

Analysis of  
**GALATIANS**

**"THE LAW AS A TUTOR"**

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

**EXPANDED ANALYSIS OF GALATIANS**

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# GALATIANS

## "THE LAW AS A TUTOR"

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

### A 1 PAUL'S GOSPEL DEFENDED 1 - 2

#### B 1 Paul's Greetings 1:1-5

C 1 The writers 1:1

D 1 Paul, an apostle

E 1 (not

G 1 sent from men,

G 2 nor through the agency of man,

E 2 but through Jesus Christ,

E 3 and God the Father, who raised Him from the dead),.

D 2 and all the brethren who are with me, 1:2a

C 2 The recipients: to the churches of Galatia 1:2b

C 3 Beneficent greetings 1:3-5

D 1 The blessing:: Grace to you and peace 1:3a

D 2 The benefactors 1:3b-4

E 1 from God our Father, 1:3b

E 2 and the Lord Jesus Christ 1:3c-4

G 1 His sacrifice: who gave Himself for our sins, 1:4

G 2 His purpose: so that He might rescue us out of this present evil age,<sup>1</sup>

G 3 His motivation: according to the will of our God and Father,

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<sup>1</sup> 1:4 - age: (165 *aion*)

D 3 The praise: to whom be the glory forevermore. Amen. 1:5

**B 2 Paul's Amazement at the Galatians' Departure to a Different Gospel 1:6-10**

C 1 The different gospel 1:6-7

D 1 Paul's amazement at the Galatians' desertion of God: {6} I am amazed that you are so quickly deserting Him 1:6

D 2 The gracious character of God: who called you by the grace of Christ,

D 3 The object of their attraction – a false gospel 1:6b-7a

E 1 Its alien characterization: for a different<sup>2</sup> gospel; 1:6b

E 2 Its lack of similarity: {7} which is really not another;<sup>3</sup> 1:7a

D 4 The proponents of the different gospel 1:7b

E 1 Disturbers: only there are some who are disturbing you

E 2 Distorters: and want to distort the gospel of Christ.

C 2 The accursedness of anyone proclaiming a different gospel! 1:8-9

D 1 The first statement 1:8

E 1 The hypothetical proclaimers

G 1 The apostolic company: {8} But even if we,

G 2 A heavenly angel: or an angel from heaven,

E 2 The hypothetical proclamation: should preach to you a gospel contrary to what we have preached to you,

E 3 The dreadful destiny: he is to be accursed!<sup>4</sup>

D 2 The second statement 1:9

<sup>2</sup> 1:6 - another: (2083 *heteros*) another (gospel) of a different kind

<sup>3</sup> 1:7 - another: (243 *allos*) this gospel was not another of the same kind.

<sup>4</sup> 1:8 - accursed: (331 *anathema*) a thing or person devoted irrevocably to destruction. This is the first time Paul used this word in Galatians. He will do so only once more, in 1:9. Elsewhere, it was used of the forty men who bound themselves with a solemn oath not to eat or drink until they had killed Paul (Acts 23:14). Paul used it of himself in Rom. 9:3. He proclaimed that no one could speak by the Holy Spirit and call Jesus accursed (1 Cor. 12:3), and anyone who does not love the Lord is to be accursed (1 Cor. 16:22).

E 1      The repetition: {9} As we have said before, so I say again now,

E 2      The condition: if any man is preaching to you a gospel contrary to what you received,

E 3      The consequence: he is to be accursed! <sup>5</sup>

C 3      Paul's insistence upon his endeavor to please God, not men 1:10

D 1      The rhetorical questions

E 1      {10} For am I now seeking the favor of men, or of God?

E 2      Or am I striving to please men?

D 2      The conclusion: If I were still trying to please men, I would not be a bond-servant<sup>6</sup> of Christ.

**B 3      Paul's Reception of His Gospel through Revelation from Christ, Not from Man 1:11-24**

C 1      Paul's Thesis: His gospel does not originate from man! {11} For I would have you know, brethren, that the gospel which was preached by me is not according to man. [1:11] 1:11-12

D 1      Not anthropic: {12} For I neither received it from man, 1:12

D 2      Not didactic: nor was I taught it,

D 3      But Christ-revealed: but I received it through a revelation of Jesus Christ.

C 2      Paul's former life 1:13-14

D 1      A Judaistic persecutor of the church: {13} For you have heard of my former manner of life in Judaism, 1:13

E 1      how I used to persecute the church of God beyond measure

E 2      and tried to destroy it;

D 2      His zeal in Judaism 1:14

E 1      {14} and I was advancing in Judaism beyond many of my contemporaries among my countrymen,

<sup>5</sup> 1:9 - accursed: *anathema* (331). This is the second and final time Paul used anathema in his letter to the Galatians.

<sup>6</sup> 1:10 - bond-servant: *doulos* (1401). Literally, slave. Paul uses the same word in Gal. 3:28; 4:1 and 4:7, where it is properly translated “slave.”

E 2 being more extremely zealous for my ancestral traditions.

C 3 Paul's call to Christ 1:15-16a

D 1 God's pre-natal selection: {15} But when God, who had set me apart even from my mother's womb 1:15

D 2 God's gracious calling: and called me through His grace,

D 3 God's revelation of His Son: was pleased {16} to reveal His Son in me 1:16a

D 4 God's purpose: so that I might preach Him among the Gentiles,

C 4 Paul's education in the gospel 1:16b-24

D 1 His isolation from educational contact 1:16b-17

E 1 No human consultation: I did not immediately consult with flesh and blood,

E 2 No apostolic contact: {17} nor did I go up to Jerusalem to those who were apostles before me;<sup>7</sup> 1:17

<sup>7</sup> 1:17 - Jerusalem ... apostles: There is some difficulty in reconciling Paul's account here with the one in Acts. Acts 9:20 states that Paul, immediately after his conversion, began preaching in the synagogues in Damascus, from which he then had to escape to save his life. Acts 9:26-28 seems to indicate that Paul then went to Jerusalem, where he was introduced to the apostles and continued with them, evangelizing the Grecians. When the latter tried to kill him, the Christians in Jerusalem sent him to Caesarea and on to Tarsus, where he remained for some time. In squaring the two accounts, it may be possible that after Paul's quick exit from Damascus, he went to Arabia for some time and then returned to Damascus, after which he went to Jerusalem. The only problem is, then, that Acts 9:27-28 portrays him as being introduced to the apostles and as remaining with them, while in Galatians 1:18-19, Paul insists that, after a period of three years, he saw only Peter in Jerusalem and none of the other apostles except James, the Lord's brother, a church leader [but not technically an apostle]. How do we reconcile these accounts?

Stanley Toussaint (TBKC, II, 378) summarizes Paul's movements as follows:

- (1) Saul's request in Jerusalem for permission to travel to Damascus (Acts 9:1-2)
- (2) Saul's conversion to Christ and initial preaching in Damascus (Acts 9:3-22)
- (3) Saul's trip to Arabia, presumably for meditation on the gospel (Galatians 1:17)
- (4) Saul's return to Damascus (Acts 9:23 says, "After many days")
  - (a) Gal. 1:17: He returned to Damascus.
  - (b) Acts 9:23-25: The Damascus Jews conspire to kill Saul; he escapes in a basket.
  - (c) 2 Cor. 11:32-33: He escaped from the ethnarch under Aretas the king.
- (5) Saul's return to Jerusalem
  - (a) Gal. 1:18-20: After three years he returned to Jerusalem to see Peter for 15 days. He says that he did not see any other apostles, except for James, the Lord's brother.
  - (b) Acts 9:26-29: Barnabas introduced him to the apostles, "...and he was with them, coming in and going out at Jerusalem". Reconciling this with Gal. 1:18-20, perhaps it was only Peter and James to whom Barnabas was able to introduce Paul. Or, as another commentator suggests, Luke was speaking of the apostles in a general sense. In any event, inasmuch as he was speaking boldly in the name of Jesus, the Hellenistic Jews attempted to kill him.
- (6) Saul's escort by the brothers to Caesarea (Acts 9:30)
- (7) Saul's headquartering in Tarsus.
  - (a) Acts 9:30: The brothers sent Saul to Tarsus.
  - (b) Gal. 1:21-24: He went into the regions of Syria and Cilicia.

