

Today's Outline*



1. Responsibility Toward a Fellow Believer 6:1-5
2. Responsibility Toward Teachers of the Word 6:6-10
3. Motives of Legalism and the Apostle Paul 6:11-18
 - a. The Motives of Legalism 6:11-13
 - Paul's Dramatic Emphasis 6:11
 - The Legalistic Hypocrisy 6:12-13
 - b. Paul's Boasting 6:14-15
 - c. Conclusion 6:16-18

Review of v:11 from last week



¹¹ See with what large letters I am writing to you with my own hand.

What was Paul's intent in writing these last verses in Galatians?

- First, he does so to authenticate his letter.
- Second, he does so to emphasize his main points. The large letters show his strong convictions about what he has written.
- Most of this epistle is spent in condemning and correcting the false teachings of the Judaizers.
- Now in these remaining verses he condemns their motives.

McCalley

Molloy
2

ΑΔΣΑΦΗΚΑΝΚΑΙ ΠΡΑΧΜΕΦΗ
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Review of v:12 and v:13 from last week



Paul tells us in verses 12 and 13 about the motives of the Judaizers in the Galatian church:

1. They desired to make a good showing in the flesh.
2. They desired to compel the Galatians to be circumcised.
3. The purpose of 1&2 was so that they would not be persecuted for the cross of Christ.
4. But in reality the Judaizers did not keep the Law themselves.
5. Their real desire was to boast about the Galatians they had compelled to be circumcised.

Today's Verses



¹⁴ But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

¹⁵ For neither is circumcision anything, nor uncircumcision, but a new creation.

¹⁴ But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.



1st But to me may it not be to boast (interlinear)

But - *de* - in contrast to verse 13

to me - or as for me – Paul is speaking of himself

may it not be or may it never be (see other verses)

Gal 3:21 Is the Law then contrary to the promises of God?

May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

Rom 6:1 What shall we say then? Are we to continue in sin so that grace may increase? ² May it never be! How shall we who died to sin still live in it?

¹⁴ But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.



to boast - *kauchaomaito* - boast, glory, exult, both in a good & bad sense – origin: the neck (position), which vain persons are apt to carry in a proud manner

bad sense:

1 Cor 1:29 so that no man may boast before God.

1 Cor 3:21 So then let no one boast in men. For all things belong to you,

Eph 2:8 For by grace you have been saved through faith; ---

⁹ not as a result of works, so that no one may boast.

Man has nothing to boast about in himself because all that he has comes from God. Also, man's salvation is the result of God's grace and not man's works. The purpose of this is that no man can boast.

¹⁴ But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.



to boast (cont.)

good sense:

Rom 5:2c and we exult (boast) in hope of the glory of God.

Rom 5:11a And not only this, but we also exult (boast) in God through our Lord Jesus Christ.

2 Cor 10:17 But HE WHO BOASTS IS TO BOAST IN THE LORD.

Man's boasting is to be in the total sufficiency of God's grace. We are to boast in Christ Jesus and put no confidence in man's ability. If we boast we are to boast in the Lord. Paul boasted in his weakness to spotlight Christ's power in him.

¹⁴ But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.



2nd **except** (to boast) **in the cross of our Lord Jesus Christ**

Now Paul tells us what is worthy of our boasting!

The Judaizers were boasting they had compelled the Galatians to be circumcised.

The focus of our Christian life is not some religious ritual like circumcision* but the cross of our Lord Jesus Christ.

* Today it could be baptism or the Lord's table (both are God's will in the age of grace).

¹⁴ But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.



Remember the following about the cross of our Lord Jesus Christ:

- The cross of Christ is where sin was dealt with.
- The cross of Christ is central to the gospel Paul was preaching.
- The cross of Christ is God's emphatic pronouncement to the world that all men are sinners including men who tried to keep God's law.*

* Merryman

14 But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.



3rd two statements:

- the world has been crucified to me
(the world was crucified to me in the past and continues to be crucified to me up into the present)
- I have been crucified to the world
(I was crucified to the world in the past and I continue to be crucified to the world up into the present)

world – *kosmos* – the entire world system

- It's an evil world system ruled by Satan and the flesh of man.*
- Believers are in the world but not of the world.*

14 But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.



crucified - *stauroō* – crucify is to put to death on a cross

We know that the moment we believed in Christ we were identified (put in union with) the death of Christ:*

- When Christ was crucified
- We were co-crucified with Him
- Resulting in our co-resurrection with Him to newness of life
- Now we are told in verse 14 of our crucifixion (or death = separation) to the world and the world to us.

note: it's “through which” or “through whom” (the Lord Jesus Christ) that our separation is accomplished

14 But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.



More on a crucified world

- The world can only interface and interact and be at home with the old man – they are compatible.*
- The world cannot interface and be at home with the new creation in Christ – they are incompatible.*
- It's as different as: Night and Day; Darkness and Light, Death and Life*
- The world system has been crucified (separated from us) because it is incompatible with us as a new creation in Christ.*



15 For neither is circumcision anything, nor uncircumcision, but a new creation.

1st two statements:

for* neither is circumcision anything – present tense

nor uncircumcision (is anything) – present tense

* Gal 5:6 For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.

Paul is saying that whatever you are proud of in the flesh: circumcision or uncircumcision that it doesn't contribute anything to your spiritual worth.

Molloy



15 For neither is circumcision anything, nor uncircumcision, but a new creation.

2nd but a new creation

but – *alla* – strong contrast

What is the contrast?

The Judaizers sought performance in flesh:
circumcision and keeping the Law!

from Gal 6:7 we saw that “whatever a man sows this
he will also reap”

- they reaped: bondage to self and the sin nature, no peace, no comfort; but no persecution!*



¹⁵ For neither is circumcision anything, nor uncircumcision, but a new creation.

a new creation

new - *kainos* – new in quality not new in time

creation - *ktisis* - primarily the act of creating, like the English word "creation," it also signifies the product of the creative act, the “creature”

the significance of this new creation:

2 Cor 5:17 Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.

15 For neither is circumcision anything, nor uncircumcision, but a new creation.



key points from 2 Cor 5:17

- every believer in Christ Jesus is a new creation (or creature)
- **old** - of things which are "old" in relation to the new;
- of what characterized the time previous to conversion
(Vine)
- old things - all that we were in Adam
- that (old things) which we were enslaved to because of our union in Adam
(Molloy)

15 For neither is circumcision anything, nor uncircumcision, but a new creation.



key points from 2 Cor 5:17 (cont.)

- These new things are all that we are in Christ
- Eph 4:24 and [your] having put on the new man, which according to God is created in truthful righteousness and holiness. Darby
- this is a past completed action with abiding results up into the present and into the future – a permanent change!
- The 33 Riches of Divine Grace (by Chafer) describe the depth of this new creation.

a new creation*



- The divine work in behalf of a saved person is nothing less than a new creation.
- He has passed through the creative hand of God a second time and has become a new creature.
- The result is a new birth, a regeneration by the Spirit.
- This new creation is organically related to Christ as a branch is in the vine, and as a member is in the human body.
- So the believer is in Christ. He is “created in Christ Jesus.”

