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Daily Bible Notes/Highlights Genesis through Revelation 2014

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Galatians

Galatians C1-4

C1 Vss 1-24 Paul's opening salvo is that no one called him other than Jesus. There are apostles (sent ones), then there are the Apostles, the few Jesus selected personally. All the Apostles were endowed by Jesus. But they did not have credibility before the religious, legal, or educated, community or persons in governance. God prepared Paul from the foundation of the earth to be the ambassador who had to be respected in every community with standing.

Paul receives word the Galatians are falling away. There are persons who have presented a law-burdened Gospel. Paul says cursed, when anyone presents anything other than what they were taught by Paul.

It is not only law, but also anything other than the Gospel no matter how religious or right it may appear. Morals are law-based, and even when a church is known for its moral standing more than the Gospel, it is not distinguished from any other religion with a

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similar moral code (1-10).

Paul defeats the law-gospel messengers by showing himself to be far more a Jew than they. And a Jew with greater background than any of them. This makes Paul's case more compelling concerning Jesus. Eventually he met Peter and the other apostles, but he did not immediately have to seek them because he had no doubt about God's work in his life." (11-24). There was no question that a Paul was not only a believer, but a major leader.

C2 Vss 1-21 Fourteen years later after an extensive resume Paul goes to headquarters (Jerusalem) to affirm that he was on the right track. He met all the apostles. Peter was the apostle to the Jews and Paul to the Gentiles. He confronted Peter concerning his hypocrisy. He ate with the Gentiles until the Jews were present. Paul informs the Galatians about this incident to show his standing among the apostles, and that anyone was subject to rebuke in the Church movement.

Paul now with years under his belt in his walk with Christ and his extraordinary educational and legal background can articulate and defend the faith better than anyone.

How dare anyone attempt in any way to live by any part of the law. It was torn down concerning righteousness and salvation. Peter and others were walking a thin line. The time had come where Paul gave them clarity as the standard bearer and policy maker of the Christian faith. They had to listen to him. There was no doubt about his place in the faith.

C3 Vss 1-29. Paul continues. The Galatians are attempting to live by the Law of Moses. This is understandable. There is this inclination in humanity to earn righteousness and a place with God (1-5).

Righteousness was never a matter of lawful actions. He begins with Abraham. Paul has to take them deep into the law. They didn't realize an offender of one law is an offender of them all. They cannot possibly achieve such a high standard and why should they when Jesus had accomplished it for them. What a marvelous gift for his Gentile and Galatian audience (6-14).

Clearly there was a period when humanity was under the law and its curses. But through Jesus Paul reiterates, believers are free.

His objective was to clarify the law's principle purpose is to disclose sin, and Jesus' purpose was to free us from sin. Believers, like new clothes, have put on Christ (15-28)

C4 Vss 1-31 Paul continues to help the Galatians understand their freedom in Christ from attempting righteousness by observing the law. Heirs is the term Paul uses to help them understand they are in a family relationship with God as opposed to a slave relationship.

He tells them they are trying to score points with God by observing certain days. A new term he inserts, freedom. Believers live with a freedom that allows them to move about without keeping score. They confess daily errors. More in this later (1-12).

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Paul shares about his sickness when he first shared with them. (This is likely what he talked about as his thorn in the flesh, 2 Corinthians.). They had a joyful spirit at the time, but now circus gone they are so caught up in attempting to satisfy the law. The law is an unbearable burden if it is used as a standard to live by. It is good (Romans.), it is used to point us to Jesus as the only hope of our salvation. Paul expresses his dismay when he cannot be with them. They'll need to closely follow his letter (13-20).

What a cultural and religious illustration to show continue his argument by complying Sarah and Hagar and the juxtaposition of their relationship to Abraham.

They have children, but Hagar's child is not an heir like Sarah's child. And anytime, Hagar could be banished. While Sarah's child was a complete heir never to be banished. The child had to do nothing to earn his heirship. She lived with her husband while Hagar was banished. Paul points out, we are children of the free.

C5 Vss 1-26 The Galatians and believers are free. One of the marks of the Judaizers (Jewish promoters) among the believers was the requirement to be circumcised. Today some require baptism, tongues, certain dress, and other requirements. It must be the love of Jesus and he alone is Paul's apostolic demand from God (1-6).

Paul reasons why is he the one being persecuted, ridiculed and ostracized? The cross offends! If he didn't preach it no one would bother him. Then incredible words he has for the mutilators who insist on circumcision. Because of their damage he desires that they would be cut off themselves, speaking of their sexual genitalia. It's so elementary and ridiculous to think that eternity somehow is involved with skin around one's sex organ to say it bluntly. But it shows how far out and off people can be. Circumcision was never about eternity. It was always a shadow or illustration of what God desired for man's heart. What a place for an illustration.

Paul makes the whole compilation of the law simple. Love your neighbor as yourself (7-15).

Paul compares two natures. The Spirit and the flesh can be easily seen and they are at war with each other. He begins with results of the flesh-man. It's clear and can be know doubt about the results. Like wise he carefully gives the results of the spiritual-man.

When the believer allows the fruit or results of the spirit manifest, they have nailed and continue to nail the sinful nature to Jesus' cross (16-25).

C6 Vss 1-18 Paul provides guidance concerning those who are found with sin. Contextually, they are having with the flesh-man. We all have difficulty with the flesh-man. However, a close look at the word for sin is different from the word used most often for sin (fault vs harmstia). Paul is talking about insidious and instantaneous acts and not premeditated sin. Paul is very clear that God provided an escape to premeditated sin (2 Corinthians.). Believers never have to commit premeditated sin. But the insidious and ... sins happen almost as a matter of daily living. The wrong though. The snap resolve. The

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poor or wrong attitude. Not being faithful. All believers have these faults and should be very considerate if their personal faults and failures. Nevertheless, he adds while we bear each other's burdens, we are all responsible for the weight of our own burdens and conduct (1-5).

Persons being taught God's word are to be provide for their teachers. Then Paul uses an Old Testament reality. We harvest what we plant. Good or evil, we can give prophecy about what to expect. Doing good eventually produces good in return.

Paul circles back to Jesus alone and the issue of circumcision with his final words. Paul informed them those who are advocating circumcision are not circumcised themselves. His final thrust to prevent the believers from following such nonsense.

Paul's conclusion it is not about circumcision. It is about transformation to a new creation (6-15).

It is so troublesome when a work is done, only to return and find that it has to be done again. They are to stay the course. He does not desire to revisit the same issues again, whether it is his apostleship or defending the Gospel message against Judaizers (16-18).

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