- E 3 His departure to Arabia: but I went away to Arabia,
- E 4 His return to Damascus: and returned once more to Damascus.
- D 2 His brief contact with the apostles 1:18-20
  - E 1 His social stay with Peter: {18} Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. 1:18
  - E 2 His limited exposure: {19} But I did not see any other of the apostles except James, the Lord's brother. 1:19
  - E 3 His personal veracity: {20} (Now in what I am writing to you, I assure you before God that I am not lying.) 1:20
- D 3 His continued isolation from the ecclesiastical hub of Judea 1:21-24
  - E 1 His departure to Syria and Cilicia: {21} Then I went into the regions of Syria and Cilicia. 1:21
  - E 2 His lack of contact with Judea 1:22-24
    - G 1 No visual contact: {22} I was still unknown by sight to the churches of Judea which were in Christ; 1:22
    - G 2 Their hearsay report of his conversion: {23} but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy." 1:23
    - G 3 The glory to God! {24} And they were glorifying God because of me. 1:24
- B 4 Paul's Approval from the Authorities in the Jerusalem Church Concerning His Gospel to the Gentiles 2:1-10**
- C 1 His trip to Jerusalem 2:1-2
  - D 1 The time: {1} Then after an interval of fourteen years 2:1
  - D 2 The destination: I went up again to Jerusalem
  - D 3 Those accompanying him: with Barnabas, taking Titus along also.
  - D 4 His reason – God had revealed to him he should go: {2} It was because of a revelation that I went up; 2:2
  - D 5 His submission of his gospel to the church authorities: and I

submitted to them the gospel which I preach among the Gentiles,

E 1     The nature of his submission – private, not public: but I did so in private to those who were of reputation,

E 2     His fear of their reaction: for fear that I might be running, or had run, in vain.<sup>8</sup>

C 2     The authorization of Titus' non-circumcision 2:3-5

D 1     The Jerusalem leadership's endorsement of Titus' non-circumcision: {3} But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. 2:3

D 2     The source of the attempt to force Titus' circumcision – false "brothers in Christ" 2:4

E 1     Their characterization: {4} But it was because of the false brethren

E 2     Their presence explained: secretly brought in,

E 3     Their agenda: who had sneaked in to spy out our liberty which we have in Christ Jesus,

E 4     Their ultimate mission: in order to bring us into bondage.

D 3     Paul's refusal to yield to the false "brothers" demands 2:5

E 1     His refusal: {5} But we did not yield in subjection to them for even an hour,

E 2     His purpose – the truth of the gospel: so that the truth of the gospel would remain with you.

C 3     The independence of Paul's gospel from the influence of the Jerusalem leadership 2:6

D 1     The reputation of the leadership – high from man's point of view, but not from God's: {6} But from those who were of high reputation (what they were makes no difference to me; God shows no partiality) – well,

D 2     The contribution by the leadership of nothing toward his gospel: those who were of reputation contributed nothing to me.

<sup>8</sup> 2:2 - in vain: As Donald Campbell points out (Galatians, *The Bible Knowledge Commentary*, (TBKC) Vol 2, p. 593), Paul was not seeking the approval of "those who were of reputation," for he had received the gospel by revelation from God. What he feared was that, if they were insisting on requiring that Gentile converts be circumcised and keep other portions of the Law, he would have been laboring in vain all these years, for their efforts would ultimately overthrow his.

C 4 The endorsement by the Jerusalem leadership of Paul's mission to the Gentiles 2:7-10

D 1 Their observation of Paul's ministry to the uncircumcised 2:7-9a

E 1 Their recognition of God's having entrusted him with this ministry: {7} But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, 2:7

E 2 Their recognition of his stewardship as being similar to Peter's entrustment with a ministry to the Jewish people: just as Peter had been to the circumcised 2:8

G 1 God's blessing of Peter's Jewish ministry: {8} (for He who effectually worked for Peter in his apostleship to the circumcised

G 2 God's similar blessing of Paul's Gentile ministry: effectually worked for me also to the Gentiles),

E 3 Their recognition of God's grace given to Paul: {9} and recognizing the grace that had been given to me, 2:9a

D 2 Their official endorsement of Paul's ministry to the uncircumcised 2:9b

E 1 The identification of the Jerusalem leadership: James and Cephas and John,

E 2 Their (human) reputation: who were reputed to be pillars,

E 3 The recipients of the endorsement: gave to me and Barnabas

E 4 The symbol of the endorsement: the right hand of fellowship,

E 5 The provisions of the endorsement

G 1 so that we might go to the Gentiles

G 2 and they to the circumcised.

D 3 Their only official request concerning Paul's ministry 2:10

E 1 The nature of the request – an emphasis upon contributions toward poverty-stricken Israelites: {10} They only asked us to remember the poor–

E 2 Paul's prior ambition to do this very thing: the very thing I also was eager to do.

**B 5    Paul's Rebuking of Peter's Hypocrisy in Not Eating with Gentile Believers  
2:11-21**

- C 1    The statement of Paul's opposition to Peter: {11} But when Cephas came to Antioch, I opposed him to his face, 2:11
- C 2    The reason for Paul's opposition to Peter: because he stood condemned. 2:12-13
  - D 1    Peter's former practice – eating with Gentile (Christians): {12} For prior to the coming of certain men from James, he used to eat with the Gentiles; 2:12
  - D 2    Peter's altered practice after the arrival of representatives from James: but when they came, he began to withdraw and hold himself aloof,
  - D 3    Peter's fear: fearing the party of the circumcision.
  - D 4    Peter's hypocritical influence 2:13
    - E 1    {13} The rest of the Jews joined him in hypocrisy,
    - E 2    with the result that even Barnabas was carried away by their hypocrisy.
- C 3    The discussion of Paul's opposition to Peter 2:14-21
  - D 1    The occasion of Paul's comments: {14} But when I saw that they were not straightforward about the truth of the gospel, 2:14a
  - D 2    His question to Peter 2:14b
    - E 1    The public forum for his question: I said to Cephas in the presence of all,
    - E 2    His statement of Peter's present abdication of a totally Jewish lifestyle: "If you, being a Jew, live like the Gentiles and not like the Jews,
    - E 3    His charge of hypocrisy in Peter's compelling Gentiles to live a totally Jewish lifestyle: how is it that you compel the Gentiles to live like Jews?
  - D 3    His acknowledgment of the fundamental difference between Jews and Gentiles: {15} "We are Jews by nature and not sinners from among the Gentiles; <sup>9</sup> 2:15

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<sup>9</sup> 2:15 - NNAS and NIV editors (and Campbell, *TBKC*) obviously think that Paul here continues to quote his lecture to Peter. But the absence of any pronominal references to Peter leads one to conclude he is certainly not quoting verbatim, but only summarizing the points he made with Peter. He is clearly here writing for the benefit of the

D 4 His statement of the doctrine of justification by faith, not works  
2:16

E 1 Their knowledge of justification

G 1 Not by Law-observance: {16} nevertheless knowing that a man is not justified by the works of the Law

G 2 But through faith: but through faith in Christ Jesus,

E 2 Their faith: even we have believed in Christ Jesus,

E 3 The results: so that we may be justified

G 1 by faith in Christ

G 2 and not by the works of the Law;

E 4 The reason: since by the works of the Law no flesh will be justified.

D 5 His denial that justification by faith leads to licentiousness 2:17-18

E 1 His postulate of justification by faith: {17} "But if, while seeking to be justified in Christ, 2:17

E 2 His hypothesis of indulgence in sin: we ourselves have also been found sinners,

E 3 His question as to whether Christ then becomes a promoter of sin: is Christ then a minister of sin?

E 4 The utter abomination of such a thought: May it never be!

E 5 A return to the Law after having trusted Christ alone would only demonstrate one a Lawbreaker 2:18

G 1 The contemplated return to the Law: {18} "For if I rebuild what I have once destroyed,

G 2 The inevitable inability to keep the Law: I prove myself to be a transgressor.

D 6 The status of the believer in Christ: with regard to the Law,

deceased; with regard to Christ, united <sup>10</sup> 2:19-20

E 1     The proposition of his having legally died, thus no longer under the jurisdiction of the Law 2:19

G 1     The fact of death: {19} "For through the Law I died

G 2     The non-jurisdiction of the Law: to the Law,

G 3     The resultant freedom to live under the jurisdiction of God: so that I might live to God.

E 2     The explanation of death to the Law -- His co-crucifixion with Christ: {20} "I have been crucified with Christ;<sup>11</sup> 2:20

E 3     The explanation of his freedom to live for God

G 1     Not left with struggling to live under one's own

<sup>10</sup> 2:19-20 (*TBKC*) **2:19-20.** Paul then distinguished himself from Peter, contrasting what he did with the Law with what Peter did with the Law. Paul described the transformation in a person who has come to God by faith in Christ in terms of a death and a resurrection. The concept is repeated in both verses and the reference in both cases is to a believer's union with Christ in His death and resurrection. First, Paul stated that **through the Law he died to the Law.** The Law demanded death for those who broke it, but Christ paid that death penalty for all sinners. Thus the Law killed Him and those joined to Him by faith, freeing them to be joined to another, to **live for God** (cf. Rom. 7:4).

