

GALATIANS

A STUDY GUIDE



*"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."
– Galatians 5:6*

A Study of Paul's Epistle to the Galatians

Developed by Matt Hennecke

© 1995 Matt Hennecke
All Rights Reserved.
Email: hennecke@biblemaps.com

These materials may be freely copied as long as the materials and copyright statement above and throughout the workbook are not altered in any way. You may not charge for these materials.

The Theme of the Galatian Epistle

“For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.”

– Galatians 5:6

Background Information

Author: Apostle Paul

Date of Writing: About A.D. 49, though some suggest a date as late as A.D. 58.

Reason for Writing: Defection by Galatian Christians from the gospel back to the old law. Some have suggested the epistle is specifically addressed to Jewish Christians who want to incorporate aspects of the old law (primarily circumcision) into the new. Others suggest the epistle is directed to Gentile Christians who are giving in to Jewish requirements that they be circumcised.

Outline of the Epistle

Paul’s Greeting	1:1-5
Beware of Other Gospels	1:6-10
The Gospel Not of Man	1:11-12
Paul as a Jew	1:13-14
Revelation & Early Ministry	1:15-24
Paul Confirms the Message	2:1-10
The Hypocrisy of Peter	2:11-14
The Lesson of Peter’s Sin	2:15-21
The Law vs. Faith	3:1-14
Of Laws, Covenants & Promises	3:15-18
Why the Law?	3:19-24
Heirs of the Promise	3:25-4:11
Paul’s Plea	4:12-20
Bond & Free Woman Allegory	4:21-5:1
The Danger of Legalism	5:2-12
The Danger of License	5:13-15
Fruit of the Spirit vs. Deeds of the Flesh	5:16-26
A Life of Service & Love	6:1-10
Closing Remarks	6:11-18

Resources

Bible Study Commentary - Galatians, Curtis Vaughan, Lamplighter Books, Grand Rapids, Michigan, 1972.

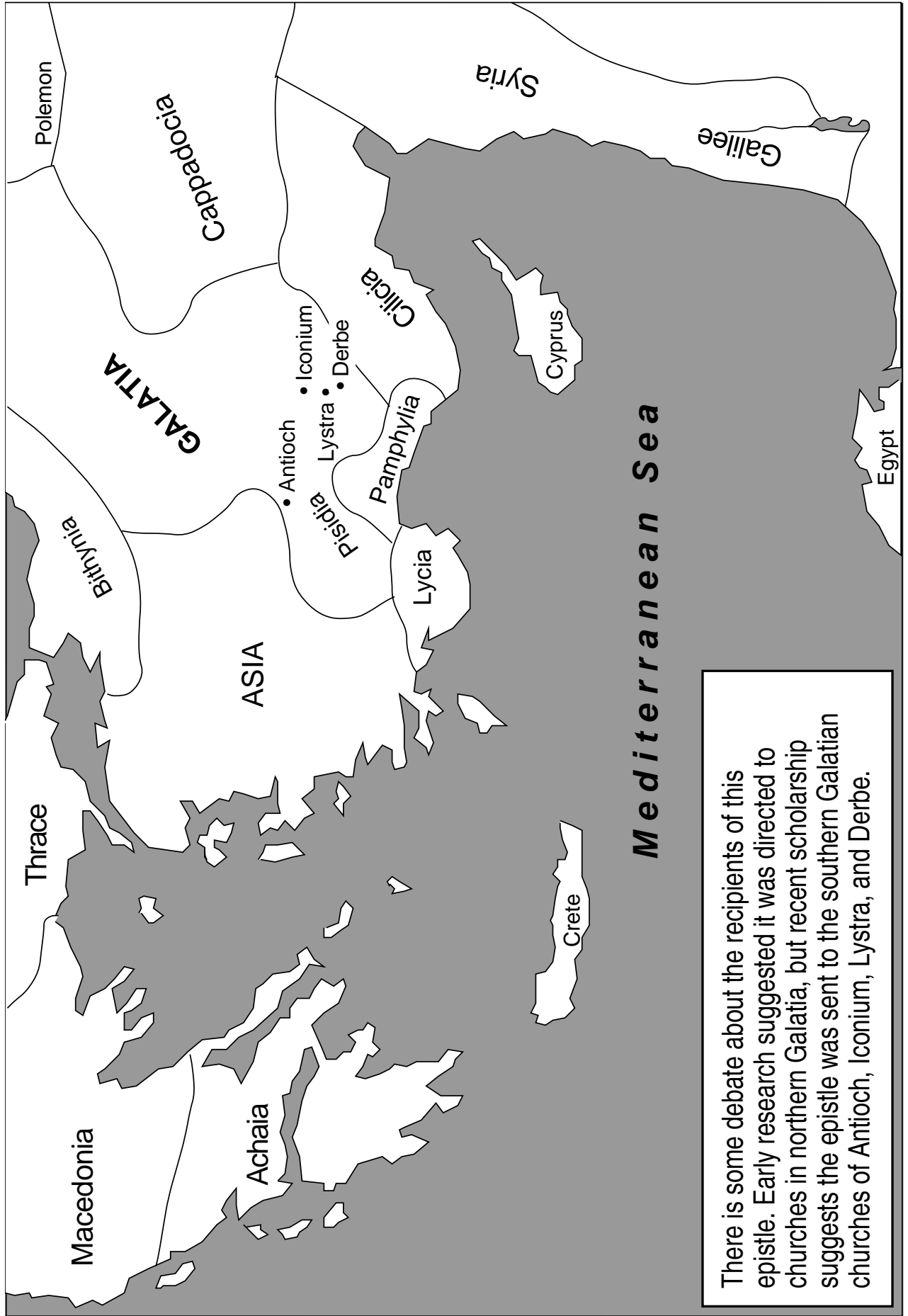
Hodder Bible Handbook, Merrill F. Unger, Hodder and Stoughton, London, 1984.

New Bible Dictionary, 2nd Edition, Tyndale House Publishers, Inc., Wheaton, IL, 1982.

Strong’s Concordance, The Word Software, Bible Research Systems, Austin, Texas, 1992.

Vine’s Expository Dictionary of New Testament Words, Oliphants Ltd., 1952.

The Churches of Southern Galatia



There is some debate about the recipients of this epistle. Early research suggested it was directed to churches in northern Galatia, but recent scholarship suggests the epistle was sent to the southern Galatian churches of Antioch, Iconium, Lystra, and Derbe.

Establishment of the Church in Galatia

Establishment of the Church in Antioch (Paul's 1st Missionary Journey) (Acts 13:14-52)

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also

written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

Establishment of the Church in Iconium (Acts 14:1-7)

1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by

their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

Establishment of the Church in Lystra (Acts 14:8-20)

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

Establishment of the Church in Derbe (Acts 14:20-23)

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch.

22 Confirming the souls of the disciples, and

exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Paul Returns to Galatia (Paul's 2nd Missionary Journey) (Acts 16:1-5)

1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: 2 Which was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and took and circumcised him because of

the Jews which were in those quarters: for they knew all that his father was a Greek. 4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5 And so were the churches established in the faith, and increased in number daily.

Paul Returns to Galatia (Paul's 3rd Missionary Journey) (Acts 18:23)

23 And after he had spent some time there, he departed, and went over all the country of Galatia

and Phrygia in order, strengthening all the disciples.

Key Idea



1. Paul establishes the source of his apostleship. He returns to this thought in verses 11-12.

2. The greeting is from Paul and his entourage and is directed to the churches of Galatia which are likely Psidian Antioch, Iconium, Lystra, and Derbe (among others?)

- Antioch - Acts 13:14-52
- Iconium - Acts 14:1-7
- Lystra - Acts 14:8-20
- Derbe - Acts 14:20-21

3. "Grace" is the standard Greek greeting, while "peace" is the standard Jewish greeting.

4. Jesus gave himself that he "might" deliver us. His sacrifice without our obedience will not have the desired effect.

5. Paul ascribes all praise to God the Father.

6. The epistle to the Galatians, like that to the Romans and Hebrews instructs believers to refrain from mixing the old law with the new. The *hybrid* gospel constitutes "another" gospel.

7. Paul clarifies that the hybrid is not really another gospel - there can be no "good news" in something that is ineffective. "Some" have troubled and perverted the Way. Paul warned Timothy of this very thing in 1 Tim 4:1-4 and 2 Tim 3:1-11.

8. Paul pronounces a curse on those who would teach or preach any variation of the "good news."

9. Paul repeats the curse. No one can doubt the seriousness and gravity indicated by Paul's repeating of the curse.

10. In the final analysis, who are we interested in serving, God or men? See Peter's statement in Acts 5:29.

1:1-5

Paul's Greeting

1 Paul, an **apostle**, (not of men, neither by man, but by Jesus Christ, and God the Father, who **raised** him from the dead;)

2 And all the **brethren** which are with me, unto the **churches** of Galatia:

3 **Grace** be to you and **peace** from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might **deliver** us from this present **evil world**, according to the **will** of God and our Father:

5 To whom be glory for ever and ever. Amen.

1: 6-10

Beware of Other Gospels

6 I **marvel** that ye are so soon **removed** from him that called you into the grace of Christ unto another **gospel**:

7 Which is not another; but there be some that **trouble** you, and would **pervert** the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be **accursed**.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now **persuade** men, or God? or do I seek to please men? for if I yet pleased men, I should not be the **servant** of Christ.

