
Expository Files



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Truck Envy & Asaph Warren E. Berkley

There is something common in Oklahoma, Arkansas, Texas and other places where there are men. Truck Envy.

This emotional disorder usually occurs while men are driving in traffic and see a truck that is bigger, younger, faster and better. The next level is, to assume that the driver of the better truck doesn't deserve such a better means of transportation. He is probably not really a good guy. This is followed by a certain bitterness & self-pity that is rekindled each time a better truck passes by. There are only two remedies for this condition: (1) Be thankful for the truck you have and get over it, or (2) Go buy the best truck on the market. The 2nd solution only last a few months. The former has the edge when measured by any standard of maturity.

This all seems so silly. To compare what you have to what others have, leading to the conclusion that you really deserve what the lesser folks enjoy. A juvenile exercise.

It seems childish when trucks are compared. People do the same thing (male and female in every state) based on clothing, houses, jobs, talent, spouses, assets and opportunity. To compare what we have with what others have, leading to conclusions of bitter self-pity, is of no value, is ungodly and is based on an utterly carnal perspective.

Now with all this in mind, read Psalms 73.

Conversion of the Corinthians

(1 Cor. 6:9-11)

Warren E. Berkley

“And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” 1 Cor. 6:11

This is one of the strongest statements showing evidence of conversion in the New Testament. People in Corinth had been living far away from God. Fornication, adultery and homosexuality was widely practiced, even promoted. They had participated in idolatry, stealing, drunkenness and extortion (1 Cor. 6:9-10).

The apostle Paul came to a people living in these sins, and he “determined not to know anything among [them] except Jesus Christ and Him crucified.” His purpose was not to impress them with his superior style of speech. He wasn’t interested in gaining a following for himself against any competitors. He simply wanted them to know about Christ, His person and work; His death, burial and resurrection; His exaltation to the right hand of God. Paul knew their problem was sin, and He came to Corinth to announce the only remedy and tell them what they needed to do to apply the remedy, remain faithful and go to heaven. The results of this preaching? Many of the Corinthians “hearing, believed and were baptized,” (Acts 18:8). And in baptism, they were added to the church, the only body (1 Cor. 12:13).

In this passage the conversion of the Corinthians is described: ***“And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” 1 Cor. 6:11.*** “The DESIGN of this is to remind them of what they were, and to show them that they were now under obligation to lead better lives — by all the mercy which God had shown in recovering them from sins so degrading, and from a condition so dreadful,” (Albert Barnes).

This verse is dramatic testimony to the Grace of God. Nothing in the behavior of man puts God in debt to save us. He would be perfectly right to ignore those who ignore Him. But there is this exceeding measure of mercy,

born of love, in the heart of God. It is His desire to save us though we have acted against His goodwill. The case of the Corinthians shows that by grace sinners can be saved, “..so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord,” (Rom. 5:21).

To withhold the gospel from people who live in these sins is not the right response. Evangelism is often discouraged by one’s initial subjective reaction to sin. We do not hold in high favor those who engage in fornication or homosexuality, because we believe those behaviors are destructive to the participants, harmful to the innocent and offensive to God. We must not, however, allow these negative emotions to silence evangelism. We must not withhold saving truth, out of prejudice against the sinner. It is understood that we abhor what is evil, but we cannot use that as grounds to ignore the lost. Paul knew how they were living. He abhorred their sin. But his response was to tell them how to be saved from their sin. That’s an example worthy of our imitation.

Let us look back on how we once lived. Perhaps we cannot identify with the specific sins named in 1 Cor. 6:9,10. But there are sins we know we were engaged in prior to our obedience to the gospel. In our sin, we were offending God. We did not know the way of peace, and there was no fear of God before our eyes (Rom. 3:17,18). “For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life,” (Titus 3:3-7).

Only in response to the gospel of Christ, can sinners be washed, sanctified and justified. When you engage in the instructed response (“hearing, believed and were baptized,” Acts 18:8), you personally receive the forgiveness Christ died for you to have, and you are put in position to live your days faithfully in Christ, laboring for the final rest God promises in Him.

It Is A Fearful Thing

Hebrews 10:31
John Evans

All Scripture profits us (2 Timothy 3:16-17), but there are some verses which have a profound effect on our daily lives when we consider their eternal implications.

One such verse is Hebrews 10:31: "It is a fearful thing to fall into the hands of the living God." The New American Standard says "It is a terrifying thing." Friend, meditate on the significance of v. 31 and it will cause you to change your life if you have forsaken the Lord.

