

PETE BUMGARNER MINISTRIES

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GALATIANS

STUDY GUIDE



GALATIANS

SCRIPTURE READING

Galatians

THEME

The theme of Galatians is “justification by faith.” The revelation of salvation by faith, not works, must be embraced by everyone who intends to live eternally with Jesus. Works of the flesh will only produce death, but faith in Jesus Christ will produce a fruitful, eternal life.

I. INTRODUCTION

- A. This letter, which was written by Paul, is probably addressed to the Roman Province of Galatia.
- B. The region of Galatia included several churches, not just one. (Galatians 1:2)
- C. The date of this letter is uncertain. It may have been written before Gentile circumcision became an issue and was brought before the leaders of the church in Jerusalem.
- D. The letter to the Galatians gives some insight into the background of Paul's early Christian life.
- E. This message of “justification” revealed in the letter to the Galatians had such impact upon Martin Luther that he initiated what is now known as the “Reformation.”
- F. Although Galatians has only six chapters, it contains a powerful and liberating message.

II. CHAPTER ONE

- A. Paul identifies himself as an apostle of Jesus and God, the Father. This introduction certifies that he is a delegate, or representative, of God, not men. (Galatians 1:1)
- B. Paul immediately speaks of the resurrection of Jesus. (Galatians 1:1)

- C. Verse two reveals that this letter is written to more than one church.
- D. As Paul greets the churches in behalf of the brethren who are with him, he reveals Jesus Christ as the Redeemer of mankind. (Galatians 1:3-4)
 - 1. "Who gave Himself for our sins" speaks of the crucifixion of Jesus. (Galatians 1:4)
 - 2. "That He might deliver us from this present evil age" reveals the result of the crucifixion. (Galatians 1:4)
 - 3. Through our acceptance of the death, burial, and resurrection of Jesus, God becomes our Father. (Galatians 1:4)
- E. Verse five reminds us to Whom the glory belongs eternally.
- F. Verse six reveals the departing of the Galatians from grace through Christ to a different message.
- G. Paul discloses that the purpose behind this new message is to create trouble for the people and to pervert the gospel of Jesus Christ. (Galatians 1:7)
- H. Paul pronounces a curse on anyone who preaches a different gospel from that which he has already preached; he even includes himself. (Galatians 1:8)
- I. Verse nine reiterates the curse.
- J. The questions asked in verse ten apply to everyone who preaches the gospel.
 - 1. "Do I persuade men or God?"
 - a. Am I attempting to convince God or men with my message?
 - b. Is my message dependent upon the truth of God or the desires men?
 - 2. "Do I seek to please men?" Whom am I trying to please, men or God?

3. One who seeks to please men **will not** become a slave of Jesus Christ. (Galatians 1:10)
- K. The gospel which Paul preached did not originate with men. (Galatians 1:11)
- L. Paul received the gospel message which he preached as a result of a God-given revelation that came through Jesus Christ. (Galatians 1:12)
- M. Paul's previous experience with religion drove him to persecute those who believed that Jesus was the Messiah. He tried to destroy the Church of God. (Galatians 1:13)
- N. Because of his zeal for the traditions of his ancestors, Paul surpassed his peers in devotion to the Jewish religion. (Galatians 1:14)
- O. Verse fifteen reveals two profound truths that must be realized by every believer. These truths are: "We are born with purpose" and "Our calling is the result of grace."
 1. Although Paul was separated unto God from his mother's womb, he did not immediately accept Jesus or fulfill his purpose.
 2. The call on Paul's and every other believer's life comes as a result of grace, not merit.
- P. Verse sixteen unveils the purpose of Paul's call. God revealed Jesus to Paul so that Paul could reveal Jesus to others.
- Q. Verses sixteen and seventeen confirm that Paul did not receive by natural means the gospel message which he preached.
- R. Paul did not visit the apostles of Jesus until three years after receiving his revelation from God. (Galatians 1:18-19)
 1. Paul spent fifteen days with Peter in Jerusalem.
 2. The only other apostle whom Paul saw was James, the brother of Jesus.

