

## PART THREE

### APPEAL TO STEADFASTNESS, FAITHFULNESS AND DUTY

5:1 — 6:18

#### A. LIBERTY OF THE GOSPEL 5:1-12

##### 1. Freedom and Responsibility 5:1

#### TEXT 5:1

**(1) For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.**

#### PARAPHRASE 5:1

1 Because believers are the children of the free-woman, do ye Gentiles stand fast in the freedom from the law of Moses, wherewith Christ hath freed us in the gospel dispensation, and be not a second time held fast in the yoke of bondage, as if it were necessary to salvation.

#### COMMENT 5:1

#### **For freedom did Christ set us free**

##### 1. How do we obtain freedom?

- a. "Ye shall know the truth, and the truth shall make you free." John 8:32
- b. "If therefore the Son shall make you free, ye shall be free indeed." John 8:36

##### 2. In what ways are we free?

- a. Free from sin, ". . . and being made free from sin." Rom. 6:18
- b. Free from death, "made me free from the law of sin and of death." Rom. 8:2
- c. Free from religious oppression.

- 1) Paul emphasized that in this book.
  - a. "to spy out our liberty." Gal. 2:4
  - b. "I through the law died unto the law." Gal. 2:19
- 2) Jesus condemned religious oppression.
  - a. "Yea, they bind heavy burdens and grievous to be borne . . . make broad their phylacteries (charms) and enlarge the borders of their garments." Matt. 23:4, 5
3. Christ bought our freedom with a great price. I Cor. 7:22, 23

### **stand fast therefore**

1. When we attain a position of freedom, it should be maintained.
  - a. The Galatians were being moved by a crafty Jewish force.
  - b. We have denominational forces seeking to move us out of freedom in the New Testament Church.
2. *Stand fast* is a common exhortation in the N.T.
  - a. "Watch ye, stand fast in the faith." I Cor. 16:13
  - b. "Stand fast in one spirit." Phil. 1:27
  - c. "Stand fast in the Lord." Phil. 4:1
  - d. "If ye stand fast in the Lord." I Thess. 3:8
  - e. "Stand fast and hold the traditions." II Thess. 2:15

### **and be not entangled**

1. Affairs of this life entangle one.
  - a. "No soldier on service entangleth himself in the affairs of this life." II Tim. 2:4
  - b. The world would have us so busy, that no time would be left to do the Lord's will.
  - c. Preachers sometimes are so used by the Red Cross, Y.M.C.A. organizations, etc., that they have no time for soul winning.
2. The entanglements of the past life are frightful.
  - a. "If they are again entangled . . . the last state is become worse than the first." II Peter 2:20

### **in a yoke**

1. The yoke referred to here is the law that Jews were putting

on the neck of free Gentile Christians.

“Put a yoke upon the neck of the disciples.” Acts 15:10

2. Sin is a yoke: “Everyone that committeth sin is the bond-servant of sin.” John 8:34
3. The only yoke for us is that of Jesus. “Take my yoke upon you.” Matt. 11:29-30

### **of bondage**

1. This is slavery—this is a condition in which there is no sonship and inheritance.
2. Christ liberated slaves but foolish people went back to bondage.
3. The Christian has freedom to be a slave in a new sense.
  - a. “Servants of righteousness.” Romans 6:18
  - b. “Servants unto God.” Romans 6:22
  - c. “Serveth Christ.” Romans 14:18
  - d. “Serve the Lord Christ.” Col. 3:24
  - e. Service from the heart. Eph. 6:6

## SLAVERY AND FREEDOM 5:1-23

This chapter has two extremes. We are exhorted to be free of the yoke of slavery, which was a return to the law. Thirteen verses later 5:13, he is exhorting, “Do not use your freedom as an opportunity for the flesh, but through love be slaves of one another.”

Paul condemns one kind of slavery, but commands another kind. Similarly, legalism—in the sense of strong concern for obedience to God—is not wrong; the error comes in our understanding of what laws are really God’s laws, and in the attitudes with which we attempt to keep his laws. Paul, following his and our Lord, declares emphatically that “the whole law is fulfilled in one word, ‘You shall love your neighbor as yourself,’ ” vs. 14.

