

# **GALATIANS**

**FOR FREEDOM  
THAT CHRIST SET US FREE"  
FREE  
FREEDOM THAT CHRIST SET US FREE"  
"IT WAS FOR FREEDOM THAT CHRIST SET US FREE"**

## **Outlines and Study Guides**

**Patrick J. Griffiths**

# GALATIANS

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

# INTRODUCTION

Jesus Christ is the center piece of all biblical revelation. He is the hero in Galatians. His placement in justification is no different than that in sanctification. He is the object around which the church rotates. He is the promised seed of Abraham and His offspring are many and glorious.

“In the days of the Reformation, this epistle had great influence on Martin Luther, and his lectures on it in 1531 are still preserved. He said of it: ‘The Epistle to the Galatians is my epistle. To it I am as it were in wedlock. It is my Katherine.’” (Martin Luther, *Galatians*, editor’s preface, 5).

“The book of Galatians has been called the ‘Magna Charta of Christian Liberty’.” (Everyone refers to this idea. I have no idea as to who initially made this statement).

“Galatians is one of the fundamental documents of the Christian faith. It is the classic vindication of the Gospel of justification by faith. Its impact upon the faith of the Church is inestimable.” (D. Edmond Hiebert, *An Introduction to the New Testament: Volume Two – The Pauline Epistles* [Chicago: Moody Press, 1954], 89).

While it is one of the shorter of Paul's epistles, it is not unimportant. “The book of Galatians is the strongest declaration of justification by faith alone in the Scriptures. It is unique among the epistles of Paul in that it is the only epistle that begins without the characteristic thanksgiving, there is **no greeting**, not even a request that the Galatians pray for Paul.” Most assume that this lack was because of the seriousness of the problems that confronted the Galatians. Paul’s letter follows normal opening comments for Greek letters with one exception: there is no word of commendation.

The issue is too great and the time too urgent to delay with pleasantries. Paul sets the tone and sounds the battle cry. Paul is preparing for war. He has unsheathed his sword.

“Someone has likened the letter to the Galatians to a sword flashing in a great swordsman’s hand.” (William Barclay, *Galatians*, 3). “Galatians is an epistle of conflict.” (D. Edmond Hiebert, *An Introduction to the New Testament: Volume Two – The Pauline Epistles* [Chicago: Moody Press, 1954], 89).

“The Epistle to the Galatians was called forth by the startling report to Paul that a sudden and drastic change of attitude toward him and his Gospel had taken place among the Galatians. The reason for this sudden change on the part of the Galatians was the intrusion of an alien propaganda into their midst.” (D. Edmond Hiebert, *An Introduction to the New Testament: Volume Two – The Pauline Epistles* [Chicago: Moody Press, 1954], 80, 81).

“Paul wrote to the Galatians that they might not be cheated of the freedom which was theirs by right. The truth he expounded so vigorously and so ably is still of the utmost value to those who think of the Christian life as a succession of inhibitions rather than as a continual expression of divine victories.” (Tenney, *Galatians*, 18, 19).

“There is a tendency in human nature to forget this. Christian writers and teachers have been prone to make much of the ability to perform good works which have in themselves the power of rendering us acceptable to God. It is true indeed that such writers avoided Jewish terms, but many taught doctrine that gave nearly as much weight to works as did that of the Jews themselves.” (Williams, *Cambridge . . . Galatians*, xl).

“Galatians is a dangerous book. It exposes the most popular substitute for spiritual living that we have in our churches today – legalism. I didn’t say ‘among the false cults.’ I said ‘in the churches’ because that is where much legalism is today. Millions of believers think they are ‘spiritual’ because of what they don’t do – or because of the leader they follow – or because of the group they belong to. After spending months studying Galatians, I am humbled and challenged. Humbled because I don’t think God is too impressed with our ministries, no matter how impressed men may be. Challenged because I myself need to start living deeper and ministering deeper. I need to dare to let the Holy Spirit have His way, whether my life or ministry fits the current pattern or not.” (Warren Wiersbe, *Galatians*, 7).

“Paul would have [us] know that his gospel – the free justification of the sinner through Christ crucified – means nothing to those who whom it does not mean everything.” (Wilson, *Galatians*, 16).

# THE STORYLINE OF GALATIANS

Prepared by Patrick J. Griffiths

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In the Book of Galatians, the Gospel is not a creed or confession. The Gospel is Jesus Christ. Galatians tells the story of the relationship between Jesus Christ and His people. Galatians tells us that not only is Jesus necessary, but He is enough.

# THE GOSPEL DEFINED — THE STORY IN A NUTSHELL

## GALATIANS 1:1-5



### **Theme:**

The gospel of grace is through Christ to the objects of His love. Only the gospel has the power to deliver the believer from this present evil age. What God has chosen to do in time He planned from eternity past.



### **The Storyline:**

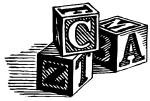
Jesus Christ is the center piece of all biblical revelation. He is the hero in Galatians. His placement in justification is no different than that in sanctification. He is the object around which the church rotates. He is the promised seed of Abraham and His offspring are many and glorious.



### **Outline:**

- I. The Apostleship of Paul (1:1-2)
  - A. His apostleship - "Apostle" = sent one [from God] - not one of the 12 - Acts 1:21-26.
    - 1. Negatively stated - "Not from nor through men"
    - 2. Positively stated - "But through"
  - B. His alliances - "All the brethren" = Possibly the church at Antioch w/Barnabas (Acts 15:35). Paul was not alone in his opposition to the Galatian heresy.
- II. The Theme of the Epistle (1:3-5)
  - A. The promise of grace and peace to the believing ones (1:3)
    - 1. "Grace" = "God's unconditional good will towards humanity which is decisively expressed in the saving work of Christ." (F.F. Bruce, *Galatians*, 74).
    - 2. "Peace" = "the state of life enjoyed by those who have effectively experienced the divine grace." (F.F. Bruce, *Galatians*, 74).
  - B. The provision and purpose of Christ's death (1:4a [He gave Himself for the sake of our sins])

1. The doctrine of substitution
  2. The doctrine of satisfaction
  3. The doctrine of sanctification (1:4c [in order that we might be delivered])
- C. The immutable plan of God (1:4d [according to God's will])
- D. The eternal praising of God (1:5 [to whom be glory forever and ever])



**Basic Idea :**

1. The Holy Spirit desires for us to know how the death of Christ secured for God a people who are saved from sin.
2. The Holy Spirit desires for us to choose to accept the death of Christ in behalf of His people.
3. The Holy Spirit desires for us to feel the joy of having been saved from sin's penalty, power, and presence.



**Basic Questions:**

1. What did Paul mean when he said "apostle"?
2. How did Paul receive his apostleship?
3. What is the significance of this apostleship in light of his message to the Galatian Church?
4. Did Paul speak alone concerning the truth of the gospel?
5. From whom do we receive grace and peace?
6. Why does grace precede peace and could it be reversed?
7. How is the grace of God shown in verses 4 and 5?
8. What was the consequence of Christ's substitutionary death?
9. Was it God's will that Jesus die and His people delivered?
10. Why does God receive the glory in the redemption of man?
11. What are the six acts of God in verses 1-6?



