

INTRODUCTION TO GALATIANS

- I. Author - Paul, the apostle (Gal. 1:1)
- II. Time and Place Written- from Corinth while there for three months on his third journey. Acts 20:2,3. He also wrote Romans about the same time, around 59 A.D..
- III. General Comments About Galatia and Galatians.
 - A. This epistle is different from others of Paul in that it was written to several churches, not just one church or an individual.
 - B. Galatia, located in central Asia Minor. When Rome defeated Gaul, it was divided into several parts and the exact boundaries are uncertain. It sometimes included Galatia proper and parts of Pisidia, Lycaonia, Pontus, Phrygia, and Paphlagonia, and sometimes the Northern section known simply as Galatia.
 - C. The Southern Galatia theory teaches that Antioch of Pisidia, Iconium, Lystra, and Derbe are the churches of Galatia to whom the letter was written. While this is difficult to disprove:
 1. These cities mentioned in the first journey, but Galatia was NOT mentioned.
 2. These cities mentioned in the second journey, but Galatia is NOT mentioned until later, as another region (Gal. 4:13).
 3. Galatia mentioned in third journey, but these cities are NOT mentioned.
 4. Galatia seemed not to be a part of Paul's original plans, but a necessity because of illness (Gal. 4:13).
 - D. Paul first visited the region of Galatia on his second journey, about 52 A.D..
 1. Accompanied by Silas and Timothy - Acts 16:6.
 2. He came, or stayed, because of illness - Gal. 4:13.
 3. He was well-received, as "an angel of God" - Gal. 4:14.
 - E. Paul also visited during his third journey - Acts 19:21,22 - about 56 A.D..
 - F. Purpose of Writing:
 1. As in most of his letters, to meet an immediate situation, a definite need for the correction of error.
 - a. Correct false claims of Judaizers that the Gentiles needed to keep the Law of Moses and circumcision.
 - b. This was a common false teaching of that day, and Paul faced it almost at every place (Antioch, Jerusalem, Corinth, etc.).

- c. To answer personal, false attacks; that he was not a genuine apostle, or at least was an inferior one, or that he was preaching just for money.
2. Written to show the superiority of:
 - a. The gospel over the Law of Moses.
 - b. Faith over the works of the Law.
 - c. Freedom in Christ over the bondage of the Law.
 - d. Maturity of faith over the immaturity of the Law.
 - e. The book of Galatians is a great book to study. It is a doctrinal book with logic to challenge, and truth to edify any confused on the difference between the law and the gospel.
3. Key Verse: 5:1 "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

G. The People:

1. The Celtic race, ancestors of modern French, Irish and Scotch.
2. Language - Greek. {Phrygians, Greeks, Jews, & Romans settled there.}
3. Julius Caesar says: "The infirmity of the Gauls is that they are fickle in their resolves and fond of change, and not to be trusted." See Gal. 1:6;3:1.

Notes compliments of Bill Fain and College Press Commentary

OUTLINES OF GALATIANS

SHORT OUTLINE:

Ch. 1,2 - Personal - defense of apostleship; doctrine stated; Paul's divine commission.

Ch. 3,4 - Doctrinal - faith vs. the Law; doctrine defended; freedom from the Law.

Ch. 5,6 - Practical Exhortation - doctrine applied; life of believers.

DETAILED OUTLINE:

I. PERSONAL - Chapters 1,2 - Apostolic Authority Defended.

- A. 1:1-5 - Salutation - Paul's apostleship absolutely divine.
- B. 1:6-10 - Rebuke for fickleness.
- C. 1:11-24 - Independent of 12 apostles was his apostolic authority.
- D. 2:1-10 - Apostleship recognized in Jerusalem.
- E. 2:11-21 - Apostleship manifested in rebuking Peter and justification by faith.

II. DOCTRINAL - Chapters 3,4 - Justification by Faith, Not the Law.

- A. 3:1-4:7 - A Threefold Argument.
 - 1. 3:1-14 - Blessings by the hearing of faith, not the Law of Moses. The same true for Abraham.
 - 2. 3:15-22 - The nature of the covenant with Abraham - Temporary.
 - 3. 3:23-4:7 - Immaturity under the Law versus sons in the Gospel.
- B. 4:8-31 - A Threefold Appeal.
 - 1. 4:8-11 - Appeal to pride (ceremonialism is only baptized heathenism).
 - 2. 4:12-20 - Appeal based on affection.
 - 3. 4:21-31 - Appeal based on intelligence.

III. PRACTICAL - Chapters 5,6 - Faithful Living.

- A. 5:1-12 - Liberty in Christ endangered by trusting in the Law.
- B. 5:13-26 - Liberty is not license.
- C. 6:1-10 - Liberty demands responsibility to help others.
- D. 6:11-18 - Conclusion, a summary.