In Galatians 2:20 Paul enlarged on the meaning of verse 19. He "died to the Law" because he was **crucified with Christ;** he was able "to live for God" because **Christ** lived in him. Basic to an understanding of this verse is the meaning of *UNION WITH CHRIST* [emphasis mine]. This doctrine is based on such passages as Romans 6:1-6 and 1 Corinthians 12:13, which explain that believers have been baptized by the Holy Spirit into Christ and into the church, the body of all true believers. Having been thus united to Christ, believers share in His death, burial, and resurrection. Paul could therefore write, **I have been** "crucified with Christ" (lit., "I have been and am now crucified with Christ"). This brought death to the Law. It also brought a change in regard to one's self: **and I no longer live.** The self-righteous, self-centered Saul died. Further, death with Christ ended Paul's enthronement of self; he yielded the throne of his life to Another, to Christ. But it was not in his own strength that Paul was able to live the Christian life; the living Christ Himself took up His abode in Paul's heart: Christ **lives in me.** Yet Christ does not operate automatically in a believer's life; it is a matter of living the new life **by faith in the Son of God.** It is then faith and not works or legal obedience that releases divine power to live a Christian life. This faith, stated Paul, builds on the sacrifice of Christ **who loved us and gave Himself for us.** In essence Paul affirmed, "If He loved me enough to give Himself for me, then He loves me enough to live out His life in me."

Possible homiletical applications: The benefits of having died. The truth: We have died to the LAW, to sin, to this world [?]. The benefits: We are not held legally accountable for infractions of the LAW. (2) We are no longer subject to the allegiances of this world, for our citizenship is in heaven. For example, we do not have to pay taxes. But we do in order to avoid offending the earthlings here. (3) We are not bound to the flesh (I think there are passages which would substantiate this.) because we have died to the flesh. (4) We no have Christ's power within us to rely upon to live for God.

<sup>11</sup> 2:20 - crucified with Christ: Basic to an understanding of this verse is the meaning of union with Christ. This doctrine is based on such passages as Romans 6:1-6 and 1 Corinthians 12:13, which explain that believers have been baptized by the Holy Spirit into Christ and into the church, the body of all true believers. Having been thus united to Christ, believers share in His death, burial, and resurrection. (Donald Campbell, *TBKC*)

power: and it is no longer I who live,

G 2 Filled with the potential of the indwelling Christ: but Christ lives in me;

G 3 His deliberate tapping into Christ's power through faith: and the life which I now live in the flesh I live by faith in the Son of God,

H 1 The love of Christ: who loved me

H 2 The sacrifice of Christ: and gave Himself up for me.

D 7 The outcome of Paul's doctrinal position 2:21

E 1 It does not set aside God's grace: {21} "I do not nullify the grace of God,

E 2 It maximizes, rather than depreciates, Christ's death: for if righteousness comes through the Law, then Christ died needlessly."

## A 2 PAUL'S GOSPEL EXPLAINED 3 - 4

**B 1 The Galatians' Initial Reception of the Holy Spirit through Faith, Not Law. (Why should it change now?) 3:1-5 [TBKC: "The Law could not give the Holy Spirit (vv. 1-5)."]**

C 1 Question 1 -- Who has tricked them? You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? 3:1

C 2 Question 2 -- their reception of the Spirit: {2} This is the only thing I want to find out from you: did you receive the Spirit 3:2

D 1 by the works of the Law,

D 2 or by hearing with faith?

C 3 Question 3 -- Did they start with the Spirit and end with the flesh? {3} Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? 3:3

C 4 Question 4: -- Has their suffering for Jesus been worthless? {4} Did you suffer so many things in vain--if indeed it was in vain? 3:4

C 5 Question 5 -- How does God provide the indwelling Spirit and miracles? {5} So then, does He who provides you with the Spirit and works miracles among you, 3:5

D 1 do it by the works of the Law,

D 2 or by hearing with faith?

**B 2 The Example of Abraham: He was justified by faith, not law 3:6-9 [TBKC: "(The Law) could not bring justification (vv. 6-9);"]**

C 1 The statement of Abraham's justification by faith: {6} Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. 3:6

C 2 Faith, not physical descent, binds one to Abraham: {7} Therefore, be sure that it is those who are of faith who are sons of Abraham. 3:7

C 3 The prediction in Scripture -- justification of the Gentiles by faith: {8} The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU." 3:8

C 4 The linkage of those who believe with Abraham: {9} So then those who are of faith are blessed with Abraham, the believer. 3:9

**B 3 The Purpose of the Law: Not to provide justification, but to lead to faith in Christ 3:10 - 4:11**

C 1 Christ's redemption of us believers from the curse of the Law 3:10-14 [TBKC: "(The Law) does bring a curse (vv. 10-12)."]

D 1 The total disadvantage of those placing themselves under the jurisdiction of the Law 3:10

E 1 The party of disadvantage -- those attempting to keep the Law: {10} For as many as are of the works of the Law

E 2 The nature of the disadvantage -- under a curse! are under a curse;

E 3 The documentation of the disadvantage: for it is written, "CURSED IS EVERYONE

E 4 The totality of the disadvantage: WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM." <sup>12</sup>

D 2 The inability of the Law to justify 3:11

E 1 The statement of the inability: {11} Now that no one is justified by the Law before God is evident;

<sup>12</sup> 3:10 - Probably a loose quotation of Deut. 11:28.

- E 2     The reason for the inability -- God's foundational basis for living for righteous people has always been by faith! for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH." <sup>13</sup>
  
- D 3     The antithesis of the Law toward faith 3:12
  
- E 1     The statement of the antithesis: {12} However, the Law is not of faith;
  
- E 2     The documentation of the antithesis -- "Law-living requires perfect works - performance!: on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM." <sup>14</sup>
  
- D 4     Christ's substitutionary redemption of believers from the damnation of the Law 3:13-14
  
- E 1     The statement of His redemption: {13} Christ redeemed 3:13
  
- E 2     The beneficiaries of His redemption: us (believers -- see 3:14)
  
- E 3     The benefit of His redemption: from the curse of the Law, <sup>15</sup>

<sup>13</sup> 3:11 - live by faith: First spoken by God to Habakkuk (2:4), this fundamental philosophy of life has been restated by Paul in Romans 1:17 and here in Gal. 3:11 and by the writer of Hebrews (10:38). Acc. to *TBKC* (OT), in the commentary on Hab. 2:4, "To "live" meant to experience God's blessing by enjoying a life of security, protection, and fullness." Acquitted (justified) or righteous people are always to operate on the basis of faith. As they do, they will live a fulfilled and meaningful life, even despite adversity they encounter.

<sup>14</sup> 3:12 - live in them: The original sense of Lev. 18:5, here quoted, connoted the idea that one who obeyed God's Law would have a meaningful, successful, and prosperous life. Here in Gal. 3:12, Paul takes a slightly different nuance, emphasizing that, if one is going to place himself under the Law, he is duty bound to keep the Law in its entirety, that is, perfectly. This is reinforced by Paul's quotation of Deut. 27:26 in Gal. 3:10: *for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM."*

*TBKC* comments on the first occurrence of this phrase (Lev. 18:5):

"God's integrated system of physical and spiritual laws to provide a happy and meaningful life for Israel as His redeemed people is summarized as His **decrees and laws**. The motivation for keeping these laws is stated clearly-**the man who obeys them will live**, that is, enjoy life, **by them**.

"Obedience to God's laws produces in His people happy and fulfilled lives (cf. 26:3-13; Deut. 28:1-14). For example, the marital and sexual restrictions in Leviticus 18 constitute one basis for a stable and happy family life."

According to *TBKC* this phrase is interpreted, in Gal. 3:12, as meaning perfect performance (which, of course, is impossible):

"But perhaps faith and the Law could be combined; perhaps both are needed. Quoting again from the Old Testament Paul proved this to be scripturally impossible. Law and faith are mutually exclusive. The basic principle of the Law is found in Leviticus 18:5: The man who does these things will live by them. Only perfect performance could win divine approval under the Law, but since that was not achievable the Law could only condemn a person (cf. James 2:10) and cause him to cast himself on God in faith."