- S. In verse 20, Paul assures his readers that the information they are receiving is the truth.
- T. After visiting with Peter and James, Paul went to the regions of Syria and Cilicia. (Galatians 1:21)
- U. The churches of Judea did not know Paul, but they had heard about him. (Galatians 1:22)
 - 1. They heard that he was once a persecutor of the church, but now he was preaching the message he once opposed. (Galatians 1:23)
 - 2. The Judean Christians recognized and glorified the God in Paul. (Galatians 1:24)

III. CHAPTER TWO

- A. "After fourteen years" probably refers to the previous visit to Jerusalem. (Galatians 2:1)
- B. Barnabus and Titus accompanied Paul on his second visit to Jerusalem. (Galatians 2:1)
- C. "I went up by revelation" signifies that Paul's second trip to Jerusalem was orchestrated by God. (Galatians 2:2)
- D. Paul's purpose for going to Jerusalem was to present the gospel to the Jews, just as he had presented it to the Gentiles. (Galatians 2:2)
- E. It appears that Paul privately presented the gospel to some prestigious people as a means of accomplishing his objective in Jerusalem. (Galatians 2:2)
- F. Titus, who was an uncircumcised Greek, was accepted without circumcision. (Galatians 2:3)
 - 1. Pretending to be Christians, some slipped in to see if Titus had been circumcised. (Galatians 2:4)
 - 2. Paul and those who were with him refused to come under the bondage of the law by circumcising Titus. This procedure would have compromised their message. (Galatians 2:5)

- G. The prestigious people to whom Paul had been ministering accepted his message without the requirement of circumcision. (Galatians 2:6)
- H. These people recognized that the gospel for the uncircumcised had been committed to Paul, just as the gospel for the circumcision had been committed to Peter. (Galatians 2:7)
- I. The Holy Spirit, Who was effectively working in Peter as he carried out his commission to the circumcised, was also working in Paul as he carried out his commission to the Gentiles. (Galatians 2:8)
- J. James, Cephas, and John recognized the grace that had been given unto Paul; therefore, they accepted Paul and Barnabus into their fellowship. They concluded that Paul and Barnabus were called to minister to the Gentiles and that they were called to minister to the Jews. (Galatians 2:9)
- K. From the content of verse nine, we can assume that James, Cephas, and John were some of those "prestigious people" mentioned earlier.
- L. It appears that these three apostles made only one request of Paul and Barnabus. They asked them to remember the poor as they ministered, which Paul was eager to do. (Galatians 2:10)
- M. When Peter came to Antioch, Paul confronted him because of his actions. (Galatians 2:11)
 - 1. Peter had previously broken the Jewish tradition by eating with the Gentiles. (Galatians 2:12)
 - 2. When some of James's representatives came, Peter, fearing what they might say, withdrew from the Gentiles and would not eat with them as he had previously done. (Galatians 2:12)
 - 3. Peter's actions influenced others also to withdraw from the Gentiles. Even Barnabus followed Peter's example. (Galatians 2:13)

- N. When Paul saw the reaction of Peter and the others, he confronted Peter and rebuked him before all those who were present. (Galatians 2:14)
1. Paul reminded Peter of the way he had been conducting himself among the Gentiles before the Jews came.
 2. He was not content to allow Peter or the others to live a double-standard life.
 3. Paul reminds Peter that the Jews must receive salvation just as the Gentiles, by faith in Jesus Christ. (Galatians 2:15-16)
 4. He reminds Peter that the works of the law will not save anyone. (Galatians 2:16)
 5. If the Jew seeks justification through Jesus (and he must), he admits that he is a sinner. (Galatians 2:17)
 6. Those who attempt to reconstruct that which has been destroyed become transgressors; therefore, one must not revert to the law after accepting Jesus as his sacrifice for sin. (Galatians 2:18)
 7. Through the law, one dies to the law so that he can live to God. (Romans 7:1-4; Galatians 2:19)
 - a. The law demanded the death of the violator.
 - b. Jesus, acting as our substitute, received the death penalty and was executed.
 - c. The law demanded death; it got death.
 - d. By identifying with the death of Jesus, we die to the law.
 - e. Once a person is rendered dead, the law has no more jurisdiction over that person.
 8. Jesus, acting as our substitute, has fulfilled the law; consequently, those who identify with His redemptive work die to the law, which condemned, and live unto God, Who has redeemed us by fulfilling the law through Jesus Christ.

9. "I have been crucified with Christ" refers to an act that has already been accomplished. (Galatians 2:20)
10. "It is no longer I who lives" reminds us of the crucifixion which ended in death. (Galatians 2:20)
11. "Christ lives in me" reveals the power that enables the physical man to live a life that is pleasing unto God. (Galatians 2:20)
12. "The life which I now live in the flesh" refers to daily life that is lived as a result of the life which was imparted when we received Jesus Christ as our Savior. (Galatians 2:20)
 - a. This new "life" has replaced the carnal way of living.
 - b. The "flesh" in which this life is lived is the physical body.
13. "I live by faith in the Son of God" literally means that our faith is in and directed toward Jesus Christ, the Son of God. (Galatians 2:20)
14. "Who loved me and gave Himself for me" reveals the love of Jesus for lost humanity. (Galatians 2:20)
- O. Paul reminds Peter of God's grace that must not be set aside. (Galatians 2:21)
- P. If righteousness could be obtained through the keeping of the law, there would have been no need for Jesus to die. (Galatians 2:21)