DEFINITIONS FOR GALATIANS

1. GRACE 1:3 *"G5485. charis {khar'-ece}; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): -acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy)."
2. GOSPEL 1:6 "G2098. euaggelion {yoo-ang-ghel'-ee-on}; from the same as 2097; a good message, i.e. the gospel: -gospel." "Originally denoted a reward for good tidings; later, the idea of a reward dropped, and the word stood for the good news itself." {Vine}
3. ACCURSED 1:8 {ASV anathema} "G331. anathema {an-ath'-em-ah}; from 394; a (religious) ban or (concretely) excommunicated (thing or person): -accused, anathema, curse, X great." "2. a thing devoted to God without hope of being redeemed, and if an animal, to be slain; therefore a person or thing doomed to destruction. In the N.T. a. a curse; b. a man accursed, devoted to the direst woes." {Thayer}
4. REVELATION 1:12 "G602. apokalupsis {ap-ok-al'-oop-sis}; from 601; disclosure: -appearing, coming, lighten, manifestation, be revealed, revelation." "An uncovering; 1. properly a laying bare, making naked. 2. a. a disclosure of truth, instruction of divine things before unknown." {Thayer}
5. PERSECUTED 1:13 "G1377. dioko {dee-o'-ko}; a prolonged (and causative) form of a primary verb dio (to flee; compare the base of 1169 and 1249); to pursue (literally or figuratively); by implication, to persecute: -ensue, follow (after), given to, (suffer) persecute(-ion), press forward."
6. WASTED/DESTROYED {ASV havoc} 1:13,23 "G4199. portheo {por-theh'-o}; prolongation from pertho (to sack); to ravage (figuratively): -destroy, waste."
7. ZEALOUS 1:14 "G2207. zelotes {dzay-lo-tace'}; from 2206; a "zealot": -zealous." "One burning with zeal..most eagerly desirous of.." {Thayer}
8. TRADITION 1:14 "G3862. paradosis {par-ad'-os-is}; from 3860; transmission, i.e. (concretely) a precept; specifically, the Jewish traditionary law: -ordinance, tradition." "A giving over, giving up. 2. a giving over which is done by word of mouth or in writing..... objectively, what is delivered, the substance of the teaching." {Thayer}
9. CALLED 1:15 "G2564. kaleo {kal-eh'-o}; akin to the base of 2753; to "call" (properly, aloud, but used in a variety of applications, dir. or otherwise): -bid, call (forth), (whose, whose sur-)name (was [called])."
10. REPUTATION {ASV repute} 2:2 "G1380. dokeo {dok-eh'-o}; a prolonged form of a primary verb, doko {dok'-o} (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, To seem (truthfully or uncertainly): -be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow." "2. to seem, be accounted, reputed." {Thayer}
11. VAIN 2:2 "G2756. kenos {ken-os'}; apparently a primary word; empty (literally or figuratively): -empty, (in) vain." "1. properly of places, vessels, etc. which contain nothing; metaphorically empty, vain; devoid of truth. 3. metaphorically of endeavors, labors, acts, which result in nothing, vain, fruitless, without effect." {Thayer}
12. SUBJECTION 2:5 "G5292. hupotage {hoop-ot-ag-ay'}; from 5293; subordination: -subjection." "To subordinate, to arrange under." {Thayer}