Throughout the Hebrew letter the inspired writer describes the superiority of Christ and the gospel over the obsolete old covenant. Certainly Christ, the only begotten Son of God, is superior to Moses and the old priesthood, His covenant excels the Old Testament law, and His sacrifice far outshines the animal sacrifices which could never take away sins.

Because of these facts, the Christian is urged to ". . . hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb. 10:23). Do not let salvation slip (Heb. 2:1-4), and do not allow yourself to drift back to Judaism and the Old Law (Heb. 8:6-13).

Remember the superiority of Christ and the new covenant, remain faithful in your service to Him, and do not allow yourself to become entangled in the old law-that is the theme of the Hebrew letter.

The immediate context just before Hebrews 10:31 is the tragic consequences of apostasy from our Savior once we have tasted the fruits of salvation. If one is baptized into Christ (Romans 6:3-4), has enjoyed fellowship with Him (I Jno. 1:6-7), and then rejects Jesus, what hope remains? Is there another sacrifice awaiting the individual who has hardened his heart against the Savior? Is there additional evidence coming which will convince him to return to God? Are there other plans of salvation and schemes of redemption? Will his faithfulness in the past atone for his apostasy in the present? Will God overlook his callous rejection of the gospel at the final day?

The Hebrew writer puts it this way: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more

sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26-27).

To put it another way, the mercy of God is tempered by His justice. The two go hand-in-hand. The Christian who falls away and hardens his heart against the gospel, can only fear the final day of reckoning. No hope remains for him; he can contemplate no eternal rest with the Lord. Instead, he is faced with the awful reality of everlasting damnation. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost . . . If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh. . . ." (Heb. 6:4-6).

V. 30 of Hebrews 10 reminds us that ultimate vengeance belongs to the Lord by quoting Deuteronomy 32:35-36: ". . . Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people." Judgment is certain, judgment is coming, and God's justice will be served. We are not going to be able to deceive Christ about our actions or our life: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

Which brings us to our verse: "It is a fearful thing to fall into the hands of the living God." This statement really summarizes all that has gone before. Fearful in the Greek means "terrible" (Young's Analytical Concordance) and "causing fear, terrible" (Vine's Expository Dictionary). It means exactly what you think it means in context. **THE THOUGHT OF FACING GOD'S JUDGMENT SHOULD TERRIFY THE APOSTATE!**

While we do not serve God out of sheer, stark terror regarding judgment, the man or woman who has apostatized has every right to be afraid! In fact, a healthy dose of fear regarding eternal punishment should be one factor which motivates the Christian to remain faithful. After all, Christ said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). Sometimes we get that backwards and worry more about what MAN will do to us during our pilgrimage on this earth instead of remembering that it is GOD who holds the destiny of our souls in the palm of His hand. We become like Demas in 2 Timothy 4:10, who was faithful, but who cared more about the affairs of this present world than he did about eternity.

Other verses which admonish the Christian to remain faithful or face the certainty of God's punishment would include 2 Peter 2:20-22 (" . . . For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment given unto them.")

Man has but two choices regarding eternity: rest in the Lord's presence or anguish in hell's fire. According to Hebrews 10:31, only one of those destinies awaits the those who fall.

Philemon's New Brother in Christ
(Philemon 1-25)
By Jon W. Quinn

There is a short letter in the New Testament often overlooked. But putting some thought into its message will gain some fine and noble insights to some principles relating to our association together with one another, as well as the working of God's providence in the affairs of men to advance His purpose on the earth. This letter is addressed to Philemon, a Christian, in whose house the church may have met . "Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our beloved brother and fellow worker, and to Apphia our sister, and to Archippus our fellow soldier, and to the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ." (Philemon 1:1-3).

It is a letter of commendation of a servant (slave?) of Philemon, who had left his master. This was considered a great crime in the Roman world, often punishable by death at the master's discretion. The servant turned out to be Onesimus (vss. 10-22). In his letter to the church of Christ at Colossae, Paul also referred to Onesimus as a "faithful and beloved brother" (Colossians 4:9).

Runaway Onesimus was converted by an imprisoned Paul, and had become a Christian. That fact is one of the basis upon which Paul makes his appeal to Philemon; "I appeal to you for my child Onesimus, whom I have begotten in my imprisonment,..." (Philemon 1:10). Paul suggests that Onesimus would be even more profitable to Philemon because he is now a brother in Christ; "...who formerly was useless to you, but now is useful

both to you and to me. I have sent him back to you in person, that is, sending my very heart..." (Philemon 11,12).

Paul urged Philemon to receive Onesimus back even as he would receive Paul himself (vs. 17). Onesimus may have wronged Philemon when he left (perhaps theft in taking money from the house to make his get-away) and so Paul offered to repay the damages (vss. 18,19).