IV. CHAPTER THREE

- A. Paul calls the Galatians foolish, which is defined as unintelligent. By implication, the word translated as "foolish" means sensual. (Galatians 3:1)
- B. "Who has bewitched you that you should not obey the truth?" explains the reason for addressing them as foolish. (Galatians 3:1)

- C. Someone had influenced the Galatians to abandon faith and to pursue the works of circumcision.
- D. Paul reminds them of the crucifixion of Jesus Christ, which was clearly portrayed to them. (Galatians 3:1)
- E. Paul asks the Galatians to answer this question: "Did you receive the Spirit by the works of the law, or by the hearing of faith?" (Galatians 3:2)
- F. Obviously, they are unable to give an immediate answer because they had not yet received the letter; therefore, Paul answers the question for them by asking another question.
 - 1. He asks them if they are foolish enough to think that they can begin in the Spirit and be perfected by the flesh. (Galatians 3:3)
 - 2. Paul reminds them of their past sufferings, which were in vain, if they persist in pursuing perfection through the works of the flesh. (Galatians 3:4)
- G. Paul asks another provocative question: "Does the one who supplies the Spirit to you and works miracles among you do it by the works of the law or the hearing of faith?" (Galatians 3:5)
- H. Paul reminds the Galatians that Abraham received righteousness by believing God. (Galatians 3:6)
 - I. Those who live by faith are identified as the sons of Abraham. (Galatians 3:7)
- J. In Genesis 12:3, Genesis 18:18, and Genesis 22:18, God declares justification by faith for the Gentiles when He tells Abraham that all nations of the earth will be blessed as a result of his faith in God. (Galatians 3:8)
 - 1. Abraham's faith in God and obedience to Him moved God to make a covenant with Abraham which stated, "In you all the nations of the earth will be blessed." (Galatians 3:8)
 - 2. This blessing of the nations came through the Messiah, Who is a descendant of Abraham.

3. Abraham's faith and obedience produced a new race which ultimately gave birth to the Messiah, Jesus Christ.
- K. Those who live by faith are blessed with Abraham, who also lived by faith. (Galatians 3:9)
- L. Those who follow the works of the law are under the curse of the law. (Galatians 3:10)
1. The law states, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them." (Galatians 3:10: Deuteronomy 27:26)
 2. Everyone who lives by the law is subject to the curse of the law. The violator of the law incurs the curse of the law.
- M. No one is justified by the law. (Galatians 3:11)
1. The law does not justify from sin; it reveals sin.
 2. The law was not given as a means to obtain righteousness; it was given to reveal the sinfulness of man.
- N. "The just shall live by faith." (Galatians 3:11)
- O. The law does not consist of faith; the law consists of works. (Galatians 3:12)
- P. Since the law is not of faith and the just must live by faith, one who follows the dictates of the law has no means for justification. (Galatians 3:12)
- Q. "Christ has redeemed us from the curse of the law." (Galatians 3:13)
1. In order to understand that from which we have been redeemed, we must understand the curse of the law.
 2. A curse is a call for evil to come upon one.
 3. The law referred to in this passage of scripture is the law which was given by God through Moses.

4. A pronouncement of evil was spoken over anyone who did not keep the law. (Deuteronomy 27:11-26; Deuteronomy 28:15-68)
 5. Those who receive Jesus Christ as their Savior are no longer governed by the law; therefore, they are redeemed from both the law and its curse.
 6. From this information, we can conclude that righteousness by faith has always been God's intention.
 7. Christ redeemed us from the curse of the law by becoming a curse for us. (Galatians 3:13)
 8. The cross was God's method for making Jesus a curse. Deuteronomy 21:23 declares that anyone who hangs on a tree is accursed by God.
- R. Redemption from the curse of the law resulted in the blessing of Abraham coming upon the Gentiles through Jesus Christ. (Galatians 3:14)
1. The law of Moses was given exclusively to the Israelites. Prior to the sacrifice of Jesus, the Gentiles were excluded from the covenants and had no hope of eternal salvation. (Ephesians 2:11-13)
 2. The "blessing of Abraham" revolves around Jesus Christ, Who is a descendant of Abraham. (Genesis 12:2-3; Genesis 22:16-18; Genesis 28:1-4; Hebrews 6:13-14)
 3. All blessings come from and through Jesus Christ; therefore, both Jews and Gentiles have access to the "blessing of Abraham."
- S. Receiving this "promise of the Spirit" is possible only through faith. (Galatians 3:14)
1. The "promise of the Spirit" refers to Jesus Christ, of Whom the prophets prophesied of what God would do through Him.
 2. Jesus Christ and the promises of God can only be received by faith.

