



ESSENCE OF THE TEXT: Paul tells the Galatian believers that they have been set free in Christ and warns them not to be burdened again by a yoke of slavery—specifically the slavery that comes from embracing circumcision and the Law as a way of life, which would alienate them from Christ and keep them from running a good race.

ANALYTICAL OUTLINE

I. A DECLARATION OF FREEDOM (v. 1)

- A. It is for freedom that Christ has set us free.
- B. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

II. A WARNING AGAINST EMBRACING CIRCUMCISION AND THE LAW (vv. 2-6)

- A. ² Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.
- B. ³ Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.
- C. ⁴ You who are trying to be justified by the law
 - 1. have been alienated from Christ;
 - 2. you have fallen away from grace.
- D. ⁵ For through the Spirit we eagerly await by faith the righteousness for which we hope.
 - 1. ⁶ For in Christ Jesus neither circumcision nor uncircumcision has any value.
 - 2. The only thing that counts is faith expressing itself through love.

III. A WARNING AGAINST THOSE WHO ARE TEACHING CIRCUMCISION (vv. 7-12)

- A. ⁷ You were running a good race. Who cut in on you to keep you from obeying the truth?
 - 1. ⁸ That kind of persuasion does not come from the one who calls you.
 - 2. ⁹ "A little yeast works through the whole batch of dough."
 - 3. ¹⁰ I am confident in the Lord that you will take no other view.
- B. The one who is throwing you into confusion, whoever that may be, will have to pay the penalty.

- C. ¹¹ Brothers and sisters, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished.
- D. ¹² As for those agitators, I wish they would go the whole way and emasculate themselves!

COMMENTARY

The verse opens with an indicative summary of the key idea of freedom for which Paul has been arguing throughout 4:21–31. Paul puts the term **τῇ ἐλευθερίᾳ** (*tē eleutheria*, for freedom) first in the sentence, thereby emphasizing it. MOO

Structurally, the exordium of 1:6–10 and the hortatory statements of 5:1–12 form an inclusio for Paul's whole treatment of the judaizing threat in the body of his letter, for in both tone and expression they serve as the frame for all that he says regarding that threat. Of particular note are:

- (1) the sustained severity of 1:6–10 that is paralleled by the sustained severity of 5:2–12;
- (2) the reference in 1:6 to “deserting the one who called you” that is paralleled by the statement of 5:8 that “that persuasion does not come from the one who calls you,” with, of course, “the one who called/calls you” being a reference to God;
- (3) the expression “the grace of Christ” in 1:6 that is paralleled by references in 5:4 to being “alienated from Christ” and “fallen away from grace”;
- (4) the use of **πάλιν** (“again”) in both 1:9 and 5:3 to set up corroborating statements; and most dramatically
- (5) the twice-repeated anathema of 1:8–9 (“let him be accursed”) that is paralleled by the threat of divine judgment of 5:10b (“the one who is throwing you into confusion will suffer the judgment, whoever he may be”) and the sarcastic cutting statement of 5:12 (“I wish they would go the whole way and emasculate themselves”). LONGENECKER

It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

In 5:1a Paul states with emphasis the indicative of the Christian gospel: “For freedom Christ has set us free!” His use of **ἐλευθερία** (“freedom”) springs immediately from the statement and vocabulary of 4:31: “Therefore, brothers, we are not children of the slave woman, but of the free woman.” In fact, the expression **τῆς ἐλευθέρας** (“of the free woman”) that appears throughout the Hagar-Sarah allegory (vv 22, 23, 30, 31) furnishes the linguistic basis for all that follows in chap. 5 regarding the freedom of believers in Christ. LONGENECKER