Finally, Paul informed Philemon that his kind reception of Onesimus would make Paul very happy (vs. 20-21). Consider some things we learn in this first century event.

Equality in Christ

In the world, all things are not equal. Some are richer, prettier or smarter than others. We come from different places, and have differing opportunities. But in Christ we are brethren, equal in the eyes of the Lord. The richest man is considered no more or less a child of God than the poorest. It is true that Philemon had temporarily lost a servant, and this may have brought him some hardship; but now he had gained a brother for eternity. Only the most carnal, selfish person would not understand this to be a wonderful blessing. Recall what had been written to the churches of Galatia: "For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendants, heirs according to promise." (Galatians 3:26-29; see also James 1:9-11).

There simply is no room in the kingdom for arrogance of one brother or sister over others. Jesus said, "But Jesus called them to Himself and said, 'You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not this way among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.'" (Matthew 20:25-28). Philemon had lost a servant for a little while, but had gained a brother for eternity.

Stimulating Others to Love and Good Deeds

Paul saw an opportunity for Philemon to make a good choice and grow in his faith. Rather than come down hard on Philemon by commanding him what to do with Onesimus, he encouraged him by appealing to his spiritual values and characteristics. We, too, should consider carefully how to best accomplish similar good in our brothers and sisters today. The Scriptures say, “and let us consider how to stimulate one another to love and good deeds...” (Hebrews 10:24). Notice that Paul did not merely encourage Philemon to do the right thing, but to do the best thing. And we can well imagine Paul carefully choosing his words so as to encourage the making of the best choice on Philemon's part. He “considered how to stimulate” Philemon to “love and good works.”

The Scriptures urge us to “...encourage one another day after day, as long as it is still called 'Today,' so that none of you will be hardened by the deceitfulness of sin.” (Hebrews 3:13). Paul's letter to Philemon is not heavy-handed. He seeks to win Philemon's heart. That should always be our aim, and choosing our words and actions needs to be based on a careful consideration on how to best accomplish encouraging one another unto greater discipleship.

Do The Right Thing Because You Want To Do It

It is no great thing to do the right thing when forced to do so. It is not enough to give what we ought to give in a grudging way. The Bible says, “Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed...”(2 Corinthians 9:6-8).

Philemon would benefit greatly in doing what Paul was pleading for him to do in receiving Onesimus back as a brother. It is truly a more blessed thing to give than to receive. We all have opportunities to give and to grow in the joy of the Lord.

God's Providence

Paul suggests something about the providence of God. He says, “For perhaps he was for this reason separated from you for a while, that you would have him back forever, no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.” (Philemon 15,16).

Providence is not something that is readily discernible. It is God working behind the scenes to answer prayers and to do his work. Paul suggests that perhaps it was part of God's plan to bring Paul and Onesimus together in Rome and not just coincidence. Maybe God had a hand in all that.

We don't know for sure. Paul didn't either and so uses the word “perhaps”. But when opportunity arises, it is good to ponder; “Perhaps God has put me here right now for a purpose, and I need to choose to do the right thing.” Some things are not just coincidences. Some things are meant to be.

Now, Isn't That Peculiar?
(Titus 2:14; 1 Pet. 2:9)
By Carey Dillinger

A young man was searching for a church home in his community. Week after week he visited one denomination after another until one Sunday he found himself worshiping with a very peculiar congregation.

When it came time for the music portion of the service, the entire congregation sang together, singing Psalms and Hymns and Spiritual songs accompanied by no choir or mechanical instruments of music. (Eph. 5:19; Col. 3:16) Now that was peculiar!

The Lord's Supper was offered to all present, no questions asked. Each person was asked to judge themselves whether or not they should eat the Supper. (1 Cor. 11:28) This was not a social meal...those were held away from the time and place of worship. (1 Cor. 11:22) The visitor came to understand that the Supper was offered each Lord's day. (Acts 20:7) Now that was peculiar!

Later on in the service the congregation took up a collection and invited the visitors to NOT give, as the collection was the responsibility of that congregation. (1 Cor. 16:2) This congregation neither received nor sent funds from nor to any institution outside of the local church. Now that was peculiar!

He noticed that no women were taking a leading part in the service. He later found out from a flyer that was handed to him that the leadership in the congregation consisted of only heterosexual males. (1 Tim. 3:2; Titus 1:6). When reading further in the flyer he came to understand the congregation was completely autonomous and neither controlled or was controlled by any outside congregation or convention. Now that was peculiar!