Word Study

apostle (*apostolos*) a delegate; spec. an ambassador of the Gospel; a commissioner of Christ with miraculous powers.

raised (*egeiro*) to waken, i.e. rouse (lit. from sleep, from sitting or lying, from disease, from death; from obscurity, inactivity, ruins, nonexistence).

brethren (*adelphos*) a brother (lit. or fig.) near or remote.

churches (*ekklesia*) a calling out, i.e. a popular meeting, a religious congregation (Jewish synagogue, or community of members on earth or saints in heaven or both).

grace (*charis*) goodwill, graciousness, of manner or act, the divine influence upon the heart, and its reflection in the life; including gratitude.

peace (*eirene*) peace (lit. or fig.); by impl. prosperity.

deliver (*exaireo*) act. to tear out; mid. to select; fig. to release.

evil (*poneros*) hurtful, (in effect or influence); fig. calamitous; also ill, i.e. diseased; but espec. culpable, i.e. derelict, vicious.

world (*aion*) an age; by extens. perpetuity (also past).

will (*thelema*) a determination (prop. the thing), i.e. (act.) choice (spec. purpose, decree).

marvel (*thaumazo*) to wonder.

removed (*metatithemi*) to transfer, (lit.) transport, (by impl.) exchange, (reflex.) change sides, or (fig.) pervert.

gospel (*euaggelion*) a good message.

trouble (*tarasso*) to stir or agitate (roil water).

pervert (*metastrepho*) to turn across, i.e. transmute or corrupt.

accursed (*anathema*) a (religious) ban or excommunicated (thing or person).

persuade (*peitho*) to convince (by argument, true or false).

servant (*doulos*) a slave, in a qualified sense of subjection or subserviency).

Key Idea



11. Paul was constantly having to defend his apostleship as well as the origin of the gospel. Paul's "untimely" birth (1 Cor. 15:8-9) may have raised questions about his apostleship.

12. Unlike when he sat at the "feet of Gamaliel" (Acts 22:3) and was "taught according to the perfect manner of the law of the fathers," Paul asserts he was not taught the gospel but received it by revelation.

13. The Galatians were familiar with Paul's past life - as were his detractors. The most notable example of his cruelty is described in Acts 7:58 - 8:3; 9:1-2.

14. Paul was surpassed by none in his determination to keep the Law. He was a strict Pharisee of the tribe of Benjamin (Phil 3:5).

15. Paul was "separated" which probably refers to his natural birth the timing of which he attributes to God. Then Paul speaks of his "calling" which is similar to his statement in Rom. 1:1 where he indicates he was "called" as an apostle. To understand the nature of Paul's and any believer's "calling," see Paul's explanation in 2 Thess. 2:13-15. All are "chosen" for salvation by God (who isn't willing that any should perish, 2 Pet. 3:9), but not all answer the call through obedience to the Gospel. See also Acts 9:15.

16. God revealed His divine plan and Paul's part in the plan. Paul had no contact with anyone about what to preach. See 2 Cor. 12:1-7.

17. Paul did not confer with the other apostles but instead went into Arabia. That he preached the same message without consultation lends credibility to the message and to Paul's claim to apostleship.

18. Three years pass before Paul meets with Peter (Acts 9:26f).

19. Paul asserts no substantive contact with any apostles, except James.

1:11-12

The Gospel Not of Man

11 But I **certify** you, **brethren**, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the **revelation** of Jesus Christ.

1:13-14

Paul as a Jew

13 For ye have heard of my **conversation** in time past in the Jews' religion, how that **beyond measure** I **persecuted** the church of God, and **wasted** it:

14 And **profited** in the Jews' religion above many my **equals** in mine own nation, being more **exceedingly zealous** of the **traditions** of my **fathers**.

1:15-24

Revelation & Early Ministry

15 But when it pleased God, who **separated** me from my mother's womb, and **called** me by his **grace**,

16 To **reveal** his Son in me, that I might preach him among the **heathen**; **immediately** I **conferred** not with **flesh** and **blood**:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

Word Study

certify (*gnorizo*) to make known; subj. to know.

brethren (*adelphos*) a brother (lit. or fig.) near or remote.

revelation (*apokalupsis*) disclosure
conversation (*anastrophe*) behavior.

beyond measure (*hyperbole*) a throwing beyond others, i.e. (fig.) super-eminence; adv. preeminently.

persecuted (*dioko*) to pursue (lit. or fig.); by impl. to persecute.

wasted (*portheo*) to ravage.

profited (*prokopto*) to drive forward (as if by beating), to advance (in amount, to grow; in time, to be well along).

equals (*sunelikiotos*) a co-aged person, i.e. alike in years.

exceedingly (*perissoteros*) more superabundantly.

zealous (*zelotes*) a "zealot."

traditions (*paradosis*) transmission, a precept; the Jewish traditional law.

fathers (*patrikos*) paternal, i.e. ancestral

separated (*aphorizo*) to set off by boundary, i.e. (fig.) limit, exclude, appoint, etc.

called (*kaleo*) to "call" (prop. aloud, but used in a variety of applications, dir. or otherwise).

grace (*charis*) graciousness (as gratifying), of manner or act, the divine influence upon the heart, and its reflection in the life.

reveal (*apokalupto*) to take off the cover, i.e. disclose.

heathen (*ethnos*) a race (as of the same habit), i.e. a tribe; spec. a foreign (non-Jewish) one (usually by impl. pagan).

immediately (*eutheos*) directly, i.e. at once or soon.

conferred (*prosanatithemi*) to impart or (by impl.) to consult.

flesh (*sarx*) flesh, the body, or human nature (with its frailties and passions), or a human being.

blood (*haima*) blood, lit. (of men or animals), fig. (the juice of grapes) or spec. (the atoning blood of Christ); by impl. bloodshed, also kindred

Key Idea



20. Before God, Paul declares the truthfulness of the story of the revelation he received.

21. After a mere fifteen days Paul went into the regions of Syria and Cilicia to preach. Syria is immediately north of Palestine, while Cilicia is below Asia Minor, Galatia and Cappadocia (see the map in the introduction).

22. Paul was known by reputation in Judaea, but none of the churches there had ever met him face to face.

23. Paul's amazing conversion from persecutor to preacher stands as a good example of the works that accompany repentance (see also Matt 3:8 and Acts 26:20).

24. Because of Paul's "transformation," God was glorified & honored.

1. Fourteen years elapses before Paul, Barnabas, and Titus return to Judea. Some suggest that this meeting in Jerusalem is the one mentioned in Acts 15:2f. A careful reading, suggests the Gal. 2 meeting was private (vs. 2), which seems to fit with the privacy of the Acts 15 meeting. A reasonable conclusion is that the letter to the Galatians was written soon after the Jerusalem "council" of Acts 15.

2. Paul wants to ensure that the gospel he preaches (without circumcision) is correct. His fear is that he has "run in vain."

3. Titus is not required to be circumcised - hence Paul's preaching has not been in vain.

4. Once again false brethren have tried to reinstate aspects of the old law - namely circumcision. Any return to the old is a return to bondage (see Titus 1:10-11).

5. There was no compromise, no yielding of the truth for the lies of the false brethren.

6. Those of high respect and reputation among men (not God) could find nothing amiss with Paul's preaching. See Jam. 2:1 regarding "respect for persons."

20 Now the things which I **write** unto you, behold, **before** God, I **lie** not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by **face** unto the **churches** of Judaea which were in Christ:

23 But they had heard only, That he which **persecuted** us in times past now preacheth the **faith** which once he **destroyed**.

24 And they **glorified** God in me.

2:1-10

Paul Confirms the Message

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and **communicated** unto them that gospel which I preach among the Gentiles, but **privately** to them which were of **reputation**, lest by any means I should run, or had run, in **vain**.

3 But neither Titus, who was with me, being a Greek, was **compelled** to be circumcised:

4 And that because of **false brethren unawares** brought in, who came in **privily to spy** out our **liberty** which we have in Christ Jesus, that they might bring us into **bondage**:

5 To whom we gave place by **subjection**, no, not for an hour; that the **truth** of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in

Word Study

write (*grapho*) to "engrave," carve, espec. to write; fig. to describe.
before (*enopion*) in the face of (lit. or fig.).

lie (*pseudomai*) to utter an untruth or attempt to deceive by falsehood.

face (*prosopon*) the front (as being towards view), i.e. the countenance, aspect, appearance, surface; presence, person.

churches (*ekklesia*) a calling out, i.e. (concr.) a popular meeting, expec. a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both).

persecuted (*dioko*) to pursue (lit. or fig.); by impl. to persecute.

preacheth (*euaggelizo*) to announce good news (evangelize) the gospel.

faith (*pistis*) persuasion, i.e. credence; conviction (of religious truth, or the truthfulness of God or a religious teacher), reliance upon Christ for salvation.

destroyed (*portheo*) to ravage.

glorified (*doxazo*) to render (or esteem) glorious (in a wide application).

communicated (*anatithemai*) to set forth (for oneself) i.e. propound.

privately (*idios*) pertaining to self, i.e. one's own; private or separate.

reputation (*dokeo*) to think, by impl. to seem.

vain (*kenos*) empty

compelled (*anagkazo*) to necessitate.

false brethren (*pseudadelphos*) a spurious brother, i.e. pretended associate.

unawares (*pareisaktos*) smuggled in.

privily (*pareiserchomai*) to come in alongside, i.e. supervene additionally or stealthily.

spy (*kataskopeo*) to be a sentinel, i.e. inspect insidiously.

liberty (*eleutheria*) freedom.

bondage (*katadouloo*) to enslave utterly.

subjection (*hupotage*) subordination.

truth (*aletheia*) truth.

Key Idea



7. Instead, they saw that Paul had been entrusted with preaching to the Gentiles (uncircumcision) in much the same way Peter had been entrusted with preaching to the Jews (circumcision).

8. Both Paul and Peter were "mighty" in the responsibilities they have been given by God.

9. The "pillars" of the Jerusalem church extend Paul and Barnabas the "right hand of fellowship" as an affirmation of their message & work.