But the idea of freedom is not confined in Galatians to 4:21–31 and what follows in chap 5. In the salutation of the letter (1:1–5) Paul spoke of Christ giving himself “in order that he might rescue us from the present evil age” (v 4); in the narratio (1:11–2:14) his emphasis was on freedom for Gentile believers from the restrictions imposed by the Jewish law, with that freedom being termed “the freedom we have in Christ Jesus” (2:4) and equated with “the truth of the gospel” (2:5); and throughout the probatio (3:1–4:11) the stress was on no longer being under Jewish prescriptions but having new relationships established “in Christ,” with that stress coming to fullest expression in 3:26–28. As Betz aptly says: “**ἐλευθερία** (“freedom”) is the central theological concept which sums up the Christian's situation before God as well as in this world. It is the basic concept underlying Paul's argument throughout the letter.” LONGENECKER

And now in 5:1, Paul goes on to warn about a yoke of slavery, language that almost certainly refers to the law. (Note that freedom and the law are closely related again in 5:13–15.) All this makes it likely that “freedom” refers to “freedom from the law’s binding authority.” However, it is possible that, while focused on the issue of the law in this context, the freedom that Paul celebrates ultimately includes being free from all those powers of the old age (see 1:4) from which believers in Christ are set free: sin (see 3:22), death/curse (3:13), “the elements of this world.” MOO

ACTS 15:10 Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear?

It was common in Judaism of the time to talk about taking on the study and practice of the whole law of Moses as coming under the “yoke”. But both Christ and the early church saw the Pharisees and teachers of the law as enslaving people with this yoke (see Acts 15:10; compare Matthew 11:29–30). KELLER

The use of the word πάλιν (“again”) does not mean that before becoming believers in Christ the Galatians had been under the “yoke” of the Jewish law. Rather, in Paul’s words, they had been under τὰ στοιχεῖα τοῦ κόσμου (“the basic principles of the world”), which for them meant paganism. Yet in Paul’s view, from the perspective of being “in Christ,” Judaism and paganism could be lumped together under the rubric “the basic principles of the world” (see Comment on 4:9), and so a leaving of Christian principles for either one or the other was a renunciation of freedom and a return “again” to slavery. “The essential point,” to quote Karl Rengstorf, “is that the νόμος is here on the same level as the στοιχεῖα τοῦ κόσμου. Both rob man of his freedom” (“ζυγός,” TDNT 2:899). LONGENECKER

But the startling word in this last sentence is the word “again”. The Galatian Christians had been pagans, who were under the slavery of literal idolatry—“the basic principles of the world” (4:3, 8–9). But here Paul once more makes his radical claim that pagan idolatry and biblical moralism (ie: keeping the laws of the Bible) are basically the same thing. KELLER

As Betz aptly expresses it: “The whole sentence states in a very concise form both the ‘indicative’ and the ‘imperative’ of Christian salvation in the Pauline sense” (Galatians, 256). LONGENECKER

² Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.

Paul wants the Galatians to remember that you can’t add to Christ without subtracting Christ. KELLER

The present tense in 4:10—“You are observing days and months and seasons and years”—suggests that the Galatians have already taken the first steps toward law observance. The agitators are urging that they take the next and decisive step. If they do so, however, Paul warns, Christ will “be of no benefit to you.” MOO

In a stark portrayal of the options typical of Paul’s rhetoric in this letter, he insists that circumcision and Christ cannot mix. One cannot choose circumcision and Christ: it is circumcision or Christ. “What the Galatians perceive to be a necessary supplement to their faith Paul views as a radical break with faith” (Beker 1980: 53). Of course, Paul’s flat prohibition of circumcision is contextually determined. MOO

Paul is not opposed to Jewish Christians continuing to live out their lives as circumcised individuals and in a nomistic fashion. What he strenuously opposes is the imposition of circumcision and a nomistic lifestyle on Gentile believers as being necessary for living out their Christian faith in a proper fashion, for that takes us right back to the basic issue of righteousness (both forensic and ethical) as being based on either “works of the law” or faith in “the faithfulness of Jesus Christ” (see Comment on 2:15–16). For Gentiles to revert to the prescriptions of the Jewish law as a necessary form of Christian lifestyle is, in effect, to make Christianity legalistic rather than Christocentric, and so not to have Christ’s guidance in one’s life. LONGENECKER

The argument of 3:15–25 might suggest the law belongs to the epoch before Christ, and to place oneself under the law via circumcision would be, in effect, to deny that Christ has come, and thus such a person would fail to find the justification that only Christ can provide in this new age. MOO

³ Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.

