yahweh for utter destruction. Paul thus calls down upon any who would "pervert" the gospel the ultimate Divine disfavour, which involved excommunication (I Cor. 16:22), and severance from the prospect of life. His words are stern and dogmatic, for the Galatians were on the brink of disaster! They were in the process of leaving the gospel which he had taught them concerning a crucified Messiah - the power of God unto salvation (Rom. 1:16), for something which could not provide life at all. Those who perverted the gospel were robbing the Galatians of the only means to salvation, and were thus deserving of utter destruction.

V9. "AS WE SAID BEFORE, SO SAY I NOW AGAIN" - The verb PROEIPOM ("said before"), suggests the idea of a previous occasion when he was personally with them and had spoken to them concerning these matters (c.p. II Cor. 7:3). The former occasion Paul refers to may well have been the one mentioned in Acts 16:1-4, when he travelled with Silas through Galatia and delivered the decrees (Gk. - DOGMAS) from Jerusalem. This would account for the "we said before" and "so say I now", as the Apostle had Silas to accompany him at that time.

"IF ANY PREACH ANY OTHER GOSPEL ACCURSED" - Paul takes his ideas from verse 8 and brings them into the realm of the present crisis, as he hurls his thunder of ANATHEMA upon the head of those perverters of the gospel in their midst, and one in particular (c.p. Gal. 5:10,12).
Accursed - Gk. - ANATHEMA.

(ii) PAUL REFUTES THE JUDAIZER'S CHARGE OF MAN PLEASING V10

Paul, having completed his abrupt and dogmatic (yet needful) statement of a Divine curse upon perverters of the gospel, turns his attention to a defence of himself and proof of the veracity of his apostolic credentials. Various parts of the Epistle are characterised with charge and counter-charge, as the Apostle constantly draws upon the very phrases used by the Judaizers in slandering him. Gal. 1:10 is one such case.

V10. "FOR DO I NOW PERSUADE MEN, OR GOD?" - Paul was accused of being persuasive and a "man-pleaser" by trimming the gospel and modifying it to suit his own ends and to gain his audience. That Paul was a persuasive man there could be no doubt (Acts 22:1-21; 24:10-21, 24-25; 26:1-27-28; "Almost thou persuadest me", II Cor. 5:11), for he knew his message to be authoritative and endeavoured by all means to win as many as possible for Christ (I Cor. 9:19-22). But to suggest that he was a "man-pleaser" and modified the gospel for that purpose was a monstrous and wilful misrepresentation. The very dogmatism and boldness of his previous remarks; the call for an ANATHEMA to descend upon the perverters of the

gospel; and his vigorous attack upon the Galatians, denouncing them as deserters of the Truth; was evidence in itself that he was no man-pleaser! More than that, for Paul continually suffered at the hands of men for the Truth's sake, and the opposition of the Judaizers at this time was additional evidence that the charge levelled at him was false.

"FOR IF I YET PLEASED MEN" - Weymouth - "If I were still a man pleaser".

That statement implies that he was once a man-pleaser. During the time prior to his conversion, Paul was a man-pleaser of the Jews, and if he desired to continue as such then he would have remained a Pharisee and persisted with the policy of the Sanhedrin in persecuting the ecclesia.

"I SHOULD NOT BE THE SERVANT OF CHRIST" - Weymouth - "I should not be Christ's bond-slave". Bullinger says concerning "servant" - Gk. - DOULOS, a slave, one bound to serve (from DEO, to bind) one whose will and capacities are wholly at the service of another). Paul was Christ's slave or bond-servant and was therefore wholly at his service. He could not please himself, nor could he please others (a man pleaser), for that would be to negate his allegiance to Christ. The Apostle constantly carried about in his body "the dying of the Lord"; he had been branded as the slave of Christ, for he bore in his body the STIGMATA (the brand-marks with which servants and soldiers were sometimes marked to show to whom they belonged) of the Lord Jesus (Gal. 6:17). These STIGMATA had been received at the hands of men in his sufferings for the Truth, and had been witnessed by the Galatians whilst he was in their midst (Acts 14:19). The marks he bore in his body were hardly as a result of being a "man-pleaser", but were evidence of being Christ's slave (c.p. Isa. 49:3; Gal. 1:10,24 where Paul alludes to the servant prophecies of Isaiah).

(iii) PAUL'S GOSPEL NOT BY MAN BUT DIRECT REVELATION Vv. 11-12

V11. "BUT I CERTIFY YOU, BRETHREN" - Diag. "But I make known unto you, brethren", R.S.V. "for I would have you know brethren". Having set before the Galatians the evidence of his sincerity as the bond-slave of Christ, the Apostle proceeds to reveal to the Galatians the authority and basis of his work in their midst, and his preaching of the gospel.

"THE GOSPEL IS NOT AFTER MAN" - Diag., R.S.V. "... not according to man". At the very outset Paul excludes the possibility of any human involvement in the derivation of his knowledge of the gospel. He had not been taught this message by any man, nor had he been instructed by any man concerning the significance of that message. It was not humanly devised, nor was it human in character, but the gospel he preached bore the stamp of Divine origin.

V12. "FOR I NEITHER RECEIVED IT OF MAN" - This was the claim of the Judaizers, who charged Paul with a derived Apostleship. They asserted that he had received it and been taught it by a man, and therefore was inferior to the other Apostles. Paul contests their charge by certifying that this was not the case. There was no human involvement whatsoever! All the evidence pointed the other way, for he had received it....

"BY REVELATION OF JESUS CHRIST" - Revelation - Gk. - APOKALUPSIS - "unveiling, uncovering; of facts and truths, disclosure, revelation; of persons, appearing, manifestation" (Bullinger). Paul means by this that the revelation was made by Jesus Christ himself, and therefore his knowledge of the gospel had the Divine authority which he claimed. As to when and how this full and personal knowledge was imparted to him, we do

not know, but the commencement of the process began on the road to Damascus, (Acts 9:3-6? 22:6-11,44). This unique experience which Paul had of direct revelation from Jesus Christ was known to them all, and he considers that he had merely to recall the facts to the Galatians in order to make all clear (c.p. I Cor. 11:23; Eph. 3:3).

(iv) PAUL A PREPARED REPRESENTATIVE OF CHRIST - Vv. 13-16

V13. "FOR YE HAVE HEARD OF MY CONVERSATION IN TIME PAST IN THE JEWS RELIGION" - Diag. "For you heard of my conduct formerly in Judaism". Paul continues, that his early life and education in no way assisted him in an understanding of the gospel. That in fact, if one was to consider his former way of life ("conversation" - Gk. ANASTROPHE - "life as made up of actions, mode of life, conduct, deportment" (Bullinger), they would be forced to the conclusion that revelation was essential! On the part of Paul there were many barriers to be surmounted - there was a considerable amount of unlearning to be done, before he could grasp the fulness of the gospel.

"HOW THAT BEYOND MEASURE I PERSECUTED THE ECCLESIA OF GOD" - Diag. "That I exceedingly persecuted", Roth. "How that exceedingly was I persecuting". The Apostle is indicating the intensity with which he opposed the Christian faith and endeavoured to expunge it from the earth. He did so "beyond measure" (Gk. - KATA HUPERBOLO - "Exceedingly super-eminently" - Bullinger. "Superlatively"). Was it possible that such a zealot would be persuaded by those whom he persecuted, to surrender to their faith? The imperfect tense of "was persecuting" reveals what Paul was doing when God intervened in his life in the manner described in VV 15 and 16.

"AND WASTED IT" - R.S.V. "and tried to destroy it", Weymouth - "and made havoc of it". Gk. - PORTHEO - "to lay waste, ravage, destroy" (Bullinger) "devastate". The verb is used in this relation in Acts 9:21 and Gal. 1:23. It is used only in relation to Paul's persecution of the ecclesias, revealing his determination to destroy this faith and its proponents.

V14. "AND PROFITED IN THE JEWS' RELIGION" - R.S.V. "And I advanced in Judaism", Roth. "And was making advancement in Judaism". Paul, prior to his conversion was a young industrious Pharisee destined for great things. His Jewish upbringing was impeccable; his prowess in Judaism enviable (See Phil. 3:4-6). The Galatians would have been familiar with his spectacular career under the hand of the great Jewish teacher, Gamaliel. His rise to fame and recognition, had become common knowledge to them all.

"ABOVE MANY MY EQUALS" - R.S.V. "Beyond many my own age", Weymouth - "I outstripped many men of my own age". Paul had been a brilliant scholar under the tutorship of Gamaliel, and proved himself to be no ordinary pupil in his zeal for the study of the Law and pursuit of Judaism. He excelled all others who were his equal in years.

"IN MINE OWN NATION" - Diag. "among my own race".

"BEING MORE EXCEEDINGLY ZEALOUS OF THE TRADITIONS OF MY FATHERS" - Diag. "being an excessive zealot..". Paul "profited in the Jews' religion", but now defines that religion as the "traditions" (Gk. - PARADOSIS - "delivery, i.e. the act of delivering over from one to another" - Bullinger) of my fathers". They made no contribution to his knowledge of the gospel, but were to be counted by him as "dung" (Phil. 3:7-8). Thus Paul has informed them concerning his intensive Jewish upbringing and education; of his unsurpassed zeal in his religion; of his

extensive campaigns in persecuting the ecclesias; and the rest they knew - of a man who "yet breathing out threatenings and slaughter", had been deflected into a faith he previously despised.

V15. "BUT WHEN IT PLEASED GOD" - It was the good pleasure of God to separate Paul. God initiated the action.

"WHO SEPARATED ME FROM MY MOTHER'S WOMB" - R.S.V. "Set me apart before I was born". The life of Paul the Pharisee was a life of separation as well as dedication. But at the very moment he thought he had achieved the peak of Judaism, his own fabricated structure was demolished. He was introduced to a new process of separation, one which had been going on unbeknown to Paul, but which had commenced before his birth.

"Separated" - Gk. APHORIZO - to set off by bounds. Used in LXX in Exod. 19:12,33; Lev. 20:25). God had a purpose with Paul before he was born, in a similar fashion to Jeremiah (Jer. 1:5). The Apostle had a special commission to the Gentiles - he was "a chosen vessel to the Gentiles" (Acts 9:15 cp. Isa. 52:13-15), one whom God had "called from the womb" (Isa. 49:1,5). Throughout the Epistle Paul appropriates various passages of the "Servant prophecies" of Isaiah to himself, as he had done when he was with the Galatians during his first visit to that region, and had established the ecclesias (c.p. Acts 13:47).

"AND CALLED ME BY HIS GRACE" - The "call" of Paul took place on the road to Damascus whilst he was conducting a mission of persecution against the ecclesia (the Lord's body). It was the grace of God (unmerited favour) which transformed Saul the persecutor, into Paul the Apostle.

V16. "TO REVEAL HIS SON IN ME" - Weymouth - "to reveal His Son within me". Having previously stated that the gospel he received was in no way imparted to him by human interaction, Paul now outlines the numerous contacts he had with the Apostles, and any others who may have been suggested as being his instructors. Paul commences with his conversion, and commenting upon the revelation (Gk. - APOKALUPSIS) which came from Jesus Christ, he remarks that it resulted in his transformation into the likeness of Jesus Christ - "to reveal (Gk. - APOKALUPTO - "to remove the veil or covering away from, and so to expose to open view what was before hidden; hence to reveal, make manifest" - Bullinger) his Son in me". The Apostle Paul was a manifestation of the Son of God, as the Galatians had witnessed in the circumstances through which he preached the gospel to them during his first visit (Gal. 4:13). Paul was to be "a pattern" of the Lord Jesus Christ "to them which should hereafter believe on him to life everlasting" (I Tim. 1:12-16). See also I Thes. 1:5-6. Thus the purpose of Divine revelation is to create in us a character like unto the Son of God (Col 1:27).

"THAT I MIGHT PREACH HIM AMONG THE HEATHEN" - Roth. "That I might announce the glad-message regarding him amongst the nations". God's grace was extended in the call of the Apostle Paul that he might specifically enlighten the Gentiles concerning the Lord Jesus Christ. At the very outset, this was his commission, as revealed in the words of the Lord whilst he was on the road to Damascus (Acts 26:16-18), and later during his first visit to Jerusalem (Acts 22:21). The Apostle Paul was Christ manifest to the Gentiles (Gal. 3:1); he was to fill up that which was lacking of the afflictions of Christ (Col. 1:24).

"IMMEDIATELY I CONFERRED NOT WITH FLESH AND BLOOD" - Roth. "Straightway I conferred not with flesh and blood". Immediately - Gk. - EUTHEOS -

"immediately, directly, forthwith, at once" (Bullinger). Conferred - Gk. PROSANATITHEMI - "to lay a matter before others so as to obtain counsel or instruction" (Vine). The Judaizer claimed that Paul had received counsel and instruction from others with respect to the work he was to perform. Paul denies this, and states that "immediately" he had received his Divine commission, he sought no counsel in personal interaction with others. He knew his work and responded immediately by preaching in the synagogue and then secluding himself in Arabia (Acts 9:19-21).

(v) PAUL'S EARLY CONTACT WITH THE APOSTLES - LIMITED AND NOT FOR THE PURPOSE OF RECEIVING A COMMISSION - Vv.17-24

V17. "NEITHER WENT I UP TO JERUSALEM" - The term "neither" is a continuation of the negation the Apostle makes in V16 concerning consultation with "flesh and blood". His reference is more particular here, as he continues to deny the allegations of the Judaizer.

"TO THEM WHICH WERE APOSTLES BEFORE ME" - The main body of the Apostles resided in Jerusalem which was the centre and source of authority for the Truth. It was purported that Paul went there to be interviewed by the Apostles, and receive a formal commission from them by the laying on of hands.

"BUT I WENT INTO ARABIA" - Paul spent three years in seclusion in the region of Arabia, most likely to receive a full and personal knowledge of the gospel, and to consolidate that knowledge which he had received by revelation. Arabia was in those days a geographical term of very wide usage. However, the Apostle refers to "Sinai in Arabia" in 4:25; an historic place renowned for revelations, and a locality sought by men of God for solitude, regeneration and instruction. Sinai in Arabia may well have been where Paul secluded himself in preparation for the work ahead.

"AND RETURNED AGAIN INTO DAMASCUS" - Without going elsewhere or to any place where he could confer with others, he returned to Damascus where the incident recorded in Acts 9:23-25 and II Cor. 11:32-33 took place.

V18. "THEN AFTER THREE YEARS I WENT UP TO JERUSALEM" - The Judaizers had made much of Paul's contact with the other Apostles, and so to establish the fact that his authority was completely independent, he now relates these to the Galatians. It is important to note, in what is to follow that Paul is not so much concerned with his visits to Jerusalem, as he is with his encounters with the other Apostles. It was not until after three years from his conversion (using the inclusive form of dating) that the Apostle went to Jerusalem. During some of that time he had been preaching the word, which in itself was evidence that his mission in going to Jerusalem was not for the purpose of instruction from the Apostles there, his authority having already been established.

"TO SEE PETER" - Roth. "to become acquainted with Cephas". Here is Paul's first contact with an Apostle after his conversion, but it was not for the purpose of receiving instruction from him. His purpose in visiting Peter was merely "to become acquainted with" him. ("See" - Gk. - HISTOREO - "to ascertain by personal examination; hence to see or visit a person in order to make his acquaintance" - Bullinger). Peter, by this time had been distinguished from the others as being the leading Apostle, and therefore Paul desired greatly to meet him after his period of seclusion. To become acquainted with Peter was a natural step in the mind of Paul, as they must now work together in unison, presenting the

gospel before men.

"AND ABODE WITH HIM FIFTEEN DAYS" - Roth. "and tarried with him fifteen days".

V19. "BUT OTHER OF THE APOSTLES SAW I NONE" - There was no conference with the Apostles, nor was there a commission imparted by them to him, for he saw none of the other Apostles.

"SAVE JAMES THE LORD'S BROTHER" - James was not so much an Apostle in the exact sense of the term, although he was an important figure, and a man of authority in the ecclesia at Jerusalem.

V20. "NOW THE THINGS WHICH I WRITE UNTO YOU" - Diag. "Now the things I am writing to you". The Emphatic Diaglott presents this entire verse as a parenthetic statement.

"BEHOLD, BEFORE GOD, I LIE NOT" - Diag. "Behold, in the presence of God, I do not falsely affirm". Paul, with a solemn oath, affirms the truthfulness of his statements, thus revealing how grave the slander made by the Judaizers, against him, really was. It was not uncommon for the Apostle to have recourse to solemn declarations, in the face of malicious slander against his authority and personal character (Rom. 9:1; II Cor. 11:31). He affirms that he did not go to Jerusalem to receive instruction from the Apostles (as claimed by the Judaizer), which is evident from the record in Acts 9:26-30, for he was at first made most unwelcome - the disciples thinking it to be some ruse to capture and imprison them. It was then that Barnabas introduced Paul to the disciples and outlined the facts surrounding his conversion. The very next event recorded concerning Paul is his preaching activities in the synagogue of the proselytes in Jerusalem, which aroused the anger and hatred of the Greek-speaking Jews to the point where they determined to slay him. He then received a Divine instruction to depart in great haste from Jerusalem as his life was in danger (Acts 22:17-21), and so he was accompanied by the brethren to Caesarea to depart for Tarsus (Acts 9:30).

V21. "AFTERWARDS I CAME INTO THE REGIONS OF SYRIA AND CILICIA" - Having departed from Caesarea Paul made a hasty journey through Syria to Cilicia and established himself in his home-town of Tarsus, where he spent some two years preaching the faith he once destroyed. At the end of the two years, Barnabas perceiving the need for an assistant in the expanding work in Antioch, went to Tarsus to "seek" (Gk. - ANAZETEO - "to seek diligently" - Bullinger, "to seek carefully ... difficulty in the effort being implied" - Vine) Paul, and together these two laboured for another year in Antioch (Acts 11:22-26). The point of importance here is, that Paul did not spend this time sitting at the feet of another teacher (V12 - an Apostle), but immediately embarked on a large scale preaching campaign, the effects of which carried his fame into the region of Judea (VV 22-24).

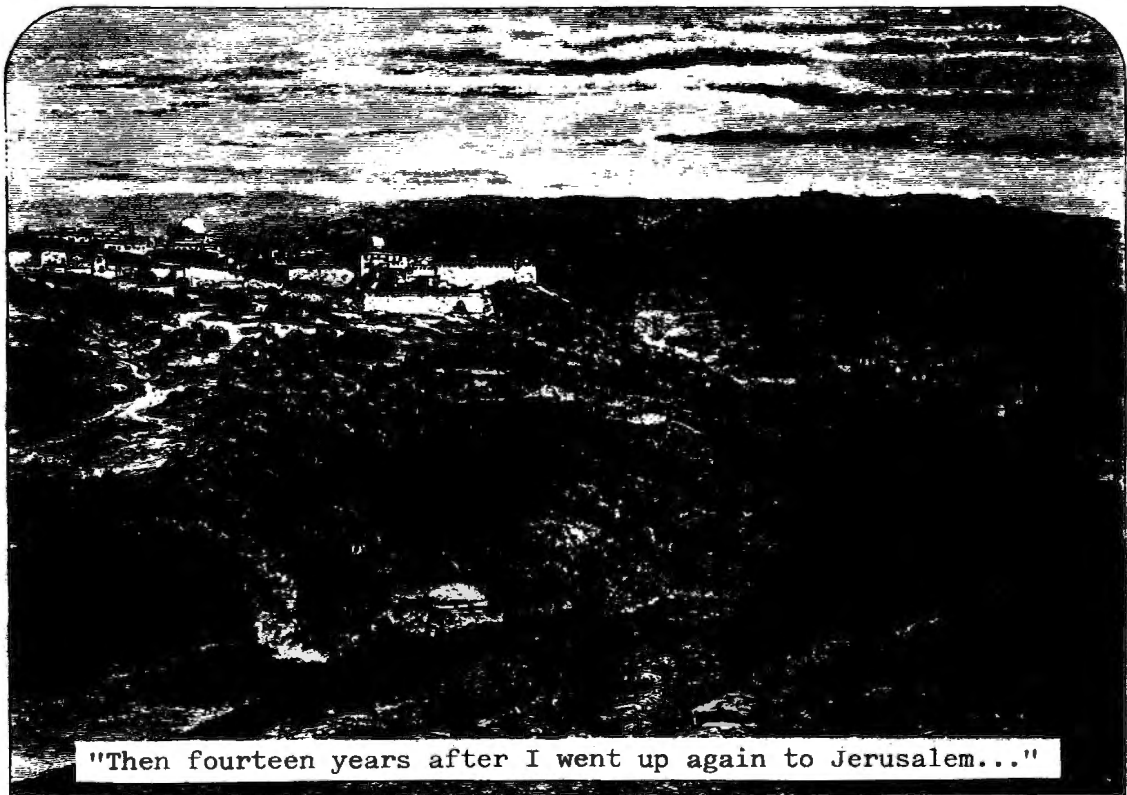
V22. "AND WAS UNKNOWN BY FACE UNTO THE ECCLESIAS OF JUDEA" - R.S.V. "And I was still not known by sight to the ecclesias of Christ in Judea". The Judaizers asserted that Paul had spent the majority of the time immediately after his conversion (up to his mission with Barnabas) with the ecclesias in Judea, assisting in the work with the Apostles and from them increasing his knowledge. Paul refutes this by stating that, though the people of Syria and Cilicia saw a great deal of him in his

preaching campaigns, the ecclesias of the province of Judea did not see him at all (except the ecclesia at Jerusalem, and then only for fifteen days).

V23. "BUT THEY HAD HEARD ONLY" - The ecclesias of Judea knew him not by sight but only by report. As Paul was actively engaged in a preaching campaign in the region of Cilicia, travelling from city to city throughout the area (so extensive was the work that Barnabas had difficulty finding him (Acts 11:25) and resorted to Tarsus which Paul used as his headquarters), reports of his work filtered into the region of Judea from time to time.

"THAT HE WHICH PERSECUTED US IN TIMES PAST NOW PREACHETH THE FAITH WHICH ONCE HE DESTROYED" - Diag. "He who was once persecuting us, is now announcing as glad tidings the faith which he formerly laid waste". Saul of Tarsus had been a prominent and formidable figure throughout the region of Judea and beyond, as he channelled all his energies into making havoc of the new faith and laying it waste. The ecclesias in Judea now heard that the erstwhile persecutor was now an active and energetic preacher of their faith.

V24. "AND THEY GLORIFIED GOD IN ME" - When the ecclesias in Judea heard of the dramatic transformation of the Apostle Paul they glorified God - in him. The past had been renounced by him and forgiven by them. Thus the Apostle became a "vessel" in which God was glorified in the ecclesia. The words of the Apostle in II Cor. 4:6-7 beautifully describe the dramatic transformation that had taken place in his life leading to this result - "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us".



"Then fourteen years after I went up again to Jerusalem..."

CHAPTER TWO

THE JERUSALEM CONFERENCE - 2:1-10

Throughout chapter one of the Epistle, Paul is at pains to establish the independence and Divine origin of his authority as an Apostle. He does so by drawing upon the historical facts surrounding his dramatic conversion and early years of active ministration in the Truth. His purpose in chapter two is somewhat different, for now he desires to show to the Galatians, that, not only was his gospel underived from the other Apostles but his work among the Gentiles received the recognition from the most prominent brethren in Jerusalem, and was accepted by them as bearing the stamp of Divine approval. The Apostle's object is not to relate to the Galatians every visit he made to Jerusalem, but rather the various contacts he had with the other Apostles, and therefore he omits any reference to the visit of Acts 11:30, as there was no opportunity to converse with them on that occasion, due to the persecution of Herod (Acts 12:1-2) resulting in the imprisonment of Peter (Acts 12:3-5), and the distress of the ecclesia.

However, when one compares the occasion of the visit of Acts 15 with that recorded here, it becomes quite obvious that the two are the same. The whole tone of Gal. 2 harmonizes with Acts 15, and therefore Gal. 2:1-10 is the parallel record of Acts 15. The nature of the issue in question is identical - the contention about circumcision and the keeping of the Law (Acts 15:1,5; Gal. 2:3-4). The two records view the same incident from a different point of view. In Acts 15, Luke records the external historical event, whereas in Gal. 2:1-10, Paul imparts to us some of the internal details of the occasion.

(vii) PAUL DIVINELY DIRECTED TO JERUSALEM - MEETS PRIVATELY WITH THE APOSTLES - 2:1-2

V1. THEN FOURTEEN YEARS AFTER - Diag. "Then within fourteen years". The time period is to be reckoned from the time of his conversion. This is the all important factor in the reasoning of the Apostle. Only fourteen years after his conversion a conference took place between himself and the other Apostles, in which his work amongst the Gentiles came into full review resulting in its formal recognition and acceptance by them. During those fourteen years he was actively engaged in preaching work independent of any of the Apostles. This fourteen year time period given by the Apostle Paul is further proof that this must be the Jerusalem Conference of Acts 15, and not the visit recorded in Acts 11:27-30. The conversion of Paul took place in approximately AD 37, shortly before the incident of II Cor. 11:32, when Aretas was king in Damascus. An accepted date for the Jerusalem Conference of Acts 15 is AD 51. This agrees with the calculation from the conversion of Paul and the time period mentioned here (37 + 14 = 51). However, the visit to Jerusalem recorded in Acts 11:27-30 took place at about the time that Herod persecuted the ecclesia.

A CHRONOLOGY OF THE LIFE OF THE APOSTLE PAUL - A.D. 37-68

A.D.	N.T. EVENTS	HISTORICAL EVENTS
37	Paul's conversion (Acts 9; II Cor. 11:32)	Aretas has control of Damascus.
39	Paul flees from Damascus to Jerusalem; then to Syria and Cilicia.	
39-42	Paul conducts preaching campaigns in Cilicia using Tarsus as a base.	
43	Barnabas seeks Paul and brings him to Antioch.	
44	Paul and Barnabas journey to Jerusalem as a consequence of Agabus's prophecy of an impending famine.	Death of Herod Agrippa I.
45	Return to Antioch.	
45-47	Paul resides at Antioch.	
48-49	Paul's First Missionary Journey - visits Cyprus, Antioch, Iconium, Lystra, Derbe. Returns to Antioch in Syria.	
50	Visit of "brethren" from Jerusalem.	
51	Paul, Barnabas and Titus attend the Jerusalem Conference. Later Paul rebukes Peter at Antioch. Commences his Second Missionary Journey from Antioch in Syria. Visits Cilicia, Lycaonia, Galatia.	
52	Visits Troas, Philippi, Thessalonica, Berea, Athens, and Corinth from whence he writes I Thessalonians.	Claudius's edict against the Jews expelling them from Rome (Acts 18:2).
53	Resides at Corinth and writes II Thess.	
54	Paul leaves Corinth, passes through Ephesus, and arrives in Jerusalem to keep the feast. Commences his Third Missionary Journey from Antioch. Visits Galatia, and Phrygia, and arrives in Ephesus.	Death of Claudius and accession of Nero.
55-56	Resides at Ephesus.	
57	Writes I Corinthians from Ephesus. Leaves Ephesus for Macedonia where he writes II Corinthians (probably from Philippi). Journeys to Corinth.	
58	Resides at Corinth and writes Romans. Departs from Corinth, journeys through Philippi and Miletus. Arrives in Jerusalem to keep the feast of Pentecost, where he is arrested and sent to Caesarea.	

A.D.	N.T. EVENTS	HISTORICAL EVENTS
59	Resides at Caesarea.	
60	Paul is sent to Rome by Festus. Shipwrecked at Malta.	Felix is recalled and succeeded by Festus.
61	Paul arrives at Rome.	
62	Paul's first imprisonment at Rome. Writes:- Philemon, Colossians, Ephesians, Philippians.	Albinus succeeds Festus as procurator.
63	Aquitted and released from prison. Visits Macedonia and Asia Minor.	
64	Visits Spain.	Great fire at Rome. Roman Christians persecuted.
65	Paul resides in Spain.	Gessius Florus becomes procurator at Judea.
66	Journeys from Spain to Asia Minor.	Jewish wars begin.
67	Writes I Timothy from Laodicea. Writes Titus from Nicopolis of Macedonia.	
68	Arrested and imprisoned at Rome. Writes:- Galatians, Hebrews, II Timothy. Executed.	Death of Nero.

WHEN ARETAS WAS KING IN DAMASCUS

In 11 Cor. 11:21-33 the Apostle Paul enumerates his many trials and afflictions which he had suffered in his service of the Truth. He recalls the humiliating circumstances surrounding his escape from Damascus when he was let through a window and lowered down the wall in a basket. The occasion was the time shortly after his conversion (cp. Acts 9:25), and Paul tells us incidentally that at that time there was a governor in Damascus who was subject to Aretas the king.

Now Aretas was actually king of Petra; he was an Edomite, and he gained control of Damascus under unusual and unique circumstances. When these circumstances are considered it is possible to fix the date of Aretas's control of Damascus with reasonable accuracy. Moreover, once this is done the date of Paul's conversion can also be determined with reasonable accuracy.

There had been a long-standing dispute between the Romans and the Edomites concerning certain territorial borders; a dispute which had been exacerbated by the unfaithfulness of Herod Antipas to the daughter of Aretas. Herod was the son-in-law of Aretas, but shamefully attached himself to Herodias, his brother Philip's wife. War broke out and during the conflict with Aretas's army, Herod's army was cut off and isolated. Herod, in trouble, wrote to Rome for assistance and help eventually came from Vitellius, the governor of Syria. But while Vitellius was on his way through Judea, from Antioch to Petra, news came concerning the death of Tiberius (A.D. 37), and so Vitellius withdrew his army to await word concerning the policies of the new Emperor. It was during this time of uncertainty and turmoil that Aretas took control of Damascus.

He retained supremacy over the city because Caligula (the successor of Tiberius) reversed many of the policies of his predecessor. Subsequently, Herod Antipas was banished and Herod Agrippa I took his place, and Aretas was permitted to retain Damascus. Aretas was king in Petra until A.D. 40.

Thus, we conclude that the conversion of Paul took place between A.D. 37 - A.D. 40, and most likely in A.D. 37.

Now, the death of Herod Agrippa I occurred during the year AD 44 - an undisputed date. Therefore the Apostle's visit to Jerusalem for the purpose of providing relief for the brethren in Judea took place in approximately AD 44-45. Furthermore, by working backwards from this date (44 - 14 = 30), the date arrived at for Paul's conversion is AD 30 - 31, which is clearly far too early. Thus we conclude that the only visit to Jerusalem mentioned here which fits contextually, chronologically and historically is the visit recorded in Acts 15 - the Jerusalem Conference! "I WENT UP AGAIN TO JERUSALEM WITH BARNABAS" - Paul had worked with Barnabas for some time now, particularly in the region of Antioch (Acts 11:25-26, 30; 12:25; 13:1-3). The two men were also closely associated in the work of the first missionary journey. There are only two occasions recorded when Paul and Barnabas went to Jerusalem together. The first is the visit of Acts 11:27-30, and the second is the visit of Acts 15:1-29, shortly after which they ceased to work together due to a dispute concerning John Mark (Acts 15:36-41). But Paul here says that he went up "again to Jerusalem with Barnabas", inferring that there had been a former visit by the two. The visit thus referred to can only be that of Acts 15. "AND TOOK TITUS WITH ME" - In the record of Acts, Luke informs us that the ecclesia at Antioch appointed Paul and Barnabas, and certain others to go with them to Jerusalem to resolve the issue at stake (Acts 15:1-2). The word "took" (Gk. - SUMPALAMBANO - "to take along with oneself, as a companion, Acts 12:25, 15:37-38" - Vine, Bullinger) implies that Paul deliberately attached Titus to the company, probably to be used as a test case in the contentious issue concerning circumcision; Titus was an uncircumcised Greek and a convert of Paul himself (Titus 1:4).

V2. "AND I WENT UP BY REVELATION" - Diag. "Now I went up according to a Revelation". Weymouth - "I went up in obedience to a revelation of God's will". Paul is careful to mention that his journey to Jerusalem to participate in the Jerusalem Conference was in accordance with Divine instruction. It was by "revelation" (Gk. - APOKALUPSIS - "appearing, manifestation" - Bullinger). Wherever the Apostle moved, whatever he did was according to the Divine will, and not his own volition. Luke informs us that Paul went to Jerusalem on this occasion by appointment of the Antiochian Ecclesia, and makes no mention of the revelation (Acts 15:2). The two records, however, are mutually supplementary, and not contradictory. Luke mentions the external historical facts, whereas Paul brings to light certain private and personal details, thus providing us with a complete picture of the incident. In a similar fashion we are informed by Luke concerning Paul's first visit to Jerusalem and his hasty departure, as resulting from the brethren's concern for his welfare (Acts 9:30), whereas Paul informs us that it was due to a "revelation" he had received whilst in the Temple, and was thus according to the Divine will (Acts 22:17-21).

"AND COMMUNICATED UNTO THEM" - Roth. & R.S.V. "and laid before them". Gk. - ANATITHEMAI "(Middle Voice) to place before, i.e. to declare to any one" (Bullinger). The word is only ever used again in Acts 25:14. Paul declared, or laid before the brethren in Jerusalem what he had done among the Gentiles - not for modification by them, but for their information. "THAT GOSPEL WHICH I PREACH AMONG THE GENTILES" - Roth. "the glad-message which I proclaimed among the nations". The present tense of the verb indicates that it was something which he was currently preaching. It was the same message he had always preached and now continued to do so. That

gospel he preached among the Gentiles was made evident on his first missionary journey through the region of Galatia. His gospel was, that justification from sin and the salvation extended to the Gentiles was independent of the Law (Acts 13:39,47). This same gospel he declared as he journeyed down to Jerusalem for this occasion, and it was well received by the ecclesias in Phenice and Samaria (Acts 15:3).

"BUT PRIVATELY" - Gk. - KATA IDIAN - "by one's self, apart from others" (Bullinger). Paul had a private meeting with the elders (V12 Peter, James and John, V9) in Jerusalem upon this vital issue so as to avoid confusion and ensure that they presented a united front when dealing with the Judaizers. There was a very real danger that this contentious issue could cause a division in the ecclesial world between Jewish Christians and Gentile Christians.

"TO THEM WHICH WERE OF REPUTATION" - Diag. "to them in high repute". This term "reputation" (Gk. - DOKEO - "to seem to be something" - Bullinger) is used by Paul three more times (twice in V6 and once in V9). It is not used by Paul as a term of disparagement, but may well have been used by the Judaizer concerning Peter, James and John in disparagement of Paul himself as a man of comparatively no distinction or authority. The Apostle convened a conference with these men, so that in the calmer atmosphere of a private meeting they could consider what action they would take to avoid a schism occurring between Jewish and Gentile Christians.

"LEST BY ANY MEANS I SHOULD RUN ... IN VAIN" - The verb "run" (Gk. - TRECHO - "hasten, hurry" - Bullinger) is a characteristic word of the Apostle Paul, (c.p. II Thes. 3:1). It well describes his zealous style of work. However, despite his zealousness there was a danger that his work may have been in vain, i.e. without results. The fruits of his energetic work amongst the Gentiles may have been ruined, if the Gentile ecclesias were not accepted and endorsed by this council at Jerusalem. Paul urged that there should be one unified ecclesia bound together by a common hope, and not a divided meeting of Jew and Gentile.