**Basic Application:**

1. God loves you unconditionally. It is because He loves you, that you love Him and others (1 John 4:10, 11).
2. Pray for a deep and rich understanding of God's Word. Pray for the transfer that must take place between just hearing and not holding fast to the Word for grace and peace (Heb. 4:2).

*A Study of Galatians 1:1-5*

3. Pray for the message of grace as it reaches into every tribe, tongue, people, and nation (Rev. 5:9).
4. What does this passage cause you to change in your thinking and/or actions?



# THE GOSPEL DISTORTED — DISTORTED, DIFFERENT, DISTURBING, DESERTION

## GALATIANS 1:6-9



### Theme:

The gospel Paul preached is the only true gospel. The believer must reject any message that contradicts the pure gospel.



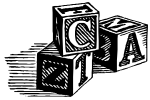
### The Storyline:

What God has done in the offering up of Himself for our sins must be stringently maintained. No compromise is permissible as it relates to the gospel.



### Outline:

- I. Paul's fatherly distress at the Galatians' desertion (v.6a)
  - A. Paul's response of amazement (v. 6).
  - B. Paul's reason for amazement (v. 6b).
    - 1. The Galatians were *deserting* Christ (v. 6a).
    - 2. The false teachers were teaching a *different* gospel (v. 6a)
    - 3. The false teachers were *disturbing* them (v. 7a)
    - 4. The false teachers were *distorting* the gospel (v. 7b)
- II. Paul's targeted defense of the gospel of grace in Christ (vv.6c-9)
  - A. There is only one gospel
  - B. False teachers were perverting the gospel of Christ
    - 1. Anything other than the gospel of grace is troubling (Galatians 5:10).
    - 2. Anything other than the gospel of grace is a perversion (v.7).
  - C. The message takes precedence over the messenger.
  - D. Condemnation is upon the heads of those who pervert the gospel of grace.



**Basic Ideas:**

1. The Holy Spirit desires for us to know the gospel is incapable of division or distortion without compromising its purity.
2. The Holy Spirit desires for us to choose the pure gospel and to stay the course.
3. The Holy Spirit desires for us to feel the joy of living in and under the pure gospel of grace.



**Basic Questions:**

1. Why was Paul amazed?
2. How does Paul describe the action of leaving the gospel?
3. How is the gospel described in verses 6 and 7?
4. In the NASB notice the words deserting Him, disturbing you and distorting the gospel. What do these ideas communicate to you?
5. What are your thoughts on the statement, "Truth tainted is falsehood disguised"?
6. Is there a definable and absolute quality to the gospel? If so, how did you come to this conclusion and what is to be our response toward those who would distort the gospel?
7. What does Paul call these distorters of the gospel (cf. 2:4)?
8. What other way could we say, "Let him be accursed?"
9. What does Paul suggest is an outcome of standing for a pure gospel message?



**Basic Application:**

1. How might we compromise the purity of the gospel?
2. What settings present this threat to you?
3. What should be our view of those who compromise the gospel?
4. How can we address these betrayals in a gracious manner? Is there a process?
5. There is only one gospel. "A Christless [or graceless] gospel is no gospel at all." (Earle, Word Meaning, 270).
6. We should commit ourselves to the pure gospel of grace without defection.
7. This gospel of grace in Christ must go global.
8. Calvary was not an enablement but a rescue. We were drowning and the rescuer was not seeking our help.
9. What does this passage cause you to change in your thinking and/or actions?

# GOD AS AUTHOR — “FROM WHERE DID IT COME?” (PART 1)

## GALATIANS 1:10-12



### **Theme:**

God's revelation is unique among all forms of verbal or visual communication.



### **Introduction:**

Remembering the larger outline of the epistle being **autobiographical** in chapters one and two, **doctrinal** in chapters three and four and **applicational** in chapters five and six, we now find ourselves in the autobiographical section of Paul's letter. It would appear as if Paul is expanding on the foundation he laid in the opening salutation. He establishes the source of his authority in 1:1 and 2 and now expands on those opening thoughts in the three paragraphs before us. The paragraph division for this section is 1:10-17, 18-24 and 2:1-10.



### **Outline:**

- I. Paul's singular devotion to his Master (v.10)
- II. The Divine Origin of Paul's Gospel (1:11-12).
  - A. The gospel is not a human invention
    - 1. It is not taken from man
    - 2. It is not taught by man
  - B. The gospel is a divine revelation

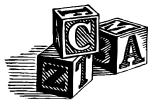
### **The Doctrine of Revelation**

- III. General Revelation (Ps 19:1-6).
  - A. It is informational (v.1 "The heavens declare")
  - B. It is perpetual (v.2 "Day after day, night after night")
  - C. It is global (vv.3, 4 "Their voice goes into all the earth")
  - D. It is judicial (Rom. 1:20 [READ Romans 1:15-24])

IV. Special Revelation (Ps 19:7-14)

Notice how the author creates a cause and effect pictures in Psalm 19.

- |   |   |
|---|---|
| A. Scripture is perfect   | Revives the soul (v.7a)                                     |
| B. Scripture is trustworthy, sure                                 | Makes wise the simple (v.7b)                                |
| C. Scripture is right   | Gives joy to the heart (v.8a)                               |
| D. Scripture is radiant, pure                                     | Gives light to the eyes (v.8b)                              |
| E. Scripture is clean, pure                                       | Endures forever (v.9a)                                      |
| F. Scripture is true, sure  | Altogether righteous (v.9b [same word family at verse 7b.]) |
| G. Scripture is priceless   | (vv.10, 11)   |
| 1. It is priceless because of its origin ("God breathed")         |   |
| 2. It is priceless because of its content ("warned and rewarded") |   |



**Basic Ideas:**

1. The Holy Spirit desires for us to know the authenticity and certainty of God's Word.
2. The Holy Spirit desires for us to choose the truth of God through His Word.
3. The Holy Spirit desires for us to feel the joy of resting in His promises as communicated to us in the His Word.



**Basic Questions:**

1. What two thoughts are opposed to each other in verse 10?
2. Is this an absolute truth?
3. How does the "for" of verses 11, 12, and 13 functions?
4. How does Paul alienate himself from the idea of the gospel being of human origin?
5. How does Paul describe the uniqueness of His gospel (vv. 11, 12)?
6. Do you worry too much about pleasing other people and what they might think of you? How important is it to be true to yourself and to seek what God wants in your life (v. 10)?
7. What do you say to people who argue that we should make the Christian Gospel more palatable and acceptable to non-Christians in the modern world?
8. Is there a distinction in Psalm 19 between verses 1-6 and verses 7-14?
9. How does Psalm 19 describe general revelation?

10. How does Psalm 19 describe special revelation?
11. Can general revelation (vv. 1-6) do the same “thing” as special revelation?
12. How is the uniqueness of special revelation set against that of general revelation?
13. What are your thoughts concerning the salvation of those who have never had special revelation? Can anyone be saved apart from believing in the promise of God concerning the lamb of God?
14. If special revelation compels us to go, how do we make this real in our immediate community, nation, and world?