JAMES 2:10 For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.

In 3:10–11 Paul argues that the law does not justify, instead claiming that those who seek justification by doing the law (“the works of the law”) fall under the curse. And the reason this is so, Paul says, quoting Deut. 27:26 (and related texts), is because the curse falls on “everyone who does not remain in all that is written in the book of the law to do [the commandments of the law].” The similarities with 5:3–4 are obvious: both passages deny that justification can come “in the law” (ἐν νόμῳ, en nomō [3:11; 5:4]); both focus on “doing” (ποιέω); and both emphasize the need to do “all” the law. We argued that 3:10 makes the best sense if Paul is assuming that no person is actually able satisfactorily to “do” the law. We should see the same logic at work in this verse. MOO

Of course, the Jewish view was that the guilt incurred by breaking even one commandment could be atoned for by means of the law’s own provisions. In this sense one can say that Jews viewed the law as able to be fulfilled. But in the new age inaugurated by Christ’s death and resurrection, the old sacrifices no longer have validity. Two, and only two, options remain open for the sinner in the Christian era: to find justification in Christ by faith; or find justification through doing, whether that doing be defined by the law of Moses or by some other law, code, or moral impulse. But human “doing,” because of the power of sin over people, is always inadequate to secure justification. MOO

Obligation to do the whole law brings a person into the sphere of a works-oriented approach to justification that in itself is fruitless and in turn fundamentally denies the meaning of grace. It therefore separates a person from Christ, who benefits people only by means of grace. MOO

⁴ You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace.

Paul makes clear why circumcision is so decisive a step by making clear that it involves “seeking to be justified by the law. MOO

The verb καταργέω, which is used especially often by Paul in the NT (twenty-five of twenty-seven occurrences), means generally “abolish” or “render powerless,” but in this context, because it is followed by the preposition ἀπό (apo, from), denoting separation, it means “alienate from,” “sever from.” Paul uses this combination of verb and preposition in only one other context. In Rom. 7:1–6, Paul employs the marriage relationship as an analogy for the believer’s transfer from one binding relationship to another (see v. 2). We believers, once bound to the law, have been “released from [κατηργήθημεν ἀπό, katērgēthēmen apo]” the law in order to be joined to Christ and serve in the new way of the Spirit (vv. 5–6). Tragically, the Galatians are flirting with the possibility of reversing this situation: binding themselves to the law and becoming alienated from Christ. MOO

Continuing his litany of dire consequences of accepting the Judaizers’ message, Paul now adds to “Christ will be of no use to you at all” (v 2) and you are “obligated to obey the whole law” (v 3) the most damning statements of all: “you are alienated from Christ” and “you are fallen away from grace.” LONGENECKER

Grace in Paul reflects his conviction that God is free and unconstrained and that all that he does for his created beings is therefore given freely and without conditions (see esp. Rom. 4:4–5). By using this word, therefore, Paul suggests that the Galatians’ flirtation with the law as a means of justification is wrong not only because the law has been set aside in the new era or because the law acts as a barrier to keep Gentiles out of the kingdom. Pursuing the law is wrong also, or even mainly, because the pursuit of the law as a means of justification involves an attempt to find security with God by means of human effort, a “doing” of the law (cf. v. 2) that, with whatever attitude it is pursued, introduces into the divine-human relationship a nexus of obligation that is incompatible with the nature of our gracious God. MOO

⁵For through the Spirit we eagerly await by faith the righteousness for which we hope.