10. The only advice they offered Paul was to remember the "poor." 2 Cor. 9:1-13 indicates the "poor" for which the church has responsibility are needy saints, not all the poor of the world.

11. After Peter's part in the conversion of Cornelius and his household (Acts 10) and his impassioned defense for bringing the gospel to the Gentiles (Acts 11: 15-18), we see him giving in to the prejudices of the Jews. Paul boldly confronted Peter for his "respect of persons" (Rom 2:11). We should be gratified that Paul—for the sake of truth—was willing to confront one of the "pillars" of the Jerusalem church.

12. The cause of Peter's hypocrisy was fear. Fear is often the cause of disobedience to the Lord. Interestingly, Paul indicates fear was his motivation for serving the Lord (2 Cor 5:11). Fear, then, may cause disobedience or obedience.

13. Following Peter's lead, others were led into sin. Even Barnabas was influenced by Peter to avoid the Gentiles. This shows how our actions may influence the actions of those around us. When a "pillar" falls, great is the destruction.

14. Paul points out with compelling logic that if Peter had given up Judiasm for Christianity, why then did he require Gentiles to live as Jews?

conference added **nothing** to me:

7 But **contrariwise**, when they saw that the gospel of the uncircumcision was **committed** unto me, as the gospel of the circumcision was unto Peter;

8 (For he that **wrought effectually** in Peter to the apostleship of the circumcision, the same was **mighty** in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be **pillars**, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of **fellowship**; that we should go unto the **heathen**, and they unto the circumci-

sion.
10 Only they would that we should **remember the poor**; the same which I also was **forward** to do.

2:11-14

The Hypocrisy of Peter

11 But when Peter was come to Antioch, I **withstood** him to the face, because he was to be **blamed**.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he **withdrew** and **separated** himself, **fearing** them which were of the circumcision.

13 And the other Jews **dissembled** likewise with him; insomuch that Barnabas also was **carried away** with their **dissimulation**.

14 But when I saw that they **walked** not **uprightly** according to the truth of the gospel, I said unto Peter **before** them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why **compellest** thou the Gentiles to live as do the Jews?

Word Study

conference (*prosanatithemi*) to put before, towards; to lay a matter before others.

nothing (*oudeis*) not even one thing; none, nobody.

contrariwise (*touantion*) on the contrary.

committed (*pisteuo*) to have faith (in, upon, or with respect to, to entrust).

wrought effectually (*energeo*) to be active, efficient.

mighty (*energeo*) to be active, efficient.

pillars (*stulos*) a column supporting the weight of a building, used metaphorically of those who bear responsibility in the churches.

fellowship (*koinonia*) communion, sharing in common.

heathen (*ethnos*) a race (as of the same habit), i.e. a tribe; spec. a foreign (non-Jewish) one; usually pagan).

remember (*mnemoneuo*) to exercise memory, i.e. recollect.

poor (*ptochos*) a beggar; pauper.

forward (*spoudazo*) to use speed, i.e. to make effort, be prompt or earnest.

withstood (*anthistemi*) to stand against, i.e. oppose.

blamed (*kataginosko*) to note against, find fault with.

withdrew (*hupostello*) to withhold under (out of sight), to cower or shrink, to conceal.

separated (*aphorizo*) to set off by boundary, limit, exclude.

fearing (*phobeo*) to frighten, to be alarmed; to be in awe of, revere.

dissembled (*sunupokrinomai*) to act hypocritically in concert with.

carried away (*sunapago*) to take off together, i.e. transport with (seduce, pass. yield).

dissimulation (*hupokrisis*) acting under a feigned part, deceit, hypocrisy.

walked uprightly (*orthopodeo*) to be straight footed, to go directly forward.

before (*emprosthen*) in front of.

compellest (*anagkazo*) to necessitate.

Key Idea



15. Now comes the compelling argument of the dangers of relapsing into Judiasm. Paul begins by differentiating between the Jews and Gentiles.

16. Of all people, the Jews generally—and Peter specifically—should know the folly of trying to be justified by the works of the old law. Only faith in Christ leads to justification. Returning to the old law is a dead-end spiritually.

17. When Christians sin, Paul tells us, Christ is not the source of nor a teacher of sin. We are responsible for our own failings.

18. If one (or in this case, Paul, himself) restores or rebuilds Judiasm, then he sins. Christ is not the source of that or any sin.

19. Through the agency of the law itself, death resulted. By putting aside the law of death, one might live in Christ.

20. The old man of sin (guilty under the law) dies. How? It is put away through obedience. The result? Life in Christ. Note here that "loved" and "gave" are linked. The true expression of love is in giving.

21. Paul says he does not void God's grace by returning to the old law. Why? Because righteousness is not found there. If it were, then Christ died for nothing.

1. Paul's frustration is evident as his tone becomes harsh. Who has charmed you by falsehood? You've witnessed Christ and the power of His word. The evidence is clear, you've seen it with your own eyes.

2. Here is the crux of the whole matter. Did you, Galatians, receive the Spirit by keeping the old law, or was its source faith in Jesus? The answer is self evident. Why, then, return to the law?

2:15-21

The Lesson of Peter's Sin

15 We who are Jews by **nature**, and not sinners of the Gentiles,

16 Knowing that a man is not **justified** by the **works** of the law, but by the **faith** of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no **flesh** be justified.

17 But if, while we **seek** to be justified by Christ, we ourselves also are found sinners, is therefore Christ the **minister** of sin? **God forbid**.

18 For if I **build** again the things which I **destroyed**, I make myself a **transgressor**.

19 For I through the law am **dead** to the law, that I might **live** unto God.

20 I am **crucified** with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the **flesh** I live by the faith of the Son of God, who **loved** me, and **gave** himself for me.

21 I do not **frustrate** the **grace** of God: for if righteousness come by the law, then Christ is dead in **vain**.

3:1-14

The Law vs. Faith

1 O **foolish** Galatians, who hath **bewitched** you, that ye should not **obey** the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the **works** of the law, or by the **hearing** of faith?

Word Study

nature (phusis) growth (by germination or expansion), i.e. (by impl.) natural production (lineal descent); by extens. a genus or sort; fig. native disposition, constitution or usage.

justified (*dikaioo*) to render, show or regard as just or innocent.

works (*ergon*) toil (as an effort, or occupation); an act.

faith (*pistis*) persuasion, conviction, reliance upon Christ for salvation; constancy.

flesh (*sarx*) flesh, the body, human nature, or specifically a human being.

seek (*zeteo*) to search, to plot.

minister (*diakonos*) an attendant, a teacher.

God forbid (*[me] ginomai*) let it not become, let it not be.

build (*oikodomeo*) to be a house builder, construct, confirm.

destroyed (*kataluo*) to loosen down, disintegrate, demolish, to halt.

transgressor (*parabates*) violator.

dead (*apothnesko*) to die off.

live (*zao*) to live, alive.

crucified (*sustaurao*) to impale in company with.

flesh (*sarx*) see above definition.

loved (*agapao*) to love. A love characterized by the exercise of the Divine will in deliberate choice. A love independent of the character of the person being loved.

gave (*paradidomi*) to surrender, i.e. yield up, intrust, transmit.

frustrate (*atheteo*) to set aside, to disesteem, neutralize or violate.

grace (*charis*) graciousness of manner or act, the divine influence upon the heart, and its reflection in the life; including gratitude.

vain (*dorean*) uselessly, for nought, needlessly.

foolish (*anoetos*) unintelligent; lacking in understanding.

bewitched (*baskaino*) to charm, to fascinate by false representations.

obey (*peitho*) to rely.

works (*ergon*) toil, effort, an act.

hearing (*akoe*) hearing, the receiving of a message - more than the mere sense of hearing.

Key Idea



3. A rhetorical question further expressing Paul's amazement at their return to Judaism.

4. Their past stand for the truth has apparently come at a great price in terms of suffering, all that will be for nothing if they abandon the faith.

5. The manifestation of miracles from God is not the result of works of the law, but by faith - further evidence that a return to the law is foolish.

6. Proof of the power of faith is found in Abraham. He believed and his belief was accounted as righteousness. On the Ledger Book it might look like this:

Works ≠ Righteousness
Faith = Righteousness

7. It is our faith that makes us children of Abraham and heirs.

8. The Word of God knowing of the plan to save Gentile and Jew alike, preached the "good news" as far back as Gen 12:1-3.

9. Conclusion: If we are of faith, we are children of Abraham; If children of Abraham we are blessed.

10. The attempt to earn our salvation via works is deadly because:

- none can keep the law perfectly
- we are cursed if we violate the law

11. Justification comes by faith, not by the law.

12. Faith and law are unconnected. One cannot live by both simultaneously.

13. Without Christ, our only access to God would be via the law, for which nothing awaits but the curse. Christ rescued us by being cursed through the hanging on the cross (Deut 21:23)

14. Christ's crucifixion and faith brings the blessings and promise of Abraham to Jew and Gentile.

3 Are ye so foolish? having **begun** in the Spirit, are ye now made **perfect** by the flesh?

4 Have ye **suffered** so many things in **vain**? if it be yet in vain.

5 He therefore that **ministereth** to you the Spirit, and worketh **miracles** among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was **accounted** to him for **righteousness**.

7 Know ye therefore that they which are of faith, the same are the **children** of Abraham.

8 And the **scripture, foreseeing** that God would **justify the heathen** through faith, preached before the **gospel** unto Abraham, saying, In thee shall all nations be **blessed**.

9 So then they which be of faith are **blessed** with faithful Abraham.

10 For as many as are of the works of the law are under the **curse**: for it is written, Cursed is every one that **continueth** not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is **evident**: for, The **just** shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath **redeemed** us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that **hangeth** on a **tree**:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the **promise** of the **Spirit** through faith.

