

Today's Outline*



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

- Walk by This Principle 6:16a
- Peace and Mercy Be upon Them 6:16b
- Paul's Request 6:17
- Paul's Typical Final Words 6:18

Today's Verses



¹⁶ And those who will walk by this rule, peace and mercy *be* upon them, and upon the Israel of God.

¹⁷ From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus.

¹⁸ The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

¹⁶ And those who will walk by this rule, peace and mercy *be* upon them, and upon the Israel of God.



and as many as walk by this principle (Merryman)

and – *kai* - referring back to the previous verses

subject: – as many as - Galatian believers

verb: walk – *stoicheō* - signifies "to walk in line" or "to keep in step" as in Gal 5:25 If we live by the Spirit, let us also walk by the Spirit.
- future tense

modifier: by this principle

principle - *kanōn* - Anything straight used in examining other things, as a plumb line in building. In the NT, a rule of conduct or behavior.

¹⁶ And those who will walk by this rule, peace and mercy *be* upon them, and upon the Israel of God.



What principle is being talked about here?

The principle is expressed in v:15 - a new creation in Christ!

Phil 3:16 However, let us keep living by that same standard to which we have attained.

Only one thing, so far as we have come, let us keep our lives in the same path. (Wuest)

Paul sets forth a principle: circumcision and/or uncircumcision mean absolutely nothing in the church age: the new creation effected by the cross of our Lord Jesus Christ means everything! (Merryman)

¹⁶ And those who will walk by this rule, peace and mercy be upon them, and upon the Israel of God.



- peace and mercy *be* upon them,
and upon the Israel of God

subject: peace and mercy

verb: *be*

modifiers: upon them (Galatian gentiles)
and (even)
upon the Israel of God

- true Israel
- believing Jews

As we live by the fact that we are a new creation, we realize that we have God's peace and mercy.

17 From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus.



From now on

let no one cause or let no one give

trouble for me or trouble to me

trouble – kópos- from to strike; beating, wailing, grief
with beating the breast

- Paul apparently makes an appeal to the Galatian believers about the Judaizers.
- the Apostle refuses - to allow himself to be distracted further by the Judaizers (Vine)

17 From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus.



for I bear on my body the brand-marks of Jesus.

2 Cor 11:23 Are they servants of Christ?—I speak as if insane - I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death.

24 Five times I received from the Jews thirty-nine lashes.

25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep.

27 I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure.

¹⁸ The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.



Rom 16:20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

1 Thess 5:28 The grace of our Lord Jesus Christ be with you.

2 Thess 3:18 The grace of our Lord Jesus Christ be with you all.

The grace of our Lord Jesus Christ be with your spirit, brethren.

- respond to God's grace by walking by the Spirit

Paul's key points for believers in verses 11-18



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.

- The believer's boasting that glorifies God is in the Lord Jesus Christ (14a)
- The Lord Jesus has separated the believer from the world system (14b)
- Every believer is a new creation in Christ (15b)

1. The believer's boasting that glorifies God is in the Lord Jesus Christ



What does it mean to boast in the Lord Jesus Christ?

to boast - *kauchaomaito* - boast, glory, exult, both in a good & bad sense

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

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.

Phil 3:3 for we are the true circumcision, who worship in the Spirit of God and glory (boast) in Christ Jesus and put no confidence in the flesh,

1. The believer's boasting that glorifies God is in the Lord Jesus Christ



What does it mean to boast in the Lord Jesus Christ (cont.)

- 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.

1. The believer's boasting that glorifies God is in the Lord Jesus Christ



v:14b except (to boast) in the cross of our Lord Jesus Christ

- Paul tells us what is worthy of our boasting!
- The focus of our Christian life is not some religious ritual like baptism* but the cross of our Lord Jesus Christ.
- 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

* baptism is God's will in the age of grace 2



2. The Lord Jesus has separated (crucified) the believer from the world system

14b through whom

- the world has been crucified to me
- I have been crucified to the world

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.*

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

- in v14b our crucifixion (or death = separation) to the world and the world to us.
- it's “through whom” (the Lord Jesus Christ) that our separation was accomplished

2. The Lord Jesus has separated (crucified) the believer from the world system



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 and co-buried
- Resulting in our co-resurrection with Him to newness of life
- 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.*
- The world system has been crucified (separated from us) because it is incompatible with us as a new creation in Christ.*



3. Every believer is a new creation in Christ

a new creation

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

creation - *ktisis* - primarily the act of creating, it also signifies the product of the creative act, the creature – the verse below gives us more detail

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.

- The quality of this newly created man is the emphasis.
- The result is a new birth, a regeneration by the Spirit.
- The new creation is the regenerated man within every believer.
- Other names are the new man or hidden man of the heart (Col 3:10, 1 Peter 3:4).

3. Every believer is a new creation in Christ



old things passed away

- old things: all that we were in Adam
- that (old things) which we were enslaved to because of our union in Adam (Molloy)

new things have come

- These new things are all that we are in Christ
- The 33 Riches of Divine Grace (by Chafer) describe the depth of this new creation: Foreknown, Elect [of God], Predestinated, Chosen, Called ---

Final Thoughts