(viii) COMPULSORY CIRCUMCISION RESISTED - Vv. 3-5

V3. "BUT NEITHER TITUS ... WAS COMPELLED TO BE CIRCUMCISED" - Weymouth "But although my companion Titus was a Greek, they did not insist upon even his being circumcised". The Apostles and elders with whom Paul met did not insist upon Titus being circumcised. There was, however, great pressure from the Judaizers as the word "compelled" (Gk. - AMAGKAZO - "constrain, (by persuasion or force)" - Bullinger) indicates. Titus was to be a test-case, for he was a Gentile by both parents, and thus Paul deems his case as being crucial. Despite the enormous pressure brought to bear upon Titus, Paul opposed and resisted it. Moreover, the fact that the other Apostles in Jerusalem never compelled Titus to be circumcised, and thus concurred with Paul, was clear proof that Paul was not alone in his stand upon this matter. The Judaizer, however, was out of harmony with the other Apostles, as well as Paul.

V4. "AND THAT BECAUSE OF FALSE BRETHREN UNAWARES BROUGHT IN" - Weymouth "Yet there was a danger of this through the false brethren secretly introduced". Though the Apostles and elders of the ecclesia agreed with Paul and did not insist upon Titus being circumcised, yet there was a danger of Titus being compelled to be circumcised by the continued pressure of the Judaists in their midst (c.p. Acts 15:5). Paul terms

them "false brethren" (Gk. - PSEUDADELPHOS) indicating that they were not true and genuine brethren in Christ who were justified by faith. They were men who to all intents and purposes appeared to be brethren in Christ; they had undergone the mechanical requirements for entry into the Truth and even simulated the faith required, but they clung tenaciously to legalism, by insisting that circumcision commended men to God (c.p. II Cor. 11:13; II Pet. 2:1). There was a pretended friendship on the part of these men so that they could conduct investigations into the circumstances of Titus' induction into the Truth, and when they discovered that he was not circumcised, they agitated in the ecclesia. Paul resolutely resisted their demands with an unbending assertion of the Truth, for the case of Titus was critical - Gentile Christians were to be accepted on the grounds of faith and not circumcision.

The Judaists had been "unawares brought in" (Gk. - PAREISAKTOS - "brought in beside, introduced privately" - Bullinger). The language used is that of a clandestine entrance, although the Apostle has more in mind that they came in under a false pretence, for all were aware of their entrance (Acts 15:1,5). Paul wishes to highlight that the attitude of these false brethren was foreign to that of the ecclesia, and as such they had no place or right amongst the "brethren of Christ".

"WHO CAME IN PRIVILY" - Gk. - LATHRA - "secretly, by stealth" (Bullinger). "TO SPY OUT OUR LIBERTY" - Diag., Roth., R.S.V. - "to spy out our freedom". Paul likens these false brethren to foreign spies who had infiltrated their ranks, and who were determined to wage war upon any principles which detracted from their legalistic mode of life. He defines their intentions as being aggressive, for the term "spy out" (Gk. - KATASKOPEO - "to view accurately, reconnoitre, spy out, explore" - Bullinger) is used in the Greek translation of the Old Testament with that implication. See LXX - II Sam. 10:3, I Chron. 19:3 where the same Greek word is used, and Joshua 2:2 where a cognate word is used. The Judaizers desired to wage war upon their "liberty" (Gk. - ELEUTHERIA - "freedom to go where one will" - Bullinger). Here is the constant message of the Apostle Paul - "liberty", or freedom: Freedom from the shackles of sin and death, for all men in their natural state are hopelessly imprisoned - they are the bondslaves of sin (Rom. 6:16). The Law only served to emphasise that bondage. Freedom is achieved by emancipation from the burden of ceremonialism and the curse of legalism, as embodied in the Law. This curse was removed by the Lord Jesus Christ who redeemed mankind from the curse of the Law (Gal. 3:13), and thus provided the means of blessing for all men, V12; freedom from sin through the principle of grace and forgiveness of sin (Rom. 6:14,17,18).

"THAT THEY MIGHT BRING US INTO BONDAGE" - Diag. "so that they might enslave us". By asserting the need for Law the Judaizer was leading the Galatians back into bondage (Gk. - DOULOS - "to make a slave of" - Bullinger), and enslaving them to the curse which emanated from the Law (Gal. 3:10). The Law of Moses highlighted sin by exposing its real nature (Rom. 7:13), causing sin to spring into activity (Rom. 7:9), thus enslaving those living under the Law.

V5. "TO WHOM WE GAVE PLACE BY SUBJECTION, NO, NOT FOR AN HOUR" - Weymouth - "But not for an hour did we give way and submit to them". When the Judaizers came to Antioch and agitated in the ecclesia, Paul and Barnabas contended fiercely against them, which resulted in a complete uproar (Acts 15:2). Now in Jerusalem the Judaizers again

agitated, this time concerning Titus, and Paul again met the challenge head-on. There is a time for conciliation, and there is a time for unbending assertion of the Truth, and the vociferousness of the Judaizers caused the Apostle to take the latter form of action. In the dispute which followed, Paul and Barnabas did not submit to the Judaizers for any period of time.

"THAT THE TRUTH OF THE GOSPEL" - What Paul presented was "truth" (Gk. - ALETHEIA - "Truth, as the revealed reality lying at the basis of, and agreeing with an appearance; the reality appertaining to an appearance or manifestation" - Bullinger), for it had been imparted to him by Divine revelation. The implication being that what the Judaizers had promulgated was untruth, for Paul vehemently opposed them.

"MIGHT CONTINUE WITH YOU" - Diag. "might remain with you". If Paul had not stood his ground in this determined fashion, it was possible that the whole concept of Gentile inclusion into the system of salvation may have reverted to the old Jewish system of limited acceptance of Gentiles, and that, only through law. By his bold counter-offensive against the Judaizers, Paul ensured that the truth of the glad tidings would continue (Gk. - DIAMEMO - "to remain through or throughout, i.e. permanently" - Bullinger) with the Galatians, and indeed all the Gentiles.

(ix) PAUL'S WORK AMONG THE GENTILES ENDORSED BY THE APOSTLES - Vv. 6-10

V6. "BUT OF THESE WHO SEEMED TO BE SOMEWHAT" - Diag. "But from those of reputation". Paul does not intend this in a derogatory sense, but he is referring to the high regard the Galatians had for the Apostles and elders in Jerusalem. Those, who "seemed" (Gk. - DOKEO - "to be of opinion, to hold for, suppose" - Bullinger) to be something, were held in esteem throughout the ecclesial world.

"(WHATSOEVER THEY WERE, IT MAKETH NO MATTER TO ME: GOD ACCEPTETH NO MAN'S PERSON)" - Weymouth - "Whether they were men of importance or not, matters nothing to me - God recognizes no external distinctions". Despite their appearance of importance and apparent accepted position, it made not "the least difference" (Gk. - DIAPHERO : OUDEN) to the Apostle Paul, for he had received his authority directly from the Lord Jesus Christ. Moreover, their relative position in the eyes of men did not impart any superior standing to them before God, for God "accepteth" (Gk. - LAMBANO - "to respect the person of anyone" - Bullinger) no man's person. All human regard for them was not relevant when considering the vital issues at stake.

"FOR THEY WHO SEEMED TO BE SOMEWHAT" - R.S.V. "those, I say, who were of repute"; Diag. "those of reputation".

"IN CONFERENCE ADDED NOTHING TO ME" - Roth. "added nothing further". In the private conference which Paul describes in this chapter, those who were so highly esteemed among men imparted nothing (Gk. - OUDEIS - "not one thing, i.e. none at all, not even one" - Bullinger) to him. He received no further directive from them, neither did they impart any new information or knowledge to him.

V7. "BUT CONTRARIWISE" - Diag., Roth., R.S.V. "But on the contrary". It was not the Apostles who had imparted anything to the Apostle Paul, nor they who instructed him, as may have been implied by the Judaizers. On the contrary, it was Paul who imparted information to the Apostles and elders at Jerusalem and instructed them concerning his work among the

Gentiles.

"WHEN THEY SAW" - There had been enlightenment on the part of the Apostles in Jerusalem, and acknowledgement by them that Paul's work was of equal standing with their own.

"THE GOSPEL OF THE UNCIRCUMCISION WAS COMMITTED UNTO ME, AS THE GOSPEL OF THE CIRCUMCISION WAS UNTO PETER" - Weymouth, Diag., Roth., R.S.V. "that I had been entrusted with the glad tidings for the uncircumcision even as Peter was for the circumcision". When Paul informed them of the details concerning his Divine commission and work among the Gentiles, they accepted his credentials and realized that his position was as authoritative as that of Peter. Many of the facts would have been new to most of them, for what they had known would have been from the reports that drifted into Judea from time to time. Paul on this occasion took the opportunity of presenting to them the full details, and once apprised they accepted him on an equal footing with Peter.

The terms "gospel of the uncircumcision" and "gospel of the circumcision" are used here, for the entire context of this visit to Jerusalem was that of circumcision and uncircumcision, and Paul wishes to convey that the same gospel message was delivered to both classes of people. There was a diversity in the sphere of its proclamation, but the basis of acceptance was the same! "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision" (Gal. 5:6).

Both Peter and Paul preached to Jews and Gentiles, but the Divine and official status of the two was that Peter's work was among the Jews and Paul's work was among the Gentiles, as revealed to them both by the Lord Jesus Christ.

V8. "(FOR HE THAT WROUGHT EFFECTUALLY IN PETER THE SAME WAS MIGHTY IN ME TOWARD THE GENTILES)" - Both "wrought effectually" and "mighty in" are the Greek ENERGEIO - "to be powerful or energetic in action" (Bullinger). Hence Roth. "For he that energised in Peter into an Apostleship to the circumcision energised also in me for the nations". The message the two delivered was identical, but more importantly the source of inspiration and power which motivated them was the same. They had both received a Divine commission, and God was working with them to produce results in their particular sphere of His work, (I Cor. 12:6). God assisted the work of Peter with signs and wonders and miracles (Acts 5:12-16), and so likewise was the work of Paul aided (Acts 15:12). These two great Apostles were both "labourers together with God" (I Cor. 3:9). The significance of this is that those who desired to discredit Paul's work among the Gentiles, were compelled to discredit Peter's work among the Jews. Their credentials stood, or fell together.

V9. "AND WHEN JAMES, CEPHAS AND JOHN, WHO SEEMED TO BE PILLARS, PERCEIVED THE GRACE THAT WAS GIVEN UNTO ME" - More correctly as rendered by Roth., Weymouth & R.S.V. "And when they perceived the favour which had been given unto me, James and Cephas and John, who were reputed to be pillars". James, Cephas and John were the official representatives of the ecclesias in Jerusalem and Judea, and when they "perceived" (Gk. - GINOSKO - to know fully, and be affected by that knowledge) that Paul had been put in trust of the gospel of the uncircumcision and God was "energising" him in that work, they gave him and Barnabas the official seal of acceptance. James, Cephas and John would seem to be the persons the Judaizers presented as Paul's superiors in the faith, with respect to

their knowledge and position. James certainly was a figure of authority in the ecclesia at Jerusalem, as he was the Lord's brother. He features prominently in the policy making of the Jerusalem ecclesia (Acts 15:13-21; 21:17-25), and his very name commanded respect (Gal. 2:12). It is significant that Paul changes the name of Peter to "Cephas", for Cephas was the name given to Peter by the Lord at his first meeting with him (John 1:42), and describes Peter not as what he was, but as what he would become under Christ's influence. Moreover, it became a name by which others referred to Peter when they spoke of his high status, i.e. from their point of view (I Cor. 1:12). Thus these illustrious three who were of the very highest reputation and authority, accepted Paul's credentials and office of work.

Paul refers to this esteemed trio as those who were reputed to be "pillars", a term which has reference to a "firm support" (Bullinger). In I Tim. 3:15, Paul refers to the function of the ecclesia as being the pillar and "settled basis" of the Truth, for it upholds the Truth. So then James, Cephas, and John were looked upon as being firm supporters and upholders of the Truth, which again emphasises the importance of their approval of Paul's teaching and work.

"THEY GAVE UNTO ME AND BARNABAS THE RIGHT HANDS OF FELLOWSHIP" - Weymouth
"welcomes Barnabas and me to their fellowship". This was an official gesture of acceptance and a formal assurance that they respected the office and work of Paul. They were partakers ("fellowship" - KOINONIA - act of partaking) or sharers in a common work.

"THAT WE SHOULD GO UNTO THE HEATHEN, AND THEY UNTO THE CIRCUMCISION" - Weymouth - "on the understanding that we were to go to the Gentiles and they to the Jews". There was a mutual agreement and understanding as to the spheres of activity in which they were to work.

V10. "ONLY THEY WOULD THAT WE SHOULD REMEMBER THE POOR" - Weymouth - "only they urged that we should remember their poor". The proponents of the view that the visit to Jerusalem recorded here, is the visit of Acts 11:27-30, make much of this verse as being appropriate to the circumstances associated with that journey. However, in addition to the reasons expressed in verse one, it is hardly likely that the elders in Jerusalem would urge Paul to remember their poor, if that was the very purpose of his visit on that occasion. What Paul is saying, is that having established his sphere of work as being peculiarly associated with the Gentiles and the Apostles as being to the Jews, their only desire was that he should at least remember the poor in Jerusalem. As far as Paul was concerned this was natural anyway for they were his fellow-countrymen, and despite his special commission to the Gentiles, he would always remember them, especially their poor.

"THE SAME WHICH I ALSO WAS FORWARD TO DO" - Weymouth - "a thing which I myself was ever eager to do". This work of remembering the poor in Jerusalem was diligently promoted by the Apostle Paul ("forward" - Gk. - SPOUDAZO - "to make haste, be zealous; diligence" - Bullinger). It became a work he promoted wherever he journeyed throughout the ecclesial world (c.p. I Cor. 16:1-3; Acts 24:17).

(x) PETER'S COMPROMISE AT ANTIOCH - Vv. 11-13

In relating this incident Paul has a certain objective in mind. It is to further demolish the disparaging remarks of the Judaizers, who inferred

that he was inferior in status to the other Apostles, and possibly Peter was singled out by them as one of greater status. The Apostle now relates to the Galatians how he had on one occasion publicly rebuked Peter, and opposed him, and those who had been influenced by his example. Paul stood alone in this matter, thus manifesting his equal status with the other Apostles, and his superior understanding concerning the far-reaching effects of Peter's submission to the demands of Judaism. The time of the incident would most naturally occur during the extended labours of Paul and Barnabas at Antioch immediately after the Jerusalem Conference (Acts 15:35). It is most unlikely that it would have taken place after the relationship between Paul and Barnabas had been sundered (Acts 15:39), for Barnabas also features in the incident. This, however, evokes an objection from some with respect to Peter contravening the decision of the Jerusalem Conference so soon after its formulation. The objection is based upon a misunderstanding of the motive of Peter's withdrawal from the Gentiles - he withdrew through fear of men, and not in contravention of the Council decision. He did not understand the implications of his action - that he had jeopardized the whole work of the Apostles among the Gentiles. Furthermore, whatever difficulty is seen in Peter's action with respect to the decrees from Jerusalem, must be understood to be even more inconsistent with his own endorsement of Paul's sphere of work among the Gentiles (Gal. 2:9), and his own previous experience among the Gentiles (Acts 10:34-48).

V11. "BUT WHEN PETER WAS COME TO ANTIOCH" - Diag. "But when Cephas came to Antioch". This was when Paul and Barnabas continued to labour in Antioch after the Jerusalem Conference (Acts 15:35). Peter undertook various journeys throughout Judea and beyond, visiting the ecclesias from time to time (Acts 9:32). It may well have been during one of these journeys that this incident took place. It is significant that Paul calls Peter "Cephas" (Diag., Roth., R.S.V., Weymouth), referring to him as one of great status.

"I WITHSTOOD HIM TO THE FACE" - Roth. "To the face even him I resisted". Paul was an honest man, and when he received word of Peter's action, he did not shrink back from his duty out of fear of Peter's authority or person; he resisted even him, and that face to face. There was no scandalous rumours circulated by the Apostle behind the scenes (as the Judaizers were doing to Paul) but an open and public conflict. Peter's action had caused public disruption in the ecclesia, and therefore it required public rebuke. Peter's reaction is admirable - his repentance complete, for later as he penned his second Epistle he includes a warm and touching comment concerning "our beloved brother Paul" (II Pet. 3:15-16). Both Peter and Paul realized that the work of the Truth was of greater significance than the individuals involved in that work. "BECAUSE HE WAS TO BE BLAMED" - Roth., R.S.V. "Because he stood condemned". The motive of Peter had been wrong (V12), and his action had jeopardized the whole work of the Apostles among the Gentiles (V14).

V12. "FOR BEFORE THAT CERTAIN CAME FROM JAMES" - Certain men came from James (i.e. they had come from Jerusalem, where James was the ecclesial representative). They presented themselves as being commissioned by him and bearing his authority. These were also false brethren - PSUEDO-DELPHOS, whose mental attitude was opposed to that of Paul and the Truth.

"HE DID EAT WITH THE GENTILES" - The act of eating with others whether at the memorial feast or otherwise, was considered as an act of fellowship (Acts 11:3; I Cor. 5:11). Prior to the delegation from Jerusalem on a purported mission from James, Peter was prepared to fellowship the Gentile converts.

"BUT WHEN THEY WERE COME HE WITHDREW AND SEPARATED HIMSELF" - Roth.

"Whereas when they came, he used to withdraw and keep himself separate".

"Withdrew" - Gk. - HUPOSTELLO - "to send or draw under. Middle Voice - to draw one's self back, i.e. under cover, out of sight, privately or by stealth" (Bullinger). "Separated" - Gk. - APHORIZO - "to set off by bounds, to limit off, (LXX Exod. 19:12,33; Lev. 20:25; to set off apart, separate)" - Bullinger. The Jews considered themselves to be a separate and holy people, and to eat with Gentiles was a shameful and unlawful act (Acts 10:28). When the Judaizers came to Antioch and agitated, they disoriented Peter with respect to his understanding concerning the Gentiles, and caused him to draw back from open association with them by adopting a position of separation.

"FEARING THEM WHICH WERE OF THE CIRCUMCISION" - R.S.V. "fearing the circumcision party". "Fearing" - Gk. - PHOBEO - "to strike with fear, scare, frighten" (Bullinger). Paul identifies these certain ones who "came from James" as the "circumcision party", for their chief contention was that all Gentiles who accepted the Truth needed to be circumcised as well. When Peter was confronted with them he was unable to handle them in an appropriate manner, and his subsequent actions stemmed from his fear of men, and not his agreement with their cause. We need to note this incident, for if a man of the stature of Peter and one who was inspired could not handle the problem of Judaism, how much more needful it is for us to diligently apply ourselves to the Word in order to combat this ever-present problem.

V13. "AND THE OTHER JEWS DISSEMBLED LIKEWISE WITH HIM" - Roth. "And the rest of the Jews also used hypocrisy with him". Weymouth - "And along with him the other Jews also concealed their real opinions". "Dissembled" Gk. - SUNUPOKRINOMAI - "to play the hypocrite with any one" (Bullinger). The action of Peter was reprehensible, for by withdrawing from the Gentiles he appeared to be in agreement with the circumcision party. His action however, resulted from his inability to successfully counter their opinions, and consequently he feared them. Peter played the hypocrite, and by his public example and position caused the other Jews who resided at Antioch to likewise act hypocritically. They were hypocrites because they really did not believe that Gentiles needed to be circumcised before they became acceptable to God. They understood and believed that all were one in Christ, and thus all were mutually justified in Christ, but their actions belied this understanding.

"INSOMUCH THAT BARNABAS WAS CARRIED AWAY" - Diag. "So that even Barnabas was led astray". Barnabas, the faithful companion of Paul, likewise succumbed to the pressure and separated himself from the Gentile Christians. Paul writes as though this was surprising and most uncharacteristic of Barnabas. He was the very last person Paul expected to succumb in this matter, as he had accompanied Paul throughout the work in Cyprus and later in Galatia. If anyone had the capacity to comprehend the work of God amongst the Gentiles in the same manner as Paul, it was Barnabas, and now even he betrayed the cause! Despite Paul's respect for Barnabas the Truth was pre-eminent, and he brands his action as

hypocrisy.

"WITH THEIR DISSIMULATION" - Diag., Roth. "by their hypocrisy".
"Dissimulation" - Gk. - ΗΥΟΚΡΙΣΙΣ - "the playing a part, hence hypocrisy" (Bullinger). First Peter succumbed, then the other Jews at Antioch, and finally the last person Paul expected to succumb - Barnabas. Clearly, if it had not been for the hypocrisy of Peter in the first instance, the other Jews, and Barnabas would never have acted in the same manner. Paul was forced to stand alone in opposition to the challenge of Judaism.

(xi) PAUL REBUKES PETER, REVEALING THAT JEW AND GENTILE ARE EQUALLY JUSTIFIED IN CHRIST - Vv. 14-21

In this section, Paul rebukes Peter for his failure to maintain a consistent stand in the Truth. Peter's actions had done far more damage than he ever imagined. He had not merely compromised the Truth, but had supported outright error, in giving credence to the doctrine that there were two classes of Christians - Jews and Gentiles. Paul in his rebuke explains the ramifications of Peter's actions, and goes on to elucidate the true basis of justification. It is by "the faith of Anointed" that both Jew and Gentile are equally justified or pronounced righteous.

Throughout his discourse upon the basis of justification and consequent salvation, Paul expounds the very basis of the atonement - not as a mere theory to be understood and believed, but as a way of life! He highlights the truth of the atonement by revealing the stark contrast of error. Firstly, he outlines a formula for life which will lead to complete failure and utter ruin - this is Judaism, and then he spells out a formula for success - a new motive force which impels us onward to the heights of spirituality in Christ and in the Truth - this is the Atonement!

V14. "BUT WHEN I SAW THAT THEY WALKED NOT UPRIGHTLY" - Roth. "But when I saw that they were not walking with straightforwardness". "Walked Uprightly" - Gk. - ΟΡΘΟΠΟΔΙΕΟ "to foot it straight, to walk straight, i.e. in a straight course; metaphorically - to walk or live uprightly" (Bullinger). The conduct of Peter, Barnabas and the Jews was inconsistent with their profession, and therefore insincere.

"ACCORDING TO THE TRUTH OF THE GOSPEL" - Here was the seriousness of the matter. Peter's compromise had given credence to the Judaizer's viewpoint, and the Judaizer's teaching was diametrically opposed to the Truth. The real issue was not an incomplete gospel as opposed to the full gospel, but truth opposed to error.

"I SAID UNTO PETER BEFORE THEM ALL" - Diag. "I said to Cephas in the presence of all". Their action had been public; it had caused ecclesial disruption and therefore required an open rebuke in the presence of all, so that the ecclesia could perceive the truth of the matter (c.p. I Tim. 5:20).

"IF THOU, BEING A JEW, LIVEST AFTER THE MANNER OF THE GENTILES, AND NOT AS DO THE JEWS" - Peter was a Jew by birth, and his upbringing would have been in accordance with Jewish customs. He was steeped in Jewish ways and felt a natural repugnance towards contact with the unclean Gentiles (Acts 10:9-16) until such time as God enlightened him (Acts 10:28) and Peter then understood that salvation was to be extended to the Gentiles upon the basis of faith and not law (Acts 10:34-35; 11:17-18). When

this principle was contested at the Jerusalem Conference, Peter defended it claiming that the Law was "a yoke which neither our fathers nor we were able to bear" (Acts 15:10), and went on to declare that "we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11). Upon this basis, he openly and freely associated with the Gentiles (he lived after the manner of the Gentiles, and not as the Jews, i.e. his way of life was not as under the Law), until such time as certain came from James.

"WHY COMPELLEST THOU THE GENTILES" - R.S.V. "How can you compel".

"Compellest" - Gk. - ANAGKAZO - "to necessitate, constrain (by persuasion or force)" - Bullinger. The action Peter had taken, in separating from the Gentiles and withholding fellowship from them, was tantamount to declaring that circumcision and law-keeping were essential requisites for salvation. He was compelling them by force to become circumcised and keep the Law, if they wanted to have fellowship with him.

"TO LIVE AS DO THE JEWS" - Diag. "to Judaize". Gk. - IOUDAIZO - "to live like the Jews, follow their manner, customs, and rites" (Bullinger). "To Judaize" (Vine).

V15. "WE WHO ARE JEWS BY NATURE" - R.S.V. "We ourselves, who are Jews by birth". Peter and Paul were both Jews by birth and if not in Peter's, certainly there was in Paul's past life the evidence of the pride and superiority which characterised that race, especially those skilled in the Law - the scholars and rabbis.

"AND NOT SINNERS OF THE GENTILES" - R.S.V. "and not Gentile sinners".

The Gentiles were regarded by the Jews as being an inferior class of people. They were without law, and thus without God, having no hope. With no restraining influence to control them they became engrossed in sin and steeped in evil in the manner Paul describes in Romans 1.

V16. "KNOWING THAT A MAN IS NOT JUSTIFIED BY THE WORKS OF THE LAW" -

R.S.V. "Yet who know". Roth. "Knowing however, that a man is not declared righteous by works of law". Peter and Paul who were both educated in the Law, knew by experience the effect the Law had upon them prior to their acceptance of Christ. The Law produced an awareness of sin - it highlighted sin, and the sinful nature of man (Rom. 7:9-10). The Jew who was educated in the Law and surrounded by his Jewish-Law environment, would have been far more sensitive to sin than the Gentiles, for the Law was designed for that purpose (Rom. 7:13)! Rather than declare a man righteous and establish unity with God, the Law stood to condemn a man and convict him of being a sinner. If there was anyone who could understand that "a man is not justified by the works of Law" (the article does not appear in the Greek), it was a Jew educated in Law (Rom. 3:20). Justification did not depend upon their own efforts - it was a work of God. He would declare men righteous by forgiveness and work in them to perform His will.

"BUT BY THE FAITH OF JESUS CHRIST" - R.S.V. "but through faith in Jesus Christ". Diag. "Christ Jesus". The opponents of Paul claimed Christ as their champion - one who achieved life through obedience to law. But what was the underlying principle operating in his life which gave him life? What was the secret of his righteousness? It was his faith! (Rom. 4:13). We then, are also justified by faith in Christ Jesus. By identifying ourselves with him in baptism - by putting him on (Gal. 3:27), and thus giving credence to the governing principles of his life - complete

trust and surrender to God (Rom. 6:3-6; Heb. 5:7) we emerge from the gloomy shadow of Law into the brilliant light of grace. The Law could never declare a man righteous, in fact it achieved the exact opposite, but by means of faith in Christ there is forgiveness of sins and a declaration of righteousness - i.e. justification (Heb. 9:26-28; 10:4-14, 17-18). All that a man could never become through law, he could become through faith in Christ - his sins would be forgiven and he would be declared a righteous man (Rom. 4:20-25).

"EVEN WE HAVE BELIEVED IN JESUS CHRIST" - Diag. "Even we have believed into Christ Jesus". Even Peter and Paul - the Jews the same as the Gentiles, had to acknowledge that justification arises through faith in Christ. Jew as well as Gentile had to undergo a constitutional change by "getting into Christ" through baptism (Rom. 5:19; 6:11).

"THAT WE MIGHT BE JUSTIFIED BY THE FAITH OF CHRIST" - Roth. "That we might be declared righteous by faith in Christ". "Justified" - Gk. - DIKAIIOO - "to set forth as righteous" (Bullinger). "By" - Gk. - EK - out of; on the basis of. In baptism we identify ourselves with Christ's death and burial, by declaring our desire to crucify the flesh. But in the same act we are elevated to a new and exalted status by identification with him (Rom. 6:4-5). So it is that Paul says we are justified by HIS faith. It is by the faith of Anointed that justification comes about.

"AND NOT BY THE WORKS OF THE LAW" - Roth., Diag. "and not by works of law". The article does not appear in the Greek. Paul is not referring to the Law of Moses specifically, but law in general.

"FOR BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED" - Roth. "because by works of law shall no flesh be declared righteous". Again the article does not appear in the Greek. Paul is dealing with law in general, i.e. the law principle operating in a person's life. Now Paul brings to bear the authority of Scripture itself. No flesh (Gk. - SARX - flesh as stripped of the skin) says Paul, would be justified by works of law, whether Jew or Gentile! This was the experience of David in his life (Psa. 143:2). Without faith works of law can only be the efforts of mere flesh, to establish a righteousness of personal merit.

V17. "BUT IF, WHILE WE SEEK TO BE JUSTIFIED BY CHRIST, WE OURSELVES ALSO ARE FOUND TO BE SINNERS" - Diag. "But if seeking to be justified by Christ (Roth. "in Christ"), even we ourselves are found sinners". In their seeking to be justified in Christ, Peter and Paul abandoned the ceremonial ritualism of the Law, and acknowledged that the Law could never give life. Not only is human endeavour completely unacceptable to God, but it betrays a failure to develop faith by which means alone a man may be justified. Both Peter and Paul assented to this and on that basis lived after the manner of the Gentiles - they freely mixed and associated with them accepting them as equals in Christ. Now, however, Peter by his action of separating from the Gentiles, was declaring that his former action in fellowshiping them was wrong - he was found (much to his surprise) to be a sinner. More than that, by withdrawing from the Gentiles, Peter was insinuating that they were sinners, and that when he fellowshiped them he was a sinner like them. Peter thus found himself to be wrong, though led to this position by a desire for "justification in Christ".

"IS THEREFORE CHRIST THE MINISTER OF SIN?" - If Peter's action was wrong when he associated with the Gentiles (a position to which he was led by justification in Christ) and he thus found himself to be a sinner, then

it was Christ who had led him to this position of being a sinner. Paul therefore asks the question, "Is Christ the minister (Gk. - DIAKONOS - a servant, attendant, waiter) of sin?", by which he means "Did Christ cause you to sin; if indeed it was a sin?".

"GOD FORBID" - A frequent exclamation used by the Apostle Paul. Christ's intention was never to develop a company of sinners. He came to destroy the flesh, not to cause its further triumph.

V18. "FOR IF I BUILD AGAIN THE THINGS WHICH I DESTROYED, I MAKE MYSELF A TRANSGRESSOR" - Roth. "For if the things that I pulled down, these again I build, a transgressor I prove myself to be". Paul states in his own person the position of others, viz Peter, Barnabas, and the other Jews at Antioch. He is declaring that which really makes a man a sinner or transgressor. Peter, Paul, Barnabas, and the Galatians had accepted that the flesh was to be repudiated and crucified by baptism into Christ. They had discarded the Law as a means of life - they had pulled down that theory and destroyed it. Now Peter and those who followed his example were rejecting the principle of justification by faith in Christ, and turning back to the Law, and declaring by their actions that the Law provided a means of salvation. They were building again the theory they once destroyed. "That", says Paul, "makes a man a sinner", or transgressor. The Greek for "transgressor" (PARABATES) means "a stepping aside, as from right" (Bullinger), and is used in the Septuagint in Psa. 101:32. It is a word that implies a deliberate action and carries with it the idea of a wilful contravention of law, and is therefore more than equal to the term "sinner". In adopting this position Peter was an outright and deliberate sinner!

V19. "FOR I THROUGH THE LAW AM DEAD TO THE LAW" - Diag. "Besides, I through the Law died by law". Paul now emphatically states his own case. By using the pronoun "I" (Gk. - EGO) which Bullinger states is never used in the Greek "where no emphasis is intended to be expressed", his own experience of condemnation through law was one which was complete, for his devotion to the Law as a Pharisee was to the point of fanaticism. He discovered on the road to Damascus that the Law was totally inadequate - it was impotent in the sphere of justification and salvation. In fact it condemned men as sinners and therefore rightfully required their death. Paul found by experience, as did all those who knew the Law, that it caused sin to "revive" (Gk. - ANAZAO - to live again; to spring into activity) and thus caused death (Rom. 7:9). Thus, because of the Law's impotence to give life Paul abandoned it - he became dead to law through the body of Christ (Rom. 7:4), by baptism into Christ (Rom. 6:6) and thus passed from its jurisdiction over him, and being made free from sin he became the servant of righteousness (Rom. 6:18).

"THAT I MIGHT LIVE INTO GOD" - Diag. "so that I might live by God" - Having passed from the servitude of sin as embodied in the ritualism of the Law, and surrendered himself as a bondsman of God in Christ, he could bring forth fruit unto God by serving "in newness of spirit" (Rom. 7:4-6). Paul now lived "by God", in seeking to show forth God's power in human weakness, that the excellency of the power may be of God, and not of himself.

V20. "I AM CRUCIFIED WITH CHRIST" - Diag. "I have been crucified together with Christ". There is here an expansion of the thoughts of V19,

in that Paul explains how he is dead to law and lives unto God. He is dead to law (i.e. no more under its dominion) by being "crucified with" (Gk. - SUSTAUROO - to crucify with any one. To stake, drive stakes, to nail to a stake) Christ. Paul thus sees himself nailed to the stake with Christ! There is therefore, an absolute identification with Christ as a crucified one, which involved a complete endorsement of the Divine principles associated with his mode of death.

In his death Jesus declared God's righteousness by voluntarily laying down his life in obedience unto the death of the cross (Phil. 2:8). By his willing submission to crucifixion the Lord Jesus revealed that the nature he bore, in which sin resided (though sin never overcame him at any time), was rightfully under Divine condemnation and related to death. Thus, was sin judged and condemned in the flesh of sin, so that he could be a sacrifice for sin - a sin offering. Now when one completely identifies himself with Christ as a crucified one, and surrenders to the principles involved in his death by baptism (Rom. 6:3) there exists a connection between the sinner and the sin-offering, and upon that basis God can justly forgive sin.

"NEVERTHELESS I LIVE" - Having identified himself completely with the crucifixion of Christ to the point where he sees himself upon the cross with him and consequently buried with him, Paul passes on in thought to the resurrection of Christ - he was raised from the dead to glory, honour and life. Paul therefore must also rise with him and share with him the new life - walking in newness of life (Rom. 6:4-5).

"YET NOT I, BUT CHRIST LIVETH IN ME" - Paul was dead to law in that he was crucified with Christ, yet he lives, but not "I" (Gk. - EGO - emphatic), by which he means that Paul the Pharisee who prided himself in law and ceremonialism was dead! The old man had been crucified (Rom. 6:6) and a new creature emerged - Christ liveth in me. Paul found that a new motive force sprang into action in his life, impelling him to manifest the principles of the crucified Messiah. There was a living principle at work in his life, motivating and energising him to manifest holiness and righteousness.

"AND THE LIFE WHICH I NOW LIVE IN THE FLESH" - The spiritual life of Paul remained on a higher plane than before, even though he continued in the weakness of mortal flesh with all its evil propensities. He learned by the power of God to triumph over them.

"I LIVE BY THE FAITH OF THE SON OF GOD" - Diag. "I am living by that faith of the son of God". Christ was the champion of faith, not law. He was the embodiment of faith - faith was his way of life. When Paul accepted Christ and identified himself with him he accepted his mode of life - faith became his way of life as well.

"WHO LOVED ME, AND GAVE HIMSELF FOR ME" - Paul saw in the death of Christ the supreme sacrifice of love (Gk. - AGAPAO - a self-sacrificing love), in that he gave himself, i.e. he voluntarily submitted to the Divine will (c.p. John 15:13; Phil. 2:5-8). Christ gave himself to teach the very principle they now denied.