Word Study

begun (*enarchomai*) to commence.

perfect (*epiteleo*) complete, to fulfill further (or completely).

suffered (*pascho*) to experience a sensation or impression (usually painful).

vain (*eike*) idly, i.e. without reason, or effect.

ministereth (*epichoregeo*) to furnish besides, i.e. fully supply, to aid or contribute.

miracles (*dunamis*) force, miraculous power.

accounted (*logizomai*) to reckon whether by calculation or imputation.

righteousness (*dikaioisune*) equity, justification; quality of being right.

children (*huios*) a "son"; used very widely of immediate, remote or figurative kinship.

scripture (*graphe*) a document, i.e. holy Writ.

foreseeing (*proeidon*) seeing before the event.

justify (*dikaioo*) to render, to regard as just or innocent.

heathen (*ethnos*) a race, foreign (non-Jewish), pagan.

gospel (*proeuaggelizomai*) to announce glad news in advance.

blessed (*eneulogeo*) to confer a benefit on.

blessed (*eulogeo*) to speak well of, i.e. (religiously) to bless.

curse (*katara*) imprecation, execration uttered out of malevolence.

continueth (*emmeneo*) to stay in the same place, to persevere.

evident (*delos*) clear to the mind, certain.

just (*dikaios*) innocent, holy.

redeemed (*exagorazo*) to buy up, ransom; to rescue from loss.

hangeth (*kremannumi*) to hang

tree (*xulon*) timber, a stick, club or tree or other wooden article or substance; rood.

through (*en*) position; in place, time or state; instrumentality.

promise (*epaggelia*) an announcement, a divine assurance of good.

spirit (*pneuma*) a current of air, breath (blast) or a breeze; vital principle, mental disposition.

Key Idea



15. Analogous to man's law, a legal contract once confirmed can neither be set aside or amended.

16. Similarly, the contract between God and Abraham (and his seed, Christ) was confirmed and cannot be set aside or amended.

17. The law added 430 years later cannot 1) set aside or 2) amend the promise that preceded it.

18. If the promise of heirship had been conditional on law keeping, then it would no longer be a promise. Law and promise are fundamentally different.

19. If the promise preceded the law, then why was the law given? What purpose does it serve? Some suggest it was added to check the growing number of transgressions, others that it was given to expose sin and make man aware of his sin and guilt (see Rom 7:7). In either case, the law was temporary until such time as the seed (Christ) should come and fulfill the promise. The law was instituted by angels (see Exo. 23:22-33) in the hand of the mediator, Moses.

20. The presence of a mediator (Moses) at the giving of the law, implies two other parties - God and man. But, the statement "God is one" implies that the promise, unlike the law, was made without intermediary.

21. Again a rhetorical question. The answer is a resounding "no." If righteousness had been possible by law keeping, then the law would have been adequate.

22. The "scripture" (law) reveals that all are in sin. It is faith that leads to the promise in Christ.

23. Before faith we were "locked up" without hope of rescue until faith in Christ (the key) freed us.

24. Conclusion - the law was a tutor to show us our need for Christ that via faith we might be justified.

3:15-18

Of Laws, Covenants & Promises

15 Brethren, I speak after the **manner of men**; Though it be but a man's **covenant**, yet if it be **confirmed**, no man **disannulleth**, or **addeth** thereto. 16 Now to Abraham and his **seed** were the **promises** made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the **covenant**, that was **confirmed** before of God in Christ, the law, which was four hundred and thirty years after, cannot **disannul**, that it should make the promise of **none effect**.

18 For if the **inheritance** be of the law, it is no more of promise: but God **gave** it to Abraham by promise.

3:19-24

Why the Law?

19 Wherefore then serveth the law? It was **added** because of **transgressions**, till the seed should come to whom the promise was made; and it was **ordained** by **angels** in the **hand** of a **mediator**.

20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God **forbid**: for if there had been a law given which could have given **life**, verily righteousness should have been by the law.

22 But the **scripture** hath **concluded** all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were **kept** under the law, **shut up** unto the faith which should afterwards be **revealed**.

24 Wherefore the law was our **schoolmaster** to bring us unto Christ, that we might be **justified** by faith.

Word Study

manner of men (*anthropos*) man-faced, i.e. as a human being.
covenant (*diatheked*) a disposition, a contract; a will.
confirmed (*kuroo*) to make authoritative, to ratify.
disannulleth (*atheteo*) to set aside, to disesteem, neutralize or violate.
addeth (*epidiatassomai*) to appoint besides, supplement.
seed (*sperma*) something sown, offspring; a remnant.
promises (*epaggelia*) pledge; divine assurance of good.
covenant (*diatheked*) see above.
confirmed (*prokuroo*) to ratify previously.
disannul (*akuroo*) to invalidate
none (same as disannul above).
effect (*katargeo*) to be or to render entirely idle; useless.
inheritance (*kleronomia*) heirship; a patrimony; a possession.
gave (*charizomai*) to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue.
added (*prostithemi*) to place additionally; lay aside, annex.
transgressions (*parabasis*) violation; going aside.
ordained (*diatasso*) to arrange thoroughly; instituted; prescribed.
angels (*aggelos*) to bring tidings; a messenger.
hand (*cheir*) the hand; power; by the agency of.
mediator (*mesites*) a go between; a reconciler; intercessor.
forbid (*ginomai*) let it not be.
life (*zoopoieo*) to revitalize.
scripture (*graphe*) a document; holy Writ.
concluded (*sugkleio*) to shut together; include or embrace in a common subjection to.
kept (*phroureo*) to be a watcher in advance, i.e. to mount guard as a sentinel; to hem in, protect.
shut up (*sugkleio*) same as "concluded" above.
revealed (*apokalupto*) to take off the cover; to disclose.
schoolmaster (*paidagogos*) a boy-leader; instructor; tutor.
justified (*dikaioo*) to render; regard as just or innocent.

Key Idea



25. The old law as a tutor is no longer needed—faith has replaced it.

26. It is faith in Christ that makes us the children of God by adoption (see Gal. 4:5; Rom 8:15; Eph 1:5).

27. Like putting on new clothes, baptism is what brings us *into* Christ. If we have not been baptized, we are *outside* of Christ. (see Job 29:14; Isa. 59:17; 61:10). Paul may be alluding to a Roman boyhood to manhood ceremony of laying aside childhood clothing (*toga praetexta*) and putting on adult clothing (*toga virilis*).

28. All worldly designations, titles or distinctions are meaningless in Christ. We are equal in Christ.

29. This is the conclusion
In Christ = Abraham's seed = heir

1. A child-heir is just like a servant. Both are under authority, neither are free.

2. The child continues under authority until the time established by his father.

3. Now Paul makes the comparison. We *were* children under the elements of the world—past tense.

4. When the father decided, then He sent His Son.

5. The purpose of the Son's coming? To "ransom" or "buy" us back so we might be divinely adopted. See Titus 2:14.

6. One of the benefits of that divine adoption is the Spirit.

7. Now our relationship has changed from servant (with no hope of inheritance) to son. As sons, we become heirs.

8. If one doesn't know God, then we might expect homage to something or someone other than God.

9. But once we know God, how can we possibly turn back to serve anyone or anything but God?

10. Evidence of their turning back is in their strict observance of Jewish religious days, months and years.

11. Paul is alarmed not only that they are reverting to portions of Judaism, but that all his work has been for nought.

3:25-4:11

Heirs of the Promise

25 But after that **faith** is come, we are no longer under a schoolmaster.

26 For ye are all the **children** of God by faith in Christ Jesus.

27 For as many of you as have been **baptized into** Christ have **put on** Christ.

28 There is neither Jew nor Greek, there is neither **bond** nor **free**, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and **heirs** according to the promise.

4:1 Now I say, That the heir, as long as he is a **child**, differeth nothing from a **servant**, though he be **lord** of all;

2 But is under **tutors** and **governors** until the **time appointed** of the **father**.

3 Even so we, when we were children, were in **bondage** under the **elements** of the **world**:

4 But when the **fulness** of the **time** was come, God **sent forth** his Son, made of a woman, made under the law,

5 **To redeem** them that were under the law, that we might receive the **adoption** of sons.

6 And because ye are sons, God hath sent forth the **Spirit** of his Son into your **hearts**, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did **service** unto them which by **nature** are no **gods**.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the **weak** and beggarly elements, whereunto ye **desire** again to be in bondage?

10 Ye **observe** days, and months, and times, and years.

11 I am **afraid** of you, lest I have bestowed upon you **labour** in **vain**.

Word Study

faith (*pistis*) persuasion, credence; conviction of religious truth.
children (*huios*) a "son"; used very widely of kinship.
baptized (*baptizo*) to overwhelm; make fully wet; to dip; immerse.
into (*eis*) to or into, indicating the point reached or entered, of place, time, or result.
put on (*enduo*) to clothe; to enter into; get into.
bond (*doulos*) a slave; subjection or subservency.
free (*eleutheros*) not a slave.
heirs (*kleronomos*) a sharer by lot; an inheritor; a possessor.
child (*nepios*) not speaking; an infant; minor; immature.
servant (same as "bond" above).
lord (*kurios*) supreme in authority; controller; owner; Sir or master.
tutors (*epitropos*) a commissioner; domestic manager; guardian.
governors (*oikonomos*) a house manager; overseer; agent.
time appointed (*prothesmios*) fixed beforehand; a designated day.
father (*pater*) a "father" (lit. or fig).
bondage (*douloo*) to enslave.
elements (*stoicheion*) orderly in arrangement; basal; fundamental.
world (*kosmos*) orderly arrangement; the world.
fulness (*pleroma*) completion; end of a period.
time (*chronos*) space of time; interval.
sent forth (*exapostello*) to send forth on a mission; to dispatch.
redeem (*exagorazo*) to buy up; ransom; to rescue from loss.
adoption (*huiiothesia*) placing as a son.
Spirit (*pneuma*) a current of air; breath; blast; breeze; a spirit; vital principle; Holy Spirit.
hearts (*kardia*) the heart; thoughts or feelings.
service (*douleuo*) to be a slave to.
nature (*phusis*) growth; natural production; genus.
gods (*theos*) a deity; Divinity.
weak (*asthenes*) strengthless.
desire (*thelo*) to determine; choose; prefer; to wish; to delight in.
observe (*paratereo*) watch closely.
afraid (*phobeo*) frightened; to be alarmed; in awe of; revere.
labour (*kopiaio*) hard work: fatigue
vain (*eike*) idly; without reason or effect.