**Basic Application:**

1. What we have in the Scriptures is the very Word of God. When it speaks, God speaks.
2. We are not at liberty to tamper with the text. The gospel of grace in Christ is not our message but His.
3. No one will believe in Him for salvation unless they are told of Him from the Scriptures.
4. If I understand Romans 10:9-17 correctly, it is imperative that as we are going (Matt. 28:18) we are telling all who have an ear to hear the gospel of grace in Christ.
5. This revelation compels us to go and tell (John 14:6; Acts 4:12; 10:42-43; 16:30, 31; Rom. 10:9, 10; 1 Timothy 2:5, 6; Matt. 28:16-20; Mk. 16:15; Lk. 24:45-49; John 20:21, 22; Acts 1:6-8; Rev. 5:8-10).
6. Friend, we must regain our sight for the eternal. “We must not rest until every Uttermost becomes a Jerusalem.”
7. What does this passage cause you to change in your thinking and/or actions?

# GOD AS AUTHOR — “FROM WHERE DID IT COME?” (PART 2)

## GALATIANS 1:10-24



### Theme:

Paul's conversion was the single greatest support for the divine origin of the message he preached.



### Introduction:

“Paul, in the strongest terms, asserts the message he preaches was given to him personally by the resurrected Jesus. Paul builds the case for believing him on three facts. [1] **The first fact** is that he preaches his message even if it isn't popular. It strains credulity to believe someone would preach an unpopular message for a messiah he didn't believe existed (vv. 10-12). [2] **The second fact** that Paul points out is that his perspective had been completely reversed from what it was originally; from a person persecuting Christians to one evangelizing [the non-Christian]. Apparently this reversal was commonly known in the Christian community. The implication is that only encountering the resurrected Jesus would've been sufficient to change his life so dramatically (vv. 13-16). [3] **Finally**, Paul points out, in the continuing narrative, that he preaches the same thing as the other apostles even though he had never been taught what to preach by them. The only way this could occur is if he had been taught by the same person as the original apostles even though he had not been one of Jesus' disciples prior to encountering the resurrected Jesus (vv. 18-24).”

[http://members.cox.net/qjpe/gal\\_1\\_10-24\\_2\\_6.htm](http://members.cox.net/qjpe/gal_1_10-24_2_6.htm)



### Outline:

- I. The Origin of Paul's Communication (1:10-12)
  - A. Paul's Pleasure (v. 10)
  - B. Paul's Proclamation (vv. 11, 12)
    1. The gospel is not a human invention
      - a. It is not taken from man
      - b. It is not taught by man
    2. The gospel is a divine revelation

II. The Evidence of Paul's Conversion (1:13-14)

A. Paul had zeal without knowledge (Rom. 10:2).

1. He hated the truth of God.
  - a. He persecuted the Church of God
  - b. He went beyond measure
  - c. He tried to destroy it.
2. He loved the traditions of man

His love for the traditions of man can be seen in two statements.

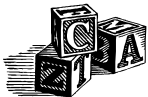
- a. Advancing in Judaism beyond many of my contemporaries
- b. Being more extremely zealous for my ancestral traditions.

B. God has grace without boundaries (1:15-17).

1. It pleased God to separate Paul (1:15-16a)
2. It pleased God to save Paul (1:15c).
3. It pleased God to send Paul (1:16b).

C. Paul had boldness without fear (1:18-24).

1. He went first to Arabia.
2. He then went to Damascus.
3. He then went to Jerusalem (for the first time).
4. He finally went to Syria and Cilicia.



**Basic Ideas:**

1. The Holy Spirit desires for us to know the divine origin of the gospel we hold to..
2. The Holy Spirit desires for us to choose His good pleasure over the opinions of men.

3. The Holy Spirit desires for us to feel the joy of living in the good pleasure of God rather than in the fickle thoughts of men.



**Basic Questions:**

1. Who was Paul seeking to please? Why? (10)
2. What did Paul remind them concerning his former conduct in Judaism (13-14)? What do verses 13 and 14 establish? Notice the relationship between verses 13 and 14 and that of 23.
3. Twice in this passage Paul reminds the Galatians of his past. What is his purpose in doing so? How can we explain Paul's transformation?
4. What do you feel Paul means by "advancing in Judaism"?
5. Why did God call Paul and reveal His Son in him? (15-16). How does verse 15 begin and how does it function with what preceded?
6. Paul says in vs. 15 that God set him aside from birth and called him to preach. What well-known prophet was also called from birth? (Jeremiah 1:5)
7. Does God know you from birth? (Psalm 139)
8. Paul tells the Galatians that when God called him to preach among the Gentiles, he "did not receive [the gospel] from any man, nor was I taught it" (v.12) and that he "did not consult any man" (v.16). Why is that information important in the context of this chapter?
9. Paul says in vs. 16-17 that he did not consult any man or go to Jerusalem, but went immediately to Arabia to preach. Was this appropriate?
10. Where did Paul NOT go after his conversion? (17) Why does Paul bring this point in about the apostles (v. 17)?
11. What would you think if a person came up to you in church and told you that God had revealed to her that, for example, people who dance are not really saved? What would you say to her?
12. Do you know anyone who was once hostile to Christ but is now His follower?
13. If you had to convince someone that Christ is real by giving an example from your own life, what would you say?
14. How long was it before Paul saw any of the apostles in Jerusalem? Which ones did he see? (18-19)
15. Where did he go then? (21)
16. What three things are said about Paul's connection with the churches of Judea? (22-24)
17. What did Paul's conversion to the gospel produce? What was its consequence (v. 24)?
18. How does Paul's response to his calling apply to our lives in Christ, today? Who should call us? Whose approval do we need?
19. Do you feel any humans have the authority to say whether someone is called by God? Give a reason for your answer.
20. Is Paul saying James is not an Apostle?





**Basic Application:**

1. Paul was the most unlikely person (cf. 1 Cor. 1; David and his brothers) to be preaching the gospel of grace in Christ Jesus.
2. Paul's conversion **by** the gospel of grace **to** the gospel of grace speaks of its inherent power to change lives. "**That gospel has lost none of its power.** It can work just as wonderful miracles today for men who will put their trust in the Lord Jesus Christ." ([emphasis added] Ironside, *Galatians*, 57).
3. What the world needs is not another program but a person and His name is Jesus.
4. We are what we are by the grace of God. Comparison kills contentment. We must learn to live each day as recipients of His grace. Do not wish for what you are not or want what you do not have, but rather live with thanksgiving for what you are and with contentment for what you have.
5. What does this passage cause you to change in your thinking and/or actions?

# PAUL AS STEWARD — “HOW DID I END UP WITH IT?”

## GALATIANS 2:1-10



### **Theme:**

In the autobiographical section Paul seeks to establish his recognition by the other apostles.



### **Introduction:**

“The Judaizers claimed connections with the mother church in Jerusalem and the apostles of Christ, and who were teaching that righteousness came by faith in Christ AND the works of the Law. The opponents of the apostle had possibly called the visit as an act of submission to Jerusalem, but the point of the paragraph is to show that it really was an acknowledgement of Paul’s superiority in the sphere of the Gentiles.” (S. Lewis Johnson, “Believers Chapel,” March 26, 1978, Lesson 4, Gal. 2:1-10).