The servant of God is free indeed. Not to do as he pleases—that only leads to bondage. Rather, he is free to live in the freedom that comes in knowing he is God’s child and is held

always by God's love.

According to the apostle James, there are two kinds of faith—the faith of demons and the faith of Christians. Surprisingly enough, devils and Christians both believe in God. The characteristic which distinguishes demonic faith from Christian faith is WORK. The devil believes in God, but he works against God. The Christian believes in God and works, but he works for God.

### FALLEN FROM GRACE

Paul said that his converts had fallen from grace. Many wish that he had not written it. Those who believe that it is impossible have a difficult time with this verse and several in Hebrews.

The old argument that “if you get it you can't lose it, and if you lose it, you never had it,” has no foundation in scripture. People who were once active as a church member, have been known to quit the church and to indulge in the worst kinds of sin until death.

Paul in Heb. 10:38 says of Christians “if any man draw back, my soul shall have no pleasure in him.”

The New Testament is literally full of exhortations to Christians, warning them not to fall away. Some believe a saved person cannot fall away from Christ and be lost. While we would perhaps like to believe that, in view of the teachings of the Word, it's just impossible. Gal. 5:2-4, II Pet. 2:20-22, Heb. 3:12, 6:4-9; 10:23-39.

The Galatians fell away by accepting false teaching. This is a day of stronger temptations than they had.

For what other reasons do Christians fall away? How does it happen? What causes it?

Perhaps, the greatest cause of falling away is just simple negligence. No one plans or decides to fall away. However, a person might neglect his salvation and one day come to the realization that it HAS happened. Sometimes it begins as a change in one's physical circumstances—a move from one

city to another, a new baby, retirement, etc. Sometimes one allows himself to get so busily involved in his business that, without intending to, he neglects his spiritual life and falls away.

Sometimes people fall away from the Lord because, after becoming a Christian, they fail to grow. Paul rebuked the Corinthian brethren for remaining spiritual babes. (I Cor. 3:1-3) The Hebrews were warned of their dangerous state because they hadn't grown. (Heb. 5:11-14) One cannot remain in a static state spiritually. If he doesn't make a positive effort to learn and grow, he will go backwards.

It can happen to you or me. Even Paul had to buffet his body and bring it into bondage lest he should be rejected. (I Cor. 9:27) Being a Christian requires some concern and efforts of a positive nature, not merely the negative aspects of "not doing" evil things.

The fall of a Christian is so very tragic. It's even more tragic than the state of an alien sinner. The Christian has known, he has tasted the heavenly things, he has been a partaker of spiritual blessings. When he falls, he is worse off than the man who has never known. In fact he is worse than a dog eating vomit, says Peter in II Peter 2:20-22.

### STUDY QUESTIONS 5:1

579. What is implied in verse 1 — "entangled again in a yoke of bondage?"
580. How do we obtain freedom?
581. In what ways are we free?
582. Are we free from religious oppression?
583. What do you understand by "stand fast therefore"?
584. Is it a common exhortation?
585. Were they to stand firm in freedom?
586. How does Christ set us free?
587. Were the Galatians entangled before they were Christians?
588. In what danger of entanglement were they?
589. Can a person be entangled in a good thing too, but to

his detriment?

590. What is a yoke?

591. Describe the yoke involved here.

592. Were Jews able to yoke Gentile Christians?

593. Should the Christian wear a good yoke, and if so, what?

2. Alternatives of Entanglement and Freedom 5:2-6

TEXT 5:2-6

(2) Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. (3) Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. (4) Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace. (5) For we through the Spirit by faith wait for the hope of righteousness. (6) For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love.

PARAPHRASE 5:2-6

2 Behold, I Paul say to you, that if ye be circumcised as a condition necessary to your salvation, the death of Christ will profit you nothing.

3 And, though ye have been taught otherwise by the Judaizers, I testify, moreover, to every circumcised person who seeks justification by the law, that he is bound to perform the whole law of Moses perfectly; and if he fails, he subjects himself to the curse. (Gal. 3:10)

4 Ye have renounced Christ as a Saviour, who seek to be justified by the law of Moses; consequently ye shall receive no benefit from his death: Ye have excluded yourselves from the free gift of justification offered to you in the gospel.

