**GALATIANS  
Liberty in Christ**

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2. Background

1. Differs from other epistles.

A. Not written to an individual or a single church.

B. This was written to all churches in a district.

2. Church Plantings.

A. During the second missionary journey, about 51 AD, Paul, Silas and Timothy went from Lyconia to Phrygia and then Galatia. (Acts 16:6)

B. On the 3rd mission trip, about 54 or 55 AD, he "went over all the country of Galatia" and strengthened the disciples. (Acts 18:23)

3. Purpose of the letter.

A. Combat false teachers.

1. The Judiazing teachers were defeated at Jerusalem. (Acts 15)

2. They were still at work.

3. Paul spends a major portion of this letter in protest against and refutation of these false teachers.

B. A second purpose for the letter was to deal with the misunderstandings about the salvation of a living faith and the danger of becoming a slave to legalism.

4. The Place and Date.

A. It must have been written after Paul's two visits, the last of which was 54 or 55 AD. (Gal. 4:13)

B. It must have been shortly after this second visit. (Gal. 1:6)

C. This letter has many points similar to the Roman letter. This would indicate they were written about the same time.

D. All of this points to a date of about 57 AD.

E. During this period of time Paul was in Ephesus, Macedonia and Corinth. It must have been written from one of these cities.

5. Genuineness.

A. No scholar has denied or doubted this letter.

B. It is "Paul" from beginning to end.

**CHAPTER 1**

1 Paul, an apostle, He was not chosen or selected

(not of men, neither by by men. He was appointed to

man, but by Jesus this office by Jesus Christ.

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: This is the only letter ad-

3 Grace be to you and dressed to a territory.

peace from God the "Grace and peace" is a normal

Father, and from our greeting.

Lord Jesus Christ,

4 Who gave himself for "This evil world" refers to

our sins, that he might the world of men and the evil

deliver us from this practices and principles.

present evil world, Jesus came to free us from the

according to the will of wicked practices of evil men.

God and our Father: This is all part of God's plan

5 To whom be glory for for us. It is according to His

ever and ever. Amen. will.

6 I marvel that ye are

so soon removed from him Men can depart from truth very

that called you into the quickly. It does not take a

grace of Christ unto long time. A sudden departure

another gospel: is still a shock. How can they

7 Which is not another; go so far away so quickly?

but there be some that "Another" is not a totally

trouble you, and would different gospel. This is a

pervert the gospel of false message of bondage, not

Christ. salvation.

8 But though we, or an

angel from heaven, "Accursed" or "Anathema" refer

preach any other gospel to being cut off from the fel-

unto you than that which lowship, excommunication, and

we have preached unto public punishment.

you, let him be

accursed.

9 As we said before, so WARNING: NO ONE HAS THE RIGHT

say I now again, If any TO CHANGE THE DIVINE MESSAGE!

man preach any other

gospel unto you than

that ye have received,

let him be accursed.

10 For do I now persuade What is the preacher's task?

men, or God? or do I Is he to please men or God?

seek to please men? for Whom should he fear most, men

if I yet pleased men, I or God?

should not be the Men-pleasing is wrong. (See

servant of Christ. Eph. 6:6; Col. 3:22)

11 But I certify you, "I certify" means this is an

brethren, that the iron-clad guarentee.

gospel which was Five guarentees:

preached of me is not 1. Not "Paul's Gospel".

after man. 2. Not desinged to please men.

12 For I neither 3. Not learned from men.

received it of man, 4. Paul was not taught it.

neither was I taught it, 5. Came by revelation.

but by the revelation of

Jesus Christ.

13 For ye have heard of "Conversation" means lifestyle

my conversation in time or manner of life. All were

past in the Jews' familiar with the dramatic

religion, how that change in Paul.

beyond measure I YOU KNOW PAUL:

persecuted the church of Persecuted (wasted) the church

God, and wasted it: Personal profit from activity

14 And profited in the Far above many Paul's age

Jews' religion above Zeal in Jewish religion

many my equals in mine Held to traditions of fathers

own nation, being more

exceedingly zealous of

the traditions of my

fathers.

