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## Denise Surles

Denise has been married to Greg Surles for 28 years. They currently live in Big Spring, TX where Greg is the minister at the Birdwell Lane church of Christ. They have four children. Gregory is married to Jamie and they have Nora, who just turned one year old. Jessica is married to Scout Betz and they have Stella, who is 7 weeks old on Saturday. Hannah is almost 16, and Payton is 13, and they are both homeschooled. Denise loves volunteering at summer church camps, teaching, doing crafts, cooking, playing games, and spending time with her family.

## Introduction to Galatians

### **SIMPLE OUTLINE:**

Chapters 1-2: Paul's Defense

Chapters 3-4: Justification

Chapters 5-6: An Appeal

### **DETAILED OUTLINE:**

#### **INTRODUCTION (1:1-10)**

1. Salutation (1-5)
2. Reason for the letter (6-10)

#### **I. PAUL'S DEFENSE OF HIS APOSTLESHIP (1:11-2:21)**

##### **A. THE DIVINE ORIGIN OF HIS GOSPEL (1:11-17)**

1. Thesis: His gospel received directly from God (1:11-12)
2. His pre-Christian years, and conversion (1:13-17)

##### **B. HIS RELATIONSHIP TO THE OTHER APOSTLES (1:18-2:21)**

1. His first visit with Peter, and early years as a Christian (1:18-24)
2. The council at Jerusalem (2:1-5)
3. His sanction by James, Cephas, and John (2:6-10)
4. His rebuke of Peter at Antioch (2:11-21)
  - a. Peter's hypocrisy (2:11-13)
  - b. His speech to Peter, how we are justified by faith in Christ (2:14-21)

#### **II. PAUL'S DEFENSE OF THE GOSPEL OF JUSTIFICATION BY FAITH (3:1-4:31)**

##### **A. THE PERSONAL ARGUMENT (3:1-5)**

1. How they received the Spirit (3:1-4)
2. From whom they received the Spirit (3:5)

##### **B. THE SCRIPTURAL ARGUMENT (3:6-25)**

1. The example of Abraham (3:6-9)
2. The curse of the Law (3:10-14)
3. The priority of the Promise over the Law (3:15-18)
4. The purpose of the Law (3:19-25)

##### **C. THE PRACTICAL ARGUMENT (3:26-4:7)**

1. In Christ they are one, as children of God, Abraham's seed, and heirs of the promise (3:26-29)
2. Redeemed from the law, and adopted as sons, they are no longer

slaves, but heirs (4:1-7)

D. THE SENTIMENTAL ARGUMENT (4:8-20)

1. His fears over their returning to bondage (4:8-11)
2. Their past and present relationships to him (4:12-20)

E. THE ALLEGORICAL ARGUMENT (4:21-31)

1. An allegory for those who desire to be under the Law (4:21-24a)
2. Symbolic of the two covenants; one from Mount Sinai which gives birth to bondage, and the other from the Jerusalem above which makes free (24b-31)

III. THE CALL TO STAND FAST IN THE LIBERTY OF THE GOSPEL (5:1-6:10)

A. A LIBERTY THAT EXCLUDES THE NECESSITY OF CIRCUMCISION (5:1-6)

1. Do not be entangled again with a yoke of bondage (5:1)
2. Circumcision means nothing; requiring it results in falling from grace (5:2-4)
3. We should wait for the hope of righteousness with faith working through love (5:5-6)

B. A LIBERTY THAT FULFILLS THE LAW (5:7-15)

1. Beware of those who would bind the Law (5:7-12)
2. Use your liberty as an opportunity to serve one another with love, and you will fulfill the Law (5:13-14)
3. But beware that you do not use it as an opportunity for the flesh in which you consume one another (5:13b,15)

C. A LIBERTY IN WHICH ONE IS TO BE LED BY THE SPIRIT (5:16-26)

1. Liberty is not an excuse for license (5:16-18)
2. The works of the flesh contrasted with the fruits of the Spirit (5:19-23)
3. Those who are Christ's have crucified the flesh and are walking in the Spirit (5:24-26)

D. A LIBERTY WITH A SENSE OF RESPONSIBILITY (6:1-10)

1. For helping those with burdens (6:1-5)
2. For doing good to all, thus sowing to the Spirit (6:6-10)

CONCLUSION (6:11-18)

1. A final rebuke to those who would bind circumcision (6:11-13)
2. Paul's confidence in the cross of Christ (6:14-17)
3. Benediction (6:18)

**AUTHOR:** Paul, an apostle through Jesus Christ and God the Father (1:1)

**DATE:**

- There is really no way of knowing for sure.
- Some date this as early as AD 48, some say AD 53-57, and others say AD 57-59.
- The fact is that the specific date here doesn't bear weight on the understanding of the letter.

**AUDIENCE:**

- To the churches of Galatia (1:2).
- Galatia was a province in Asia Minor. On a map today, it would be in the general area of Turkey.
- Paul helped establish these churches of Galatia and cared greatly for their strength and faithfulness in the Lord.

**PURPOSE OF THE LETTER:**

- To overcome the influence of the Judaizing teachers.
- To reestablish Paul's apostleship
- To show them that the freedom we have in Christ is better than being enslaved to the old law

