

THE BOOK OF GALATIANS

STUDY GUIDE I

It is recommended you use a pencil for filing in your answers if later changes are desired. The Bible version quoted is N.A.S.B. For references in this study, it would also be helpful to have a Bible handy and a map of Paul's first missionary journey.

Please take time to read all the passages and materials included. Rushing through this study will not result in the intended results. The questions are designed to help you re-live the life and times of the apostle so that a full understanding of the gospel can be achieved.

Galatians 1:1-5.

A. Salutation, 1:1-5

1:1-5,

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), 2: and all the brethren who are with me, To the churches of Galatia: 3: Grace to you and peace from God our Father and the Lord Jesus Christ, 4: who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, 5: to whom be the glory forevermore. Amen."

Comment: This is an unusual way for Paul to begin an epistle. Feel free to compare it to the salutations in other letters and take note of some the differences. Here, for example,

1. In verse one, he introduces himself as "an apostle" then comments, ("not sent from men nor through the agency of man, but through Jesus Christ and God the Father,...")

a. Why do you think he included this comment? Before you answer, look also at verses 6-12, especially 10-12. The correct understanding of this approach to the letter by Paul is important to understanding much of the historical events surrounding this letter and its contents.¹

¹ For further information on this important point feel free to consult commentaries, and perhaps even read other passages where Paul had to defend his apostleship such as: II Corinthians chapters 10-12. Note also: Romans 1:1; as well as Acts 9:17; 13:2-3; 22:6-15; 26:16-18.

b. Why do you think that Paul had to defend his apostleship?

c. Why would people attack his claim to be an apostle of Christ? In other words, what would be their motive? See if your answer agrees with the comment following.

Comment: The importance of these answers will become apparent in the next few lessons. Paul is very angry at those who dismiss his legitimacy as an apostle for the express reason of dismissing his message and substituting their own – a message which Paul denounces as a false gospel and destructive to the body of Christ. This letter is to all the churches so affected. The nuances of both “gospels” (notice verse 6) will be revealed as the study continues.

2. Paul addresses his letters to “the churches of Galatia”, but notes that it is also from “all the brethren who are with me”.

Comment: Paul most likely wrote this letter from Antioch (in Syria – refer to map) where a congregation had grown over the past several years. It was also most likely written after the first missionary journey but prior to the second. This and other possibilities are discussed in the commentary (not included with these lessons.)

a. How do you think this single letter got to all the churches? Secondly, how is it that we have a copy?

b. What churches could Paul be including? And, were they churches wherein Paul had already preached the gospel? (Note verse 8)

c. When was it that Paul preached to these churches? (See and read Acts 13:1-15:2) This history is very important for our study.

d. Based on your reading of Acts 13:1-15:2, can you describe the price Paul paid for preaching “his gospel”?

3. Paul says that the purpose of Christ’s death “for our sins” was to “rescue” us from this “present evil age” according to the “Will of our God and Father”.

Comment: The word “rescue” is to “remove”, “release”, “take to oneself”, “take out” or to “lift out or away”. Though some might think of this in terms of Jesus’ coming for His church at the end time, this verse is speaking directly to the age in which these people live. In that context,

a. What is suggested by this statement?

b. How does this correspond with the statement that it is in accordance with God’s will?

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STUDY GUIDE II

It is recommended you use a pencil for filing in your answers if later changes are desired. The Bible version quoted is N.A.S.B. For references in this study, it would also be helpful to have a Bible handy and a map of Paul's first missionary journey.

Please take time to read all the passages and materials included. Rushing through this study will not result in the intended results. The questions are designed to help you re-live the life and times of the apostle so that a full understanding of the gospel can be achieved. The footnotes are designed to help you.

A. Galatians 1:6-7

6: "I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; 7: which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ.

1. Paul mentions "others" who are preaching a "different" gospel for which they had quickly abandoned the gospel Paul and his companions preached.

a. Who are these others? They are given specific names in the N. T. and in history.²

b. In what ways did their "gospel" differ from what Paul had preached?³

² See: Galatians 2:3-5; 2:14; Philippians 3:2-3; II Corinthians 11:13; Acts 15:22-26. These people have come to be known as "Judaizers." This means that there are believers that compel other believers to adopt the traditions of Judaism and the Law of Moses in order to have a righteous standing before God. Galatians 2:14 (the word "Jews" at the end of the verse) is the only place in the N.T. where the word to "Judaize" is used.

³ See: Galatians 2:3-5; 3:1-5; 4:8-11; 4:21; 5:2-4; Romans 2:12-29; 3:19-20; 27-30

B. Galatians 1:8-12

8: “But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! 9: As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed! 10: For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ. 11: For I would have you know, brethren, that the gospel which was preached by me is not according to man. 12: For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.”

Comment: The word “accursed” is the Greek word “Anathema” meaning “cursed for eternity” or “damned to Hell”. This is Paul’s strongest and angriest invective in the New Testament. Based on this, Paul claims that the accusation that he is a “man-pleaser” in his teachings is certainly false.

a. What does Paul mean when he says, “If I were still trying to please men, I would not be a bond-servant of Christ?”

Comment: Paul claims that the gospel he proclaims was not taught him by any man but by a revelation from Christ Himself. In the following verses (13-20) Paul explains what he means by this and states that it is true that he met with no one for instruction (16-17).

C. Galatians 1:13-20,

13: “For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; 14: and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions. 15: But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased 16: to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, 17: nor did I go up to Jerusalem to those who were apostles before me;

but I went away to Arabia, and returned once more to Damascus. 18: Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. 19: But I did not see any other of the apostles except James, the Lord's brother. 20: (Now in what I am writing to you, I assure you before God that I am not lying.)”

a. There is an obvious reason (or reasons) that gives credence to Paul’s claim in verses 11-12. Can you figure it (these) out?⁴

D. Galatians 1:21-24

21: “Then I went into the regions of Syria and Cilicia. 22: I was still unknown by sight to the churches of Judea which were in Christ; 23: but only, they kept hearing, 'He who once persecuted us is now preaching the faith which he once tried to destroy.' 24: And they were glorifying God because of me.”