V21. "I DO NOT FRUSTRATE THE GRACE OF GOD" - Roth., Diag. "I do not set aside the favour of God". The provision of a way of life is an expression of the grace of God. When the Galatians began seeking justification and life through the Law, they were seeking another way to life, and in so doing were frustrating (Gk. - ATHETEM - "setting aside, to reject" - Bullinger) the Divine way.

"FOR IF RIGHTEOUSNESS COME BY THE LAW, THEN CHRIST IS DEAD IN VAIN" - Roth. "For if through Law is righteousness then Christ without cause died". There is only one possible way to attain righteousness and life, and that is through faith in Christ and identification with his sacrifice. If righteousness and life could be achieved by any other means, namely the Law, then Christ's death was in vain (Gk. - DOREAN - "gratuitously; hence without just cause, groundless" - Bullinger). Christ's death was entirely unnecessary if life could be attained through law, and by turning to the Law the Galatians were declaring by their actions, that this was indeed the case.



CHAPTER THREE

3. LIVING BY FAITH SUPERIOR TO LIVING BY LAW - 3:1 - 5:1

(i) PAUL CHASTISES THE GALATIANS FOR FOOLISHNESS - ENLIGHTENS THEM CONCERNING THE BASIS OF GOD'S WORK IN THEIR MIDST - 3:1-6

In Chapter 2:16-21, Paul has reasoned very clearly concerning justification and salvation in Christ, climaxing with the crucifixion of Christ as a just and essential factor in the plan of salvation. The need for identification with Christ crucified became obvious as Paul portrayed himself nailed to the stake with the Son of God. As he had died with him (by crucifying the flesh) so he was raised with him to newness of life, and lived by that faith of the Son of God. Christ's death was not in vain but needful for salvation, and the Galatian's departure from their former position to a seeking of perfection by Law was fraught with disastrous consequences. Paul now spells out their position and emphasizes the great divergence between Law and Faith. He appeals to the much quoted case of Abraham, and extracts the necessary details from his life to make clear that living by faith is far superior to living by law. What's more, Paul educes from Scripture the very fact the Galatians now denied, that Jew and Gentile were justified upon a common basis - faith. He shows that faith procured blessings, whereas Law rendered them liable to a curse.

V1. "O FOOLISH GALATIANS" - Roth., Diag. "O thoughtless Galatians!". "foolish" - Gk. ANOETOS - "unreflecting, never applying the "nous" (mind) to moral or religious truth" (Bullinger). The Galatians' disastrous departure from the Truth to the scourge of Judaism resulted from mental laziness. A failure to properly addict themselves to a study of the Word, and lack of thought, had caused them to be led away from Christ, and to seek after Judaism. This was complete foolishness.

"Galatians" - A geographical term of a locality in which men prided themselves in progress and enlightenment. The Galatians no doubt thought this also concerning their life in the Truth.

"WHO HATH BEWITCHED YOU" - Diag. "who has deluded you".

"bewitched" - Gk. BASKAINO - "to prate about anyone, to mislead by pretences as if by magic arts, to charm, to fascinate" (Bullinger, Vine). Used in LXX for "an evil eye" - Deut. 28:54-55; Prov. 23:6; 28:22. Paul speaks as though someone had cast a spell over the Galatians. They were fascinated by the doctrine of Judaism.

"THAT YE SHOULD NOT OBEY THE TRUTH" - Roth., Diag., R.V., R.S.V., omit.

Hence, texts omit.

"BEFORE WHOSE EYES JESUS CHRIST HATH BEEN EVIDENTLY SET FORTH" - Roth., "Before whose very eyes Jesus Christ was openly set forth as a crucified one". Paul had clearly and vividly made them see Christ by exposition and example (C.p. Acts 13:47; Is. 49:6). Christ had been "evidently set forth" (Gk. - PROGRAPHO - "to write before" - Bullinger; "to publish on a notice board, placard" - Vine). He was placarded before them as a crucified one -

as one who repudiated the flesh, and not as one who exalted the principle of human achievement through works of Law.

"CRUCIFIED AMONG YOU" - Texts omit.

V2. "THIS ONLY WOULD I LEARN OF YOU" - Wey. "Answer me this one question". One question would reveal where the Truth lay. This question forms the basis of his reasoning concerning the seal of Divine approval. It was to penetrate and expose Judaism completely as false.

"RECEIVED YE THE SPIRIT BY THE WORKS OF LAW" - Paul appeals to the experience of the Galatians themselves upon their conversion to the Truth. When they had heard the words of Paul and believed and accepted the Truth, they "were filled with joy, and with the Holy Spirit" (Acts 13:52). Paul's work in their midst was confirmed by the Holy Spirit (Acts 14:3,9), and when ecclesias had been established he ordained elders in their midst (Acts 14:23) who no doubt had been endowed with the gifts of the Spirit. The Spirit gifts were bestowed upon those who accepted the Truth, for the spiritual growth and edification of the ecclesia (Eph. 4:11-13). There was then evidence in their own midst that God was working with them, and moreover that God was working in Paul. When the Galatians received the Spirit gifts, they had in their midst the seal of Divine approval. God had approved of them and accepted them. Upon what basis did God accept them - "works of law" or "faith"? The answer lay in their own experience. It was by the hearing of faith!

"OR BY THE HEARING OF FAITH?" - Roth., "Or by a believed report?". They received the seal of Divine approval by faith and not by works. It was by a believed report (C.p. Isa. 53:1), in a crucified Messiah who had been placarded before them. C.p. also Rom. 10:16-17.

V3. "ARE YE SO FOOLISH" - Gk. ANOETOS - See V1.

"HAVING BEGUN IN THE SPIRIT" - They had commenced in the correct manner; they believed the report they had heard of a crucified Messiah and consequently received the Spirit gifts. Their life in the Truth began in a hopeful strain, a new motive source had operated in their life as the spirit word had caused them to serve in newness of spirit (Rom. 7:6; 8:9, 10; 1 Cor. 2:10-16). With their acceptance of the Truth and having embarked upon a new life, they also received Divine acceptance and approval, which after all is what we are seeking.

"ARE YE NOW MADE PERFECT BY THE FLESH" - The Galatians had now embarked upon a new course, in that they were seeking perfection by the flesh. "perfect" - Gk. EPI TELIOS - "to bring through to an end" (Bullinger). "epi" - intensive, in the sense of fully. It is used here in the middle voice. Also in the continuous present tense, indicating a process. Lit. "Are you now perfecting yourselves" (Vine). They were seeking to complete a process which God had commenced, by a means which depended upon man. There were two avenues of life before them - flesh and spirit, works of law and faith in Christ. It had required the intervention of the Spirit to initiate them into their life in Christ, and now they were reverting to mere flesh - the arena of the old man with its pride in self-achievement, to carry that work through to the end. This was utter foolishness!

V4. "HAVE YE SUFFERED SO MANY THINGS IN VAIN?" - Paul again refers them to their own experiences, but this time to a different kind; viz. their persecution upon receiving the Truth. They had suffered much when they accepted the Truth - "the unbelieving Jews stirred up the Gentiles, and

made their minds evil affected against the brethren" (Acts 14:2; c.p. Acts 14:5) and when Paul returned again through the ecclesias he exhorted them upon this matter, "that we must through much tribulation (Gk. THLIPHIS - "affliction; distress" - Bullinger) enter into the kingdom of God" (Acts 14:22). This was an inevitable and necessary part of living a life of faith and was ordained by the Deity as a means of developing to maturity those He called to be sons (Rom. 5:3-4; Heb. 12:6). If justification could be achieved by the Law then their acceptance of Christ crucified was totally unnecessary, and their subsequent sufferings and persecutions which they had endured at the hands of Jew and Gentile alike were all in vain. If they pursued the life embodied in the Law, there would be no suffering, and they would not "suffer persecution for the cross of Christ" (Gal. 6:12).

"IF IT BE YET IN VAIN" - Paul has not yet given them up as totally lost to Judaism, but holds out hope for them and their re-acceptance of Christ.

V5. "HE THEREFORE THAT MINISTERETH TO YOU THE SPIRIT AND WORKETH MIRACLES AMONG YOU" - Roth. "He then who was supplying unto you the Spirit, and energising mighty works among you". Paul is speaking about God working in their midst through the Holy Spirit. It was God who had ministered (Gk. EPICHOREGEO - to furnish, supply) the spirit to them, and He did so when Paul was in their midst. Furthermore, God, through Paul had performed miracles amongst them as an adjunct to the preaching of Paul, thus confirming the word and work of Paul in their midst. Here was an evident token of the Divine authority and approval of Paul's gospel which he had taught them.

"DOETH HE IT BY THE WORKS OF THE LAW, OR BY THE HEARING OF FAITH" - Wey. "Does He do so on the ground of your obedience to the Law, or is it the result of your having heard and believed". Roth. "By works of law, or by a believed report (did he it)?". When Paul preached the gospel amongst the Galatians and they responded to his message, the Spirit gifts were given to them as a reward and an evident token of God working in their midst. Upon what basis did God work amongst them? On what grounds did they receive that reward? Did they receive it as a result of their obedience to law, or did they receive it as a result of their having heard and believed, i.e. upon the basis of faith? The answer was axiomatic; to pose the question was to answer it. God had worked in their midst when Paul preached Christ crucified to them, and they had received the Spirit gifts long before the Judaizer came among them and promulgated his pernicious doctrine.

V6. "EVEN AS ABRAHAM BELIEVED GOD" - Paul now passes from their own experience of Divine endorsement of their faith by the endowment of Spirit gifts, and views the matter from the standpoint of the scriptures. He appeals to that which is the final authority - the word of God! What is the established Divine rule for bestowal of blessing - works of law, or faith? The Scriptural record is clear - Abraham had faith in God; he believed God (Gk. - PISTEUO - be persuaded, to rely upon, to trust; a fully convicted acknowledgement) and thereupon received a blessing or reward of imputed righteousness. Abraham is selected as a test case because he was not under law - he couldn't do anything according to law anyway, and he was as yet (i.e. at the time that Paul quotes from his life) uncircumcised, or from the viewpoint of the Judaizer - a heathen. Thus, the argument of distinction between Jew and Gentile is demolished. Paul

singles out Abraham because the Judaizer would have quoted Abraham as an example for the Galatians to follow - the Judaizers loved Abraham. Their reasoning was that Abraham received a reward after he had been circumcised. Abraham was a Gentile coming to the Truth, who had to be circumcised before God would fully accept him. This argument Paul discards by an appeal to Scripture, and establishes that faith in what God promises - a believed report, is the basis of God's dealing with men and the means of justification.

"AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS" - Wey. "And his faith was placed to his account as righteousness". Paul's quotation from Gen. 15:6 has been well described as a classic! In the context of Galatians a more apposite example could not have been used, for Gen. 15 deals not only with justification by faith, but also deals with a servant who is an heir, a seed, heirship and inheritance; the very matters Paul is to expound in the ensuing verses (C.p. 3:7; 4:1). The case of Abraham himself was a classic, for to him was promised the seed, the land, the nation, and the world - all this even before he was circumcised (Rom. 4:9-13). In Rom. 4:3,22 Paul again uses this quotation and particularly in the latter part of the chapter reveals its significance. In Rom 4:19-25 Paul draws out the full import of Gen. 15:6 and mentions that it was written "for us also", to whom righteousness shall be imputed by faith (v24). Abraham believed God at a time when he considered his own body as dead (R.S.V., Roth., Diag.); or as Weymouth expresses it, "he could contemplate his own vital powers which had now decayed..... and Sarah's barrenness" (Rom. 4:19); he had an unshakeable faith in God - giving glory to God - and believed that what he was powerless to perform, God was able to perform in him. This was a demonstration that mere flesh is impotent to perform God's will, but through faith God will do for us what we cannot do for ourselves. There was absolutely nothing Abraham could do; all he could do was to believe - have faith, and it was imputed unto him ("placed to his credit" - Wey.) for righteousness. Here then was God's basis of dealing with men, whether they be Jew or Gentile. He rewarded them and extended to them a blessing on the basis of faith.

"accounted" - Gk. LOGIZOMAI - "To put together an account, to reckon, value, esteem" (Bullinger). "To take an inventory" (Strong).
 "righteousness" - Gk. DIKAIOSUME - "The character or quality of being right or just" (Vine).

(ii) THE BLESSINGS OF JUSTIFICATION ACCRUING TO FAITHFUL ABRAHAM AND HIS SONS, COMPARED WITH THE CURSE OF BEING UNDER THE LAW - Vv. 7-14

Having brought to bear the witness of Scripture to demonstrate the basis upon which all mankind - both Jew and Gentile - are justified, or made righteous, Paul now deals with the stark contrast between the blessings of faith and the curse of the Law.

V7. "KNOW YE THEREFORE" - Roth., "be taking note therefore". Diag. "Know you, certainly". There appears to have been discussion in their midst concerning the "sons of Abraham", and so Paul draws their attention to the implications of the blessing of Divine approval bestowed upon Abraham. "Take note of this fact!".

"know" - Gk. GINOSKO - To know well or intimately.

"THEY WHICH ARE OF FAITH" - Gk. "Out of faith". True sons of Abraham are

generated out of faith; they are the product of faith. In Gen. 15:5-6 the promise made to Abraham was a promise concerning his seed, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him; so shall thy seed be". Abraham believed Yahweh - he had faith, and so that seed was generated out of faith. The Judaizers case was, that the child of promise was not born to Abraham until he had been circumcised, thus to become true sons of Abraham one needed to be circumcised. Paul, however, uses the same circumstance and Scripture to prove the very converse. Abraham's children were out of faith! There was nothing Abraham could do towards the conception and birth of Isaac. All he could do was believe - have faith, and so Isaac was indeed a child out of faith.

"THE SAME ARE THE CHILDREN OF ABRAHAM" - Diag. "These are the Sons of Abraham".

"children" - Gk. HUIOS - a son.

The Jews prided themselves in their family descent from Abraham, placing great importance upon fleshly relation (Matt. 3:8-9; John 8:39). Paul however, reasons that if physical descent was important, then Ishmael, Esau and their descendants were of equal status with the Jews. But physical descent was of no consequence in the Divine plan, "for they are not all Israel, which are of Israel" (Rom. 9:6). True sons of Abraham are constituted such by their faith. How is this so? Well the Galatians had received Divine approval (or were made righteous) by their faith in Christ crucified, as evidenced by the Spirit working in their midst. Abraham had received Divine approval and had imputed to him righteousness on account of faith. This blessing was to be extended to Abraham and his seed only, and therefore they must be the seed of Abraham. But they were Gentiles, how then were they the seed of Abraham? Certainly not naturally, but because they had manifested the same faith as Abraham, showing their affinity with him. Thus the family of Abraham is to be developed upon a spiritual basis and not a natural basis; and this being the case they were therefore sons by adoption. Furthermore, if they were sons, then they were also heirs (C.p. Gal. 3:29; Rom. 8:17), and so Paul here lays the foundation of matters he is later to expound (C.p. 4:1).

V8. "AND THE SCRIPTURE" - Paul uses this terminology because the Judaizer would have appealed to the Scriptures. So Paul says, "What saith the Scripture!" His appeal is the same. The Scripture is personified and spoken of as God, because it is an extension of God. Scripture is God to man for it is the revelation of the Divine mind (C.p. Isa. 9:8).

"FORESEEING THAT GOD WOULD JUSTIFY THE HEATHEN THROUGH FAITH" - Roth., "Forseeing that by faith God would declare the nations righteous". Wey., "Forseeing that in consequence of faith God would declare the nations free from guilt".

"heathen" - Gk. ETHNOS - "denotes, firstly, a multitude or company; then a multitude of people of the same nature or genus, a nation, people. Used of Jews and Gentiles" (Vine). Hence Nations. The Jewish claim of exclusive right to the blessings of God was completely unfounded at the very roots. At the foundation of the nation of Israel, God declared His purpose with all nations. All nations - Jew and Gentile would be justified or pronounced righteous, through faith (Gk. "out of faith"), and not on the basis of Law or circumcision. Justification requires a pronouncement of righteousness by God, and this He does when He forgives sins (Isa. 53:11; Rom. 4:24, 25). Thus the basis of justification is universal, it is the same for Jew

and Gentile alike.

"PREACHED BEFORE THE GOSPEL UNTO ABRAHAM" - What Paul was preaching was nothing new. The Scriptures had already been preaching the gospel well before his time. The Judaizers claim that Paul was preaching some new doctrine was false! Nor could the Judaizer claim that Paul's teaching went against the grain of scripture, because centuries before, the gospel was preached to Abraham, when he was uncircumcised and without the Law.

"IN THEE SHALL ALL NATIONS BE BLESSED" - When God said to Abraham in Gen. 12:3 that all nations would be blessed, He was speaking of their justification or salvation. This promise to Abraham therefore involves the salvation of mankind. When God "blesses" a man it involves the forgiveness of his sins and imputed righteousness, for Paul in Rom. 4:6-7 when reasoning upon this matter quotes the words of David and explains the term "blessed" as when "God imputeth righteousness without works", and forgives a man for his sins. This is precisely what is involved in the blessings of Abraham and in Acts 3:25-26 the Apostle Peter expounds it that way. Having quoted the promise given to Abraham in V25, Peter goes on to say in V26, "God, having raised up His Son (Roth., Diag., R.S.V., Wey., "Servant") Jesus, sent him to bless you, in turning everyone of you from his iniquities" (C.p. Isa. 53:11 - "by his knowledge shall my righteous servant justify many; for he shall bear their iniquities"). Thus the promise to Abraham and the blessing contained therein involves justification, imputed righteousness, forgiveness of sins, and salvation. All this on the basis of faith.

V9. "SO THEN THEY WHICH BE OF FAITH ARE BLESSED WITH FAITHFUL ABRAHAM" - Those who are out of faith become the sons of Abraham and join him in freely partaking of the blessing which is freely offered to all. In Isa. 51:1-2 the prophet calls the nation to consider the outstanding example of the one from whom they came - the head of the nation as it were. God called him alone (Heb. ECHAD - "one", i.e. when he was but one), blessed him and increased him. Then the explanation - V2, in which Isaiah depicts the Kingdom. Thus in the ultimate sense the blessing of Abraham involves the establishment of the kingdom and participation therein. Notice also in Isa. 51 the constant reference to God's righteousness (VV. 1, 5, 6, 8) and mention of the redeemed (V11). In V1 Isaiah depicts Israel seeking after righteousness. How would they find righteousness and redemption? In Abraham and the blessings which God was to freely bestow upon him and his sons, through faith.

V10. "FOR AS MANY AS ARE OF THE WORKS OF THE LAW" - Wey., "All who are depending upon their own obedience to the Law"; Diag., "Works of Law". Paul is not so much dealing with the Law of Moses (although he has this in mind) as with law as a principle; living by works to achieve a standard established by Law. Those who live by works of Law are endeavouring to achieve self-justification, by personal acts of righteousness. There is no dependence upon God but a certain pride in self-achievement which engenders arrogance, self-esteem and self-satisfaction. It creates an atmosphere of competition in which men compare their accomplishments with the failure of others, as emphasis is placed upon acts and not motives. (C.p. Luke 18:9-14). The effect of the Truth is the antithesis of this as it engenders a sensitiveness to human weakness and sin, a sense of unworthiness, and need to surrender to the Divine will. God's basis of acceptance is not by works but by faith, which excludes human pride and

boasting - Rom. 3:27 (C.p. also Isa. 6:5).

"ARE UNDER A CURSE" - Those who are "out of" Law are bound by a rigid code and fall under the curse - they inherit a curse which is written. This is the crux of the matter, the Judaizer was disparaging the only means of blessing, and causing the Galatians to pursue that which cursed. This curse (Gk. KATARA) of the Law involved a judicial separation from God and rejection by Him (C.p. Matt. 25:41; Heb. 6:8). In the end result the curse of the Law spelled death for those whose pursuit of righteousness by means of Law failed. The Law by its curse sentenced men to die!

"FOR IT IS WRITTEN" - The blessings of Abraham were spoken by God - He preached unto Abraham the gospel. It was not written down, because there was no need for it to be written down. Here was a blessing conferred by God upon men. The fulfillment of the promise rested with God, and because He is unchanging there is no need for it to be written. But with respect to the curse of the Law, it was written because the performance rested with the people, and there was a record to which they would be held.

"CURSED IS EVERYONE THAT CONTINUETH NOT IN ALL THINGS WHICH ARE WRITTEN IN THE BOOK OF THE LAW TO DO THEM" - Paul quotes the Septuagint of Deut. 27:26, as the A.V. has "Cursed be he that confirmeth not all the words of the Law to do them. And all the people shall say, Amen". The people must confirm the words of the Law to do them. Deut. 27 is a chapter dealing with the blessings and cursings of the Law. The Judaizer would have used this quotation to show the necessity of keeping the Law - of doing! But Paul uses the same quotation to show that those who fail to perform are under a curse; they are cursed by the Law! The Law stated that a curse would come upon those who continued not in ALL THINGS. Apart from the basic inability of flesh to achieve righteousness on the basis of law, the Galatians were in no position geographically to perform all things written. Thus, for them the curse was inevitable, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10).

V11. "BUT THAT NO MAN IS JUSTIFIED BY THE LAW IN THE SIGHT OF GOD IS EVIDENT" - Diag. "Besides, that no one is justified (Roth. "declared righteous") by Law before God is clear". There exists clear testimony throughout Scripture that none could be declared righteous before God by works of Law. Now Paul presents unshakeable and positive proof.

"THE JUST SHALL LIVE BY FAITH" - Hab. 2:4. In the context of Habakkuk, the prophet calls upon God because the Law wasn't being kept by His people and He was doing nothing to correct them. Yahweh responds by revealing His intention to punish Israel by using the Gentiles - He would bring the Chaldeans upon them, and chasten them. Habakkuk protested and remonstrated with Yahweh upon His use of the iniquitous Chaldeans to administer punishment upon Israel, who were more righteous than their coming oppressors (Hab. 1:13). Yahweh then enlightens Habakkuk that Israel's righteousness by comparison to the Chaldeans was in fact no righteousness at all, for "his soul which is lifted up is not upright in him; but the just shall live by his faith" (Hab. 2:4). Habakkuk was therefore taught that righteousness is absolute and resides with Yahweh; comparative righteousness is of no avail. On three separate occasions Paul uses this quotation, each time to demonstrate the same principle, but each time with a different inflection (See Rom. 1:17; Heb. 10:38).

V12. "AND THE LAW IS NOT OF FAITH" - Wey. "And the Law has nothing to do

with faith". Gk. "The Law is not out of faith". Law and faith are antithetic - they are mutually exclusive. Law does not rest on faith; it is not associated with faith. They are two principles of a completely different character. The proof is to follow.

"THE MAN THAT DOETH THEM SHALL LIVE IN THEM" - Lev. 18:5. In the context of Lev. 18:5, Moses speaks to the children of Israel and instructs them that they were not to keep the ordinances of the Egyptians or the Canaanites - to walk in them. They were however, commanded to keep the ordinance of Yahweh and keep His statutes and judgements: "which if a man do, he shall live in them". The term live has nothing to do with eternal life, but rather concerns the walk of the children of Israel (C.p. Lev. 18:4). Paul is not quoting Lev. 18:5 to demonstrate that the Law could, or could not give life, but that the Law is not based on faith. A man could observe the Law in a mechanical fashion and not possess faith, yet still appear to walk in or live by the Law.

V13. "CHRIST THAT REDEEMED US FROM THE CURSE OF THE LAW" - Wey. "Christ has purchased our freedom from the curse of the Law". Those who were under the Law were slaves to the Law, they could not opt out if they desired to do so. Their only escape from the curse of the Law was to be purchased from it - to be bought out from under it by Christ. "redeemed" - Gk. EXAGORAZO - "to purchase out, buy up from the power or possession of any one; set free out of service or bondage" (Bullinger). The Judaizer led the Galatians to the Law claiming that it would render a blessing. Paul has thus far proven that the Law could never produce blessing, but that it cursed all and Christ had come to deliver man from that curse. By cursing a man, the Law made evident man's impotence to save himself and highlighted his need for external assistance and dependence upon God for salvation. That Divine assistance was provided in the Son of God - "who gave himself for our sins" (1:4); "who gave himself for me" (2:20). Paul reasons that the Law cursed, but Christ (- "Anointed") redeemed from the curse of Law. The argument was conclusive, and irrefutable. Christ, or the Messiah removed the curse. How? By his crucifixion - that scandalous death. Thus the crucifixion and impalement to the tree revealed Jesus' claim to be the Messiah as true, and not blasphemous. "BEING MADE A CURSE FOR US" - Wey. "becoming accursed for us". "made" - Gk. GINOMAI - "to become" (Bullinger). This statement would have caused much consternation for the Judaizer whose firm conviction was that Jesus Christ was a model of blessing achieved through obedience to Law. Paul demolishes their theory with one stroke of the pen, by proclaiming that the very one whom they upheld as their champion in Law was cursed by the Law. The Lord Jesus Christ removed the curse of the Law of Moses; he redeemed those who were under the Law from its curse. How? By becoming accursed for us. How was that done? The curse of the Law was removed upon the same principle as the removal of the curse of sin and death. Christ was made a curse, which is a declaration that he was accursed, and since the principle of redemption is the same, whether it be redemption from sin or from the curse of the Law, this statement of fact may be considered as equivalent to that in II Cor. 5:21, "He hath made him to be sin for us, who knew no sin". He was "made sin" in that he bore the nature common to all mankind - a nature which is subject to sin, for sin reigns in this mortal body (Rom. 6:12). Having partaken of that nature Christ recognized that it was rightfully related to death, and though he had never sinned, he nevertheless suffered the consequences of

sin which resulted in his death, even the death of crucifixion. Thus he was "made sin" without being a sinner. So likewise here, Paul says that he was "made a curse" - without being a transgressor of the Law. How did this come about? Christ became accursed by the Law - not because he failed to keep all the Law, or because he transgressed the Law, but in the mode of death which he suffered, and this absolved him from any responsibility in the matter. The Law declared, "Cursed is everyone that hangeth on a tree". Christ was impaled to a tree and therefore he was accursed. Note the importance of the kind of death Christ had to suffer, not just any death, but death by crucifixion and impalement upon a tree. If he had suffered death by any other means then he would not have been accursed and the curse of the Law would not have been removed (See Acts 5:10; 10:39; 13:29; I Pet. 2:24).

"CURSED IS EVERYONE THAT HANGETH ON A TREE" - In Deut. 21:23 from which Paul is quoting, the Law makes reference to a man who has committed a sin worthy of death (Deut. 21:22), who is put to death and his body then hung on a tree. The Law continues that his body is not to remain upon the tree during the night, but is to be buried that day so that the land of their inheritance be not defiled. In a parenthetical comment the Law provides the reason, "for he that is hanged is accursed by God". The Law as thus stated pronounced a curse upon "everyone" who hung upon a tree, and not upon the sin or the sinner. It was not the transgression, or "sin worthy of death" which procured the curse of the Law, but the mere act of hanging upon a tree. Thus, whether a man be a sinner, or whether he be sinless, if he was hanged upon a tree he was accursed of God, and as such it was possible for the Law to bring under its curse an innocent man, a man free from sin, transgression, and guilt. That man was Christ who having perfectly obeyed the Law in all points, in the very fulfillment of that Law, was defiled by it. Such was the case, because the Law not only dealt with actual transgression, but also with defilement that came upon a man innocently, even whilst engaged in the service of the Law. This was demonstrated on the Day of Atonement when the High Priest after offering in the Most Holy Place, had to cleanse himself by washing (Lev. 16:24). Likewise the man who burnt the skin, flesh and dung of the national sin offering on the Day of Atonement was unclean, until he had undergone the specified washing (Lev. 16:27-28).

However, one of the most glaring examples of this principle was demonstrated in the law of the ashes of the red heifer, which when added to running water, were used for the purpose of purification. The priest who presided over the burning of the red heifer became unclean and needed to wash his clothes and bathe himself (Num. 19:6-7). The man who gathered up the ashes of the red heifer and deposited them without the camp was unclean, and had to purify himself (Num. 19:9-10). Finally those who participated in the administering of the law for cleansing by means of the ashes of the red heifer, were also themselves made unclean by the very operation of that Law and were required to cleanse themselves by washing (Num. 19:21). This was so, because the Law made no distinction between moral and ceremonial defilement.

Christ was cursed by the Law, not because he was a transgressor, but in the mode of death he suffered. When he was crucified upon the tree he passed under the sentence of the curse written in the Law. However, when he died Jesus passed beyond the realm of law, for the law had dominion over a man only as long as he lived (Rom. 7:1). His righteous life was a guarantee of his resurrection and so the Father raised him because he had

committed nothing worthy of death (Acts 2:24). When he rose from the dead he was free from the curse of the Law having been redeemed by his death. Thus for him the curse of the Law had been removed. He triumphed over the curse of the Law as well as over sin and death, for he "abolished in his flesh the enmity, even the law of commandments contained in ordinances" (Eph. 2:15). In his death, burial and resurrection there was involved the work of "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a show of them openly, triumphing over them in himself" (Col.2:14-15). The work of God in Christ's death involved the condemnation of the source of sin (viz. the sinful nature of man) and the consequence of sin, as well as the abolition of the Law; this was accomplished by the Son of God in that he was closely related to sin, yet was without actual sin - he partook of our nature (Heb. 2:17), was made sin for us, and a curse for us. How then does that free men from the curse of the Law? By identification with him in baptism (Gal. 3:27; Rom. 6:3). By sharing his death in which both the curse and claims of the Law were met, men share with him his victory over the curse and its death (Rom. 7:4). Upon this principle of identification, involving faith and obedience, Israel could be redeemed from the curse of the Law, and it is upon this very same principle that we are saved from the Law of sin and death.

V14. "THAT THE BLESSINGS OF ABRAHAM MIGHT COME ON THE GENTILES THROUGH JESUS CHRIST" - Diag. "So that the blessing of Abraham might be for the nations, by Christ Jesus". There is here a two-fold blessing of redemption, which is given as a result of the removal of the curse of the Law. The Jews had to be firstly redeemed from the curse of the Law before either they or the Gentiles would receive of the blessings of Abraham. It was the redemption of the Jew from the curse of the Law which also turned the key for the Gentiles and opened up their participation in the blessings of Abraham. Thus the Gentiles had to enter the Hope of Israel, and the Jews had to be redeemed from the curse of the Law. Both had to change, and by so doing there was neither Jew nor Gentile, but all became one in Christ (C.p. John 4:23-24).

"THAT WE MIGHT RECEIVE THE PROMISE OF THE SPIRIT THROUGH FAITH" - Here is a parallelism:-

"That the blessings of Abraham might come upon the Gentiles".

"That we might receive the promise of the Spirit through faith".

The former corresponds to the latter. Thus we find that the "promise of the Spirit" is but another expression for the "blessings of Abraham", because the blessings of Abraham stem out of the Spirit and are received on the basis of faith. Paul now concludes his argument about the seal of Divine approval - "we", i.e. Jew and Gentile receive the blessings of Abraham. He commenced his argument with the Holy Spirit in V2, and now in V14 again comes to this matter of the Spirit, but with a difference. In V2-5 Paul indicated that the Holy Spirit and the operation of God in their midst was the seal of Divine approval, which they had received through acceptance of the gospel and faith. Now Divine approval is what is being sought after in the end result. When they received the blessings of Abraham this also was an indication of Divine acceptance and approval, for by the term "promise of the spirit" Paul does not mean the gift of the Holy Spirit, but the promises of Abraham which were administered through the Spirit. The Spirit presence in their midst (spoken of in

VV2-5) was an "earnest (part payment) of our inheritance" (Eph. 1:14) and an indication that they too like Abraham were justified and accepted upon the basis of faith.

(iii) THE IMMUTABILITY OF THE COVENANT TO ABRAHAM HIGHLIGHTS THE INADEQUACY OF THE LAW - Vv.15 -18

Paul has shown the Galatians that the Law could never bless a man, but rather extended a curse to him. The evidence of this being the Lord himself - the Messiah, whom the Judaizers held up as a champion of blessing through Law but who was cursed by the Law! Nevertheless, in the very mode of death he suffered, though it brought him under the curse of the Law, it removed the curse of the Law for Jews, and the curse of the law of sin and death for Jew and Gentile. This was done that the blessing of Abraham might come upon Jew and Gentile who had become one in Christ. Now Paul is to enlarge upon the blessing of Abraham and the covenant which God made with him. He has shown that this covenant is superior to the Law, and now proceeds to reveal its full validity, and that it has not been affected by the Law one whit; the Law has not detracted from, or added anything to it.

V15. "BRETHREN, I SPEAK AFTER THE MANNER OF MEN" - Wey. "To borrow an illustration from daily life". R.S.V. "To give a human example, brethren". Paul now uses an everyday experience and example which was understood and acknowledged by them all.

"THOUGH IT BE BUT A MAN'S COVENANT"

"covenant" - Gk. DIATHEKE - Primarily signifies a disposition of property by will or otherwise. In the Sept., it is used as the equivalent of a Hebrew word meaning a covenant or agreement (from the verb signifying to cut or divide, in allusion to a sacrificial custom in connection with covenant-making, e.g. Gen. 15:10, "divided", Jer. 34:18,19) (Vine). The Sept. uses DIATHEKE to translate the Hebrew word BERITH, which invariably means "covenant".

"YET IF IT BE CONFIRMED" - R.S.V. "Once it has been ratified".

"confirmed" - Gk. KUROO - "to make valid, give authority or influence". (Bullinger).

"NO MAN DISANNULLETH OR ADDETH THERETO" - Diag. "No one sets aside or superadds conditions to". Paul's example from everyday experience was that once a covenant had been ratified, even though it was a man's covenant, it remained fixed - no one could disannul (Gk. ATHETEO - "to displace; hence, set aside, i.e. abrogate" - Bullinger), or add thereto (Gk. EPIDIATASSOMAI - "to superadd" - Bullinger). Nothing could change it after it had been confirmed.

V16. "NOW TO ABRAHAM AND HIS SEED WERE THE PROMISES MADE" - Out of everyday experience, Paul leads the Galatians to the subject he is concerned with - the covenant of Abraham, or as expressed here, the promises of Abraham. As a man's covenant, once ratified, cannot be altered in any way whatsoever, so it is in the case of God's covenant with Abraham. It is important to note that Paul in this verse calls the "covenant" God made with Abraham "promises". He does so again in V17, thus equating these two terms, "covenant", and "promise". Why does Paul use the term "promise"? The term "promise" is used by Paul because he wishes to impress the readers of his epistle with the superiority of the covenant

- promise to Abraham. That promise was not a legal agreement as in the case of the Law, but it was something which was benevolently and spontaneously given to Abraham by God.

"HE SAITH NOT, AND TO SEEDS, AS OF MANY; BUT AS OF ONE....CHRIST" - The promises made to Abraham centred upon a particular seed. They were not made to a plurality of seeds - i.e. many kinds of seed - but one kind of seed, and that seed is Christ. He is our representative (V13); we are baptised into Christ and by so doing put on Christ (V27). How? By him being our representative and the pattern upon which we base our lives. We thus conform to his example; to his image, and by so doing become like him. When we become like him we enter into a unity with him and become one with him in purpose and thought (John 17), and thus become that one kind of seed that will inherit the promises.