13. PILLARS 2:9 "G4769. stulos {stoo'-los}; from stuo (to stiffen; properly akin to the base of 2476); a post ("style"), i.e. (figuratively) support: -pillar." "A column supporting the weight of a building, is used metaphorically of those who bear responsibility in the churches.." {Vine}
14. DISSIMULATION 2:13 "G5272. hupokrisis {hoop-ok'-ree-sis}; from 5271; acting under a feigned part, i.e. (figuratively) deceit ("hypocrisy"): -condemnation, dissimulation, hypocrisy." "pretence, hypocrisy, the acting of a stage-player." {Vine}
15. JUSTIFIED 2:16 "G1344. dikaios {dik-ah-yo'-o}; from 1342; to render (i.e. show or regard as) just or innocent: -free, justify(-ier), be righteous."
16. FRUSTRATE {ASV make void} 2:21 "G114. atheteo {ath-et-eh'-o}; from a compound of 1 (as a negative particle) and a derivative of 5087; to set aside, i.e. (by implication) to disesteem, neutralize or violate: -cast off, despise, disannul, frustrate, bring to nought, reject." "To thwart the efficacy of anything, nullify, make void, frustrate." {Thayer}
17. BEWITCHED 3:1 "G940. baskaino {bas-kah'-ee-no}; akin to 5335; to malign, i.e. (by extension) to fascinate (by false representations): -bewitch." "Primarily, to slander; then to bring evil on a person by feigned praise, or mislead by an evil eye, and so to charm, bewitch." {Vine}
18. FOOLISH 3:1 "G453. anoetos {an-o'-ay-tos}; from 1 (as a negative particle) and a derivative of 3539; unintelligent; by implication, sensual: -fool(-ish), unwise." "signifies not understanding (a, neg., noeo, to understand), an unworthy lack of understanding." {Vine}
19. CURSE 3:13 "G2671. katara {kat-ar'-ah}; from 2596 (intensive) and 685; imprecation, execration: -curse(-d, ing)." "to be under a curse i.e. liable to the appointed penalty of being cursed." {Thayer}
20. COVENANT 3:15 "G1242. diatheke {dee-ath-ay'-kay}; from 1303; properly, a disposition, i.e. (specially) a contract (especially a devisory will): -covenant, testament."
21. CONFIRMED 3:17 "G4300. prokuroo {prok-oo-ro'-o}; from 4253 and 2964; to ratify previously: -confirm before."
22. DISANNUL 3:17 "G208. akuroo {ak-oo-ro'-o}; from 1 (as a negative particle) and 2964; to invalidate: -disannul, make of none effect."
23. SCHOOLMASTER 3:24 "G3807. paidagogos {pahee-dag-o-gos'}; from 3816 and a reduplicated form of 71; a boy-leader, i.e. a servant whose office it was to take the children to school; (by implication [figuratively] a tutor ["paedagogue"]): -instructor, schoolmaster." "a tutor, i.e. a guide and guardian of boys. Among the Greeks and Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not at the age of manhood. The name carries with it an idea of severity (as of a stern censor and enforcer of morals) in 1 Cor. 4:15, where the father is distinguished from the tutor as one whose discipline is usually milder, and in Gal. 3:24 where the Mosaic Law is likened to a tutor because it arouses the consciousness of sin.." {Thayer}
24. HEIRS 3:29 "G2818. kleronomos {klay-ron-om'-os}; from 2819 and the base of 3551 (in its original sense of partitioning, i.e. [reflexively] getting by apportionment); a sharer by lot, i.e. inheritor (literally or figuratively); by implication, a possessor: -heir."

25. TUTORS 4:2 "G2012. epitropos {ep-it'-rop-os}; from 1909 and 5158 (in the sense of 2011); a commissioner, i.e. domestic manager, guardian: -steward, tutor."
26. GOVERNORS 4:2 "G3623. oikonomos {oy-kon-om'-os}; from 3624 and the base of 3551; a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel): -chamberlain, governor, steward." "one who rules a house...denotes a superior servant responsible for the family housekeeping." {Vine}
27. BONDAGE 4:3,24 "G1402. douloo {doo-lo'-o}; from 1401; to enslave (literally or figuratively): -bring into (be under) bondage, X given, become (make) servant."
28. ELEMENTS {ASV rudiments} 4:3 "G4747. stoicheion {stoy-khi'-on}; neuter of a presumed derivative of the base of 4748; something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively): -element, principle, rudiment." "used in the plural, primarily signifies any first things from which others in a series, or a composite whole, take their rise." {Vine}
29. ABBA 4:6 "G5. Abba {ab-bah'}; of Aramaic origin [2]; father (as a vocative case): -Abba."
30. BEGGARLY 4:9 "G4434. ptochos {pto-khos'}; from ptosso {to crouch; akin to 4422 and the alternate of 4098}; a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense; whereas 3993 properly means only straitened circumstances in private), literally (often as noun) or figuratively (distressed): -beggar(-ly), poor."
31. ALLEGORY 4:24 "G238. allegoreo {al-lay-gor-eh'-o}; from 243 and agoreo (to harangue [compare 58]); to allegorize: -be an allegory [the Greek word itself]." "To say what is either designed or fitted to convey a meaning other than the literal one, to allegorize." {Bagster}
32. ENTANGLED 5:1 "G1758. enecho {en-ekh'-o}; from 1722 and 2192; to hold in or upon, i.e. ensnare; by implication, to keep a grudge: -entangle with, have a quarrel against, urge."
33. LEAVEN 5:9 "G2219. zume {dzoo'-may}; probably from 2204; ferment (as if boiling up): -leaven."
34. OFFENSE {ASV stumbling-block} 5:11 "G4625. skandalon {skan'-dal-on} ("scandal"); probably from a derivative of 2578; a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin): -occasion to fall (of stumbling), offence, thing that offends, stumblingblock."
35. Sins of Galatians 5:19-21:
- (1) ADULTERY "G3430. moicheia {moy-khi'-ah}; from 3431; adultery: -adultery." "denotes one who has unlawful intercourse with the spouse of another." {Vine}
- (2) FORNICATION "G4202. porneia {por-ni'-ah}; from 4203; harlotry (including adultery and incest); figuratively, idolatry: -fornication." "properly illicit sexual intercourse in general." {Thayer}
- (3) UNCLEANNESS "G167. akatharsia {ak-ath-ar-see'-ah}; from 169; impurity (the quality), physically or morally: -uncleanness." "b. in a moral sense, the impurity of lustful, luxurious, profligate living." {Thayer}
- (4) LASCIVIOUSNESS "G766. aselgeia {as-elg'-i-a}; from a compound of 1 (as a negative particle)