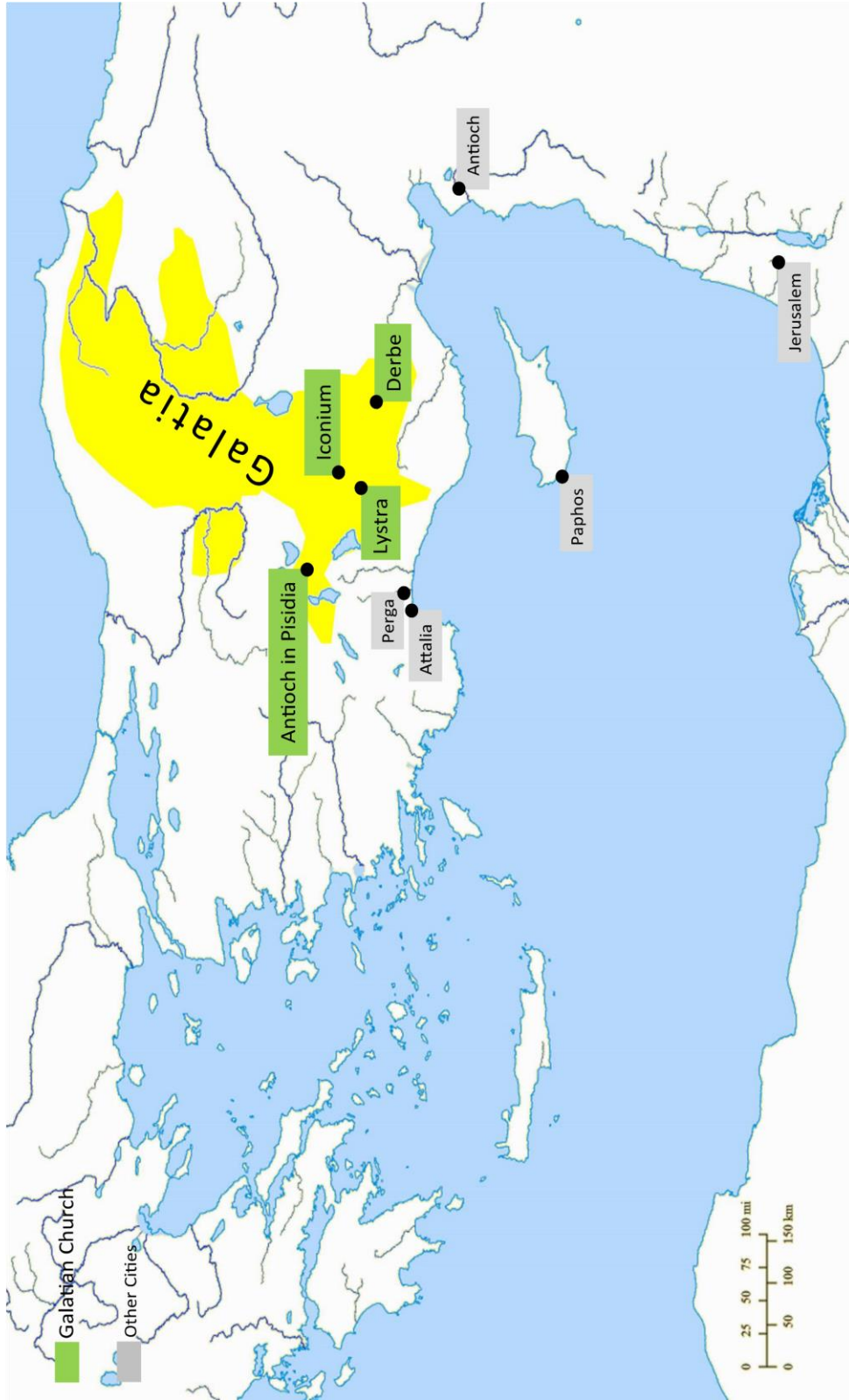
**KEY WORDS:**

- The law – 31 times
- Flesh – 18 times
- Spirit – 15 times
- Faith – 21 times
- The promise – 10 times
- Bondage (and related words) – 11 times
- The Cross – 6 times

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

# Region Map: Galatia

Map of the Churches of Galatia and Surrounding Cities from Acts 13-14



## Carlie Bond

Carlie Bond and her husband of 18 years, Clay, have four beautiful children, Artie Rose, Annabelle, Trinity & Cole. For the past 16 years Carlie has been a helper to her husband in his efforts to preach the gospel to the lost and build up the Lord's church. Carlie is active in the Lord's work in a variety of ways and serves her family as a homeschooling mother and has recently expanded her real estate activities to include serving as a Realtor. Carlie and her family currently live in Marble Falls, Texas where they labor with the Lake Country church of Christ and work with the Southwest School of Bible Studies in Austin, Texas.

## Galatians Chapter 1

### Outline

- I. 1:1-2 Address
  - a. From: Paul and the brethren
  - b. To: the churches of Galatia
  
- II. 1:3-5 Greeting: Grace and Peace
  - a. How Grace and Peace were Obtained
  - b. Why Grace and Peace are Needed
  - c. Our Grace and Peace are the Will of God
  - d. Doxology
  
- III. 1:6-9 Reason for Writing
  - a. A Turning Away vv.6
  - b. A Twisted Gospel vv. 7
  - c. A Multiplied Curse vv. 8-9
  
- IV. 1:10-24 A Call to Reason
  - a. Paul's Intentions vv. 10
  - b. Paul Person vv. 11-22
    - i. The source of his message vv. 11-12; 16-17b
    - ii. His former conduct vv. 13-15
    - iii. The impact of his message vv. 17b-22
  - c. Paul's Acceptance vv. 23-24
    - i. The brethren at Judea heard that Paul preached "the faith"
    - ii. The brethren at Judea glorified God!



## Chapter Summary

Galatians chapter one begins with a basic address stating who wrote the letter and to whom it was written. Paul includes a parenthetical statement about his apostleship which he will discuss in greater detail later in the chapter. Paul follows with a reminder of the mutual status of addressee and addressors as followers of Jesus Christ, Who is the glorified author of our deliverance. Next, Paul dives in to the purpose of his letter which is to provide a stern warning and call for a desperately needed course correction. The brethren at Galatia are in danger due to a different gospel, presented by distorted teachers, and a dangerous lack of discernment on their part. The remainder of the chapter is devoted to Paul's attempt to reason, carefully and logically, with the brethren to the intent that they return to their prior state of acceptance of him as an apostle, and more importantly, of his message as the true gospel of Jesus Christ.

## Lacy Crowell

Lacy Crowell and her husband, Jonathan, worship with the Garriott Rd church of Christ in Enid, Oklahoma where Jonathan serves as the Youth/Family Minister. They are blessed with four precious children: Re'Elle, Ariana, Mya and Jathan whom Lacy has the privilege of homeschooling. She has an Associates Degree from the Bear Valley Bible Institute and is a Marriage and Family Therapist. Lacy is thankful to serve as the Associate Editor for Come Fill Your Cup, and is the author of Proclaimed: Jesus the Messiah - a study of the gospel of Mark. She loves playing card games with her kids, curling up with a blanket and a good book and date nights with her hubby. Her great honor is speaking for various ladies' and girl's events both domestic and foreign to share God's word with other women who are excited to learn and grow in their faith.

## Galatians Chapter 2

### 5 Direct Parallels Between Galatians 2 & Acts 15: (Wharton)

1. The same question about Paul's apostolic authority: Acts 15:1-2, Galatians 2:2)
2. The same reason for Paul and Barnabas meeting with the Jerusalem apostles (Acts 15:2, Galatians 2:2)
3. The same problems: legalism, the binding of circumcision and the law of Moses on Gentile Christians (Acts 15:1,5 and Galatians 2:3-5)
4. The same persons involved: Paul and Barnabas, Peter and James, false brethren and Gentile Christians.
5. The same endorsement of Paul and Barnabas (Acts 15:22-27, Galatians 2:7-9.)