### **Outline:**

- I. The Timing of Paul's Visit (2:1)
- II. The Purpose for Paul's Visit (2:2a)
  - A. Paul was discrete in his presentation (v. 2).
  - B. Paul was determined in his principles (vv. 3-5).
  - C. The Issues Surrounding Paul's Visit (2:2b-10)
    - 1. Has my labor been in vain? (v. 2b).
    - 2. Is the Law necessary to salvation? (vv. 3, 5)
    - 3. Am I truly liberated in Christ? (vv. 4-5)
    - 4. Is the ground level at the cross? (v. 6)
  - D. The Result of Paul's Visit (2:7-10)
    - 1. They acknowledged His Message (2:7-8).
    - 2. They approved of His Mission (“Receive the Right Hand of Fellowship” 2:9).
    - 3. They asked for His Money (“Continue to Remember the Poor” 2:10)



**Basic Ideas:**

1. The Holy Spirit desires for us to know the purity of the gospel received and proclaimed by the apostle Paul.
2. The Holy Spirit desires for us to choose to protect and proclaim a gospel of grace and not one of works.
3. The Holy Spirit desires for us to feel the joy of protecting and proclaiming a gospel of grace and not one of works.



**Basic Questions:**

1. How long had Paul been absent from Jerusalem?
2. Had Paul been to Jerusalem before this visit?
3. Who accompanied the apostle Paul?
4. Was Paul willing to submit himself to his peers in certain matters?
5. Did Paul use discretion when addressing the issues of the gospel?
6. Why was Titus not compelled to be circumcised?
7. Is it possible to have false brethren in leadership?
8. How are the actions of the false brethren described?
9. What was their intent behind their preaching and actions?
10. How adamant was Paul's stand against the false brethren?
11. How do we show respect without showing partiality and what is the difference between the two?
12. To whom does Paul compare himself and his ministry?
13. Why will this become significant in verses 11-14?
14. What does the right hand of fellowship represent?
15. What significance does remembering the poor have?



**Basic Application:**

1. You have started well, now finish the race, "Faithful is He who calls you, and He also will bring it to pass." (1 Thess. 5:24).
2. What you have merited by grace you cannot maintain by works.
3. Learn to live free in Christ Jesus. Do not allow yourselves to be put back into bondage.
4. Friend, the ground is level at the foot of the cross. The only thing that impresses me is how great our God is and what He can do with the likes of you and me. Let us live to give Him the glory and to find our complete satisfaction in Him and share this message with every tribe, tongue, people and nation.
5. What does this passage cause you to change in your thinking and/or actions?

# PETER AS TRAITOR — “WHAT HAPPENED IN ANTIOCH?”

## GALATIANS 2:1 1-14



### Theme:

Paul's Autobiographical Defense: The Divine Origin of Paul's Gospel is proven by His confrontation with Peter. Hypocrisy manifested in partiality destroys the integrity of the gospel. When we forsake grace and live under law we are being hypocrites.



### Introduction:

In the autobiographical section Paul seeks to establish the divine origin of his message through three thoughts.

- **First**, there is the proof of His conversion.
- **Second**, there is the proof of the Apostle's confirmation and
- **Finally**, there is the proof of His confrontation with Peter.

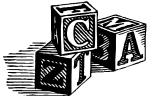


### Outline:

From the text I would like to ask a series of questions as it relates to biblical confrontation and problem solving.

- I. When do we confront a problem (v. 12, 13a, 14a, and 14c)?
  - A. The Defining of Hypocrisy
  - B. The Dangers of Hypocrisy
- II. Whom do we confront (1 Cor. 5:9-13)?
- III. How do we confront (Matthew 18:15-20)?
  - A. **We confront over deviant doctrine and/or sinful behavior.** Confrontation does not occur because of personal preferences or individual idiosyncrasies.
  - B. **We do it privately and alone.** If the individual repents, then the process stops. If they do not repent, then the process goes to the next level.
  - C. **We do it with another witness who is aware of the offense.** I believe we must maintain a tight circle in order to protect the individual and the unity of the body. If the individual repents, then the process stops. If they do not repent, then the process goes to the next level.
  - D. **We bring it before the Church family.** If the individual repents, then the process stops. If they do not repent, then the process goes to the next level and the individual is removed from the fellowship of the Church.

- E. Verses 18-20 shows us **the authority given to the local church** in the area of local church discipline.



**Basic Ideas:**

1. The Holy Spirit desires for us to know the gospel of grace is worthy of confrontation.
2. The Holy Spirit desires for us to choose to address issues that would undermine the integrity of the gospel of grace.
3. The Holy Spirit desires for us to feel the joy of humbly living under the authority of the gospel of grace.



**Basic Questions:**

1. When did Paul confront Peter?
2. How did Paul confront Peter?
3. Why did Paul confront Peter?
4. What was Peter's sin?
5. Why did Peter sin in the manner he did?
6. Was Peter's sin an isolated event?
7. Did Peter's sin impact others?
8. Who is specifically named as joining Peter and why is this individual significant?
9. What does Paul call Peter's sin?
10. What was Peter's sin actually affecting?
11. What did Paul mean by what he said to Peter?
12. What would move you to confront another Christian?
13. In your experience, what has most confrontation been over?
14. Do you think Paul had been dealing with Peter over this issue before?



**Basic Application:**

1. "Rebuke, at times, can be healthy and refreshing. It can help clear the air of misunderstanding and confusion. Solomon wrote that 'open rebuke is better than secret love' (Prov. 27:5)." (Gromacki, *Galatians*, 67).
2. Deal with issues immediately and privately.
3. Don't worry about personality and preference. Deal with the violation of grace and truth.
4. Guard yourself in your speech lest you fall into the sin of hypocrisy (James 5:12). How often have we, through unguarded speech, fallen into the sin of hypocrisy, of lying? We say something we wish we hadn't. When that happens make amends immediately.

5. Peter encourages us to lay aside this sin (1 Peter 2:1). Isn't it amazing how Peter, though swept into the clutches of hypocrisy, was able to pen such powerful words? Isn't the grace of God simply astounding?

<sup>1</sup> "Therefore, **putting aside all malice and all deceit and hypocrisy** and envy and all slander, <sup>2</sup> like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, <sup>3</sup> if you have tasted the kindness of the Lord" (1 Pet. 2:1-3).

6. Perhaps you have failed to practice Ephesians 4:32?

"Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you" (Eph. 4:32).

Perhaps today God is calling you to forgive someone with whom you have been carrying an unnecessary grudge or toward whom you have been bitter. God calls you to forgive. Maybe there is a violation of truth that you need to confront, but wish to avoid. Maybe someone has confronted you with a perceived problem and you have responded in the wrong way, let it go. Life is too short to hold grudges or to be bitter or unloving.

7. It is not enough to believe the gospel, we must apply it. This Peter failed to do. "A famous name can never justify an infamous action." (Barclay, *Galatians*, 19).
8. "A church ceases to be Christian if it contains class distinctions. In the presence of God a man is neither Jew nor Gentile, noble nor base, rich nor poor; he is a sinner for whom Christ died. If men share in a common sonship they must be brothers." (Barclay, *Galatians*, 19). Let grace reign.
9. What does this passage cause you to change in your thinking and/or actions?