15 But when it pleased BUT GOD:

God, who separated me Separated Paul before birth

from my mother's womb, Called (chose) him

and called me by his Saved him by God's grace

grace, Revealed Jesus to him

16 To reveal his Son in Ordered him to preach

me, that I might preach

him among the heathen; NOTE: These verses suggest an

immediately I conferred identity and personhood exist

not with flesh and before birth. This would make

blood: abortion wrong.

17 Neither went I up to

Jerusalem to them which He did not seek advice from

were apostles before me; the apostles. He went into

but I went into Arabia, Arabia. Like Moses and Jesus,

and returned again unto there is a period of quietness

Damascus. and meditation before the work

18 Then after three begins. Three years later, he

years I went up to went to Jerusalem. Most of the

Jerusalem to see Peter, brethren, including the

and abode with him apostles, shunned him. Only

fifteen days. Barnabas accepted Paul.

19 But other of the Where were the other apostles?

apostles saw I none, They travelled, taught, and

save James the Lord's established churches.

brother. Who is this James? Two views:

20 Now the things which [A] The Lord's brother. Was

I write unto you, he an apostle? [B] This was

behold, before God, I James the son of Alpheus.

lie not.

21 Afterwards I came

into the regions of

Syria and Cilicia; Paul went where he was not

22 And was unknown by personally known. Fame is not

face unto the churches needed to preach the Gospel.

of Judaea which were in

Christ:

23 But they had heard When they heard that he was

only, That he which now preaching the faith, they

persecuted us in times rejoiced.

past now preacheth the NOTE: "The faith" refers to

faith which once he the entire system of belief,

destroyed. including all things believed

24 And they glorified by the early Christians.

God in me.

**CHAPTER 2**

1 Then fourteen years The next time Paul was in Jer-

after I went up again to usalem, it was:

Jerusalem with Barnabas, Under instruction from Jesus

and took Titus with me With Barnabas and Titus

also. To declare success of ministry

2 And I went up by To report on Gentile converts

revelation, and Private - to avoid boasting

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, Titus, a Greek, Gentile.

who was with me, being a Judiazers tried to force him

Greek, was compelled to to be circumcised.

be circumcised: (See Acts 15:1) The case of

4 And that because of Timothy was different. (See

false brethren unawares Acts 16:1-3) There is a dif-

brought in, who came in erence between a choice to

privily to spy out our avoid problems and obeying a

liberty which we have in false doctrine.

Christ Jesus, that they They were trying to take away

might bring us into the liberty of Titus.

bondage:

5 To whom we gave place When it comes to false doc-

by subjection, no, not trine, do not "give an inch."

for an hour; that the "Give them an inch and they

truth of the gospel will take a mile." If not

might continue with you. here, where? It not now, when?

6 But of these who

seemed to be somewhat, Those who held high positions

(whatsoever they were, in the church.

it maketh no matter to High position does not alter

me: God accepteth no the facts.

man's person:) for they

who seemed to be Paul is talking about those

somewhat in conference who led the conference in

added nothing to me: in Acts 15.

7 But contrariwise,

when they saw that the They saw that I was to preach

gospel of the to the Gentiles and they were

uncircumcision was to continue with the Jews.

committed unto me, as

the gospel of the

circumcision was unto

Peter;

8 (For he that wrought The same God who gave Peter

effectually in Peter to power to work with the Jews,

the apostleship of the gave Paul the power to work

circumcision, the same among the Gentiles.

was mighty in me toward

the Gentiles:)

9 And when James,

Cephas, and John, who

seemed to be pillars,

perceived the grace that

was given unto me, they

gave to me and Barnabas

the right hands of Full, complete fellowship.

fellowship; that we While the work was different,

should go unto the they would encourage and sup-

heathen, and they unto port each other.

the circumcision.

10 Only they would that Paul continued to raise funds

we should remember the for Jewish brethren. (See Rom.

poor; the same which I 15:25-27; 1 Cor. 16:1-2)

also was forward to do.

11 But when Peter was Peter is not immune to sin. He

come to Antioch, I is not an "infallible Pope."

withstood him to the

face, because he was to Peter is guilty of "hypocrite

be blamed. in reverse."