**2:1-3 "Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. But even Titus, who was with me, was not forced to be circumcised, though he was a Greek."**

### Paul's 4-Pronged defense:

1. Titus was not made to be circumcised
  2. The apostles were united in their stand against the false teachers.
  3. The apostles added nothing to Paul's Gospel
  4. The apostles endorsed both Paul and Barnabas.
- ❖ From Paul's defense it is clear that his authority/inspiration as an apostle is being blatantly challenged by the Judaizers.
  - ❖ Paul's acceptance by the other apostles affirms his authority.
  - ❖ We must follow the example here and affirm what we are taught by comparing it to Scripture, regardless of who the teacher is.
  - ❖ Paul describes fear that he has been "running in vain." The implication here is that if the church were to split over adherence to the old law, his ministry would be completely undone (McKinney.)

**2:4-5 “Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery— to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you.”**

- ❖ We find the concept of “bondage” or “slavery” 13 times throughout the book (Petrillo.)
- ❖ “False” - literally means those who had outwardly become Christians, but did not have godly hearts (Zodhiates.)
- ❖ “Secretly brought in” - literally means “smuggled” (Zodhiates.) The brethren knew these individuals were not true Christians, yet they accepted them into their fellowship anyway.

**2:6-10 “And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential added nothing to me. On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. Only, they asked us to remember the poor, the very thing I was eager to do.”**

- ❖ The order given here is significant: James, Cephas and John. James was clearly considered a leader among the Jews, as evidenced by his role in the Jerusalem council in Acts 15.
- ❖ We know that James mentioned here is the Lord’s brother, as James the apostle was martyred in Acts 12:1-2.
- ❖ They changed nothing regarding Paul’s doctrine, they simply asked him to remember the poor.
- ❖ It’s interesting to note that Peter is one who affirmed Paul’s apostleship, even though Paul publicly rebuked him. How would we have responded in that situation?
- ❖ “Perceived” means “to know” (Zodhiates.) It is definitive.
- ❖ “Right hand” - In cases of division, the “right hand” was seen as what was right or acceptable. In cases of rank and individual extending the “right hand” was a public sign of honor and equality (Zodhiates.)

**2:11-14 “But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. And the rest of the Jews acted**

hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, “If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?”

- ❖ “Condemned” means he was literally condemned before God (Petrillo.)
- ❖ Peter’s conduct was sinful, and Paul is pointing out that even an inspired man in sin is to be confronted.
- ❖ Peter’s sinful behavior was to keep from offending the “brethren.” How often do we walk on egg shells or change things to avoid offending people?
- ❖ How often do we avoid Scriptural teachings to avoid offending people?
- ❖ How often do we ignore ungodly behavior to avoid offending people?
- ❖ How well did that work for Peter?
- ❖ In this situation Paul boldly, and publicly corrects Peter. How would that be received in today’s American church?

**2:15-16 “We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.”**

- ❖ “Believed” - literally means faith, firm conviction, followed by action (Zodhiates.)

**2:17-19 “But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! For if I rebuild what I tore down, I prove myself to be a transgressor. For through the law I died to the law, so that I might live to God.”**

- ❖ There is no definite article before “law” in the Greek, meaning that Paul is actually referring to any legalistic system (Petrillo.) Have we created a legalistic system in the Lord’s church today?
- ❖ “Endeavor” - means actively striving after (Zodhiates.)

**2:20-21 “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.”**

♣ “Vain” - means without cause or purpose (Zodhiates.)

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Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

## Evelyn Bonner

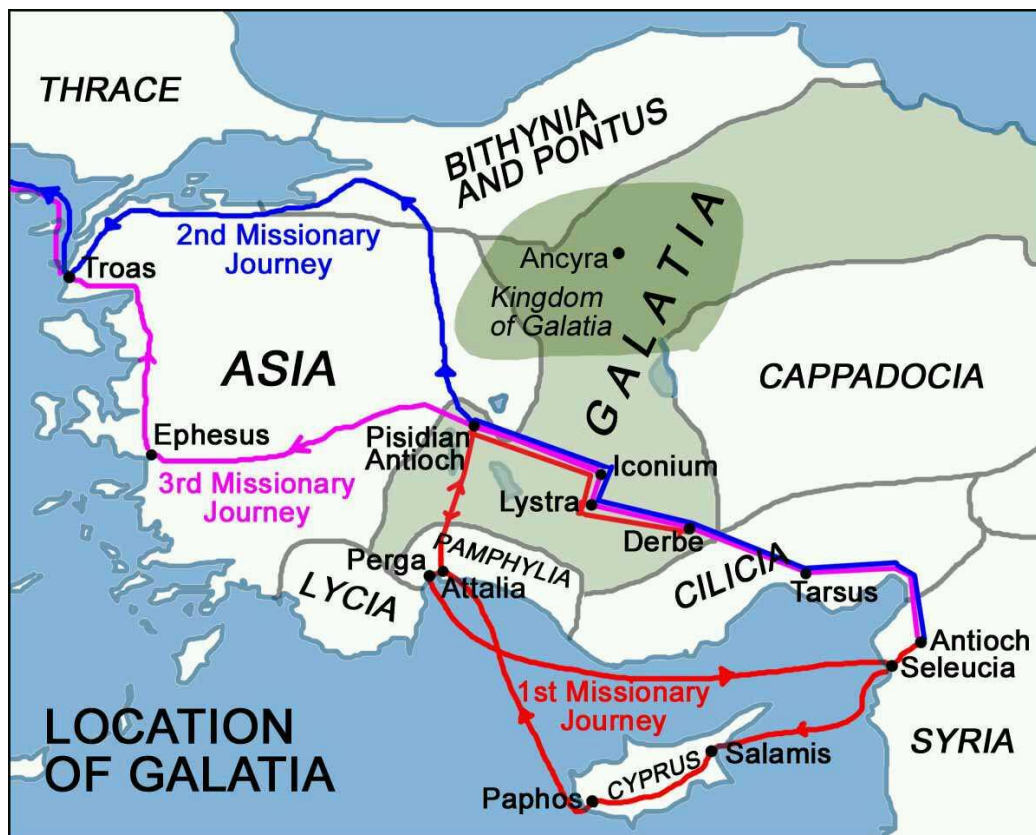
Evelyn Bonner has been married to Mike Bonner for 21 years, and has five grown children. Her husband has been preaching for 20 and is currently serving the 9th & Main church of Christ in San Angelo, Tx as the pulpit minister. God has been steadfast in His goodness as we work in His kingdom. All the glory goes to God for everything.