# THE GOSPEL DISSECTED — “UNDER LAW OR IN CHRIST?” — THE ISSUE OF IDENTITY

## GALATIANS 2:15-21



### Theme:

Paul defines for the first time the heartbeat of the gospel of grace that was introduced in 1:4.



### Introduction:

Paul begins in 1:4, 5 to show how Jesus Christ gave Himself for our sins in order to deliver us from this present evil age and all this happened according to the will of the Father so that He might receive the glory for ever and ever (1:4, 5).

Listen to the words of Martin Luther, “Satan [wishes to] take from us the pure doctrine of faith, and bring into the Church again the doctrine of works and men’s traditions. Wherefore it is very necessary, that this doctrine be kept in continual practice and public exercise both of reading and hearing. **Wherefore this doctrine can never be taught, urged, and repeated enough. If this doctrine be lost, then is also the whole knowledge of truth, life and salvation lost and gone.**” (p.21) He goes on to say, “It is also the principle article of all Christian doctrine, wherein the knowledge of all godliness consisteth. Most necessary it is therefore, that we should know this article well, teach it unto others, and **beat it into their heads continually.**” ([Emphasis added], Martin Luther, *A Commentary on St. Paul’s Epistle to the Galatians* [London: James Clarke, 1953], 101).



### Outline:

- I. We are Justified in Christ (vv. 15, 16).
  - A. The universal need for justification (v. 15).
  - B. The singular means of justification (v.16).
    1. No one can be justified by the works of the Law.
    2. Justification before God comes by believing in Jesus Christ.
- II. We are Sanctified in Christ (vv. 17- 21).
  - A. The question (v. 17).

B. The answer (vv. 17b-20)

1. Short answer – “God forbid”

2. Long answer

a. Justification removes me from the Law’s authority (vv. 18-19).

b. The justified will live the Christ life (vv.19b-20).

1a. I am dead (v. 20).

aa. I am dead to sin (Rom. 6:6-12).

bb. I am dead to self (Gal. 2:20; 5:24; Mark 8:34).

cc. I am dead to society (Gal. 6:14).

2b. I am a live (v.20).

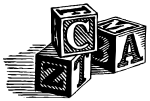
aa. I live by the Presence of Christ (“Christ lives in me”)

bb. I live by the Power of Christ (“Faith of the Son of God”)

cc. I live by the Passion of Christ (“Who loved me”)

dd. I live by the Provision of Christ (“Gave Himself for me”)

C. The conclusion (v.21)



**Basic Ideas:**

1. The Holy Spirit desires for us to know that all we have before the Father is solely on the merit of His Son’s person and work.
2. The Holy Spirit desires for us to choose Christ in His person and work above our own righteousness.
3. The Holy Spirit desires for us to feel the joy of resting in Christ alone for our standing before the Father.





**Basic Questions:**

Verse 15

1. What relationship does this paragraph have to what precedes it? Is this part of Paul's response to Peter or an expansion on the reason as to why Peter was wrong and how it applies to the error in Galatia?
2. What made the Gentile a sinner?
3. Did the Jew become a sinner in the absence of the Law?

Verse 16

4. Although Paul makes a distinction between the Jew and the Gentile, what is equally true for both according to verse 16?
5. Can the works of the Law justify?
6. What does this passage presuppose about his audience concerning justification and Law?
7. What is "justification"?
8. What is the "Law"?
9. What does Paul argue as the means of justification and the object that justifies?
10. What two principles are set in opposition to each other in verse 16?

Verse 17

11. According to verse 17 does personal justification produce sinless perfection in the justified?
12. Does my "post-justification" sinning negate my justified standing before God?
13. Is justification a license to sin?

Verse 18

14. If the Law cannot justify, can the Law sanctify? Note verse 18.

Verse 19

15. How did I die to the Law through the Law? What does the Law "do"?
16. What positive role does the Law have in my relationship to Christ? (v. 19)

Verse 20

17. What does the cross of Jesus Christ do to the "Law"?
18. What does the cross of Jesus Christ do to my "sanctification"?
19. What might the idea of "Christ lives in me" suggest?
20. Who forms the believer's new identity?
21. What is "flesh" in verse 20? Is it our fallen Adam nature or is it simply the physical body we currently live in?

Verse 21

22. Notice the link Paul creates between the idea of initial justification and what follows after the fact in verse 21. Is it possible to undo in my sanctification what God did in my justification?
23. Does Paul support the idea of divine preservation? What might be a biblical way of expressing the ideas of justification, sanctification, and "eternal security"?
24. What is the BIG IDEA that Paul sought to establish?



**Basic Application:**

1. Are you resting in the finished work of Jesus Christ for your standing before the Father?
2. What confidence have you placed in self for the perfecting of your position before the Father? How can this be identified and then abandoned?
3. What does this passage cause you to change in your thinking and/or actions?

“There are two great temptations in the Christian life, and, in a certain sense, the better a man is the more liable he is to them. **First**, there is the temptation to try to earn God’s favor, and **second**, the temptation to use some little achievement to compare oneself with our fellow men to our advantage and their disadvantage. But the Christianity which has enough of self left in it to think that by its own efforts it can please God and that by its own achievements it can show itself superior to other men is not true Christianity at all.” (William Barclay, *Galatians*, 21).

# THE GOSPEL DISSECTED — FROM START TO FINISH AND EVERYTHING IN BETWEEN

## GALATIANS 3:1-5



### Theme:

The doctrine of justification by grace alone through faith alone in Christ alone is the foundation for all that we are and have in Him.



### Introduction:

In his theological defense of the gospel of grace he sets forth the idea that justification is by grace alone through faith alone in Christ alone. He opens up his next paragraph by asking five rhetorical questions. Each answer is obvious.



### Outline:

- I. Why have you stopped following Christ (v. 1)?
  - A. Believers are senseless for going back to a position of bondage (v. 1).
  - B. Believers are seduced in going back to a position of bondage (v. 1).
- II. Are you saved by Law or by faith (v. 2)?
- III. Are you sanctified by the Spirit or by the flesh (v. 3)?
- IV. Are you suffering because of your embracing of the Law or of grace (v. 4)?
- V. Are you serving through the power of the Law or faith (v. 5)?

From our text (3:1-5), **Paul will now illustrate his point by introducing Abraham.** Everything Abraham enjoyed came in absence of Law. The blessing enjoyed by Abraham was through the hearing of faith. This we will consider in our next paragraph. Let us not forget what the false brethren were teaching. They said, “Jesus is necessary, simply not enough.” By their own admission they would be teaching a false gospel.



### Basic Ideas:

1. The Holy Spirit desires for us to know God has finished the work and provided for us everything we will ever need.
2. The Holy Spirit desires for us to choose His way and let go of ours.
3. The Holy Spirit desires for us to feel the joy of resting in His finished work.



**Basic Questions:**

1. Remember Galatians 1:7? How does Paul describe those who embrace a different gospel?
2. What language does he now use to describe those who embrace a twisted gospel?
3. Is what Christ accomplished hidden from view?
4. What area is Paul contrasting in verse 2?
5. What two things are contrasted throughout the following verses?
6. What connection does 3:1-5 have with 2:15-21?
7. Had the believers in Galatia suffered for their faith?
8. What conclusion does Paul come to in verse 5?