V17. "THE COVENANT THAT WAS CONFIRMED BEFORE OF GOD IN CHRIST" - R.V., R.S.V., Roth., Diag., Wey. All omit the words "in Christ". The text should read as Roth. expresses it "A covenant previously confirmed by God". There was a typical confirmation of the covenant God made with Abraham, which is recorded in Gen. 15:5-18. It was later fully confirmed in the sacrificial death of the Lord Jesus Christ who came "to confirm the promises made unto the fathers" (Rom. 15:8).

"THE LAW, WHICH WAS FOUR HUNDRED AND THIRTY YEARS AFTER, CANNOT DISANNUL ...MAKE THE PROMISE OF NONE EFFECT" - Diag. "The Law, issued four hundred and thirty years after does not annul, so as to invalidate the promises". The covenant God made with Abraham preceded the Law by 430 years. God had confirmed (typically) that covenant to Abraham, in Gen. 15. Paul has argued thus far that once a covenant has been confirmed or ratified it cannot be altered in any way. This being the case, despite the fact that the Law superdated the covenant God made with Abraham, it could never supercede it, nor could it nullify the promise, or rob it of its effectiveness. Paul says that the Law came after the promise by a period of 430 years, whereas the quotation from Gen. 15 states the time period as being 400 years (C.p. Acts 7:6; Exod. 12:40-41). The two time periods are different because they commence at different times, though both have a common time for their termination, viz. the giving of the Law. The 400 year time period commences with the "affliction" of Isaac ("thy seed" referred to in Gen. 15:13, c.p. Gen. 21:8-9) whereas the 430 year time period includes the sojourning of Abraham and commences when he left Ur of the Chaldees (Gen. 12:4; 17:1).

V18. "FOR IF THE INHERITANCE BE OF THE LAW, IT IS NO MORE OF PROMISE: BUT GOD GAVE IT TO ABRAHAM BY PROMISE" - Diag. "...but God graciously gave it to Abraham by promise". Paul contrasts Law and Promise. The inheritance could not come out of Law, but it is out of promise. God gave (Gk. CHARIZOMAI - "to do a person a favour, to be kind or gracious to, to give or bestow a thing graciously" - Bullinger) it to Abraham by promise. It was given to Abraham on the basis of faith. Here is the stark contrast between Law and Faith! Abraham had to do absolutely nothing; all that was required was faith - belief. He believed God and God imputed righteousness to him. By faith he received God's blessing and the promise of the inheritance. But on the other hand, a man could scrupulously keep the Law and observe it in minute detail, and in the end it could turn and curse him!

It is important to note that in V15. Paul says concerning a ratified

covenant, that no man disannuls or adds to it. He states this because the Judaizers' argument was, that the means to obtaining the inheritance was through the Law. They contended that the covenant to Abraham was superceded by the Law, and thus the Law was superior. Others may have said that the Law now was additional to the covenant - it was added to the requirements of the Abrahamic covenant. Paul wishes to make it clear that the covenant was confirmed and as such one cannot detract from it or add to it. Paul in these verses uses "covenant" and "promise" interchangeably, and does so deliberately. He uses them specifically to show that the inheritance does not come by Law, but by the Abrahamic covenant, because it was a covenant which was confirmed. It was ratified and this made it legally binding, even though the Law came afterwards. The Law did not detract from the Abrahamic covenant one whit because the covenant had been established as an institution. But to ensure that the Galatians did not assume that the confirmation of the covenant resembled anything associated with inheritance through legalism, Paul introduces this term "promise" - because God graciously gave it to Abraham by promise.

(iv) THE REAL PURPOSE OF THE LAW - Vv. 19-23

Paul has established that the promises which preceded the Law were not modified or supplemented by the Law, but are superior to the Law. If this is the case, the next logical question which would arise would be, "Why then was the Law given?". In this section Paul deals with this subject and reveals the true function of the Law - it was added because of the transgressions.

V19. "WHEREFORE THEN SERVETH THE LAW?" - Diag., Roth., R.S.V. "Why then the Law?"

"IT WAS ADDED BECAUSE OF TRANSGRESSIONS" - Roth. "Because of the transgressions it was added".

"transgressions" - Gk. PARABASIS - "a stepping aside, as from right" - (Bullinger). The Law revealed to Israel their inability to render complete obedience to God, and thereby convinced them of their need of a Redeemer. C.p. Rom. 4:15; 5:13; 5:20; 7:3.

"TILL THE SEED SHOULD COME TO WHOM THE PROMISE WAS MADE" - In the context of Galatians thus far, Paul has reasoned much concerning Abraham, and his seed. He has established that because of Abraham's faith God imputed righteousness unto him - He pronounced a blessing upon Abraham, and that blessing involved the forgiveness of sins and justification. The blessings of Abraham involved the establishment of unity between Abraham and God, and this blessing was extended to all those who manifested the same faith as Abraham, and thus became that one kind of seed who would inherit the promises. However, the Law was added because of the transgressions, by which Paul means that something happened between the establishment of the promises to Abraham and the giving of the Law. Something occurred which necessitated the giving of the Law, which was to be operative until the seed (to whom the promises were made, and thus the inheritor of those promises) came.

When the promises were made to Abraham there was complete unity between Abraham and God. This unity, however, was lost, because Abraham's descendants failed to maintain the faithfulness of their father. Israel violated the covenant of promise as a result of their Egyptian environment! Thus the Law was added because of this disunity and to highlight the disunity.

It could not heal the breach between God and Israel but highlighted the breach. When Christ came, unity between God and man was fully restored in him, and so there was no longer any need for the Law. Thus, in Christ there was a means of approach to God whereby one could gain unity with God. Those who were imposing the Law as a necessary requirement, did so to the detriment of themselves and others, because they could never gain unity with God by that means. The Law was never designed to produce that unity, it was to be found in Christ alone. Christ was the seed to whom the promise was given and he was the one who restored unity between God and man. The inheritance was a sign of that unity and there could be no inheritance until there was unity.

"IT WAS ORDAINED BY ANGELS IN THE HAND OF A MEDIATOR" - R.S.V. "It was ordained by angels through an intermediary". The Judaizer would have revelled in the fact that the Law was ordained by an angel, and an angel of God's presence at that! (C.p. Exod. 23:20; Exod 3:2; Isa. 63:9). How could a Law delivered in such splendour ever pass away? Paul again uses the same facts as those used by the Judaizer, to utterly demolish their argument. In this very fact of the Law being ordained by angels through an intermediary, the disunity between God and man was emphasized. God ordained it by angels, then to Moses, then to the people. Thus, the people received it third hand. But in contrast to this, the record in Genesis is written as though God spoke directly with Abraham - there was no intermediary - there was complete unity. Bullinger's comment upon "MEDIATOR" is interesting and worthy of note. The Greek is MESITES - (from MESOS, middle, and EIMI, to go) a go-between, a mediator, one who intervenes between two parties, one who mediates for peace and unites parties at variance. A word that does not occur in profane Greek, for they had no higher words than DIAITETES, DIALLAKTER, DIALLAKTES, the arbitrator. In the LXX it only occurs once, Job 9:33".

A mediator presupposes two differing parties. But God is one; therefore this disagreement cannot be in Him; which would be the case if the Law disannulled the promise - both being given by Him. Inasmuch as a mediator had been introduced, the relations between God and Israel had been disturbed and Israel was no longer "the seed to whom the promise was made". The law was given, therefore, on account of Israel and their sin, they having rejected the promise, and there being yet no "seed" who might inherit those promises.

V20. "NOW A MEDIATOR IS NOT A MEDIATOR OF ONE" - R.S.V. "Now an intermediary implies more than one". When the Law was given into the hands of a mediator it indicated that there was disunity, because the work of a mediator is to negotiate between two parties. Mediation, therefore is inferior to promise, by which it is superceded, for promise depends upon One alone - God. Here the contrast is between the promise given to Abraham, and the giving of the Law. The Law was a covenant enacted between God and Israel, requiring fulfillment by both parties. But with the promise to Abraham, all the obligations were assumed by God, for that is what is implied in a promise.

"BUT GOD IS ONE" - Because God is one, His purpose is to bring men back into harmony with Him. This harmony could never be achieved by the Law since it emphasized the disharmony between God and men. Since God is one His method of salvation is one for all, whether Jew or Gentile (C.p. Rom. 3:28). There are not two means of salvation - law for Jews and faith for Gentiles, but one, as embodied in the oneness of God, whose basis of

acceptance for all is faith. So then the purpose of the Father (that of God manifestation) is to unite all men (Jew and Gentile) who become one in Him and His Son by faith (John 17:20, 21).

V21. "IS THE LAW THEN AGAINST THE PROMISES OF GOD?" - Wey. "Is the Law then opposed to the promises of God". The question is, "Was the Law set up as a system in opposition to the promises?" Paul has just established that life is to be obtained by the promise; that was the means to life. Were there then two systems in operation capable of giving life? "GOD FORBID" - No! The Law was never designed to produce life. The Judaizer was trying to fit the Law into the mould of the promise. The Law was designed to do a certain work, and the promise was designed to do a certain work. They had different works to perform, and therefore did not oppose each other.

"FOR IF THERE HAD BEEN A LAW GIVEN WHICH COULD HAVE GIVEN LIFE, VERILY RIGHTEOUSNESS SHOULD HAVE BEEN BY THE LAW" - Diag. "For if a Law were given which was able to make alive, certainly righteousness would come from that Law". If it had been at all possible to achieve life by means of Law, then God would have used that means. But the Law revealed the inherent weakness of man and his complete impotence to obey it out of a pure heart. As a result of this effect of the operation of Law upon men, this system could never be used for man's salvation, for it highlighted man's intrinsic opposition to God's will. This being the case, "righteousness" could never come by law, for "righteousness" has reference to unity with the Deity; of being at one with God. When a man is pronounced as "righteous" he is declared justified from sin, and restored to unity with his God. The term "RIGHTEOUSNESS" bespeaks these very things - Gk. DIKAIOSUNE - "The doing or being what is just and right; the character and acts of a man commanded and approved of God, in virtue of which the man corresponds with Him and His will as his ideal and his standard; it signifies the sum total of all that God commands and approves. As such it is not only what God demands, but what He gives to man, and which is appropriated by faith, and hence it is a state called forth by God's act of justification, viz., by judicial deliverance from all that stands in the way of being righteous" (Bullinger).

V22. "BUT THE SCRIPTURE" - Gk. GRAPHE - "that which is written" (Bullinger). When Paul refers to the scripture accomplishing a result, he implies that God has effected the result, since He is the author of all scripture. Paul also has here specifically in mind the Scripture which deals with the Law - i.e. the Law itself.

"HATH CONCLUDED ALL UNDER SIN" - Wey. "Has shown that all mankind are the prisoners of sin". The Scripture - i.e. the Law has concluded (Gk.

SUNKLEIO - "to shut up, hem in, enclose; to close up, conclude" -

Bullinger) all under sin. All mankind were enclosed by sin; they were under siege by sin and there was no escape! Sin is a prison warder, closely guarding all mankind and keeping them in bondage. Here was the true function of the Law. It was given to clearly reveal to Israel their remoteness from God and their lack of unity with Him. By so doing, it then highlighted the unity and oneness achieved in Christ. All were "shut up" under sin - there was a kind of unity under the law - they were all servants to sin. Thus, the Law emblazoned two things; firstly the lack of unity - the disharmony between God and man; and secondly, the fact that they were all one under sin. There was no difference between

Jew and Gentile anyway, they were all shut up under sin (C.p. Rom. 11:32) that they might all appreciate freedom when it came.

"THAT THE PROMISE BY FAITH OF JESUS CHRIST MIGHT BE GIVEN TO THEM THAT BELIEVE" - All were shut up under sin that the grace of God might be revealed. The grace of God was revealed in a promise, and that promise would be imparted to others "by (Gk. EK - out of) faith of Jesus Christ", i.e. the faith which the Lord Jesus Christ manifested, and upon which others are to pattern their own faith. Thus the Law operated until someone came who could manifest the kind of faith required to receive the promise, such as the faith of Abraham which resulted in the promises in the first place. Hence the term "the promises out of faith", i.e. the promises which came out of the faith of Abraham. Here then (in Christ), was one who manifested the faith of Abraham which qualified him to receive the promises. When he came, the era of faith commenced, and they were released from the Law and the clutches of sin. If they patterned their faith upon that of Christ's then they would be given the promises.

V23. "BUT BEFORE FAITH CAME" - Roth. "Before the coming of the faith". Diag. "And before the coming of that faith". "Faith" is used in the sense of the faith manifested by the Lord Jesus Christ which qualified him for the promise; hence Christ himself. "Faith" is God's plan for atonement as embodied in His son, with faith being the essential element required of the recipients. Faith as a system of redemption found constitutional reality upon the resurrection of Christ whose example all were to follow who desired salvation. But before this era, man's constitutional state was under a Law designed to lead him to faith, but into which constitutional state he could not be elevated until the fulness of Faith might be revealed in Christ. Faith before and after Christ was always the basis of salvation, but until him men were constitutionally bound by Law.

"WE WERE KEPT UNDER THE LAW" - Roth. "Under law we were being kept in ward". Until Christ came the Jews were kept under a military guard, namely the Law. The term "kept" clearly means this in the Greek: PHROUREO - "to guard, keep with a military guard" (Bullinger). Paul thus reveals that not only was sin a guard, but so also was the Law, and he elaborates upon this in the next phrase.

"SHUT UP UNTO THE FAITH WHICH SHOULD AFTERWARDS BE REVEALED" - The term Paul used in V22 concerning sin being a prison warder was SUNKLEIO, and he now applies the same term to the Law.

"shut up" - Gk. SUNKLEIO. The Jews were shut up under the Law (imprisoned by Law) because the example of faith had not as yet been revealed, which faith was the means of escape from the Law, and the entrance of the era of faith.

"revealed" - Gk. APOKALUPTO - "to remove the veil or covering away from, and so to expose to open view what was before hidden; hence to reveal, make manifest" (Bullinger).

(v) THE LAW, A SCHOOLMASTER TO PREPARE FOR FULL SONSHIP IN CHRIST - Vv. 24-29.

The true function of the Law was to highlight the disunity that had arisen between Israel and God since the time of Abraham. This disharmony resulted from Israel's violations of the covenant of promise as a result of succumbing to their Egyptian environment. The Law revealed that all mankind was imprisoned by sin; sin which was a "prison warder", from whom

there was no escape. Furthermore, the Law itself was a "prison keeper", keeping under military guard the Jewish people, to whom the Law had been given. Paul now goes on to show that, although the Law was a prison-guard like sin, it nevertheless had a meritorious function to perform. It was a teaching medium, designed to instruct the people of God in Divine principles. Thus the Law in addition to being a prison warden keeping the Jews in bondage was itself a servant. It was not an end in itself, but a slave serving God and leading His sons to maturity in Christ.

V24. "WHEREFORE THE LAW WAS OUR SCHOOLMASTER TO BRING US UNTO CHRIST" - Roth. "So then the Law hath proved our tutor training us for Christ".

Diag. "So that the Law has become our Pedagogue to lead us to Christ".

The function of the Law was like a "schoolmaster" - a tutor-slave, or PAIDAGOGOS - from PAIS, a child, and AGOOGOS, a leader, which among the Greeks properly signified a servant whose business was constantly to attend on his young master, to watch over his behaviour, and particularly to lead him to and from school and the place of exercise (Parkhurst). A paedagogus had charge of the sons of the master from the age of seven to seventeen, and was responsible for their moral and disciplinary growth to maturity. The Law was this paedagogus (the slave who attended the child) to lead to Christ. Christ, therefore, becomes a symbol for maturity.

"THAT WE MIGHT BE JUSTIFIED BY FAITH" - Roth. "In order that by faith we might be declared righteous". If one was to accept the discipline of the Law, as it guided, instructed and trained, and led to Christ - the seed of promise; the seed of Abraham, who had come to demonstrate what faith was all about, then they like Abraham would be declared righteous on account of faith. As the Law educated it was designed to produce in a man the ability to see beyond law, and thereby produce faith in him, which faith was exemplified in Christ.

V25. "BUT AFTER THAT FAITH IS COME, WE ARE NO LONGER UNDER A SCHOOL-MASTER" - Diag. "But the faith having come, we are no longer under a Pedagogue". Once Christ (who is the embodiment and object of faith - i.e. the faith) came, and supplied the example of faith and maturity, they could dispense with the Law. Its function to instruct concerning Christ ceased with his coming, for with the passing of time they had been brought to maturity, and the service of the Pedagogue came to an end. Men could now attain unto full maturity in Christ with all its liberties and privileges. A failure to lay hold on them would be to abandon the very purpose of the tutoring provided by the Law. The principles previously exhibited in the Law which were to be believed and recognised before God, are all embodied in Christ as real and practical truths. Thus Paul has reasoned that in the development of God's plan the Law has served its purpose, and must now be left behind.

V26. "FOR YE ARE ALL THE CHILDREN OF GOD BY FAITH IN CHRIST JESUS" -

Diag. "Since you are all sons of God, through the faith by Christ Jesus". The thought of the Pedagogue is carried into this verse with reference to the changed status of the Galatians. They had now attained to a new status; they were no longer children but sons ("children" - Gk. HUIOS - a son). This new status was achieved through the faith by Christ Jesus. When one patterns his faith upon the faith of Christ Jesus and manifests

that faith, he is as it were assuming his identity. Thus, they too become a son of God, through the faith, by Christ Jesus.

V27. "FOR AS MANY OF YOU AS HAVE BEEN BAPTIZED INTO CHRIST HAVE PUT ON CHRIST" - Diag. "Besides, as many of you as were immersed into Christ"; Wey. "Have clothed yourselves with Christ". Sonship is achieved by union with Christ, a union which is so close that it assumes identity. Here is the means of achieving concord with the Father; by becoming a part of the "one seed", through union with His only begotten Son, and that union is achieved by identification with his death, burial and resurrection through baptism (Rom. 6:3-5). When one dies and rises with Christ, he has been invested with his "toga" (the garment worn by Greco-Roman youths when they reached maturity and manhood, like the Galatians who had passed from under the Pedagogue to maturity). Thus, through baptism we are clothed with Christ, our sins are covered, and by his "toga" there is imputed to us the status of sons. Having been clothed with Christ, God looks upon us as His Son, who is the essence and hall-mark of maturity (C.p. Gen. 3:21).

V28. "THERE IS NEITHER JEW NOR GREEK, THERE IS NEITHER BOND NOR FREE, THERE IS NEITHER MALE NOR FEMALE: FOR YE ARE ALL ONE IN CHRIST" - Paul has led the Galatians from the thoughts of the Judaizer who differentiated between Jewish Christians and Gentile Christians, to this grand truth of unity in Christ. If all those who come to God are made one with Him through His Son, and that oneness is achieved by identification with him - putting him on - how then can there be Jew or Greek, etc, for that speaks of disunity? In Christ there is a family unity, for Paul is here drawing the divergent seeds of man into the one seed, in that all those who put on Christ manifest the family characteristic of faith. Thus, Christ was a just one that lived by faith, and whose faith has stimulated others to imbibe that faith, which covers sins and elevates to sonship in him, and produces unity with the Father.

V29. "AND IF YE BE CHRIST'S THEN ARE YE ABRAHAM'S SEED, AND HEIRS ACCORDING TO THE PROMISE" - Roth. "Now if ye are of Christ by consequence ye are Abraham's seed. According to promise, heirs". The promise was made to Abraham and his seed - the one kind of seed. All those who acknowledge the true function of the Law as merely being a Pedagogue leading to maturity in Christ, and come from under the Law by clothing themselves with the garment of maturity (Christ), enter into the Divine family. Those of the Divine family all manifest the family characteristic of faith so that God can look upon them as being His sons, because they possess Abrahamic faith. Because Christ is the true son of Abraham and the heir of the promises, all those who assume his identity by baptism also become Abraham's seed and thus heirs of the promises. In Christ the unity between God and man was fully restored (which unity existed at the time of Abraham) and with that unity restored the way was made open for the receiving of the inheritance, for all those who are in him.

CHAPTER FOUR

(vi) DIVINE SONSHIP ATTAINABLE THROUGH CHRIST THE HEIR 4:1-7

In the latter section of chapter 3, Paul concerned himself with clarifying the true function of the Law in relation to the promises made to Abraham. The main thrust of his reasoning was that the Law was not an end in itself, but that it was a slave to a higher purpose - it was a Paedagogue, leading, instructing, disciplining, preparing for full sonship in Christ. Once Christ came a new era began, the era of faith, and with his coming the function of the Law was fulfilled, in the same way that the work of the Paedagogue was accomplished when his master's son reached the age of maturity. In Christ then, there was the means of attaining to divine sonship by adoption, but also in him was seen the great exemplar of Abraham's faith which identified him as the "one seed" to whom the promises were made. So then, by identification with him one could attain to the status of a "son" - a two-fold status of sonship, for in him one became a son of God and a son of Abraham by the one necessary qualifying factor - faith. By identification with Christ there resulted identification with Abraham and thus heirship as the one kind of seed to whom the promises were given. It is the matter of the development of the heir which Paul now takes up in this section of chapter 4.

V1. "NOW I SAY, THAT THE HEIR" - The heir (Gk. KLERONOMOS - "one who will obtain an inheritance upon the death of the owner" - Vine. "He who has the inheritance, the stress being laid on possession" - Bullinger) in this instance is a young man of property, whose father is dead. The heir is the firstborn, and Paul no doubt has in mind Israel's status under Moses as the firstborn of Yahweh (Exod. 4:22), a claim which the Judaizer would have proudly welcomed.

"AS LONG AS HE IS A CHILD" - Roth. "For as long a time as the heir is an infant".

"CHILD" - Gk. NEPIOS - "not speaking" (Vine). "Not speaking, and so a babe without the power of speech. Also a minor" (Bullinger). A "simple minded person" (Strong).

Paul describes this heir as a NEPIOS, not because he does not possess the power of speech, but because he does not have the authority to conduct his own life and direct the affairs of the estate, i.e., he has no say regarding the estate.

"DIFFERETH NOTHING FROM A SERVANT" - Wey. "he in no respect differs from a slave". The Jewish child though he may have been the first-born, and in this instance the heir in prospect since the father had died, in no way differed from the bondsman (Gk. DOULOS) in the household. His status was equal to that of the meanest slave who was under law and bondage. In like manner the Jews whilst under the Law were in a sense no different from the Gentiles.

"THOUGH HE BE LORD OF ALL" - R.S.V. "though he is the owner of all the estate". If the child is lord of all then the inheritance must already be his, in which case his father must have passed off the scene. But he is

restrained from actual possession and lordship because he must first reach the age of majority as stipulated in the will. So that whilst he may own the estate in prospect, his life was regulated by tutors and governors, like that of the meanest slave. This was the tragedy of Judaism: a death had occurred and the inheritance was to be transferred to the first-born son - the Jewish people (which included the Judaizer). Moreover, the time of maturity had arrived and they were in the position to assume the rightful status of Lord and heir, but they still regarded themselves as children by clinging to the Law, and so were still equal in status to servants. The Judaizers were like the heir who refused to grow up and take on the responsibility of heirship. Worse still they were endeavouring to impose this slavish status upon the Galatians, by their insistence upon the ritualism of the Law.

Thus in v 1, Paul speaks of an heir, a child and a bondsman. This was a Jewish situation - the heir was a Jewish heir and child, whereas the bondsman was a Gentile. But the child differs nothing from a servant, and therefore the Jews under the Law were no different than were the Gentiles.

V2. "BUT IS UNDER TUTORS AND GOVERNORS" - R.S.V. "But he is under Guardians and trustees".

It is important to note that Paul is not continuing the illustration of the Paedagogue, but is elaborating upon the matter of heirship with the analogy of guardians and trustees, whose duties were somewhat different from that of the former.

"TUTORS" - Gk. EPITROPOS - lit. one to whose care something is committed. A superior servant responsible for the persons composing the household, whether children or slaves (Vine). One to whom a charge is committed (Bullinger). The A.V. Translation of "Tutors" is misleading as the word has no educational connotation.

"GOVERNORS" - OIKONOMOS - One who rules a house. Denotes a superior servant who is responsible for the family housekeeping, the direction of other servants and the care of the child under age (Vine). A house-manager; one who had authority over the servants, etc, of a family as to their tasks and payments; also over the sons in respect to pecuniary matters as distinguished from tutors (Bullinger).

The heir in prospect was under guardians and trustees until the time appointed. The guardians and trustees were responsible for the estate which the master had left behind as well as directing the affairs of the heir, so that when the time appointed came and the child was mature and was capable of conducting himself in a responsible manner, he could take charge of the affairs of the estate. The guardians and trustees were responsible persons with a charge entrusted to them which they were to execute. The Law was like this; it was a responsible medium leading Israel like a guardian to the point of maturity, but the Judaizer never progressed beyond the fundamentals of the Law. He desired to remain under the jurisdiction of the Law.

"UNTIL THE TIME APPOINTED OF THE FATHER" - Roth. "until the day fore-appointed of the father".

There was a time appointed (Gk. PROTHESMIA - a before appointed day or time - Bullinger), an age of majority set down by the father at which time the heir would be able to assume full responsibility. Passing through the three stages of immaturity, majority, and maturity was the usual though not automatic practice. If a child proved to be an imbecile this maturing

process would not occur, or the child may be a reprobate and abscond, refusing to take on his responsibilities. When applied to those who were under the Law, this maturing process that a child went through on reaching his majority is called "redemption" (v 5).

V3. "EVEN SO WE, WHEN WE WERE CHILDREN" - Paul is referring to his national origin - we Jews; the people of God. When Israel was under the Law their status was that of a child - they were children (Gk. NEPIOS - See v 1). "WERE IN BONDAGE UNDER THE ELEMENTS OF THE WORLD" - Diag. "were enslaved under the rudiments of the world".

The child-heir whilst in the state of immaturity was in bondage (Gk. DOULOO - to be enslaved - Bullinger) to the guardian appointed to supervise his welfare. So likewise, the Jews when under the jurisdiction of the Law, were enslaved to the Law. Particularly so the Judaizers who insisting upon the continued efficacy of the Law were in bondage to that law due to their slavish mentality.

Paul terms the enslaving principle "ELEMENTS" - marg. "Rudiments" - Gk. STOICHEION - "signifies any first things from which others in a series, or a composite whole, take their rise; the word denotes an element, first principle (from STOICHOS, a row, rank, series; cp. the verb STOICHEO, to walk or march in rank); it was used of the letters of the alphabet, as elements of speech; the rudimentary principles of religion whether Jewish or Gentile" (Vine). As the Jews had been in bondage under the yoke of the Law, so the Galatians had been under the yoke of bondage to the elementary principles of religion when they were immature, i.e. they "did service unto them which by nature are no gods" (v 8). Paul remonstrates with them upon this matter in v 9, when he states, that now they had come to maturity (i.e. been redeemed) how could they again begin to worship the empty framework of religion as typified in Judaism.

V4. "BUT WHEN THE FULNESS OF THE TIME WAS COME" - Diag. "But when the completion of the time arrived". This was the time spoken of in v 2 which was afore appointed of the Father. In the case of the analogy, the completion of the time was when the combined circumstances in history were appropriate for the association of Jew and Gentile in putting to death the Son of God in the manner required under the Law necessary for its abolition, and thus achieving the removal of its curse. So at the appointed time there was to be redemption for the Jews from the curse of the Law, and redemption for Jew and Gentile from the curse of sin and death.

"GOD SENT FORTH HIS SON" - When the fulness of the time came, God did what the Law could not do. The work of Christ was God at work, to do for man what man could never achieve without Him. The works of the Law were not of God, they were of the will of the flesh, doomed to failure because of its inherent weakness to rise to the righteousness of God by itself. Cp. Rom. 8:3 "For what the law could not do, in that it was weak through the flesh, God (did) sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh".

Paul says, that God "SENT FORTH" His Son (Gk. EXAPOSTELLO - "to send away out of the place where one is, implying the same mission and authority as "APOSTLE" " (Bullinger), by which he means that He commissioned His Son. "MADE OF A WOMAN, MADE UNDER THE LAW" - Diag. "having been produced from a woman, born under the Law" (The article does not appear in the original text).

"MADE" - Gk. GINOMAI - "to come into existence" (Bullinger). Those who were children required that maturing process which would bring them to sonship and heirship, but Christ himself who provided that maturing process did not achieve his own sonship from the Law. He was born of a woman, born under Law, but neither of these two aspects provided him with that sonship, for he was constituted a son by God, having become such by divine commission. Christ was born of a woman that he might be related to human weakness and mortality and thereby redeem mankind from the Law of sin and death. He was made under Law that he might redeem those who were under the curse of Law. Here was a demonstration that the power of God through the faith of this man was able to triumph over man's fallen state, to expose man's true position and lead them by the power of God unto salvation on the basis of faith.

V5. "TO REDEEM THEM THAT WERE UNDER THE LAW" - Wey. "in order to purchase the freedom of all who were subject to Law".

The purpose of the coming of the Son of God was that of liberation; he came to "REDEEM" - Gk. EXAGORAZO - "to purchase out, buy up from the power or possession of anyone; set free out of service or bondage" (Bullinger), "especially of purchasing a slave with a view to his freedom" (Vine). Those under the Law were bondslaves to the Law until they passed through the maturing process which allowed them to become sons, and that maturing process is called "redemption".

"THAT WE MIGHT RECEIVE" - Gk. APOLAMBANO - "to receive in full" (Bullinger).

"THE ADOPTION OF SONS" - Diag., Roth. "the sonship". Gk. HUIOTHEA - "The making or constituting of a son; adoption, receiving into the relation of a son" (Bullinger).

In Roman times adopted sons became as full members of the family. Often a father who was of common origin might have his son adopted by a family of the nobility so that his son's career might not be hindered by his low birth. Similarly, we, though born of the family of Adam are adopted into the true family of God. There is only one true son of God; the rest are by adoption, and it was for this purpose that the son of God was revealed - to lead men to God that they might become His sons through him and thereby form part of the divine family. Cp. John 1:12, Rom 8:14. Sonship for Christ is a literal reality now, but for us it is constitutional and a moral development (1 John 3:2-3; Jas 1:18).

V6. "AND BECAUSE YE ARE SONS" - Paul now shows the special relationship that exists between the Galatians and God. God had worked on their behalf to redeem them from the elementary principles of religion, and to receive and recognise them as sons. What a monstrous thing it was to reject this and return to law. It was like the heir having experienced the period of subjection when he was no different to a servant (Gk. DOULOS - a slave, one bound to serve, one whose will and capacities are wholly at the service of another. DOULOS is used of the lowest scale of servitude), having reached maturity and attaining to the position of son and heir, exercising his lordship, and then returning to the status of the slave in preference to the position of heir. The Apostle highlights their privileged position in Christ - Ye are sons! (Gk. HUIOS - son, as opposed to TEKNON - child).

"GOD HATH SENT FORTH" - Gk. EXAPOSTELLO - There is here a parallelism with v 4:-

v 4: "God sent forth his Son"

v 5: "God hath sent forth the Spirit of his Son".

Paul is thus indicating the fact of Christ's first advent and the work and mission he was to accomplish. He was commissioned ("sent forth") by God to dwell and work amongst men to provide an example of divine sonship, and thereby establish the means for men to enter into the divine family by manifesting his disposition through the operation of the transforming power of the spirit word, which had also been "sent forth".

"THE SPIRIT OF HIS SON INTO YOUR HEARTS" - With the coming of Christ came the era of maturity when men could enter into the Divine family as sons of God. This was a family bound together in unity by the fact that all had been redeemed by the Son of God and thus were able to share the "spirit of His Son", which is the disposition of Christ - that unique relationship Christ shares with his Father. The Spirit of the Son is described by Paul in II Cor. 4:13 as being faith, for faith is the characteristic which marks all sons of God as members of His family. In Rom. 8:14-17 the Apostle directs his readers to the matter of divine sonship and consequent heirship, and shows throughout the chapter that which constitutes true sonship, viz. "Christ in you", or as he expresses it in II Cor 4:10, "that the life also of Jesus might be made manifest in our mortal flesh". Here then is the attitude of dependence on the Father, and obedience to His will in the unity of the family circle.

Paul says that God has sent "the spirit of His Son into your hearts". Here was a different area of operation from the domain which the Law affected. The Law could never penetrate the hearts of its subjects for it imposed strict and disciplinary measures upon them regulating their outward action. The requirements of the Law could be met in a very mechanical fashion without ever affecting one's disposition. But in Christ, true sons are those who spontaneously manifest the divine characteristics, and whose dispositions have been affected, for the spirit of God's Son has entered into their hearts.

"CRYING" - Gk. KRAZO - "an onomatopoeic word, used especially of the cry of the raven" (Vine), "to call aloud" (Strong).

"ABBA, FATHER" - Gk. ABBA, PATER. The Hebrew and Greek words for "father". Paul could just as well have written "Father, Father", but by expressing it in Hebrew and Greek, he is showing that Jew and Greek are one in Christ, and one with God. There cannot then, be various levels of Jewish Christians and Gentile Christians as existed in Judaism, with its various categories of proselytes and righteous Gentiles, for in Christ there is a unity, based on a very intimate relationship with Christ and with God, as we share the spirit of His Son.

In these words we find an expression of open approach to the Father, and an allusion to the importance of prayer in the believer's life (cp. Mk 14:36). So it was that the Lord was continually drawn to his Father in prayer calling upon Him as "My Father", for he was the Son in actual fact. He also taught his disciples the need for continual prayer and approach to the Father, but instructed them to call upon Him as "Our Father", for they are sons through him - sons by adoption (cp. Rom 8:15). So then, those who have received the spirit of God's Son into their hearts and desire to share that unique relationship which Christ possesses with His Father, will be drawn to Him in prayer, crying, "Abba, Father", for in prayer is seen the greatest act of dependence upon God.

V7. "WHEREFORE THOU ART NO MORE A SERVANT, BUT A SON" - Wey. "therefore you are no longer a slave, but a son".

Throughout this chapter Paul continually equates being under law with

servitude ("SERVANT" - Gk. DOULOS), and expands upon the servitude of the Law in the allegory (See v 24).

They were "no longer slaves"; their status had changed when they heeded the call to Christ. Thus, the appeal of the Judaizer to return to the Law, was an appeal for renewed bondage, and only sons who were reprobate were placed in bondage.

"AND IF A SON, THEN AN HEIR OF GOD THROUGH CHRIST" - Roth. "And if a son an heir also through God." The texts omit "through Christ".

Paul has shown how that while under law they were like heirs who potentially owned everything, but in reality owned nothing. He now contrasts their position under Christ where they are sons and heirs of the promises of Abraham (Gal. 3:2,9). Moreover, he has shown that a true son when he reached the age of majority recognized the obligations of sonship and heirship, and willingly and spontaneously accepted the attendant privileges and responsibilities.

● THE ILLUSTRATION OF THE HEIR

Under the Law when a child was appointed as heir (being firstborn), his father having been removed from the scene, he was in prospect lord of all the inheritance - he owned it all, but could do nothing with it. He could not exercise the privilege of firstborn or of the heir, because he was under the management of the household stewards - the guardians and trustees, and he was in status no better than a servant - a bondsman which was the lowest scale of servitude. This prevailed whilst he was a child until the time appointed of the father. However, when the time appointed came, there was a transition in status from a child to a son, and hence an heir. The son could throw off the shackles of the household steward and exercise the right of the heir and possessor, and rise to a position of lordship over those who had exercised lordship over him. This would have been the natural process if the son was obedient. But if the son was reprobate he may choose not to accept the responsibilities, and would thus remain in status as the servant. This was the position of the Judaizer - he was refusing to accept the sonship (and heirship), and chose to remain in bondage to the household steward (the Law), and by so doing maintained the status of a slave.