## Galatians Chapter 3

- I. Intro: Gal. 3:1
- II. Justification by faith v. 1-9
  - A. v. 1-4 - Foolish - Greek: not understood, intelligible, not understanding, or unwise.
    - 1. Bewitched - Greek: to charm or fascinate by false representation.
    - 2. To obey not the truth - to not obey the gospel: 2 Thess. 1:8; 1 Pet. 4:17
    - 3. To be made perfect by the flesh - by works of the law is not possible...
    - 4. To suffer for nothing - Gal. 5:11 & 6:12
  - B. v. 5-9 - Therefore know
    - 1. Only those who are of faith - belief, trust in Christ...
    - 2. Scripture foreseeing - justification for the Gentiles...
    - 3. Believing Abraham - counted as righteousness...
- III. The law brings a curse v. 10-14
  - A. v. 10-13 - Cursed - Greek: exposed to divine vengeance.
    - 1. Under the works of the law - it to be under the curse.
    - 2. No one justified by the law - Even more Paul clearly establishes the truth they were denying in v.16 "knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified."
    - 3. The law is NOT of faith
  - B. v. 14 - Gentiles - He informed them of his rebuke of Peter for his hypocrisy and states in Gal 2:14 "But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before *them* all,..."
    - 1. Receive blessing of Abraham
    - 2. In Christ Jesus
    - 3. Receive the Promise
- IV. The changeless Promise v. 15-18
  - A. Promise Made
    - 1. Cannot be annulled
    - 2. To Abraham's seed
    - 3. All nations will be blessed



- B. Promise Kept
    - 1. In Christ
  - C. Inheritance by promise not by the law
- V. Purpose of the law v. 19-25
- A. v. 19-23 - Purpose
    - 1. Because of transgression
    - 2. Is the law against the promise?
    - 3. Scripture confirmed (all under sin)
    - 4. Before faith kept under law
  - B. v. 24-25 - Therefore
    - 1. The law was our tutor
    - 2. After faith no longer under tutor
- VI. Sons & Heirs v. 26-29
- A. Sons of God
    - 1. Neither Jew nor Greek
    - 2. Neither male nor female
  - B. All one in Christ
    - 1. By faith
    - 2. By baptism
  - C. Heirs according to promise
    - 1. Are Christ's
    - 2. Abraham's seed



## Sarah Fallis

Sarah Fallis recently retired as assistant professor of mathematics at the Northwest Campus of Tarrant County College. She holds a bachelor's degree in mathematics and English from East Texas State University (now Texas A&M, Commerce), a master's degree in mathematics and education from Texas Woman's University, and has done graduate work in Bible and counseling at Abilene Christian University.

Sarah is married to Gary Fallis who served 15 years as instructor in the Brown Trail School of Preaching in Bedford, Texas and is now the coordinator of the Extension Studies Graduate Program for the Bear Valley Biblical Institute of Denver. In addition to her work as a mathematics professor, Sarah was Director of the Women's Program at the school of preaching and taught regularly in that program. She has taught Bible classes for children, teenage girls and women and is currently teaching the Ladies' Bible class at the Bridgewood congregation in Ft. Worth. Her work has included workshops, lectureships and numerous ladies' days and retreats, including The Mid-Atlantic Retreat and Cold Harbor Road Lectures in Virginia, the Connecticut Ladies' Retreat, the European Christian Women's Retreat in Spyer, Germany in 2007, and most recently at Polishing the Pulpit in Tennessee. She is the author of 2 books in a series: The Drama of Redemption; book 1- "Walking with Jesus from Creation to Canaan," and book 2 – "Walking with Jesus through the Prophets." Sarah travels with Gary each summer to Tanzania, East Africa and other mission areas, teaching and maturing the women. Gary and Sarah have two children—a daughter, Tonya, and a son, Paden.

## Galatians Chapter 4

### Sons and Heirs Through Christ

The argument of this whole chapter is a continuation of Paul's teaching on the abolition of the Law of Moses and the replacement of the entire system by Christianity.

#### I. From childhood to manhood $\leftrightarrow$ Heir – vs. 1-7.

1. Same metaphor of 3:23-25, but emphasis on the child—reason the bondage of the Law preceded the liberty of the gospel.
2. Mankind—both Jews and Gentiles—needed to be trained, to learn the seriousness of sin and the emptiness of law and pagan religions, the “elements of the world” (v. 3).
3. Man in his infancy and childhood was like a slave because he was in bondage to the law of his father.
4. “In the fullness of time...” This was “God's appointed time” when all of the grand events of God's plan for the redemption of mankind were scheduled in advance. God took steps to liberate mankind whom He looked upon as “heirs.”
5. “God sent forth His Son”  $\rightarrow$  deity.\*
6. “born of a woman”  $\rightarrow$  humanity.\*  
\*The Deity and the humanity of Christ are both stated in Rom. 1:3. Paul believed in Jesus’ actual personal preexistence with God (2 Cor. 8:9; Phil. 2:5-11), not a mere existence in idea. The fact of the Virgin Birth agrees perfectly with the language here.
7. “born under the law...”  $\rightarrow$  came under the wardship (custody) of the law, fulfilling “the law and the prophets” (Matt. 5:17; Luke 24:44-47).
8. “to redeem those who were under the law”  $\rightarrow$  purpose.
9. “that we might receive the adoption as sons”  $\rightarrow$  result.
10. “And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’”  $\rightarrow$  blessing. Scripture is clear that the Holy Spirit dwells in Christians (1 Cor. 6:9-10; Gal. 3:2; Eph. 3:16; 1 John 4:13).
11. “no longer a slave but a son... then an heir of God through Christ.”  $\rightarrow$  conclusion.

#### II. Paul’s fear for the church $\rightarrow$ going back to bondage – vs. 8-12.

1. Gentiles  $\rightarrow$  bondage of idolatry.
2. Why return to the “weak and beggarly elements” of former bondage?
  - a. Weak, because they have no spiritual power to strengthen us—could diagnose the disease, but could not produce a cure.
  - b. Beggarly, because they have no rich promise like the gospel.