As the service drew to a close the visitor was impressed by just how much Bible had been read and referred to in the hour he had been there. The speaker invited each person present to get themselves right with God. For those that were not following Christ- they were urged to study the Bible, reach a faith in God and Jesus as His Son, making a confession of that faith, and be baptized for the remission of their sins. (Acts 2:38) Now that was peculiar!

Examples of how to come into a right relationship with God were shown from the book of Acts. The visitor was very interested in the conversions of Saul of Tarsus, the Philippian Jailer and the Ethiopian Nobleman. (Acts 16: 25; 9:1-22; 8:26ff.) It was all very peculiar!

The visitor understood that the congregation was reading through the Bible together and studying the readings on Sunday evenings. He was interested in studying the Bible himself so he began attending the congregation on Sunday evenings while he continued his Sunday morning search for a church home. One Sunday evening the congregation was studying in the epistles at: Titus 2:14: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *And* 1 Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

A light bulb came on in the visitor's mind. Upon arriving home he consulted his Bible dictionary for the word Peculiar: "as used in the phrase "peculiar people" in 1Pe 2:9, is derived from the Lat. peculium, and denotes, as

rendered in the Revised Version ("a people for God's own possession"), a special possession or property. The church is the "property" of God, his "purchased possession" (Eph 1:14; R.V., "God's own possession")." [Easton's Bible Dictionary.]

Now he realized why everything seemed peculiar – it was supposed to be!

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Topic Page:

Forgiveness, The Forgotten Command
Rickie Jenkins

We have at least one thing in common: We've all failed someone. And each of us also knows the pain from someone's failure toward us. In a world characterized by this kind of personal hurt, even our most significant relationships are fragile. All relationships would eventually disintegrate if not for one healing and hard reality: We are called to be people who forgive and who in turn receive forgiveness (Mat 6:14-15). If we sincerely desire a close walk with God, we already embrace the concept of forgiveness. We know that forgiveness is always the best plan – until the one who need to do the hard forgiving is me.

Unfortunately, there are no easy steps to forgiveness. But we can be confident that what God directs us to do, He also provides the strength to accomplish. Consider the following Biblical principles when we are ready take the freeing steps of forgiveness.

First, consider God's example. In Ephesians 4:32 Paul writes, "forgiving each other, just as God in Christ also has forgiven you." The word "as" means that we should handle forgiveness the way God does. How has he handled forgiveness? Christ's forgiveness is abundantly generous. He forgiven willingly, leaving us free of guilt. It is not something we deserve or earn. God just gives abundantly! Out of these great riches, God asks us to share the grace He has given us with those who have failed us. That sounds really good, but how do we do it?

Next, we must realize that forgiveness is risky business. The person we forgive might fail us again ... and again –perhaps even in the same area. How many times should we forgive someone? Jesus described this as the “seventy times seven “ factor (Matt. 18:22). He said we should set no limits. Forgiveness according to Jesus is not quantitative but qualitative. It is not how many times but how well. It cannot be measured and cannot be counted. It has but one substance, sweet mercy. It is important for us to realize we have been forgiven. What a terrible price was paid for that forgiveness. What a marvelous attribute of God’s kindness that we have been forgiven. Forgiveness cannot be measured. Guilt which is its ultimate object cannot be measured. You can’t measure so that you come up with hyper-guilt or multiplied guilt. Guilt is guilt. My guilt added to your guilt does not make more guilt it just makes guilt. So it is with forgiveness. Forgiveness is getting rid of the guilt. Extend forgiveness as many times as needed. That is what God does. we do any less? Forgiveness is also costly because it is not based on feelings but compassion. It means we have to get out of ourselves and feel what our detractor feels. It means consciousness plays a role in compassion. It means we consciously say we know we were wronged but we want to forgive the offender, because we have done wrong before. Forgiveness is not related to deservedness but mercy. Prompted by our being forgiven, the forgiven sinner will anxiously await opportunities to emulate his masters forgiving spirit in forgiving others.

Finally, if we harbor ill-will in our heart forgiveness gets harder and harder. The harder our heart becomes we will have a hardened conscience. It says we are not willing to do for others what was done for us, on a smaller basis. An unforgiving person will be lost. If you do not have an attitude of forgiveness then you cannot be forgiven and will not go to heaven when you die. You will harbor hate when he did not harbor hate against you. Forgiveness is often neglected in lives of Christians.

Though we fail time and again – and are disappointed often by those we love – Christ forgives and restores. Let’s follow His lead.