12 For before that He was eating with Gentiles

certain came from James, UNTIL some Jews came along. He

he did eat with the pretended like he was not with

Gentiles: but when they the Gentiles.

were come, he withdrew

and separated himself,

fearing them which were

of the circumcision.

13 And the other Jews

dissembled likewise with Peter's action led others,

him; insomuch that even Barnabas, to go astray.

Barnabas also was

carried away with their When no Jews were around, it

dissimulation. was fine to eat with them.

14 But when I saw that When the Jews showed up, the

they walked not friendship with the Gentiles

uprightly according to disappeared.

the truth of the gospel,

I said unto Peter before Peter was rebuked before all.

them all, If thou, being Should this have been done in

a Jew, livest after the private?

manner of Gentiles, and

not as do the Jews, why Now, he was, by his actions,

compellest thou the urging the Gentiles to conform

Gentiles to live as do to the law of the Jews.

the Jews?

15 We who are Jews by

nature, and not sinners

of the Gentiles,

16 Knowing that a man is Contrast - "Works of the law"

not justified by the and "the faith." Law = Moses

works of the law, but by "Faith" is the system of faith

the faith of Jesus

Christ, even we have No one is saved by obeying the

believed in Jesus law of Moses. This verse does

Christ, that we might be not teach that we do not have

justified by the faith to obey the will of Christ.

of Christ, and not by It does teach that the law of

the works of the law: Moses is not in effect. The

for by the works of the old law will not save us.

law shall no flesh be

justified.

17 But if, while we seek

to be justified by

Christ, we ourselves

also are found sinners, Peter or Paul could sin.

is therefore Christ the

minister of sin? God

forbid.

18 For if I build again If Paul allowed the Jews to

the things which I get away with this, he would

destroyed, I make myself be a sinner.

a transgressor.

19 For I through the law See Romans 7:4-6; Col. 2:20.

am dead to the law, that

I might live unto God. PAUL TEACHES THAT HE:

20 I am crucified with Was crucified with Christ

Christ: nevertheless I Is alive

live; yet not I, but Is not the old Paul

Christ liveth in me: and Christ lives in him

the life which I now Is still in the flesh

live in the flesh I live Lives by faith in Jesus

by the faith of the Son

of God, who loved me,

and gave himself for me.

21 I do not frustrate How can we "frustrate" the

the grace of God: for if grace of God? How do we make

righteousness come by the death of Christ vain?

the law, then Christ is

dead in vain.

**CHAPTER 3**

1 O foolish Galatians, Paul realizes that they have

who hath bewitched you, been hood-winked, tricked.

that ye should not obey

the truth, before whose They were not obeying the

eyes Jesus Christ hath truths which had been preached

been evidently set to them.

forth, crucified among

you?

2 This only would I Multiple Choice:

learn of you, Received How did you receive the

ye the Spirit by the Spirit of God:

works of the law, or by A. By works of the law?

the hearing of faith? B. By hearing of faith?

3 Are ye so foolish?

having begun in the Have you lost your marbles?

Spirit, are ye now made You can not leave the flesh,

perfect by the flesh? live in the Spirit of God, and

4 Have ye suffered so then return to the flesh.

many things in vain? if

it be yet in vain.

5 He therefore that You have seen miracles done.

ministereth to you the Were they done under the law

Spirit, and worketh or by faith in Jesus?

miracles among you,

doeth he it by the works NOTE: Remember, the point is

of the law, or by the not to eliminate all works. It

hearing of faith? is important that we obey.

6 Even as Abraham But, we must obey the current

believed God, and it was will of God.

accounted to him for

righteousness.

7 Know ye therefore All who live by faith are the

that they which are of spiritual children of Abraham.

faith, the same are the

children of Abraham.

8 And the scripture,

foreseeing that God

would justify the All salvation comes by faith

heathen through faith, in Jesus (Jew and Gentile).

preached before the

gospel unto Abraham,

saying, In thee shall Genesis 12:3

all nations be blessed.