- T. The covenant that God cut with Abraham cannot be annulled or added to by anyone. (Galatians 3:15)
- U. God's promises were made to Abraham and his **Seed**, not seeds. Abraham's **Seed** is Jesus Christ. (Genesis 12:2-3; Galatians 3:16)
- V. The law, which came into existence four hundred and thirty years after Abraham, did not and cannot annul the covenant God cut with Abraham. (Galatians 3:17)
- W. If this inheritance could be received by works of the law, it would cease to be a promise. (Galatians 3:18)
 - 1. God promised Abraham that He would give, not that Abraham would earn.
 - 2. Works of the law earn; God's promises are free gratis.
- X. The purpose of the law was to reveal transgressions **until** the "Seed" (Messiah or Christ) came. (Galatians 3:19)
- Y. The law, which was given by God, was delivered by angels through a mediator, Moses. (Galatians 3:19)
 - 1. It is important to understand that the law was given unto Moses through angels.
 - 2. Moses did not have direct access to God. If he had, there would have been no need for another mediator. (Exodus 33:17-23)
- Z. A mediator involves more than one party, but God is one. (Galatians 3:20)
 - 1. Neither the law nor Moses could make the people one with God.
 - 2. Jesus, Who is one with God, can make those who become one with Him one with God because He is God.
- AA. The law is not in opposition to the promises of God. (Galatians 3:21)
 - 1. If a law could have been given that would have produced life, righteousness would have come by law.

2. The law revealed sin and its consequence; it did not reveal life.
- BB. The Scripture has confined everyone under sin. The law reveals sin; it does not remit sin. Everyone needs a Savior. (Galatians 3:22)
1. The desperately needed Savior came through the lineage of Abraham as a result of God's promise to him.
 2. Only those who believe and receive Jesus by faith are the recipients of God's promise to Abraham.
- CC. Before faith in Jesus was made available, men were under the jurisdiction of the law, waiting for the promised Seed Who would provide redemption. (Galatians 3:23)
- DD. The law served as a tutor (guide & guardian). It revealed our need for a Savior, and it confirmed that justification must come through faith, not works. It pointed to Jesus; it could not take the place of Jesus. (Galatians 3:24)
- EE. Now that faith in Jesus is available, we no longer need a tutor (guide & guardian); consequently, the law is of no benefit to the believer. (Galatians 3:25)
1. For the believer to come under the jurisdiction of the law is absolutely worthless.
 2. The purpose of the law was to reveal sin and the sinfulness of man; it was not designed to rescue man.
 3. Faith in Jesus Christ rescues man from sin and its guilt.
 4. One who has been rescued from sin should not focus on the law which reveals sin.
 - a. According to Colossians 2:13-14, the "ordinances" (requirements) of the law were nailed to the cross of Jesus.
 - b. If the ordinances (requirements) of the law have been removed from us, why do we persist in trying to live by them?

FF. We are all sons of God through faith in Jesus Christ. Sons of God live according to the Spirit; they **are not** governed by the law. (Galatians 3:26)

GG. Everyone who has been baptized, or immersed into Christ, has put on Christ. (Galatians 3:27)

1. According to the *American Heritage Dictionary*, "immerse" means to cover completely.

2. One who is completely covered with Christ is in Christ.

3. One who believes that Jesus Christ is the Son of God and receives Him as his Savior is immersed in Jesus.

HH. There are no class or gender distinctions in Christ. (Galatians 3:28)

1. Those who become one in Christ are one indeed. If we are one, there is no distinction. We are all righteous to the same degree.

2. The context of this verse has nothing to do with authority; the emphasis is on the promise that has superseded the law.

3. This verse refers to salvation and righteousness, not authority.

II. Those who have become one with Christ are Abraham's seed. Remember! We are one with the Seed, Jesus. (Galatians 3:29)

JJ. Those who are identified as Abraham's seed are heirs of the promise. The promise is Jesus. Through faith we inherit Jesus, by Whom are all things that pertain to life and godliness. (Galatians 3:29)

V. CHAPTER FOUR

A. As long as an heir is an infant, he is no different from a slave, even though he is the master of all. (Galatians 4:1)

1. An infant has no real concept of his inheritance, nor does he know how to behave properly or how to utilize his inheritance.

