

## KEY WORDS IN GALATIANS

### GOD, JESUS, CHRIST (x 120!)

#### Galatians 1

##### **God Raises the dead**

1-4: Paul an apostle—sent . . . through Jesus Christ and God *the Father*, who raised him from the dead

##### **God has a family**

— God the Father . . . and all the members of God's family who are with me,

##### **God has Grace & Peace to share**

To the churches of Galatia: Grace to you and peace from God *our Father*

##### **Jesus gives himself as a gift to us as part of God's purpose**

the Lord Jesus Christ, who gave himself for our sins to set us free from the present evil age, according to the will of our God and Father,

##### **Jesus is someone who calls us into his service**

10: Am I now seeking human approval, or God's approval? Or am I trying to please people? If I were still pleasing people, I would not be a servant of Christ.

15: God . . . set me apart before I was born and called me through his grace,

#### Galatians 2

##### **Jesus is interested in our Freedom**

4: the freedom we have in Christ Jesus,

##### **God shows no partiality between people**

6: And from those who were supposed to be acknowledged leaders (what they actually were makes no difference to me; God shows no partiality)

##### **Christ lives in people**

19-21: it is Christ who lives in me.

#### Galatians 3

##### **God supplies his Spirit to us and works miracles**

5-6: Well then, does God supply you with the Spirit and work miracles among you

##### **God is interested in Gentiles as well as Jews**

8: And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, "All the Gentiles shall be blessed in you."

##### **Jesus brings us into God's family from all kinds of backgrounds**

26: for in Christ Jesus you are all children of God through faith.

28: There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

#### Galatians 3

##### **The Spirit of God is received by faith/believing**

2-3: Did you receive the Spirit by doing the works of the law or by believing what you heard?

#### Galatians 4

##### **God rules over time**

4: But when the fullness of time had come, God sent his Son, born of a woman, born under the law,

##### **God knows us**

Now, however, that you have come to know God, or rather to be known by God

**The Spirit gives assurance that we are in God's family**

6: Because you are children, God has sent the **Spirit** of his Son into our hearts, crying, "Abba! Father!"

**Galatians 5**

**The Spirit gives us hope and power to change our lives**

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

22: the fruit of the **Spirit** is love, joy, peace, patience, kindness, generosity, faithfulness

6:8: if you sow to the **Spirit**, you will reap eternal life from the **Spirit**.

**Galatians 6**

**God takes our responsibility seriously**

7: Do not be deceived; **God** is not mocked, for you reap whatever you sow.

**The death of Jesus on a cross is central to our faith**

14: May I never boast of anything except the cross of our Lord **Jesus Christ**, by which the world has been crucified to me, and I to the world.

**Grace is a gift of Jesus Christ**

May the grace of our Lord **Jesus Christ** be with your spirit, brothers and sisters. Amen.

## LIVE, LIFE, ALIVE

Zaō, Zōe x10

### God wants us to find Life

#### Galatians 2

14: I said to Cephas (Simon Peter) before (the Christians in Antioch), “If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?”

- Does “live” mean “act” or “find life”? (the Greek word for “act” is usually *peripateō*)
- Does “find life” mean “find a fairly good life” or “find the best possible life” (“life as it was meant to be lived”)?
- Does “find life” mean “just life this side of death” or “life eternal on both sides of death”?
- Does “find life” mean “secular human life” or “God’s life” (life lived in, and derived from the presence of God)?

19-20: through the law I died to the law, so that I might live to God. I have been crucified with Christ; and it is no longer I who live, but it is 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.

#### Galatians 5

16: Live (= walk = *peripateō*) by the Spirit, I say, and do not gratify the desires of the flesh.

25: If we live by the Spirit, let us also be guided by the Spirit.

Galatians 6.8: If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit.

#### Galatians 2

14: I said to Cephas before them all, “If you, though a Jew, *find the kind of life that is derived from God’s presence, and is lived in God’s presence that has the quality and quantity of eternity about it* in the same way as/like a Gentile and not like a Jew, how can you compel the Gentiles to FIND, etc. . . . LIFE . . . like in the same way as/like Jews?”

19-20: For through the law I died to the law, so that I might *find the kind of life that is derived from God’s presence, and is lived in God’s presence that has the quality and quantity of eternity about it*.

