“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

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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

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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 spitefully, 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 Confirminng 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.
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 and 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.

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?)
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.

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).
grace (charis) goodwill, graciousness, of manner or act, the divine influence upon the heart, and its reflection in the life; including gratitude.
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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 (roll 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.)
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.
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 Judea, 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 15:2. 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 reestablish 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, (whosoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in

write (grapho) to "engrave," carve, espec. to write; fig. to describe.
before (enopion) in the face of (lit. or fig.).
lie (pseudoma) 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 (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 (pareisakto) smuggled in.
privily (pareiserchoma) to come in alongside, i.e. suprenave additionaly or stealthily.
spy (kataskopeo) to be a sentinel, i.e. inspect insidiously.
liberty (eleutheria) freedom.
bondage (katadoulo) to enslave utterly.
subjection (hupotage) subordination.
truth (aletheia) truth.
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 because he was to be seen 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 because he was to be seen 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 because he was to be

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 Judaism for Christianity, why then did he require Gentiles to live as Jews?

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?

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2:15-21

The Lesson of Peter’s Sin

15 We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we who 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.

16 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.

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

18 For if 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.

19 But let him that thinketh he standeth take heed how he falleth. 21 But let him that thinketh he doth something by himself be assured of the same tares as before. Then is the saying true, that he eateth of the tree commanding the knowledge of good and evil. For the power of life is in Christ, and the knowledge of death is in the works of the law.

2:15-21

Nature: growth (by germinal expansion), i.e. natural production (lineal descent); Fig. usage.

Justified: to render, show as just or innocent.

Faith: persuasion, conviction, reliance upon Christ for salvation; constancy.

Flesh: body, human nature, or specifically a human being.

Seek: to search, plot.

Minister: an attendant, a teacher.

God: to render, show as just or innocent.

Build: to be a house builder, construct, confirm.

Destroy: to loosen, disintegrate, demolish, to halt.

Transgressor: violator.

Dead: to die off.

Live: to live, alive.

Crucified: to impale in company with.

Flesh: see above definition.

Loved: 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: to surrender, yield up, intrust, transmit.

Frustrate: to set aside, to disesteem, neutralize or violate.

Grace: graciousness of manner or act, the divine influence upon the heart, and its reflection in the life; including gratitude.

Vain: uselessly, for nought, needlessly.

Foolish: unintelligent; lacking in understanding.

Bewitched: to charm, to fascinate by false representations.

Obey: to rely.

Works: toll, effort, an act.

Hearing: hearing, the receiving of a message - more than the mere sense of hearing.
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 Judiasm.

6. Proof of the power of faith is foolish.

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.

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.

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 (dikaiosune) 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 (emmeno) 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.
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 disannuleth, 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 be 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 promise 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.

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.

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.
disannul (atheto) 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 (charizoma) to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue.
added (prostithem) to place additionally; lay aside, annex.
transgressions (parabasis) violation; going aside.
ordained (diatassos) 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 (sukkleio) 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.
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 not 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.

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. If we have not been baptized, we are outside of 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 of the promise.

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.
bond (doulos) a slave; subjugation or subserviency.
free (eleutheros) not a slave.
heirs (klerethous) a sharer by lot; an inheritor; a possessor.
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 (prothesimos) fixed beforehand; a designated day.
father (pater) a "father" (lit. or fig).
bondage (doulou) 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 (huiosthia) 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 (astheneis) strengthless.
desire (theo) to determine; choose; prefer; to wish; to delight in.
observe (paratereo) watch closely.
afraid (phobeo) frightened; to be alarmed; in awe of; revere.
labour (kopiao) hard work; fatigue.
vain (eike) idle; without reason or effect.
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.
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.
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.

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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 deceiver 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 (eidololatryia) image-worship.
witchcraft (pharmakeia) medication; pharmacy; magic.
hated (echthra) hostility.
variance (eneis) 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 (hairesis) choice; opinion substituted for truth leading to disunion.
envyings (phthonos) ill will; jealousy; spite.
murders (phinos) slaughter, to kill.
drunkenness (methex) intoxication.
revellings (komos) carousal; letting loose.
like (homoios) similar.
inherit (kleronomeo) be an heir to.
kingship (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.
6:10 crucified (stauroo) to impale on the cross; extinguishing subdue.
affections (pathema) emotions or influences.
vain glory (kenodoxos) self-conceit.
overtaken (prolabamo) 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 (phorton) a task or service.
taught (katecheo) indoctrinated.
communicate (koineo) to share with others.
deceived (planao) to roam from safety, truth, or virtue.
mocked (mocketerizo) to make mouths at, i.e. ridicule.
soweth (speiro) to scatter.
reap (therizo) to harvest.

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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.
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 will they achieve perfection? ☐ Works of the Law ☐ Faith in Christ 3:3
- Miracles were worked because of? ☐ Works of the Law ☐ Faith in Christ 3:5
- They were blessed because of? ☐ Works of the Law ☐ Faith in Christ 3:9
- Cursing is reserved for those who follow? ☐ Works of the Law ☐ Faith in Christ 3:10
- They were justified by? ☐ Works of the Law ☐ Faith in Christ 3:11
- They were redeemed by? ☐ Works of the Law ☐ Faith in Christ 3:13
- The promise comes by? ☐ Works of the Law ☐ Faith in Christ 3:14

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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” men-
tioned 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 is 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?