- c. Elements (elementary principles), because they belong to an elementary condition, an undeveloped state, or to the childhood of mankind.
  3. “You observe days and months and seasons and years.” → proof of their relapse away from the gospel and proof that the Judaizers were being successful in their false teaching. Their ritualistic observance was a part of the Law of that “has been taken out of the way, having been nailed to the cross” (Col. 2:14-15). Paul plainly says, “So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, which are a shadow of things to come, but the substance is of Christ” (Col. 2:16-17).
  4. “I am afraid for you...” (v. 11) → warning that salvation can be forfeited by a return to legalism.
  5. “become like me, for I became like you.” → Paul’s example—he forsook Judaism and became a Christian, only. But to many of his Jewish brethren, he became a Gentile. Following Christ means we live by 3:28, Eph. 2:15, and Col. 3:11.
- III. Love’s appeal → remember the joy with which you received both me and the gospel – vs. 13-20.
1. Paul appeals to their gracious hospitality when he had a “physical infirmity” but preached to them anyway.
    - a. Speculation about “thorn in the flesh” (2 Cor. 12:7).
    - b. Maybe bad eyes or problem with eyes (vs. 15 and 6:11).
    - c. Not the main point...
  2. “Have I therefore become your enemy because I tell you the truth?” Passionate plea to those he loves, but it can happen.
  3. Jews were zealous in proselyting (1:14, Matt. 23:15, Rom. 2:10); by extension, so were the Judaizers. To describe the cunning of the false teachers, he warns “they are zealously courting you to exclude you from us that you may be zealous for them” (4:17-20). In contrast to Paul’s plain speech, they are flattering you for selfish purposes.
  4. The test of faith → Will we be faithful once those who influenced us are no longer present?
  5. “My little children...” → reveals Paul’s heart, his care and concern for them and his desire to be with them so he could know if they have been ensnared by the spider web of Judaism. He did not scorn with bitter words.
  6. “until Christ is formed in you” → Paul’s desire for them.
  7. Do you see yourself passionately pleading with someone you love who has been trapped by Satan and is in danger of losing his/her soul? Perhaps a child, a dear friend, a relative or close associate whom you taught the gospel.
- IV. History and Allegory → Hagar and Sarah → Old and New Covenants – vs. 21-31. This history (Gen. 16 & 21:1-21), though literally true, is so designed as to contain an allegory relating to the two covenants God had given.

#### JUDAISM

The bondwoman, Hagar  
Son of the bondwoman, Ishmael  
Natural birth  
Mount Sinai in Arabia  
Earthly Jerusalem  
Enslaved under law  
Fruitful (at first)\*  
Small offspring\*  
Persecuting  
Expulsion  
Judaism, a bondage

#### CHRISTIANITY

The freewoman, Sarah  
Son of the freewoman, Isaac  
Supernatural birth by promise  
Mount Zion, the Law of Christ (Heb. 12:22ff)  
Heavenly Jerusalem  
Free  
Barren (at first)\*  
Large offspring\*  
Persecuted  
Inheritance  
Christianity, freedom in Christ

\*The Scripture recognizes the order of these two covenants, showing how the law should be populous for a time, and then be excelled by the prolific fruitfulness of the gospel covenant which seemed so long barren. Isaiah foretells it in these words: “Rejoice, O barren, you who do not bear! Break forth and shout, you who are not in labor! For the desolate has many more children than she who has a husband” (Isa. 54:1). For a time Hagar seemed to be the real wife, and as such to own the husband, so for centuries those of the old covenant seemed to be the real Bride and to own the Lord. However, the promise of God held true even contrary to natural law, and the true Bride of Christ is His church (Eph. 5:22-32; Rev. 21:9-27).

\*\*Note: All of Isaiah 54-56 is a prophecy of the coming of Christ in His everlasting covenant—“the sure mercies of David” (55:3).

## Holly McCormack

Holly is a very young looking 37 year old. She and Jon have been married since 2003. They have three children Lucy 10, Emma, 8 and Noah, 4. She spends her days homeschooling and doing laundry and dishes. She enjoys decorating, DIYing, junk shopping and going on dates with her husband.

## Galatians Chapter 5

I. Attempting to be \_\_\_\_\_ by the \_\_\_\_\_:  
It is \_\_\_\_\_. (v. 1-12)

II. The \_\_\_\_\_ of the \_\_\_\_\_:  
Signs of \_\_\_\_\_. (v. 13-21)

III. The \_\_\_\_\_ of the \_\_\_\_\_:  
Signs of \_\_\_\_\_. (v. 22-26)



## Carole Moore

Carole Moore carries many “titles” in her daily life. First and foremost, she is a Christian striving to walk through life with Christ Jesus using His holy word as her guide. She married the love of her life, Tom Moore, in 1980 and supported him when he entered the work as a gospel preacher in 1984. She is the mother of three beautiful children; Brandi (a nurse in Port Lavaca Texas), Seth (deceased), and Joshua (a gospel preacher in Gallatin Tennessee). Her children have blessed her with 5 grandchildren (Hailey, Bryce, Ava, Seth, and Deacon) and two additional children (Josh – married to Brandi; Emily married to Joshua). Carole is an acute care nurse practitioner at the VA in Temple Texas specializing in cardiology; and delights in serving our Veterans who have given so much to allow us the freedom to continue to worship our Lord freely, safely, and openly. She enjoys teaching having presented the word of God before Christian women at Ladies Days around the nation and children in bible class. She has also spoken at professional (nursing) conferences and is a published author.

## Galatians Chapter 6

### I. Bearing the burdens of others and of self (v. 1-5)

#### V. 1... *Sympathetic concern for those who fall into sin.*

\* *Brethren* is a term of Christian endearment

\* Paul is speaking of those Christians who have suddenly succumbed to sin or works of the flesh (5:19-21); these Christians are more likely to be won back to Christ than the deliberate sinner

Sympathy should be extended to our brethren in acute sin, for we are all capable of falling onto such fallacies

Romans 3: 23 *for all have sinned and fall short of the glory of God*

We, each of us, can fall into temptation through inattention, weakness, and/or deception

\* Paul is not referring to those who deliberately plan or brazenly enter into a rebellious state of heart

Consider 2 Peter 2 where Peter warns of the false prophets and teachers (2:1) who *will secretly bring in destructive heresies* (2:1) and *exploit you with deceptive words* (2:3); they will *allure through the lust of the flesh* (2:18) and *promise...liberty* and yet they are *slaves of corruption* (2:19)

2 Peter 2:12-15 *But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;*

\* The *spiritual* ones are to restore the fallen brother...

One is spiritual if he lives in harmony with the teachings of the Spirit (Gal. 5:16, 22-26; 6:7-8). Thus, every faithful Christian is spiritual and the command to restore applies to every faithful Christian!

James 5:16 *Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.*

Consider the sorcerer, Simon, who was converted to Christ but then craved the power of the apostles in Acts 8:9-24:

Simon witnessed the power of the apostles to share the gifts of the Holy Spirit (8:18) and offered them money (8:19); he was rebuked by Peter (8:20-23) and subsequently repented (8:24)

\* Restoring another should be done humbly (*meekness*) recognizing our own weaknesses

1 Corinthians 10:12 *Therefore let him who thinks he stands take heed lest he fall*

1 John 1:8 *If we say that we have no sin, we deceive ourselves, and the truth is not in us*

1 Peter 5:8-9 *Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.*

James 5:19-20 *Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.*

2 Timothy 2:24-26 *And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility (KJV = meekness) correcting those who are in opposition; if God perhaps will grant them repentance, so that they may know truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.*

2 Peter 3:18a *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*

Keep in mind that “the one who restores today may need restoration himself tomorrow” (Robert R. Taylor, Jr, Galatians and Ephesians, p. 91)!