Key Idea



12. The Galatians are tempted to re-embrace the legal system they once renounced. Paul urges them to be free as he is free. 12b may refer to what follows in verse 13.

13. Paul alludes to some bodily ailment (see 2 Cor. 12:7) that however difficult did not keep him from preaching the gospel.

14. The ailment was of such a nature as to be repellent to others, but, the Galatians did not despise Paul even for his infirmity.

15. Essentially Paul asks, "What happened to your enthusiastic reception of me and the gospel? At one time you would have done anything for me - even given me your eyes."

16. Have the Galatians undergone a change of attitude toward Paul? Whereas he was once an angel (v.14), is he now an enemy?

17. "They" refers to Judaizers who have ulterior motives. They want to turn the affections of the Galatians to themselves.

18. Whether present or not, Paul says zeal for good is always good. Zeal for evil is always evil.

19. Paul's care and concern for the Galatians is so great that he likens it to birth pangs on their behalf. His wish is that they become Christians in whom Christ alone lives (Weiss).

20. Paul expresses his wish that if he were there things could be worked out and his tone of fault could be replaced with a tone of praise. As it is, he is puzzled by their behavior (1 Cor 4:18-20)

21. In your eagerness to return, have you heard what the Law says?

22. The gospel was first preached to Abraham (3:8). He had two sons, one by a slave (Hagar) the other by a free woman (Sarah) see Gen 16-18.

23. Ishmael was born after the flesh. Isaac was a child of promise.

24. The two sons represent two covenants - the old Law and the new.

4:12-20

Paul's Plea

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not **injured** me at all.

13 Ye know how through **infirmity** of the **flesh** I preached the gospel unto you at the first.

14 And my **temptation** which was in my flesh ye despised not, nor **rejected**; but received me as an **angel** of God, even as Christ Jesus.

15 Where is then the **blessedness** ye spake of? for I bear you **record**, that, if it had been possible, ye would have **plucked** out your own eyes, and have given them to me.

16 Am I therefore become your **enemy**, because I tell you the **truth**?

17 They **zealously affect** you, but not well; yea, they would **exclude** you, that ye might affect them.

18 But it is good to be **zealously** affected always in a **good** thing, and not only when I am present with you.

19 My little **children**, of whom I **travail in birth** again until Christ be **formed** in you,

20 I **desire** to be **present** with you now, and to **change my voice**; for I **stand in doubt** of you.

4:21-5:1

Bond & Free Woman Allegory

21 Tell me, ye that **desire** to be under the law, do ye not **hear** the law?

22 For it is written, that Abraham had two sons, the one by a **bondmaid**, the other by a **freewoman**.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by **promise**.

24 Which things are an **allegory**: for these are the two **covenants**; the one from the mount Sinai, which **gendereth** to **bondage**, which is Agar.

Word Study

beseech (*deomai*) to beg; petition.
injured (*adikeo*) deal with unjustly; do wrong.
infirmity (*astheneia*) feebleness of body or mind; malady; frailty.
flesh (*sarx*) the body—as opposed to the soul; human nature.
temptation (*peirasmos*) adversity; trial with a beneficial purpose.
rejected (*ekptuo*) to spit out; spurn.
angel (*aggelos*) a messenger.
blessedness (*makarismos*) to count oneself happy or the recipient good fortune.
record (*martureo*) to be a witness; testify.
plucked (*exorusso*) to dig out; to extract; remove as of an eye.
enemy (*echthros*) adversary.
truth (*aletheuo*) what is factual; verifiable; true.
zealously affect (*zeloo*) to have warmth of feeling for or against something.
exclude (*ekkleio*) to shut out.
good (*kalos*) proper; beautiful; virtuous.
children (*teknion*) an infant; darlings; converts.
travail in birth (*odino*) birth pangs; pain.
formed (*morphoo*) to fashion; to make.
desire (*thelo*) prefer; to wish; to delight.
present (*pareimi*) to be near; at hand.
change (*allasso*) to make different.
voice (*phone*) tone; saying or language.
stand in doubt (*aporeo*) be at a loss mentally.
desire (same as above).
hear (*akouo*) listen to; perceive.
bondmaid (*paidiske*) a girl; a female slave or servant.
freewoman (*eleutheros*) unrestrained; not a slave; exempt.
promise (*epaggelia*) divine assurance of good.
allegory (*allegoreo*) illustration; literal and figurative comparison.
covenants (*diatheked*) a contract; a divisory will.
gendereth (*gennaio*) to procreate.
bondage (*douleia*) slavery.

Key Idea



25. Hagar and Mount Sinai correspond to earthly Jerusalem which represents enslavement under the old Law.

26. Spiritual, or heavenly Jerusalem represents liberty (Heb 12:22). In calling this Jerusalem "the mother of us all" Paul suggests this is the source of spiritual life.

27. Sarah, though barren for most of her life, finally became the mother of more children than Hagar. Similarly, Christianity, though small in comparison to Judaism, is destined for greater glory.

28. Here begins the threefold application of the allegory: First, Christians are the children of promise (like Isaac).

29. Second, persecution awaits the people of the promise. As always, the offspring of the flesh shall persecute the offspring of the Spirit.

30. Third, followers of the old Law are cast out. Followers of the Law of liberty (the Gospel) are heirs.

31. Here is the conclusion: Christians are not in bondage (to the Law), but free (in the Gospel).

1. The admonishment is to remain firm in the freedom of Christ and not return to the burden of the old Law.

2. In this verse and in those that follow, circumcision stands for Judaism (*synecdoche*—a part used for the whole). It should be noted, however, that some Jewish Christians made circumcision alone the test of fellowship. Paul's point: if you return to Judaism (or parts thereof) all the benefits of Christ are lost to you.

3. Paul affirms that every one who follows Judaism is required (or indebted) to keep the whole Law.

4. Any full or partial return to Judaism severs one from the grace of God. Christ must be *everything* to a person, or He is *nothing*.

5. Christians look forward to acceptance on the ground of faith, not law.

6. This is the theme of Paul's epistle.

25 For this Agar is mount Sinai in Arabia, and **answereth** to Jerusalem which now is, and is in **bondage** with her children.

26 But Jerusalem which is **above** is free, which is the **mother** of us all.

27 For it is written, Rejoice, thou **barren** that bearest not; break forth and cry, thou that **travailest** not: for the **desolate** hath many more children than she which hath an husband.

28 Now we, **brethren**, as Isaac was, are the **children of promise**.

29 But as then he that was born after the flesh **persecuted** him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the scripture? **Cast** out the bondwoman and her son: for the son of the bondwoman shall not be **heir** with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

Gal. 5:1 **Stand fast** therefore in the **liberty** wherewith Christ hath made us free, and be not **entangled** again with the **yoke** of bondage.

5:2-12

The Danger of Legalism

2 Behold, I Paul say unto you, that if ye be **circumcised**, Christ shall **profit** you **nothing**.

3 For I **testify** again to every man that is circumcised, that he is a **debtor** to do the **whole** law.

4 Christ is become of **no effect** unto you, whosoever of you are **justified** by the law; ye are **fallen** from **grace**.

5 For we through the Spirit **wait** for the **hope** of **righteousness** by faith.

6 For in Jesus Christ neither circumcision **availeth** any thing, nor uncircumcision; but **faith** which **worketh** by **love**.

Word Study

answereth (*sustoicheo*) corresponds to.

bondage (*douleuo*) enslaved to. **above** (*ano*) upward or on the top. **mother** (*meter*) mother (lit or fig). **barren** (*steiros*) sterile.

travailest (*odino*) to experience the pains of childbirth.

desolate (*eremos*) lonesome; waste.

brethren (*adelphos*) a brother.

children (*teknon*) a child, as produced.

promise (*epaggelia*) a divine assurance of good.

persecuted (*dioko*) to pursue; to drive away; put to flight.

cast (*ekballo*) eject, lit. or fig.

heir (*kleronomeo*) to inherit.

stand fast (*steko*) to be stationary; to persevere.

liberty (*eleutheria*) freedom.

entangled (*enecho*) ensnared by.

yoke (*zugos*) a coupling; servitude.

circumcised (*peritemno*) to cut around.

profit (*opheleo*) to be useful; benefit.

nothing (*oudeis*) not even one; none, nobody, nothing.

testify (*marturomai*) to affirm as a witness.

debtor (*opheiletas*) indebted to.

whole (*holos*) complete.

no effect (*katargeo*) render entirely idle; useless.

justified (*dikaioo*) show or regard as just or innocent.

fallen (*ekpipto*) to drop away; be driven off one's course; to lose.

grace (*charis*) graciousness; the divine influence upon the heart and its reflection in the life; gratitude.

wait (*apekdechomai*) to expect fully.

hope (*elpis*) expectation or confidence.

righteousness (*dikaiosisune*) equity; justification.

availeth (*ischuo*) to have or exercise.

faith (*pistis*) persuasion; credence; conviction; truth itself.

worketh (*energeo*) to be active; efficient.

love (*agape*) benevolence; expresses a deep and constant love toward those unworthy of such love.

