**GALATIANS
Liberty in Christ**

1. Outline

I. Personal: Grace and the Gospel Chapters 1-2

 A. Grace declared in Paul's message. 1:1-10

 B. Grace demonstrated in Paul's life 1:11-24

 C. Grace defended in Paul's ministry 2:1-21

 1. Before the church collectively 1-10

 2. Before Peter personally 11-21

II. Doctrinal: Grace and Law Chapters 3-4

 A. The personal argument 3:1-5

 B. The scriptural argument 3:6-14

 C. The logical argument 3:15-29

 D. The historical argument 4:1-11

 E. The sentimental argument 4:12-18

 F. The allegorical arugment 4:19-31

III. Practical: Grace and the Christian Life Chapters 5-6

 A. Liberty, not bondage 5:1-12

 B. The Spirit, not the flesh 5:13-26

 C. Others, not self 6:1-10

 D. God's glory, not man's praise 6:22-18

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.