I have been crucified with Christ; and it is no longer I (in my own strength) who *finds the kind of life that is derived from God’s presence, and is lived in God’s presence that has the quality and quantity of eternity about it*, but it is Christ who *provides the kind of life that is derived from God’s presence, and is lived in God’s presence that has the quality and quantity of eternity about it* in me.

And *the kind of life that is derived from God’s presence, and is lived in God’s presence that has the quality and quantity of eternity about it* that I now LIVE (experience) in the flesh I LIVE (experience) by faith in the Son of God, who loved me and gave himself for me.

## **FREE, FREEDOM, THE AGES, SLAVE**

*(doulos; douloō) x17; Eleutheros x10*

### **God wants us to know “freedom” in and through Christ as opposed to “slavery”**

#### **Galatians 5**

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

13: For you were called to **freedom**, brothers and sisters

### **God’s freedom is not “license” to do whatever we choose.**

#### **Galatians 5**

13: do not use your **freedom** as an opportunity for self-indulgence

### **God’s freedom does not end human categories or restraints, including slavery, but it does transform them**

#### **Galatians 3**

28: There is no longer Jew or Greek, there is no longer **slave** or free, there is no longer male and female; for all of you are one in Christ Jesus.

### **God’s “freedom” is not incompatible with being a servant/slave of Christ or each other**

#### **Galatians 1**

10: If I were still pleasing people, I would not be **a servant [slave] of Christ**.

#### **Galatians 5**

13: you were called to **freedom** . . . through love become **slaves** to one another.

### **God’s freedom can be lost even by “believers”**

#### **Galatians 2**

4: false believers . . . slipped in to spy on the **freedom** we have in Christ Jesus, so that they might enslave us—

#### **Galatians 4**

9: Now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits? How can you want to be **enslaved** to them again?

#### **Galatians 5**

1: do not submit again to a yoke of **slavery**.

### **God’s freedom was not fully possible before Christ came**

#### **Galatians 4**

1: My point is this: heirs, as long as they are minors, are no better than **slaves**, though they are the owners of all the property;

3: So with us; while we were minors, we were **enslaved** to the elemental spirits of the world.

7: So you are no longer a **slave** but a child, and if a child then also an heir, through God.

8: Formerly, when you did not know God, you were **enslaved** to beings that by nature are not gods.

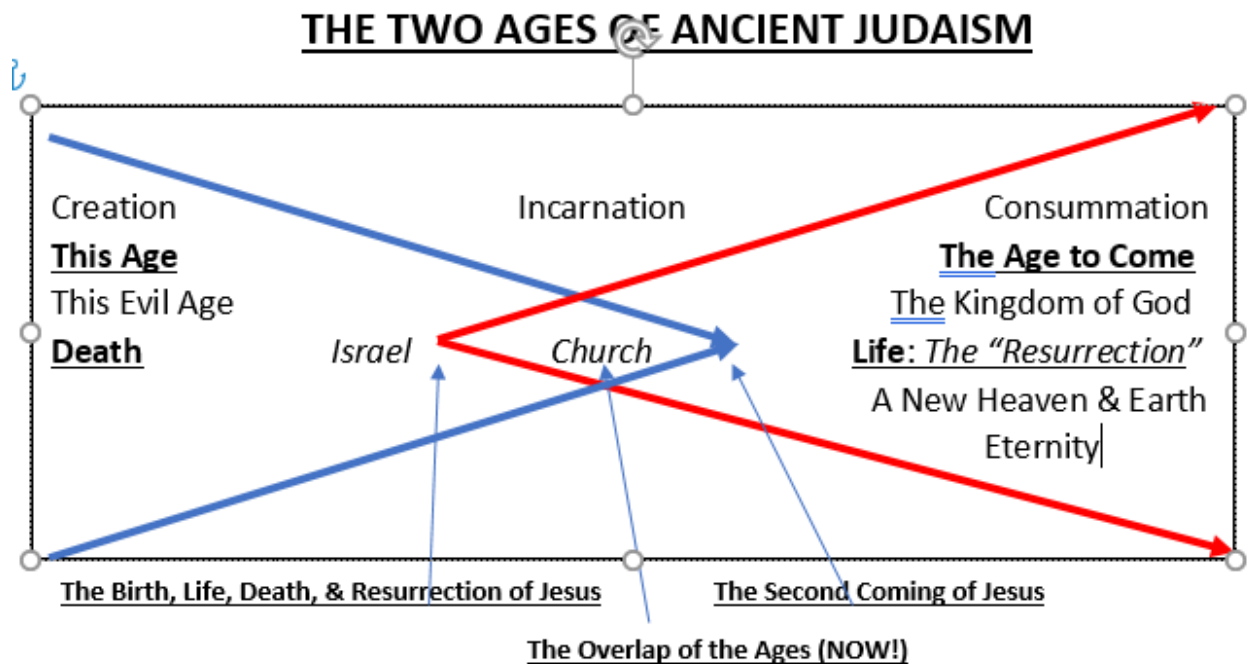
9: Now, however, that you have come to know God, or rather to be known by God,