The point the Apostle Paul is making with respect to the Galatians, is that sonship did not come automatically from the Law. It was only by God sending His Son (v 4) to redeem them from under the Law, that they could achieve sonship (v 5). Something external had to enter upon the scene, thus highlighting the inadequacy of the Law. Sonship could never have been achieved under the Law. It necessitated the appearance of Christ for them to come out from under the Law - to be redeemed from the Law, and to become sons. Thus, Paul is showing that the Judaizer was quite wrong in intimating that the Law was essential and Christ was merely ancillary to it. Here Paul reveals that the Law was quite inadequate in regard to sonship and heirship, and could only ever hold them in servitude and bondage. Christ was essential! Without him there would have been no redemption, no sonship, and no heirship. Without him they would have remained slaves forever - they would have "differed nothing from a slave" (v 1). It is important to keep in mind the illustration the Apostle uses in this first section of chapter four, as it tinges the rest of the chapter, and carries through to his appeal for them to return to their first love, as well as to the allegory concerning Abraham's two sons.

(vii) A WARNING AGAINST RETROGRESSION Vv. 8-11

Having established the essentiality of Christ in the divine work of redemption and formation of a divine family, and clearly set before the Galatians the privileges of sonship and heirship with its attendant freedom, Paul now throws into bold relief the reckless attempt of the Galatians to return to a position of bondage by narrowly observing the external rituals of the Law, which he terms "weak and beggarly elements". Here was a tragic contrast, as the Galatians were leaving the lofty position of a son of God, the very pinnacle of relationships with God, to return to the meanest category of servitude - a bonds slave.

V8. "HOWBEIT THEN, WHEN YE KNEW NOT GOD" - Roth. "But at that time - Not knowing God".

Prior to their acceptance of the gospel which was introduced into their midst by the Apostle Paul, the Galatians were dark-minded Gentiles steeped in all the barbaric practices of idolatry. Whilst in that condition they never possessed even the faintest glimmer of any knowledge concerning God - they knew not God. The Greek for "knew" is OIDA, which signifies merely to know or be acquainted with. They didn't even have a passing knowledge of God.

"YE DID SERVICE" - R.S.V. "You were in bondage". Gk. DOULEUO - "to serve as a slave" (Bullinger).

"UNTO THEM WHICH BY NATURE ARE NO GODS" - In time past they had worshipped blindly and wasted both time and effort upon those which were no gods. They were engaged in a futile pursuit, enslaving themselves to something which only existed in their minds. This was because they had not known God, and therefore at least had an excuse for their bizarre actions. Now, however, they had been enlightened; the process of coming to maturity had given them discernment.

V9. "BUT NOW, AFTER THAT YE HAVE KNOWN GOD, OR RATHER ARE KNOWN OF GOD" - "KNOWN" - Gk. GINOSKO - To know by experience. A full and deep knowledge. They had no excuse for their actions, for they now possessed a full and personal knowledge of God, and had come to appreciate true and useful worship. Furthermore, they had not only learnt of the only True God, but had experimentally felt the presence of His power in their midst through the work of the Holy Spirit.

They had come to understand the meaning of true worship, but what was more important was that God had come to recognize them. This was a two-way matter. God had done much to draw them to Himself and recognize them as sons. Paul thus indicates that not only has God called them and enlightened them, but even the work of transformation through the word to the status of sonship, was the work of God!

"HOW TURN YE AGAIN" - R.S.V. "How can you turn back again". Gk. EPISTREPHO - "to turn back again upon" (Bullinger)

In turning to Judaism they were in effect turning back again to the darkness of idolatry. Paul here equates Judaism with idolatry, because both systems enslaved its subjects to mere ritualism and externals. The effects of Judaism and pagan idolatry are the same: both are apostate; both rely upon fleshly self-achievement; and both lead to self-centredness and enslavement. Both systems fail to penetrate the hearts of men, and leave them clinging to the empty husks of human pride in ceremonialism.

"TO THE WEAK AND BEGGARLY ELEMENTS"

"WEAK" - Gk. ASTHENES - "strengthless" (Vine).

"BEGGARLY" - Gk. PTOCHOS - "poverty-stricken, powerless to enrich" (Vine).

"ELEMENTS" - Gk. STOICHEION - rudiments. See v 3.

Just as the depravity of pagan worship was totally ineffective in its ability to redeem mankind and lead to life, so also was the Law. In turning to the Law they were turning again to elementary principles which had occupied their minds when they were children. The Law was "weak" or strengthless in that it was powerless to bring men back into unity with the Father, and could never give life. It was beggarly or poverty stricken, because it was powerless to enrich its subjects; enrichment being achieved through Christ who provided the means to sonship and heirship, and hence the inheritance.

"WHEREUNTO YE DESIRE AGAIN TO BE IN BONDAGE" - Roth. "unto which over again ye are wishing to come into servitude".

This was the tragedy of the Galatians. They were leaving the exalted position of sons, heirs, and of being recognised by God, to return to the lowest form of servitude that was possible. God does not require us to be in bondage to a set of rules governing our conduct. Our lives are not to be regulated by "Thou shalt not", but our motives should be governed by the singular aim of developing and manifesting the character of God.

V10. "YE OBSERVE DAYS, AND MONTHS, AND TIMES, AND YEARS" - Roth. "Days ye do narrowly observe, and months and seasons and years". Wey. "You scrupulously observe ..."

The Judaizer attached great importance upon externals which were in themselves of little account, and the Galatians were being beguiled by the Judaizer's plausible arguments. They were keeping the Jewish feasts and religious days with solemn reverence, as the word "observe" in the Greek implies - PARATEREO - "to watch closely, observe narrowly" (Vine). It is in "the Middle Voice which suggests that their religious observance of days etc. was not from disinterested motives, but with the view to their own advantage" (Vine).

The Galatians had failed to properly addict themselves to a study of the Word, but had found little trouble in absorbing themselves in matters which were properly of no concern to them at all. They had addicted themselves to rituals of the Law as though the mere outward observances would of themselves make their life acceptable to God. Judaism had deceived them, for its rituals could provide a sense of pious achievement and would ameliorate the conscience which had been wounded through failure to overcome the flesh by the only means possible - the Word of the Almighty. A mere mechanical application to principles of the Truth will of itself fail to commend one to God as this is only achieved by devoting oneself mentally, emotionally, and physically in spontaneous service to the Father.

In Col. 2:16 Paul warns the brethren - "let no man therefore judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the sabbath days."

V11. "I AM AFRAID OF YOU, LEST I HAVE BESTOWED UPON YOU LABOUR IN VAIN" - R.S.V. "I am afraid I have laboured over you in vain".

The Galatians showed diligence when it came to observing the customs of the Law, but with respect to the Truth they were a failure. Paul here introduces an aside reminding them of the circumstances of their conversion and of their zealotry for the Truth at that time. He reminds them that

zealousness is only good when it is well directed, and theirs was not at this time. In verse 19 he takes up this theme again.

In the spirit of Isaiah, Paul draws the attention of the Galatians to the labour he had bestowed upon them when he journeyed into their midst, and suffered much on their behalf. As a result of his labours amongst them they forsook their former ways, and joyfully accepted the Truth. They were begotten by the word and embarked upon a new life as new creatures. But Judaism had deflected the Galatians from their new life, and when Paul heard of their defection he feared that he would see his work reduced to ashes; he was afraid that he had laboured over them in vain (cp. Isa. 49:4).

(vii) PAUL'S EARNEST APPEAL FOR THE GALATIANS TO RETURN TO THEIR FIRST LOVE Vv. 12-20.

In the previous section the Apostle has alluded to the occasion of their joyous acceptance of the Truth. He now elaborates upon that, and expresses himself in an emotional appeal, earnestly pleading with them to draw back from the precipice of Judaism and inevitable disaster. With paternal affection he recalls their enthusiastic reaction to him despite the malady which afflicted him; a malady which normally would have repulsed them. So powerful was his message that they regarded him as a divinely sent messenger, and were moved to the point where they would render to him the supreme sacrifice of offering him their own eyes if it had at all been necessary. But all that had changed, and the rapport which once existed between Paul and the Galatians had vaporized, and was replaced with bitter animosity. Paul, in his paternal appeal to his children begotten in the faith, establishes that it is not he who had altered his attitude to the Truth or to them, but they who had changed their opinion of him by accepting the malicious slander of the Judaizers.

V12. "BRETHREN, I BESEECH YOU, BE AS I AM: FOR I AM AS YE ARE:" -

Diag. "Brethren, I entreat you to be as I am, for I am as you were;"

When Paul first arrived in Galatia, he was well received by the Galatians, and they would have done anything for him. Paul now entreats them to become like himself, for he now was as they were then. Paul, now would do anything for the Galatians, just like they originally would have done anything for him. He reminds them that he has remained the same as they were when they were first converted, zealous and well directed in the Truth. Now they had changed, their zealousness had been directed into blind causes. It is a plea for them to return to their former attitude, and first love of the Truth.

"YE HAVE NOT INJURED ME AT ALL" - The R.S.V. renders this:- "You did me no wrong, you know it was because of a bodily ailment that I preached the gospel to you at the first; and though my condition was a trial to you, you did not scorn or despise me".

The Judaizers were levelling at Paul the charge of being a weak and sickly individual, as they did on other occasions, viz. II Cor. 10:10, "his bodily presence is weak and his speech contemptible". The Galatians were accepting this view of the Apostle, but he reminds them that when he first came into their midst, "they did him no wrong". He was not then maligned as an enemy (v 16) and here the ellipsis follows, "But now you do!" Indeed they realized that it was on account of his bodily weakness that he preached

the Truth to them at all, and they accepted him like that. How could they now accept the Judaizer's argument that Paul was a weakling and an enemy?

V13. "YE KNOW HOW THROUGH INFIRMITY OF THE FLESH" - R.S.V. "You know it was because of a bodily ailment". Gk. ASTHENEIA - "want of strength, weakness; hence feebleness, sickness" (Bullinger). The word is translated in John 11:4 "sickness", and in Acts 28:9 as "diseases".

Paul draws their attention to the circumstances which caused the gospel to be preached unto them; it was because of a "bodily ailment". He had never planned to go to Galatia to preach the gospel, but rather he was driven there to gain relief from the loathsome disease he had contracted in the low-lying marshes at Perga. Here he was, an epitome of human weakness, delivering the message of Truth and life to them, and they gladly received him.

This illness of Paul has been the subject of much conjecture, the most probable explanation being that of Professor Sir William Ramsay, who suggests that it was a form of chronic malaria. He writes thus: "Here we have a reason, stated by Paul himself, which fully explains all the curious phenomena of the text of Acts. Paul had a serious illness in Pamphylia, and on that account he left Perga and went to Antioch. It is unnecessary to repeat the argument that this is in perfect agreement with the known facts. Any constitutional weakness was liable to be brought out by 'the sudden plunge into the enervating atmosphere of Pamphylia' after the fatigue and hardship of a journey on foot through Cyprus, accompanied by the constant excitement of missionary work, culminating in the intense nervous strain of the supreme effort at Paphos. The natural and common treatment for such an illness is to go to the higher ground of the interior and the situation of Antioch (about 3,600 ft. above the sea, sheltered by mountains on the north and east, and overlooking a wide plain to the south and south-west), as well as its Jewish population, and commercial connection with the Pamphylian coast-cities, made it a very suitable place for Paul's purpose".

Professor Ramsay suggests that the "thorn in the flesh" mentioned by Paul in II Cor. 10:7, was a recurring malaria - "Now, in some constitutions malaria fever tends to recur in very distressing and prostrating paroxysms, whenever one's energies are taxed for a great effort. Such an attack is for the time absolutely incapacitating: the sufferer can only lie and feel himself a shaking and helpless weakling, when he ought to be at work. He feels a contempt and loathing for self, and believes that others feel equal contempt and loathing".

He continues - "A strong corroboration is found in the phrase: 'a stake in the flesh', which Paul uses about his malady (II Cor. 12:7). That is the peculiar headache which accompanies the paroxysms: within my experience several persons, innocent of Pauline theorising, have described it as 'like a red-hot bar thrust through the forehead'."

This was the condition in which Paul preached to the Galatians.

"I PREACHED THE GOSPEL UNTO YOU AT THE FIRST"

"FIRST" - Gk. PROTERON - "on the former of his two previous visits" (Vine). Professor Ramsey translates this as "I preached the Gospel unto you on the first of my two visits".

This clearly indicates that the Apostle had at least visited the area of Galatia on two occasions, and therefore could not have written the epistle prior to the Jerusalem Conference of Acts 15, as some suggest, for at that time he had visited them but once. The language used by Paul clearly

indicates that it is a late epistle, written a long time after the establishment of the ecclesia.

V14. "AND MY TEMPTATION WHICH WAS IN MY FLESH" - Roth. "And your trial in my flesh".

"TEMPTATION" - Gk. PEIRASMOS - "trials ... In Gal. 4:14 of Paul's physical infirmity a temptation to the Galatian converts of such a kind as to arouse feelings of natural repugnance" (Vine). The translation then "my temptation which was in my flesh" is poor, as Paul's condition was a trial not to himself, but to the Galatians. The R.S.V. has "though my condition was a trial to you". Paul's condition was a test to them whether they would accept the Truth as such or be embarrassed by the ignominy of its preacher, to the point of rejecting it.

"YE DESPISED NOT, NOR REJECTED" - Roth. "ye despised not neither spat ye in disgust".

Despite his bodily infirmity which was such a trial to them, they did not regard him with contempt or loathing. His weakness aroused repugnance in the Galatians, but "they did him no wrong", neither did they reject him. How could they now succumb to the Judaizer's argument that Paul was a mere weakling. It is suggested by some "that malaria was regarded in ancient times as being a penalty sent by God". The Galatians did not despise him on this account.

They "despised not, nor rejected" him ("DESPISED" - Gk. EXOUTHENEIO - "to set at nought, treat as contemptible" - Bullinger. "REJECTED" - Gk. EKPTUO - "to spit out, to spit in token of disgust" - Bullinger). Paul draws upon the language of Isa. 53:3 as he identifies himself with Christ in his sufferings, thus indicating that when the Galatians accepted him and identified themselves with him, they identified themselves with Christ.

"BUT RECEIVED ME AS AN ANGEL OF GOD, EVEN AS JESUS CHRIST" - Roth. "But as a messenger of God ye welcomed - As Christ Jesus".

Despite his physical condition and the obvious weakness and unprofitableness of the flesh, they gladly welcomed him into their midst as a messenger of God. Even more than that, they viewed the Apostle as though he was Christ Jesus himself! So effective was Paul's example, so perfectly did he manifest his message, that the Galatians identified him with that message. They saw Paul as a manifestation of Christ, for as he expresses it, "Jesus Christ hath been placarded, crucified among you" (Gal.3:1) Why should they not accept him with the same joy now?

V15. "WHERE THEN IS THE BLESSEDNESS YE SPAKE OF?" - Roth. "Where then is the happiness ye accounted yours?"

Gk. MAKARIOSMOS - "a pronouncing happy, felicitation" (Bullinger).

As a result of the message of Truth delivered to the Galatians by the Apostle, they were extremely buoyed up in spirit. They were overjoyed to hear the Truth, and counted themselves greatly blessed and privileged. The Word had deeply moved them and caused them to be happy (cp. Acts 13:48, and 52), as they accepted their friend's message.

"FOR I BEAR YOU RECORD" - Gk. MARTUREO - "to be a witness" (Bullinger).

"YE WOULD HAVE PLUCKED OUT YOUR OWN EYES" - Roth. "your own eyes ye would have dug out". Gk. EXORUSSO - "to dig out; Mark 2:4" (Bullinger).

So happy were the Galatians that if it had been possible they were prepared to pluck out their own eyes and give them to the Apostle. Not because Paul's eyes were failing, not because the disease affected his eyes, but they would do this as the ultimate sacrifice for him, because of their

high regard for him. This is how happy they were to receive the Truth, and how greatly they admired the Apostle, and revered him.

V16. "AM I THEREFORE BECOME YOUR ENEMY, BECAUSE I TELL YOU THE TRUTH?" - Roth. "So then your enemy have I become by dealing truthfully with you?" The Judaizer claimed that Paul was an enemy (Gk. EXTHROS - "hated, odious, object of enmity" - Bullinger) of the Galatians because he did not preach the full gospel; one which therefore could not save. His gospel was accused of being incomplete and futile - this they said was the work of an enemy! But Paul claims that he had been completely honest with the Galatians. He had taught them the Truth with genuineness. There was nothing false or deceitful about him. Why then were they treating him like an enemy? What was the cause of this hostile attitude towards the Apostle? Was it because he had taught them the Truth, or because he believed in an honest approach in dealing truthfully with them? If there was now enmity between them, it was because they had changed. There is always enmity between flesh and spirit as he points out in v 29. But he hadn't changed his position from that of Truth! If they rejected him it was because they had identified themselves with "the son that was born after the flesh" (v 29).

V17. "THEY ZEALOUSLY AFFECT YOU, BUT NOT WELL" - Diag. "They love you ardently, not honourably".

The Judaizer had come into the midst of the Galatians and shown great concern for them, but it was not a genuine concern. In fact, the Judaizer was quite dishonest in his motives towards the Galatians. Their love for the Galatians was merely conditional upon attracting the Galatian's love for them.

"THEY WOULD EXCLUDE YOU" - Diag. "But they desire to exclude us".

The Judaizer showed great concern for the welfare of the Galatians, endeavouring to reveal Paul as a false teacher whose doctrine was not capable of leading to life. By undermining Paul and presenting themselves as the possessors of the knowledge that would lead to life, they desired to "exclude" (Gk. EKKLEIO - "to shut out" - Bullinger) Paul, and have the Galatians dependent upon them, and so attract their admiration.

"THAT YE MIGHT AFFECT THEM" - Diag. "so that you may love them ardently".

They loved the Galatians ardently, but for dishonest ends, they wanted to exclude Paul from them, so that the Galatians would be dependent upon the Judaizers and ardently love them. This was the Judaizer's goal; they cared not for anyone's salvation, but they craved the adulation of followers and sought the praises of men (cp. Gal. 6:12).

V18. "BUT IT IS GOOD TO BE ZEALOUSLY AFFECTED ALWAYS IN A GOOD THING" - 20th Cent. N.T. "It is always honourable to have your favour sought in an honourable cause".

The Judaizer sought the favour of the Galatians, and Paul says that there is nothing wrong with having your favour sought after, just so long as it is done honestly. The Judaizer was not doing this, but was seeking their favour by showing concern for their care, for the purpose of self-aggrandizement.

"AND NOT ONLY WHEN I AM PRESENT WITH YOU" -

The only occasion a selfless concern was shown for them was when the Apostle was in their midst. Paul in no way preached to the Galatians for the purpose of self-aggrandizement, nor did he endeavour to make them dependent

upon him. He would that they should grow in the truth and become independent and mature.

V19. "MY LITTLE CHILDREN" - Gk. TEKNION - that which is born (from TIKTO, to bear); a child whether son or daughter.

"OF WHOM I TRAVAIL IN BIRTH AGAIN" - Wey. "you for whom I am again, as it were, undergoing the pains of childbirth".

When Paul had gone to Galatia and preached the Truth and they had received it with joy and gladness, it was as though he had begotten them in the faith. On subsequent journeys he visited them and strengthened them in the Truth, and they began to grow in the Truth. Paul would that they should grow to maturity in the Truth and become independent - capable of fending for themselves. He was not like the Judaizers who desired that the Galatians should be dependent upon them.

In VV 1-11, Paul speaks of the growth of the Hebrew child from a young son to the position of maturity and independence. The Galatians were like this Hebrew child, but something had gone wrong. Instead of growing to maturity and independence, they had retrogressed and become immature and dependent. Now the process had to be repeated all over again. Paul had to again travail in childbirth for them, until Christ was fully formed within them (cp. Isa. 49:15).

The subsequent parable of the two sons, one by a bondwoman and the other by a freewoman - VV 21-23, is based upon Paul's words in this verse. He had given birth to them - he represents the freewoman. The Judaizer represents the bondwoman. They had to choose which would be their parent.

"UNTIL CHRIST BE FORMED IN YOU" - Wey. "until Christ is fully formed within you".

This is the whole object of life in the Truth. Christ was not to be venerated as just another prophet, as the Judaizer was suggesting, nor was he to be regarded as a mere example of living. The Galatians had to become Christ. Christ had to be formed in them, just as he has to be formed in us. On the surface the issue between Paul and the Judaizer was concerning circumcision and the keeping of Jewish feasts. In reality the difference was that in the eyes of the Judaizer, the keeping of the Law was necessary and sufficient to gain eternal life, whereas Paul urges that Christ alone will attain to eternal life. If we do not become Christ by assuming his characteristics by an inner transformation then we will never receive eternal life.

"FORMED" - Gk. MORPHOO - "refers not to the external and transient (form), but to the inward and real. It is used in Gal. 4:19 expressing the necessity of a change in character and conduct to correspond with inward spiritual condition so that there may be moral conformity with Christ" (Vine).

V20. "I DESIRE TO BE PRESENT WITH YOU AND TO CHANGE MY VOICE" -

Paul desired to be amongst them and demonstrate his concern for their welfare, and to show the truth concerning their salvation. He would that he could change his voice (R.S.V. "tone") for he does not want to chide with them, but like a father he would like to encourage and help them.

"FOR I STAND IN DOUBT OF YOU" - Roth. "because I am perplexed regarding you". Gk. APOREOMAI - "to be perplexed, to be without resource, to know not what to do" (Bullinger). The word means "to be at a loss mentally", and according to the papyri is used in the sense "to be at one's wits end" cp. Luke 21:25. Paul was at his wits end to know what to do to retrieve the Galatians from their infatuation with Judaism.

(ix) THE ALLEGORY OF THE TWO WOMEN AND THEIR SONS --FLESH VERSUS SPIRIT 4:21 - 5:1

The Apostle Paul has made an earnest appeal to the Galatians to return to their first love, kindly pleading with them in a paternal manner, endeavouring to evoke the best from them. He now returns to his task of overthrowing the force of Judaism by establishing that the Law could never lead to freedom and life, but on the contrary, the Law "gendereth to bondage" resulting in rejection and death. Paul is about to conclude his argumentation against Judaism and proceed to outline to the Galatians the import of all he has said with respect to living the Truth. It is his last doctrinal attack in the epistle which he levels against Judaism, and one would therefore expect it to be conclusive. Conclusive it is, for he not only draws upon the testimony of the Law to demonstrate the slavishness of Law and the superiority of faith and spirit over flesh, but he again uses the very argument of the Judaizers themselves to destroy their theory.

The Judaizers reasoned that Abraham had two sons, but the son of promise was not born until after Abraham had been circumcised, thus clearly showing that circumcision was essential in the Divine estimate, and if circumcision was essential then so was the Law which was based upon circumcision. Paul's rejoinder is that Abraham certainly had two sons, but the essential difference between the two had nothing to do with Abraham's circumcision or uncircumcision, but with the mothers, and their manner of conception. One was out of the bondwoman, the other was out of the freewoman; one was conceived after the flesh, the other was conceived after the spirit. The antagonism which arose between the two was a parable of the antagonism which exists between flesh and spirit; law and faith.

V21. "TELL ME, YE THAT DESIRE TO BE UNDER THE LAW" - Diag. "tell me, you who are desiring to be under Law".

Paul reopens his line of reasoning interrupted in v 10, and draws upon the illustration of the heir, projecting it into the lives of Abraham's two sons - Ishmael and Isaac. He remonstrates with the Galatians who were desiring to be under the bondage of the Law, by directing a question to them and the Judaizers. If they believed in the Law, did they really listen to what it was saying?

"DO YE NOT HEAR THE LAW?" - Paul draws his evidence from Genesis 16 and 21, and therefore the "Law" he refers to is not the legal code as expressed in the Law of Moses, but the first part of the threefold division of the Old Testament, viz. the Pentateuch.

Here was the basic problem with the Galatians, they failed to give proper attention to the revealed will of God and to meditate upon the reason and purpose of God's dealing with men.

V22. "FOR IT IS WRITTEN" - Gk. GRAPHO - to grave or cut in (LXX - I Kings 6:28). To sketch, to picture (Bullinger).

The Apostle uses an emphatic statement which usually is accompanied with a citation from the Old Testament. In this case a citation does not follow, but the historical facts which he draws upon were indelibly written in the Old Testament history and were known to them all. The Galatians would also have been familiar with the incident, as Paul is no doubt here alluding to one of the major arguments of the Judaizer.

"ABRAHAM HAD TWO SONS" - Abraham had more than two sons, he had other sons

by Keturah (Gen. 25:1-5), but only Ishmael and Isaac had relation to the particular incident the Apostle desires to illustrate. Only Ishmael and Isaac were related to the rights of the heritage of firstborn. If Isaac had never been born, Ishmael would have become the heir of all Abraham possessed. Moreover, according to the law of Khammurabi, Ishmael, though born of a concubine had full legal rights to receive the heritage. But with the birth of Isaac there was divine intervention, and the legal was put aside for a Divine edict, and Isaac was given the right of firstborn. The Judaizer's claim was that flesh descent and legal rights of the Law made them the seed of Abraham, whereas Paul instructs them that fleshly descent and legal rights were of no avail as they were over-ruled by Divine appointment. The Judaizers also claimed Abraham as their champion, he was the foundation upon which the nation had been built. Now Abraham had two sons, but the son of promise, the heir who fulfilled the promises was not born until after Abraham had been circumcised. No doubt the Judaizers would make much of this, and use this argument to claim that anyone who would inherit the promises to Abraham must follow Abraham's example and become circumcised. This is a plausible argument, but it is wrong, as Paul goes on to point out that though it is true that Abraham had two sons, the essential difference between those sons was not whether Abraham was circumcised or not when they were conceived, but the quality of the woman in whom those sons were conceived and the circumstances in which conception took place.

"THE ONE BY A BONDMAID" - Gk. PAIDISKE - "a young female slave". Hagar was a slave girl and was the personal property of Sarai as also was the son born to Hagar. Children born to slaves were themselves slaves of the master (Exod. 21:4), and this was the case with Ishmael, for Paul says that Hagar "gendereth to bondage" (v 24). Unless redemption was achieved these descendants would be slaves forever, and such was the condition of those under the Law.

"THE OTHER BY A FREEWOMAN" - Gk. ELEUTHEROS - "one who can go where she will, hence, free at liberty".

Here is the antithesis to the case of Hagar and Ishmael, a case of bondage and servitude. Sarah was a freewoman and the son born of her was likewise free and at liberty. The essential difference in the two sons was in the quality of the women who gave birth to them. Ishmael by all appearances seemed to be a son of Abraham, but in actual fact he was a son of Hagar - that was the vital difference!

V23. "BUT HE WHO WAS OF THE BONDWOMAN WAS BORN AFTER THE FLESH" - Gk. "out of the bondmaid".

Abraham and Sarah were unable to produce children of themselves, and so they resorted to the flesh to solve the problem of producing an heir. They wrongly felt that they needed to do something in order to fulfil God's promise (Gen 16:1-3), and so the child was born after the flesh. Here then was another vital difference between the two sons: Ishmael was the product of the will of the flesh (Jhn 1:13), and "that which is born of the flesh is flesh" (Jhn 3:6).

"BUT HE OF THE FREEWOMAN WAS BY PROMISE" - Gk. "out of the freewoman". R.S.V. "the son of the freewoman through promise".

Abraham and Sarah were both too old to naturally produce children (Gen. 18:11-12), and this son was born not after the flesh, but by the work of the spirit in response to the promise of God. The circumcision of Abraham was not the differing factor in the births of Ishmael and

Isaac, for no amount of circumcision would have brought about the birth of Isaac - only the promise of God could achieve that. Promise, therefore, was the feature of Isaac's begetting due to the absolute impotence of both parents (Rom. 4:17-25). It was through the promise of a seed by Divine power to strengthen their "dead" bodies that Isaac was conceived. All Abraham and Sarah could do was to co-operate in a work done by God (Heb. 11:11). These two sons serve to illustrate the difference between the Judaizer and the true believer. The Judaizer would work to fulfil the promise of God, and the true believer would wait for the hope of righteousness by faith. These two different modes of thinking are the basic difference between the two sons and those whom they represent. The work of salvation is a work of regeneration, and will not be achieved by works of the flesh. Regeneration is accomplished by the work of the spirit, which is seen in every stage of the development of the seed - from birth ("the word made flesh"), to resurrection and glory. As in the case of the firstborn, so it is in the analogy of the many sons whom the Father will lead to glory - the Word is the formative agent and continues to be the moulding principle throughout life (Jas 1:18; Eph. 2:8-10; Phil. 2:12, 13).

V24. "WHICH THINGS ARE AN ALLEGORY:" - Roth. "Which things indeed may bear another meaning". Gk. ALLEGOREO - "formed from ALLOS, other, and AGOREUO, to speak in a place of assembly (AGORA, the market-place), came to signify to speak, not according to the primary sense of the word, but so that the facts stated are applied to illustrate principles. The allegorical meaning does not do away with the literal meaning of the narrative" (Vine).

Paul extracts from an historical account a penetrating lesson which was to serve as an example for all mankind demonstrating two modes of worship. One was self-centred and slavish, the other spontaneous and free. Since the historical account forms the basis of an allegory, then the lives of Ishmael and Isaac must have been shaped by Divine providence so as to afford a striking illustration of the principles to be educed.

"FOR THESE ARE TWO COVENANTS" - R.S.V. "these women are two covenants". Wey. "these women represent two Covenants".

The two covenants are the Abrahamic and the Mosaic. Paul says there are two covenants because the Judaizers could only ever think in terms of there being one covenant, for the Mosaic covenant to them was but an explanation and expansion of the Abrahamic. Both, they claimed were based on circumcision. The Apostle takes their argument on Abraham and uses it to show there are in reality two covenants. One with Israel after the flesh, and one with Israel after the spirit; the two being based upon entirely different principles.

"THE ONE FROM MOUNT SINAI" - Wey. "One has its origin on Mount Sinai". In contrast to the new covenant which originates "from above", the old covenant originated from Mt. Sinai. It originated from Mt. Sinai with respect to time as well, and was not the eternal all inclusive covenant the Judaizers were claiming it to be.

"WHICH GENDERETH TO BONDAGE WHICH IS AGAR" - R.S.V. "bearing children for slavery; she is Hagar".

As the mother of the natural seed of Abraham was Hagar, so the old covenant (the Mosaic) was mother to all the natural seed of Abraham, but that mother-covenant held them in slavery. Hagar was a slave-girl and therefore could only bring forth slave children (Exod. 21:4). The seed after the

flesh were held in bondage to the old covenant, and were cursed if they failed to fulfil all their duties as slaves (Gal. 3:10). The Law "gendereth" to bondage - this was the effect upon men. It produced a slavish mentality.

V25. "FOR THIS AGAR IS MOUNT SINAI IN ARABIA" -

Concerning Hagar, the Diaglott margin quotes Grotius, "Sinai is called Hagar or Agar synecdochially, because in that mountain there was a city which bare Hagar's name. By Pliny, it is called Agar; and by Dio, Agara; and its inhabitants are called Hagarenes".

Paul is reminding the Galatians that the old covenant firmly originated in Mount Sinai in Arabia, and shows its relationship with temporal things including the seed of Abraham after the flesh.

"AND ANSWERETH TO JERUSALEM WHICH NOW IS" - Marg. "is in the same rank with".

"ANSWERETH" - Gk. SUSTOICHEO - "to stand in the same row or line with, correspond to. Be in the same rank with" (Bullinger).

Diag. "and it corresponds to the present Jerusalem".

The Jerusalem that existed at that time with its temple, priest and sacrifices, Paul equates with Mt. Sinai and Hagar - the mother who was herself in slavery, and who bore children who would become slaves. Jerusalem is placed in the same rank with Sinai because both were associated with the Law. The Law originated at Mount Sinai and it was implemented in Jerusalem which became the centre of Jewish worship. Jerusalem was the city to which the Judaizers desired to bind the Galatians, for it was the focal point where the Law was revered and practised.

"AND IS IN BONDAGE WITH HER CHILDREN" - Those who were children of the mother-covenant that originated from Sinai were in bondage. Paul has spoken of this in Gal. 4:3. The Galatians had been redeemed from that bondage (4:5-7). Why then should they desire to return to slavery (4:9)? Those who were under the Law were never free, for they could not escape from the Law's demands - "Cursed is everyone that continueth not in all things which are written in the book of the Law to do them" (Gal. 3:10). The Apostle wishes to make it clear that a life of Judaism was a life of servile obedience to ceremonialism, and if the Galatians elected to follow the Law then they would be in bondage to its ceremonialism.

V26. "BUT JERUSALEM WHICH IS ABOVE IS FREE" - Diag. "But the exalted Jerusalem represents the Free-woman".

The new covenant was of heavenly origin in contrast to the first which originated at Mt. Sinai. The new covenant was exalted in status (Heb. 12:22; Rev. 3:12) in the same way that Sarah was exalted over Hagar, for Hagar served Sarah, and her seed served Sarah's seed. Thus the new covenant was superior to the covenant from Sinai.

In contrast with the bondage of the old slave-covenant, the new covenant, originating in Sarah is free. Men are free to join this covenant upon the call of God. However, with the old slave-covenant (the Law) there was no choice involved. The Jews who were born under the Law had no choice in the matter, just like the slave's children had no choice in the matter - they were born into slavery. But the Galatians did have a choice - there was no need for them to return to bondage!

"WHICH IS THE MOTHER OF US ALL" - R.S.V. "and she is our mother". Texts omit "all".

It is the exalted Jerusalem which is our mother - not the Jerusalem of

the past, which though it was the capital of God's Kingdom was associated with the performance of the Law which issued forth from Mt. Sinai. The exalted position of Jerusalem is yet a future status to be conferred upon the city, when it shall become the centre of Divine rule and worship. In that day it shall indeed be exalted, geographically (Psa. 48:2 - "Beautiful in elevation ... is Mount Zion" - Roth.), as well as in status. We are adopted sons by accepting the principle of freedom in Christ - a principle associated with the exalted Jerusalem of the future. Jerusalem therefore becomes our mother in that we are constitutionally sons by the principle which now emanates from her, and will be made sons in reality, by the blessing which will issue forth from her in her exalted state - even life forevermore (Psa 132:9,16; 137:3). In that day it may be said of Zion, "This and that man was born in her" (Psa. 87:5). Cp. Isa. 4:2-3; 66:13.

V27. "FOR IT IS WRITTEN" - Paul states emphatically that the evidence of his allegory is founded upon scripture. Here is the proof of that which he has previously stated.

"REJOICE, THOU BARREN THAT BEAREST NOT; ... HUSBAND" - Diag. "Rejoice, O barren woman, who dost not bring forth! Burst forth and shout, thou who are not in labour; for many more are the children of the deserted one, than of her having the husband."

The Apostle quotes from Isa. 54:1, where the sense of the verse has been captured by Rotherham in his translation: "Shout in triumph, O barren one ... For more are the children of the desolate than the children of the husbanded one" (Roth. marg.).