Those who seek justification by the law will be cut off from Christ, because (γάρ, gar) we understand, by contrast, that righteousness is attained through the Spirit by faith. While cast in indicative form, then, verse 5 functions effectively as an exhortation. This “indicative exhortation” is the climax of Paul’s argument in the letter, bringing together (when we add the closely related v. 6) most of the key emphases of the letter: righteousness, faith, and the Spirit as the means by which that righteousness is attained and maintained, and love as the expression and embodiment of faith (cf. de Boer 2011: 315). MOO

The verb in verse 5, ἀπεκδεχόμεθα (apekdechometha), is intensive: we “are eagerly awaiting.” Paul uses this verb five other times, in each case referring to eschatological anticipation (Rom. 8:19, 23, 25; 1 Cor. 1:7; Phil. 3:20; cf. also Heb. 9:28; 1 Pet. 3:20). MOO

Reflecting a common Pauline view, our text puts the Spirit in the role of the ἀρραβών (arrabōn, pledge; cf. 2 Cor. 1:22; 5:5; Eph. 1:14), the guarantee that what God has begun in us he will bring to completion. A deep-seated confidence in the Spirit’s power to transform believers lies at the heart of Paul’s teaching about Christian obedience; that confidence in the Spirit should be a hallmark of any faithful teaching about the nature of the Christian life. MOO

Instead of striving for righteousness—an effort which is doomed to failure—Paul encourages the Galatians to simply “await ... the righteousness for which we hope” (v 5). KELLER

What is it that we await? Righteousness means more than goodness; it is a completely right record and right relationship with God. Paul is saying that we can live today in light of our certain, guaranteed, future glorification and welcome by God into His arms, because we know that “since you are a son, God has made you also an heir” (4:7). No one else, no secular person, no follower of any other religion, can look at their future like this! Non-religious people have no idea where they will be a million years from now, and religious people without the gospel are anxious about where they will be, and cannot relax or look forward to it with eagerness. KELLER

By referring to the future, Paul turns our imaginations to what it will mean to be radiant, glorious, beautiful and perfect. Elsewhere Paul says that Jesus lives to present us to Himself “radiant ... without stain or wrinkle or any other blemish, but holy and blameless” (Ephesians 5:27). We know that this is guaranteed, and therefore, is essentially true now. We are to live today knowing we are, and always will be, an absolute beauty in the eyes of God. Put another way, we are as loved and honored by God now as we will be when we are perfectly radiant in heaven. KELLER

⁶For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

GALATIANS 6:15 Neither circumcision nor uncircumcision means anything; what counts is the new creation.

In this case, Paul is claiming not that faith has power only when and if it results in love but rather that the faith that expresses itself, working itself out in acts of love, is the faith that is valid, or counts, for justification. Calvin’s expression of the point is classic: “It is not our doctrine that the faith which justifies is alone; we maintain that it is invariably accompanied by good works; only we contend that faith alone is sufficient for justification” (1854: 132). Faith. MOO

In terms of the movement of thought within the letter, this concluding phrase acts as something of an anticipatory bridge between the central and concluding sections of the letter. “Faith” plays a key role in 2:16–4:31, while “love” is a prominent theme in 5:13–6:10. “Faith expressing itself through love” thus forges a strong link between the so-called theological section of the letter and the so-called ethical section. MOO

Paul’s argument may thus be more continuous than we have sometimes recognized: throughout the letter he focuses on the sufficiency of the Spirit and faith for the “righteousness” that counts before God (Barclay 1988: 95–96). Those who are “in Christ” by faith need to live by faith, a faith that produces works of love pleasing to God through the Spirit; and it is by living in this way that people can have a sure hope of righteousness. MOO

If we find ourselves unloving, the solution is not to seek to love better or more; it is to look at Christ, who gives us an unlosable, unshakable acceptance from the Father, and as we dwell on our hope, we will find our hearts melted by His love, and overflowing with His love to others. KELLER

⁷ You were running a good race. Who cut in on you to keep you from obeying the truth? ⁸ That kind of persuasion does not come from the one who calls you.