#### **Galatians 1**

4: (Jesus) gave himself for our sins to set us **free** (*exaireo*) from the present evil age, according to the will of our God and Father,

## Galatians 1

4: who gave himself for our sins to set us **free** (*exaireo*) from the present evil age, according to the will of our God and Father,



**You can be religious (a descendant of Abraham) and still not experience God's freedom**

## Galatians 4

22: It is written that Abraham had two sons, one by a **slave** woman and the other by a free woman.

23: One, the child of the **slave**, was born according to the flesh; the other, the child of the free woman, was born through the promise.

24: Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai, bearing children for **slavery**.

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

30: But what does the scripture say? "Drive out the **slave** and her child; for the child of the **slave** will not share the inheritance with the child of the free woman."

31: So then, friends, we are children, not of the **slave** but of the free woman.

26: But the other woman corresponds to the Jerusalem above; she is **free**, and she is our mother.

30: But what does the scripture say? "Drive out the slave and her child; for the child of the slave will not share the inheritance with the child of the **free** woman."

31: So then, friends, we are children, not of the slave but of the **free** woman.

# **JUSTIFICATION, JUSTIFIED, RIGHTEOUSNESS**

Dikiaiosune, Dikaioō (x 12)

In New Testament Greek, “justification” and “righteousness” are the same word  
Mean? → “In a right relationship”

Implication? → that people are not in a right relationship with God, but need to be!

Note: “right-relatedness” to a person can vary with time . . . the “right-relatedness” of a young child to a parent is different from the “right-relatedness” of an adult child

## **Right-relatedness is linked to “Faith in Christ”**

### Galatians 2

<sup>16</sup>we know that a person is **justified** (*put in a right relationship with God*) not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be **justified** (*put in a right relationship with God*) by faith in Christ, and not by doing the works of the law, because no one will be **justified** (*put in a right relationship with God*) by the works of the law. (also 2:17, 21)

### Galatians 6

<sup>4</sup>You who want to be **justified** by the law have cut yourselves off from Christ

## **Right-Relatedness is linked to being a descendant of Abraham**

### Galatians 3

<sup>6</sup> Abraham “believed God, and it was reckoned to him as **righteousness** (*right-relatedness*),” <sup>7</sup>so, you see, those who believe are the descendants of Abraham. <sup>8</sup>And the scripture, foreseeing that God would **justify** (*put in a right relationship with God*) the Gentiles by faith, declared the gospel beforehand to Abraham, saying, “All the Gentiles shall be blessed in you.” (also 3:11)

## **There is a different right-relationship with God, linked to the past, present, and future**

### Galatians 5 (through a mirror dimly)

<sup>24</sup>Therefore the law was our disciplinarian until Christ came, so that we might be **justified** (*put in a right relationship with God*) by faith.

### Galatians 6 (but then, face-to-face)

<sup>4</sup>You who want to be **justified** by the law have cut yourselves off from Christ; you have fallen away from grace. <sup>5</sup>For through the **Spirit**, by faith, we eagerly wait for the hope of **righteousness**.