5 But we believers, the spiritual seed of Abraham, whom

God hath promised to justify through the gifts of the Spirit, which are the evidence of our adoption, look for the hoped righteousness by faith to be bestowed on us as a free gift at the general judgment.

6 For in the gospel dispensation, neither circumcision availeth any thing towards our acceptance with God, nor uncircumcision, but faith strongly working by love to God and to man.

### COMMENT 5:2

#### **Behold, I Paul**

1. I, who have received the Gospel not from men.
2. I, called to preach the gospel with authority.
3. He is not stating this as a personal opinion but to give his statement credence.

#### **if ye receive circumcision, Christ will profit you nothing**

1. Christ becomes worthless: if He is not everything, then He is nothing.
2. Circumcision in itself is nothing.
3. Yet the Galatians looked to it and the covenant it represented for justification—they forfeited everything in Christ.
  - a. It is not so much one thing—but a principle.
  - b. If they seek justification by the works of the law, then they renounce justification through faith.

### COMMENT 5:3

**every man that receiveth circumcision, that he is a debtor to do the whole law.**

1. If you submit to one, then you are obligated to all the law, for one commandment or phrase is no more binding than another.
2. Thus we have two things wrong.

- a. It makes Christ unprofitable.
- b. It obligates one to do all the law.
- 3. Circumcision was a seal of covenant relationship, and the covenant obligates one to do it all.
- 4. Why did Paul have Timothy to submit? See Acts 15:3.
  - a. It was not for Timothy's salvation.
  - b. It was an expediency in preaching.
- 5. The law is indivisible—it is not to be observed partially.

## COMMENT 5:4

**ye are severed from Christ**

Catholic Bible—*ye are estranged from Christ*

King James—*Christ is become of no effect unto you*

- 1. In seeking justification by works of the law, you go into apostasy.
  - a. This sounds like once saved, not always saved.
  - b. You must have the law and no Christ—or Christ and no law.
  - c. A person can be cut off, if Jesus meant what He said. "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned." John 15:6

**who would be justified by the law**

- 1. This was the choice of some.
- 2. They had the privilege to choose the law.

**ye are fallen from grace**

- 1. Yet some say, there is no falling after salvation has been received.
- 2. When you fall in the ocean, it matters not which side of the ship you fall from—you are in the ocean and lost.
- 3. To fall from grace means to lose the atonement, the forgiveness of sins, righteousness, liberty and the life.
- 4. To lose the grace means to gain the wrath, and judgment



of God, death, the bondage of the devil and condemnation.

### WORD STUDY 5:4

To "sever" (*katargeo* — kaht ar GEH oh) is to make ineffective; to render idle or inactive. It is also used of a total release from someone. The woman whose husband has died, for instance, is totally released from the law binding her in marriage (Romans 7:2).

Those who rely on legal righteousness make the sacrifice of Christ void, and cut themselves off from him.

To "fall away" (*ekpipto* — ek PIP toe) was used of coins that fell out of use, or ships that had gone off course. So long as the Galatians were so badly off course, they were no longer on the way to Heaven.

This word is not, however, as strong as the word for "fall away" (*parapipto* — par ah PIP toe) in Hebrews 6:6. The word used in Hebrews describes a ship that is not only off course, but completely lost. Here in Galatians 5:4, the possibility of return is present.

### COMMENT 5:5

#### **we through the Spirit by faith wait**

##### 1. How do we wait?

##### a. Through His instruction of divine revelation.

1) John 14:1-6

2) "Every scripture inspired of God." II Tim. 3:16

3) "them that preached the gospel unto you by the Holy Spirit sent forth from heaven." I Peter 1:12

4) "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." II Peter 1:21

5) "The Spirit himself beareth witness." Rom. 8:16

- a. We have to know God's words else we would not know to wait for God's blessings.
- b. Hope makes our waiting worthwhile.
- c. Through His indwelling presence we wait patiently.
- 2. How else could you wait? The faithless do not wait.
  - a. The Galatians were trusting in carnal ordinances.
  - b. Their faith was not on the proper source for inheritance.