Isaiah depicts two women who are married to one husband. One is barren and consequently forsaken, while the other has procured the attention of the husband - she is "the husbanded one", for she has been given to the husband, just as in the circumstances of Hagar and Sarah. But eventually the children of the barren-forsaken wife, would be more than the children of the husbanded one, so that she would have to enlarge her tent, and this would naturally lead to the casting out of the bondwoman and her son. So it is with the two covenants - the Mosaic and Abrahamic. Under the old covenant (the Mosaic) naturally born sons of Abraham were continually being brought forth into bondage under the Law, in a similar fashion to Hagar bearing sons, who were destined to be slaves. Under the Law, they were naturally born sons - it was a natural process, but with the Abrahamic covenant, no such natural process exists. No one is a natural born son of the Abrahamic covenant, for men elect to join themselves to that covenant after hearing the call of God. The Abrahamic covenant is barren, that is, there is no natural process for producing sons of the covenant, but in the end the children who elect to join themselves to Sarah will far outnumber the mortal sons of Hagar.

"REJOICE" - Gk. EUPHRAINO - "to make gladminded, to cheer. To make merry, enjoy one's self, especially connected with feasting" (Bullinger).

When Sarah conceived and brought forth a son - Isaac, there was great laughter and joy in the household of Abraham. Later when Isaac was weaned Abraham made a great feast (Gen. 21:8), and amidst the rejoicing and feasting, Ishmael mocked Isaac, which resulted in his expulsion from the house of Abraham. It is this incident which Paul goes on to deal with in the latter section of this chapter.

V28. "NOW WE, BRETHREN, AS ISAAC WAS, ARE THE CHILDREN OF PROMISE" - Wey. "But you, brethren, like Isaac, are children born in fulfilment of a promise".

Ishmael's birth was brought about because flesh thought it had to work to bring to fulfilment the promise of God. But Isaac was born not by means of the flesh, but by direct miraculous intervention by God. So that, when all natural hope had receded, and it was clear that God's power alone could achieve His purpose - Isaac was born. In like manner the children of the Abrahamic covenant do not exist by a natural process. There are no "natural" born sons of God except Christ, and in his case God intervened with a miracle that men might be redeemed and become sons by adoption. The Galatians had to get their priorities right - being born in Zion has much greater importance than being born as Jews. They had to realize that Christ was not another prophet under the great Mosaic covenant, but that in him all things are new. Sonship in Christ is by Divine regeneration and not by human will. It is according to the promise of God that men become sons of Abraham, sons of God - freeborn sons, through faith in the gospel of Christ (Gen. 17:5; Isa. 53:10).

V29. "BUT AS THEN HE THAT WAS BORN AFTER THE FLESH PERSECUTED HIM THAT WAS BORN AFTER THE SPIRIT, EVEN SO IT IS NOW" -

There were three characteristics that marked Ishmael as distinct from Isaac. He was born of a slave-girl, he was born according to the natural working of the flesh and not according to promise, and the third characteristic that set Ishmael apart from Isaac, was knowing that he was not the heir, he persecuted the true heir (Gen. 21:9-10).

One of the characteristics of flesh is to mock spiritual things, and the Judaizers were following Ishmael's lead in that they persecuted the true believers, which proved they were of the flesh and not of the spirit. The Galatians, however were of the spirit, for the spirit was manifested in their midst; it was working amongst them (Gal. 3:5). How was the spirit working amongst them - by law or by faith? Paul then introduces Abraham (3:6) - a man of faith who had children by faith. The two sons of Abraham - how were they produced? One by flesh - the other by faith; one by natural means - the other by the operations of God's spirit, and in the two seeds is shown the natural antipathy between carnal sons and spiritual. Paul wants to encourage the Galatians and the reason he quotes Isa 54:1 is so that they should not feel they were identifying themselves with an insignificant cause. In fact the children of Zion would become many more than the natural children of Israel. They had not espoused a minor cause but if they returned to the Law they would be identifying themselves with a lost cause, as v 30 reveals, "Cast out the bondwoman and her son".

V30. "NEVERTHELESS WHAT SAITH THE SCRIPTURE?"

The words quoted are the words of Sarah as she expressed her wishes regarding Hagar and Ishmael when she saw Ishmael mocking, during the great feast when Isaac was weaned. Her words were given Scriptural endorsement, for Paul says "the Scripture" saith, thus indicating that what Sarah said was in accordance with the Spirit. The words became scripture because of God's affirmation of Sarah's demands - "in Isaac shall thy seed be called" (Gen 21:12).

"CAST OUT THE BONDWOMAN & HER SON: ... SHALL NOT BE HEIR WITH THE SON OF THE FREEWOMAN" - Roth. "Cast out the serving woman and her son; For in no wise shall the son of the serving woman inherit with the son of the free" - Gen 21:10.

The Apostle has led them to this point in his explanation of the allegory and it is conclusive. If the Galatians were determined to accept Judaism then they were compelled to realize that Judaism was equated with Hagar and her son, and like them they would be cast out, having no inheritance "For in no wise shall the son of the serving woman inherit with the son of the free".

V31. "SO THEN, BRETHREN, WE ARE NOT CHILDREN OF THE BONDWOMAN, BUT OF THE FREE" -

Whether they were natural born sons of Hagar or Gentiles made no difference, for they had left that and elected to become adopted sons of Sarah. But they could only be one or the other, they could not mix the two. Between Christ and the Law was a cleft so deep that no amount of bridge building by the Judaizer could span it. The difference was one of attitude - the Judaizers were slave-minded and used the flesh to fulfil the requirements of God, and so would be cast out! But in Christ we wait for the hope of righteousness by faith.

CHAPTER FIVE

5:1 "STAND FAST THEREFORE" - This phrase should really be placed in the middle of the verse, as v 1 is a continuation of the allegory of Abraham's two sons. Several translations express it this way, of which Rotherham and Weymouth are but typical: Roth. "With her freedom Christ hath made you free. Stand fast therefore and do not again with the yoke of servitude be held fast!". Wey. "Therefore, brethren, since we are not the children of a slave-girl, but of the free woman - Christ having made us gloriously free - stand fast and do not again be hampered with the yoke of slavery". Verse one is the bridging point between the end of Paul's doctrinal argument, and the application of all that has preceded. The Apostle now concludes his dissertation on the allegory and leads us forth into the arena of practical life in the Truth, where the conflict with Judaism takes place in earnest. There is a need for everyone of us to recognise and resist the force of Judaism - a force so strong that it will ensnare and capture all those who fail to "stand fast" (Gk. STEKO - "to stand firm; LXX Exod 14:13" - Bullinger). As for the Galatians to whom Paul was writing, there was a very real need for them to stand firm and repel the onslaught of Judaism which was actively at work in their midst.

"IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE" - Roth. "With her freedom Christ hath made you free". The thought is connected with 4:31, for all those who experience the freedom which Christ's work has established, are the sons of the free woman. In Christ there is freedom from the law of sin and death (Rom. 8:2), a law which was highlighted by the Law of Moses which revealed to man his hopeless position and slavery to sin and death. It thereby increased man's servitude to sin and left only one means of escape; a way which was provided by God - the way of faith (3:24).

The freedom in Christ is an ultimate freedom, for he has delivered us from this present evil world (1:4). It is freedom from the dominion of sin and man's depraved nature by emancipation unto sonship in him with all its attendant blessings, whereby men's minds are elevated to the higher things of life as they rise to the heights of spiritual maturity in Christ (Eph. 1:3; Col. 3:1, 2).

"LIBERTY ... FREE" - Gk. ELEUTHERIA ... ELEUTHEROO - "The combination of

the noun with the verb stresses the completeness of the act, ... it was done once for all ... The phraseology is that of manumission (to release from slavery) from slavery ... No one could enslave him again ..." (Vine). Strong's comment upon this word is, "unrestrained (to go at pleasure) i.e. (as a citizen) not a slave (whether freeborn or manumitted)".

Thus, those who attain to sonship in Christ have been liberated from slavery to sin and death, and attained to the status of citizens.

"AND BE NOT ENTANGLED AGAIN WITH THE YOKE OF BONDAGE" - Prior to their acceptance of the Truth the Galatians were enslaved in idolatry, and here again (cp. 4:9) Paul equates their pursuit of Judaism with their previous involvement in idol worship. By turning to Judaism they were in reality turning to another form of slavery, for both Judaism and idolatry held men's minds in captivity to mechanical ritual.

Judaism would ensnare them again with a yoke of bondage. This was the worst form of bondage; not only did this slave belong to a man, but he was under oppression as well - he was entangled with a yoke, which was the lowest form of bondage! Paul thus concludes his doctrinal section and the allegory by contrasting the perfect completeness of the freedom in Christ, with the bondage and yoke of the Law.

4. HAVING BEEN CALLED TO LIBERTY LET US WALK IN THE SPIRIT - 5:2-25

(i) LIFE IN CHRIST, AND CIRCUMCISION ARE MUTUALLY EXCLUSIVE - Vv. 2-6.

V2. "BEHOLD, I PAUL SAY UNTO YOU" - Roth. "See! I Paul say unto you". Here is a personal message from the Apostle, possibly as a countercharge against the Judaizers who accused him of tampering with his message and tailoring it to suit his own ends, and thereby gain his audience (cp. 1:10). They charged him with inconsistency in the matter of circumcision, because on one occasion he circumcised Timothy (Acts 16:3), and on another he refused to circumcise Titus (Gal. 2:3; Acts 15). Paul now clearly sets forth his attitude in this matter of circumcision, a matter which was vital in the context of the dilemma at Galatia, because the Judaizer hinged his case upon it. If circumcision was conceded then so must the whole Law - the entrance of the one included the other!

"IF YE BE CIRCUMCISED, CHRIST SHALL PROFIT YOU NOTHING" - Roth. "If ye be getting circumcised Christ shall profit you nothing".

The Judaizer claimed circumcision as a prerequisite to salvation (Acts 15:1); without circumcision not even the work of Christ could be effectual. Paul sets forth his position clearly and boldly - those who were, or those who were contemplating circumcision as a means to salvation were in a position where Christ would profit them nothing. Christ could not be appended to the Law, nor could the Law be kept in addition to Christ. Circumcision and Christ are not complementary, they are mutually exclusive - you cannot have them both, you must have one or the other!

The life which seeks salvation through circumcision is diametrically opposed to the life in Christ. Circumcision and Christ stand for two opposing principles; circumcision for reliance upon fleshly human

achievement and salvation through one's own works, Christ for dependence upon the Grace of God, self-renunciation, and faith in God's power to save. They are antithetic and the one excludes the other. In accepting circumcision they were accepting the whole Law and declaring that faith was insufficient, that there was a need for a mixture of grace and human endeavour to attain salvation. But in the very act of choosing the Law they denied Christ - Christ would profit (Gk. OPHELEO - "to further, help, benefit, be of service to anyone" - Bullinger) them nothing!

V3. "I TESTIFY AGAIN TO EVERY MAN THAT IS CIRCUMCISED" - Roth. "Yea, I bear solemn witness again unto every man getting circumcised".

Paul restates their position if they continued to insist upon maintaining circumcision as a means to salvation and expands upon the effect of rejecting Christ. Having chosen circumcision and Law and thus made the means of life through Christ of no profit or benefit, Paul now considers their position under the Law.

"HE IS A DEBTOR TO DO THE WHOLE LAW" - Diag. "he is bound to perform the whole Law".

Once Law has been accepted (and thus Christ cast off) they were left with no option but to do the whole Law, i.e. every part of the Law. They could not be circumcised and live by Christ as well, and hence consider that they only had to keep part of the Law. They had to keep the Law in its entirety - they were "debtors" (Gk. OPHEILETES - he who owes anything, or is under obligation on any account) to the whole law (Gk. HOLOS - "the whole, all, including every part" - Bullinger). Cp. James 2:10. If the Galatians continued to pursue their present course they would become enslaved to a Law which would result in their inevitable cursing (Gal. 3:10).

V4. "CHRIST IS BECOME OF NO EFFECT UNTO YOU" - R.S.V. "You are severed from Christ". In v 3 Paul considered their position in relation to the Law, if they insisted upon circumcision. Now their position before Christ is considered, and Paul tells them they are "severed" from him. There was a reciprocal action involved in their departure from Truth. In accepting circumcision they had rejected Christ, and so now God had severed them from Christ; they were cut off from Christ. Paul uses a very strong expression to impress upon them that they cannot have the two; it is either circumcision and human works, or Christ and salvation through God's power alone, and in choosing circumcision they were rejecting Christ and severing themselves from the benefits which accrue therefrom.

"NO EFFECT" - Gk. KATARGEO - "to render entirely useless, to render entirely idle; to be struck with atrophy" (Strong), "to leave unemployed or idle, make useless, void, abolish" (Bullinger).

"WHOSOEVER OF YOU ARE JUSTIFIED BY THE LAW" - Diag. - "Whoever of you are justifying yourselves by Law".

This was the way in which they were using circumcision; they were seeking justification by means of an application to the rituals of the Law. The Judaizer was pressing the argument of the need for circumcision and Law as an exercise in man's obedience to the mechanics of Law. This addiction to the mere mechanics of the Law was the way in which the process of salvation would be wrought, according to the Judaizer. It was a process which resulted in the exaltation of flesh, as flesh endeavoured by fleshly means to commend itself to God! When a man was circumcised there was no evidence that an inner transformation had taken place; his private inner life was untouched. But circumcision had been instituted that it might

be an outward sign of an inward change; it was the outward sign of inward faith. But the Judaizer was using the externals of the law such as circumcision, as a means of escape from inner change.

"YE ARE FALLEN FROM GRACE" - God had worked on behalf of the Galatians in calling them aside to His purpose. He had elevated them to a lofty status, but they had rejected it in seeking to be justified by the works of flesh, and had thereby fallen out of grace.

The word the Apostle uses for "fallen" (Gk. EKPIPTO) means "to fall, as from a higher to a lower place, to fall out of" (Bullinger) and is akin in meaning to the word he used in 4:30 when he said that Hagar and Ishmael were "cast out" (Gk. EKBALLO - to throw out, eject). In seeking to be justified by circumcision the Galatians were retrogressing to the status of a bondsman, and like Hagar and Ishmael they would be cast out!

N.B. -EKPIPTO - is translated "be cast ashore" in Acts 27:29.

V5. "FOR WE THROUGH THE SPIRIT" - Diag. "we, however are waiting, in Spirit". There was a vast difference between the teaching of the Judaizer and the Truth. The Judaizer's doctrine was that by the observance of the outward mechanics of the Law, flesh could commend itself to God. This was epitomized in circumcision, an outward ritual of the cutting off of the flesh, but a ritual which left the private inner life of a man untouched. The Truth, however, must affect us far more deeply, and penetrate us to a greater degree than the mere mechanical observance of the principles which are associated with it. There must be an inward change in all those who come to the Father; the inner man must be transformed to the degree where there is a spontaneous desire to reciprocate with Him in performing His will.

This is the contrast the Apostle presents - "We, however, are waiting in Spirit". The arena is vastly different to that of the Judaizer, who concerned himself with outward fleshly achievement, for "we wait in spirit", and this is an arena which though unseen powerfully affects a man. The term "spirit" is used by Paul on various occasions, and in Rom. 7 and 8 refers to the inner man, the new man, and the law of the mind. It is the domain where the spirit word can influence a man and govern his actions.

"WAIT FOR THE HOPE OF RIGHTEOUSNESS BY FAITH" - Diag. "are waiting, in Spirit, for a Hope of Righteousness from Faith".

This was the crux of the matter: Judaism taught that the flesh was intrinsically good and man could achieve righteousness by the works of the flesh, whereas Paul's teaching was that we are saved by faith, and intrinsic righteousness is not now attainable, but is a goal and a reward, for which we in Spirit must wait.

Righteousness is a reward which shall be conferred upon those who have attuned their hearts and minds to the Divine will, and act spontaneously out of inward convictions. In II Tim. 4:9 the Apostle speaks of a crown of RIGHTEOUSNESS, thereby clearly setting forth that righteousness is not a product of ourselves, but a quality which comes from God and is bestowed upon us as a reward. Righteousness can only now be possessed constitutionally in Christ, and in the development and cultivation of Christ-like characteristics in pursuing after righteousness or as expressed in the words of the Lord Jesus "hungering and thirsting after righteousness".

V6. "FOR IN CHRIST JESUS NEITHER CIRCUMCISION AVAILETH ANY THING, NOR UNCIRCUMCISION" - When men are converted to the Truth and are transformed by the Word of life they are in Christ, and once they are in this

5:6 - 5:7

constitutional state the Law profits them nothing, neither do its rituals - circumcision is of no avail ("AVAILETH" - Gk. ISCHUO - to be strong in body, to be mighty, powerful). Circumcision cannot act as a motivating force in a man's life, stimulating him in Divine ways and assisting him in an upward journey to the lofty ideals of the Truth. Neither can abstention from the cutting off of the flesh, for both are of human will. Something far more penetrating must act in a man's life to eradicate every vestige of human pride and self-centredness and motivate him to be transformed and thereby become part of God's new creation (cp. 6:15).

"BUT FAITH WHICH WORKETH BY LOVE" - Roth. "But faith through love energising".

Here is the contrast with the life which desires to promote self and achieve progress through mere ritual, and mechanical observances of principles of Truth - Faith which is energised ("WORKETH" - Gk. ENERGEO - "to be effective, active, to energize or be energized" - Bullinger) by love. This is a dynamo which can operate in our lives and release a motive force which will regenerate itself and stimulate our faith providing it with added impetus.

This in turn produces greater love (Gk. AGAPE - a self-less and sacrificial love) which in turn generates greater faith and thus energizes faith.

Agape-love is both the instrument and the end of faith, as Paul expresses in I Tim 1:5 - "... the aim of our charge is love that issues from a pure heart and a good conscience and sincere faith" (R.S.V.). Love is of Divine origin and any response it educes from man is a response produced by God. Law and ritual produce self-appreciation in achievement and a competitive righteousness, whereas faith and conviction provide the mind with an understanding of human inadequacy and a recognition of man's dependence upon grace which is an embodiment of Divine love. The responsive appreciation of this energizes a man's faith and causes him to reflect this Divine attribute in his life, in realizing the need for sacrifice of self in service to the Truth. Thus is faith energized by love.

(ii) AN EXHORTATION TO STEADFASTNESS - Vv. 7-12

V7. "YE DID RUN WELL, WHO DID HINDER YOU" - Diag. "You were running well, who hindered you".

When Paul established the ecclesias in the region of Galatia their initial response was commendable, and when he visited them on subsequent journeys their progress was admirable. As a teacher and father Paul had watched and supervised their progress, but was now perturbed by the reversals which had taken place. Someone had deliberately undermined his work and interfered, causing a halt in their progress - they had been hindered ("HINDER" - Gk. ANAKOPTO - "to beat back, hence, to check, restrain" - Bullinger). One person in particular was responsible as is implied in v 10 - "he that troubleth you". "Who is he?" asks Paul, suggesting that the Galatians should consider the character of his work, which in itself would expose his motives. This one had caused them to swerve from truth, for the verb ANAKOPTO "was used of impeding persons by breaking up the road, or by placing an obstacle sharply in the path", hence Paul's remark, "Who broke up the road along which you were travelling so well?" (Vine).

"THAT YE SHOULD NOT OBEY THE TRUTH" - Roth. "that by truth ye are not to be persuaded?" Simply "Truth" - there is no definite article. Paul is not here referring to Truth as embodied in a set of doctrines to be accepted,

but rather Truth as opposed to type; reality as opposed to the figurative; substance as opposed to shadow. Circumcision was a cutting off of the flesh, but it was merely a type of the cutting off of unlawful desires; it was but a shadow, the substance of which was to be found in Christ. Christ crucified was the embodiment of all that which circumcision typified - the cutting off of all unlawful desires and complete submission to the Divine will even to the point of death, and death upon the tree at that! Christ then was the substance, the reality, and in turning away from a crucified Messiah to circumcision and the Law, the Galatians were turning from the substance to the shadow, from reality to type. In Col. 2:11-15, the Apostle refers to "the circumcision made without hands", a circumcision which took place "when you threw off your sinful nature in true Christian circumcision" (Wey.), at the time of baptism into Christ (Vv 11-12). Paul then continues to explain that because the sacrifice of Christ abolished the Law (v 14) no one could enforce the rituals of the Law (v 16) because the rituals of the Law were "a shadow of things that were soon to come, but the substance belongs to Christ" (v 17, Wey.). In Eph. 4:21-24, Paul has a similar theme in mind, for he speaks of the Ephesians having learned Christ and "in him" they had been taught - "Even as truth is in Jesus" (v 21 Roth. cp. R.V.). Truth, therefore was established in Jesus, and because the Galatians were turning away from a crucified Messiah to the ceremonialism of the Law, the Judaizer who was hindering them could not have been divinely commissioned, and therefore his message was false.

"OBEY" - Gk. PEITHO - to persuade cp. v 8.

V8. "THIS PERSUASION COMETH NOT OF HIM THAT CALLETH YOU" -

Through the work of the Apostle Paul God had called them and they had responded and obeyed truth. But now instead of being persuaded by Divine Truth in Christ who was the substance and reality, they were persuaded by one who lacked Divine Truth and in its place taught them ritual and ceremonialism, which was merely the shadow and the type. Their acceptance of ritual as Truth in place of reality was most certainly not of God! "PERSUASION" - Gk. PEISMONÉ - "easily persuaded, credulity" (Bullinger).

V9. "A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP" - Diag. "A little leaven ferments the whole mass".

Leaven is a symbol in scripture for corrupt doctrine and corrupt practice (Matt. 16:6,11). The Gk. word ZUME has reference to sour dough, and because leaven causes the bread in which it is placed to ferment and turn sour, it is widely used in the sense of corruption (Mk. 8:15; Lk. 12:1). It is a characteristic of leaven that it spreads throughout the entire mass of bread into which it is placed and thus permeates the whole lump. The Apostle uses this proverb to warn against the insidious and pervasive character of evil, which though small in its beginnings and unseen in its influence, nevertheless has effects which are damaging and permanent. So also in Galatia, there would be permanent damage to the ecclesias if the elders continued to tolerate the one that troubled them (v 10), and harboured him in their midst. The same proverb is used by Paul in I Cor 5:6 with regard to incest in the ecclesia, and he there calls for its removal and the expulsion of the offender.

V10. "I HAVE CONFIDENCE IN YOU THROUGH THE LORD" - Roth. "I am persuaded regarding you in the Lord".

5:10 - 5:11

The Apostle has not as yet given them up to Judaism for he is confident that his counsel will have a favourable effect. His confidence was based upon his former experiences with them, and his vivid memories of their warm-hearted acceptance of his message (cp. 4:13-15), and the sufferings which they endured for the cause of Truth (3:4). Now that he had clearly and sternly set forth the gravity of the situation, Paul was confident that they would act accordingly and remove the source of error from their midst.

"CONFIDENCE" - Gk. PEITHO - "to persuade, win by words, influence (as opposed to force)" (Bullinger).

"THAT YE WILL BE NONE OTHERWISE MINDED" - R.S.V. "that you will take no other view than mine".

"MINDED" - Gk. PHRONEO - "to exercise the mind, i.e. entertain or have a sentiment or opinion" (Strong).

"BUT HE THAT TROUBLETH YOU" - Roth. "But he that is troubling you".

Even if the evil influence of this one who was causing anxiety amongst the Galatians which resulted in their pursuit of Law proved a failure, and the Galatians faithfully adhered to Truth, that man would still receive judgment for his disruptive and destructive work.

In chapter 1:7, Paul said, "There are some that trouble you", and now he singles out one particular individual whom he considers the ringleader of the rest in agitating amongst the Galatians.

This one troubled the Galatians ("TROUBLETH" - Gk. TARASSO - "to stir up, to agitate, as water in a pool, of the mind, ... disturb with various emotions" - Bullinger. Cp. 1:7) and caused them great consternation by his claim to possession of Divine approval through works of Law.

"SHALL BEAR HIS JUDGEMENT, WHOSOEVER HE BE" - Roth. "shall bear the sentence - Whosoever he may be".

This ringleader of the Judaizers would carry the full weight of the "anathema" which the Apostle called down upon the head of those who perverted the Gospel and thus for him there awaited the ultimate of Divine DISAPPROVAL! (Cp. 1:8). There was no doubt in the mind of the Apostle Paul that such would be the case, for he said that he "shall bear his judgement". All who are teachers or leaders in the ecclesia bear a special responsibility, and James warns concerning this in his epistle - "My brethren, be not many masters (R.S.V. teachers), knowing that we shall receive the greater condemnation (marg. "judgment")" James 3:1.

V11. "AND I, BRETHREN, IF I YET PREACH CIRCUMCISION" - Diag. "And I, Brethren, if I still proclaim circumcision".

The Apostle is again citing the assertion of his opponents, who claimed that he preached circumcision. Paul was once a Pharisee steeped in all the ritual and tradition of the fathers, and while he pursued his career as a Pharisee he taught the need for circumcision. The Judaizer's claim was that Paul, right to this very moment of time, still taught circumcision, just as he did when he was a Pharisee. In support of their claim they may well have quoted the case of Timothy, whom the Apostle caused to be circumcised (Acts 16:3), albeit for different motives to those which the Judaizer imputed to him.

"WHY DO I YET SUFFER PERSECUTION?" - Diag. "why am I still persecuted?"

Employing a touch of irony the Apostle refutes the charge of his opponents as entirely false. They asserted that he still preached circumcision. He retorts that if it was so, why then is he still suffering persecution? Almost from the very moment of his conversion when he began to preach Christ

crucified he became the object of persecution, and remained such to this time. Their charge was false, a fact which was made evident by their hatred and persecution of the Apostle Paul.

"THEN IS THE OFFENCE OF THE CROSS CEASED" - Diag. "Has, indeed, the scandal of the cross been removed". R.S.V. "In that case the stumbling block of the cross has been removed".

"OFFENCE" - Gk. SKANDALON - "a trap-stick, i.e. a crooked stick on which a bait is fastened, which being struck by the animal springs the trap, a trap, gin; hence, anything which one strikes, or stumbles against, stumbling-block; esp. a cause of stumbling". (Bullinger).

The teaching of Paul cut diametrically across the beliefs of the Jews, for he preached Christ crucified, that he who was the Messiah would redeem his people by the ignominious death of crucifixion. The Jews considered this weakness, for they looked for a Messiah who would come in power and glory, and who would throw off the shackles of the Roman oppressor and restore Israel to its former greatness. Thus for the Jews, Christ crucified was a stumblingblock (I Cor 1:23).

What Paul taught was scandalous to the Jew. Not inasmuch that Christ died on a stake, nor that his death manifested a submission to evil which would act as an example for others to follow, but that he taught that only by that death could God's righteousness be declared, and man could only attain unto righteousness by faith in Christ crucified. The effect of this was to declare the inadequacy of the Law's sacrifices and their abolition. This was the stumbling block at which the Jew fell.

But if Paul preached circumcision as a means to life or salvation, then there was no need to be crucified with Christ; it removed the offence or stumbling-block of the cross; the crucified Messiah would not be the only means to life and salvation, and it was this which offended the Jews.

V12. "I WOULD THEY WERE EVEN CUT OFF WHICH TROUBLE YOU" - R.S.V. "I wish those who unsettle you would mutilate themselves!"

"CUT OFF" - Gk. APOKOPTO - "to cut off from, amputate. Middle voice - to cut off their own (part usually circumcised)" - Bullinger.

This is a reference to the rite of emasculation as practised in the worship of Cybele in the city of Pessinus, one of the principal cities of Galatia. The goddess Cybele was widely worshipped in Phrygia, and was considered a national deity. She was revealed as the mother of the gods and became a symbol of the union of man, nature and deity in a single divine life that triumphed over death. The chief male deity was her lover-son Attis, who emasculated himself to resist her advances, which would account for the practice of some Phrygian priests to so do.

The Apostle Paul would that those who insisted upon circumcision (which for them was really nothing more than "concision" cp. Phil 3:2) would go the whole way, and like the priests of Cybele, not only practice circumcision, but that they would emasculate themselves. This is consistent with the reasoning of the Apostle in former sections of the epistle, where he equates Judaism with the pagan worship from which the Galatians had come. Let the Judaizer go the whole way in circumcision and dismember himself and thereby exhibit in symbol the destruction of self. The Judaizers wanted a religion which went only skin deep, it was superficial. If they wanted that kind of religion then they may as well belong to the priests in the Temple of Cybele who emasculated themselves in their worship.

"TROUBLE" - Gk. ANASTATOO - "to unsettle, stir to sedition, throw into confusion" (Bullinger). The word is only used on two other occasions:

(i) Acts 17:6, "turned (the world) upside down"; (ii) Acts 21:38, "madest an uproar".

The work of Judaism was a work of destruction, designed to unsettle the Galatians, to stir them up to the point of sedition, and would inevitably throw them into confusion. Because of the ruinous effects of Judaism the Apostle vehemently attacks it in a desperate attempt to save the Galatians.

(iii) A CALL TO THE LIBERTY IN CHRIST - WALKING IN THE SPIRIT

Vv. 13-18

V13. "FOR, BRETHREN, YE HAVE BEEN CALLED UNTO LIBERTY" - Diag. "Now, Brethren, you were invited to Freedom".

Liberty, or freedom is the message the Apostle has been endeavouring to drive home to the Galatians. It is in stark contrast to Judaism which could only ever promise a man certain bondage and slavery. When the Galatians heeded the call to Christ they accepted the call to freedom, for those who are in Christ are free from the curse which the Law pronounced upon its subjects. Furthermore, those who are in Christ receive imputed righteousness and thereby are freed from the moral condemnation of sin, i.e. they are free from the curse of sin and death. But freedom in Christ entails more than just privileges and blessings, it also carries with it moral obligations and responsibilities; for liberty is not licence, neither is the restraint it engenders bondage.

Freedom in Christ is a condition where one recognises his privileges, as well as his responsibilities. There is a need to temper any tendency towards the reckless abandon of self-discipline (in the guise of liberty) with the recognition that "every one that nameth the name of Christ" must "depart from iniquity" (II Tim. 2:19 cp. I Thess. 4:7; Eph. 2:10; I Pet. 1:15).

"ONLY USE NOT LIBERTY FOR AN OCCASION TO THE FLESH" - R.S.V. "Only do not use your freedom as an opportunity for the flesh".

The basic problem in the life of all who come to God is the flesh, and despite the fact that in baptism the old man (the flesh) has been crucified, all find by experience that he is still very much alive, and will remain so until "the redemption of our body". The Apostle Paul has been at pains to expose the error of Judaism and vindicate the Truth, and this he has successfully accomplished. But the real issue in the life of all is not so much combating Judaism as such, but in overcoming the flesh. Thus far in the epistle, Paul has revealed Judaism as providing an "occasion to the flesh".

"OCCASION" - Gk. APHORME - "that from which anything proceeds, a starting place, base of operations" (Bullinger). "Used to denote a base of operation in war" (Vine). The Law was like this, it provided sin with its base of operations against the flesh - it held the flesh in captivity to sin (Gal. 3:22-23; Rom. 7), but freedom in Christ could also be misconstrued by some as an opportunity to allow the flesh free expression in their lives. The problem of contention and strife could thus still continue, and so the Apostle warns the Galatians that they were not to use their freedom in Christ as a base of operations for the flesh (cp. I Pet. 2:16).

"BUT BY LOVE SERVE ONE ANOTHER" - R.S.V. "but through love be servants of one another".

"SERVE" - Gk. DOULEUO - "to serve as a slave" (Bullinger).

If the Galatians instinctively desired Law and bondage then such could be

provided, but it would be a law which would reverse their previous apostate outlook and selfishness. Slavery in Christ is acceptable, but it must be on a higher level than a mere fleshly slavish mind. Through love (Agape) they were to become bondslaves to one another.

Agape love begins with a mental appreciation of God's mercy and grace, and causes us to respond to Him with a desire to reciprocate His love. Both heart and mind are affected, producing a dedication to the Divine will, and a desire to serve one another in love by ministering to each other's spiritual needs.

Thus the Galatians had been freed from the bondage of the Law, to become slaves of a superior kind, and by becoming enslaved to one another, their desire to be under law would be fully satisfied in a fulfilment of the spirit of the whole law.

V14. "FOR ALL THE LAW IS FULFILLED IN ONE WORD" - Wey. "For the whole Law has been obeyed when you have kept the single precept".

"FULFILLED" - Gk. PLEROO - "to make full; to perform fully, complete, accomplish" (Bullinger).

"THOU SHALT LOVE THY NEIGHBOUR AS THYSELF" - This commandment from Deut. 19:18 is quoted several times in the N.T. and is used significantly in Matt. 22:35-40. There are two great commandments in the Law, and they are interdependent. The first is, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind" and the second is, "Thou shalt love thy neighbour as thyself". Upon these two great commandments hang all the Law and the prophets (Matt. 22:40).

Paul quotes only the one commandment concerning our neighbours, because in the context of the problem of Galatia, there was no need to reveal the need for love of God. The love of God was not in question, for Judaism claimed a zeal of God (even if not according to knowledge - Rom. 10:2), but there was a very real need for concern about others, because Judaism involved treading under the weak, that one's own position may appear strong and successful.

The commandment of Lev. 19:18 is found in the midst of the Laws of Holiness which consist of sundry laws regarding man's conduct in temporal matters of life, particularly with respect to man's dealing with man. This commandment is deliberately placed in the midst of all these sundry laws to demonstrate the unity of God's law. God's law is one and does not consist of gradations of duties, some important, others not so important, because failure in any is failure in love.

V15. "BUT IF YE BITE AND DEVOUR ONE ANOTHER" -

In v 15 we have the antithesis of that which is expressed in v 14. The Divine requirement is that we should "by love serve one another", an attitude of mind where attention is focused away from self, and directed towards others in the spirit of service and submissiveness. Where such an attitude is cultivated an atmosphere of co-operation, co-ordination and peace pervades the ecclesia, and the body of Christ grows up into union with him who is the head "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love". (Eph. 4:15-16). Judaism however, with its emphasis upon the legal requirements of the Law is antithetic to this and places great emphasis upon the flesh and self. It engenders a religion which is grossly self-centred and provides an

atmosphere where the flesh can have free reign. It produces a snarling community of people who are bent on self-exertion and self-exaltation, and where this happens the ecclesia becomes an arena of competition and conflicts as individuals preen themselves in their own abilities and pride themselves in their own strengths.

"BITE" - Gk. DAKNO - Used almost exclusively in the LXX. O.T. in reference to the sting of the serpent. It is fitting that the Apostle should use this word, as throughout the Scriptures the serpent is a constant symbol of the flesh in all its various manifestations.

"DEVOUR" - Gk. KATESTHIO - "to eat down, swallow down" (Bullinger).

"TAKE HEED THAT YE BE NOT CONSUMED ONE OF ANOTHER" - Wey. "beware lest you are destroyed by one another".

"CONSUMED" - Gk. ANALISKO - "to use up, spend, esp. in a bad sense, hence, to consume; of persons, to destroy".

When the ecclesia becomes a stage upon which the flesh is paraded in all its primitive ugliness, as self-exertion and pride produces conflict and contention, the inevitable result will be one of chaos, discord and self-destruction. Instead of the ecclesia providing a sanctuary for all its members where they can renew their moral strength and determination to conquer the flesh, it becomes a field of battle with each vying against the other in a struggle for domination and recognition. The Apostle warns against this ugly spectre, as it wastes and destroys the vast pool of talent and resources which can exist in the ecclesia, and robs it of its genial atmosphere which is necessary for the growth of all its members.