<sup>15</sup> 3:13 - curse of the Law: This refers to the full judgment or penalty of the Law, which should have come on us sinners. Christ bore the full brunt of the judgment of the Law. This was literally true, and it was symbolized by His being hung on a tree to show His guilt, which in this case was a vicarious guilt. Note the following quote from

- E 4     The method of His redemption: having become a curse for us--for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"--
- E 5     The international purpose of His redemption 3:14
  - G 1     International participation in the blessing of Abraham: {14} in order that in Christ Jesus the blessing of Abraham might come to the Gentiles,
  - G 2     International reception of the promised Holy Spirit: so that we would receive the promise of the Spirit through faith.
- C 2     The Law's inability to overthrow God's promises to Abraham 3:15-18  
[TBKC: "(The Law) could not alter the permanence of faith (vv. 15-18)."]
- D 1     The inviolable nature of even a human covenant: {15} Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it. 3:15
- D 2     The impossibility that the Mosaic Law should set aside God's prior Abrahamic Covenant 3:16-18
- E 1     The terms of the Abrahamic promise 3:16
  - G 1     The fact of the promise: {16} Now the promises were spoken
  - G 2     The recipients of the promise: to Abraham and to his seed.
- E 2     The ultimate **fulfillment** of the Abrahamic promise:
  - G 1     What it is not -- Abraham's many descendants: He does not say, "And to seeds," as referring to many,
  - G 2     What it is -- Abraham's one supreme descendant,

*TBKC:*

**3:13.** The positive side of Paul's argument emphasized that there is hope for all who have broken the Law and are therefore under its curse. That hope is not in man but in **Christ** who **redeemed us from the curse of the Law**. But how did Christ redeem (exegorasen, lit., "buy out of slavery"; cf. 4:5; see chart "New Testament Words for Redemption" at Mark 10:45) man? The answer is **by becoming a curse for us**. This is a strong declaration of substitutionary redemption whereby Christ took the penalty of all guilty lawbreakers on Himself. Thus the "curse of the Law" was transferred from sinners to Christ, the sinless One (cf. 1 Peter 3:18), and He delivered people from it. The confirming quotation from Deuteronomy 21:23 refers to the fact that in Old Testament times criminals were executed (normally by stoning) and then displayed on a stake or post to show God's divine rejection. When Christ was crucified, it was evidence He had come under the curse of God. The manner of His death was a great obstacle to faith for Jews until they realized the curse He bore was for them (cf. Isa. 53).

Christ: but rather to one, "And to your seed," that is, Christ.

- E 3     The inviolability of the Abrahamic Promise: {17} What I am saying is this: 3:17
  - G 1     The late arrival of the Law: the Law, which came four hundred and thirty years later,
  - G 2     The non-jurisdiction of the Law: does not invalidate
  - G 3     The priority of the Abrahamic Covenant: a covenant previously ratified by God,
  - G 4     The eternal verity of the Abrahamic Promise: so as to nullify the promise.
- E 4     The essential nature of the Abrahamic inheritance -- Promissory, not Legal 3:18
  - G 1     The implications of a hypothetically Legal orientation in God's dealings with Abraham
    - H 1     The posed Legal hypothesis: {18} For if the inheritance is based on law,
    - H 2     The Legal result -- antithesis to promise: it is no longer based on a promise;
  - G 2     The actual Promissory orientation of God's dealings with Abraham: but God has granted it to Abraham by means of a promise.

### C 3     The purpose of the Law 3:19-29

#### D 1     A temporary check on sin! 3:19-22

- E 1     The purpose of the Law: Given to highlight transgression: (i.e. given to enable God to prosecute evil -- (a good Judge cannot prosecute the breaking of Laws that are not on the books!) {19} Why the Law then? It was added because of transgressions,<sup>16</sup> 3:19

<sup>16</sup> 3:19 - transgressions: (TBKC): An indignant Judaizer was sure to respond with objections to Paul's insistence [in ch. 3] that the Law could not give the Holy Spirit (vv. 1-5); could not bring justification (vv. 6-9); could not alter the permanence of faith (vv. 15-18); but does bring a curse (vv. 10-12). **What, then, was the purpose of the Law?** Why was a change made at Sinai? Paul answered by declaring the purpose and character of the Law. First, it was given **because of transgressions**, that is, the Law was given to be a means for checking sins. It served as a restrainer of sins by showing them to be transgressions of God's Law which would incur His wrath (cf. 1 Tim. 1:8-11). Second, the Law was temporary and served **until the Seed** (the Messiah; cf. Gal. 3:16) came, after which it was no longer needed. Third, the Law was inferior because of the manner of its bestowals. While God made promises to

## E 2 The establishment of the Law

- G 1 Ordained by angels (Divine Messengers): having been ordained through angels<sup>17</sup>
- G 2 Enacted with the help of a mediator (Moses, who, by the way, served a very useful function in that regard by talking God out of killing off the whole nation in Ex 34, I believe!) by the agency of a mediator,
- E 3 The tenure of the Law: until the seed would come to whom the promise had been made.
- E 4 The implication of a mediator: The mediation of Moses implied that under the Law, both parties (God and man) had responsibilities (works). {20} Now a mediator is not for one party only; 3:20
- E 5 The implication of no mediator: God's unilateral obligation of Himself in the Abrahamic Covenant / Promise implied the operation of grace alone: whereas God is only one.<sup>18</sup>
- E 6 The function of the Law 3:21-22
  - G 1 Not nullifying God's promises: {21} Is the Law then contrary to the promises of God? May it never be! 3:21
  - G 2 Unable to impart life: For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.
  - G 3 Condemning all to sin (i.e. Officially establishing all people as Law-Violators): {22} But the

Abraham directly, **the Law** was established **by a mediator**. There were in fact two mediators, the angels representing God, and Moses representing the people.

<sup>17</sup> 3:19 - ordained: to give detailed instructions as to what must be done - 'to order, to instruct, to tell, to command.' (Folio Bound Views - [Greek-English Lexicon of the NT Based on Semantic Domains: 33.325 *tasso*, etc.])

3:19 - angels: Where were angels recorded in the giving of the Law? Deuteronomy 33:2 (NNAS): He said, "The LORD came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came from the midst of ten thousand holy ones; At His right hand there was flashing lightning for them. The phrase "ten thousand holy ones" apparently refers to angels who assisted in giving the Law! Note that the LXX uses the term "*aggeloi*" -- angels, or messengers. (ἄγγελοι)

<sup>18</sup> 3:20 - mediator, one: (TBKC): This verse appears to be closely related to the last part of verse 19. **A mediator** implies a covenant between two parties both of whom have responsibilities, facts true of the Mosaic Covenant. On the other hand **God is One**, that is, the "promise" (v. 19) was unilateral and was given to man directly without a mediator, God alone having responsibility for fulfilling it.

Scripture has shut up everyone under sin,<sup>19</sup> 3:22

G 4 Enabling access to the promise culminating in Christ to all who exercise faith in Him! so that the promise by faith in Jesus Christ might be given to those who believe.

D 2 A disciplinarian to lead us to Christ 3:23-29

E 1 God's method of governance before Christ had come 3:23-24

G 1 The time era: {23} But before faith came, 3:23

G 2 God's method of governance -- Law - jurisdiction: we were kept in custody under the law,

G 3 The prospect of the jurisdiction: being shut up to the faith which was later to be revealed.

G 4 The ultimate function of the jurisdiction -- to serve as a Disciplinarian until Christ came: {24} Therefore the Law has become our tutor to lead us to Christ,<sup>20</sup> 3:24

G 5 The ultimate purpose of the jurisdiction: so that we may be justified by faith.

E 2 God's method of governance now that Christ, the object of faith, has come 3:25-29

G 1 The time era: {25} But now that faith has come, 3:25

G 2 God's method of governance -- we are released from the custody of the Law: we are no longer under a tutor.

G 3 Our new relationship: {26} For you are all sons of God 3:26

<sup>19</sup> 3:22 - under sin: (*TBKC*): By recognizing that while the Law could not justify or give life, it did prepare the way for the gospel. What part then did Law play in this respect? It declared **the whole world... a prisoner of sin**. Referring perhaps to Psalm 143:1-2 or Deuteronomy 27:26, Paul declared that the whole world is trapped and under the dominion of sin (cf. Rom. 3:9, 23). When people recognize this and give up attempts to please God by their own works, the way is prepared for them to receive the promise of salvation **through faith in Jesus Christ**.

<sup>20</sup> 3:24, 25 - tutor: *TBKC*: "The pedagogue here was not a "schoolmaster" (KJV) but a slave to whom a son was committed from age six or seven to puberty. These slaves were severe disciplinarians and were charged with guarding the children from the evils of society and giving them moral training. This was like the Law's function until **Christ** came and people could **be justified by faith** in Him. It is better then to understand that the Law did not *lead us to* Christ but that it was the disciplinarian *until* Christ came."

- G 4      The grounds for access to sonship: through faith in Christ Jesus.
- G 5      The means of access to sonship: {27} For all of you who were baptized into Christ<sup>21</sup> 3:27
- G 6      The symbolic result of access to sonship: have clothed yourselves with Christ.
- G 7      The net result of access to sonship 3:28-29
- H 1      A status-free unity in Christ, irrespective of 3:28
  - J 1      Nationality: {28} There is neither Jew nor Greek,
  - J 2      Socio-economy: there is neither slave nor free man,
  - J 3      Sex: there is neither male nor female;
  - J 4      But rather based solely upon our relationship in Christ: for you are all one in Christ Jesus.<sup>22</sup>

<sup>21</sup> 3:27 - baptized into Christ: This has to mean Spirit baptism, the symbol of which is water baptism.