Comment: This scenario (verses 22-24) has agreement with two passages in Acts. The first one is in 9:19-30, after his conversion – see footnote for text.⁵ The second could reflect the account written by Luke in Acts 13-15:2. Paul first went to Antioch of Syria, then into

⁴ Hint: How much agreement in his message did Paul have from the other Apostles, church leaders and believing Jews early on? Note: II Peter 3:14-16 for example. See also: II Cor. 11:1-6.

⁵ 5:19-30, 19:“... and he took food and was strengthened. Now for several days he was with the disciples who were at Damascus, 20: and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God."21: All those hearing him continued to be amazed, and were saying, "Is this not he who in Jerusalem destroyed those who called on this name, and who had come here for the purpose of bringing them bound before the chief priests?" 22: But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this Jesus is the Christ. 23: When many days had elapsed, the Jews plotted together to do away with him, 24: but their plot became known to Saul. They were also watching the gates day and night so that they might put him to death; 25: but his disciples took him by night and let him down through an opening in the wall, lowering him in a large basket. 26: When he came to Jerusalem, he was trying to associate with the disciples; but they were all afraid of him, not believing that he was a disciple. 27: But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus. 28; And he was with them, moving about freely in Jerusalem, speaking out boldly in the name of the Lord. 29: And he was talking and arguing with the Hellenistic Jews; but they were attempting to put him to death. 30: But when the brethren learned of it, they brought him down to Caesarea and sent him away to Tarsus.”

“Cilicia” which may include the territory of some of the cities he traveled in his first journey. However, this designation gives rise to the debate on exactly what region and churches he was addressing in this epistle. Many have postulated a northern Galatian region as the destination of this letter since he addresses it to the Galatians and not to the Cilicians. Still, the literary and historical context supports that this word “Cilicia” could apply to the churches of the first journey. Even if it does not, and Paul is reflecting Acts 9:19-30 here, there is no question he reflects the Jerusalem conference (of Acts 15) later in chapter two. This is definitely after his first journey. Verses 22-24 could fit either scenario. Luke records that Paul went to Jerusalem after his conversion as well as after his first journey but prior to his second. If Paul refers to chapter 9 in Galatians 1:22-24, then he makes the comment that it was fourteen years before his visit to Jerusalem as recorded in chapter 2 and Acts chapter 15. More on this as chapter two unfolds.

Though some of you might enjoy this historical and textual “mystery” , it has little bearing on the actual message this epistle intends to convey.

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STUDY GUIDE III

The chronology that best fits the accounts in Acts 13-15 and Galatians 1-2 seems to be as follows:

A CHRONOLOGICAL TABLE

- c. 6-7 B.C. Jesus is born.⁶
- 4 B.C. Herod The Great dies } Saul of Tarsus born
- c. 24-25 A.D. Jesus begins His ministry.
- c. 26-28 A.D. Jesus ministry, crucifixion, burial, resurrection and ascension.
- c. 33-35 A.D. The stoning of Stephen.
- c. 34-36 A.D. Saul persecutes the young church.
- c. 36-37 A.D. The conversion of Saul of Tarsus. (Acts 9:1-19)
- c. 37-39 A.D. Saul in Damascus/Arabia/Damascus. (Acts 9:19-22; Gal. 1:17)
- c. 39-40 A.D. Goes to Jerusalem. (Gal. 1:18; Acts 9:26-30)
- c. 41-42 A.D. Sent to Tarsus. (Acts 9:30)
- c. 42-43 A.D. Barnabas goes to Antioch. (Syrian) Acts 11:19-24
- c. 43-44 A.D. Barnabas fetches Saul from Tarsus for the church at Antioch. (Acts 11:25)
- c. 44-46 A.D. Ministry at Antioch. (Acts 11:26-30)
- c. 46-47 A.D. Relief offering taken to Elders of Judea by Barnabas & Saul. (Acts 11:29-30)
- c. 47-48 A.D. First missionary journey, Barnabas and Saul. Acts (13:1-14:28; Gal. 1:21-24)

Comment at this point: The Galatians account, by this chronological conjecture, does not mention the lengthy ministry in Antioch, or the relief offering to the elders in Judea. Paul's comment about being unknown by sight to the churches in Judea (after delivering the offering with Barnabas) throws doubt on this table at this point. Or else, Luke's account in Acts is skewed in that perhaps the first journey detailed in Acts 13 and 14 actually took place between Acts 11:26 and 11:27.

No matter how one tries to reconcile Paul's account in Galatians with Luke's in Acts, difficulties arise as well as questions that cannot be answered in light of the information we have. The date of the relief offering above c. 44-45 A.D. is in accord with the famine occurring during the reign of Claudius.

In his Galatians account, Paul may have deliberately omitted information so he could

⁶ This date is historically established and the mismatch with the modern calendar is due to adjustments made by the Roman Catholic church several times over the past 1,700 years.

concentrate on his point regarding his receiving the gospel through a revelation from God rather than from man.

In his state of mind at the time of this writing, his focus was not on chronology, but on this point, he firmly insists is true.

c. 48-50 A.D. Lengthy ministry at Antioch. The coming of men from Judea (James) and the conflict over circumcision and the Gentiles. (Acts 14:28-15:2; Gal. 2:11-21)

c. 50-51 A.D. The Jerusalem conference. (Acts 15:2-29; Gal.2:1-10)

c. 51 A.D. Return to Antioch with good news. (Acts15:30-35)

Galatians 2:1-5.

1: "Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. 2: It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain. 3: But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. 4: But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. 5: But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you."

Comment verses 1-2: The fourteen years would need to be from the point of Paul's conversion to fit with the Biblical accounts and would coincide with the Jerusalem conference (Acts15).