and a presumed selges (of uncertain derivation, but apparently meaning continent); licentiousness (sometimes including other vices): -filthy, lasciviousness, wantonness." "unbridled lust, excess, licentiousness, wantonness, filthy words, indecent bodily movements, unchaste handling of males and females.." {Thayer} "Tending to produce lewd emotions." {Web.}

(5) IDOLATRY "G1495. eidololatreia {i-do-lol-at-ri'-ah}; from 1497 and 2999; image-worship (literally or figuratively): -idolatry."

(6) WITCHCRAFT {ASV sorcery} "G5331. pharmakeia {far-mak-i'-ah}; from 5332; medication ("pharmacy"), i.e. (by extension) magic (literally or figuratively): -sorcery, witchcraft." "a. The use of the administering of drugs. b. Poisoning. c. sorcery, magical arts, often found in connection with idolatry and fostered by it." {Thayer}

(7) HATRED {ASV enmities} "G2189. echthra {ekh'-thrah}; feminine of 2190; hostility; by implication, a reason for opposition: -enmity, hatred." "Actively hostile, hating and opposing another." {Thayer}

(8) VARIANCE {ASV strife} "G2054. eris {er'-is}; of uncertain affinity; a quarrel, i.e. (by implication) wrangling: -contention, debate, strife, variance." "Contention, strife, wrangling." {Thayer}

(9) EMULATIONS {ASV jealousies} "G2205. zelos {dzay'-los}; from 2204; properly, heat, i.e. (figuratively) "zeal" (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband [figuratively, of God], or an enemy, malice): -emulation, envy(-ing), fervent mind, indignation, jealousy, zeal."

(10) WRATH "G2372. thumos {thoo-mos'}; from 2380; passion (as if breathing hard): -fierceness, indignation, wrath. Compare 5590."

(11) STRIFE {ASV factions} "G2052. eritheia {er-ith-i'-ah}; perhaps as the same as 2042; properly, intrigue, i.e. (by implication) faction: -contention(-ious), strife." "denotes ambition, self-seeking, rivalry, self-will being an underlying idea in the word; seeking to win followers, faction is the fruit of jealousy." {Vine}

(12) SEDITIONS {ASV divisions} "G1370. dichostsis {dee-khos-tas-ee'-ah}; from a derivative of 1364 and 4714; disunion, i.e. (figuratively) dissension: -division, sedition." "A standing apart; a division, dissension." {Thayer}

(13) HERESIES {ASV parties} "G139. hairesis {hah'-ee-res-is}; from 138; properly, a choice, i.e. (specially) a party or (abstractly) disunion: -heresy [which is the Greek word itself], sect."

(14) ENVYINGS "G5355. phthonos {fthon'-os}; probably akin to the base of 5351; ill-will (as detraction), i.e. jealousy (spite): -envy." "feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others. Chagrin at the good fortune of another. Resentful begrudging." {Vine & Thayer}

(15) MURDERS "G5408. phonos {fon'-os}; from an obsolete primary pheno (to slay); murder: -murder, + be slain with, slaughter."

(16) DRUNKENNESS "G3178. methe {meth'-ay}; apparently a primary word; an intoxicant, i.e. (by implication) intoxication: -drunkenness."

(17) REVELLINGS "G2970. komos {ko'-mos}; from 2749; a carousal (as if letting loose): -revelling, rioting." "A nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence used generally, of feasts and drinking parties that are protracted till late at night and indulge in revelry." {Thayer}

(18) AND SUCH LIKE "G3664. homoios {hom'-oy-os}; from the base of 3674; similar (in appearance or character): -like, + manner."

* The definitions which begin with the letter "G" and have numbers after them are directly from Strong's Exhaustive Concordance. The words which appear after the ":" are the ways in which the word is translated in the KJV. Everything prior to that is a part of the definition.