**for the hope of righteousness**

- 1. What is the difference in faith and hope? (See Luther, p. 203)
  - a. They differ in their origin.
    - 1) Faith originates in the understanding.
    - 2) Hope arises in the will.
  - b. They differ in function.
    - 1) Faith teaches, describes, directs.
    - 2) Hope exhorts the mind to be strong, courageous.
  - c. They differ in their objectives.
    - 1) Faith concentrates on the truth.
    - 2) Hope looks to the goodness of God.
  - d. They differ in sequence.
    - 1) Faith is the beginning of life before tribulation. Heb. 11
    - 2) Hope comes later and is born of tribulation. Rom. 5
  - e. They differ in regard to their effect.
    - 1) Faith is a judge; it judges error.
    - 2) Hope is a soldier; it fights against tribulations, the cross, despondency, despair, and waits for better things.
  - a. By faith we begin; by hope we endure.
  - b. Hope without faith is blind arrogance because it lacks knowledge.
- 2. Faith, hope and love are the three greatest of Christian virtues, I Cor. 13:13.

**hope of righteousness**

- 1. This may have the same meaning as Peter's statement, "receiving the end of your faith, even the salvation of your souls." I Peter 1:9

2. In this realm there will be no sin, but righteousness. Rev. 21:27; 22:15

## COMMENT 5:6

**neither circumcision availeth anything, nor uncircumcision**

1. A person's physical condition in relationship to Abraham matters not.
2. The valuable thing is faith in Christ and circumcision is of no value.

**faith working through love**

1. The valuable faith is one that works through love.
  - a. Faith without works is dead. See James 2:17.
    - 1) Idle faith is not justifying faith.
    - b. Faith without love is nothing. "If I have all faith, so as to remove mountains, but have not love, I am nothing." I Cor. 13:2
2. If loving service is not manifested, the Christian is no better than a Galatian depending upon circumcision.

## WORD STUDY 5:6

"Working" (*energeo* — en er GEH oh) could be more literally translated "being energized." Faith becomes effective when it is united with love and put to work. Although Martin Luther found an impassable gulf between salvation by faith in Galatians and salvation by works in James, this verse bridges that gap.

## STUDY QUESTIONS 5:2-6

594. When Paul mentions self as in verse two, does he lessen the authority of his word?

595. If Christ is not worth everything, is He worth anything?
596. Why was circumcision an issue?
597. If Christ is our Saviour, do we need to depend upon observances, rituals, etc., to save us?
598. Why does obedience to one law demand obedience to all?
599. If circumcision is a seal, then would it demand that a person go all the way?
600. Why did Paul have Timothy circumcised?
601. Do we have a right to expediencies in order to win some to Christ?
602. What does the word *severed* mean?
603. Is it the same as apostasy?
604. Can we say that it is falling from grace?
605. Does this verse destroy the "once in grace, always in grace" theory?
606. What other ways is the word *severed* translated?
607. Did Jesus say that a person can be cut off? Cf. John 15:1-6.
608. What would do the severing?
609. Were they responsible for their own severing?
610. Does Paul say that a man can fall from grace?
611. What all is involved when a person falls?
612. Does he lose the atonement, the forgiveness, eternal life?
613. Will a person have punishment for severing himself?
614. How much false teaching may one accept to sever him from Christ?
615. How do we wait?
616. What is the Christian waiting for?
617. Is the waiting a time of indolence?
618. Two words are used that are similar. What is the difference between faith and hope?
619. What has the Spirit to do with our waiting?
620. Describe the hope of righteousness.
621. Is hope of righteousness different from hope of the righteous?
622. Will there be righteousness where the Christian is going?
623. Does Christ make void both circumcision and uncircumcision?

624. What is the one availing thing?  
 625. What does Paul connect with faith here?  
 626. Does the faith he describes do work?  
 627. What is the motive of the work?  
 628. If we work with any other motive, is it worthwhile? Cf. I Cor. 13.

