

Study of Galatians – Galatians 5:1-12
Bellevue Church of Christ – Winter 2016 / 2017

I. Protection from the legalism of the legalizers (1-12)

This summarizes Paul's arguments from Chapters 3 and 4.

Gal 3:13
Matt 20:28
I Tim 2:6
I Cor 6:20
I Cor 7:23
Titus 2:14

¹ For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery. <- **Matt 11:29-30; Gal 4:21-31**

(i.e. to put faith in yourself)

² Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. { **Acts 16:3**

³ I testify again to every man who accepts circumcision that he is obligated to keep the whole law.

Gal 3:10-12
Deut 27:26
James 2:8-13
I John 1:5,6

I Cor 10:12
I Tim 4:1-16
Heb 3:12-14
Heb 6:4-6
Heb 10:26-31
Heb 12:15-17
II Peter 2:20-22

⁴ You are severed from Christ, you who would be justified by the law; **you have fallen away from grace**.

Hope - ἐλπίς (elpis)
 A looking forward to in confident expectation

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

⁶ For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.

Gen 17:10,11
Rom 2:25-29
1Co 7:17-20
Gal 6:12-14
Phi 3:1-11
Col 2:6-23

Acts 15:1-35
Gal 1:6-10

⁷ You were running well. Who hindered you from obeying the truth?

Leaven

-Also Used as a metaphor by Jesus when speaking of the Pharisees

***Matt 16:6**
***Mark 8:15**
***Luke 12:1**

⁸ This persuasion is not from **him** who calls you.

(The persuasion from those who hinder - Judaizers)

⁹ A little leaven leavens the whole lump. <- **1Co 5:6**

¹⁰ I have confidence in the Lord that *you will take no other view*, and the one who is troubling you will bear the penalty, whoever he is.

Offense

σκάνδαλον
 (skandalon)

- Trap, Stumbling Block, Offense

-1 Co 1:23

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

Why would his opponents have accused him of still preaching circumcision? (Acts 16:3)

¹² I wish those who unsettle you would **emasculate themselves!** <- **Deut 23:1** - *Would remove them from the congregation of the Lord.*

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Christ our Redeemer

Galatians 3:13 (ESV)

¹³ Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"—

Deuteronomy 21:22-23 (ESV)

²² "And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, ²³ his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the Lord your God is giving you for an inheritance.

Matthew 20:20-28 (ESV)

²⁰ Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something. ²¹ And he said to her, "What do you want?" She said to him, "Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom." ²² Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able." ²³ He said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father." ²⁴ And when the ten heard it, they were indignant at the two brothers. ²⁵ But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. ²⁶ It shall not be so among you. But whoever would be great among you must be your servant, ²⁷ and whoever would be first among you must be your slave, ²⁸ even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

1 Timothy 2:5-7 (ESV)

⁵ For there is one God, and there is one mediator between God and men, the man Christ Jesus, ⁶ who gave himself as a ransom for all, which is the testimony given at the proper time. ⁷ For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

1 Corinthians 6:19-20 (ESV)

¹⁹ Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, ²⁰ for you were bought with a price. So glorify God in your body.

1 Corinthians 7:17-24 (ESV)

¹⁷ Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches. ¹⁸ Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. ¹⁹ For neither circumcision counts for anything nor uncircumcision, but keeping the

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commandments of God. ²⁰ Each one should remain in the condition in which he was called. ²¹ Were you a slave when called? Do not be concerned about it. But if you can gain your freedom, avail yourself of the opportunity. ²² For he who was called in the Lord as a slave is a freedman of the Lord. Likewise he who was free when called is a slave of Christ. ²³ You were bought with a price; do not become slaves of men. ²⁴ So, brothers, in whatever condition each was called, there let him remain with God.

Titus 2:11-14 (ESV)

¹¹ For the grace of God has appeared, bringing salvation for all people, ¹² training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, ¹³ waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, ¹⁴ who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

Yoke of Slavery

Matthew 11:29–30 (ESV)

²⁹ Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy, and my burden is light.”

Galatians 4:21–31 (ESV)

²¹ Tell me, you who desire to be under the law, do you not listen to the law? ²² For it is written that Abraham had two sons, one by a slave woman and one by a free woman. ²³ But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. ²⁴ Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. ²⁵ Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. ²⁶ But the Jerusalem above is free, and she is our mother. ²⁷ For it is written,

“Rejoice, O barren one who does not bear;
break forth and cry aloud, you who are not in labor!
For the children of the desolate one will be more
than those of the one who has a husband.”

²⁸ Now you, brothers, like Isaac, are children of promise. ²⁹ But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. ³⁰ But what does the Scripture say? “Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.” ³¹ So, brothers, we are not children of the slave but of the free woman.