QUESTIONS ON GALATIANS

I. PERSONAL - Chapters 1,2 - Apostolic Authority Defended.

A. 1:1-5 - Salutation - Paul's apostleship absolutely divine.

1. Discuss all the things Paul said to prove his apostleship was genuine. 1:1-4 _____

2. Compare the salutation here with the usual salutations of Paul. What things are different, and what things are the same? _____

3. To whom is this epistle addressed? 1:2 _____
How is this unique? _____
4. What would you say was God's most important work? 1:1 _____

5. Who were the brethren who may have been with Paul? 1:2; Acts 20:1-6 _____

6. Name three reasons why Jesus died according to 1:4 _____

7. Name some of the things which are happening all around us that show this world to be evil. 1:4 _____

8. Discuss the plan of redemption on the basis of what Paul wrote in 1:3,4 _____

9. What is the whole purpose of the Gospel plan? 1:5 _____

B. 1:6-10 - Rebuke for fickleness.

10. What does the word "marvel" mean here? 1:6 _____

11. What caused Paul to marvel? 1:6 _____
12. What can happen to Christians? 2 Corinthians 11:3 _____

13. What was the "different gospel" of 1:6? What were some of its major doctrines? _____

14. Harmonize Paul's expression "different gospel" and "not another gospel" in this context. 1:6 _____

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15. Was Paul teaching that one belief is as good as another? Discuss in class. _____

16. Can you tell what truth is by who said it? 1:8 Discuss in class. _____

17. If an angel from heaven were to say Faith, Repentance, or Baptism is not essential to salvation, what should we say? 1:8 _____
What if some sectarian preacher says the same thing? _____

18. What does "anathema" or "accursed" mean? _____

19. List Scriptures which show that false doctrine is bad. _____

20. What must one do to be a servant of Christ? 1:10 _____

- C. 1:11-24 - Independent of 12 apostles was his apostolic authority.
21. How did Paul not receive the things he preached? 1:11,12 _____

22. How did he receive it? 1:12 _____

23. What does "revelation" mean here? 1:12 _____

24. How did God reveal the Word to the apostles? 1 Cor. 2:10,13; John 14:26; 16:13; Matt. 10:20; Eph. 3:3-5; Acts 2:4 _____

25. What had Paul done to the church in time past? 1:13 {see also Acts 8:1; 1 Cor. 15:9; 1 Tim. 1:13; Acts 22:4,5} _____

26. How is it that Paul had advanced ["profited", KJV] in the Jew's religion? 1:14 _____

27. Why had he done this? 1:14 _____
28. Who are the ones today who advance in Christ's religion beyond many others? _____

- How are YOU advancing? _____
Why? _____

29. What does "traditions" mean? 1:14 _____
30. How does Paul defend his apostolic authority in 1:15-17? _____

31. What did Paul say that he was preaching? 1:23 _____
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32. Discuss 1:17-24 and the chronology. Use the special material provided on page 12. _____

D. 2:1-10 - Apostleship recognized in Jerusalem

33. Discuss the time frame of the trip to Jerusalem. 2:1 _____

34. What gospel specifically did Paul lay before them in Jerusalem on this trip? 2:2; Acts 15:1,2 _____

35. Who also went up with Paul on this trip? Acts 15:2; Gal. 2:1 _____

36. Why did Paul circumcise Timothy [Acts 16:3] on one occasion but NOT Titus on this occasion? 2:3,4 _____

37. When people would try to bind false doctrine or practices upon Paul, what was his attitude? 2:4,5 _____

CHRONOLOGY OF PAUL'S LIFE BASED ON GALATIANS 1,2

<u>DATES</u>	<u>EVENTS AND PASSAGES</u>
37	PAUL'S CONVERSION- ACTS 9:1-9,15-19;22;4-16;26:12-20;Gal.1:15-16.
37	Preaching in Damascus - Acts 9:19-22.
37-39	Into Arabia - Gal. 1:17.
40	Return to Damascus - Gal. 1:17; Acts 9:23; 26:20.
40	Flees Damascus - Acts 9:23-25.
40	First visit to Jerusalem - Gal. 1:18,19; Acts 9:26-29; 22:17; 26:20. Three years after his conversion; 15 days with Peter and James.
40	Flees Jerusalem - Acts 9:30; 22:17-21 (Warned in a vision).
40-42	To Syria and Cilicia (Tarsus) - Acts 9:30; Gal. 1:21.
42-43	In Tarsus; goes to Antioch with Barnabas, remains a year - Acts 11:25,26.
43-44	Second visit to Jerusalem - on return to Antioch - Acts 12:25 {Left 11:30}.

45-49 First tour - Acts 13,14.

50 Rebuke of Peter - Gal. 2:11-14. It is unknown exactly when this took place, but majority of scholars place it here because it also helps to explain dispute between Paul and Barnabas {Acts 15:36-40}.

52-56 Second tour - Acts 15:36 - 18:22.

54 Fourth visit to Jerusalem - Acts 18:22 {inference}.

56-60 Third journey - 18:23; 21:16.

58 Fifth visit to Jerusalem - Acts 21:17. It is known that he made this visit. This visit leads to Paul's capture and imprisonment here and in Caesarea.