You were running well” (ἐτρέχετε καλῶς, etrechete kalōs). The running race, a competition popular among the Greeks and featured in the Isthmian and Olympic games, was one of Paul’s favorite metaphors to depict the Christian life (1 Cor. 9:24; cf. Heb. 12:1) and his own ministry (1 Cor. 9:26; Gal. 2:2; Phil. 2:16; cf. 2 Tim. 2:5; see Pfitzner 1967). MOO

The aorist form of the verb may suggest that the agitators have already managed to “cut in” on the Galatians (R. Longenecker 1990: 230); thus the question is how the Galatians will react to their attempt to put an obstacle in the way of their spiritual progress. MOO

The one who calls” them is God. As often in Paul, “call” has the sense of God’s effectual call, his powerful reaching out to bring people into relationship with himself. The Galatians were initially “called” to live in God’s grace (1:6); the attempts of the agitators to persuade the Galatians do not arise from that God who initially called them.. MOO

⁹ “A little yeast works through the whole batch of dough.” ¹⁰ I am confident in the Lord that you will take no other view.

In Gal. 5:9, while the aphorism refers to something evil, the aphorism per se is simply picturing the extensive effects that something small and/or hidden could have. In this case the “leaven” may be the doctrine taught by the false teachers (e.g., Burton 1921: 283), but considering the personal focus of this paragraph, it more likely refers to the false teachers themselves. MOO

What is this “no other view,” or to put it positively, “the same view” that Paul expects to find among the Galatians? Burton (1921: 284) thinks the reference is to verse 9, while Lightfoot (1881: 206) thinks Paul alludes to the viewpoint that the Galatians had before the false teachers arrived. This last point is surely generally true, but the context suggests that Paul is referring more specifically to the view he has of the false teachers: their persuasive speech is not from God (v. 8), and they stand condemned before God (v. 10b) MOO

Just how, amidst their present waverings and undecidedness, Paul can be confident about his converts’ final response is a matter that goes beyond any normal reading of the situation. Paul, however, found the basis for his hopes and the ground of his confidence not in the way the situation seemed to be working itself out but “in the Lord” (for similar expressions of confidence “in the Lord” see Rom 14:14; Phil 2:24; 2 Thess 3:4). LONGENECKER

The one who is throwing you into confusion, whoever that may be, will have to pay the penalty.

The vagueness of the generic expression “whoever he may be” implies either that Paul did not know the identities of the agitators in Galatia, for they were certainly not his converts and had entered the churches after he left, or that knowing who they were he preferred to name no names, thereby relegating them to anonymity by a shroud of obscurity. LONGENECKER

¹¹ Brothers and sisters, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished.

It seems that in coming to an end of his treatment of the judaizing threat he feels it necessary to add something further—something evidently occasioned by a false claim made by his opponents—that Paul actually did believe in circumcision and preached it elsewhere in his missionary activity and/or earlier in his ministry, though withheld from the Galatians in order to win their approval (cf. 1:10). LONGENECKER

Circumcision signifies a way of salvation that focuses on doing the law (5:2–4), while for Paul, Christ's crucifixion signifies a way of grace and faith (2:21; 3:1–6; 5:5). The “offense” of the cross, then, may include the need for human beings to give up any means by which they might by their own efforts secure their status before God (G. Stählin, TDNT 7:354; Bruce 1982b: 238; Schreiner 2010: 327). MOO

κηρύσσειν περιτομήν (“to preach circumcision”) is, it seems, Paul's own way of expressing the situation, for it stands in contrast to κηρύσσειν Χριστόν (“to preach Christ”), which is how he usually characterizes his message (cf. Phil 1:15; also 1 Cor 1:23). LONGENECKER

¹² As for those agitators, I wish they would go the whole way and emasculate themselves!

Underlying the sarcasm and crudity of the comment, however, is Paul's understanding of circumcision as purely a physical act without religious significance (cf. 5:6; 6:15), which when done for societal or physical reasons is acceptable but when done either to gain acceptance before God or to achieve a more acceptable lifestyle becomes simply bodily mutilation (cf. Phil 3:2). LONGENECKER

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360 DISCUSSION 06.04.17

FALLING FROM GRACE

GALATIANS 5:1-12



If I had been in the community gathering of the Galatian church, when one of our leaders announced we received a letter from Paul, I am sure I would have shared the excitement of everyone else in the room. Paul was, after all the person that introduced us to Christ. Those early days were amazing. God worked some incredible miracles through Paul, but it was far more than the miracles. There was a palpable sense of the Holy Spirit at work in our lives. Convicting people of sin. Drawing us to Christ. Changing lives. We loved being together. We loved talking about Christ. We loved what God was doing in our community.