2. Those under the law did not know how to behave without the law. They did not have the Holy Spirit to guide and direct them.
- B. An infant is placed under the supervision of guardians and administrators until an appointed time set by his father. (Galatians 4:2)
1. When the appointed time arrives, the guardians and administrators no longer have jurisdiction over the child.
 2. When the guardians and administrators have served their purpose, they are no longer needed.
 3. The purpose for guardians and administrators is to teach and constrain the child for a set period of time.
 4. The law can be compared to the guardians and administrators.
- C. Those who followed the Jewish religion are contrasted with the infant who was heir of an estate. (Galatians 4:3)
1. Prior to the coming of Jesus, those who followed the Jewish religion were children who needed to be taught and constrained.
 2. The law was ordained to serve as a guardian or an administrator until an appointed time.
 3. When the appointed time of the Father came, the law, or guardian, was no longer needed.
- D. When the time was right, God sent his Son, Jesus, to the earth through the womb of a virgin. (Galatians 4:4)
- E. Jesus was born under the jurisdiction of the law for the purpose of redeeming us from the control of the law. He came to fulfill the law and prophets. (Galatians 4:4-5; Matthew 5:17-18)
- F. Jesus has now made provision for us to be adopted into the family of God. (Galatians 4:5)

- G. Because we are recognized as sons, God has sent His Spirit into our hearts to bear witness that God is our Father. (Galatians 4:6)
- H. We are no longer slaves or infants under guardians; we are sons of God who have realized our inheritance through Jesus Christ. (Galatians 4:7)
- I. Those who do not know God serve things that do not have the nature of God. (Galatians 4:8)
 - 1. God's nature is not one of bondage; it is a nature of liberty.
 - 2. Not only is trying to reach God through bondage and works frustrating--it is impossible.
- J. Those who have come to know God and are known by God should not return to bondage, which comes as a result of law or legalism. (Galatians 4:9)
- K. The observance of days, months, seasons, and years is categorized as bondage. These works are inferior to God's grace. (Galatians 4:10)
- L. Because of the actions of the Galatians, Paul is concerned that his labor among them may have been in vain. (Galatians 4:11)
- M. Paul encourages the Galatians to follow his example and become liberated. (Galatians 4:12)
 - 1. Paul, who was a devout Jew, laid aside the Jewish traditions and laws for the purpose of associating with the Gentiles, that he might lead them to the Lord.
 - 2. Paul asks the Galatians to share his liberty by placing their emphasis upon faith in Jesus rather than works or legalism.
 - 3. These had done nothing to hurt Paul, but they were hurting themselves by submitting to the bondage from which they had been delivered.

- N. Paul reminds the Galatians that the first time he preached the gospel unto them he was afflicted with a physical infirmity. (Galatians 4:13)
 - 1. He calls this infirmity a temptation. (Galatians 4:14)
 - 2. The Galatians did not despise or reject Paul but received him as though he were an angel of God. Actually, they received him as Jesus.
- O. Paul asks the question, "What has happened to what you once acknowledged as good fortune?" (Galatians 4:15)
 - 1. This statement probably refers to the gospel of Jesus that revealed righteousness.
 - 2. Because of Paul's infirmity, the Galatians had the opportunity to hear the gospel of Jesus.
- P. The Galatians displayed such a compassion for Paul that he was convinced that, if it had been possible, they would have given him their eyes. (Galatians 4:15)
- Q. Paul has risked becoming their enemy by telling them the truth. (Galatians 4:16)
 - 1. The "truth" revealed by Paul refers to exercising faith in Jesus Christ rather than operating under the law, which places people in bondage.
 - 2. We, too, must risk becoming an enemy of those we love by telling them the truth that revolves around Jesus Christ.
- R. Those who have influenced the Galatians to turn from the truth are displaying affections for them, but their motives are not in the best interest of these believers. (Galatians 4:17)
 - 1. These Judaizers want the Galatians to break contact with anyone who does not agree with their teaching.
 - 2. If they can succeed in isolating the Galatians from the truth of the gospel, the Galatians will be affectionate toward them.