A. In verse 2 Paul mentions that he went to Jerusalem "because of a revelation". What is he talking about?⁷

B. Why did Paul meet privately with the Jerusalem apostles and what significance does his statement carry?

⁷ The word revelation is "apokalupsis" meaning , "a disclosure" – normally of something that was previously hidden. This is the same word used in 1:12 (as well as the title of the Book of Revelation).

3-5: Comment: Each phrase of this passage is important.

A. Why was Titus ultimately not compelled to be circumcised? (Note Acts 15:1)

B. Give an example of Acts 15:1 in the modern church.

C. When and where did verse four take place?

D1. What does Paul’s phrase, “and bring us into bondage” mean? (Note the contrast with “the truth of the gospel” in verse 5 and “liberty” in verse 4.

D2. None of Paul’s compatriots yielded to the arguments of these men, “...so that the truth of the gospel would remain with you.” Can you supply some contrasts between the “truth of the gospel” and what these men insisted was the true gospel?

Galatians 2:6-10

6: "But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)--well, those who were of reputation contributed nothing to me. 7: But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised 8: (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles), 9: and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised. 10: They only asked us to remember the poor--the very thing I also was eager to do."

6: A. In verse 6, Paul speaks of "those who were of high reputation". Who are these men?

B. What "tone" do you sense Paul is taking in verse 6 and why?

C. What does he mean that they "contributed nothing to me"?

7-10: The basis for this is Acts 15:2-19. Reread it and return here.

D. In reality, the apostles did “contribute” something very important to Paul and his companions. It may not have been in content of message, but it was crucially important. What was it and why was it so important?

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STUDY GUIDE IV

Galatians 2:11-13,

11: "But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. 12: For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision. 13: The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy."

Comment: The name "Cephas" is Aramaic for "rock" and comparable to "Petros" also meaning "rock". Paul, along with others used these names interchangeably.

A. Why is this separation "hypocrisy", and in what way does Peter stand condemned by his actions?

2:14: "But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"

Comment: The word "Jews" at the end of the verse is the word "Judaizer". It is this term that has been adopted to describe those Jews who though believers, still adhere to the Law as the means of righteousness before God.

A. In what way did Peter's action distort the "truth of the gospel"? (Hint: The key is the "Gentile matter" and perhaps Ephesians 2:11-16 will give you more insight)

2:15-16,

15: "We are Jews by nature and not sinners from among the Gentiles; 16: Nevertheless, knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified."

Comment: The phrase "and not sinners from among the Gentiles" is simply a description of those who do not keep the Law and traditions of the Jews. (See: I John 3:4)

A. Note in your own words the point Paul makes about the contrast between the Law and faith. That's right, an essay question! But you're ready!

2:17-18:

17: "But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! 18: For if I rebuild what I have once destroyed, I prove myself to be a transgressor."

Comment: Though seemingly complex, all Paul is saying is, "As those justified by faith in Christ, are we now sinners because we no longer try to be justified by works of the law? If so, then Christ is a minister of sin." Rebuilding (the Law) that was destroyed proves (by its destruction) that one is a "transgressor" (or violator).

2:19-21,

19: "For through the Law I died to the Law, so that I might live to God. 20: I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. 21: I do not nullify the grace

of God, for if righteousness comes through the Law, then Christ died needlessly."

A. Finish the sentence based on the above passage: "Life is... _____

Galatians 3:1-5

3:1-5,

1: "You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? 2: This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? 3: Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? 4: Did you suffer so many things in vain--if indeed it was in vain? 5: So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?"

Comment: Paul has now completed his defense and launches into the matter at hand. First, he ridicules the believers who have succumbed to the false teachings. He does this in a series of rhetorical questions. Rhetorical questions are those questions which expect an answer proving the point the question raises. In verses one and three, Paul uses the word "foolish". This means to have "no mind", neither intelligence nor common sense. He is not actually saying that they have no intelligence but making it clear that it has not been activated in this case. They have been duped or fooled.

A. What do you think Paul intends to convey when he says, "...you before whose eyes Jesus Christ was publicly portrayed as crucified?"

B. When you look at the conversion experience of the people in the churches to which Paul and Barnabas ministered on their first missionary journey (Acts 13:48-49; 52 for example) what had to be their answer to the question posed in verse 2?

C. Supply the answer to verse 3 for yourself. _____

Continuing with verse 3, do you see any sarcasm in Paul's question? _____

How can a person become perfect before God by the works of his or her flesh?

Then how can the attempt to do so by keeping the Law be pleasing to God?

What "works" are the "works" God requires? (Hint: See John 6:27-29)

Comment on verse 4: The new believers suffered ridicule and persecution for their faith in Christ, especially the Jewish converts. So returning to a trust in Judaism again

D. So in verse four, what is Paul referring to? _____

E. Note Acts 14:8-18 and answer the question posed by Paul in verse five.

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STUDY GUIDE V

Galatians 3:6-9

6: “Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. 7: Therefore, be sure that it is those who are of faith who are sons of Abraham. 8: The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘ALL THE NATIONS WILL BE BLESSED IN YOU.’ 9: So then those who are of faith are blessed with Abraham, the believer.”⁸

Verse 6

1. Where is this quote found? What is Paul’s point in quoting this?

Verse 7

1. As opposed to....?⁹

Verse 8

1. Where is this verse found? Is the Hebrew word for “nations” the same as the word for “Gentiles”?

2. Paul says that this was a “pre-Christ” proclamation of the Gospel. How is this so and why?

⁸ See Romans chapter four for a detailed discussion about Abraham and the Law.

⁹ Would this include circumcision? If so, put it in the answer. Remember, circumcision came centuries before the Law was given by Moses.

Verse 9

Comment: Note the redundancy in this verse: “...those who are of faith” – “Abraham, the believer.” In the Greek, the designations “faith” and “believer” are from the same word.

1. Paul has limited the “blessings” of Abraham to a select company. Describe this “company”. We will discuss what these “blessings” are in chapter four.
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Galatians 3:10,

10: “For as many as are of the works of the Law are under a curse; for it is written, 'CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM.'”