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Timothy Circumcised

Acts 16:1-5 (ESV)

¹ Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. ² He was well spoken of by the brothers at Lystra and Iconium. ³ Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. ⁴ As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. ⁵ So the churches were strengthened in the faith, and they increased in numbers daily.

Obligated to Keep the whole Law

Galatians 3:10-12 (ESV)

¹⁰ For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them."

¹¹ Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith." ¹² But the law is not of faith, rather "The one who does them shall live by them."

Deuteronomy 27:26 (ESV)

²⁶ " 'Cursed be anyone who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'"

James 2:8-13 (ESV)

⁸ If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. ⁹ But if you show partiality, you are committing sin and are convicted by the law as transgressors. ¹⁰ For whoever keeps the whole law but fails in one point has become accountable for all of it. ¹¹ For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do murder, you have become a transgressor of the law. ¹² So speak and so act as those who are to be judged under the law of liberty. ¹³ For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.

I John 1:5-6 (ESV)

⁵ This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. ⁶ If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.

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Fall from Grace

1 Corinthians 10:1-13 (ESV)

¹ I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, ² and all were baptized into Moses in the cloud and in the sea, ³ and all ate the same spiritual food, ⁴ and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. ⁵ Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. ⁶ Now these things took place as examples for us, that we might not desire evil as they did. ⁷ Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play." ⁸ We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. ⁹ We must not put Christ to the test, as some of them did and were destroyed by serpents, ¹⁰ nor grumble, as some of them did and were destroyed by the Destroyer. ¹¹ Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come. ¹² **Therefore let anyone who thinks that he stands take heed lest he fall.** ¹³ No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

1 Timothy 4:1-16 (ESV)

¹ **Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons,** ² through the insincerity of liars whose consciences are seared, ³ who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. ⁴ For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, ⁵ for it is made holy by the word of God and prayer. ⁶ If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed. ⁷ Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; ⁸ for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. ⁹ The saying is trustworthy and deserving of full acceptance. ¹⁰ For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe. ¹¹ Command and teach these things. ¹² Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity. ¹³ Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. ¹⁴ Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. ¹⁵ Practice these things, devote yourself to them, so that all may see your progress. ¹⁶ **Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.**

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Hebrews 3:12-14 (ESV)

¹²Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. ¹³But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. ¹⁴For we share in Christ, if indeed we hold our original confidence firm to the end.

Hebrews 6:4-6 (ESV)

⁴For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, ⁵and have tasted the goodness of the word of God and the powers of the age to come, ⁶if they then fall away, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.

Hebrews 10:26-31 (ESV)

²⁶For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. ²⁸Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. ²⁹How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? ³⁰For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people." ³¹It is a fearful thing to fall into the hands of the living God.

Hebrews 12:15-17 (ESV)

¹⁵See to it that no one fails to obtain the grace of God; that no "root of bitterness" springs up and causes trouble, and by it many become defiled; ¹⁶that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. ¹⁷For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

2 Peter 2:17-22 (ESV)

¹⁷These are waterless springs and mists driven by a storm. For them the gloom of utter darkness has been reserved. ¹⁸For, speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely escaping from those who live in error. ¹⁹They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved. ²⁰For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. ²¹For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. ²²What the true proverb says has happened to them: "The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire."

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Hope of Righteousness

HOPE. Hope, it would seem, is a psychological necessity, if man is to envisage the future at all. Even if there are no rational grounds for it, man still continues to hope. Very naturally such hope, even when it appears to be justified, is transient and illusory; and it is remarkable how often it is qualified by poets and other writers by such epithets as 'faint', 'trembling', 'feeble', 'desperate', 'phantom'. The Bible sometimes uses hope in the conventional sense. The ploughman, for example, should plough in hope (1 Cor. 9:10), for it is the hope of reward that sweetens labour. But for the most part the hope with which the Bible is concerned is something very different; and in comparison with it other hope is scarcely recognized as hope. The majority of secular thinkers in the ancient world did not regard hope as a virtue, but merely as a temporary illusion; and Paul was giving an accurate description of pagans when he said they had no hope (Eph. 2:12; cf. 1 Thes. 4:13), the fundamental reason for this being that they were 'without God'.