## **What’s gone wrong?**

- Genesis 1:1-31 God is Righteous – God is a God who speaks and is true to (in a right relationship with) the Word he has spoken. God’s Word and God’s Person are congruous.
- Genesis 1:26; 2:16-17 – The Curse of Death -- God speaks a “First Word.” In this first Word God declares his love for human beings and his intention of holding them accountable for disobedience to what he says: “The day you disobey me you will die.”
- Genesis 3:1-7 – Human beings have disobeyed and are now in bondage to the curse of death
- Genesis 3:8-24 – The curse of death involves not only “physical death,” but pain and suffering, creation becoming twisted, and expulsion from God’s intimate presence.

## **What can change this?**

For God to be righteous -- God cannot break his word

For God to be righteous and yet for the curse of death to be broken

- there must be a “Second Word” that encompasses the “First Word”;
- there must be a death provided by God into which humans can “enter” that satisfies the curse of the “First Word” – and yet does not end with death, but leads beyond death to life.

## **FAITH, FAITHFULNESS, BELIEVE**

9 in the context of “justify, righteousness”

*Pistis, Pisteuo* (x26)

In New Testament Greek

The word for faith, faithfulness, trust and belief is the same.

### **“Faith” As A Name For Christ/Christianity**

#### **Galatians 1**

23: they only heard it said, “The one who formerly was persecuting us is now proclaiming the **faith** he once tried to destroy.”

#### **Galatians 2**

23: Now **before faith came**, we were imprisoned and guarded under the law **until faith would be revealed**.

25: But **now that faith has come**, we are no longer subject to a disciplinarian,

#### **Galatians 6**

10: So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of **faith**.

### **Faith/Belief As Something We Are Called To “Do”**

#### **Galatians 3**

6: Just as Abraham “**believed** God, and it was reckoned to him as **righteousness**,”

7: those who **believe** are the descendants of Abraham.

8: And the scripture, foreseeing that God would **justify** the Gentiles by **faith**

9: those who **believe** are blessed with Abraham who **believed**.

11: “The one who is **righteous** will live by **faith**.”

14: in order that in Christ Jesus . . . we might receive the **promise** of the **Spirit** through **faith**.

24: Therefore the law was our disciplinarian until Christ came, so that we might be **justified** by **faith**.

26: for in Christ Jesus you are all children of God through **faith**.

#### **Galatians 5**

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

6: For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is **faith** working through love.

22: By contrast, the fruit of the **Spirit** is love, joy, peace, patience, kindness, generosity, **faithfulness**,

### **The “Faithfulness Of Jesus’ Is What We Put Our Faith/Trust/Belief In**

#### **Galatians 2**

16: yet we know that a person is **justified** not by the works of the law but through **faith in/the faithfulness of Jesus Christ**. And we have come to **believe in Christ Jesus**, so that we might be **justified** by **faith in/the faithfulness of Christ**, and not by doing the works of the law,

20: and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live **by faith in/the faithfulness of the Son of God**, who loved me and gave himself for me.

#### **Galatians 3**

22: But the scripture has imprisoned all things under the power of sin, so that what was **promised** through **faith in/the faithfulness of Jesus Christ** might be given to those who **believe**.

## **GRACE = GIFT**

Charis, Charidzomai, Didōmi, dōrean

### **Galatians 1**

<sup>2</sup> To the churches of Galatia: **Grace/Gift** to you and peace from God our Father and the Lord Jesus Christ,

<sup>4</sup>who gave himself for our sins to set us free from the present evil age,

<sup>6</sup> I am astonished that you are so quickly deserting the one who called you **in the grace/by the gift** of Christ

and are turning to a different gospel

<sup>15</sup>But when God, who had set me apart before I was born and called me **through his grace/gift**,

### **Galatians 2**

<sup>9</sup>and when James and Cephas and John -- *who were acknowledged pillars* -- recognized **the grace/gift that had been given to me**

<sup>21</sup>I do not nullify **the grace/gift of God**; for if justification comes through *the law*, then Christ died **(as a gift) for nothing**

### **Galatians 5**

<sup>4</sup>You who want to be justified by the law have cut yourselves off from Christ; you have fallen away **from grace/gift**.

### **Galatians 6**

<sup>18</sup> May **the grace/gift of our Lord Jesus Christ** be with your spirit, brothers and sisters. Amen.