The Plan of Salvation
By Jon W. Quinn

Plan #1 - God's Plan

Announced by the apostles, inspired by the Holy Spirit, to new believers in Christ who asked what they must do:

"Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of sins and you shall receive the gift of the Holy Spirit." (ACTS 2:38)

Plan #2 - Man's Doctrine

On the back page of a tract, sinner were urged to pray this prayer to be saved. This prayer is not found in the Bible; nor were alien sinners commanded to pray for their forgiveness.

The Sinner's Prayer:

"O' Lord, I accept that I am a sinner and that Jesus died for my sins. I now accept Him into my heart as Lord and Savior asking for your mercy and forgiveness in His name. Amen."

The editors of Expository Files are happy with plan #1 and thankful to the God of all grace for it. We cannot recommend Plan #2 at all, but will change our minds when this prayer can be shown to us in the Bible.

The Final Page 11.9
Introduction to Galatians
By Jon W. Quinn

GAL 1:1 Paul, an apostle (not sent from men, nor through the agency of man, but through Jesus Christ, and God the Father, who raised Him from the dead),

GAL 1:2 and all the brethren who are with me, to the churches of Galatia:

The Region - Galatia was a Roman Province located in Asia Minor (modern day Turkey). Sometimes, the term "Galatia" would not be used just of Galatia proper, but of the culturally similar area, including such towns as Antioch, Iconium, Lystra and Derbe. The people of the region were Celts, the ancestors of some of the French, Scots, Irish and so forth.

The Gospel Preached - The first record of the gospel coming to Galatia was during the first Missionary Journey (46-48 A.D.) (ACTS 13,14) The trip began with Barnabas and Saul and ended with Barnabas and Paul. John Mark also joined them. The journey began at Antioch (Syria). (13:1-4) When Galatia is reached, the journey continues as follows:

Perga (13:13-50)

Iconium (13:51- 14:5)

Lycaonia, Lystra, Derbe (14:6-20)

Returned to many of these towns to strengthen the new Christians (14:21-25)

We know of other follow up visits (Acts 16:6; 18:23)

Following this journey, there is a visit to the apostles in Jerusalem to help settle an issue: namely, are these and other Gentile converts required to keep the Old Testament Law to be faithful Christians. (Acts 15:1-35). After this is settled by inspiration (though it will continue to be a problem among those who refuse to accept it) Paul and Silas take the second missionary journey which includes revisiting the churches of Galatia before heading toward new territory; Europe.

The Author -Paul, the apostle. Not only does Paul say so (Gal. 1:1,2), but the personal history and circumstances discussed in the book show this is so. For example, it was the writer who taught them the gospel at first (Gal. 1:8). The visit to Jerusalem with Barnabas is also mentioned as having taken place (Gal 2:1-4) (Note: this was 14 years after his first visit (1:18-9), which was 3 years after his conversion (1:15-17). Following this, he went to Syria (where Antioch is).

The Date - There are differences of opinion about the specific date. We know it was at least 17 years after his conversion (34 A.D.). I believe that somewhere around 49-52 A.D. (coinciding with the conclusion of the conference at Jerusalem about some trying to bind the Law of Moses on the Gentile converts) makes the most sense. The reason would be that the chief problem addressed in the book is the same one. As Paul traces his personal history (Gal. 1:11-2:21; he begins with him as a persecutor, and continues through his conversion, accounts for the following 17 years (bringing us up and through the Jerusalem council), and then a few subsequent events related to the same problem.

A Problem Addressed - The chief problem was some Jewish Disciples were trying to bind the Old Law on the new Gentile believers. The answer: we are not justified by the Law of Moses, and Gentiles are under no obligation to keep it. Note; the answer is NOT “we are saved by faith alone” Neither the phrase nor the idea is in the book. But we are justified by God’s grace and apart from obeying the Old Law. Several passages plainly show that

salvation by faith is not the same as salvation by belief alone (see Gal. 3:23-29; Gal. 5:6,7; 6:7;9)

Concluding remarks - There are many other things we could say about the author, Paul, and this epistle, and his relationship with the brethren in Galatia. Here is something that stands out to me.

Note this passage: GAL 6:17 From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus.

And then note this from Luke's record of the preaching trip in Galatia

ACT 14:19 But Jews came from Antioch and Iconium, and having won over the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead.

ACT 14:20 But while the disciples stood around him, he arose and entered the city. And the next day he went away with Barnabas to Derbe.

Paul's wounds and injuries would have been well known to the brethren in Galatia. He asks, "Have I therefore become your enemy by telling you the truth?" (Gal. 4:16). He had risked his life and suffered horribly in their behalf. His reprimand was not that of an enemy, but of a friend.