### 3. A Word of Protest 5:7-12

#### TEXT 5:7-9

**(7) Ye were running well; who hindered you that ye should not obey the truth? (8) This persuasion came not of him that calleth you. (9) A little leaven leaveneth the whole lump.**

#### PARAPHRASE 5:7-9

7 At first ye made great progress in the doctrine and practice of the gospel: Who hath interrupted you in that good course, so as to make you now reject the truth?

8 This persuasion concerning the law, and the efficacy of its expiation, is not wrought in you by him who first called you.

9 A little leaven, that is, the errors of one teacher, are sufficient to corrupt a whole church.

#### COMMENT 5:7

##### **Ye were running well**

1. The Christian life is like a race. "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain." I Cor. 9:24

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the

sin which doth so easily beset us; and let us run with patience the race that is set before us . . .” Heb. 12:1

2. Faith is to advance one, not to retreat him to bondage.

**who hindered you**

1. A good question to ask backsliders. Heb. 6:4-6
2. It should apply to many situations.
  - a. Friends in bad company: “Evil companionships.” I Cor. 15:33
  - b. Loved ones: “Loveth father or mother more.” Matt. 10:37
  - c. Job: “Five yoke of oxen.” Luke 14:19
  - d. Possessions: “It is easier for a camel to go through a needle’s eye.” Mark 10:24, 25
  - e. False teachers: “or an angel from heaven.” Gal. 1:8, 9
3. McGarvey says *hindered* is a military term — an army embarrassed by destroyed bridges and roads.
4. Here are examples of those who ran but failed.
  - a. Lot’s wife. Gen. 19:26
  - b. Rich young ruler. Matt. 19:20
  - c. Ananias and Sapphira. Acts 5:1-11

**that ye should not obey the truth**

1. Obedience to the steps of salvation is not sufficient; you are disobedient if you backslide, just as though you had never done them.
2. To accept false teaching is the same as disobedience.

**TROUBLEMAKERS WILL BE JUDGED 5:7-10**

The Christians in Galatia were running a great Christian race; then they were hindered by false teachers. Running a hundred yard dash requires eyes straight ahead and concentration. The Christian race requires looking straight ahead to Jesus and concentration on truth. Men who try to take us back to the law are troublemakers.

Romans and Galatians and Hebrews all agree on justification by faith.

Romans 10 is one of the great chapters that tell us that Christ ended the law as a means of attempting to arrive at justification. This brought to an end a futile struggle, for "by the works of the law shall no flesh be justified." Righteousness is now by faith in Christ Jesus. It requires no one to ascend into heaven or descend into the abyss to make Jesus available. We do not need to see Him. The word of faith, that is, the announcement of justification by faith has been declared.

The teachers who teach otherwise are to be considered troublemakers and to be "judged" and even accursed as seen in Galatians 1:8-9.

#### COMMENT 5:8

##### **This persuasion came not of him that calleth you**

1. The persuasion of obedience to Moses is referred to.
2. The devil is a cunning persuader.
  - a. He beguiled Eve with desire to know, as God knows good and evil. Gen. 3:6
    - 1) She was tricked by food that was good to eat.
    - 2) She was tricked by a delight to the eyes.
    - 3) She was lured by the desire to be wise.
  - b. The devil persuaded Judas to betray Christ.
3. "Him that called you"—must refer to Christ.
  - a. Paul has made it plain that they have departed from Christ and no doubt He is the one Paul means here.
  - b. It would not be needful to say, "the persuasion came not from Paul," but MacKnight holds that Paul is meant.