59 Paul in Caesarea - Acts 23:31 - 26:32.

60-61 Journey to Rome - Acts 27:1-28:15.

62-63 Paul a prisoner in Rome - 28:16-31.

from notes by Bill Fain

38. What should our attitude be regarding error and those who teach it? Discuss situations. _____

39. Name three who were reputed to be "pillars". 2:9 _____

40. What does "pillar" mean here? 1:9 _____
41. Who is pictured as the apostle to the Jews? 2:7f _____
 The Gentiles? _____
42. What does Paul say to show that what he received did not come from some other apostle? 2:6 _____

43. What did the apostles do when they recognized Paul was truly an apostle? 2:9 _____

44. What was Paul zealous to do? 2:10 _____
- E. 2:11-21 - Apostleship manifested in rebuking Peter and justification by faith.**
45. What did Paul do to Peter? 2:11 _____
46. Did Paul do this privately or publicly? 2:14 _____
47. Describe what Peter was guilty of doing. 2:12-14 _____

48. What does dissimulation mean here? 2:13 _____

49. Did Peter teach false doctrine, or did he just act as a hypocrite? Discuss apostleship, teaching practice in class. _____

 Could apostles err? ____ If so, how? _____
50. By what is a man justified? 2:16 _____
51. If we sin by following the Law of Moses, do we make Christ a minister of sin? 2:17 _____

52. How could Paul have built up again those things which he destroyed? 2:18 _____

 If he did this, what would he have been? _____
53. What had Paul become? 2:19 _____
54. How could Paul "through the law" be dead to the law? 2:19 {3:24; Rom. 7:4} _____

55. What did Paul mean when he said he had been crucified with Christ? 2:20 _____

56. How can Christ live in a person? 2:20 _____

57. If a man could be made righteous under the Law of Moses, what effect would it have on the death of Christ? 2:21 _____
58. Discuss what the Law could not do. {i.e. the purpose of the Law} Rom. 3:20; 7:7; Gal. 3:24; Rom. 8:3; Heb. 10:1-4; Gal. 3:10ff _____

II. 3,4 DOCTRINAL - JUSTIFICATION BY FAITH, NOT THE LAW.

A. 3:1 - 4:7 - A THREEFOLD ARGUMENT

1. 3:1-14 - Blessings by the hearing of faith, not the Law of Moses, the same true for Abraham.

59. Why were the Galatians called foolish? 3:1 _____

60. What does "bewitch" mean here? 3:1 _____
61. How had Christ been set forth crucified before their eyes? 3:1 _____

62. How does one receive the Spirit? 3:2 _____
63. What does 3:3 say about what they were doing? _____

64. How does Paul try to bring them to their senses? 3:4 _____

65. How was the Spirit supplied or ministered to them? 3:5 _____

66. How did Abraham become righteous? 3:6 _____
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67. Who are the sons of Abraham? 3:7 _____
68. What did God's promise to Abraham mean when it says: "In thee shall all nations be blessed"? 3:8 {Gen. 12:3} _____
69. Who are the ones blessed today? 3:9 _____
70. What kind of faith blesses one? {i.e. dead or active} Jas. 2:24-26 _____

71. Why were those under the Law spoken of as being under a curse? 3:10 {Rom. 8:3; Gal. 2:21} _____

72. IF a man kept the Law of Moses perfectly, what could he have? 3:12 {Rom. 10:5; Lev. 18:5} _____
_____ Why? Discuss. _____
73. How did Christ redeem us from the curse of the Law? 3:13 _____

74. Discuss the "hanging on a tree". 3:13 {Deut. 21:22,23} _____

75. Where is the blessing of Abraham? 3:14 _____
76. What does it mean, "that we might receive the promise of the Spirit through faith"? 3:14 _____

- 2. 3:15-22 - The nature of the covenant with Abraham - temporary**
77. What can you not do to a covenant after it is confirmed? 3:15 _____

78. Define the word "covenant" as it is used here. _____
79. What were the promises made to Abraham? 3:16 Discuss Genesis 12:1-3. _____

80. Through the seed of Abraham all nations {or families} would be blessed, Gen. 12:3; Gal. 3:16. What does this mean and who is this seed? _____

81. Was the inheritance of law or of promise and why? Discuss. 3:17,18 _____

82. In the space provided below, draw a diagram to illustrate the promise, the Law and salvation in the seed based on 3:15-20.

83. What could the Law NOT do? 3:21 _____

84. Why was the Law given? 3:19 _____

3. 3:23 - 4:7 - Immaturity under the Law versus sons in the Gospel.