- S. Paul agrees that it is always good to be zealous, but in good things. (Galatians 4:18)
- T. Paul refers to the Galatians as little children for whom he is experiencing the pangs of labor until Christ is **formed** in them. (Galatians 4:19)
- U. Paul expresses his desire to be with the Galatians so he can verbally influence them; he has doubts concerning their beliefs. (Galatians 4:20)
- V. Paul asks another question: "Those of you who desire to be under the law, do you not hear the law?" (Galatians 4:21)
- W. In an attempt to correct the error among the Galatians, Paul gives an analogy concerning Ishmael and Isaac and Hagar and Sarah. (Galatians 4:22-30)
 - 1. Abraham had two sons, Ishmael and Isaac. Ishmael's mother was a slave; Isaac's mother was a free woman. (Galatians 4:22)
 - 2. The birth of Ishmael was a natural, man-ordained event; the birth of Isaac was a supernatural, God-ordained event which fulfilled God's promise to Abraham. (Galatians 4:23)
 - 3. The births of Ishmael and Isaac symbolize two covenants.
 - a. Hagar, who gave birth to Ishmael, represents the covenant given to Moses and Israel at Mount Sinai. (Galatians 4:24)
 - (1) Hagar, who was a slave, produced a son of bondage.
 - (2) The law, which acted as a servant for God, produced bondage for all those who became adherents of the law. (Galatians 4:25)
 - b. Sarah, who gave birth to Isaac, represents the covenant of promise.

- (1) Sarah, who was a free woman, produced a son of freedom. All of God's promises are free.
 - (2) Jesus, Who is the promised Seed from the lineage of Isaac, produces freedom for all those who believe and receive Him.
 - (3) Unlike natural Jerusalem that is in bondage to the law, the heavenly Jerusalem that God has promised is free. (Galatians 4:26)
4. Hagar represents works; Sarah represents promise.
 - a. Although works came before promise, promise prevailed over works.
 - b. The law preceded the promise, just as Ishmael preceded Isaac.
 - c. The promise was barren for a season, but at the correct time, the promise was fulfilled.
 - d. The barren is declared to have produced more children than the unbarren. (Galatians 4:27)
 - (1) Although the law produced many followers, it was unsuccessful in producing children for God.
 - (2) The Seed God promised to Abraham was unfruitful for many years, but when the promise manifested, an ongoing production began.
 5. Just as Isaac was a child of promise, we, too, are children of Promise; therefore, we must not subject ourselves to the bondage of the law. (Galatians 4:28)
 6. Following the pattern of Ishmael, who persecuted Isaac, the adherents of the law persecute the recipients of promise. (Galatians 4:29)
 7. What does the Scripture say should be done about this problem? (Galatians 4:30)

- a. "Cast out the bondwoman and her son."
 - b. "The son of the bondwoman shall not be heir with the son of the freewoman."
 - c. The Scripture teaches, by allegory, that the law and its fruit must be cast out of our lives.
 - d. Works will not enjoy the inheritance of promise.
 - e. We must be led by the Spirit and live by faith.
8. We are not children of the law; we are children of the promise. (Galatians 4:31)
- a. We were not saved by rules or works; we were saved by grace.
 - b. The righteousness of every believer comes through the Promise, Jesus Christ.

VI. CHAPTER FIVE

- A. We must be established in the freedom that we have received through Jesus Christ. (Galatians 5:1)
- B. We must not go back to the bondage from which we were delivered. (Galatians 5:1)
- C. Those who have received Jesus Christ as their Savior have neither need nor obligation to adhere to the rules of the law. (Galatians 5:2)
 - 1. Circumcision was an identifying mark of the Abrahamic covenant, which continued through the law.
 - 2. Now that the "promised Seed" of Abraham has come, there is no need to follow the procedures that were pointing to Jesus.
 - 3. If one is going to follow the law, Jesus Christ will not be profitable to him. (Galatians 5:2)
 - 4. If one is going to follow the law concerning circumcision, he must also keep all other parts of the law. (Galatians 5:3)

5. One who has received Jesus as his Savior and chooses to follow the law estranges himself from Jesus. (Galatians 5:4)
6. One who receives Jesus and attempts to obtain justification by keeping the law falls from grace. (Galatians 5:4)
 - a. Grace does not require works; consequently, one who works to obtain that which is freely given prevents grace from accomplishing its purpose.
 - b. To fall from grace means to refuse to receive by faith.
 - c. One who tries to receive through works that which has been given through grace is attempting to earn that which cannot be earned.
 - d. One who works in an attempt to receive places himself under the law.
 - e. One who lives by the law will never enjoy grace.
7. We, through the Spirit, must fully expect righteousness to come as a result of our faith. (Galatians 5:5)
- D. Neither circumcision nor uncircumcision impresses God. (Galatians 5:6)
- E. Faith that is active because of love pleases God. (Galatians 5:6)
 1. Faith works as a result of love.
 2. Love for someone will produce both trust and faithfulness.
- F. The Galatians started well but allowed someone to hinder them from continuing in their journey of faith. (Galatians 5:7)
 1. Those who persuaded the Galatians to subject themselves to the law were not ordained by God. (Galatians 5:8)