Comment: This section is in contrast to the previous section and this is important for grasping the point Paul is making.

Verse 10

1. This quote is from Deuteronomy 27:26. It is part of the “blessings and cursings” God gave to Israel in Deuteronomy 26-28. Is it possible that a person could avoid the “curse” by keeping the Law? You might want to do “2” (next) first.
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2. What is the “curse” that comes when disobedience occurs? Read Deuteronomy 26-28 and give a summary answer.¹⁰
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-
-

¹⁰ Note: 28:66 regarding the point about “life” its definition in this context. It wouldn't hurt to make a note for future reference.

3. In the “blessing” section, do you see a statement that a man is made righteous and justified before God by keeping the Law?

This brings us to Galatians 3, verse 11.

3:11,

11: Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."

1. Can a man be justified before God by keeping the Law? _____

2. What is it that imputes righteousness from God to a person? _____

3. What is the difference between “faith” and “Keeping of the Law?”¹¹

3:12-14,

12: “However, the Law is not of faith; on the contrary, “THE PERSON WHO PERFORMS THEM WILL LIVE BY THEM.” 13: Christ redeemed us from the curse of the Law, having become a curse for us--for it is written, 'CURSED IS EVERYONE WHO HANGS ON A TREE'—14: in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith."

Verse 12

1. In the first part of verse 12, what does Paul mean by “...the Law is not of faith.”?¹²

¹¹ Paul quotes Habakkuk 2:4 here. What he means is that those who obediently keep the Law will find it has no influence on God in terms of their righteousness. This is because keeping the Law is of the sinful flesh and not from faith. If you are not sure why, read Luke 18:9-14, then 18:8, then Galatians 3:24. The purpose of the Law, distorted by the Jews for over a thousand years, is what we need to rediscover and then the answer will be obvious. Paul discusses this later in this chapter.

¹² If you have difficulty with this verse, please feel free to e-mail me for the lecture notes. It is not an easy verse to interpret. stewartinarizona@gmail.com or, check the commentary on Galatians on my website: www.bibleclassroom.com

Comment: Notice that in both verse 11 and 12, Paul uses the word “live”. Both words are the same Greek word. It seems verse 12 contradicts verse 11 in terms of what a person must do to “live”. Notice also that Paul parallels “justified” with “live” in 11. Look at all of this and think about what Paul is saying in the overall context (beginning with verse 10) and do your best to explain Paul’s thinking and intention here. It might be helpful to know that the word “by” in verse 12 is more properly translated “in”.¹³

¹³ The KJV, ASV, Revised Version, Young’s, Bishop’s, Geneva, ISV, and the LIT all translate this preposition as “in”.

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STUDY GUIDE VI

Galatians 3:15-18,

15: "Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.

16: Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ. 17: What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. 18: For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise."

Verses 15-16

1. What kind of man made documents (today) might match what Paul is referring to?

2. Paul links God's promise to Abraham as applying to Christ. Taking note of verse 8 once again as well as this context, try to express Paul's point.

Verse 17

1. How does his point in verse 15 relate to his statement here?

2. How did God ratify this covenant and how did Abraham (on behalf of his descendants) do so?¹⁴

Comment: The act of “circumcision” was a symbol and reminder of the promises and covenant God made with Abraham and its “location” is deliberately placed because the covenant was to be to all Abraham’s descendants. Abraham was making this covenant for all generations to come. It was to be an “everlasting” covenant. The blessings to both Abraham’s descendants and to the Gentiles were included. It wasn’t long before Abraham’s descendants violated the covenant, excluded the Gentiles and made circumcision, like the Law, an exclusive means of righteousness before God...neither of which was intended. Thus, Christ becomes the true fulfillment of the covenant.

Verse 18

1. Is an unconditional promise valid if later conditions are added to it? _____
2. Other than God requiring the ratification of the covenant by circumcision, what conditions were laid on Abraham for God to fulfill His promises? Remember, Abraham had already believed and placed faith in God and His word.

3. Paul uses the word “inheritance”. An “inheritance” is promised by God based on faith, not works of the Law. For extra credit, and using Bible references, of what does this “inheritance” consist? Use more or less of the spaces supplied below.

- A. _____
- B. _____
- C. _____
- D. _____

¹⁴ See: Genesis 15, and 17.

E. _____

F. _____

4. In our class study, I said that the goal of the Christian life is not to keep from sinning. It is not to deliberately sink into to sin and debauchery either. It would be a good exercise to determine in our hearts the answer to a simple question. What is the goal of my life as it relates to my faith? It should cause some inner debate. Try this with your friend or spouse. See if you can even come close to what Paul talks about in this regard in his epistles.

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STUDY GUIDE VII

Galatians 3:19-20,

19: "Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. 20: Now a mediator is not for one party only; whereas God is only one."

Verse 19

1. In Paul's dissertation and to his point, what was the reason the Law was given? What does this mean?¹⁵

2. Where does this idea ordination by angels come from¹⁶ and who is this mediator and define Paul's use of the word "seed".

Verse 20

1. What is Paul's point in noting that a mediator is for more than one party whereas God is only one?¹⁷

¹⁵ See: Romans 7:5-13 for further insight

¹⁶ See: Deuteronomy 33:1-2 and Leviticus 26:46; Numbers 4:37-45.

¹⁷ Also think about primacy (or preeminence).

Galatians 3:21,

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."

1. Read the verse above and end it with "therefore" and fill in the conclusion. Do not try to use 22 or other verses to aid you.

Galatians 3:22-24

22: "But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe. 23: But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. 24: Therefore, the Law has become our tutor to lead us to Christ, so that we may be justified by faith."

1. Verses 22 and 23 are a parallelism, i.e. they say the same thing two different ways. Verse 24 corresponds to the end of each verse. Use an illustration of your own creation to picture what Paul is talking about.¹⁸

Galatians 3:25-26,

25: "But now that faith has come, we are no longer under a tutor. 26: For you are all sons of God through faith in Christ Jesus."