**Basic Application:**

1. Is Paul making a distinction between justification and sanctification or is he speaking only of justification?
2. Look at your own Christian life. Is it works-driven or gospel-driven? How might you tell the difference between the two?
3. Have you stopped trusting Christ for your Christian life? Why have you turned back?
4. Maybe your fatigue in life and in ministry is a consequence of your self effort? **Letting go and letting God** does not absent you from willing or your active participation, but it does let you know that it is **not dependent on you or about you**. Maybe you need to let go of all you are trying to control and manipulate and rest in the control and care of God?
5. Jesus Christ waits with open arms to welcome you back to a place of rest.
6. What does this passage cause you to change in your thinking and/or actions?

# THE GOSPEL DEFENDED — ABRAHAM AND THE LAW, BOTH JEW AND GENTILE

## GALATIANS 3:6-14



### Theme:

Gentiles can be right with God by grace alone through faith alone in Christ alone. Such truth is proven by Abraham's justification and the Law's intent. Faith in Christ connects the believer to Abraham and frees him from the Law.



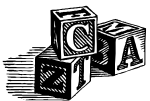
### Introduction:

Paul's illustrations prove the point made in verses 1-5. First, Abraham was justified by faith and those who believe participate in the blessing made to Abraham. Second, the Law brought nothing but a curse to the unable.



### Outline:

- I. Abraham proves justification is by grace alone through faith alone in Christ alone (vv. 6-9).
  - A. Abraham was saved by faith (3:6-7).
    1. The illustration presented (3:6)
      - a. "Abraham believed God."
      - b. "And it was accounted to him as righteousness."
    2. The illustration explained (3:7).
  - B. This salvation is equally by faith for the Gentiles (3:8, 9)
- II. The Law proves justification is by grace alone through faith alone in Christ alone (3:10-14).
  - A. Law curses all non-conformity (3:10).
  - B. The Law is not of faith (3:11, 12).
  - C. This salvation comes by grace alone through faith alone in Christ alone (3:13-14).



### Basic Ideas:

1. The Holy Spirit desires for us to know how anyone can become a descendent and heir of Abraham's blessing.

2. The Holy Spirit desires for us to choose Christ above the Law.
3. The Holy Spirit desires for us to feel the joy of resting in His finished work.



**Basic Questions:**

1. Why is Abraham brought into Paul's argument?
2. Who was Abraham in relation to the nation of Israel?
3. How was righteousness attributed to Abraham?
4. What did Abraham have to "do" in order to become righteous?
5. Who are the true sons of Abraham?
6. How are the Gentiles justified?
7. Were the Gentiles a part of God's redemptive purpose from the start?
8. What gospel did Abraham have preached to him?
9. How do Gentiles become beneficiaries of Abraham's blessing?
10. What does the works of the Law produce?
11. If I am under the Law am I obligated to obey all the Law?
12. What if I break only one Law, am I still under its curse?
13. What is the curse of the Law?
14. What conclusion is made in verse 11?
15. Why is this true based on Paul's argument? What does he assume about everyone concerning the Law?
16. Is the works of the Law contrary to faith?
17. If I attempt to keep one Law, am I obligated to keep all the whole Law?
18. What has Christ done?
19. How did Christ become a curse for us?
20. Why did Christ become the curse?
21. What is the blessing of Abraham?
22. How is the promise of the Spirit received?



**Basic Application:**

1. God will justify anyone who believes.
2. Everything we need to do before God is through the avenue of faith. It is not by works, but by faith.
3. To add works to what we are in Christ is to diminish the work of Christ.
4. The intent of verses 6-14 is to prove Paul's point in 3:1-5. From start to finish and everything in-between it is by grace alone through faith alone in Christ alone.
5. What does this passage cause you to change in your thinking and/or actions?

# THE GOSPEL DEFENDED — THE PROMISE AND THE LAW, “WHY THE LAW?”

## GALATIANS 3:15-29



### Theme:

In the doctrine of justification by grace alone through faith alone in Christ alone we become the very children of God. As such, we are the heirs according to promise.



### Introduction:

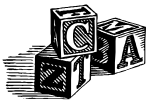
Paul is relentless in his desire to dismantle the theology of the Judiazers. With 3:7, 9, 14 and 29 Paul makes the Judiazers writhe in mental anguish. The Promise still stands.



### Outline:

- I. The Nature of the Promise (3:15-18).
  - A. It cannot be changed (v. 15).
  - B. It was made with Abraham and to his seed, Christ (v. 16).
  - C. It cannot be invalidated by the establishing of another covenant (v. 17).
- II. The Purpose of the Law (3:19-24).
  - A. If one cannot be justified by works, why the Law? (v. 19).
  - B. Is the Law then contrary to the promises of God? (v. 21).
    1. No, because the Law is incapable of imparting life (cf. vv. 10-12).
    2. No, because the Law functions as a custodian to keep us until Christ's arrival (v. 23).
    3. No, because the Law functions as a guardian to lead us to Christ (v. 24).
- III. The Consequences of Faith in Jesus Christ (vv. 25-29).
  - A. Because Christ has come we are no longer under the Law (v. 25). **We no longer look to rules for our justification.**

- B. It is by faith we have become the sons of God (v. 26). **We are to live as children of God.**
- C. As sons of God we have been baptized into Christ and have clothed ourselves with Him (v. 27).
- D. As sons of God we are all one in Christ Jesus (v. 28).
- E. Because I belong to Christ and am of His seed (v. 16), I am a descendant of Abraham and thus an heir according to Promise (v. 29). **We are to live knowing we belong to Christ.**



**Basic Ideas:**

1. The Holy Spirit desires for us to know that God keeps His promises.
2. The Holy Spirit desires for us to choose Christ as the fulfillment of those promises.
3. The Holy Spirit desires for us to feel the joy of resting in Christ as the securer of our inheritance.



**Basic Questions:**

**Verse 15**

1. What parallel ideas is Paul comparing in verse 15? What is Paul's purpose in contrasting the covenant with the law?

**Verse 16**

2. What does the plural "promises" imply? Notice the singular "promise" in verse 18. Compare Genesis 21:12 and 22:18, with Galatians 3:16, 17. What is meant by 'the seed' singular in relation to the covenant? What is the connection between 'the seed' singular and 'the seed' collective singular as in Genesis 12:2, 3; 13:15; and 17:1-8?
3. Who are the beneficiaries of Abraham's promises?
4. Who is the seed of Abraham?

**Verse 17**

5. Does the Law from Moses negate the promise to Abraham?

**Verse 18**

6. Verse 18 appears to be setting the means of inheritance by the Law in contrast to the means of inheritance by promise. Remember the contrast between works and faith.

**Verse 19**

7. If the inheritance is by faith, why was the Law given? According to Galatians 3:19, for what does Paul say the law is useful? Why could Paul say that the law was not at all opposed to the promises of God? (Gal. 3:21).