V16. "WALK IN THE SPIRIT" - Diag. "Walk by the Spirit". Wey. "Let your lives be guided by the Spirit".

Here is a formula for avoiding the bitter conflict and ultimate self-destruction as described in V15. "Walk in (or "by") the spirit," says the Apostle, and Paul is not here dealing with the Holy Spirit, but with a mode of thinking which can only be cultivated from the Spirit-word.

When one submits to the Spirit-word and imbibes it with humility, it becomes an operating force in his life, with the power of transforming him mentally by the renewing of his mind. The Apostle is speaking of the atmosphere of Divine thinking as is found in God's Word alone, and when this is absorbed and acted upon it directs, instructs and guides a man in Divine ways - this is the arena of spirit.

"AND YE SHALL NOT FULFILL THE LUST OF THE FLESH" - The motivating force for transforming men and which causes them to aspire to higher ideals, is a force which is external to man; it must come from without. Here is a demonstration of the principle of anointing; a Divine strengthening to overcome the flesh by that which comes from above, viz. the Spirit-Word. The flesh cannot be subdued by direct confrontation, nor by disciplining it, for flesh "is not subject to the law of God, neither indeed can be" (Rom. 8:7). The Divine formula for conquering the flesh is to put it under siege and "starve" it, i.e. by focussing one's attention away from it and lifting the attention to the heights of spirituality in Christ. This is what the Apostle says in Rom. 12:21, "Be not overcome of evil, but overcome evil with good"; and again in Rom. 13:14, "put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof".

By walking in the Spirit, Paul instructs us that we "shall not fulfil (Gk. PLEROO - "to perform fully" - Bullinger) the lust of the flesh". When we walk in (or by) the Spirit we will be able to inhibit the lust of the flesh - to prevent it from performing fully, i.e. from reaching its end result.

V17. "FOR THE FLESH LUSTETH AGAINST THE SPIRIT, AND THE SPIRIT AGAINST THE FLESH" -

Paul now elaborates upon v 16, and explains that walking by the spirit is not a matter which should concern us occasionally, but is something which should engage our attention constantly. There is a conflict going on, a conflict which has raged down through the ages of history and which commenced when man fell from unity with the Deity, for the Apostle says, "the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh" (R.S.V.). This conflict is such that our guard against the flesh cannot be relaxed at any time, for the flesh desires to have the victory over the Spirit. But in the spiritual man there is another force at work - the Spirit - and it too desires to have the victory over the flesh. In the spiritual man therefore, there are two opposing forces at work, and he needs to bear in mind that the force of the flesh is ever present - it is in occupation, whereas the force of the Spirit is a foreign power which requires careful and diligent nurture, and constant daily renewal.

Some comment upon the word "lusteth" is warranted, for Paul says that "the flesh lusteth against the Spirit, and the Spirit (lusteth) against the flesh". It can be seen from this that the word "lusteth" (Gk. EPI-THOMEO) cannot have only an evil connotation, but may also be used in a good sense, as indeed it is, cp. Luke 22:15 - "with desire I have desired"; Phil 1:23 - "having a desire to depart", I Pet. 1:12 - "the angels desire to look into".

"AND THESE ARE CONTRARY THE ONE TO THE OTHER" - Wey. "because these are antagonistic to each other". There are two opposing forces in life - flesh and Spirit as epitomised in Judaism and the Truth - and the Galatians had to choose which they were going to utilize. These forces are mutually antagonistic, they are "contrary" (Gk. ANTIKEIMAI - "to lie opposite, to oppose, be adverse to" - Bullinger) to each other; they are "adversaries" (cp. Lk. 13:17; I Cor. 16:9; Phil. 1:28, where the word is translated as "adversaries"). The Judaizer claimed that the flesh was very good and by works of Law could co-operate with the Spirit and assist in the work of God, but Paul points out that flesh and Spirit are adversaries - they are opposing forces, and both are involved in a struggle for victory.

"SO THAT YE CANNOT DO THE THINGS THAT YE WOULD" - Wey. "so that you cannot do everything to which you are inclined".

Where there is a consistent application to the Divine will and constant attention to the Spirit-Word the flesh will be subdued so that "ye cannot do the things" to which one is naturally inclined. This is in keeping with the tenor of these verses in which Paul is confident that the Spirit will be the victor, and that the flesh will be subdued in the life of the spiritual man. If the Apostle had intended to convey the idea that there was a bitter struggle between flesh and Spirit, but because the flesh was ever present and on home ground, it (despite one's application to the Spirit-Word) was the victor, then he would have said that "ye cannot do the things that ye should". But this is not the case, for by constantly nurturing the Spirit and encouraging its growth by diligent application to the Word, a conscious awareness of the Divine will develops, and although the will of the flesh is ever present and desires to exert itself, it cannot reign in our mortal bodies (Rom. 6:12) and is daily crucified with its affections and lusts (Gal. 5:24).

These words are generally compared with the thoughts of the Apostle Paul in his Epistle to the Romans (Rom. 7:15-25), where he deals with the

constant struggle between the law of sin and the law of the mind. But in comparing these two passages it needs to be noted that the contexts are somewhat different. In Rom. 7:15-25, the Apostle is dealing with "sin" taking advantage of the Law to stimulate the flesh in opposition to the Divine will. Paul knew the commandments of the Law but because of the force of sin in the flesh, found himself totally inadequate to perform, and so there was a constant source of frustration in his life while he endeavoured to keep the Law, a condition from which he was released in Christ. However, in Gal. 5:16-18 he is dealing with those who having forsaken Law as a way of life "walk by the spirit". Those who have risen to a "newness of life" in Christ and dwell in the environment of Divine thinking have in their lives a power capable of defeating and subduing the lusts of the flesh. This power is a mode of thinking created by the entrance of Divine ideas and principles and is dependent for its continued success against the flesh, upon a daily renewal from its only source - the Word of God.

V18. "BUT IF YE BE LED OF THE SPIRIT, YE ARE NOT UNDER THE LAW" -
Roth. "And if by Spirit ye are being led ye are not under law."

In the context thus far, Paul has contrasted flesh and Spirit and shown them to be mutually antagonistic principles. One would therefore have expected Paul to say that "if ye be led of the Spirit, ye are not under the flesh"; "flesh" being the true antithesis of "Spirit". However, by stating it as he does, the Apostle is equating "flesh" with Judaism, for Judaism was a doctrine which taught salvation through the works of the Law. Furthermore, the experience of the Apostle and indeed all those who were under Law was such that instead of disciplining the flesh, they found that the Law activated the flesh and caused it to spring into activity, and when as a result flesh failed to comply to its demands, condemned it! Salvation by Law was impossible because of the inherent inability of flesh to obey Law. Thus the Apostle rightly equates Law and flesh - Judaism and the works of the flesh.

To be led by the Spirit is to accept the true basis of salvation through faith, the Gospel and grace, and not through Law. When the cause of the Spirit is espoused and one is led by the Spirit, a new motive force springs into action - a force which will conquer the flesh and cause a repudiation of all fleshly, personal and independent achievement.

At the outset of the Epistle the Apostle Paul commenced by contrasting Error with Truth, and throughout the Epistle has progressively developed the contrast between Error and Truth; Judaism and the Gospel; Law and Faith; Cursing and Blessing; Works and Promise; Bondage and Freedom; and finally, Flesh and Spirit. In the end result all can be resolved into two; we are either motivated by flesh or by Spirit!

(iv) THE WORKS OF THE FLESH CONTRASTED WITH THE FRUIT OF THE SPIRIT Vv. 19-24

V19. "NOW THE WORKS OF THE FLESH ARE MANIFEST" -

The Apostle Paul has developed his argument from the stage of contrasting Law and Faith until he finally has resolved all into Flesh and Spirit. If the Galatians desired to live by Law and Judaism, then they needed to be made aware that Judaism relied upon works - works of the flesh. Paul now enumerates the works of the flesh to reveal the grotesque character of fleshly achievement. The works of the flesh are found in plural

manifestation and they abound on every hand, because they are natural and seek release by operation.

"WHICH ARE THESE" - The Apostle now enumerates specific examples of the vices, whether in outward conduct or in inward feeling, which are evidence of the working of the flesh. Paul appears to have categories of these vices of the flesh:-

WORKS OF UNCHASTITY

"ADULTERY" - Texts omit.

"FORNICATION" - Gk. PORNEIA - "Used of illicit sexual intercourse and includes adultery" (Vine).

"UNCLEANNES" - Gk. AKATHARSIA - "Impurity as opposed to holiness" (Bullinger). The word is used of unclean spirits and therefore can have reference to diseases. A cognate word is used in Rev. 17:4 concerning the Romish Harlot and the "filthiness of her fornication". The Apostle may well be using the word to denote a wider range of sensual sin and its associated diseases.

"LASCIVIOUSNESS" - Gk. ASELGEIA - "excess, licentiousness, absence of restraint, indecency" (Vine). The word has reference to complete moral abandonment. It is connected with "uncleanness" and "fornication" in II Cor. 12:21, and is used of the despicable acts of the men of Sodom in II Pet. 2:7.

WORKS OF HEATHENISM

V20. "IDOLATRY" - EIDOLOLATREIA - "In Rom. 1:22-25, idolatry, the sin of the mind against God (Eph 2:3), and immorality, sins of the flesh, are associated, and are traced to lack of the acknowledgement of God and of gratitude to Him. An idolator is a slave to the depraved ideas his idols represent, and thereby, to divers lusts" (Vine).

"WITCHCRAFT" - Gk. PHARMAKEIA - "The preparing or using of medicine; then, the using of any kind of drugs, potions or spells (LXX. for Exod. 7:11,22; Isa. 47:9,12)" (Bullinger). "In sorcery, the use of drugs, whether simple or potent, was generally accompanied by incantations and appeals to occult powers with the provision of various charms, amulets, etc, professedly designed to keep the applicant or patient from the attention and powers of demons, but actually to impress the applicant with the mysterious resources and powers of the sorcerer" (Vine). Eng, pharmacy.

WORKS OF MALIGNITY

"HATRED" - Gk. ECHTHRA - "Enmity" (Bullinger).

"VARIANCE" - Gk. ERIS - "Strife, quarrel, esp. rivalry, contention, wrangling" (Bullinger).

"EMULATIONS" - Gk. ZELOS - Jealousy.

"WRATH" - Gk. THUMOS - "The mind, the spirit that is breathed out, an intense passion of the mind. Turbulent commotion of the mind; rage" (Bullinger). "Hot anger, passion" (Vine).

"STRIFE" - Gk. ERITHEIA - "Denotes ambition, self-seeking, rivalry, self-will being an underlying idea in the word; hence it denotes party-making. It is derived, not from ERIS, strife, but from ERITHOS, a hireling; hence

5:20 - 5:21

the meaning of seeking to win followers, 'factions', so rendered in the R.V. of 2 Cor 12:20, A.V. 'Strifes' " (Vine).

"SEDITIONS" - Gk. DICHOSTASIA - "A standing apart (DICHA, asunder, apart, STASIS, a standing), hence a dissension, division" (Vine). The word has reference to unity destroyers, and the Apostle warns against these in Rom. 16.17, "mark them which cause divisions".

"HERESIES" - Gk. HAIREISIS - "Denotes a choosing, choice; then, that which is chosen, and hence, an opinion, especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects; such erroneous opinions are frequently the outcome of personal preference or the prospect of advantage" (Vine).

V21. "ENVYINGS" - Gk. PHTHONEO - "Jealousy of another's success, deprecation of his worth, envy of his excellence (associated by sound and sense, with PHONOS, murder; as envy led to the first murder" (Bullinger).

"MURDERS" - Gk. PHONOS - murder. We have here an alliterative combination of the Greek words. Some Greek texts omit.

WORKS OF INTEMPERANCE

"DRUNKENNESS" - Gk. METHE - "Habitual intoxication" (Vine).

"REVELLINGS" - Gk. KOMOS - "a feasting, revel. A carousing or merrymaking after supper, the guests often sallying into the streets with torches and music, etc, in honour of Bacchus" (Bullinger). Cp. Rom. 13:13.

"AND SUCH LIKE" - i.e. All forms of carnal works like these, whether they are openly manifested, or harboured within the individual and successfully disguised with a respectable veneer.

"OF THE WHICH I TELL YOU BEFORE, AS I HAVE ALSO TOLD YOU IN TIME PAST" - Roth. "As to which I forewarn you, even as I have forewarned you".

At the very outset the Apostle forewarned the Galatians of the power of the flesh and its desire to dominate their lives. On subsequent visits he again would stress the need for daily vigilance against the works of the flesh finding operation in their lives, and establishing themselves as habitual patterns of life. The warnings were necessary then, for the Galatians had been extricated from the darkness and barbarity of Gentile practices and worship in which these works of the flesh were commonplace. Those same warnings were necessary now, because the force of Judaism which also relied upon the power of the flesh in its mode of operation, had entered upon the scene.

"THEY WHICH DO SUCH THINGS SHALL NOT INHERIT THE KINGDOM OF GOD" - Diag. "Those who practise such things ..."

Those who permit the flesh to dominate their life and continually fall prey to the aforementioned works, are slaves to the flesh - they are still held in bondage by the same force which held them captive prior to their entrance into the Truth. When the flesh is not totally rejected and we begin to make provision for it, then there is the danger of rationalising one's position in the Truth and permitting carnal vices to go unchecked by adopting the attitude that weaknesses are permitted - that carnal impulses (however minor) are natural, and therefore allowable and not something to be combatted. This is Judaism - a form of religion which relies upon the works of the flesh, and therefore must permit flesh to have free reign and to operate unhampered in one's life. With the flesh as the basis of achieving righteousness one's religion becomes a sham,

for whilst one may outwardly appear to be practising the Truth, in their private inner life they are practising the flesh with all its attendant works. It is this slavery to the flesh which will cause us to be debarred from the Kingdom.

V22. "BUT THE FRUIT OF THE SPIRIT" -

"FRUIT" - Gk. KARPOS - Used metaphorically of works or deeds, fruit being the visible expression of power working inwardly and invisibly, the character of the fruit being evidence of the character of the power producing it. As the visible expressions of hidden lusts are the works of the flesh, so the invisible power of the Spirit Word in those who are brought within the ambit of the Truth, produces the fruit of the spirit. There is a great contrast between "the works of the flesh" and the "fruit of the Spirit". The "works of the flesh" are plural and are presented to us in multitudinous manifestation, whereas the "fruit of the Spirit" is singular. There is but one fruit of the Spirit, that fruit consists of composite characteristics, all of which are necessary before we can claim possession of that one fruit. We need to balance and harmonise every one of these characteristics in our lives, and not merely emphasise those which appeal to us or are natural to our particular character and personality.

Furthermore, the "works of the flesh" are all natural to us and find easy and spontaneous expression in our lives, whereas "fruit" implies the need for cultivation. All the characteristics the Apostle enumerates for us which together form the one composite "fruit of the Spirit", require careful and diligent cultivation in our lives. Many of them may be foreign to us, but they must all be cultivated and nurtured by continued application to the Spirit Word which alone will cause their growth and nourishment.

"LOVE" - Gk. AGAPE - denotes the love which springs from admiration and veneration, and which chooses its object with decision of will, and devotes a self-denying and compassionate devotion to it. Love in its fullest conceivable form. A sacrificial and selfless love which has as its primary object the well-being of others.

"JOY" - Gk. CHARA - delight, gladness.

"PEACE" - Gk. EIRENE - "Peace, rest; in contrast with strife, and denoting the absence of strife" (Bullinger). "It describes harmonious relationships, and carries the sense of rest and contentment" (Vine).

"LONGSUFFERING" - Gk. MAKROTHUMIA - "long before being angry, patient endurance, forbearance" (Bullinger). From MAKROS - long, and THUMOS - temper.

"GENTLENESS" - Gk. CHRESTOTES - "reasonableness, fairness; considerateness, forbearance; not insisting on just rights" (Bullinger). Etymologically the word bears the meaning of "useableness", and is used in the sense of "sweetness of disposition", "amiability", "a compliant willingness to be serviceable to others".

The Truth furnishes us with such an understanding of people as to enable us to approach others with a demeanor of understanding, sympathy and exhortation.

"GOODNESS" - Gk. AGATHOSUNE - The word is used very widely in reference to goodness, and carries the sense of "active benevolence".

"FAITH" - Gk. PISTIS - "firm persuasion, the conviction which is based upon hearing, not upon sight, a firm relying confidence in what we hear from God in His Word" (Bullinger). "Faithfulness" (Rotherham).

V23. "MEEKNESS" - Gk. PRAOTES - "enduring all things with an even temper ... free from haughty self-sufficiency" (Bullinger).

It is that temper of spirit in which we accept God's dealings with us as for the best, and therefore without questioning or resisting Him. One who is "meek" will not fight against God, nor will he resist men, even when evil is intended by them, for this is seen as necessary in the perfecting of faith through trial. Expressed negatively "meekness" is the opposite to self-assertiveness and self-interest; it is equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all.

"TEMPERANCE" - Roth. "self-control".

Gk. EGKRATEIA - "mastery or dominion over; self-command, self-control (opp. to self-indulgence) the grace by which the flesh is controlled" (Bullinger). From KRATOS - strength.

These together comprise the fruit of the Spirit - the characteristics which the Spirit Word will produce in those who properly addict themselves to its study and are exercised thereby. They stand in stark contrast to the works of the flesh which stem from Judaism. Judaism focuses attention upon self and places emphasis upon self-achievements resulting in self-reliance and indulgence in self, which produces an atmosphere of competition, contention and antagonism. The Truth, however, teaches men their total unworthiness and dependence upon God. In acknowledging our own weak fleshly natures we place firm reliance upon God, delighting in His goodness, and responding by reflecting His active benevolence towards others. The manifestation of forbearance, understanding and sympathy in dealing with our brethren and sisters in turn generates an atmosphere of harmony and contentment in which haughty self-sufficiency is shunned, and self-control is practised as each accepts his position and circumstances in a spirit of submissiveness and interdependence.

"AGAINST SUCH THERE IS NO LAW" - The Law was designed to restrain the flesh and expose its evils, but in its very mode of operation it actually stimulated the flesh instead of repressing it. In the manifestation of these qualities of the Spirit which the Apostle has just enumerated, there is a need for careful nurture and cultivation, because they are characteristics which are foreign to the flesh. They are qualities, however, which are generated out of the operation of God's Spirit Word upon the fleshly tables of the heart - transforming, uplifting, regenerating and causing men to rise to the heights of Divine thinking. There is no Law which can be implemented against these qualities - restraining and restricting them - because there is no need for restraint in the development of spiritual matters. What is required is a diligent and careful application in their cultivation, until they bear the fruit of the Spirit.

V24. "AND THEY THAT ARE CHRIST'S" - Diag. "And those who belong to Christ Jesus".

When the Truth has been espoused there is a change of allegiance, and a new motive force springs into action as "sin", the old master, gives way to the new master in the Truth - Christ Jesus. We are no longer our own, for we have been bought with a price - we belong to Christ (I Cor. 7:23). This was the condition the Galatians were in - they belonged to Christ and they had to make a choice - Christ or Judaism. They could not continue to claim to be Christ's and still cling to the empty husks of Judaism!

"HAVE CRUCIFIED THE FLESH WITH THE AFFECTIONS AND LUSTS" - Diag. "have crucified the flesh, with the passions and desires".

The Galatians could readily claim to belong to Christ, and the Judaizer could also claim him as the champion of their cause, but where was the proof? More than a mere claim was necessary - if they really did belong to Christ then this would manifest itself in action, they would crucify the flesh with the affections and lusts. Judaism is a force which makes a sham of religion, for whilst it claims to conquer the flesh, in reality it promotes the flesh, and produces the works which Paul has enumerated in VV 19-21.

There was a very real need on the part of the Galatians to recognize the flesh for what it was, and to repudiate it by identifying themselves with Christ's crucifixion. Moreover, they had to rid themselves of the flesh's passions and desires. There was no value in claiming to be Christ's, and claiming to have crucified the flesh, when they continued to harbour the passions and desires of the flesh. Only by diligence and sacrifice would they crucify the flesh with the affections and lusts and once having done that produce evidence of belonging to Christ by manifesting the fruit of the Spirit.

The thrust of the Apostle's plea is "If you belong to Christ, then identify yourself with him!"

5. WALKING TOGETHER IN CHRIST - 5:25 - 6:10

(i) CO-OPERATION IN THE ECCLESIA - 5:25 - 6:6

V.25 "IF WE LIVE IN THE SPIRIT" - Diag. "If we live by Spirit". Verse 25 is a bridging point in which Paul phases out one thought and introduces a new one. We find that there are echoes of the previous verse and foreshadowings of the following verse, as he blends his ideas together in perfect harmony.

The Apostle Paul has previously enumerated the works of the flesh and the characteristics of the fruit of the Spirit, and has called upon the Galatians to align themselves with the principle of the crucified Messiah - to crucify the flesh with the affections and lusts. But now the Apostle issues a more positive and affirmative challenge to the Galatians to manifest the supreme qualities which alone could provide the evidence of an inner change having occurred. If they had really repudiated the flesh (and Judaism) and chosen the Truth as their new way of life then they had to produce the evidence - by walking in the spirit.

Paul says that "if we live (Gk. ZAO - to live, to be alive. Life in a general sense; it means to exist) in the Spirit"; i.e. if we exist in the Truth; if we are in the environment of the Truth, and have all the appearance of being in the Truth, then we must also walk in the Spirit - we must manifest that our existence in that environment has had its effects. Men can be in the environment of the Truth and yet not be affected by it in as much as they fail to develop the qualities of the Spirit, yet they may also be free of the "works of the flesh". They are neutrals in the Truth - non-entities who have not been moved by the beauties of the Word, and who have failed to grasp hold of its transforming power. If we live in the Truth, then we must walk in the Truth - we

must not only spurn the works of the flesh, but manifest the fruit of the Spirit as well. There is no merit whatsoever in abhorring and repudiating the works of the flesh alone, and failing to cultivate the qualities of the Spirit which come from constant and proper addiction to the study of God's Word. This was the claim of Judaism - one must uphold law as an exercise in obedience - it was good enough to simply not do evil. The Truth, however, requires us to both negatively reject the flesh, and positively to manifest the fruit of the Spirit by developing a character in accordance with God's Will and Word. Isa. 1:16-17.

"LET US ALSO WALK IN THE SPIRIT" - In v 16 the Apostle made reference to walking in or by the Spirit, and the word he used (PERIPATEO) in the context there, carried with it the meaning of one's individual walk. But the word he uses here for walk has reference to a walk in relation to others.

"WALK" - Gk. STOICHEO - "to stand or go in order, advance in rows or ranks; hence, to walk orderley, walk according to any rule or order" (Bullinger). "From STOICHOS, a row, signifies to walk in line, and is used metaphorically of walking in relation to others. PERIPATEO is used more especially of the individual walk" (Vine). "To move in a line or row with others" (Liddell & Scott).

The word STOICHEO is a military term and bears the idea of marching orderly, in rows and in step. This is the way the ecclesia ought to function - all should be in step, all should co-ordinate their actions and co-operate in accordance with the Divine will, and when all individual members of the ecclesia walk according to the example of their head - even Christ, then there will be perfect unity and harmony. We may claim to live in the Truth as an individual, but what happens when we come together with other people? Do we have confrontation or co-operation?

V26. "LET US NOT BE DESIROUS OF VAIN GLORY" - Co-operation or confrontation is what the Apostle has in mind, and so he warns the Galatians against those qualities which will engender strife and discord within the ecclesia. In a context in which an atmosphere of competitiveness and conflict had been introduced by the problem of Judaism, the Apostle's words would have carried much weight (cp. v 15), as he calls upon them to unite as an army in a spirit of helpfulness and loyalty.

"VAIN GLORY" - Gk. KENODOXOS - "Full of empty pride and ambition (Bullinger). "PROVOKING ONE ANOTHER, ENVYING ONE ANOTHER" - Wey. "challenging one another, envying one another".

Judaism cultivated a spirit of pride in self-achievement and obedience to works of Law, which resulted in the strong glorying in themselves and by their boastfulness challenging others to compete with them in their display of righteousness. This in turn caused the weak - those less able to addict themselves to Law - to envy the greater "righteousness" of those who could out-perform them.

Here then was a situation of discord, as brethren were stepping out of rank and provoking (Gk. PROKALEO - to call forth, invite to stand forth. Here Middle Voice - to call forth before one's self, to challenge, defy) others to envy. In this situation, neither the "strong" or the "weak" were manifesting the fruit of the Spirit, but had drawn out and exposed the evils of the flesh by refusing to walk in rank.



CHAPTER SIX

V1. "BRETHREN" - This chapter was written upon a background of strife and discord (see 5:15; 5:26), and Paul has to this point in the epistle exhorted the Galatians to walk in the Spirit, that is, to co-operate in the Truth. The word the Apostle used for "walk" was a military term, and embodied in the word was the plea for the Galatians to move forward in unison, and to conduct themselves with the spirit of an army - the spirit of helpfulness and loyalty. His use here of the term "brethren" sums up all his exhortation in one word.

"IF A MAN BE OVERTAKEN IN A FAULT" - Diag. "if a man should be surprised by some fault". Roth. "if a man should even be overtaken in any fault". There is a continuation here of Paul's preceding thoughts particularly those contained in 5:26, where he has warned the Galatians, against being desirous of "vain glory". In the circumstance where a brother has fallen, there may be a strong temptation for others to glory in their greater ability to resist temptation, and indulge in feelings of superiority in dealing with him. But Paul warns against vain glory and the vaunting of oneself even in the situation where a brother has been overtaken in a fault.

"OVERTAKEN" - Gk. PROLAMBANO - "to anticipate (PRO - before; LAMBANO - to take), is used.....of being overtaken in any trespass, Gal. 6:1, where the meaning is not that of detecting a person in the act, but of his being caught by the trespass, through his being off his guard (see 5:16 and contrast the premeditated practice of evil in 5:26)" (Vine).

"FAULT" - Gk. PARAPTOMA - "A misfall; a mishap; a falling aside as from duty etc, hence sin, but as the missing of the right, rather than a transgression of the law, with special reference to subjective weakness of the person, rather than the objective sin" (Bullinger).

"YE WHICH ARE SPIRITUAL" - When a man is overtaken in a fault he obviously is not walking by the Spirit, so there is a need for those who are walking by the Spirit and who manifest the fruit of the Spirit - i.e. the Spiritual - to bring him back to the standard of the Spirit.

"SPIRITUAL" - Gk. PNEUMATIKOI - Lit. "you the spiritual" - "belonging to the Spirit, or determined by the PNEUMA; influenced by it, or proceeding from it" (Bullinger).

"RESTORE SUCH AN ONE" - The Apostle is appealing to the Galatians to throw off the mantle of Judaism, and not to make capital of the situation by indulging in another brother's weakness as a means of illustrating their own spirituality. Rather were they to restore such an one - to act in the spirit of an army that cares for its sick and wounded, and not to leave him to the enemy. There is a responsibility upon all to show compassion on those who are out of the way of Truth, because we ourselves are compassed with infirmity. Christ our exemplar, has shown the way, for he also "can have compassion on the ignorant, and on them that are out of the way" (Heb. 5:2). Furthermore, his teaching emphasised the need for forgiveness and restoration as demonstrated in Matt. 18:15-20; Luke 17:1-5; and in the parable of the unforgiving creditor who exacted all from his fellow, when he himself owed much more to his lord (Matt. 18:23-35).

"RESTORE" - Gk. KATARTIZO - "make fully ready, put in full order; esp. of what is broken, refit, repair, restore" (Bullinger). "To make a thing fit,

6:1 - 6:2

even, just that which it properly should be," is used in Matt. 4:21 of repairing nets; I Cor. 1:10 of an ecclesia restored to its proper condition of unanimity; I Thess. 3:10 of the perfecting of faith. "Restore" is a word used in relation to healing from sickness, and as in the natural so in the spiritual, for transgression is like a sickness and there was a need for sympathy and compassion in restoring this brother to spiritual health. But whilst there is a similarity between the natural and the spiritual, there is also a difference. The difference being that bodily sickness will heal according to a natural process inherently within man, whereas spiritual sickness requires the application of a force external to man, namely Divine help.

"IN THE SPIRIT OF MEEKNESS" - "MEEKNESS" - Gk. PRAOTES - "meekness, mildness. From PRAUS, meek, gentle, enduring all things with an even temper, tender, free from haughty self-sufficiency, tender of spirit, (EPIOS - the exhibition of that tenderness in bearing with others)" (Bullinger). The restoration of the fallen brother had to be conducted in the spirit of meekness. There was no place for arrogance and pride in the matter, for this would impede the work. An even tempered spirit, free from haughty self-sufficiency was required so as to avoid any confrontation.

"CONSIDERING THYSELF, LEST THOU ALSO BE TEMPTED" - Diag. "watching thyself, lest thou also be tempted."

"CONSIDERING" - Gk. SKOPEO - "to look at or upon a thing, to watch, behold, regard, (from SKOPOS an object set up in the distance at which one looks and aims)" (Bullinger). When restoring another there is a very real need to place ourselves in that brother's position, and to realise the frailty of flesh and be on guard against our own weak natures. If we examine ourselves and consider not so much our strong points as our weaknesses, then we will find it far easier to restore one that is out of the way in the spirit of meekness, knowing that we ourselves are in need of compassion and the help of God. This attitude of meekness applied in the Galatian ecclesias would have done much to counter the spirit of envy, provocation, and vain glory(5:26), that was prevalent in those ecclesias.

V2. "BEAR YE ONE ANOTHER'S BURDENS" - The reasoning of the Apostle flows on directly from the circumstance suggested in V1, for when we restore an erring brother, in the spirit of meekness, we are relieving him of his burden. Furthermore, the increased spiritual sensitivity required in such a circumstance causes us to look with compassion, not only on the brother who has transgressed, but upon all our brethren and sisters in the ecclesia. The very act of helping this brother fills us with the realisation of the weakness of flesh, and causes us to become more sensitive to the needs of others and to seek ways in rendering assistance. By so doing, we are bearing one another's burdens. Cp. Rom. 15:1-3 where Paul expands his thoughts upon this matter.

"BURDEN" - Gk. BAROS - "weight; it denotes the pressure of a weight which may be relieved or transferred; met. the heavy weight of trial or temptation" (Bullinger). It is a weight which may be borne collectively by brethren. This is a practical application of Paul's exhortation to the Galatians to walk by the Spirit. The Judaizers, however, were like the scribes and Pharisees who would bind heavy burdens grievous to be borne, "and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matt. 23:4). It was this uncompromising attitude of the Judaizers who by imposing their rules and regulations on the Galatians, were provoking much of the spirit of envy and dissension

within the Galatian ecclesias.

"AND SO FULFIL THE LAW OF CHRIST" - Roth. "And so fill up the law of the Christ". Wey. "and so obey the whole of Christ's law".

"FULFIL" - Gk. ANAPLEROO - "to fill up, fill completely" (Vine). The Law of Moses and the law of Christ meet upon the common principle of, "Love thy neighbour as thyself". Christ gave to his disciples a new commandment, "That ye love one another; as I have loved you" (John 13:34). This principle was demonstrated in both word and work in the life of Jesus Christ - the Messiah, in that he perfectly fulfilled the Divine will in all things. Paul terms it the law of Anointed, because it is a law (or principle) that could only be demonstrated by the Anointed of Yahweh, who received strength from his Father in order to reveal to mankind the manner of life required. The principle demonstrated was one of selfless service to others, to the extent that in the Anointed's life, he gave himself for us. In our life we also must manifest the same principle by helping others and being helped. Ecclesially this is achieved by co-operating together, and helping one another in a spirit of meekness, and by love serving one another (5:13). Paul states that we fulfil the law of Christ. The Judaizer claimed that there was a great need to keep the Law of Moses, with all its ritual and its many and diverse requirements, some so minute and intricate that they were impossible for man to keep. But Paul says that all you have to do is to co-operate in the ecclesia, and you will fulfil the law of Christ. One thing has to be done and you have fulfilled (filled up) the Law of Christ!

V3. "IF A MAN THINKETH HIMSELF TO BE SOMETHING, WHEN HE IS NOTHING, HE DECEIVETH HIMSELF" - This is the opposite attitude to the spirit of meekness spoken of in V1. Paul here describes a man who thinks that he is above helping others and in pride refuses to serve his brethren. Furthermore, he also thinks that he has no need of help from others, for he vainly thinks himself to be the standard of righteousness and that he is beyond sin. Such a man is self-deceived, and has not examined his own heart or "considered himself". In the sight of God, a man with this attitude is far worse than one who though having been overtaken by sin is repentant, because this man is not conscious of sin and therefore cannot be repentant. He is self deceived.

"DECEIVETH" - Gk. PHRENAPATAO - "To deceive the mind of anyone; implying a self-originating and subjective deception" (Bullinger). "To be a mind-misleader, i.e. delude" (Strong).

V4. "BUT LET EVERYMAN PROVE HIS OWN WORK" - Roth. "But his own work let each one be putting to the proof". Wey. "But let every man scrutinise his own conduct".

"PROVE" - Gk. DOKIMAZO - "to assay, to make trial of, put to the proof, examine, hence to examine and judge of; prove by test, approve by trial" (Bullinger). The same word is used in I Cor. 11:28 - "let every man examine himself", and in II Cor. 13:5 - "Examine yourselves, whether ye be in the faith; prove your own selves". This is the antidote to Judaism! We must examine our own conduct (not the conduct of others) and develop our own conscience in relation to God's revealed purpose so that we conform to His will. It is not a matter of keeping Law, or a set of rules, or judging ourselves by the standards which others have established; nor is it a matter of appearing more righteous through the weakness of others, but of knowing in our own hearts what is right through a proper application

6:4 - 6:5

to God's word. Here is how a man can overcome the self-deception of thinking himself to be something, when he is nothing - he must "examine his own work", says Paul. He must stop comparing himself with others to find matters for self-commendation, and test his own life by the touchstone of God's will as expressed in the law of Anointed.

"AND THEN SHALL HE HAVE REJOICING IN HIMSELF ALONE" - R.S.V. - "then his reason to boast will be in himself alone". 20th Cent. N.T. - "then his cause for satisfaction will be in himself".

"REJOICING" - Gk. KAUCHEMA - "the subject-matter or theme of glorying, or boasting or exalting" (Bullinger). The progress and standing of our spiritual development is something we observe ourselves, for we alone can discern our real and inner motives and stand in judgement upon our private inner life. By looking within we are able to test whether we are in the faith, and there observe the triumph of the Spirit over our own human weakness. This, says the Apostle, will be our cause for rejoicing or boasting. It is a feeling of satisfaction which stems from doing what we know to be right; and realising that it is through the power of God's word alone working in us to perform His will. (Cp. II Cor. 1:12).

"ALONE" - Gk. MONOS - "alone, only single; without company, solitary" (Bullinger).

"AND NOT IN ANOTHER" - 20th Cent. N.T. - "and not in a comparison of himself with his neighbour". Judaism is righteousness by comparison. Comparison with what we perceive of others. Because Judaism stressed the importance of law, comparison with others became the standard of righteousness. But if a man truly has a well developed conscience of God, then the standard of his actions will be God's Word alone, and not the esteem of his brethren. The standard of the Truth is not our relative superiority in external obedience to law when compared with others, but our standard is Christ with whom we must compare ourselves.