## **V. 2... We are to bear the burdens of others**

\* *Bear ye* is in the present tense and refers to a continuous action of mutual burden bearing; it is not a one-time act, but something that we should always be involved in. We are to constantly carry the load (“bear” the burden) that another is enduring. We must constantly lead a helping hand.

\* *Burden* comes from the Greek word **baros** and is inclusive of the sorrows, distress, frailties, and overload of sins borne by others.

A brother or sister who has been overtaken in a sinful act, has encountered a burden too great for him to bear, under the circumstances. Perhaps the temptation caught him unprepared; maybe he

blundered into it foolishly; his error may have been one willfully entered. Although he must suffer the guilt for his own sin, his faithful brethren can help lead him back to the Lord and forgiveness. In this manner we can help him bear his burden.

We can also help by being a friend, providing a shoulder to cry on or to confide in, by listening attentively, and by providing needs where appropriate

Romans 15:1 *We then who are strong ought to bear with the scruples (KJV = infirmities) of the weak, and not to please ourselves.*

1 Thessalonians 5:14 *Now we exhort you, brethren, warn them who are unruly, comfort the fainthearted, uphold the weak, be patient with all.*

By bearing the burdens of others, we fulfill the law of Christ (which is the NT):

Paul refers to the *law of faith* (Romans 3:27)

Romans 8:2 *For the law of the Spirit of life in Christ Jesus has made me free from the [Mosaic/OT] law of sin and death.*

We are no longer under the OT patriarchal nor Mosaic Laws; but through the grace of God and the Cross, we are now under the Law of Christ as found in the pages of the NT... This is a whole other study!

#### **V. 3-5... We are to bear our own burdens**

\* Avoid self-delusions and/or self-deception (v. 3)...

It is easy to over-estimate our spiritual strength and under-estimate the power of temptation as noted above (Romans 3:23; 1 Cor 10:12; 1 John 1:8). Remember 5:26?!

Romans 12:3 *For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.*

If we have too high an opinion of ourselves, we risk mishandling any attempts to restore one who has fallen victim to sin or even become a victim to sin ourselves. Since the power to save is not in ourselves, but in God, we must exercise caution in seeking to restore the fallen and in teaching the truth.

\* Continually self-examine our spiritual status (v.4)

*2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

*2 Corinthians 13:5 Examine yourselves as to whether you are in the faith. Test (KJV – prove) yourselves. Do you not know yourselves, that Jesus Christ is in you? – unless in deed you are disqualified.*

*James 1:25 But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.*

*Hebrews 4:12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart.*

*2 Timothy 3:15-17 ...and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete (KJV – perfect), thoroughly equipped for every good work.*

A Christian must examine her heart and life according to the Bible and God's expectations. If she finds that she is sincere in her faithfulness and obedience life, she will discover her strengths and weaknesses which will provide an accurate picture of herself as God sees her

As Christians, we must not be concerned with what others may think of us; but rather, what God thinks of me and my heart and actions. The attitudes and judgments of the world toward us are changeable, but God's standard is always the same.

If our happiness is dependent on how others perceive us, we are doomed to a life of disappointment; but if our happiness is derived from the knowledge that we are right with God, then outside circumstances will have little effect on our peace of mind.

*Philippians 4:11-13 Not that I speak in regard to need: for I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.*

Perhaps the greatest lesson in v.4 is to avoid comparing yourself to others, to their talents, to their wealth, to their status in life, etc. Compare yourself to God's expectations and strive to achieve what He desires for you.

1 Thessalonians 5:21-22 *Test all things, hold fast what is good. Abstain from every form of evil.*

\* Each shall bear his own load (KJV – burden) (v.5)

The Greek term for "burden" in verse 5 is **phortion** which means "load" and generally refers to something being carried and is generally used metaphorically. It refers to the individual bearing his own responsibility and fulfilling the purpose of his own life. It is our personal responsibility that no one else can carry for us; that responsibility cannot be shifted to another.

Only I can obey the gospel and remain obedient to God to achieve my salvation and entry to heaven...

Philippians 2:12 *Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*

Romans 14:10-12 *But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. For it is written: "As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then each one of us shall give account of himself to God.*

2 Corinthians 5:10 *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the (KJV – his) body, according to what he has done, whether good or bad.*

Other versus to consider:

Psalm 55:22; Hebrews 9:27-28; Matthew 11:30; Romans 4:25; Matthew 7:1-5...

## **II. Law of the Harvest (v. 6-10)**

**V.6... A charge to help those who benefit us spiritually**

The word "share" (communicate – ASV, KJV) is from the Greek word **κοινωνέω** (koinoneo) which is often translated fellowship. Its meanings include "to have a share" or "to give a share" or "distribute" or "communicate." Thus, when we support a preacher, a preacher student, or a missionary we are having fellowship in the spreading of the Gospel.

Those who are taught (all Christians) are under obligation to help the teacher/preacher by sharing with him all good things, material blessings. The necessity of helping those who teach is taught within the Scriptures, i.e., 1 Corinthians 9:9-14 (preachers) and 1 Timothy 5:17-18 (elders).

**V.7-8... Sowing and reaping**

\* This section opens with a warning: *be not deceived* which occurs by way of Satan (v.7a)

\* The phrase "be not deceived" appears three other times in the New Testament:

c.f., Luke 21:8; 1 Corinthians 6:9; 1 Corinthians 15:33

We can do something to avoid deception:

- resist through faith (Ephesians 6:16 – shield of faith resists darts of temptation)
- watch and be on the alert for it (1 Peter 5:8-9)
- pray to be kept from it (Matthew 26:41, 6:13)

God knows how to deliver saints out of temptation:

- He knows how to deliver us (2 Peter 2:9)
- He provides a way of escape (1 Corinthians 10:13)
- Christ suffered and was tempted as are we and will help us (Hebrews 2:18)

\* *God is not mocked* reminds us that God knows our true character and will judge us accordingly:

Proverbs 16:25 *There is a way that seems right to a man, but its end is the way of death.*

Jeremiah 10:23 *O Lord, I know the way of man is not in himself; it is not in man who walks to direct his own steps.*

c.f., Ecclesiastes 8:11

\* What we *sow* (or plant) is what we will *reap* (or produce)

Genesis stresses that every seed will bring forth after its kind (Gen 1:11-12... it is true with botany, zoology, humanity, and our spirituality)

We have two choices. We can:

- sow to the flesh which leads to eternal damnation (Gal 5:19-21; Romans 6:23; Job 4:8)

~or~

- sow to the Spirit (Gal 5:22-23) and reap everlasting life

*Consider Ahab & Jezebel.* They sowed the spiritual seeds of rebellion against God's will. They got by with their insurrection against God for several years, but the time came when Ahab died and shed his blood in the very vineyard which he had obtained by the death of Naboth. Jezebel had

caused Naboth to be slain, and had followed a hate-filled life, but she paid with her own life when she was thrown from an upstairs window and her body was consumed by dogs.