Verse 25

1. Does verse 25 indicate "release"? _____ If so, describe some of the

¹⁸ Avoid duplicating any illustration given in class or one Paul gives. The ideas of "confinement" and "release" could give you some thoughts.

things that come to your mind about this “release”. Take your time and feel free to use the back of the sheet if necessary.

Verse 26

1. Do you see the correspondence of “faith” with “family”? _____

2. Does this relate to being an heir? If so, how? _____

Galatians 3:27

27: "For all of you who were baptized into Christ have clothed yourselves with Christ."

Verse 27

1. The word “baptize” is directly from the Greek “baptidzo” meaning to “dip into” or “immerse”. Though we normally simply think of “water baptism”, can you give more “pictures” of what Paul is expressing. He uses the idea of being “clothed” in Christ. What other pictures can you come up with?

Galatians 3:28-29

28: "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. 29: And if you belong to Christ, then you are Abraham's descendants, heirs according to promise."

Verse 28

1. Express this another way to illustrate Paul’s point. _____

Verse 29

1. Do you belong to Christ? _____ If so, how do you know? _____

2. Does this correspond with what Paul has been emphasizing? _____

3. How is it that you are a descendant of Abraham and an heir of the promises God made to Abraham?

THE BOOK OF GALATIANS

STUDY GUIDE VIII

Galatians 4:1-3

1: "Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, 2: but he is under guardians and managers until the date set by the father. 3: So also we, while we were children, were held in bondage under the elemental things of the world."

Verses 1-3

1. Verse 3 parallels verses 1 and 2. Diagram the corresponding elements below.

Verse 1	Verse 3
Verse 2	Verse 3

Comment: The meaning of "elemental things of the world" is debated by many. For our purposes just think, "by the world" or "by the world's system".¹⁹

2. Who or what seems to correspond with the "guardians and managers?" (Hint, use the entire context from chapter 3:22 onward.)

3. Summarize in your own words the point of verses 1-3. _____

¹⁹ See: Colossians 2:8; 2:20; Galatians 4:9; Ephesians 2:2; I Corinthians 15:23-25

Galatians 4:4-7

4: “But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, 5: so that He might redeem those who were under the Law, that we might receive the adoption as sons. 6: Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’ 7: Therefore you are no longer a slave, but a son; and if a son, then an heir through God.”

Verse 4

1. The fullness of what time? _____

Comment: The “born of a woman” phrase includes the point that Jesus was both human and divine (God’s Son). It also reflects the Jewish idea that the seed of the woman (rather than just the father) gives both identity and authority to the child.

2. If Jesus was born “under the Law”, (The Old Covenant – see verse 25), then when was the New Covenant initiated and ratified?

3. Was Jesus subject to the Law? _____²⁰ Which has greater worth, man or the Law? Cite quotations to support your answers.²¹

4. Did the teachings of Jesus (under the Law) generally apply to those under the Old Covenant or to those under the New Covenant. (It isn’t both).

_____Why?_____

²⁰ For help, see: I John 3:4-5; John 8:46; Matthew 5:17; II Corinthians 5:21; Hebrews 4:15

²¹ Review: Matthew 12:1-12 ; Mark 2:23-28; John 7:23

What were the purposes of Jesus' general teaching to the crowds and religious leaders as it relates to the Law?

5. Are we as Christians, under the provisions of the New Covenant or the Old?

Verse 5

1. Since Jesus was born into the bondage of this world, what does this verse tell us He did here?

2. What does the word "redeem" mean? _____

3. What did Jesus use to pay the price of the redemption?²² _____

4. When the price was paid by Jesus, what was the result? _____

Verse 6

1. "Abba" Father is comparable to "Papa". What is the difference between this designation and the term "Heavenly Father" or "God"?

Verse 7

1. Because of Jesus paying the price for our redemption, we move from being a _____ to being an _____.

²² One person said it well, "Jesus received the wages for our sin."

(Note: Now that this transference has been accomplished for us by Jesus, instead of being in bondage to the Law and the world, we are now free children of God.)²³

2. Now that we are free children of God, we are also _____

3. Our part in becoming heirs is by _____

²³ See: Colossians 1:13-14.

THE BOOK OF GALATIANS

STUDY GUIDE IX

Galatians 4:8-16

8-11

8: "However at that time, when you did not know God, you were slaves to those which by nature are no gods. 9: But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again? 10: You observe days and months and seasons and years. 11: I fear for you, that perhaps I have labored over you in vain."

Verse 8-10

Comment: In both verses Paul mentions slavery: Slavery to "gods" who are not gods at all and slavery to the "weak and worthless elemental things" that include observance of "days, months, seasons and years".

1. Now, that by faith in Christ they are free from this slavery, why are they returning to it again?

2. What is the difference between "knowing God" and being "known by God"?²⁴

Verse 11

1. Explain, in your own words, another way this could be stated. _____

²⁴ (Hint) See: Matthew 7:22-23; 25:11-12; John 10:14, 27; II Timothy 2:19.

Galatians 4:12-15

12: "I beg of you, brethren, become as I am, for I also have become as you are. You have done me no wrong; 13: but you know that it was because of a bodily illness that I preached the gospel to you the first time; 14: and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus Himself. 15: Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me."

Verses 12-14

1. Read Acts 14:19-22 once again.

A. Notice in verse 19 how they won over the crowd. How did they do this?

B. Read the picture of "stoning" in the footnote below.²⁵ Considering that the people could only see the neck face, head, arms, hands and feet of the victim, once he was re-clothed, how would Paul appear to them after his stoning?

²⁵ Stoning was imposed for the offenses of: Idolatry; Incitement to worship false gods; Child sacrifice to a false god; prophesying in the name of a false god; spirit divination; blasphemy; Sabbath breaking; homicide; filial insubordination; violation of a vow to the Lord; adultery; sodomy and bestiality. It was commonly accomplished in the following manner. A person found guilty of a stoning offense (in Paul's case it was likely blasphemy or incitement to worship a false god) was taken outside the city (usually the community dump), stripped to the loin cloth, and those who were the witnesses against the person knocked the person prone and dropped a heavy stone on his chest. If he survived this, the remainder of the mob could pick stones of their choice and pelt the man until death was certain. The attitude of all was rage and hatred of this unclean man (or woman).