Key Idea



7. The Galatians had a good start—like a runner who is fast off the blocks. But, in the middle of the race, someone erected an obstacle (see 1 Cor. 9:24-25; 2 Tim 4:7).

8. This determination not to obey the truth did not originate from God who called you out of bondage into liberty.

9. When used figuratively, leaven often denotes evil. A small amount of evil in that which is good quickly ruins it all (see 1 Cor. 5:6).

10. Paul expresses his confidence that the *majority* of his readers will not succumb to the *minority* of Judaizers. Judgment awaits the troublemakers.

11. This suggests that the false teachers were accusing Paul of inconsistency in his own teaching on circumcision (see Acts 16:1-3; 1 Cor 7:17-20). Paul's response? 1) If I am preaching circumcision, why are its advocates persecuting me, and, 2) is the stumblingblock of the Jews removed? (Rom 9:30-33).

12. Paul's wish is that those so eager to cut their bodies through circumcision, would cut themselves off from the Galatian Christians.

13. In the previous verses Paul warns about perverting the Gospel through *legalism*. Now he warns about perverting the Gospel through *license*.

14. Be not servants to the Law, nor to servants to fleshly desire, but, be servants to one another in love (Lev 19:18).

15. If you act like animals (biting & devouring one another) then you will destroy each other.

16. Walking in the Spirit and fulfilling the lusts of the flesh are antithetical. You simply cannot do both simultaneously (Matt 6:24).

17. The conflict between flesh and Spirit is fierce and unrelenting.

18. See Rom 8:2-17.

19. Sexual perversions. Now begins a representative (not exhaustive) list of the works of the flesh.

7 Ye did **run** well; who did **hinder** you that ye should not obey the truth?
8 This **persuasion** cometh not of him that **calleth** you.

9 A **little leaven** leaveneth the **whole lump**.

10 I have **confidence** in you through the Lord, that ye will be none otherwise **minded**: but he that **troubleth** you shall bear his **judgment**, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer **persecution**? then is the **offence of the cross ceased**.

12 I would they were even **cut off** which **trouble** you.

5:13-15

The Danger of License

13 For, brethren, ye have been **called** unto **liberty**; only use not liberty for an **occasion** to the flesh, but by love **serve** one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

15 But if ye **bite** and **devour** one another, take heed that ye be not **consumed** one of another.

5:16-26

Fruit of the Spirit vs. Deeds of the Flesh

16 This I say then, **Walk** in the **Spirit**, and ye shall not fulfil the **lust** of the flesh.

17 For the flesh **lusteth** against the Spirit, and the Spirit against the flesh: and these are **contrary** the one to the other: so that ye cannot do the things that ye would.

18 But if ye be **led** of the Spirit, ye are not **under** the law.

19 Now the works of the flesh are **manifest**, which are these; **Adultery, fornication, uncleanness, lasciviousness,**

Word Study

run (*trecho*) to run or walk hastily.
hinder (*anakopto*) beat back; check.
persuasion (*peismone*) persuadability, i.e. credulity.
calleth (*kaleo*) to "summons."
little (*mikros*) small; tiny.
leaven (*zume*) fermenting agent.
whole (*holos*) all; complete.
lump (*phurama*) mass of dough.
confidence (*peitho*) to convince by argument; to pacify or conciliate.
minded (*phroneo*) to exercise the mind; to have an opinion.
troubleth (*tarasso*) to stir or agitate.
judgment (*krima*) a decision for or against a "crime."
persecution (*dioko*) put to flight; drive away.
offence (*skandalon*) a trapstick; bent sapling; snare.
cross (*stauros*) a stake or post.
ceased (*katargeo*) to be rendered entirely useless.
cut off (*apokopto*) to amputate; to mutilate.
trouble (*anastatoo*) disturb.
called (same as above)
liberty (*eleutheria*) freedom.
occasion (*aphorme*) a starting point; an opportunity.
serve (*douleuo*) be a slave to.
bite (*dakno*) nip; thwart.
devour (*katesthio*) to eat down.
consumed (*analisko*) to use up; destroy.
walk (*peripateo*) to tread all around; to live, deport oneself.
Spirit (*pneuma*) current of air; breath; Holy Spirit.
lust (*epithumia*) a longing.
lusteth (*epithumeo*) to set the heart upon; long for.
contrary (*antikeimai*) to lie opposite; be adverse to; repugnant.
led (*ago*) to lead; to bring, drive, go.
under (*hupo*) beneath.
manifest (*phaneros*) apparent.
adultery (*moicheia*) intercourse with the spouse of another.
fornication (*porneia*) harlotry, including adultery and incest.
uncleanness (*akatharsia*) moral impurity.
lasciviousness (*aselgeia*) licentiousness; absence of restraint, indecency, wantonness.

Key Idea



20. Worship perversions. "Witchcraft" generally meant the use of drugs in magic art or demonic worship.

21. Societal perversions. The end result of this and all such behavior is eternal destruction.

22. In stark contrast to the deeds of the flesh are the fruits of the Spirit. Note that "deeds of the flesh" are actions leading to death, whereas "fruit of the Spirit" suggests life propagation.

23. Where the fruits of the Spirit are present there is no need for the restraints of law.

24. To be Christ's requires the crucifixion of the old self (Rom 6:3-14).

25. To derive life from Spirit means to walk under His rule and control.

26. Three things to be wary of:

- self adulation
- rivalry
- jealousy or envy

1. Paul is now showing how to apply the fruit of the Spirit. If a brother falls two things are needed:

- restoration (see "mend" Mt. 4:21)
- consideration

2. Bearing each other's burdens is the means of carrying out the law of Christ (see Eccles. 4:9-12)

3. Pride and self absorption are deceptions that keep us from bearing one another's burdens.

4. Test your own worth against the example of Christ and not against others. The word "prove" was used to describe the testing of metals.

5. This is not a contradiction of verse 2. Two different Greek words are used. Verse two suggests a "crushing weight," while verse 5 was used of a soldier's pack.

6. Those taught should share all good things with those who teach—financial & otherwise (1 Cor. 9:11).

7. God cannot be ridiculed. Whatever you *do* directly relates to what you will *get*.

20 **Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,**

21 **Envyings, murders, drunkenness, revellings, and such like:** of the which I tell you before, as I have also told you in time past, that they which do such things shall not **inherit the kingdom** of God.

22 But the fruit of the Spirit is **love, joy, peace, longsuffering, gentleness, goodness, faith,**

23 **Meekness, temperance:** against such there is no law.

24 And they that are Christ's have **crucified** the flesh with the **affections** and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of **vain glory**, provoking one another, envying one another.

6:1-10

A Life of Service & Love

1 Brethren, if a man be **overtaken** in a **fault**, ye which are spiritual, **restore** such an one in the spirit of meekness; considering thyself, lest thou also be **tempted**.

2 Bear ye one another's **burdens**, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he **deceiveth** himself.

4 But let every man **prove** his own work, and then shall he have **rejoicing** in himself alone, and not in another.

5 For every man shall bear his own **burden**.

6 Let him that is **taught** in the word **communicate** unto him that teacheth in all good things.

7 Be not **deceived**; God is not **mocked**: for whatsoever a man **soweth**, that shall he also **reap**.

Word Study

idolatry (*eidololatreia*) image-worship.

witchcraft (*pharmakeia*) medication; pharmacy; magic.

hatred (*echthra*) hostility.

variance (*eris*) quarrel; wrangling.

emulations (*zelos*) heat; jealousy, as of a husband or enemy; malice.

wrath (*thumos*) passion—as if breathing hard.

strife (*eritheia*) intrigue; faction.

seditions (*dichostasia*) disunion; dissension.

heresies (*haireisis*) choice; opinion substituted for truth leading to disunion.

envyings (*phthonos*) ill will; jealousy; spite.

murders (*phonos*) slaughter, to kill.

drunkenness (*methe*) intoxication.

revellings (*komos*) carousal; letting loose.

like (*homoios*) similar.

inherit (*kleronomeo*) be an heir to.

kingdom (*basileia*) royalty; realm.

love (*agape*) affection or benevolence.

joy (*chara*) cheerfulness; calm delight.

peace (*eirene*) serenity.

longsuffering (*makrothumia*) forbearance; fortitude.

gentleness (*chrestotes*) usefulness, moral excellence.

goodness (*agathosune*) virtue.

faith (*pistis*) conviction of religious truth.

meekness (*praotes*) gentleness; humility.

temperance (*egkrateia*) self control.

crucified (*stauroo*) to impale on the cross; extinguish; subdue.

affections (*pathema*) emotions or influences.

vain glory (*kenodoxos*) self-conceit.

overtaken (*prolambano*) unanticipated; surprised.

fault (*paraptoma*) a slip; lapse; error; transgression.

restore (*katartizo*) repair, or adjust.

tempted (*peirazo*) tested; enticed.

burdens (*baros*) weight; load.

deceiveth (*phrenapatao*) deludes.

prove (*dokimazo*) to test.

rejoicing (*kauchema*) a boast.

burden (*phortion*) a task or service.

taught (*katecheo*) indoctrinated.

communicate (*koinoneo*) to share with others.

deceived (*planao*) to roam from safety, truth, or virtue.

mocked (*mukterizo*) to make mouths at, i.e. ridicule.

soweth (*speiro*) to scatter.

reap (*therizo*) to harvest.

Key Idea



8. What is planted yields after its kind: plant and cultivate sin and corruption is the result. Plant and cultivate to the Spirit and eternal life results.

9. Endurance & persistence in doing good will bear fruit in time. The key is not to give up.

10. Take every opportunity to do good to 1) all men generally, and 2) Christians especially. Much debate exists as to whether this instruction is directed to the church or to individual Christians. The context (vs.3-9) suggests the latter.