(1 Kings 21-22; 2 Kings 9)

*Consider Ananias and Sapphira* who thought they could earn the good pleasure of the brethren by selling some property and giving the proceeds to the church for the poor; but they were deceptive looking for the praises of men claiming they gave all to the poor while keeping back part of the money for themselves. They both were stricken dead by supernatural power. (Acts 5)

It is our God-given choice and a crucial life decision (Deuteronomy 30:19, Josh 24:15)

*Deut. 30:19... I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live*

*Josh 24:15... And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.*

Consider: Matthew 25:34, 40; 2 Timothy 4:6-8; Hebrews 6:10; Revelation 22:14; 1 Peter 1:3-9

### **V.9... Do not grow weary, nor faint**

\**Well-doing* is defined as beneficence or doing good; it refers to doing the work of the Lord

The work of the church falls under three headings:

evangelism, edification, helping the needy (Eph. 4:12)

Collectively as a congregation, we fulfill these requirements.

As individuals, we also have a responsibility to use our abilities and opportunities to contribute to this work including through:

Gathering funds (1 Corinthians 6:1-2; 2 Corinthians 8:1-5)

Provide for (visit) orphans and widows (James 1:27)

Helping those in need with food, clothing, etc. (1 John 3:17-18; James 2:14-16)

\* To *faint* is to grow weary in the soul; to cease to do one's God-given duty.

2 Corinthians 4:16... *For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.*

We are promised a reward (v.8, life everlasting)



**V.10... Doing good to both Christians and nonChristians**

\* An old adage states *ability + opportunity = responsibility*.

If we have no ability (to provide food or shelter, etc.) to a needy person, we have no responsibility; if we have the means to make the provision, but there is no person in, we have no responsibility.

When opportunity knocks we should be ready to open the door for it may not come again. Note, too, that some do not see “opportunity” because it goes around disguised as hard work.

Matthew 7:7 *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you* (cf, Luke 11:9)

Consider the Parable of the Talents (Matthew 25:14-30)... the servants were given as they had ability, two of the servants sought out opportunity and were subsequently rewarded. However, the one failed to use his talent and was punished.

\* We are to do good *to all men*, especially to those who comprise the household of faith.

This refers to all men – not “saints only” as anti-ism demands. We have an obligation to help both non-Christians and our fellow Christians benevolently.

*Especially* means “most, most of all, above all”

But the Bible is also clear, by way of command, that if a man will not work he is not to eat

2 Thessalonians. 3:10... *For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*

Again, the responsibility to help is placed on both the church *and* on the individuals, who comprise the church, all Christians...

Being a Christian is more than being baptized and attending worship every Sunday!!

**III. Marks of Jesus; Paul’s persecution and our own (v. 11-17)**

**V.11... Paul presumably wrote the final thoughts in this letter**

He typically dictated his epistles to an amanuensis (or what we would call a secretary), and write the last part himself to give it an apostolic seal. Allusions of this apostolic procedure are observed in other letters (cf., Romans 16:22; Colossians 4:18, and 2 Thessalonians 3:17.

Some believe the “large letters” referred to in this verse reflected the length of the book

Others believe it is the type of letters or font that he wrote with (Paul wrote with large Greek letters called uncials, as opposed to the smaller majuscule script)

This leads into a brief discussion about Paul’s thorn in the flesh (2 Corinthians 12:7; Gal 4:13... We do not know what constituted the thorn in his flesh; whether it be due to eye trouble, an imperfect speech, or some deformity in appearance, but we do know it was the source of much suffering on the part of Paul.

Personally, I wonder if on the road to Damascus, if the bright light that blinded him came with a residual deficit (Acts 9:3-18). But, the men with him did not appear affected (?)

**V.12-16...** *Again, the issue of circumcision versus uncircumcision (Gal. 2:7-9, 12, 5:6, 11,)*

\* Essentially, the Judaizing teachers wanted to place emphasis upon worldly considerations by demanding that the Gentile Christians be circumcised. They were more interested in maintaining the outward features of Judaism than in obeying the truth of the gospel. Their interest was in the form instead of the substance. Though they were circumcised themselves, they made no conscious effort at all to keep the Mosaic Law which dictated circumcision. They made a great pretense of following the Mosaic Law; however, they obeyed only those parts of the Law that appealed to them contrary to the Law (Galatians 5:3; Matthew 23:1-12)

The Judaizers preached a perverted gospel. Because their message was not identical to the gospel, it was not the gospel at all. Truth mixed with error is no longer truth, but error... period! Paul lays bare their inconsistency.

\* Paul recognized that glory was only in the cross and the sacrifice of Christ Jesus (v.14)

He understood the need for the Lord's death, and the subsequent blessing of salvation. To him, the temptations of the world no longer had any influence on him.

The Judaizers tried to obtain glory by bringing people back to the Mosaic Law (which they kept only in part). They saw the Cross as a shame (Duet 21:22-23). Many Jewish leaders believed on Christ but refused to openly confess Him for fear they would lose their standing with other Jewish leaders.

(John 12:42-43; Matthew 6:5). Consider Felix the Roman governor and his wife who was a Jew; they listened to Paul and Felix was afraid but procrastinated (Acts 24:25-25)

Ego can get us in deep trouble, and do great harm to the cause of Christ and to our influence for the Cause of Christ. The power of salvation is in the gospel, not in man (woman).

\* Neither circumcision nor uncircumcision brings salvation (v.15; Gal 5:6)

We are not “in Christ” due to circumcision nor uncircumcision, but through the Cross and our obedience to Christ. Circumcision pertained to the Mosaic Law; it was not made part of the New Covenant.