## **LAW (X 26); PROMISE, SCRIPTURE/“It is Written”**

*Nomos; Epanngelia; Graphe, Grapho X 31*

### **The “law” as Old Testament Scripture**

#### **Galatians 2**

19: For through the law I died to the **law**, so that I might live to God. I have been crucified with Christ;

21: I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing. (OR as a gift)

#### **Galatians 3**

8: And the (laws as) **scripture**, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, “All the Gentiles shall be blessed in you.”

22: For it is **written** (in the law as Scripture) that Abraham had two sons, one by a slave woman and the other by a free woman.

27: For it is **written** (in the law as Scripture) “Rejoice, you childless one, you who bear no children, burst into song and shout, you who endure no birth pangs; for the children of the desolate woman are more numerous than the children of the one who is married.”

30: But what does the (law as) **scripture** say? “Drive out the slave and her child; for the child of the slave will not share the inheritance with the child of the free woman.”

The Law as Specific “laws” and/or scriptures

#### **Galatians 3**

13: Christ redeemed us from the curse of the **law** (in Genesis 2:16-17) by becoming a curse for us—for it is **written** (in Deuteronomy 21:23) “Cursed is everyone who hangs on a tree”—

22: But the **scripture** (in Genesis 2:16-17) has imprisoned all things under the power of sin, so that what was promised through faith in Jesus Christ might be given to those who believe.

#### **Galatians 6**

2: Bear one another’s burdens, and in this way you will fulfill the (works of the) **law** of Christ.

### **The Law as the Covenant made with Moses**

– which assumes that the “curse” of Genesis 2:16-17 is still in force

#### **Galatians 3**

11: Now it is evident that no one is justified before God by the (Mosaic Covenant) **law**; for “The one who is righteous will live by faith.”

17: My point is this: the (Mosaic Covenant) **law**, which came four hundred thirty years later, does not annul a covenant previously ratified by God (with Abraham), so as to nullify the promise. (*made to Abraham*)

18: For if the inheritance comes from the (Mosaic Covenant) **law**, it no longer comes from the promise; but God granted it to Abraham through the promise.

19: Why then the (Mosaic Covenant) **law**? It was added because of transgressions, until the offspring would come to whom the promise had been made; and it was ordained through angels by a mediator.

21: Is the (Mosaic Covenant) **law** then opposed to the promises of God? Certainly not! For if a (Covenant) **law** had been given that could make alive, then righteousness would indeed come through the law (as Scripture?).

23: Now before faith came, we were imprisoned and guarded under the (Mosaic Covenant) **law** until faith would be revealed. 24: Therefore the (Mosaic Covenant) **law** was our disciplinarian until Christ came, so that we might be justified by faith.

#### **Galatians 4**

4,5: But when the fullness of time had come, God sent his Son, born of a woman, born under the (Mosaic Covenant/Genesis 2:16-17) **law**, in order to redeem those who were under the (Mosaic Covenant/Genesis 2:16-17) **law**, so that we might receive adoption as children.

21: Tell me, you who desire to be subject to the (Mosaic Covenant) **law**, will you not listen to the **law** (as Scripture)?

### Galatians 5

3,4: Once again I testify to every man who lets himself be circumcised that he is obliged to obey the entire (Mosaic Covenant) **law**. You who want to be justified by the (Mosaic Covenant) **law** have cut yourselves off from Christ; you have fallen away from grace.

14: For the whole **law** is summed up in a single commandment, “You shall love your neighbor as yourself.”

18: But if you are led by the **Spirit**, you are not subject to the (Mosaic Covenant/Genesis 2:16-17) **law**.

23: gentleness, and self-control. There is no **law** (Genesis 2:16-17) against such things.

## The “works of the Law” as the specific rules (laws) required to be fulfilled in the Covenant with Moses contained in Scripture

### Galatians 2

16: yet we know that a person is justified not by the **works of the law** but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the **works of the law**, because no one will be justified by the **works of the law**, except by the faithfulness of Christ

### Galatians 3

2: The only thing I want to learn from you is this: Did you receive the **Spirit** by doing the **works of the law** or by believing what you heard?

5: Well then, does God supply you with the **Spirit** and work miracles among you by your doing the **works of the law**, or by your believing what you heard?

10: For all who rely on the **works of the law** are under a curse;

12: “Whoever does the **works of the law** will live by them.”