11. Paul seems to have dictated his letters (Rom 16:22; Col 4:18; 2 Thess 3:17) and then added his signature of authentication. In this case, he may have penned the entire epistle, or this closing.

12. The motive for those requiring circumcision was twofold:

- to appear pious to others
- to avoid persecution from Jews

13. Hypocrisy characterizes those Judiazers who require circumcision, but do not keep the rest of the Law. They relish the requirement they impose on others.

14. Unlike the Judiazers who are ashamed of the cross and avoid the persecution caused by it, Paul, himself, glories in it. Through the cross (obedience) Paul has died to the world—it has no hold over him.

15. Fleshly rites are meaningless. What matters now is becoming a new creation (2 Cor 5:17; Eph 4:22-24; Col 3:5-11).

16. Peace and mercy are by-products of truth. One must first "walk according to this rule" (reliance on the cross), then comes peace & mercy on spiritual Israel.

17. The Judiazers made circumcision a mark of their religious zeal, while Paul asserts that his scars caused by persecution are the only outward marks he needs to verify his allegiance to Christ.

18. Paul asks that the favor of God (grace) be on his brothers. "Brethren" here denotes his ongoing affection for the Galatians.

8 For he that soweth to his flesh shall of the flesh reap **corruption**; but he that soweth to the Spirit shall of the Spirit reap life **everlasting**.

9 And let us not be **weary** in **well** doing: for in due **season** we shall reap, if we **faint** not.

10 As we have therefore **opportunity**, let us do good unto all men, **especially** unto them who are of the **household** of faith.

6:11-18

Closing Remarks

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a **fair show** in the flesh, they **constrain** you to be circumcised; only lest they should **suffer persecution** for the cross of Christ.

13 For neither they themselves who are circumcised **keep** the law; but **desire** to have you circumcised, that they may **glory** in your flesh.

14 But God **forbid** that I should glory, **save** in the cross of our Lord Jesus Christ, by whom the **world** is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision **availeth** any thing, nor uncircumcision, but a **new creature**.

16 And as many as **walk** according to this **rule**, **peace** be on them, and **mercy**, and upon the Israel of God.

17 From henceforth let no man **trouble** me: for I **bear** in my body the **marks** of the Lord Jesus.

18 Brethren, the **grace** of our Lord Jesus Christ be with your spirit.

Amen.

Word Study

corruption (*phthora*) decay; ruin.
everlasting (*aionios*) perpetual.
weary (*ekkakeo*) weak; to fail in heart.

well (*kalos*) beautiful; good; virtuous.

season (*kairos*) occasion; set or proper time.

reap (*therizo*) to harvest.

faint (*ekluo*) to relax (lit. or fig.).

opportunity (*kairos*) occasion; set or proper time.

especially (*malista*) most; in the greatest degree; particularly.

household (*oikeios*) domestic; a relative, adherent.

fair show (*euprosopeo*) a display.

constrain (*anagkazo*) require.

suffer persecution (*dioko*) to be persecuted.

keep (*phulasso*) to watch; preserve; obey.

desire (*thelo*) choose; prefer; to delight in.

glory (*kauchaomai*) to vaunt.

forbid (*ginomai*) to cause to be.

save (*ei me*) if not; except in.

world (*kosmos*) orderly arrangement; natural order.

availeth (*ischuo*) to have force.

new (*kainos*) fresh.

creature (*ktisis*) original formation; the thing created.

walk (*stoicheo*) to march in military rank; keep step; to conform to.

rule (*kanon*) canon; standard of faith and practice; boundary.

peace (*eirene*) serenity (spiritual).

mercy (*eleos*) compassion.

trouble (*parecho*) to hold near, i.e. present, afford, exhibit, furnish occasion.

bear (*bastazo*) to lift; endure, declare, sustain.

marks (*stigma*) a mark incised or punched; scar of service.

grace (*charis*) graciousness; divine influence upon the heart, and its reflection in the life; gratitude.

amen (*amen*) surely; so be it.

Discussion Questions

QUESTIONS FOR DISCUSSION

1:1-5 Paul's Greeting

1. What was unique about Paul's apostleship that might cause some to question it?
2. In writing to the churches of Galatia, what four local churches was Paul likely addressing?
3. In verse 4 Paul says Christ gave himself for our sins that he might do what?

1:6-10 Beware of Other Gospels

4. What was the nature of the "other gospel" to which the Christians in Galatia were deserting? In other words, what were some of the teachings of the "other gospel?"
5. What does Paul say should be the outcome of a person who preaches a different gospel? Why does Paul repeat himself in verses 8 and 9?
6. If one tries to please men, what will his relationship with Christ be like? Give a modern day example.

1:11-12 The Gospel Not of Man

7. How did Paul receive the knowledge of the gospel? How was this accomplished? (see 2 Cor. 12:1-5)

1:13-14 Paul as a Jew

8. List below some specific things Paul did in his efforts to ravage the church of God (see Acts 7:58 - 8:3; 9:1-2) Why did he do these things?
9. Did Paul have anything to lose by becoming a Christian? If so, what?
10. What does Paul's life as a Jew say about zeal *without* knowledge? (see Rom. 10:1-3)

1:15-24 Revelation & Early Ministry

11. In what way was Paul "separated" from his mother's womb? What does this mean?

12. How is one "called" by the Lord?

13. From whom did Paul learn about Jewish law? From whom did Paul learn the gospel so as to preach it?

14. In what way was James, the Lord's brother, an apostle?

15. What was it about Paul's reputation that made the churches of Judea glorify God?

2:1-10 Paul Confirms the Message

16. Of what was Paul concerned regarding his preaching? Why did he meet privately with James, Peter and John in Jerusalem?

17. What was the reputation of James, Peter, and John that made Paul confer with them regarding the issue of circumcision. (see verse 2:9).

18. Why did Paul tell the Galatian brethren that Titus was not circumcised?

19. According to verse 2:4, what was the motive of those who wanted to require circumcision?

20. For how long did Paul give heed to those who advocated a return to the old Law (vs. 5)? How does this relate to 1 Tim. 1:3-4?
21. Which three men seemed to Paul to be "pillars" of the church? What does this mean? Are there any "pillars" of the church today?
22. Why was Paul selected to go preach to the Gentiles and not the Jews?
23. Who are the "poor" for whom the church has responsibility? See 2 Cor. 9:1-13. Does the instruction regarding the "poor" imply helping them financially or that they should not be forgotten in the preaching of the Gospel?

2:11-14 The Hypocrisy of Peter

24. Though Paul earlier refers to Peter as a "pillar" of the church, what is his reaction to Peter's hypocrisy?
25. Why did Peter withdraw from eating with the Gentiles? Who else followed Peter's lead and refused to eat with the Gentiles? Did those who followed Peter commit sin?
26. Why did Paul direct his refutation at Peter and not the others? (See also Jas 3:1)
27. Did Paul violate Matt 18:15-16 in confronting Peter "before them all"?

2:15-21 The Lesson of Peter's Sin

28. What does the word “justify” mean as used in verses 15-17?

29. According to verse 2:16, what does *not* “justify” a man? What, then, does “justify” a man?

30. Under the Old Law, what would be the “just” result or outcome of ours sins? (see Isa. 59:2; Rom. 6:22-23)

31. How can God be “just” and at the same time “justify” us? (see Rom. 3:19-31)

32. In verse 3:20 Paul says he is crucified with Christ. How is one *crucified* with Christ? (see Rom. 6:3-11)

3:1-14 The Law vs. Faith

33. What does the word “bewitched” mean in verse 3:1? Is it possible for us to be “bewitched” as well?

34. Complete the following by reading Gal 3:1-14 and then checking the appropriate box after each question.

- | | | | |
|---|---|--|------|
| • How did the Galatians receive the Spirit? | <input type="checkbox"/> Works of the Law | <input type="checkbox"/> Faith in Christ | 3:2 |
| • How will they achieve perfection? | <input type="checkbox"/> Works of the Law | <input type="checkbox"/> Faith in Christ | 3:3 |
| • Miracles were worked because of? | <input type="checkbox"/> Works of the Law | <input type="checkbox"/> Faith in Christ | 3:5 |
| • They were blessed because of? | <input type="checkbox"/> Works of the Law | <input type="checkbox"/> Faith in Christ | 3:9 |
| • Cursing is reserved for those who follow? | <input type="checkbox"/> Works of the Law | <input type="checkbox"/> Faith in Christ | 3:10 |
| • They were justified by? | <input type="checkbox"/> Works of the Law | <input type="checkbox"/> Faith in Christ | 3:11 |
| • They were redeemed by? | <input type="checkbox"/> Works of the Law | <input type="checkbox"/> Faith in Christ | 3:13 |
| • The promise comes by? | <input type="checkbox"/> Works of the Law | <input type="checkbox"/> Faith in Christ | 3:14 |

35. How did Abraham achieve righteousness in God's sight? (see verse 6, Gen. 15:6, and Rom. 4:1-5, 22-25) Are works necessary for salvation? Explain. (See also James 2:19-26)

36. What books of the Bible do we refer to as the Gospels? How then did the Scripture preach the Gospel to Abraham? (vs. 8) Who or what is the "Scripture" that did the preaching?

37. According to verse 13, how did Christ redeem "us" from the curse of the law? Who is the "us" he is referring to, Jews or everyone?

3:15-18 Of Laws, Covenants & Promises

38. What analogy does Paul use to make his point that God's covenant cannot be changed or altered once it is confirmed? (verse 15)

39. Is our inheritance based on law or a promise? To whom was this promise first made?

3:19-24 Why the Law?

40. The Bible speaks of a least three reasons the Law as given. Complete the following:

3 Reasons the Law was Given:

1. _____ (Gal 3:19)

2. _____ (Rom. 3:20, 7:7)

3. _____ (Gal 3:24)

41. Other than God, who played a role in the institution of the Law? (vs. 19) Who is the "mediator" mentioned in the verse? What does the word "mediator" mean?