<sup>22</sup> 3:28 - for you are all one in Christ Jesus:

Galatians 3:28 is used by feminists ("there is neither male nor female") to assert the obliteration of all masculine and feminine distinctions and, in particular, to justify women elders / pastors and women deacons. That is, I believe, a misuse of this passage, one which clearly violates other passages. Clearly overseers (Grk. *episkopos*) are male ("the husband of one wife", 1 Tim. 3:1-7); and elders (Grk. *presbuteros*) are male ("the husband of one wife", Tit. 1:5-9). Paul forbids women to teach the Scriptures to men or to exercise authority over men in the church (1 Tim. 2:9-15). He gives two reasons, neither of which have anything to do with culture. The first reason is the order of creation – man was created first, not woman. The second reason is theological perspicacity. Before the fall and the presence of a sin nature in either, Eve was deceived by Satan and Adam was not. Furthermore, in the most logical time to have authorized female authority in the church, the ministry to widows, the Apostles ordained that men, not women, should direct the ministry (Acts 6:1-7). Here in Galatians 3:28, Paul does not mean to say that there are no distinctions between men and women in the Church. What he means to say is that both men and women have equal standing in Christ. Equality of standing and equality of worth, not equality of identity, roles, or characteristics. This Scripture is no grounds for the theological error of feminism, whether held by men or by women. Feminism, the dogma that wives should exist independently of their husbands, was first begun by Satan in the Garden of Eden. It has been a thorn in the flesh of humanity ever since, causing untold misery in homes, churches, and societies. A Biblical theology of masculinity and femininity embraces and celebrates differences in the sexes, not obliterates them.

Galatians 3:28 ("there is neither Jew nor Greek") is used by Covenant Theologians, Historical Premillennialists, and other non-dispensationalists, to justify "Replacement Theology" or "Supersessionism." These both teach that the Church has permanently replaced Israel in God's economy, and that, God's promises to Abraham, Isaac, and Jacob notwithstanding, Israel's presence today in the land that God promised perpetually to the patriarchs belongs to the Palestinians, and that Israel is occupying the Palestinians' land. They emphasize the dogma of "One people of God," leaving unfulfilled numerous OT prophecies that predict an age of international glory and supremacy for Israel in language that cannot accurately be relegated to the Eternal State. The truth is that, even in

H 2     Heirs of the Abrahamic blessing 3:29

J 1     The understood truth: {29} And if you belong to Christ,

J 2     Resulting in: then you are Abraham's descendants,

J 3     And resulting in: heirs according to promise.<sup>23</sup>

C 4     God's placement of us as **sons**, not **slaves** 4:1-11

D 1     The condition of a small child<sup>24</sup> in the Roman Empire 4:1-2

E 1     His treatment as a slave: Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, 4:1

E 2     His subservience but he is under guardians and managers until the date set by the father. 4:2

D 2     The former bondage of Christians to the world So also we, while we were children, were held in bondage under the elemental things of the world. 4:3

D 3     The redemption of God 4:4-7

E 1     At the right time: {4} But when the fullness of the time came, 4:4a

E 2     The best gift: God sent forth 4:4b-5

G 1     The essence of His gift: His Son, 4:4b

G 2     The parameters of His gift

H 1     born of a woman,

H 2     born under the Law,

eternity, though all God's people will experience glorious unity, Israel, the Church, and Gentiles who are not part of the Church will exist as distinguishable entities (Revelation 21:1-22:5). For a further investigation of Christ's Millennial Reign, go to <http://www.wordexplain.com/millenniumcharacteristics.html>.

<sup>23</sup> 3:29 - heirs ... promise: This does not make Gentiles heirs of the promises made to Abraham of a physical seed with physical blessings in a physical land. God did promise Abraham that in him all the nations of the earth would be blessed. That blessing refers to the spiritual blessings coming to all those who trust in Abraham's seed -- Jesus Christ (Ephesians 1:3 ff.).

<sup>24</sup> 4:1 baby (3516 *nepios*): lit., "not speaking" - a baby that does not yet speak.

G 3 The purpose of His gift 4:5

H 1 Redemption: {5} so that He might redeem those who were under the Law,

H 2 Adoption: that we might receive the adoption as sons.

E 3 The result of redemption 4:6-7

G 1 The reality of sonship: {6} Because you are sons, 4:6

G 2 The intimacy of sonship: God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

G 3 Released from slavery to sonship: {7} Therefore you are no longer a slave, but a son; 4:7

G 4 The inheritance of sonship: and if a son, then an heir through God.

D 4 The former slavery 4:8

E 1 The time of the slavery: {8} However at that time, when you did not know God,

E 2 The nature of the slavery: you were slaves to those which by nature are no gods.<sup>25</sup>

D 5 The danger of re-enslavement 4:9

E 1 Their present relationship with God: {9} But now that you have come to know God, or rather to be known by God, 4:9a

E 2 Their return to slavery 4:9b-11

G 1 Paul's incredulity at their return: how is it that you turn back again 4:9b

G 2 The characterization of their "master:" to the weak and worthless elemental things,<sup>26</sup>

<sup>25</sup> 4:8 - gods: (TBKC): Prior to conversion the Galatians, in their ignorance of the one true **God**, were in bondage to false **gods** such as Zeus and Hermes (cf. Acts 14:11-13).

<sup>26</sup> 4:9 - weak and worthless: (TBKC): why would they be attracted to a system that was **weak** (it could not justify or energize for godly living) **and miserable** (it could not provide an inheritance).

4:9 - elemental things: (TBKC): The **principles** (*stoicheia*) of that system are "of the world," as Paul had already said in verse 3.

- G 3 Their desire for slavery: to which you desire to be enslaved all over again?
- G 4 The description of their slavery: {10} You observe days and months and seasons and years. 4:10<sup>27</sup>
- G 5 Paul's fear in regard to their slavery: {11} I fear for you, that perhaps I have labored over you in vain. 4:11

#### **B 4 The Galatians' Prior Acceptance of Paul. (What happened?) 4:12-20**

- C 1 Paul's urging them to imitate his lifestyle 4:12
- D 1 His plea: {12} I beg of you, brethren, become as I am, for I also have become as you are.<sup>28</sup>
- D 2 His assurance of their not having wronged him: You have done me no wrong;
- C 2 Paul's reminder of their past acceptance of him 4:13-15
- D 1 His having brought the gospel to them while having an illness: {13} but you know that it was because of a bodily illness that I preached the gospel to you the first time; 4:13
- D 2 Their not having rejected him because of his illness: {14} and that which was a trial to you in my bodily condition you did not despise or loathe, 4:14
- D 3 Their positive acceptance of him: but you received me as an angel of God, as Christ Jesus Himself.
- D 4 His wonderment at their loss of acceptance of him: {15} Where then is that sense of blessing you had? 4:15
- D 5 His description of their past zealous empathy: For I bear you witness that, if possible, you would have plucked out your eyes and

<sup>27</sup> 4:10 - observe days, etc.: (TBKC): Under the influence of the Judaizers the Galatians had at least begun to observe the Mosaic calendar. They kept **special days** (weekly sabbaths), **and months** (new moons), **and seasons** (seasonal festivals such as Passover, Pentecost, and Tabernacles), **and years** (sabbatical and jubilee years). (Cf. Col. 2:16.) They observed these special times, thinking that they would thereby gain additional merit before God. But Paul had already made it clear that works could not be added to faith as grounds for either justification or sanctification.

<sup>28</sup> 4:12 - become as I am, etc.: Paul is not, apparently, pleading for reciprocal empathy, but rather urging the Galatian Christians to stop observing the Jewish calendar, through which they evidently believed they could improve their salvation. "I have become as you are" -- Paul, through a Jew by birth, has ceased to observe the Laws of Judaism. He is practicing what they used to, while they what he used to! He urges them to become as he is *now*. (See TBKC, JFB.)

given them to me.

C 3 His torment over their present impasse 4:16-20

D 1 Their erroneous view of him as an enemy: {16} So have I become your enemy by telling you the truth? 4:16

D 2 Their ignorance that the Judaizers wish to manipulate them, excluding them from Paul and the truth: {17} They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them. 4:17

D 3 Their two-faced treatment of him: {18} But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you. 4:18<sup>29</sup>

D 4 His agonizing to solidify their relationship to Christ: {19} My children, with whom I am again in labor until Christ is formed in you-- 4:19

D 5 His desire to be present with them 4:20

E 1 His presence: {20} but I could wish to be present with you now

E 2 His tone: and to change my tone,

E 3 His perplexity: for I am perplexed about you.