2. "A little leaven leavens the whole lump" illustrates the working of error. It infiltrates and spreads until it has corrupted everyone. (Galatians 5:9)
- G. Paul expresses his confidence in the Galatians; he believes that they will adhere to his instructions and abandon the erroneous teaching that has deceived them. (Galatians 5:10)
 - H. Paul assures the Galatians that the one who has caused trouble for them will incur judgment. (Galatians 5:10)
 - I. Paul asks the Galatians a thought-provoking question: "If I still preach circumcision, why do I still suffer persecution?" (Galatians 5:11)
 1. The gospel of salvation through Jesus Christ eliminated the need for physical circumcision. This gospel was offensive to the Jews.
 2. To the Jew, circumcision was a physical rite that gained him favor with God; therefore, it could not be abolished.
 3. Combining circumcision with the cross eliminates the offense of the cross, which is unacceptable.
 4. Paul's desire for those who are advocating circumcision is that they not just become circumcised, but that they completely amputate this organ. (Galatians 5:12)
 - J. The believer has been called to liberty, not bondage; however, liberty must not be used for gratification of the flesh. We must serve one another in love. (Galatians 5:13)
 - K. The entire law is fulfilled when the following statement is practiced: "You shall love your neighbor as yourself." (Galatians 5:14)
 - L. Paul solemnly warns, "If you oppose and destroy one another, you will suffer self-destruction." (Galatians 5:15)
 - M. The command is given to walk in the spirit so that the lust of the flesh will not be fulfilled. (Galatians 5:16)

- N. The statement, "The flesh lusts against the Spirit and the Spirit against the flesh," must be properly interpreted. (Galatians 5:17)
1. By definition, "lusts" means to set the heart upon, or strong desire.
 2. The desires of the Spirit are diametrically opposed to the desires of the flesh; consequently, the two never agree.
 3. The flesh and Spirit cannot be satisfied with the same choices; therefore, we must choose between the two.
 4. Those who follow the flesh are under the law, but those who follow the Spirit are free from the law. (Galatians 5:18)
- O. The works of the flesh are apparent. They are: adultery; fornication; physical or moral impurity; sexual lusts; idolatry; sorcery; hostility; contention; jealousy; wrath; underhanded schemes; dissension; division; bitterness; murder; drunkenness; unrestrained actions; and similar manifestations. (Galatians 5:19-21)
- P. Those who practice works of the flesh will not inherit the kingdom of God. (Galatians 5:21)
- Q. Those who submit to the flesh operate externally; therefore, they must be governed by law.
- R. Those who submit to the Spirit operate internally; therefore, they can be governed by the kingdom of God, which is within.
- S. The fruit of the Spirit is: "Love; joy; peace; forbearance; moral excellence; kind-heartedness; faith; gentleness; and self-control. (Galatians 5:22-23)
- T. Those who produce the fruit of the Spirit have no need of external rules and regulations. The flesh, with its passions and desires, is crucified; therefore, it does not have to be governed by law. (Galatians 5:23-24)

- U. If we live in the Spirit, we must also walk according to the Spirit, not according to the dictates of the flesh. (Galatians 5:25)
- V. We must not become conceited, which results in irritation and jealousy. (Galatians 5:26)

VII. CHAPTER SIX

- A. One who is overtaken by a fault should be restored by those who are spiritual. (Galatians 6:1)
 - 1. Carnal Christians will disdain the violator, but spiritually mature Christians will restore him.
 - a. "Restore" means to bring something back to its original condition.
 - b. When a transgressor is restored, he is brought back to the place he was before the transgression.
 - c. Not only is the transgressor brought back into fellowship with Jesus, but he is also brought back into fellowship with the believers.
 - 2. Restoration should be administered with a spirit of gentleness.
 - 3. Proper restoration is encouraged when one considers himself, realizing that he, too, is susceptible to temptation.
- B. By bearing one another's burdens, we fulfill the "law of Christ." (Galatians 6:2)
 - 1. We must not confuse the "law of Christ" with the "law of Moses."
 - 2. The law of Christ is to love our neighbor as ourselves. (John 13:34-35; Romans 13:9-10; James 2:8)
 - 3. One who fulfills the law of Christ will exceed the commands given in the law of Moses.
- C. One who thinks of himself as someone of importance, when he is not, deceives himself. (Galatians 6:3)