8. Notice the word “until.” What does this suggest about the Law?
9. Is the Law contrary to the promises of God?

**Verse 21**

10. Can the Law or any law impart life?
11. What is life synonymous with in verse 21?

**Verses 22, 23**

12. What does it mean when it says, “The Scripture has shut up everyone under sin”? Notice verse 23.
13. How does the Law function in relation to faith in Jesus Christ?
14. In verse 23 how is the idea of “faith” used? Is it simply the act of faith or the object of faith? What do we mean when we say ‘faith came’ and ‘faith is revealed’?
15. In the relationship between Law and faith, what might we conclude concerning the purpose of God?

**Verse 24**

16. What does the “therefore” of verse 24 introduce?
17. How should we view the Law?

**Verses 25-27**

18. Are believers under the Law?
19. How do we become sons of God?
20. Paul speaks of having been baptized into Christ. What does this mean? Is there any information prior to this text that would explain what this means?
21. What imagery does Paul use to explain what this baptism looks like?

**Verses 28, 29**

22. What is verse 28 communicating and how does this further Paul’s argument? Think about Peter’s failure and the message preached by the false brethren.
23. How are we Abraham’s descendants?
24. Compare verse 14 with verse 29. What are the two aspects of the promise in these two verses?



**Basic Application:**

**As a son of God**

Having been baptized into Christ  
Being all one in Christ  
Belonging to Christ  
Being an heir

**There is Privilege**

There is Identification  
There is Unity  
There is Ownership  
There is Inheritance

**Thus,**

|               |               |        |                            |
|---------------|---------------|--------|----------------------------|
| When I “feel” | shunned       | I have | Direct access              |
| When I “feel” | isolated      | I have | Unconditional acceptance   |
| When I “feel” | stress        | I have | Burden bearing Camaraderie |
| When I “feel” | directionless | I have | Stable family              |
| When I “feel” | poor          | I have | Inexhaustible wealth       |

# THE GOSPEL DEFENDED — THE PROMISE AND THE INCARNATION

## GALATIANS 4:1-7



### Theme:

In coming of age the son receives his status as heir.



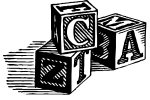
### Introduction:

Paul methodically moves his audience from where they were under the Law to where they now are in Christ. In Christ they are adopted sons and full heirs to the Father's riches.



### Outline:

- I. Paul's Illustration (vv. 1, 2 ["heir-child-slave-owner of everything"]).
- II. Paul's Application (vv. 3-6).
  - A. There was an appointed period (v. 4 ["In the fullness of the time"]).
  - B. There was an appointed person (v. 4).
    1. The divine initiative ("God sent forth His Son").
    2. The divine incarnation ("Made of a woman, made under the Law").
  - C. There was an appointed purpose (vv. 5, 6).
    1. In order to redeem slaves (v. 5a).
    2. In order to adopt sons (vv. 5b-6).
      - a. The divine initiative ("God sent forth the Spirit of His Son").
      - b. The divine residency ("Into our hearts").
      - c. The divine enablement ("Crying, Abba! Father!").
- III. Paul's Conclusion (v. 7 [Making the Transfer]).
  - A. I am a Son.
  - B. I am an Heir.



**Basic Ideas:**

1. The Holy Spirit desires for us to know we are heirs and sons.
2. The Holy Spirit desires for us to choose Christ over the Law.
3. The Holy Spirit desires for us to feel the joy of God's Father relationship to His children.



**Basic Questions:**

1. What connection does our present paragraph have with the preceding paragraph?
2. What makes an heir equal to a slave?
3. What is a child under?
4. Who sets the date for a child's advancement?
5. What are the "elemental things of the world?"
6. What did God do when the fullness of time came? What is meant by the statement "but when the fullness of time came."
7. How is His Son described in verse 4?
8. What is the significance of "born of a woman" in verse four (Gen. 3:15; Lu.1:34-37; Matt.1: 18-21)?
9. Notice how the deity and humanity are both stated in verse 4.
10. Why was the Son "born of a woman, born under the Law?"
11. When does the heir become a son?
12. What are the privileges of a son?
13. Are the children of God slaves under the Law?
14. In what ways are Christians made free?
15. How would you explain that Christianity is not a religion but a relationship?
16. What blessings do you receive as God's son or daughter that others do not get?



The **Basic Application** from Galatians 4:1-7.

1. Are you still living under the Law as a slave?
2. Are you enjoying your status as an heir and thus a son?
3. What does this passage cause you to change in your thinking and/or actions?

# THE GOSPEL DESERTED — “WHAT HAPPENED?”

## GALATIANS 4:8-11



### **Theme:**

The absence of faithfulness and the returning to bondage can be an indicator of an empty profession. How can we keep dogs from returning to their vomit and pig from wallowing in the mud?



### **Introduction:**

Paul gives us a short but powerful passage dealing with the Galatians problem. The false brethren were telling them to do in order to advance in spiritual maturity and their relationship with God. Paul tells them to rest in who God is and what He has done and what they are in Christ. This same struggle exists today.

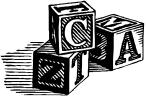


### **Outline:** The Problem at Galatia (4:8-11).

- I. Their Past Position (v. 8).
  - A. Their empty profession.
  - B. Their meaningless service.
- II. Their Present Practice (v.9-10).
  - A. What does it mean, “To believe?”
    1. **First**, we understand that believing is more than just knowing. James tells us that the demons believe, but are not saved (James 2:19).
    2. **Second**, we understand that believing is more than just affirmation or assent. This we see in the story of the rich young ruler. He affirmed the truth of what Jesus was saying (Matthew 19:16-22), but he was not saved.
    3. **Third**, we understand that believing is to place one’s complete trust in Jesus Christ. This is the language of Paul in 2 Timothy 1:12.
  - B. “How do I know you are saved?”
    1. Hebrews 6:4-9
    2. Matthew 13:18-23
    3. 2 Peter 2:18-22

4. 2 Corinthians 13:5-6

III. Paul's Present Perplexity (v. 11).



**Basic Ideas:**

1. The Holy Spirit desires for us to know He loves us more than we love Him.
2. The Holy Spirit desires for us to choose not to turn back from following Him.
3. The Holy Spirit desires for us to feel the joy of resting in His sufficiency.



**Basic Questions:**

1. Notice the contrast between the Jews and the Gentile. What are they?
2. Is verse 9 speaking of God's omniscience or God's "election"?
3. Are the elemental things in verse 9 the same as in verse 3?
4. How are they the same, how might they be different?
5. What was Paul's concern? Is he concerned that they might not be saved?
6. Assuming that "basic principles of the world" refers to the Galatians' pre-Christian religious beliefs, can you think of how religious beliefs not based on Christ can cause one to be "enslaved" or "in bondage?"
7. It is common, almost a cliché, to state that "Christianity is not a religion, but a relationship." Explain the distinction between "a religion" and "a relationship."
8. Is it possible that one can get so caught up with the traditions and rituals of "religion" that one completely misses the God to whom those traditions and rituals point? How does this relate to the statement that "Christianity is not a religion, but a relationship?"
9. Is there a sense in which "religion" can trap or hold somebody back from knowing God?
10. Suppose one had the religious belief that one earned blessings from God by being especially good or "spiritual." Can you think of how that could prevent one from knowing what God was really like?
11. Can you think of any specific religious beliefs or practices that you now have, or had in the past, that are/were ABOUT God, but in fact kept you from truly knowing Him?
12. In what way have you found your religious experience "enslaving?" How does your relationship with God feel right now? Does it feel like you are enslaved to a religious system?
13. Why do you think the Galatians would turn away from their "spiritual success" following the path of faith, to pursue God via a different path, the path of "law?"
14. Have you ever felt dissatisfied with your life as a Christian? Disappointed with the rate of progress in your spiritual life? Have you had times when you felt unfulfilled in your relationship with God? At these times, were you ever tempted to pursue a "different path" in your spiritual journey? Explain how Galatians 4:8-11 pertains to these questions.