#### COMMENT 5:9

##### **A little leaven leaveneth the whole lump**

1. Leaven is used of both good and evil in scripture.
  - a. Evil. Matt. 16:6; I Cor. 5:7-8
  - b. Good. Matt. 13:33

2. Paul is trying to make them see the danger of a small deviation.
  - a. They might have first said. "What if we deviate a little from Paul?"
  - b. To tolerate a trifling error inevitably leads to heresy.
  - c. We have no right to trifle with the Bible.
  - d. Small faults grow to be big ones.
3. Hear James on the matter: "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." James 2:10

## STUDY QUESTIONS 5:7-9

629. Does Paul mean that the Christian life is like a race?
630. Is disobedience a failure to run?
631. How long had they been running well?
632. Does Paul know who hindered them?
633. What kind of thing does the devil use on us to hinder us?
634. What kind of term is the word hindered?
635. Give example of those who ran for God, but were hindered.
636. Is backsliding the same as disobedience in this verse?
637. Is acceptance of false teaching equivalent to falling from the truth and disobedience?
638. Who persuaded whom?
639. Is it a persuasion to Moses or Christ?
640. Is the devil a shrewd persuader?
641. Is the one who called—Christ or Paul?
642. Is leaven used to symbolize both good and evil?
643. Is leaven in this case evil?
644. Does Paul establish that a small heresy may be very serious?
645. Should we consider a small deviation to be very dangerous?
646. If small faults grow to be great ones, is it profitable for small untruths to do the same?



TEXT 5:10-12

**(10) I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. (11) But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the cross been done away? (12) I would that they that unsettle you would even go beyond circumcision.**

PARAPHRASE 5:10-12

10 However, to comfort you, I am persuaded concerning you by the Lord, that on reading what I have written, ye will not think differently from me concerning the doctrine of justification by faith: But the teacher who, by his falsehoods, hath given you so much trouble, shall, when I come, be punished for it, whosoever he be.

11 My enemies tell you, that I preach circumcision. But I, brethren, if I now preach circumcision, why am I now persecuted by the Jews? Having left off preaching salvation through a crucified Messiah, certainly the offense of the cross is removed, (I Cor. 1:23), and they should no longer persecute me.

12 I wish they were even cut off by excommunication, who subvert your faith by their malicious calumnies and false doctrines.

COMMENT 5:10

**I have confidence to you-ward in the Lord**

1. This is a sincere hope that they take the safe view of the subject and avoid the trouble caused by false teachers.
2. If they accept the Lord's sacrifice as sufficient for their salvation, Paul's confidence is well grounded.

**none otherwise minded**

1. That you will have the mind of Christ (in the Lord).
  - a. Paul expresses confidence that they will take the same view of the situation that he does. See Phil 2:5.
  - b. In this way they may avoid the contamination of the leaven.
2. Always the mind of Christ is needed in every problem.
3. If Church problems are not settled in the Lord, the Church stands as a reproach to the Lord in the commandments.

**but he that troubleth you shall bear his judgment**

1. For having sown tares in the wheat, some person will pay in the judgment.
2. We are to have a specific attitude toward false teachers.
  - a. "Let him be anathema." Gal. 1:8-9
  - b. "Receive him not into your house." II John 9, 10
3. God will punish them, it is not our business. See II Cor. 10:6-8; 13:10.

**COMMENT 5:11****if I still preach circumcision**

1. Evidently Paul had been accused of preaching it.
2. Perhaps it was because of his having Timothy circumcised. Acts 16:3

**why am I still persecuted**

1. It was his antagonism to circumcision that brought persecution.
2. False teachers preached circumcision and thus retained the favor of the Jews.
3. David found that truth cost. "I believe for I will speak: I was greatly afflicted." Ps. 116:10
4. Jesus prophesied persecution. Matt. 10:16-23
5. Jesus told us how to face it. Matt. 5:12

**then hath the stumbling block of the Cross been done away**

1. Is this a question or an affirmation?
  - a. It probably is affirmation. The cross was a stumbling block to the Jews because it removed the obligation of the law.
  - b. At this point I can not be most certain—except that the cross is a stumbling block. Cf. I Cor. 1:23
2. If Paul had preached the cross along with circumcision, it would not be such a stumbling block.
3. There would be no need for trouble if he preached both. It is the cancellation of the law by the cross that causes trouble.

#### COMMENT 5:12

**I would that they that unsettle you**

(I would they were even cut off which troubleth you, King James)

1. Paul had strong feelings against those who would run out on the course and disturb the Christian runners.
  - a. Hindering and unsettling are of the same idea.
  - b. Causing a stumbling is serious according to Christ. See Matt. 18:6.
2. The next phrase tells what Paul wishes in regard to the false teacher.