9 So then they which be They which be of faith, (ALL,

of faith are blessed Jews & Gentiles) 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 Deuteronomy 27:26

every one that

continueth not in all

things which are written Continuing in the law includes

in the book of the law teaching them to others AND

to do them. doing them yourself.

11 But that no man is

justified by the law in This is not how we are saved!

the sight of God, it is

evident: for, The just Habakkuk 2:4 God has always

shall live by faith. asked for obedient faith.

12 And the law is not of Lev. 18:5

faith: but, The man that The law of Moses did not

doeth them shall live in demand faith. Obedience to the

them. law would bring blessings.

13 Christ hath redeemed

us from the curse of the We are free from the demands

law, being made a curse of the law of Moses.

for us: for it is

written, Cursed is every Deut. 21:23

one that hangeth on a

tree:

14 That the blessing of Gentiles who believe have the

Abraham might come on promise of justification.

the Gentiles through

Jesus Christ; that we

might receive the

promise of the Spirit

through faith.

15 Brethren, I speak When a contract is signed and

after the manner of men; sealed, it can not be altered.

Though it be but a man's If we can not do this with

covenant, yet if it be human contracts, we can not

confirmed, no man change the will of God.

disannulleth, or addeth

thereto.

16 Now to Abraham and The argument is on the word

his seed were the used - singular or plural. It

promises made. He saith is proper to base our faith on

not, And to seeds, as of the exact language.

many; but as of one, And Gen. 12:7; 13:16; 15:5; 17:7

to thy seed, which is

Christ.

17 And this I say, that The law was given 430 years

the covenant, that was after it was promised to the

confirmed before of God seed of Abraham.

in Christ, the law,

which was four hundred That long delay does not void

and thirty years after, the promise of God. The con-

cannot disannul, that it tract is still in effect.

should make the promise

of none effect.

18 For if the The promise was not part of

inheritance be of the law. It was before the law.

law, it is no more of It was for all who have the

promise: but God gave it faith of Abraham.

to Abraham by promise.

19 Wherefore then Why did God give the law?

serveth the law? It was It was ADDED to existing law

added because of Because of sin in Israel

transgressions, till the To bring Israel to Christ

seed should come to whom NOTE: The patriarchal law was

the promise was made; not set aside at Sinai. The

and it was ordained by law of Moses was added to the

angels in the hand of a patriarchal law. BOTH were set

mediator. aside at the cross.

20 Now a mediator is not

a mediator of one, but To be a mediator requires two

God is one. other persons. Jesus is the

21 Is the law then mediator between God and us.

against the promises of

God? God forbid: for if The law is not against the

there had been a law promise of God. It is part of

given which could have that promise. The law was not

given life, verily an end in itself. If the law

righteousness should could fulfil the promise of

have been by the law. God, Jesus' death would not

22 But the scripture be necessary.

hath concluded all under

sin, that the promise by All have sinned. Rom. 3:23

faith of Jesus Christ

might be given to them God's promise is to all who

that believe. have shown obedient faith.

23 But before faith

came, we were kept under The law was a state of pre-

the law, shut up unto paration for the faith to be

the faith which should revealed.

afterwards be revealed.

24 Wherefore the law was Tutor - One who takes children

our schoolmaster to from their home to shcool and

bring us unto Christ, protects them from harm.

that we might be Christ is the teacher. The law

justified by faith. is the school bus driver to

25 But after that faith take Israel to the teacher.

is come, we are no Once they are in the class-

longer under a room, the bus driver is not

schoolmaster. needed. His work is finished.

26 For ye are all the

children of God by faith You are God's children by

in Christ Jesus. faith, therefore, you are not

27 For as many of you as under the tutor.

have been baptized into

Christ have put on Baptism puts one "into" Christ

Christ. and puts Christ "on" one.

28 There is neither Jew

nor Greek, there is CHRISTIANITY IS NOT:

neither bond nor free, Jew or Greek (Gentile)

there is neither male Bond (slave) or free

nor female: for ye are Male or female

all one in Christ Jesus. All become Christians under

29 And if ye be same terms and conditions.

Christ's, then are ye

Abraham's seed, an Christ's=Seed of Abraham

heirs according to the Christ's=Heirs of the promise

promise.