**B 5 The Allegory: The Law is like Hagar and Mt. Sinai, leading to slavery, while the promise is like Sarah and heavenly Jerusalem, leading to freedom 4:21-31**<sup>30</sup>

C 1 The introduction to the allegory 4:21-23

D 1 The source of the allegory: the Law<sup>31</sup> 4:21

E 1 The target audience of the allegory -- those who want to be under the Law: {21} Tell me, you who want to be under

<sup>29</sup> 4:18 - Contrary to TBKC, I believe Paul is acknowledging that they, in the past, had eagerly sought him out, but that now, in his absence, they are not because the Judaizers have all but stolen their theology and their hearts.

<sup>30</sup> 4:21-31 - allegory: (TBKC): In order to emphasize the contrast between Law and grace Paul next used the historical events above as an allegory, that is, he treated those two mothers figuratively (allegoroumena). He did not in any sense deny the literal meaning of the story of Abraham, but he declared that that story, especially the matters relating to the conception of the two sons, had an additional meaning. Thus he compared the narrative to the conflict between Judaism and Christianity.

<sup>31</sup> 4:21 - law: Paul has in mind the Pentateuch, or Torah, not the code of the law specifically, as in Exodus 21ff., Leviticus, and portions of Deuteronomy.

law,

E 2 The challenge to the target audience: do you not listen to the law?

D 2 The stipulations of the allegory 4:22-23<sup>32</sup>

E 1 Concerning Abraham's sons and their mothers: {22} For it is written that Abraham had two sons, 4:22

G 1 one by the bondwoman

G 2 and one by the free woman.

E 2 Concerning the contrast of their births 4:23

G 1 Through the hollow energy of the flesh: {23} But the son by the bondwoman was born according to the flesh,

G 2 Through the receipt of a gracious promise: and the son by the free woman through the promise.

C 2 The analysis of the allegory: Hagar represents the Law of Moses leading to slavery, while Sarah represents grace leading to freedom 4:24-29<sup>33</sup>

D 1 The covenant represented by Hagar: She represents the Law of Moses leading to slavery 4:24-25

E 1 The acknowledgment of the allegory: {24} This is allegorically speaking, 4:24

E 2 The substance of the allegory -- two covenants: for these women are two covenants:

E 3 The locale of the covenant: one proceeding from Mount Sinai

E 4 The destiny of the offspring: bearing children who are to be slaves;

E 5 The symbolic forebear of the Mosaic Covenant: she is Hagar.

<sup>32</sup> 4:22-23: At least two contrasts are outlined here (*TBKC*): **4:22**. One son, Isaac, was born of Sarah, **the free woman**; the other, Ishmael, was born of Hagar, **the slave woman.... 4:23**. A second contrast concerned the manner in which the sons were conceived. Ishmael **was born in the ordinary way**, that is, in the course of nature and requiring no miracle and no promise of God. Isaac, on the other hand, **was born as the result of a promise**.

<sup>33</sup> 4:24- 26: As analyzed by *TBKC*: There are two covenants (4:24) and two Jerusalems (4:25-26).

E 6 The application of the allegory 4:25

G 1 Hagar represents Mount Sinai of old: {25} Now this Hagar is Mount Sinai in Arabia

G 2 Hagar represents present-day Judaism: and corresponds to the present Jerusalem,

G 3 Hagar represents those who are still bound in Judaistic slavery to the old covenant: for she is in slavery with her children.

D 2 The covenant represented by Sarah: She represents grace leading to freedom 4:26-29

E 1 The components of the second woman part of the allegory 4:26-27

G 1 The New Jerusalem: {26} But the Jerusalem above 4:26

G 2 Freedom: is free;

G 3 Bloodline: she is our mother.

G 4 Documentation: {27} For it is written, 4:27

H 1 Call to rejoice: "REJOICE, BARREN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; (Isa. 54:1a)

H 2 Reason to rejoice: FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND." (Isa. 54:1b)

E 2 The application of Sarah's lineage 4:28-29<sup>34</sup>

G 1 The Galatians, Gentile Christians, are yet children of promise: {28} And you brethren, like Isaac, are children of promise. 4:28

<sup>34</sup> 4:28-30: (TBKC): In applying the truth from the biblical illustration, Paul made three comparisons. **4:28**. First, Paul compared the birth of **Isaac** to that of Christians.... **4:29**. Second, the apostle compared Ishmael's persecution of Isaac to the false teachers' opposition to believers.... **4:30**. Third, Paul compared the action of Abraham to the obligation of the Galatians.... [JTB: Abraham expelled Hagar and Ishmael.] This reminded the readers that Law observance brought no **inheritance** in the family of God, and it also charged them to excommunicate the Judaizers and those who accepted their false doctrines. A fundamental incompatibility remains between Law and grace, between a religion based on works and a religion based on faith.

G 2 The Jewish people under the Law, born according to the flesh, are persecuting the Galatians under grace, born according to the Spirit: {29} But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. 4:29

C 3 The application of the allegory 4:30-31

D 1 The Scripture authorizes casting out the bondwoman and her son: {30} But what does the Scripture say? "CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN." 4:30 (quoting Gen. 21:10)

D 2 The implicit conclusion -- Live as children of the free woman, in freedom from, not in slavery to, the Law: {31} So then, brethren, <sup>33</sup>we are not children of a bondwoman, but of the free woman. 4:31

### A 3 PAUL'S GOSPEL APPLIED: Exhortations 5 - 6

**B 1 Don't Put Yourselves Back into Slavery under the Law Again, or Christ Will Be of No Benefit -- (TBKC: The Christian Life: A Life Apart From Law) 5:1-12**

C 1 His exhortation to opt for freedom in Christ over slavery to the Law 5:1

D 1 {1} It was for freedom that Christ set us free;

D 2 therefore keep standing firm

D 3 and do not be subject again to a yoke of slavery.

C 2 The dangers of receiving circumcision 5:2-3

D 1 Christ will be of no benefit: {2} Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. 5:2 <sup>36</sup>

D 2 One obligates himself to keep the entire Law: {3} And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. 5:3

<sup>35</sup> 4:21-31: It seems to me that what Paul is saying is this: To place oneself as a believer in Christ back under the Mosaic Law is as futile as Abraham's trying to create an heir in the power of the flesh -- it is not according to God's plan and it can never work. In fact, it will only create greater difficulties down the road! Instead, we are to rely upon the power of the Holy Spirit to act in love.

<sup>36</sup> 5:2 - circumcision = Christ of no value: TBKC: "... Paul was strongly opposed to the Judaistic theology which insisted that circumcision was necessary for salvation. Anyone who was circumcised for that reason added works to faith and demonstrated that he had not exercised saving faith in Christ."

C 3 The dangers of seeking to be justified by law 5:4

D 1 Rendering a relationship with Christ non-effective: {4} You have been severed from Christ, you who are seeking to be justified by law; <sup>37</sup>

D 2 Having fallen from the grace principle: you have fallen from grace. <sup>38</sup>

C 4 The true status of faith in Christ 5:5-6

D 1 Waiting for the hope of ultimate righteousness 5:5

E 1 Empowered by the Spirit: {5} For we through the Spirit,

E 2 By means of faith: by faith,

E 3 The assurance of ultimate righteousness: are waiting for the hope of righteousness. <sup>39</sup>

D 2 Emphasizing internals (faith with love), not externals: {6} For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love. 5:6 <sup>40</sup>

C 5 Paul's query about the Galatians 5:7

D 1 Their previous reliance upon Christ alone: {7} You were running well;

D 2 His question as to who side-tracked them from obedience: who hindered you from obeying the truth?

<sup>37</sup> 5:4 - severed from Christ: TBKC: "Anyone seeking justification by Law ... would not be living in a sphere where Christ was operative. The KJV has a helpful rendering, 'Christ is become of no effect unto you.'"

<sup>38</sup> 5:4 - fallen from grace: Paul is not implying that they have lost their salvation. In 5:10 he asserts confidence that they will rectify the situation and remove the offending teacher from their midst. (TBKC): " If the Galatians accepted circumcision as necessary for salvation, they would be leaving the grace system for the Mosaic Law system. The same error is repeated today when a believer leaves a church that emphasizes salvation by grace through faith and joins one which teaches that salvation depends on repentance, confession ,faith, baptism, and church membership."

<sup>39</sup> 5:4 - hope of righteousness: Paul speaks here of ultimate sanctification -- not only salvation from the penalty of sin, but also from its power and presence -- including the redemption of the human body from the ravages of sin through resurrection, and perhaps even the replacement of the present sin-scarred universe with the new heavens and earth (Rev. 21-22).

5:4 - waiting: The word is *apekdechometha*, used seven times in the NT, always in an eschatological sense. (1) Creation itself is waiting for the manifestation of the sons of God in their glorified bodies (Rom. 8:19; (2), (3) we believers also await the redemption of our bodies (Rom. 8:23, 25); (4) we believers await ultimate righteousness (Gal. 5:5); and (5-7) believers await the return of Christ (1 Cor. 1:7; Phil. 3:20; Heb. 9:28), at which time our bodies will be glorified.