John 3:5 *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

2 Corinthians 5:17 *Therefore if any man be **in Christ**, he is a new creature: old things are passed away [ the old Law]; behold, all things are become new.*

Consider also Matthew 17:5 (hear); John 8:24 (believe); Luke 13:3 (repent); Romans 10:9-10 (confess), 6:4 (baptism)

\* Walk according to this rule; i.e., must be in Christ through baptism and obedience for salvation (v.16)

*Walk* reflects activity, we must be active Christians, not just pew warmers

*Rule* is what Paul has been discussing; reject carnal ordinances (such as circumcision); but rather, accept and live the redeemed life in Christ. It is in Christ that we:

- enter Christ by baptism (Gal. 3:27; Rom. 6:3-4)
- become new creatures (2 Cor. 5:17; Eph. 1:3)
- leave behind the Mosaic Law and everything that violates the principle of being a Christian
- remain obedient to Christ life-long (Matthew 10:22; Revelation 2:10)
- are children of God and heirs of God through Christ (Gal 3:26-29, 4:7)
- will receive the blessings of God’s peace (John 14:27; Romans 5:1, 8:6; Philippians 4:7; etc) and mercy (Romans 9:16; Ephesians 2:1-9; Titus 3:3; Hebrews 4:6; James 3:17)

**V.17...** *Paul has endured much since he walked the road to Damascus*

\* His apostleship was questioned requiring him to validate his authority and demonstrate that his message came from God (Galatians 1-2)

\* His body bore physical marks of his dedication to Christ and spreading the gospel. He endured great and repetitive suffering in ways we cannot even imagine

2 Corinthians 11:24-28... *Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches.*

He has proven through word and deed his loyalty to Christ and that he was not an imposter. He provides a realistic example for us today of how to emulate the teachings of Christ.

\* Attitude determines action!

Proverbs 4:23... *Keep thy heart with all diligence; for out of it are the issues of life.*

Proverbs 23:7a... *For as he thinketh in his heart, so is he*

Philippians 4:11-13... *Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. (cf, Philippians 3:7-10)*

#### **IV. Closing (v. 18)**

##### **V.18... Paul's benediction**

\* Paul began and ended his letter to the church of Galatia in much the same way wanting the grace of Christ to be upon them. This grace includes all the blessings of our Lord.

He relates these blessings to the spirit of these people. The Watchtower Witnesses claim that the human spirit is only our breath. If so, this makes Paul's statement here to be ridiculous. The apostle would not pronounce God's blessing of grace upon their breath!

\* In this letter, Paul delivered some strong rebukes to the brethren of Galatia, but these harsh words were not given out of malice or spite; he had their best interests in mind. His genuine love for them is easily seen in this closing statement. His love was not lessened at all by their turning their attention and affections from him when they hearkened to the faulty doctrines of the Judaizers.

He demonstrates a confidence that they can reach their full potential in Christ, he didn't give up.

\* *Amen...* so be it

## V. Important take-away points

1. Restoring the fallen is just as important a work as converting the nonChristian
2. Fulfilling the law of Christ is a sure guarantee that one will not be selfish in life.
3. A person wrapped up in himself and his imagined greatness has no room for God, Christ, Truth, the church, or others.
4. The man who seeks to mock God is on the losing side of the battle.
5. The saint-only dogma in church benevolence encourages congregational selfishness toward the needy non-Christians.
6. Those who are primarily concerned with impressive response numbers have lost sight of the goal and demonstrate an attitude similar to the Judaizers; and not the spirit of Christ and His Word

## VI. Key words/phrases

### Burden

Greek G922 **baros** which is defined as "a weight, anything pressing on one physically, Matt. 20:12, or that makes a demand on one's resources, whether material, 1 Thess. 2:6 (to be burdensome), or spiritual, Gal. 6:2; Rev. 2:24, or religious, Acts 15:28" (Vine, Vol. 1, p.157)

Greek G5413 **phortion**, which is defined as "something carried (phero, to bear), is always used metaphorically (except in Acts 27:10)....The difference between *phortion* and *baros* is, that *phortion* is simply something to be born, without reference to its weight, but *baros* always suggests what is heavy or burdensome. Thus Christ speaks of His burden (*phortion*) as 'light;' here *baros* would be inappropriate; but the burden of a transgression is *baros*, 'heavy'" (Vine, Vol. 1, p.157).

### Circumcision

Greek G4061 **peritomē** (per-it-om-ay') comes from G4059; circumcision (the rite, the condition or the people, literally or figuratively): - X circumcised, circumcision.

**Glory** G2744 **kauchaomai** (kow-khah'-om-ahee) comes from some (obsolete) base akin to that of αὐχέω aucheō (to boast) and G2172; to vaunt (in a good or a bad sense): - (make) boast, glory, joy, rejoice. This word is different from 1:5 (G1391) which refers to honor, praise, or worship; and from 5:26 which refers to self-conceited or vain glory.

### **Good**

Greek G18 **agathos** (ag-ath-os') is a primary word; "good" (in any sense, often as noun): benefit, good (-s, things), well. Compare G2570.

### **Reap**

Greek G2325 theridō (**ther-id'-zo**) comes from G2330 (in the sense of the crop); to harvest: - reap.

### **Sow**

Greek 4687 **speirō** (spi'-ro) is probably strengthened from G4685 (through the idea of extending); to scatter, that is, sow (literally or figuratively): - sow (-er), receive seed.

### **Uncircumcision**

Greek G203 **akrobustia** (ak-rob-oos-tee'-ah) from G206 and probably a modified form of πόσθη posthē (the penis or male sexual organ); the prepuce; by implication an uncircumcised (that is, gentile, figuratively unregenerate) state or person: - not circumcised, uncircumcised [with G2192], uncircumcision.

### **Well doing**

Greek G2570 **kalopoeiō** (kal-op-oy-eh'-o) is a compound word: beautiful/good/virtuous + to make or do or execute; this particular compounded word is found only once in the KJV and means to do well, or, live virtuously; i.e.- well doing.

Greek G2570 kalos (kal-os') is of uncertain affinity; properly beautiful, but chiefly (figuratively) good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic): - X better, fair, good (-ly), honest, meet, well, worthy.

## **VII. Chapter 6 outline (Robert Taylor)**

Restoring the erring (6:1-5)

1. Sympathetic concern for those who fall into sin (6:1)
2. Burden bearing (6:2-5)

Be not weary in well doing (6:6-10)

3. A charge to help those who benefit us spiritually (6:6)
4. Sowing and reaping (6:7-9)
5. Doing good to Christians and nonChristians (6:10)

The Judaizers and farewell (6:11-18)

6. A letter written in large letters (6:11)
7. Strict warnings relative to the Judaizers (6:12-13)
8. The basis of real Pauline glorying (6:14)
9. What does not and what does avail (6:15)
10. Peace and mercy be on God's true Israel (6:16)
11. The marks of Christ upon Paul's body and conclusion (6:17-18)

## **VII. Resources**

Moore, Tom. Notes on Galatians.

Taylor, Robert R. Studies in Galatians and Ephesians. (1986)

Wacaster, Tom. Studies in Galatians.

Winton, Bob. Commentary on Galatians.