Where there is a belief in the living God, who acts and intervenes in human life and who can be trusted to implement his promises, hope in the specifically biblical sense becomes possible. Such hope is not a matter of temperament, nor is it conditioned by prevailing circumstances or any human possibilities. It does not depend upon what a man possesses, upon what he may be able to do for himself, nor upon what any other human being may do for him. There was, for example, nothing in the situation in which Abraham found himself to justify his hope that Sarah would give birth to a son, but because he believed in God, he could 'in hope' believe 'against hope' (Rom. 4:18). Biblical hope is inseparable therefore from faith in God. Because of what God has done in the past, particularly in preparing for the coming of Christ, and because of what God has done and is now doing through Christ, the Christian dares to expect future blessings at present invisible (2 Cor. 1:10). The goodness of God is for him never exhausted. The best is still to be. His hope is increased as he reflects on the activities of God in the Scriptures (Rom. 12:12; 15:4). Christ in him is the hope of future glory (Col. 1:27). His final salvation rests on such hope (Rom. 8:24); and this hope of salvation is a 'helmet', an essential part of his defensive armour in the struggle against evil (1 Thes. 5:8). Hope, to be sure, is not a kite at the mercy of the changing winds, but 'a sure and steadfast anchor of the soul', penetrating deep into the invisible eternal world (Heb. 6:19). Because of his faith the Christian has an assurance that the things he hopes for are real (Heb. 11:1); and his hope never disappoints him (Rom. 5:5).

There are no explicit references to hope in the teaching of Jesus. He teaches his disciples, however, not to be anxious about the future, because that future is in the hands of a loving Father. He also leads them to expect that after his resurrection renewed spiritual power will be available for them, enabling them to do even greater works than he did, to overcome sin and death, and to look forward to sharing his own eternal glory. The resurrection of Jesus revitalized their hope. It was the mightiest act of God wrought in history. Before it 'panic, despair flee away'. Christian faith is essentially faith in God who raised Jesus from the dead (1 Pet. 1:21). This God towards whom the

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Christian directs his faith is called ‘the God of hope’, who can fill the believer with joy and peace, and enable him to abound in hope (Rom. 15:13). Because of the resurrection, the Christian is saved from the miserable condition of having his hope in Christ limited to this world only (1 Cor. 15:19). Christ Jesus is his Hope for time and eternity (1 Tim. 1:1). His call to be Christ’s disciple carries with it the hope of finally sharing his glory (Eph. 1:18). His hope is laid up for him in heaven (Col. 1:5) and will be realized when his Lord is revealed (1 Pet. 1:13).

The existence of this hope makes it impossible for the Christian to be satisfied with transient joys (Heb. 13:14); it also acts as a stimulus to purity of life (1 Jn. 3:2–3) and enables him to suffer cheerfully. It is noticeable how often hope is associated in the NT with ‘patience’ or ‘steadfastness’. This virtue is vastly different from Stoic endurance, precisely because it is bound up with a hope unknown to the Stoic (see 1 Thes. 1:3; Rom. 5:3–5).

In the light of what has been said it is not surprising that hope should so often be mentioned as a concomitant of faith. The heroes of faith in Heb. 11 are also beacons of hope. What is perhaps more remarkable is the frequent association of hope with love as well as with faith. This threefold combination of faith, hope and love is found in 1 Thes. 1:3; 5:8; Gal. 5:5–6; 1 Cor. 13:13; Heb. 6:10–12; 1 Pet. 1:21–22. By its connection with love, Christian hope is freed from all selfishness. The Christian does not hope for blessings for himself which he does not desire others to share. When he loves his fellow-men he hopes that they will be the recipients of the good things that he knows God longs to give them. Paul gave evidence of his hope just as much as his love and his faith when he returned the runaway slave Onesimus to his master Philemon. Faith, hope and love are thus inseparable. Hope cannot exist apart from faith, and love cannot be exercised without hope. These three are the things that abide (1 Cor. 13:13) and together they comprise the Christian way of life.

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R. V. G. TASKER.¹

1828 ἐλπίς (*elpis*), ἰδος (*idos*), ἡ (*hē*): n.fem.; ≡ DBLHebr 1053, 1055, 9536; Str 1680; TDNT 2.517—**1.** LN 25.59 **hope**, a looking forward to in confident expectation (Ac 23:6); **2.** LN 25.61 **what is hoped for** (Ro 8:24; Col 1:5); **3.** LN 25.62 **basis for hope**, that which is the cause or reason for hoping (1Th 2:19)²

1680. ἐλπίς *elpis*; from the same as 1679; *expectation, hope*:—hope(53), hopes(1).³

¹ Tasker, R. V. G. (1996). Hope. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (479–480). Leicester, England; Downers Grove, IL: InterVarsity Press.

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Circumcision – Confidence in the Flesh

Genesis 17:9-14 (ESV)

⁹ And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. ¹⁰ This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. ¹¹ You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. ¹² He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, ¹³ both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. ¹⁴ 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."

Romans 2:25-29 (ESV)

²⁵ For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. ²⁶ So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? ²⁷ Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. ²⁸ For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. ²⁹ But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

1 Corinthians 7:17–20 (ESV)

¹⁷ Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches. ¹⁸ Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. ¹⁹ For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God. ²⁰ Each one should remain in the condition in which he was called.