C. The phrase “bodily illness” could easily read (and perhaps more accurately) bodily “weakness”, “feebleness” or even “frailty”. Could his appearance to them (verse 14) reflect the stoning?

Verse 15a.

1. What is the full story he is referring to in asking this question? Explain.

15b.

2. Could this reference to their care be a reference to damage done to his eyes or vision? Or is it just a figure of speech to describe their gracious spirit? Or both? Is their evidence to substantiate your answer?²⁶

²⁶ See: Galatians 5:11. It is clear that whatever Paul contracted, its effects extended to the rest of his life. It may have well been a serious attack on his eyes or eyesight as suggested in Galatians 4:15. We know that for the rest of his life, he used an amanuensis to write for him and seldom wrote a letter himself. The exceptions are greetings found in Galatians 6:11; II Thessalonians 3:17; I Corinthians 16:21; Colossians 4:18; and in the letter to Philemon, Paul notes that it is written in his own hand suggesting that he usually employs an amanuensis. Normally, he dictated his thoughts (Romans 16:22; etc.). Later on, during his second missionary journey, he persuades Luke (probably of Troas), a Gentile physician, to be his constant companion for the rest of his life. This may well indicate his need of physical help as he traveled due to physical disabilities or limitations he was experiencing. This all leads to the idea of severe consequences from the stoning at Lystra. Whether Paul’s difficulties came as a result of the severe beating and stoning he took on this trip (14:19) or as a result of a disease-causing visual impairment, we may never know, but his references to his condition lend weight to the thought that the stoning at Lystra seems to be the leading candidate for Paul’s lifelong physical impairments. We have no specific detail relating his malady with blindness or his eye trouble with an event or illness. But the litany of beatings, stoning, and shipwrecks listed in II Corinthians 11:23-30 lend support to the cause of lifelong physical difficulties. We do know, however, that Paul came to have many helpers who traveled with him. He often sent them ahead to prepare the way for him. Others “ministered” to him. He had to stop and rest or be cared for from time to time as we shall see. There are many comments in Acts and in his letters about his weak appearance in the flesh, his infirmities and so on suggesting he became dependent upon God to supply help so he could “finish his course”. Regarding his “weaknesses”, see: I Corinthians 2:3; II Corinthians 10:10; II Corinthians 11:6, 11:30, 12:7-10.

Galatians 4:16: “So have I become your enemy by telling you the truth?”

1. This rhetorical question demands an answer. It also reveals Paul’s pain over the churches. It further presses the readers to a conclusion.

A. What is the expected answer to the question? _____

B. In what way does the question reveal Paul’s pain over the churches?

C. How does it press the people to a conclusion and what is it?

THE BOOK OF GALATIANS

STUDY GUIDE X

Galatians 4:21-31,

21: "Tell me, you who want to be under law, do you not listen to the law?"

Comment: This rhetorical question opens a new line of thought as the answer must be (for those so dedicated to the law), "Of course we listen to the Law!". "Then (the Rabbi would respond) pay attention to what it says." Notice also that the term "The Law" includes both the Ten Commandments and the "legal sections" of the Old Testament, especially the Torah (or Pentateuch). In Galatians Paul intends to include all of it in the phrase "The Law" as you see in verse 22, "It is written"... and Genesis is the reference. However, in other places The Ten Commandments by themselves are also referred to as "the Law". Paul infers this in 3:19 of this book. (Also see: Mathew 22:36-39; John 7:23; Romans 7:7, 13:8-10; Ephesians 2:15; Hebrews 9:19; James 2:11; etc. for example).

22-23:

22: "For it is written that Abraham had two sons, one by the bond-woman and one by the free woman. 23: But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise."

1. Who is the bondwoman? _____

2. Who is the son of the bondwoman? _____

3. Why is he called born of the flesh? _____

4. Who is the free woman? _____

5. Who is the son of the freewoman? _____

6. Why is he called "born of the promise?" _____

4:24: “This is allegorically speaking, for these women are two covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar.”

1. What are these two covenants and when did one officially replace the other?

2. Which covenant does Paul correspond to Hagar, Mount Sinai, and slavery?

3. This covenant is also called “The _____.”

4:25-26:

25: “Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. 26: But the Jerusalem above is free; she is our mother.”

1. In an additional correspondence, Paul adds “present Jerusalem” (in Paul’s day of course). In what way (or ways) does verse 24 correspond or fit with the Jerusalem of Paul’s day?

2. What does Paul mean by “the Jerusalem above”? Please do not be satisfied with the word “heaven”. There is more to this allusion than that.

4:27,

27:“For it is written, "REJOICE, BARREN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND."²⁷

[Isaiah 54:1 (LXX –Septuagint)]

Comment: Though not specific about Sarah, this Messianic prophetic chapter embodies the power of God to bring forth the fulfillment of His promise, even “children” through the barrenness and desolation of His “wife”. Both women have children.

1. Who is the “barren woman” in Paul’s use of this passage from Isaiah?

2. Who is the “one who has a husband”? _____

(Hint: Think “promise” and “faith”, “law” and “flesh” for these two questions)

3. Could Paul be including the Gentiles in the designated “children”?

4:28-30,

28: “And you brethren, like Isaac, are children of promise. 29: But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. 30: But what does the Scripture say? "CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN."

1. Explain Paul’s conclusion in verse 29 where he says, “so it is now also.”

²⁷ All quotations of the Old Testament in the New Testament are from the LXX.

2. In verse 30, Paul quotes Genesis 21:10. Please read Genesis 21:1-13 as it is very pertinent to Paul's point. Here is the question. In the allegory Paul is using, to what is he referring when he quotes this verse. In other words, what is his intent?