3:25-4:11 Heirs of the Promise

42. According to verse 3:27, how does one get “into” Christ or “put on” Christ? Why does the religious world have such a difficult time with this?
43. To whom does Paul compare a child in verse 4:1? What does Paul mean by this comparison? What about this relationship changes according to 4:7?
44. Why did God wait to send His Son to the world? (see verse 4:4). In other words, why have the Old Law? What had to happen or be fulfilled?
45. What does verse 4:8 mean? What kind of “service” did they do to what “gods”?

4:12-20 Paul’s Plea

46. Paul refers to something in 4:13-14 that may have caused the Galatians to “despise” him. What was this thing? See the following passages that may give some insight: Gal. 4:15; 6:11; Acts 22:11-13; 2 Cor. 12:7.
47. In verse 4:16 Paul asks whether he has become the Galatian’s enemy because he has told them the truth. Other than Christ himself, think of three biblical examples of persons who were vilified for speaking the truth:
1. _____
 2. _____
 3. _____
48. Is zeal always a good thing to have? When is zeal inappropriate? When is zeal appropriate? (4:17-18). Be ready to give examples of biblical persons with “bad” zeal and those with “good” zeal.
49. To what does Paul compare his care and concern for the Galatians (4:19).

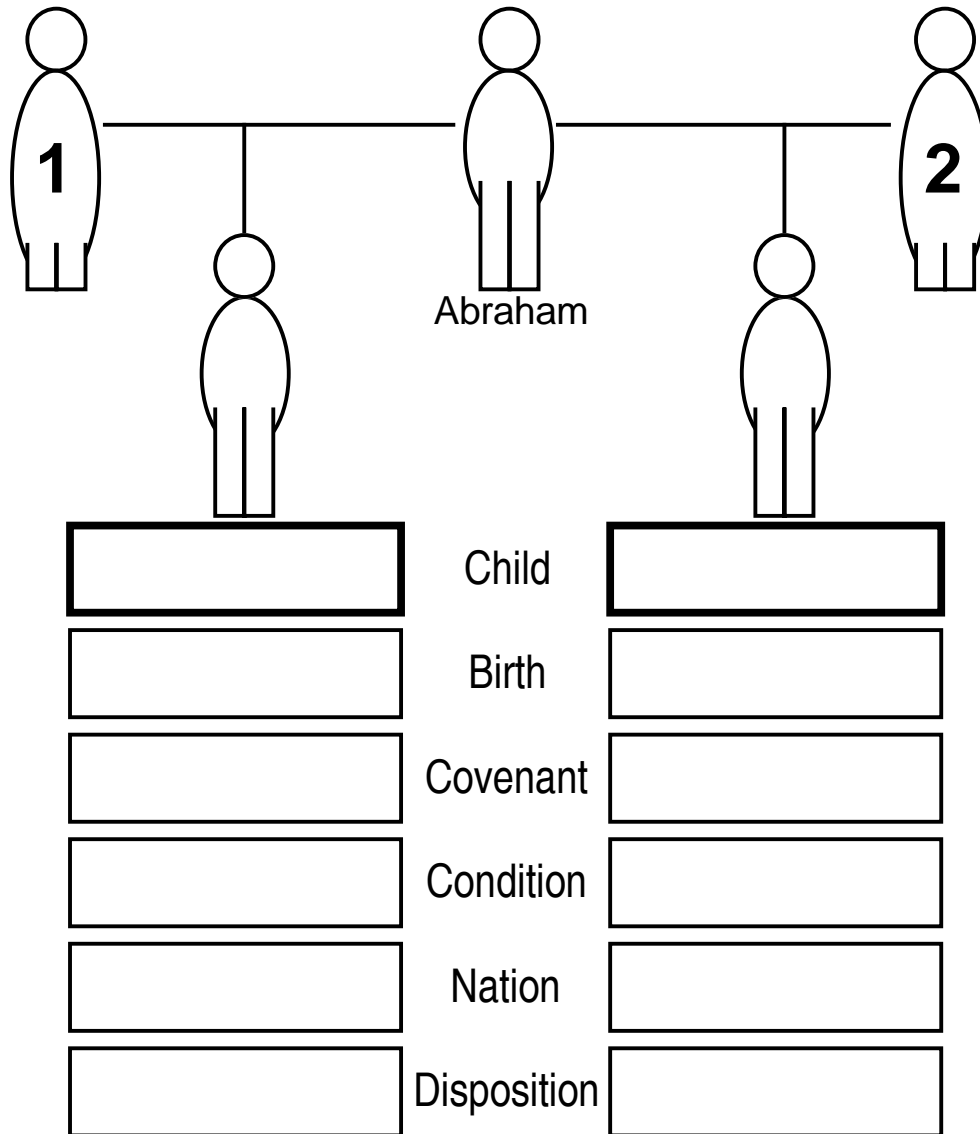
4:21 - 5:1 Bond & Free Woman Allegory

50. Who was/is the “bondmaid” mentioned in verse 22. Who was/is the “freewoman”?

1. Bondwoman _____

2. Freewoman _____

51. Complete the following by completing each box and be prepared to explain each part of the allegory:



- **Child** – What is the name of the child born to each woman? see Gen. 16:15-16; 21:1-3;
- **Birth** – In what or of what were they born? see verse 23
- **Covenant** – Which covenant is represented by each? see verse 24
- **Condition** – In what condition is each? see verses 24-26
- **Nation** – Which nation is represented by each? see verses 25-26
- **Disposition** - What behavior did each exhibit? see verse 29.

52. What is Paul’s advice to the Galatians in verse 5:1? (see also 1 Cor. 16:13)

5:2-12 *The Danger of Legalism*

53. Is the act of circumcision denounced by Paul in 5:2? In other words, is Paul rebuking anyone who is circumcised? Explain.

54. Paul offers a closing argument in Gal. 5:2-4 by describing four problems caused by reverting to Judaism. Complete the following:

IF you revert to Judaism **THEN**:

Christ profits you:

You are a debtor to:

Christ is of:

You are fallen from:

55. To what does Paul liken faithfulness in verse 5:7. Compare this to 1 Cor. 9:24-25 and 2 Tim. 4:7.

56. Apparently some accused Paul of being inconsistent about circumcision (afterall, he had Timothy circumcised). What two arguments does Paul offer to counter this accusation? (See verse 5:11. Also see Rom. 9:33 and 1 Pet. 2:8)

57. What kind of circumcision does Paul advocate in verse 5:12? See also Rom. 11:22.

5:13-15 *The Danger of License*

58. To what does Paul say the Galatian Christians were called?

59. There is certainly a danger in following after the “legalism” of Judaism (see question 54 above), but is there also a danger in the “liberty” or license that comes in Christ? If so, what dangers? (See also Rom 6:1-2 and 1 Pet. 2:16)

5:16-26 Fruit of the Spirit vs. Deeds of the Flesh

60. In verses 5:16-17 Paul describes two things that are at odds with one another. What are they, and how are they at odds with one another?

61. Explain verse 5:18. What does this mean?

62. List below the works of the flesh. What three broad categories do these works fall under?

- | | |
|----------|-----------|
| 1. _____ | 10. _____ |
| 2. _____ | 11. _____ |
| 3. _____ | 12. _____ |
| 4. _____ | 13. _____ |
| 5. _____ | 14. _____ |
| 6. _____ | 15. _____ |
| 7. _____ | 16. _____ |
| 8. _____ | 17. _____ |
| 9. _____ | |

63. What is the definition of *lasciviousness* and *witchcraft*? What is the Greek word for *witchcraft*. What modern word is it similar to? How do you account for the similarities?

64. What does the phrase "and such like" in verse 5:21 mean?

65. What will be the ultimate outcome for those who practice works of the flesh?

66. Now list the fruit of the Spirit:

- | | |
|----------|----------|
| 1. _____ | 6. _____ |
| 2. _____ | 7. _____ |
| 3. _____ | 8. _____ |
| 4. _____ | 9. _____ |
| 5. _____ | |

67. What happens to the flesh if we are Christ's? (verse 5:24)

68. What three things does Paul say we should not be desirous of, in verse 5:26?

1. _____
2. _____
3. _____

What is so dangerous about these three things?

6:1 - 10 A Life of Service & Love

69. According to 6:1 what is our responsibility toward those who lapse or fall? What should our attitude be toward the person who has fallen and toward ourselves? Are there any members of the Lord's body who need us to apply this verse?

70. Reconcile verse 6:2 and 6:5 which appear to contradict each other. Be ready to explain.

71. What does the word "communicate" in verse 6:6 mean? See also 1 Cor. 9:11. How good a living should a preacher make from preaching?

72. Verse 6:7 suggests that what we sow we will also reap. What does this mean?

73. What is the *condition* or *requirement* for reaping life everlasting as expressed in 6:9?

74. Does verse 6:10 justify local church support of orphan's homes, food pantries, etc.? Be ready to explain.

6:11 - 18 Closing Remarks

75. Read 2 Corinthians 12:7, Galatians 4:15, and Galatians 6:11. Do any of Paul's statements provide possible insight into an ailment? From what might he be suffering?

76. What possible advantage (glory, vs. 13) would Jewish Christians have in requiring Gentile Christians to be circumcised?

77. In what should the Christian "glory?"

78. In the final analysis, is there any advantage to being circumcised? What about uncircumcised?

79. What physical "mark" differentiated between Jew and Gentile under the Old Law? What does Paul mean when he says he bears in his body the marks of the Lord Jesus? (vs. 17)

80. What were some of the physical "marks" Paul suffered for his faith? (See 2 Corinthians 11:25-28). What "marks" might modern Christians suffer?