V5. "FOR EVERY MAN SHALL BEAR HIS OWN BURDEN" - Roth- "For each one his own proper load shall bear".

"BURDEN" - Gk. PHORTION - "Lit. something carried. It is used in Acts 27:10 of the lading of a ship, and in Gal. 6:5 of that which will be the result, at the Judgment-Seat of Christ, of each believer's work" (Vine). The difference between PHORTION (V5) and BAROS (V2) is, that the former is simply something to be borne, without reference to its weight, but the latter always suggests what is heavy or burdensome. Strong - "an invoice (as part of freight) i.e. (fig.) a task or service". The word has reference to the personal pack of a soldier for which he is responsible, hence, "Everyman shall carry his own pack!" We each have our own personal responsibility before God in applying His Word in our life and in crucifying the flesh with its affections and lusts. There is an individual responsibility which is incumbent upon each one of us to make the Word of God work in our private inner life - to allow the Truth to direct our private life and thinking. We cannot get into the Kingdom of God through someone else's conscience which has been formulated into a set of rules. When we stand before the Judgment-Seat of Christ we will only be accepted upon the basis of our individual and personal responsibility - if we have personally developed a character in accordance with God's revealed will. Mere conformity to a set of prescribed rules does not develop character, nor does it develop the ability to discern between good and evil. Each man has his own burden to bear - to rule his own spirit, and this burden cannot be made lighter by comparing ourselves with our brethren. There

can be no transfer of personal responsibilities in the Truth, but each must give account of himself. Thus we could summarise Paul's comment upon "burden" (VV2&5) by saying: No man can help another to bear his personal responsibility, but one can help another to bear his own burden better.

V6. "LET HIM THAT IS TAUGHT IN THE WORD" - Roth. - "Howbeit let him who is being orally instructed in the word."

"TAUGHT" - Gk. KATECHEO - "primarily denotes to resound (KATA, down, ECHOS, a sound); then, to sound down the ears, to teach by word of mouth, instruct, inform (Eng. catechise, catechumen)" (Vine). The word does not refer to instruction by question and answer so much, as it does to the inculcating of knowledge. The very basis of life in the Truth is a correct knowledge and understanding of the Divine will, without which we cannot even hope to come anywhere near the requirements of the Deity. The Apostle desired that the brethren and sisters might be filled with the knowledge of God's will, to the end that they may lead a life worthy of the Lord, fully pleasing Him, and producing fruit in every good work. (Col. 1:9-10). As far as the Galatian ecclesias were concerned Paul was making reference to the Spirit-guided elders who were in their midst. The work these Spirit endowed teachers had to perform was an important one. It was a work of carefully instructing and inculcating the knowledge of the Divine will into the minds of the members of the ecclesia. In our case, we each ought to acquire a knowledge of the Divine mind by an individual and personal application to the revealed Word of God. Salvation is ultimately dependent upon our individual and personal meditation upon the Word. However, as was the case with the Galatians, so even now there are still those in the ecclesia who are instructed and those who by reason of blessings and talents and application to the Word are better fitted to exercise themselves in teaching.

Possibly the Galatians had neglected these Spirit-gifted teachers in preference to the Judaizers, who had drawn the Galatians away from their influence. The Judaizer would have provoked the Galatians into envying those who by reason of Spirit endowment had been placed over them, to instruct, nurture and care for them in matters of eternal life.

"COMMUNICATE UNTO HIM THAT TEACHETH IN ALL GOOD THINGS" - Roth. - "have fellowship with him that is so instructing him".

"COMMUNICATE" - Gk. KOINONEO - "to have a thing in common, having a share; of things to partake of; of persons, to partake with" (Bullinger). The work of teaching and instructing others, by its very nature, places a man in a position of prominence, and often arouses feelings of envy, resentment and opposition from those, who though less gifted aspire to do the same. This is the condition the Apostle described in 5:26 of "envying one another", which in turn causes the envious man to "think himself to be something when he is nothing" (6:3). There is however, a remedy for this malady, and the Apostle presents it here - "Let those who are taught share with their teachers in the glory of the work of the Truth". Instead of sitting back and criticizing others in the spirit of envy, there is a need to develop the spirit of co-operation and sharing in the attitude of partnership, that is, "bearing one another's burdens" (V2). Let those who aspire to a position of honour and who cast envious eyes upon the teachers in the ecclesia, overcome their jealousy by sharing with their teachers the glories and beauties which stem from a sound and proper exposition of the Word. As the one united body of Christ, all marching in step according to the Spirit (5:25), and all co-operating together in

6:6 - 6:8

a harmonious atmosphere. We need to remember that if "one member be honoured, all the members rejoice with it".

The way to overcome envy and contention in an ecclesia is for the brethren "to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (I Thess. 5:12-13).

(ii) SOWING AND REAPING IN THE TRUTH - Vv. 7-10

V7. "BE NOT DECEIVED" - Wey. "Do not deceive yourselves".

"DECEIVED" - Gk. PLANO - "to deceive oneself" (Vine).

The truths the Apostle is to announce in this section are remarkably simple, but when considered in the light of the problem of Judaism (a form of religion which relied upon external appearances, and which thrived upon competitive righteousness) they are powerful and profound. Paul in the previous chapter has enumerated the "works of the flesh" and the "fruit of the Spirit", and has developed his theme of co-operation in the ecclesia, but now he warns the Galatians - "Do not deceive yourselves", because it is possible to perform only a "cosmetic job" upon ourselves. We can do all that Paul has been writing about; we can shun the works of the flesh, and appear to manifest the qualities of the fruit of the Spirit, we may co-operate in the ecclesia, but we may still be doing it out of wrong motives; we may still be doing it out of a spirit of rivalry and competition, or out of a desire to display our own righteousness. Outwardly we may appear to be doing our utmost in the service of the Truth, when in actual fact our true inner motives are self-aggrandisement or service for self. Paul therefore warns - Don't be deceived! - examine yourself, because God is not mocked - He can discern our innermost thoughts and motives.

"GOD IS NOT MOCKED" - Roth. "God is not to be mocked".

"MOCKED" - Gk. MOKTERIZO - "to turn up one's nose at in scorn; hence, to mock, deride" (Bullinger).

We may get away with self-delusion for a while, but eventually our works will be made manifest, and our motives "read" and exposed. God is not to be mocked, and His principles are not to be spurned or derided. If we live in the Truth upon the basis of outward appearances and do not have a genuine love for the Truth but live and work to display our own piety, and co-operate in ecclesial activities merely to draw attention to self, then we are disguising Judaism with a veneer of respectability. By so doing we are denying the true principles of righteousness, and are spurning the principles of God. We have mocked at God, and in pride are relying upon self - upon flesh!

"FOR WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP" - Paul is here concerned with our whole outlook on the Truth. Day by day we are sowing, and in each act of sowing we are confirming the course our life will take, whether for good or for evil. Each time we sow; each act we cultivate, we are locking our life into certain channels, the outcome of which will be determined by what we are sowing. The principle the Apostle enunciates is simple, yet extremely powerful, and whilst we acknowledge this principle in the temporal sphere of life, we are not so ready to acknowledge it in the spiritual. What we sow, we reap - if we sow wheat, we reap wheat; if we sow barley, we reap barley; if we sow the seeds of Judaism, we shall reap the effects of Judaism. In the day of judgment each man shall receive the things which he has sown,

when all will be made manifest, and everyone shall receive in kind that which they have done, whether it be good or bad (II Cor. 5:10; Eph. 6:8; Col. 3:25).

V8. "FOR HE THAT SOWETH TO HIS FLESH SHALL OF THE FLESH REAP CORRUPTION"

- Roth. "Because he that soweth into his own flesh out of the flesh shall reap corruption". In Chapters 4 & 5 Paul has reduced the complex arguments of the Judaizers down to their simplest fundamentals - flesh versus Spirit and so he now reasons that there are two fields of life into which we may sow - flesh or Spirit. Paul is here expanding upon his statement in V7 that like produces like. That which is not after the Spirit of Christ is connected with the flesh and so it is that one may appear very conscientious in the Truth, but unless his motivation is of the Spirit of Christ he is sowing to the flesh. When Paul speaks of sowing to the flesh he is not only referring to lust and licentiousness, but to service of self. When work in the Truth is done for one's own gratification, honour, self-esteem, and self-importance, then one is serving self and sowing to the flesh. There are many ways in which we may sow to the flesh, but the most subtle of all is by pride in personal achievement. Paul's main thrust is against the pride and self-glory engendered by Judaism.

"BUT HE THAT SOWETH TO THE SPIRIT SHALL OF THE SPIRIT REAP LIFE EVER-LASTING" - Roth. "Whereas he that soweth into the Spirit out of the Spirit shall reap age-abiding life". Diag. "...aionion Life".

Sowing to the Spirit is the cultivation of the Spirit-mind of Christ, and by this the Apostle means the new life which we live when we become Christ's. This new life which is nurtured in Christ causes one to become like Christ, and to selflessly serve others. It is a life which has sprung from a seed, an incorruptible seed, the word of God, which "liveth and abideth forever" (I Pet. 1:23).

When the Spirit-Word is assimilated and its principles become the guiding and animating influence in our lives, then we become the incorruptible word in character manifestation. Now because the seed sown was incorruptible, so then that which is harvested must be the same in nature, and we by producing a character which in God's mercy is worthy of perpetuation will thereby reap life everlasting.

V9. "AND LET US NOT BE WEARY IN WELL DOING" - Diag. "Therefore we should not flag in doing well".

"WEARY" - Gk. EKKAKEO - "to turn out a coward, i.e. to lose one's courage; to despond, to lose heart in view of trial or evils" (Bullinger).

Paul twice encourages the Galatians not to lose heart. No doubt the turmoil and strife in the ecclesia (5:10; 5:15; 5:26) as a result of the Judaizers' activity was discouraging to many, but the Apostle encourages them not to be despondent, or lose heart, and reminds them of the future (Cp. Heb. 12:3).

The attitude of mind which must be cultivated in the Truth, that Christ-like attitude of selfless service to others, is not natural to the flesh. It runs counter to all that the natural man stands for, and therefore is a quality which is not merely difficult to adopt and cultivate, but is difficult to maintain as well. Therefore, let us not be weary in well-doing.

"FOR IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT" - The "due season" that Paul refers to is the time of judgment when each man shall be rewarded

according to his works. But now, during the present, there is a need for vigilance and diligence on our part as the Apostle indicates in his use of the words "if we faint not".

"FAINT" - Gk. EKLULO - "to loose out of, to set free from; to loosen out, relax, weary. esp. from failure of power" (Bullinger). The word has reference not merely to feeling weak, but as a result of that weakness giving up all further effort. The flesh is ever present; Judaism is constantly asserting itself, and we need to fortify ourselves against it, and not to become weary in the struggle against sin. We cannot loosen or relax our guard against sin and the force of Judaism, nor can we afford to give up completely because of a temporary lapse, but rather do we need to gird up the loins of our minds, and hope to the end for the grace that is to be brought unto us at the apocalypse of Jesus Christ. (I Pet. 1:13).

V10. "AS WE HAVE THEREFORE OPPORTUNITY" - Wey. (footnote) "While we have time". The Apostle is not saying that we should seize upon the opportunity as it arises, to perform good works. He is writing within the context of sowing and reaping, and therefore his remarks here must have some bearing upon the matter. Paul is exhorting the Galatians to use the present to the best advantage, now is the season for sowing, now is the most propitious time to do good. This is indicated by the word "opportunity" - Gk. KAIROS - "the right measure, the just proportion, esp. as regards time and place, but most frequently of time; hence, the right time" (Bullinger). "A time, season" (Vine).

"LET US DO GOOD UNTO ALL MEN" - Roth. "Let us be working what is good towards all".

"GOOD" - Gk. AGATHOS - "worthy of admiration, admirable; hence, good of its kind. The inner harmonious perfection, which is its own standard and measure, and which primarily belongs to God" (Bullinger). As we sow from day to day we ought not to discriminate between people with respect to the degree of benevolence we manifest. There is a need to be consistent in our sowing and in our approach to the Truth, and to manifest good to all.

"ESPECIALLY UNTO THEM WHO ARE OF THE HOUSEHOLD OF FAITH" - Roth. "But especially towards the family of the faith". Whilst good is to be shown to all, nevertheless it is recognized that there are those with whom we have a higher relationship, namely those who are of the family of faith. All in the Truth are members of the Divine family, the family the Apostle has spoken of in Gal. 3:26. Those who are members of this family all manifest the same family characteristic, and that characteristic is faith. They therefore form a family unit which may be termed the family of the faith because the Apostle has a particular faith in mind - the faith of Abraham which was manifested by his seed, the Lord Jesus Christ. There are those with whom we have a greater affinity, and to whom we need to give special attention. Paul thus reiterates his exhortation to cooperate in the ecclesia, that any spirit of enmity or strife in the ecclesia might be overcome.

6. PAUL'S CONCLUDING EXHORTATION - 6:11-18THE FINAL APPEAL - GLORIFICATION OF FLESH, OR CRUCIFIXION WITH CHRIST Vv. 11-18

V11. "YE SEE HOW LARGE A LETTER I HAVE WRITTEN UNTO YOU WITH MINE OWN HAND" - R.S.V. "See with what large letters I am writing to you with mine own hand". The main part of the epistle was written by the hand of an amanuensis, and as was the Apostle's practice he now takes up the pen to conclude the epistle and add an autograph (Cp. II Thess. 3:17; Col. 4:18; I Cor. 16:21). Paul thus takes up the pen and draws the attention of the Galatians to his concluding remarks by writing in large LETTERS (Gk. GRAMMA - A character, a letter of the alphabet. "The reference is not to the length of the Epistle, but to the size of the characters written by his own hand" - Vine). Professor Sir William Ramsay indicates that it was a custom in Antioch of Pisidia to emphasise important matters by using larger letters. The Apostle therefore, calls upon the Galatians to note the boldness of his handwriting and the large size of the letters as he adds his very personal and final appeal. In this final address to the Galatians we find a summary of the entire epistle as Paul endeavours to hammer home the principles he has established throughout the epistle.

V12. "AS MANY AS DESIRE" - Gk. THELO - "to will, wish, desire, implying the active volition and purpose, and expressive of the natural impulse or desire" (Bullinger). The same word is translated in V13 as "desire to have you circumcised". This was Judaism - they had a desire or will, and they insisted that all should conform to their will. The desire or will of the Judaizer was one which sprang out of the natural impulses of the flesh, but was carefully cloked and robed with the garments of respectability by setting it forth in the guise of Scriptural principle. They had a will, and then searched the Scriptures to support their will. When they had found sufficient "evidence" for their will they set it forth as a principle and insisted that all should conform to their will. "TO MAKE A FAIR SHEW IN THE FLESH"

"FAIR SHEW" - Gk. EUPROSOPEO - "to be wellfaced, be specious, make a fair appearance, show a fair face" (Bullinger). The whole avenue of the Judaizers' desire was to make a fair show in the flesh. Their entire sphere of activity was in the flesh, not the Spirit. They completely lacked spiritual perception, for to them circumcision was not a means to an end, but an end in itself. Judaism delights in externals - in outward appearances, so that one may give the appearance of rendering service in the Truth, whilst that service is really for self, and service which is rendered by the flesh.

The Judaizers were counting heads, for their whole outlook on the Truth was one of counting the number they had circumcised. They made a great show of being defenders of the Law, whilst in practice they never kept the Law (V13). Their whole aim in life was to "glory in appearance and not in heart" (II Cor. 5:12).

"THEY CONSTRAIN YOU TO BE CIRCUMCISED" - Roth. "The same are compelling you to get circumcised".

"CONSTRAIN" - Gk. ANAGKAZO - "to necessitate, force, constrain, compel, (either by force or entreaty)" (Bullinger). The Judaizers forced circumcision upon the Galatians and compelled them to be circumcised. They argued that circumcision was a necessary requisite for salvation, and insisted upon it as a condition of fellowship.

"ONLY LEST THEY SHOULD SUFFER PERSECUTION FOR THE CROSS OF CHRIST" - Wey. "but their real object is simply to escape being persecuted for the Cross of Christ". This is Paul's ironic comment upon the position of the Judaizer. "They compel you to be circumcised, lest they should suffer!" The Judaizers feared persecution for believing in a crucified Messiah and so they played down this aspect of the Truth to appease the Jews, and by circumcising the Gentiles, appeared to be making proselytes to the Jewish faith. They were more concerned with the opinions of others than with Divine principles, and so with great fleshly show endeavoured to escape the persecution associated with identifying oneself with the sacrifice of Christ.

Paul, on the other hand, would glory in nothing but the cross of our Lord Jesus Christ (V14), i.e. the sacrifice of Christ, and he was prepared to identify himself with that sacrifice even to the point of persecution and death (V17). The Lord Jesus Christ suffered on our behalf - the just for the unjust - and we have to identify ourselves with his sufferings. The circumcision of the Judaizers was not true circumcision, for circumcision was a token of the entire cutting off of the flesh and the total subjugation of the flesh to the Spirit of God. This was most clearly demonstrated in the death of Christ. However, the Judaizers had an entirely opposite view of circumcision, to them circumcision was a means of escaping the painful process of crucifying the flesh and replacing it with the Spirit. They believed in circumcision instead of, and in place of, dedication to the Truth. Circumcision was a means of escaping the wrath and persecution of the Orthodox Jews. The Judaizers desired to modify the Truth so that it appeared to the Orthodox Jews that Christianity was merely another branch of the Jews' religion, and that the Judaizers had been successful in winning many converts to the old faith, and thereby they would ingratiate themselves with the Synagogue.

V13. "FOR NEITHER THEY THEMSELVES WHO ARE CIRCUMCISED KEEP THE LAW" - Judaism made a mockery of the Truth and a mockery of Law, for not even the Judaizer was really interested in keeping Law (texts omit the article). There was no real zeal on their part with respect to the observance of Law; their motive was purely one of self-interest as they imposed Law upon others in their efforts to gain favour with the Jews and thereby escape the persecution of the cross of Christ. Paul is emphasising the fact that not even those who preach circumcision and who are circumcised keep Law.

"KEEP" - Gk. PHULASSO - "to watch, be sleepless, esp. to keep watch and ward by night; to watch, guard, defend. Then metaph., to preserve, maintain" (Bullinger). The Judaizer was not interested in keeping or preserving the Law, and neither could he do so even if he wanted to. As Paul has made clear in 3:10, 19, flesh cannot keep Law, and therefore the Judaizers, whilst setting themselves forth as the champions of the cause of Law (and its custodians), were themselves incapable of keeping Law, and so were cursed by Law. Their religion was a mockery and a sham. "BUT DESIRE TO HAVE YOU CIRCUMCISED" - Diag. "but they wish you to be

circumcised". Here was the true objective of the Judaizers. They had a will, a wish, or a desire, and they were going to impose that will upon others. Circumcision did not help those who were the chief protagonists of the cause to keep the Law, and indeed they had no real desire to do so. In fact their concentration on circumcision had derailed their worship of God, and instead of following after God they were following after circumcision, and thereby seeking the adulation of men.

"THAT THEY MAY GLORY IN YOUR FLESH" - Their motive in compelling the Gentiles to be circumcised was not out of a zeal for God, or even the Law, but instead it was in order to glory in flesh. The Judaizers were counting heads and seeking favour with the Jews as they boasted in the number of men whom they had converted to Judaism and who bore in their bodies (in their flesh) the marks of Judaism.

V14. "BUT GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST" - R.S.V. "But far be it from me to glory except in the cross of our Lord Jesus Christ". Paul here repudiates all personal glorying, and all self-achievement. Paul would glory in one thing alone - in the sacrifice of our Lord Jesus Christ, because in his sacrifice flesh had been repudiated and God exalted. Moreover, the Judaizers thought that the way to the Kingdom of God was by doing external works which involved the flesh of others and in which there was no personal involvement or injury to themselves. They were not prepared to make a personal sacrifice because they believed in substitution - that others were to carry their sacrifice for them, just as under the Law their view of sacrifice was that the animal bore the sacrifice instead of them. The correct view of sacrifice was not one of substitution but of identification, and for this reason Paul would not glory in the flesh of others but only in the sacrifice of Christ with which he could identify himself. Christ has suffered not instead of us, but so that we can take note of his example and follow in his steps. To glory in anything else is to glory in flesh.

"BY WHOM THE WORLD IS CRUCIFIED UNTO ME, AND I UNTO THE WORLD" - The world the Apostle has in mind is the Jewish world (Gk. KOSMOS - order or arrangement of things), because it was the Jewish "world" which demanded the death of the Lord Jesus Christ. This Jewish world with all its formalism and ceremony came to an end when it put to death the Son of God, for in his death he "took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in himself" (Col. 2:14-15). Thus in his death and resurrection there was a condemnation of the Jewish social and religious order of things, with all its doctrines and gloryings having been exposed as a "world" of evil and fit only to be rejected by the individual and destroyed by God. In Christ's crucifixion there was a demonstration that flesh must be crucified, and so also must the world of flesh, that order or arrangement of things which promotes the flesh, be crucified. When Paul acknowledged this principle in his life, then the desires of the flesh and of the world had been figuratively put to death in him by the death of Christ, and those desires would remain dead so long as Paul continued to identify himself with the sacrifice of Christ. Thus, the power of the world and the flesh over Paul had come to an end as he had repudiated it.

However, Paul found that once he had rejected the world (i.e. crucified it), that it responded to him in the same way it had to Christ and

6:14 - 6:15

abhorred him, and sought to crucify him. The Apostle therefore was crucified unto the world. We see therefore three crucifixions, the crucifixion of Christ, of the world, and of Paul, but the latter two are as a result of the first. On the other hand, the Judaizers were those to whom the world and the desires thereof were very much alive. Their pursuit of circumcision had not led them to the putting down of the desires of the flesh. The Galatians had to decide between the glorification of flesh, or crucifixion with Christ.

V15. "FOR IN CHRIST JESUS NEITHER CIRCUMCISION AVAILETH ANYTHING NOR UNCIRCUMCISION, BUT A NEW CREATURE" - Diag. "For neither is Circumcision anything, nor Uncircumcision, but a New Creation". Having established the only worthwhile principle in which he would glory, namely the principle of crucifying the flesh, Paul has destroyed any other basis upon which men may seek unity with God. The Judaizers were promoting circumcision as a necessary requirement in order to commend oneself to God. But circumcision was a Jewish principle. It belonged to the outward transitory order of things which had been "crucified", and therefore would avail a man nothing. Uncircumcision has reference to the Gentile, but mere Gentile principles would avail a man nothing either. Neither of these principles had the power of regenerating men, for both left the inner man entirely untouched.

The only principle which would avail a man anything was the principle of a crucified Christ, because this principle requires the crucifixion of the old man and the formation of a new man. Those who acknowledge the principles of the crucified Messiah and in faith identify themselves with him, identify themselves with the Divine will which requires the cutting off of the flesh. Because they have identified themselves with Christ, they like him will rise to newness of life, inasmuch as they have become a new creature. There is therefore a new creation, as men and women have been regenerated by the principle of anointing. Regeneration, not circumcision is what is required to restore unity with the Deity, and regeneration is found in Christ and not in ritual or Law.

The Judaizers however, were pleading for circumcision, and thereby were trying to disguise the old man in a new form. We cannot disguise the old man by casting a new garment upon him - we cannot discipline and train the carnal mind. Only a new way of life, generated by a new way of thinking, motivated by an understanding of the Word of God is good enough. In chapter 4:22 the Judaizer reasoned that Abraham had two sons, but the son of promise was not born until after Abraham had been circumcised. But just as no amount of circumcision would have brought about the birth of Isaac, so also no amount of training of the old man will produce the new creation which is a work of faith. The work of faith can achieve that which even the most rigorous and austere Jew or Judaizer could never achieve by the application of Law.

"NEW" - Gk. KAINOS - "new, i.e. newly made; not merely recent; but different from that which had been formerly; new as coming in the place of a thing that was formerly, and as yet not used" (Bullinger).

"CREATURE" - Gk. KTISIS - "Creation" (Bullinger). Regeneration, or a new creation, was the fundamental principle set forth by the apostles as the way to life. The old man must be crucified, the carnal mind discarded, and a new creature must emerge as the mind of the spirit is adopted. So it is that Paul makes reference to this in II Cor. 5:14-18, where in V17 he says that "if any one is in Christ, he is a new creation" (R.S.V.).

Furthermore, Paul describes those who have come under the influence of Anointed as being the workmanship of God - "For we are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10). The Apostle Peter describes them as "Being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). The very teaching of the Lord Jesus embodied this principle of regeneration, for he taught that "Except a man be begotten from above he cannot see the kingdom of God" (John 3:3). There is therefore the need for all to acknowledge the principle of the crucified Messiah, one in whom was demonstrated the total repudiation and worthlessness of flesh, and the recognition that we are saved, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5).

V16. "AND AS MANY AS WALK ACCORDING TO THIS RULE"

"WALK" - Gk. STOICHEO - "to stand or go in order, advance in rows or ranks; hence to walk orderly, walk according to any rule or order" (Bullinger). See 5:25.

"RULE" - Gk. KANON - "a reed, staff or rod; a measuring rod or line; then, a standard or rule" (Bullinger). The "rule" the apostle refers to is the "rule" that the flesh profits nothing and that regeneration alone will avail a man and equip him with the means to achieve life. It is the rule of faith - that faith can achieve a new creation in us, and transform us into sons of God. These creations of faith are the real offspring of Abraham - they are the Israel of God.

"PEACE BE ON THEM, AND MERCY" - These were the very things the Galatians so desperately needed - peace and mercy. The Apostle opened his epistle with a salutation of "peace" (1:3), and now in the concluding section of the epistle introduces the term again. Throughout the epistle he has revealed the means whereby we can achieve concord with the Deity, and whereby peace may be restored to a sundered ecclesia. When men submit to the influence of the principle of anointing, and repudiate the flesh, and walk according to the rule of faith, then they will find peace. No longer will there be strife and contention in their midst (5:15,26), for the spirit of competition and the attitude of comparative righteousness will have been abandoned as each realises his need for mercy and "esteems others better than themselves" (Phil. 2:3).

"AND UPON THE ISRAEL OF GOD" - 20th Cent. N.T. "May all who rule their conduct by this principle find peace and mercy - they who are the Israel of God". This is the sense of the verse. The Apostle is identifying those who are the true Israel - the Israel of God. It is primarily those who are children of faith, and who have repudiated the principle of Law and fleshly achievement. Paul continually makes reference throughout the epistle to those who are the true Israel - they are the children of promise as was Isaac (4:28); they are Abraham's seed and heirs according to the promise (3:29); they are those who are born of the free woman (4:31); and they are the ones born of the exalted Jerusalem (4:26). All those who walk according to the rule of faith and who repudiate the flesh and place implicit trust in God, they are the true prevailers, the true Princes with El, the true inheritors of the blessings and the promises - the true Israel of God.

Regarding the Israel of God, Paul quotes from Psa. 125:5, and in his characteristic style draws upon the context and background of the Psalm

to support his claim. The Psalm is a song concerning the vindication of implicit reliance upon Yahweh. It was written upon the background of the siege of Jerusalem by the army of Sennacherib, in the days of King Hezekiah. Whilst the troops of Sennacherib were around the city, Isaiah the prophet encouraged the king to put his trust in Yahweh (II Chron. 32: 7,8), "and the people rested themselves upon the words of Hezekiah king of Judah". The speaker in the song is Isaiah as he gives encouragement to the king. His counsel was: "Their strength is to sit still" (Isa. 30: 7); and "in quietness and confidence shall be your strength" (Isa. 30:15). It was a time of testing for the nation to see who were the true Israel of God. There were those who trusted in the flesh and who desired to seek the aid of Egypt (Isa. 30:1-2), and there were those who implicitly trusted in Yahweh (II Kings 18:5).

Throughout the Psalm, those who are upright in heart and who trust in Yahweh, are contrasted to those who turn aside and trust in flesh. The latter will be rejected, but there will be peace upon the former who constitute the true Israel of God. When Paul refers to the new creation (6:15) he has in mind those of Psalm 125 who are the Israel of God; who have faith in God (V1); who are "good" (V4) (as opposed to the wicked); who are upright in their hearts (V4).

V17: "FROM HENCEFORTH LET NO MAN TROUBLE ME" - There comes a time when all argument must cease, and so Paul strongly asserts his Apostolic authority to bring the matter to a close. He has reasoned very strongly and powerfully throughout the Epistle, and now has come to the point where nothing further could be said that would be of any profit. The Apostle has set before them an authoritative answer, and if they could not accept this then they were lost. This is similar to the statement Paul makes in I Cor. 14:38, "But if any man be ignorant, let him be ignorant", and I Cor. 16:22, "If any man love not the Lord Jesus Christ, let him be Anathema (accursed) Maran-atha (the Lord cometh)". (Cp. Rev. 21:11). Thus we find at the end of the Epistle the same stern tone which characterised it at the beginning, (Cp. Gal. 1:8,9).

"FOR I BEAR IN MY BODY THE MARKS OF THE LORD JESUS" - Diag. "for I bear in my BODY the BRAND-MARKS of Jesus".

"MARKS" - Gk. STIGMA - "denotes a tattooed mark or a mark burnt in, a brand" (Vine). "The prick or mark of a pointed instrument, a mark burnt in, a brand, esp., of a runaway slave or prisoner" (Bullinger). Here was the evidence of Paul's Apostolic credentials - they were branded in his flesh. These no doubt, were the scars he received whilst in the region of Galatia - a region in which the Apostle suffered more in the work of the Truth than any other region in which he laboured. At Antioch Paul was persecuted and expelled from the city (Acts 13:50), which was no doubt accompanied with violence and bodily harm. Whilst at Lystra he was stoned (Acts 14:19), and it may well be the savagery of that day to which the Apostle makes reference here.

Paul refers to his scars which were received in the work of the Truth as "stigmata", the brand marks with which servants and soldiers were sometimes marked to show to whom they belonged. The "stigmata" of the Apostle Paul were received in the service of the Lord Jesus, and were evidence that he was the bondsman of Christ - he belonged to Christ. In II Cor. 4:10 he refers to "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body". Elsewhere the Apostle says, "I die daily" (I Cor. 15:31), and that he

filled up that which was lacking in the sufferings and afflictions of Christ "in my flesh" (Col. 1:10). This was accomplished in him when he was "crucified with Christ" (Gal. 2:20), and when he set before the Galatians a crucified Messiah (Gal. 3:1). Despite his bodily weakness through infirmity of the flesh and the persecutions which accompanied his preaching, the Galatians received Paul and his message then, why would they not receive him or his message now?

The Apostle demonstrated a true identification with Christ. The marks of his discipleship were in his own flesh, and not in the flesh of others. They were the brand-marks of the Lord Jesus and evidence that he was identified with Christ. Paul was setting forth the example we must all imitate, that only by being personally involved with Christ - crucified with him - can we attain salvation. The Truth hurts - the Truth must hurt!

V18. "BRETHREN, THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOUR SPIRIT. AMEN" - R.S.V. "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen." The note with which the Epistle began is the note with which it closes, as Paul in his concluding remarks drives home the very essence of the message of his epistle. In a few brief words he re-iterates the basic themes of his Epistle, and with one master stroke draws it to a close leaving its echoes to sound in the minds of the Galatians that they might ponder its weight and force.

"GRACE" - The Galatians were on the verge of forsaking the grace of God for a system of psuedo-righteousness achieved by a slavish deference to the rituals of Law. Judaism with all its legalism had penetrated their midst and was eating away the very vitals of their life in the Truth. Its basic appeal struck a chord with the old man, and they were being led back into a bondage similar to that from which they had escaped when the Apostle had preached Christ crucified unto them. One of the most desperate needs of the Galatians was grace! (Cp. 1:3).

"OUR LORD JESUS CHRIST" - There was a fundamental weakness in the Galatians understanding of the atonement, and so throughout the Epistle Paul turns his attention to this essential doctrine. He constantly draws their attention to the scene of crucifixion and paints a very graphic picture of a man writhing in agony upon the stake, so that he might drive home the drama and reality of Jesus Christ and him crucified. Jesus Christ was not a champion of justification by law, but came to demonstrate the need for cutting off the flesh - not a mere ritual cutting off of the flesh as in circumcision, but a crucifying of the flesh with the affections and lusts. If the Galatians were seeking justification then they needed to forsake their slavish mentality, and identify themselves with the crucifixion of Christ in the manner the Apostle Paul had shown - "I am crucified with Christ" (2:20). Thus, the Galatians needed to carefully ponder the work of our Lord Jesus Christ.

"SPIRIT" - Judaism taught that life could be attained by man commending himself to God by obedience to the works of Law. The Apostle however, has demolished this theory and stressed the importance of the works of Faith, or the fruit of the Spirit. The Judaizer had taught the principle of a mechanical adherence to Law, and so Paul counters this with the principle of selfless service to others in the spirit of the Truth, and so he instructs the Galatians to consider their "spirit" - that force or principle which controlled their actions in the Truth. They needed to forsake their mechanical observance of Law and principles of Truth, and

surrender themselves to the Deity in a spirit of spontaneity. They needed to pay attention to their spirit.

"BRETHREN" - Rivalry and discord were rife in the midst of the ecclesias in Galatia, as Judaism had fostered a spirit of competitive righteousness whereby men prided themselves in self-achievement and gloried in the weakness of others (5:15,26; 6:3). In the latter section of the epistle Paul has frequently urged the Galatians to cultivate the spirit of the Truth, and to act in unison within the ecclesia. They needed to develop the spirit of humility and co-operation, and to throw off the mantle of superiority as engendered by Judaism. There was a need for each individual to walk in step according to the standard of the spirit, and to bear one another's burdens (5:25; 6:2). As the body of Christ they had to become atuned to the Head, and to develop a sympathy for every member of the body. All this, Paul captures in one word - brethren.

Thus the Apostle Paul concludes his epistle to the Galatians with an earnest appeal. The decision then rested with the Galatians as it now rests with us - glorification of flesh, or crucifixion with Christ?

APPENDIX 1 - Time of Writing the Epistle.

The date of writing of the epistle to the Galatians has been subject to much variance. It can be shown quite conclusively however, that it was written after and not before the Jerusalem Conference. The question then arises, how long afterward was it written, and this too has been subject to considerable dispute.

When approaching this subject the following factors need to be kept in mind:-

- (i) The epistle was written as a last, almost desperate attempt to save the ecclesias in the area of Galatia from disaster. It was a desperate situation and yet the Apostle makes no mention of attempting to visit the area to resolve the dilemma which faced some of his first converts. This would seem to indicate that the Apostle was in circumstances which did not enable him to visit them at the time, nor to make plans to visit them in the future.
- (ii) Throughout the epistle there are indications that it was written during the latter years of the life of the Apostle Paul. This is particularly so at the end of the epistle, where the words are those of an old man near the end of his life and work: "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus" (6:17). The young Paul was prepared to fight issues at length in an endeavour to win over his opponents, whereas here he has powerfully presented his arguments, and as a tired and ageing man calls a halt to the argument with great authority.
- (iii) Some old manuscripts indicate that the epistle was written from Rome.

Upon the basis of these facts we have concluded that the epistle to the Galatians was written from Rome during the Apostle Paul's second imprisonment when he was unable to plan a visit to the area of Galatia, and when he was nearing the end of his life.