4:31: "So then, brethren, we are not children of a bondwoman, but of the free woman."

1. Paul's conclusion is intended for his readers to realize what?

2. What conclusion are you to come to and why?

THE BOOK OF GALATIANS

STUDY GUIDE XI

Galatians 5:1-6

5:1

1: "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery."

Comment: Remembering that in the original there were no chapter or verse divisions, chapter five is a continuation of chapter four and Paul's theme there. So keep this context in mind when answering the following questions.

1. Freedom from what? _____

2. What is a "yoke"? _____

3. Why would Paul want to prohibit believers from becoming subject again to this yoke of slavery?

5:2-4,

2: "Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. 3: And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. 4: You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace."

Comment: This is an often-misinterpreted passage. Some use it to claim that a true believer can lose their salvation. Is that really what Paul is talking about here?

1. Is he talking to believers or non-believers? _____

2. Why, if believers return to trusting in the works of the flesh, will Christ be of no benefit to them?

Comment: The word “severed” in verse 4 is not clear as to its meaning. We could gather from the English that one might be in danger of losing his salvation by returning to subjection under the Law. The word means, “rendered inoperative or useless”. Also, verses 2-4 are a unit. Verses 2 and 4 are a parallelism and have the same intent.

3. Considering the comment and the context, what does the idea of “fallen from grace” mean?

5:5-6,

5: "For we through the Spirit, by faith, are waiting for the hope of righteousness. 6: For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love."

1. What is the “hope of righteousness” See: Romans 5:1-5; Romans 8:22-25; II Timothy 4:8; Colossians 1:5; I Peter 1:3; II Peter 3:13.

2. Who is assured the “hope of righteousness?” _____

3. Bottom line, what is it that has no “meaning”? Make a list of things that could be in Paul’s mind when he uses the word “circumcision” and under what conditions they are meaningless.

4. Bottom line, what is it that has “meaning”? What does “faith working through love” mean? Give a definition or an example of “faith working through love”.

THE BOOK OF GALATIANS

STUDY GUIDE XII

Galatians 5:7-10,

7: "You were running well; who hindered you from obeying the truth? 8: This persuasion did not come from Him who calls you. 9: A little leaven leavens the whole lump of dough. 10: I have confidence in you in the Lord that you will adopt no other view; but the one who is disturbing you will bear his judgment, whoever he is."

1. (Verse 7) What does it mean that they were "running well"? _____

2. (Verse 8) Who hindered them from obeying the truth? (1.e. the gospel of faith and grace Paul had proclaimed and which they believed)

3. (Verse 9) What does Paul mean by the use of this phrase as it applies to this situation?

4. (Verse 10)

A. What other view? (It is in the passage) _____

B. Why is the "one disturbing you" coming under judgment? _____

5:11-12,

11: "But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished. 12: I wish that those who are

troubling you would even mutilate themselves."

1. Why is the cross a "stumbling block" to these false teachers. _____

5:13-14,

13: "For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. 14: For the whole Law is fulfilled in one word, in the statement, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'"

Comments:

1. (Verses 13-14) The emphasis is discarding one's fleshly impulses in order to love others, not indulging in them. This is misunderstood by many. The original word for "love" in every instance here, is "Agape", the love attributed to God and means love emptied of self in order to benefit others

The point is how the Law is fulfilled. The meaning of "loving oneself" has been terribly distorted. Perhaps the following passages will assist in gaining a proper understanding of this term.

Jesus summarized the fulfillment of the law and prophets in the following passage From Matthew 7:12, "Do to others whatever you would like them to do to you. This is the essence of all that is taught in the law and the prophets." In II Timothy 3:2-5 Paul said quite clearly, "For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, holding to a form of godliness, although they have denied its power; Avoid such men as these." Is Paul contradicting Jesus?

Also, in Philippians 2:1-3, Paul also writes, "Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves;"

He also wrote in I Corinthians 13:4, "Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own," This means it does not seek for itself. I John 4:7-13; 19-21, 7: "Beloved, let us love one another, for love is from God; and everyone who loves is

born of God and knows God. 8: The one who does not love does not know God, for God is love. 9: By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. 10: In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. 11: Beloved, if God so loved us, we also ought to love one another. 12: No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. 13: By this we know that we abide in Him and He in us, because He has given us of His Spirit. 19: We love, because He first loved us. 20: If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. 21: And this commandment we have from Him, that the one who loves God should love his brother also."

2. Now, consider Jesus' response in the encounter with the Pharisees and "lawyers" ("experts" in interpreting the law) found in Matthew 22:33-40. Is it possible that Jesus quotes this to them (as they asked a question to "test" Him) in order to "test" them in return. That is to point out that they themselves fail to do the very thing they expect others to do? Could Jesus be employing "sarcasm" here? After all, was and is there anyone who fulfills this commandment in their own flesh? Yet, Jesus also had told them in an encounter recorded in Luke 11:45-46, "One of the lawyers said to Him in reply, "Teacher, when You say this, You insult us too." But He said, "Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers." (Luke 11:45-46) We need to make sure in which context this command occurs. In the strength of the flesh? Or in the power of the Spirit by the grace of God. What if one is not in the power of the Spirit in the grace of God?

These and many other verses should lead us to a proper understanding of how and by what power the Law is fulfilled and what this command entails. Popular views about "self-love" may not reflect Biblical teaching. Note also: Rom.15:1-3; II Cor. 5:15; Phil. 2:2.

After reading the above passages, write in your own words how this command should be understood:

5:15: But if you bite and devour one another, take care that you are not consumed by one another.”

What could the “biting and devouring” be about? Does the content of Paul’s letter give us any help?

THE BOOK OF GALATIANS

STUDY GUIDE XIII

Galatians 5:16-17,

5:16: "But I say, walk by the Spirit, and you will not carry out the desire of the Flesh. 17: For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please."

1. How does verse 17 define the intent of verse 16? _____

2. "Walking by the Spirit" indicates how one conducts his or her life daily. When a child of God begins to take the path to fulfilling "fleshly" desires, what happens?