Galatians 6:12-16 (ESV)

¹² It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. ¹³ For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh. ¹⁴ But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. ¹⁵ For neither circumcision counts for anything, nor uncircumcision, but a new creation. ¹⁶ And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.

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Philippians 3:1-11 (ESV)

¹ Finally, my brothers, rejoice in the Lord. To write the same things to you is no trouble to me and is safe for you. ² Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh. ³ ***For we are the real circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh—*** ⁴ though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: ⁵ circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness, under the law blameless. ⁷ But whatever gain I had, I counted as loss for the sake of Christ. ⁸ Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— ¹⁰ that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, ¹¹ that by any means possible I may attain the resurrection from the dead.

Colossians 2:6-23 (ESV)

⁶ Therefore, as you received Christ Jesus the Lord, so walk in him, ⁷ rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving. ⁸ See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. ⁹ For in him the whole fullness of deity dwells bodily, ¹⁰ and you have been filled in him, who is the head of all rule and authority. ¹¹ ***In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, ¹² having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.*** ¹³ And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, ¹⁴ by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. ¹⁵ He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him. ¹⁶ Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. ¹⁷ These are a shadow of the things to come, but the substance belongs to Christ. ¹⁸ Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind, ¹⁹ and not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God. ²⁰ If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations— ²¹ "Do not handle, Do not taste, Do not touch" ²² (referring to things that all perish as they are used)—according to human precepts and teachings? ²³ These have indeed an appearance of wisdom in promoting self-made

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religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.

Pressure from Judaizers

Acts 15:1-35 (ESV)

¹ But some men came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved." ² And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. ³ So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers. ⁴ When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. **⁵ But some believers who belonged to the party of the Pharisees rose up and said, "It is necessary to circumcise them and to order them to keep the law of Moses."** ⁶ The apostles and the elders were gathered together to consider this matter. ⁷ And after there had been much debate, Peter stood up and said to them, "Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. ⁸ And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us, ⁹ and he made no distinction between us and them, having cleansed their hearts by faith. ¹⁰ Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? ¹¹ But we believe that we will be saved through the grace of the Lord Jesus, just as they will." ¹² And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles. ¹³ After they finished speaking, James replied, "Brothers, listen to me. ¹⁴ Simeon has related how God first visited the Gentiles, to take from them a people for his name. ¹⁵ And with this the words of the prophets agree, just as it is written, ¹⁶ " 'After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, ¹⁷ that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things ¹⁸ known from of old.' ¹⁹ Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, ²⁰ but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. ²¹ For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues." ²² Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, ²³ with the following letter: "The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings. ²⁴ Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions, ²⁵ it has seemed good to

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us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, ²⁶ men who have risked their lives for the sake of our Lord Jesus Christ. ²⁷ We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. ²⁸ For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: ²⁹ that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell." ³⁰ So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. ³¹ And when they had read it, they rejoiced because of its encouragement. ³² And Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many words. ³³ And after they had spent some time, they were sent off in peace by the brothers to those who had sent them. ³⁴ ³⁵ But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.

Galatians 1:6-10 (ESV)

⁶ I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel— ⁷ not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. ⁸ But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. ⁹ As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed. ¹⁰ For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ.

Leaven

Matthew 16:6 (ESV)

⁶ Jesus said to them, **“Watch and beware of the leaven of the Pharisees and Sadducees.”**

Mark 8:15 (ESV)

¹⁵ And he cautioned them, saying, **“Watch out; beware of the leaven of the Pharisees and the leaven of Herod.”**

Luke 12:1 (ESV)

¹ In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, **“Beware of the leaven of the Pharisees, which is hypocrisy.”**

1 Corinthians 5:6 (ESV)

⁶ Your boasting is not good. Do you not know that a little leaven leavens the whole lump?

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Offense of the Cross

4998 σκάνδαλον (*skandalon*), ου (*ou*), τό (*to*): n.neu.; ≡ Str 4625; TDNT 7.339—**1.** LN 6.25 **trap** (Ro 11:9), for another interp, see last entry; **2.** LN 88.306 **sin**, stumbling-block, obstacle; that which causes to sin (Mt 13:41); **3.** LN 25.181 **offense**, an obstacle which offends, implying resulting opposition (1Co 1:23; Gal 5:11)⁴

1 Corinthians 1:20–25 (ESV)

²⁰ Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? ²¹ For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. ²² For Jews demand signs and Greeks seek wisdom, ²³ but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, ²⁴ but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵ For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Emasculate

Deuteronomy 23:1 (ESV)

¹ “No one whose testicles are crushed or whose male organ is cut off shall enter the assembly of the Lord.

⁴ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.