Some of us have been thinking about taking this whole thing with Jesus a little deeper. We are thinking about embracing the heritage that gave birth to Christ—celebrating Holy Days, and embracing the law, and even being circumcised. I am sure the whole circumcision thing will be a little uncomfortable, but if that is a way we can more fully identify with Christ, and more fully be the people of God, “Why not?”

We can hardly believe what Paul is telling us. “Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all,” Come on Paul, what’s the harm? Even if circumcision adds nothing to our faith, it certainly can’t hurt- well I mean apart from temporary physical discomfort. How can adding the law, actually diminish our relationship with Christ? Paul seems to believe if you add anything to Christ, you lose Christ. That can’t be true.

But it is true. The message of Galatians is “Christ + nothing = everything,” but the corollary is far more shocking, “Christ + anything else = nothing.” When you add to Christ you don’t lose some of Christ, you lose Christ altogether.

THE GIFT AND ITS DEMAND (v. 1)

Galatians 5:1 contains one of the most remarkable declarations in all of Scripture, “It is for freedom that Christ has set us free.” Why did Christ live among us, die on the cross, rise again and ascend to the right hand of the Father? So that we might be free.

VERSE 1: It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

1. What are some of the things from which Christ has set us free?
2. What are some of the things we do to forfeit our freedom?
3. How can the abuse of our freedom actually lead to slavery?
4. What does it mean to “Stand firm, and do not let yourselves be burdened again by a yoke of slavery?”

THE COUNTERFEIT AND ITS CURE (vv 2-6)

The Galatian believers were tempted to trade the freedom of Christ for the security of the Law. The Law tells us exactly what to do and when to do it. Nothing could be more cut and dry. The problem, as far as Paul is concerned, is that none of us are up to the task of fully obeying the law. Consequently, none of us will ever be justified by the Law. The gospel calls for us to trust Christ and rely on his Spirit. It is not what we do to commend ourselves to God, but what God is doing in us through Christ that really matters.

VERSES 2-6 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. ³ Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. ⁴ You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace. ⁵ For through the Spirit we eagerly await by faith the righteousness for which we hope. ⁶ For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

1. While the Galatians had hoped to receive wonderful benefits from being circumcised and embracing the law, Paul tells them to be prepared for far more devastating results. What are some of the things Paul tells them will result from embracing the law as a way of life?
2. How does adding the Law diminish grace?
3. What are some areas in your life where you tend to be more law oriented than grace oriented?

4. In verses 5 and 6 Paul explains how Christ works in our lives to produce a righteousness that law keeping could never duplicate.
 - a. According to these verses how does the gospel work?
 - b. What does the gospel produce?

BEST WISHES FOR FALSE TEACHERS (vv. 7-12)

In verses 7 thru 12, Paul turns his focus from the false notions of the gospel to the false teachers themselves. While Paul can be charitable to his detractors, in the case of the Galatians he pulls no punches.

VERSES 7-12 You were running a good race. Who cut in on you to keep you from obeying the truth? ⁸ That kind of persuasion does not come from the one who calls you. ⁹ “A little yeast works through the whole batch of dough.” ¹⁰ I am confident in the Lord that you will take no other view. The one who is throwing you into confusion, whoever that may be, will have to pay the penalty. ¹¹ Brothers and sisters, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished. ¹² As for those agitators, I wish they would go the whole way and emasculate themselves!

1. According to Paul what is the impact the false teachers have had and are having on the believers in Galatia?
2. What can those teachers expect when they stand before the judgement seat of Christ?
3. What could Paul do if he wanted to avoid persecution?
4. What are some ways we compromise the gospel in order to avoid persecution?
5. What do you make of Paul’s closing remark in verse 12?
6. Why do you think Paul has such strong feelings about false teachers?
7. What are some practical steps you can take in the coming week to “Stand firm and not be burdened again by a yoke of slavery?”