Give an example.

3. Does it take any "effort" or "work" to walk by the Spirit? Or is the believer in Christ now sensitive to the will of the Spirit and that becomes his or her guide? Notice the word "desire" in your answer. Now, explain what it means to "walk by the Spirit".

5:18, "But if you are led by the Spirit, you are not under the Law."

1. Does this verse describe the guidance and power under which the believer now walks? If you answer, "yes" then what purpose does The Law, the traditions, church ordinances or requirements, cultural morals, customs, believed and practiced standards – religious or not, etc. have in terms of leading the believer in godliness and spiritual life?

THE BOOK OF GALATIANS

STUDY GUIDE XIV

Galatians 5:19-21,

19: “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20: idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21: envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.”

1. Though a Christian might exhibit one or more of these “deeds of the flesh” from time to time, (as did Paul himself – Romans 7) why is it that Christians are not excluded from the “kingdom of God”? There may be more than one answer.

5:22-23,

22: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23: gentleness, self-control; against such things there is no law.”

1. Whose fruit are these and what is the source of the development of this fruit?

2. How much does the effort of the believer in being “good, “religious”, “devoted”, “committed” and so on bear on this fruit being developed?

3. Are there things that might inhibit the development of the Fruit of the Spirit in the believer and if so, what are they? (Hint, see: 3:2-5; 5:17-18)

5:24-26,

24: “Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. 25: If we live by the Spirit, let us also walk by the Spirit. 26: Let us not become boastful, challenging one another, envying one another.”

1. What is the best thing a believer can do to open the way (provide good soil) for the development of the fruit in his/her life? (Hint, see: Romans 3:27; 4:14-16; I Corinthians 2:5; Galatians 2:16, 2:20; 3:2-5; 3:9, 12, 14, 26; 5:6; Ephesians 2:8.)

2. The “if” at the start of verse 25 is conditional. Those who are not “alive” by the Spirit cannot walk by the Spirit. The word “walk” means “conducting oneself in daily living” in verse 16. Here a different word for “walk” means to do so in a strict, military like conformity, in step with the leading of the Spirit.

3. Notice 5:15. Paul picks up this theme and carries it into the next chapter. Believers in the Spirit will neither seek nor need to engage in these activities nor bring damage to anyone. The passions of the “old man”, “the flesh” are to be considered dead and not brought to life again.

THE BOOK OF GALATIANS

STUDY GUIDE XV

Galatians 6:1-5,

1: “Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. 2: Bear one another’s burdens, and thereby fulfill the law of Christ. 3: For if anyone thinks he is something when he is nothing, he deceives himself. 4: But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another. 5: For each one will bear his own load.”

6:1-2

1. Is the word “trespass” the same as “sin”? _____

2. If not, what is the difference? _____

3. What does it mean (in the context of the letter) when Paul talks about “you who are spiritual”? What does “spiritual” mean?

4. Why would a believer need to “look to oneself” to avoid temptation? _____

5. What does the “law of Christ” say?²⁸ _____

6:3-5

These verses point to the self-righteous, pride filled individual. They conclude that they have approval from God and will reap blessing and reward for their own earned righteousness.

²⁸ See: John 15:17; Romans 13:8-10; I Corinthians 16:14; Galatians 5:14; etc. for example.

1. Based on verse 3, a person like this is, “ _____
and _____ ”

2. Rather than compare one’s work to another to show his superiority, he must examine his own work to see if there is cause for boasting (considering the work of the Spirit and who should get credit). What does it mean then that each person like this will have to bear his own load?

6:6-8,

6: “The one who is taught the word is to share all good things with the one who teaches him. 7: Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. 8: For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.”

1. This should be a “thought” unit. There is a contrast between verses 7 and 8. But the context is the teacher/disciple in Galatia (and this day as well). Therefore, the sowing would be (specifically in this context) the _____
_____. The sowing (first) here is to: _____
_____. The reaping is then: _____.

How does one “sow to the Spirit?” _____
_____ (Note also verses 9 and 10).*

The sowing to the Spirit reaps: _____.

*This “sowing” might be seen either in the dependence upon the flesh or dependence upon the leading of the Spirit. The different teachings and the faith of the Christian in it whether to trust in the works of the flesh or the work of Christ and the Spirit is the issue.

6:9-10,

9: “Let’s not become discouraged in doing good, for in due time we will reap, if we do not become weary. 10: So then, while we have opportunity, let’s do good to all people, and especially to those who are of the household of the faith.”

Both verses emphasize “doing good”. In 9 the word good is “Kalos” indicating deeds of beauty, virtue and grace. In 10 it is “deeds of goodness”, “doing good things”.

1. Verse 9 indicates the persistence with which we do these good things. Restate verse 9 in your own words.

2. Verse 10 describes doing good deeds “without discrimination”. Does this include those who are unbelievers regardless of their religious, non-religious, economic or racial standing?

THE BOOK OF GALATIANS

STUDY GUIDE XVI

Galatians 6:11-18,

6:11 "See with what large letters I am writing to you with my own hand."

1. Why would Paul put this in the epistle? There are at least three possible reasons.

How many can you think of?

A. _____

B. _____

C. _____

D. _____

6:12-16,

12: "Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ. 13: For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh."

1. Why did the Judaisers try to compel the Gentile believers in the Galatians churches to be circumcised? Explain.

2. What does "but they desire to have you circumcised so that they may boast in your flesh" mean?

6:14-16,

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

1. What does Paul mean that through the cross, "the world has been crucified to me, and I to the world?"

2. In verse 16, what is the "rule" that imparts peace and mercy when one walks by it?

6:17-18,

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."

1. What is the significance of the "brand-marks" on Paul's body? _____

2. What is grace to you? _____

²⁹ Helpful articles entitled, "The Old and New Covenants," and "The finished Work of Christ" may be found on my website at: www.bibleclassroom.org – Studies, Controversial Topics, V and VI..