**would even go beyond circumcision**

1. Some think that Paul is referring to castration here.
  - a. Some Greek cults practiced this.
  - b. The priests of Attica and Cybele were castrated.
  - c. Castration was prohibited by the Law. Cf. Deut. 23:1
2. Paul equated circumcision and the pagan practices as both foreign to Christ.
  - a. The purpose of both was to receive righteousness.
  - b. A heathen and a Judaizer therefore stood condemned, for the motive was evil.

WORD STUDY 5:12

Paul said literally that they should "castrate themselves" (*apokopto* — ah poh KOP toe), as did the priests of Cybele in their religious frenzy. If God were to be pleased by the cutting of the flesh, why not go all the way? Actually, as Deuteronomy 23:1 points out (using the same word), their own Law would then pronounce them unfit to go before God's presence.

If the language of Paul seems strong and shocking, please remember two things:

1. The Galatians were Paul's own children in the faith,
2. The false teachers were leading them away from Christ, and they were losing their salvation.

GALATIANS — EXPOSITORY OUTLINES

Five views at the Cross

1. Crucified with Christ ----- "I have been crucified with Christ; and it is no longer I that live." Gal. 2:20
2. Christ crucified for me ----- Gal. 3:1
3. Flesh crucified in me ----- "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." Gal. 5:24
4. World crucified unto me ----- "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me." Gal. 6:14
5. I, crucified unto the world ---- "And I unto the world." Gal. 6:14

Cross of Christ a Stumblingblock

1. To the Moralists — because works cannot justify.
2. To the Philosopher — because it appeals to faith, not reason.

3. To the Cultured — because its truth is revealed to babes.
4. To the High Caste — because God chose the poor and humble.
5. To the will — because it calls for unconditional surrender.

**I would that they were even cut off which troubleth you**  
(King James)

1. This verse has several translations.
2. Notice the differences:
  - a. *Cut off* in King James version.
  - b. One whole phrase is missing: "even go beyond circumcision."
3. The meaning is the same in both translations.
  - a. If these false teachers would be consistent, they would cut themselves off completely from the church.
  - b. Paul is saying: these troublemakers who mutilate the flesh, should go all the way and cut themselves off from the church.

#### STUDY QUESTIONS 5:10-12

647. Do we see an indication that Paul is hopeful?
648. Has his earlier pessimism been changed or strengthened?
649. Will the mind of Christ offset the leaven of false doctrine?
650. Does the word "he" seem to imply that there was only one false teacher?
651. Could it refer to the devil?
652. Will the false one be punished?
653. Will we make the false teacher anathema or will God do it? Cf. II Cor. 10:6-8
654. Was Paul ever a preacher of circumcision?
655. Does this verse indicate that he had been falsely accused?
656. Could this be because he had Timothy circumcised?
657. How could false teachers preach circumcision and yet retain favor?
658. Are we to expect persecution when we preach truth?
659. How are we to face it?

660. Is the last part of the verse a question?  
 661. Does Paul teach elsewhere that the cross is a stumbling block?  
 662. If Paul preached both circumcision and the cross, would there have been less of a stumbling block?  
 663. Is Paul saying that the cancellation of the law by the cross is the stumbling block?  
 664. Compare translations on this verse. Do all of them mean the same?  
 665. Is Paul wishing that the false ones were dead?  
 666. How could they go beyond circumcision?  
 667. Does he imply that they ought to completely mutilate the flesh?  
 668. Does Paul mean that they ought to cut themselves off from the Church?

## B. LIMITATIONS AND POWER OF FREEDOM 5:13-26

### 1. No fleshly License 5:13-15

#### TEXT 5:13-15

**(13) For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. (14) For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. (15) But if ye bite and devour one another, take heed that ye be not consumed one of another.**

#### PARAPHRASE 5:13-15

13 Now ye, brethren, have been called by the gospel into freedom from the law of Moses as the rule of your justification. Nevertheless, use not this liberty as a pretext for gratifying those appetites, and exercising those passions, which have