<sup>40</sup> 5:5-6: In these two verses the great, abiding triumvirate of faith, hope and love are extolled (cf. 1 Cor. 13:13). (TBKC): "Though salvation is by faith apart from works, faith that is genuine does work itself out 'through love' (cf. Eph. 2:10; James 2:14-18)."

- C 6 Paul's warning about the Galatians' false theology 5:8-9
  - D 1 His assertion of the false origin of their present belief: {8} This persuasion did not come from Him who calls you. 5:8
  - D 2 His warning that their false soteriology will adversely affect their whole belief system: {9} A little leaven leavens the whole lump of dough. 5:9
- C 7 Paul's assurance about the eventual outcome of this matter 5:10
  - D 1 His confidence they will rectify their theology: {10} I have confidence in you in the Lord that you will adopt no other view;
  - D 2 His assertion of the eventual overthrow of their false teacher: but the one who is disturbing you will bear his judgment, whoever he is.
- C 8 Paul's demonstration that he does not preach what they have come to believe 5:11
  - D 1 His being persecuted demonstrates he does not preach circumcision: {11} But I, brethren, if I still preach circumcision, why am I still persecuted?
  - D 2 If what they are believing were true, Christ's crucifixion would have been rendered inoffensive: Then the stumbling block of the cross has been abolished.
- C 9 Paul's sardonic wish that their false teachers would amputate their organ of procreation! {12} I wish that those who are troubling you would even mutilate themselves. 5:12
- B 2 Use Your Freedom to Serve One Another through Love -- (TBKC: "The Christian Life: A Life Apart From License") 5:13-15**
  - C 1 The fact of our call to freedom: For you were called to freedom, brethren; (5:13a) 5:13a-14
    - D 1 What our call to freedom doesn't permit -- : only do not turn your freedom into an opportunity for the flesh, 5:13b
    - D 2 What our call to freedom demands 5:13c-14
      - E 1 The command: but through love serve one another. 5:13c
      - E 2 The Scriptural justification: For the whole Law is fulfilled in one word, in the statement, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." 5:14
  - C 2 The results of violating our call to freedom 5:15

D 1 Viciousness: {15} But if you bite and devour one another,

D 2 Mutual destruction: take care that you are not consumed by one another.

**B 3 Walk By the Spirit and You Won't Carry Out the Evil Desires of the Flesh --**  
 (TBKC: The Christian Life: A Life According to the Spirit") **5:16-26**

C 1 The way to bypass domination by the flesh -- Walking by the Spirit: But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 5:16

C 2 The opposition of the flesh to the Spirit: For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, 5:17

C 3 The result of the opposition by the flesh: so that you may not do the things that you please.

C 4 The release from Law-jurisdiction for those led by the Spirit: But if you are led by the Spirit, you are not under the Law. 5:18

C 5 The deeds of the flesh: Now the deeds of the flesh are evident, which are: (5:19a) 5:19-21

D 1 Sins of a sexual nature 5:19

E 1 immorality,<sup>41</sup>

E 2 impurity,<sup>42</sup>

E 3 sensuality,<sup>43</sup>

<sup>41</sup> 5:19 - immorality: "Immorality" translates *porneia* (4202), a specific term for sexual immorality that applies across a spectrum of illicit sexual contexts. (1) Distinguished from the verb "to commit adultery" (*moicheuō*, 3431) (Matt. 5:32); (2) distinguished from the verb "to commit adultery" (*moichaō*, 3429) (Matt. 5:32; Matt. 19:9); (3) distinguished from the noun "adulteries" (*moicheia*, 3430) (Mark 7:21); (4) describing incest (1 Cor. 5:1); (5) pre-marital sex (John 8:41; 1 Cor. 7:2); (6) spiritual idolatry (false religion) (Rev. 14:8; 17:2; 18:3; 19:2); (7) general immorality (Rom. 1:29; 1 Cor. 6:13 – general immorality, but in the context of male and female prostitutes, effeminate ("soft"--used of a catamite, a boy kept for use by a homosexual), homosexuals, and adulterers (1 Cor. 6:9-17). General immorality but with emphasis on union with a prostitute as being unthinkable (1 Cor. 6:13). In this context immorality is linked with impurity and sensuality.

<sup>42</sup> 5:19 - impurity: "Impurity" (*akatharsia*, 167) means, in its literal sense, "uncleanness" (Matt. 23:27). In a metaphorical sense it sometimes appears in a context of sexual immorality (Rom. 1:24; 1 Thess. 4:7). At other times it is often linked with other terms connoting sexual immorality (2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 5:3; Col. 3:5). At least one metaphorical use it connotes impure motives in a non-sexual context (1 Thess. 2:3).

<sup>43</sup> 5:19 - sensuality: "Sensuality" (*aselgeia*, 766) can be defined as licentiousness, wantonness (NASB Greek-Hebrew Dictionary). In the NASB it is translated as "sensuality" (8X); "sensual" (1X); "licentiousness" (1X). It appears in connection with other sexually immoral terms in Rom. 13:13; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3; 2 Pet. 2:4, 7, 18; Jude 1:4. *A selgeia* in Mark 7:22 probably has lewd sexual overtones.

- D 2 Sins in the realm of God versus Satan 5:20
  - E 1 {20} idolatry,<sup>44</sup>
  - E 2 sorcery,
- D 3 Sins in the realm of interpersonal relationships
  - E 1 enmities: Multiple instances of hatred, hostility toward others (*Ἐχθραί*)
  - E 2 strife: The tendency to be quarrelsome, argumentative and abrasive toward others (*Ἐριξ*)
  - E 3 jealousy: The tendency to be selfishly possessive and controlling of another's time and attention (*ζῆλος*)
  - E 4 outbursts of anger: Uncontrolled and passionate raging at others. (NIV = "fits of rage") (*θυμοί*)
  - E 5 disputes: Multiple rivalries and contentions with others. Very similar to "strife", above. (*Ἐριθείαι*)
  - E 6 dissensions: Factions, cliques (lit. "standing apart") (*διχοστασίαι*)
  - E 7 factions: dissensions arising from diversity of opinions and aims. Similar to dissensions, above. (*αἱρέσεις*)
- D 4 Sins in the realm of loss of self-control 5:21a
  - E 1 {21} envying,
  - E 2 drunkenness,
  - E 3 carousing,
- D 5 The danger of practicing these sins: and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. 5:21b
- C 6 The fruit of the Spirit But the fruit of the Spirit is (5:22a) 5:22-23
  - D 1 love: Putting the well-being of others ahead of yourself 5:22
  - D 2 joy: Finding pleasure in God's allotment of your circumstances in

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<sup>44</sup> 5:20 - idolatry: "Idolatry" is a transliteration of *eidōlolatria* (1495). "Idolatry involved the worship of pagan gods by bowing to idols, and because of its mention just after the listing of sexual sins it probably includes the male and female prostitution so often a part of heathen religion." *The Bible Knowledge Commentary: An Exposition of the Scriptures* by Dallas Seminary Faculty. It is used 4X in the NT: 1 Cor. 10:14; Gal. 5:20; Col. 3:5; 1 Pet. 4:3.

life

- D 3 peace: Finding contentment in one's relationship with God and His ability to take care for you.
- D 4 patience: The capacity to endure injustice; being long-fused
- D 5 kindness:<sup>45</sup> The exercise of goodness and well-being toward others.
- D 6 goodness: The capacity of being morally good in character and demeanor, taking a delight in that which is excellent and honorable.
- D 7 faithfulness: Faith, the capacity to trust in God and His goodness.
- D 8 gentleness:<sup>46</sup> The capacity to treat others gently and humbly. 5:23
- D 9 self-control: An inner strength to resist the pull of the flesh
- D 10 The legality of the fruit of the Spirit: against such things there is no law.
- C 7 The death of the flesh for those who are Christ's: {24} Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. 5:24
- C 8 The obligation to walk by the Spirit 5:25-26 {25} If we live by the Spirit, let us also walk by the Spirit.
  - D 1 Avoiding pride: {26} Let us not become boastful,
  - D 2 Avoiding confrontation: challenging one another,
  - D 3 Avoiding envy: envying one another.