85. What was the Jews' condition before faith came? 3:23 _____

86. What was the Law to the Jews? 3:24 _____
Define and discuss. _____

87. What is Paul's argument that Jews are not under the law? 3:24,25 _____

88. Where is one a son of God? 3:26 _____

89. How can one get into Christ? 3:27 _____

90. In the circle below, write things that are to be found IN CHRIST.

Rom. 3:24; 8:1,39

1 Cor. 15:19

2 Cor. 1:20; 5:19

Gal. 2:4

Eph. 1:3,7; 3:11

Phil. 3:14

Col. 1:14; 2:9

1 Tim. 1:14

2 Tim. 1:1,13; 2:1,10

91. How does God look at different classes of people? 3:28 _____

92. How can we be Abraham's seed and thus his heirs? 3:29 _____

93. Discuss the illustration given in 4:1,2 about an heir being a child. _____

94. What is the lesson to be learned from this? 4:3 _____

95. What was the fulness of time? 4:4 _____
96. Before the fulness of time would come, what were some of the things which had to happen? _____

97. Does one come into God's family at his birth into the world, or is another process needed? 4:5 {Rom. 8:15}

98. If we are sons, what can we call God and to what are we entitled? 4:6,7 _____

B. 4:8-31 - A THREEFOLD APPEAL

1. 4:8-11 - An appeal to pride {ceremonialism is only baptized heathenism}

99. What had some been in bondage to before becoming Christians? 4:8 _____

100. What were some turning back unto? 4:9,10 _____

101. If they turned from the truth of the gospel to rites of the Law, what was their condition? 4:11 _____

102. Discuss how some might do this same thing today. _____

2. 4:12-20 - An appeal based on affection

103. Had they harmed Paul or themselves in going back under the Law? 4:12 _____

104. What does Paul mean, "I beseech you, be as I am"? 4:12 _____

105. Under what circumstances had Paul preached the gospel to them the first time? When was this? 4:13 _____

106. What was a temptation to them in Paul's flesh? 4:14 _____

107. How had they received Paul? 4:14 _____
108. How would they have helped Paul, if they could, in his need? 4:15 _____

109. Can a person make enemies sometimes by telling the truth? _____ Why? 4:16 _____

110. What were the false teachers trying to do in order to keep the Galatians in error? 4:17 _____

111. How would Paul like for them to be affected by himself? 4:18 _____

112. How long would Paul be in travail concerning them? 4:19 _____

113. Why does Paul say he would like to be with the Galatians? 4:20 _____

3. 4:21-31 - An appeal based on intelligence

114. What is Paul's challenge to those who are trying to go back under the Law? 4:21 _____

115. Explain what is meant here by an allegory? 4:24 _____

116.		<u>HAGAR</u>	<u>AND</u>	<u>SARAH</u>	
a.	MOTHERS:	handmaid Old Covenant		free woman New Covenant	vs.24-31
b.	SONS:	Ishmael persecutor		Isaac persecuted	
	BIRTHS:	natural		spiritual	
c.	STATE:	bondage		freedom	
d.	RESULTS:	Rejection of Jews		Acceptance of Christians	

Be prepared to discuss this allegory in class. Make any notes below.

117. How are we children of promise? 4:28 _____

III. 5,6 - PRACTICAL - FAITHFUL LIVING.

A. 5:1-12 - Liberty In Christ Imperiled by trusting in the Law {Which is falling from grace}.

118. What is the Law called? 5:1 _____

119. And what did Christ do regarding the Law? 5:1 _____

120. Discuss where real freedom is found. Include the attitudes of people today regarding such freedom. _____

121. The American Standard Version says in 5:2 "if ye receive circumcision". What is the significance of Paul's statement here? 5:2 _____

122. Can one keep only a part of the Law and be consistent? 5:3 _____

123. If a Christian turns to the Old Law for justification today, what is his condition before God? 5:4 _____

124. Name parts of the Old Law which people try to incorporate in their religious lives today. _____

125. Can a saint fall from grace? 5:4 _____ Name some other Scriptures which teach the same thing. _____

126. If one practiced circumcision today, but not with a view to keeping the Law of Moses, would there be any wrong doing? 5:6 _____

127. What IS important? 5:6 _____

128. If faith doesn't work, what kind of faith is it? James 2:26 _____

129. Who had hindered them? 5:7 {1 Thess. 2:18} _____

130. What does Paul say is to be obeyed? 5:7 _____

131. How does Paul refer to the Law here? 5:8 _____
And how did it NOT come? _____

132. Why must sin and false doctrine be taken out of the church? 5:9 _____

133. What was Paul confident of when they read his letter? 5:10 _____

134. What was the cross of Christ to the Jews? 5:11 _____

135. What was Paul's desire for those who taught circumcision and unsettled the brethren by so doing? 5:12
Discuss _____

B. 5:13-26 - Liberty is not license

136. How could some think that freedom is an occasion to the flesh? 5:13 _____

137. In what way can one love his neighbor as himself? What does this mean? 5:14 _____

138. What is it possible for some brethren to do to each other? What does this mean? 5:15 _____

139. Paul says we are to "walk in the Spirit". What does this mean? 5:16 _____

140. What does the Spirit teach us not to do? 5:16 _____
141. Does the fleshly part of man want to be led by the Spirit? 5:17 _____

142. If we follow the Spirit, what about the Old Testament? 5:18 _____

143. What does the term, "works of the flesh", mean? 5:19 _____

144. From the definitions at the beginning of this study material, study each of the following words found in 5:19-21 and be prepared to discuss them in class.