- D. Each of us should examine and scrutinize his own works and actions, not another's. (Galatians 6:4)
- E. One who examines and approves his own works can rejoice in his accomplishments rather than the accomplishments of someone else. (Galatians 6:4)
- F. Each individual is responsible for his own assignment of service. (Galatians 6:5)
- G. Those who are taught the Word of God should support those who teach the Word of God. (Galatians 6:6)
- H. We must avoid self-deception, realizing that God is not to be scoffed. We will reap that which we sow. (Galatians 6:7)
 - 1. One who sows to the flesh will reap from the flesh. The harvest of the flesh is corruptible. (Galatians 6:8)
 - 2. One who sows to the Spirit will reap from the Spirit. The harvest of the Spirit is eternal life. (Galatians 6:8)
 - 3. When doing that which is right, we must not become disheartened or give up. (Galatians 6:9)
 - 4. When the season is right, we will reap, if we don't give up. (Galatians 6:9)
- I. When opportunity presents itself, we must do good to everyone, especially the believers. (Galatians 6:10)
- J. Paul draws attention to the "large letters" he has personally written. (Galatians 6:11)
 - 1. Paul's statement concerning the "large letters" may refer to the size of "the letter," or to the size of the "letters."
 - 2. The purpose of this verse is not for argument; it is for author authentication.
- K. Those who want to make a good outward impression emphasize circumcision, which relieves them from the persecution that comes as a result of allegiance to the cross of Christ. (Galatians 6:12)

- L. According to Paul, those who were advocating circumcision were not faithful adherents to the law. (Galatians 6:13)
- M. These advocates of circumcision were driven by the desire for external rites and regulations, which were grounds for boasting. (Galatians 6:13)
- N. Paul declared, "God forbid that I should boast except in the cross of our Lord Jesus Christ, by Whom the world has been crucified to me, and I to the world." (Galatians 6:14)
 - 1. This statement should be the heart cry of every believer.
 - 2. The cross of Jesus Christ emphasizes the **death of the world** to the believer and the **death of the believer** to the world.
- O. In Christ Jesus, neither circumcision nor uncircumcision is advantageous. In Christ, the emphasis is placed upon the "new birth," not external markings. (Galatians 6:15)
- P. Peace and mercy are invoked upon those who choose to live by this standard. (Galatians 6:16)
- Q. Those who live by this standard of the "new birth" are identified as the "Israel of God." (Galatians 6:16)
 - 1. This verse reveals a distinction between the "Israel of Isaac" and the "Israel of God."
 - 2. The Israel of Isaac is Jacob, from whom the nation of Israel descended; the Israel of God is the believers, who are descendants of God through Jesus.
 - 3. The descendants of Isaac are natural descendants; the descendants of God are spiritual descendants.
- R. Paul states that he does not want to be troubled anymore. This statement appears to refer to his vindication of the gospel of Jesus Christ. (Galatians 6:17)
- S. The physical body of Paul bore the marks of his belief in and loyalty to Jesus Christ. (Galatians 6:17)

- T. Paul closes the letter with this salutation: "The grace of our Lord Jesus Christ be with your spirit." (Galatians 6:18)

VIII. SUMMARY

- A. "Justification by faith" is the main theme of Galatians.
- B. The law, which was ordained to govern the flesh, is neither necessary nor beneficial to those who walk according to the Spirit.
- C. As believers in Jesus Christ, we have been liberated from external rules and regulations for the purpose of living a fruitful life in Christ Jesus.
- D. Those who are led by the Spirit will not seek to gratify the flesh.
- E. When the body of Jesus Christ was nailed to the cross, the ordinances of the law lost their jurisdiction over the believer.
- F. It is imperative that believers live by faith and abstain from practices that bring them back under the bondage of law.

IX. CONCLUSION

- A. When Galatians 2:20 becomes a reality to the believer, he will understand why there is no further need for external rules and regulations.
- B. The Church must realize and practice the principles revealed in the letter to the Galatians. We must liberate, not bind, people.
- C. As mature believers, we are to produce fruit that depicts the character of Jesus Christ.
- D. Those who place their emphasis upon the external man are classified as "carnal;" those who place their emphasis upon the internal man are classified as spiritual.
- E. Carnality produces works of the flesh; spirituality produces fruit of the Spirit.

- F. Those who walk carnally will never submit to the kingdom of God; they cannot submit because the kingdom is on the inside.
- G. Carnality or spirituality is our choice. Carnality places its attention upon the flesh; spirituality places its attention upon the spirit.
- H. We are exhorted to be guided from the inside, not the outside.
- I. Inside guidance is truly a life of faith, and the Scriptures declare that the just must live by faith.