**B 4 Live to Benefit Others: Restoring, bearing, and supporting (TBKC: "The Christian Life: A Life of Service") 6:1-10**

<sup>45</sup> 5:22 - kindness: *chrēstotēs* (5544) – used 10 times in the NT – Romans 2:4; 3:12; 11:22; 2 Cor. 6:6; Gal. 5:22; Eph. 2:7; Col. 3:12; Titus 3:4. It means “acting graciously and mercifully toward others.” Some contexts: (1) God richly exercises His **kindness** (*chrēstotēs*) (along with his tolerance and patience) toward humanity. Most however, do not know that God’s kindly attitude is designed to lead them to repentance (Rom. 2:4). (2) God’s **kindness** (*chrēstotēs*) is contrasted with his severity (*apotomia*, 663) (Rom. 11:22). (3) Akin to patience (*makrothumia*, 3115) (2 Cor. 6:6). (4) Linked with grace (*charis*, 5485). (5) Linked with compassion (*oiktirmos*, 3628), humility (*tapeinophrosunē*, 5012a), gentleness (*prautēs*, 4240), and patience (*makrothumia*, 3115) (Col. 3:12). (6) Linked with “love for mankind” (*philanthrōpia*, 5363): “But when the **kindness** of God our Savior and His love for mankind appeared,” Tit. 3:4.

<sup>46</sup> 5:23 - gentleness: *prautēs* (4240). It is the spirit with which those who are spiritual must restore someone caught in a trespass. Each one must look to himself so that he also will not be tempted (Gal. 6:1).

C 1 Circumspectly restoring a sinning brother 6:1

D 1 Trespass -- the contemplated circumstance: {1} Brethren, even if anyone is caught in any trespass,<sup>47</sup>

D 2 Restoration -- the obligation of the spiritual

E 1 Those under obligation: you who are spiritual,

E 2 The obligation: restore such a one

E 3 The manner: in a spirit of gentleness;

E 4 The attitude -- humble wariness: each one looking to yourself, so that you too will not be tempted.

C 2 Carefully bearing one another's burdens -- the obligation of all 6:2-4

D 1 The exhortation to assist: {2} Bear one another's burdens,<sup>48</sup> 6:2

D 2 The loving purpose: and thereby fulfill the law of Christ.<sup>49</sup>

D 3 The caution to the burden-sharers 6:3-4

E 1 Beware of pride: {3} For if anyone thinks he is something when he is nothing, he deceives himself. 6:3<sup>50</sup>

E 2 Objectively test one's own actions: {4} But each one must examine his own work, 6:4

G 1 and then he will have reason for boasting in regard

<sup>47</sup> 6:1 - trespass: 3900 *paraptoma* {par-ap'-to-mah} from 3895; TDNT - omitted, 846; n n; AV - trespass (9); offence (7); sin (3); fall (2); fault (2) [23]. Definitions: 1) to fall beside or near something; 2) a lapse or deviation from truth and uprightness; a sin, misdeed [Strong's].

Preliminary observations: A trespass is serious -- it causes death (Rom. 5:15-17; Eph. 2:1, 5; Col. 2:13), brings judgment (Rom. 5:18), proliferates under law (Rom. 5:20). Trespasses are committed by unbelievers (Rom. 5:15-20) and believers (Gal. 6:1; Jas. 5:16). Virtually every occurrence of trespass includes, in the broader context, the need or availability of forgiveness, reconciliation, or restoration. God's forgiveness of our trespasses against Him is provided by the death of Christ (Rom. 4:25; 5:15-20; 2 Cor. 5:19; Eph. 1:7) and the resurrection of Christ (Eph. 2:1, 5; Col. 2:13) and is conditioned on our forgiving others their trespasses against us (Matt. 6:14, 18:35; Mark 11:25-26). God's forgiveness of our trespasses is seen as an act of undeserved grace (Rom. 5:15-20; Eph. 1:7, 2:5). The corporate trespasses of Israel are used by God to bring forgiveness to the Gentiles and ultimately to restore Israel through jealousy (Rom. 11:11-12). Confessing our trespasses to one another, coupled with prayer, brings healing (James 5:16).

<sup>48</sup> 6:2 - burdens: (922, *baros*): (TBKC): "heavy, crushing loads ... -- more than a man could carry without help."

<sup>49</sup> 6:2 - law of Christ: Almost certainly this refers to Christ's "new" command -- that His followers love one another (John 13:34; 15:12, 17; 1 John 3:23; 2 John 1:5. Cf. Gal. 5:14).

<sup>50</sup> 6:3 - thinks he is something: (TBKC): "Something must be laid aside if a believer is to be a burden-bearer and that is conceit, an attitude that breeds intolerance of error in others and causes one to think he is above failure."

to himself alone,<sup>51</sup>

G 2 and not in regard to another.

D 4 The realization of fairness: {5} For each one will bear his own load.<sup>52</sup> 6:5

C 3 Generously supporting your teachers 6:6-10

D 1 The obligation of financial support 6:6

E 1 The beneficiary of instruction: {6} The one who is taught the word

E 2 The financial obligation: is to share all good things

E 3 The object of reciprocation: with the one who teaches him.

D 2 The incentive for generous giving 6:7-9

E 1 The warning against deception: {7} Do not be deceived, God is not mocked; 6:7

E 2 One benefits from something what one puts into it: for whatever a man sows, this he will also reap.

E 3 The sad consequence of skimpy giving: {8} For the one who sows to his own flesh will from the flesh reap corruption, 6:8

E 4 The eternal consequence of generous giving: but the one who sows to the Spirit will from the Spirit reap eternal life.

E 5 The challenge to persist in doing (every kind of) good: {9} Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. 6:9

D 3 The general application -- do any kind of good 6:10

E 1 The limitation of opportunity: {10} So then, while we have opportunity,

E 2 The generalization of good: let us do good to all people,

E 3 The priority of good: and especially to those who are of the

<sup>51</sup> 6:4 - boasting: (TBKC): "The Greek word *kauchema* ... means personal exultation, not sinful pride."

<sup>52</sup> 6:5 - load: (5413, *phortion*): the (proper) load of a ship or (TBKC): "the pack usually carried by a marching soldier," the kind of burden followers of Christ carry, described as "light" (Matt. 11:30). Though all Christians are to help one another bear heavy burdens, each of us will be required by God to carry his own weight. There are no duty-shirkers in the kingdom of God -- each of us will be held accountable.

household of the faith.

### **B 5 Paul's Summary Autograph, Emphasizing His Christ-Centered Motivation 6:11-18**

C 1 Paul's use of large script to emphasize his Apostolic authority:<sup>53</sup> {11} See with what large letters I am writing to you with my own hand. 6:11

C 2 The complex motivation of the advocates of circumcision 6:12-13

D 1 Their motivation -- "men-pleasers ... seeking to make a good impression outwardly:"<sup>54</sup> {12} Those who desire to make a good showing in the flesh 6:12

D 2 Their tactic: try to compel you to be circumcised,

D 3 Their greatest motivation -- fear of persecution: simply so that they will not be persecuted for the cross of Christ.

D 4 Their hypocrisy: {13} For those who are circumcised do not even keep the Law themselves, 6:13

D 5 Their motivation -- boasting "about the number of Galatians they hoped to win over to circumcision as a religious and merit-earning rite:"<sup>55</sup> but they desire to have you circumcised so that they may boast in your flesh.

C 3 The Christ-centered motivation of Paul 6:14-17

D 1 To boast only in the cross of Christ 6:14-16

E 1 His resolve to boast only in the cross: {14} But may it never be that I would boast, except in the cross of our Lord Jesus Christ, 6:14

E 2 The results of the cross

G 1 through which the world has been crucified to me,

G 2 and I to the world.<sup>56</sup>

E 3 The true essence of spirituality 6:15

<sup>53</sup> 6:11 - following TBKC

<sup>54</sup> 6:12 - menpleasers: Quoting TBKC, which then quotes NIV.

<sup>55</sup> 6:13: quoting TBKC

<sup>56</sup> 6:14 - crucified ... world: Paul looked on the cross as killing any tempting hold the world may have had over him or any attraction he might have had toward the world.

- G 1 Neither circumcision [in the flesh]: {15} For neither is circumcision anything,
- G 2 nor uncircumcision, [in the flesh]
- G 3 but a new creation. [by the Spirit of Christ]
- E 4 God's blessings upon those who live by the principle of true spirituality 6:16
  - G 1 The approved life principle: {16} And those who will walk by this rule,
  - G 2 The blessings from God: peace and mercy
  - G 3 Upon the Gentiles: be upon them,
  - G 4 Upon spiritual Israel: and upon the Israel of God.<sup>57</sup>
- D 2 To side with Jesus, even through persecution: {17} From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus. 6:17
- C 4 Paul's benediction emphasizing grace: {18} The grace of our Lord Jesus Christ be with your spirit, brethren. Amen. 6:18

#### EXPANDED ANALYSIS OF GALATIANS

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<sup>57</sup> 6:16 - Israel of God: Paul probably refers here to believing Israel as opposed to national Israel. Note his statement in Romans 2:28-29: {28} "For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. {29} But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God." There is no justification for asserting that "Israel of God" refers to the Church.