The issue:

Is not “can you earn your way into heaven”?

Is not “does God require works”?

But

What Covenant are you trusting in?

What works have you been called to do?

## COVENANT – With Moses (and the people of Israel) or with Jesus (and the whole world)

*Diathēkē*

Galatians 3.17:

My point is this: the law, which came four hundred thirty years later, does not annul a **covenant** previously ratified by God, so as to nullify the promise.

Galatians 4.24, 26

Now this is an allegory: these women are **two covenants**. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery. . . . But the other woman corresponds to the Jerusalem above; she is free, and she is our mother.

## **CIRCUMCISION/CIRCUMCIZED – the Sign of the Mosaic Covenant**

*Periptōma, Akrobustia* – x14

### **Galatians 2.**

3: But even Titus, who was with me, was not compelled to be **circumcised**, though he was a Greek.

7: On the contrary, when they saw that I had been entrusted with the gospel for the **uncircumcised**, just as Peter had been entrusted with the gospel for the **circumcised**

8: (for he who worked through Peter making him an apostle to the **circumcised** also worked through me in sending me to the Gentiles),

9: and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the **circumcised**.

12: for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the **circumcision** faction.

### **Galatians 5**

2-3: Listen! I, Paul, am telling you that if you let yourselves be **circumcised**, Christ will be of no benefit to you. Once again I testify to every man who lets himself be **circumcised** that he is obliged to obey the entire law.

6: For in Christ Jesus neither circumcision nor **uncircumcision** counts for anything; the only thing that counts is faith working through love.

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

### **Galatians 6**

12: It is those who want to make a good showing in the flesh that try to compel you to be **circumcised**—only that they may not be persecuted for the cross of Christ.

13: Even the **circumcised** do not themselves obey the law, but they want you to be **circumcised** so that they may boast about your flesh.

15: For neither circumcision nor **uncircumcision** is anything; but a new creation is everything!

## WHAT'S THE BIG DEAL WITH CIRCUMCISION?

### **Genesis 17.10-14**

This is my covenant, which you shall keep, between me and you and your offspring after you:

1. Every male among you shall be **circumcised**. You shall circumcise the flesh of your foreskins,
2. and it shall be a sign of the covenant between me and you.
3. *Throughout your generations* every male among you shall be **circumcised** when he is eight days old,
4. including the slave born in your house and the one bought with your money **from any foreigner who is not of your offspring**. Both the slave born in your house and the one bought with your money must be **circumcised**.
5. So shall my covenant be in your flesh an **everlasting covenant**.
6. **Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.**"

### **Isaiah 52.1:**

Awake, awake, put on your strength, O Zion! Put on your beautiful garments, O Jerusalem, the holy city; for the **uncircumcised** and the unclean shall enter you no more.

### **Jeremiah 4.4:**

**Circumcise** yourselves to the Lord, **remove the foreskin of your hearts**, O people of Judah and inhabitants of Jerusalem, or else my wrath will go forth like fire, and burn with no one to quench it, because of the evil of your doings.

### **Jeremiah 9.23-26:**

23Thus says the Lord: Do not let the wise boast in their wisdom, do not let the mighty boast in their might, do not let the wealthy boast in their wealth; 24but let those who boast boast in this, that they understand and know me, that I am the Lord; I act with steadfast love, justice, and righteousness in the earth, for in these things I delight, says the Lord.

25The days are surely coming, says the Lord, when I will attend to (*LXX??take care of the circumcision of the uncircumcised*) all those who are **circumcised** only in the foreskin:

26Egypt, Judah, Edom, the Ammonites, Moab, and all those with shaven temples who live in the desert. For all these nations are **uncircumcised**, and all the house of Israel is **uncircumcised** in heart.

### **Ezekiel 44.6-9**

Let there be an end to the abominations *in admitting foreigners*, **uncircumcised** in heart and flesh, to be in my sanctuary, profaning my temple when you offer to me my food, the fat and the blood. You have broken my covenant with all your abominations. And you have not kept charge of my sacred offerings; but you have *appointed foreigners* to act for you in keeping my charge in the sanctuary. 9. Thus says the Lord God: *No foreigner, uncircumcised in heart and flesh*, of all the foreigners who are among the people of Israel, shall enter my sanctuary.