Adultery _____

Fornication _____

Uncleanness _____

Lasciviousness _____

Idolatry _____

Witchcraft _____

Hatred _____

Variance _____

Emulations _____

Wrath _____

Strife _____

Seditions _____

Heresies _____

Envyings _____

Murders _____

Drunkenness _____

Revelries _____

145. When men don't follow the Bible, why can they be expected to commit these sins? 5:19-21 _____

146. What does "and such like" mean? 5:21 _____

147. List and define the terms used to describe the fruit of the Spirit. 5:22,23.

a. _____

b. _____

c. _____

d. _____

e. _____

f. _____

g. _____

h. _____

i. _____

148. Why are these things called the "fruit of the Spirit"? 5:22 _____

149. When one becomes a Christian [2:20], what must he do? 5:24 _____

150. What are we supposed to live and walk by? 5:25 _____

151. What must Christians **NOT** do? 5:26 _____

C. 6:1-10 - Liberty demands responsibility to help others.

152. What does it mean to be overtaken in a fault or trespass? 6:1 _____

153. Is this referring to a saint or an "alien" sinner? 6:1 _____

154. Who are the "spiritual"? 6:1 _____

155. What are the "spiritual" to do? 6:1 _____

156. For those who are NOT "spiritual", what work does God have? _____

157. In view of this, what would you perceive as one of the great works of the church? _____

158. What does it mean to "bear one another's burdens", and what are some examples? 6:2 _____

159. What is the law of Christ? [James 1:25] 6:2 _____

160. When we restore someone, what should we think about ourselves, and what attitude should we have? 6:1,3

161. In what can a man have glorying? 6:4 [2 Corinthians 1:12] _____

162. Do we glory about our own goodness, or about the grace of God? _____

NOTE: A thorough examination of "self" leaves no room for self-glory. If a person is egotistical, he compares himself with that which is inferior and exalts himself all the more. Compare yourself with Christ and then see what you have to glory about.

163. Some perceive that there is a contradiction between what we find in verse 2 and verse 5 of this chapter. What is the difference, and what is it that each man must bear? 6:2,5 _____

164. What should the "taught" do unto the one who "teaches"? 6:6 _____
Be prepared to discuss what this means in class. _____

165. How is it that one might be deceived? 6:7 _____
166. Please explain what is meant by "mocking God". 6:7 _____
Whenever one "mocks God", who is being deceived? _____

167. Name a "law of nature", which truly applies in the spiritual realm. [Genesis 1:11,12,21] 6:7 _____

168. What is the ONLY way one can be sure to reap eternal life? 6:8 _____

169. How can one "sow to the Spirit"? 6:8 _____

170. Who are the ones who will "reap corruption"? 6:8 _____

171. What does it mean to "sow to the flesh"? 6:8 _____

172. How could you describe the idea of "well-doing"? 6:9 _____

173. What is necessary if we want to reap a harvest? 6:9 _____

174. A study of Galatians 6:10:
 a. What should we do? _____
 b. When should we do it? _____
 c. To WHOM should we do it? _____
 d. Study the word "GOOD."
 (1) Define GOOD- _____
 (2) What does it mean in this context? _____

D. 6:11-18 - Conclusion - A Summary.

175. How did Paul affirm his authorship of the epistle? 6:11 _____

176. Why did some compel others to be circumcised? 6:12,13 _____

177. What should be our glory? 6:14 _____

178. In what way is Paul using the idea of "crucifixion" with regard to the world and himself? 6:14 _____

179. What does and does not make any difference? 6:15 _____

180. Who makes up the "Israel of God"? 6:16 _____

Prove this from other passages of Scripture. _____

181. What must we walk by in order to please God? [Philippians 3:16] 6:16 _____

182. Discuss the "marks of the Lord Jesus" that were on Paul. 6:17 _____

183. What do we mean when we ask that the grace of our Lord Jesus be with someone? 6:18 _____

184. Describe the significance of the word "Amen", and why is it used here and in our prayers? 6:18 _____

END OF THE QUESTIONS ON THE BOOK OF GALATIANS