**Basic Application:**

1. Assuming that “basic principles of the world” refers to the Galatians’ pre-Christian religious beliefs, can you think of how religious beliefs not based on Christ can cause one to be “enslaved” or “in bondage?”
2. “Once saved always saved” that is the consistent message of the New Testament.
3. It is equally true that, “Faith alone saves, but faith is never alone.” The life you live is not a cause for salvation, but the life you live is a consequence of your salvation.
4. Fruit bearing is not a work, but a result.
5. I do not try to ‘act’ saved, I am saved so I will inevitably live like a saved person.
6. I do not believe the Christian life is an obligation to be kept, but rather it is the outworking of life.
7. Only living people have a pulse. A pulse does not give life; a pulse is a sign of life. “Works” are the pulse of faith never a cause or maintainer of life.
8. It will never be my intent to create doubt. Paul has just told his audience in 4:7 that they are heirs. If this is true, then why would they be looking back? Was Paul’s labor in vain? What typically happens in a situation like this is that those who are sincere and fruit bearers have a tendency to examine themselves whereas those who really need to examine themselves sit snugly in their unbelief.
9. Are you saved? Yes or No. If you are, rejoice and thank God. Continue in your walk with God. If you are not saved, then perhaps today is your day set by the Father to be received as a son and heir?

# THE GOSPEL'S DEMAND — PAUL'S PLEA FOR RESTORATION, "COME BACK!"

## GALATIANS 4:12-20



### **Theme:**

Paul pours out his heart to the Galatians believers.



### **Introduction:**

In light of Paul's heaviness for the Galatians' desire to turn back into bondage; he now pours out his heart to them. He speaks as a friend and not simply as a pastor, teacher, or mentor.



### **Outline:**

- I. Paul's Past Response to the Galatians (vv.12-13).
  - A. It was sympathetic (v. 12).
  - B. It was sacrificial (v. 13).
- II. The Galatians Past Acceptance of Paul's preaching (vv. 14-15).
  - A. It was cordial (v. 14).
  - B. It was compassionate (v. 15).
- III. Paul's Probing Observation (vv.16-20).
  - A. Truth brought animosity (v.16).
  - B. Falsehood brought disillusionment (v.17-18).
- IV. Paul's Paternal Appeal (v. 19-20).
  - A. A father's love (v. 19a).
  - B. A mother's claim (v. 19b).
  - C. A Christ-like goal (v. 19c).
  - D. A friend's concern (v. 20).



**Basic Ideas:**

1. The Holy Spirit desires for us to know the Shepherd heart of God.
2. The Holy Spirit desires for us to choose the good shepherd over grievous wolves.
3. The Holy Spirit desires for us to feel the joy resting in the protective and compassionate arms of God.



**Basic Questions:**

1. What is Paul's tone in verse 12? Why is this tone communicated? Notice verse 20.
2. Do you think the Galatians are perhaps embarrassed at their defection? Or maybe they are proud and thus offended by Paul's tone?
3. What does Paul reference in verses 13 and 14 and why does he reference this?
4. Despite Paul's appearance what was their initial response to him (v. 14)?
5. How does Paul describe their affection for him when he first came (v. 15)?
6. What caused their opinion of him to change (v. 16)?
7. Who does Paul reference in verse 17?
8. What was the goal of the false brethren (v. 17)? Notice Acts 20:30 [PLEASE READ].
9. How does Paul describe his ministry in their behalf (v. 19)?
10. What was Paul's goal for them (v. 19)?
11. What is the meaning of the expression "until Christ is formed in you?"
12. How does Paul describe himself in verse 20?
13. If you haven't done so already, at some point in your life you will likely face the decision about choosing one church to be your regular place of worship/fellowship. There are many characteristics one can focus on in choosing a church. What insight can you gain from Galatians 4:12-20 about what to look for when choosing a church?



**Basic Application:**

1. Let us stop seeking to conform people into our image.
2. Let us continue to embrace the rule of God over the pieces of our lives. Let us shout the supremacy of God in all things.
3. Let us continue to go the extra mile in loving people unconditionally.
4. Let us continue to make much of Christ. Let us find, celebrate and declare that He is enough in this life and in the life that is to come.
5. Let us continue to pray that we would never give anyone an occasion to doubt our deep love and devotion to Christ alone.
6. "Theological argument is important; but unless it takes place within a context



where people are bonded together in mutual trust and shared Christian experience, it will only reach the head, not the heart, and probably not the will. This little section, then, stands here in Galatians as witness to the marriage of head and heart in the teaching and pastoral work that belong to the gospel.” (Tom Wright, *Paul for Everyone*, 54, 55).

# THE GOSPEL'S DESCENDANTS — THE TALE OF TWO MOTHERS

## GALATIANS 4:21-5:1



### **Theme:**

Our position in Christ has no place for legalism's bondage.



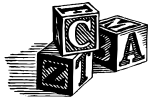
### **Introduction:**

In Paul's theological defense of justification by grace alone through faith alone in Christ alone he appeals to the law itself to show the validity of his position. Remember, he has already looked to Abraham (3:6-14), the nature of the Promise (3:15-18) and the purpose of the Law (3:19-29) to show the centrality of Christ and grace. He now turns again to the story of Sarah and Hagar.



### **Outline:**

- I. The Historical Illustration (4:21-23).
- II. The Allegorical Explanation (4:24-27).
- III. The Spiritual Application (4:28-29).
  - A. You are children of the promise (v. 28).
  - B. You are persecuted by the flesh (v. 29).
- IV. The Practical Exhortation (4:30-5:1).
  - A. Cast out the bondwoman (v.30).
  - B. We are not according to the flesh and bondage but according to the promise and freedom (v. 31).
  - C. Christ wants you to be free in Him (5:1a).
  - D. Keeping standing firm in your freedom (5:1b).
  - E. Do not be subject again to a yoke of slavery (5:1c).



**Basic Ideas :**

1. The Holy Spirit desires for us to know how the plan of God is carried out flawlessly.
2. The Holy Spirit desires for us to choose His will over our own.
3. The Holy Spirit desires for us to feel the joy of resting in His wisdom and strength.



**Basic Questions:**

1. To what does Paul appeal in verse 21?
2. To whom does Paul appeal in verses 22 and following?
3. What persecutes the children of promise?
4. What are we called on to do in verse 30?
5. What is Paul's exhortation to in 5:1?
6. Given your current understanding, what do you think is the main point that the Holy Spirit through Paul is making by comparing Abraham's two sons in Galatians 4:21-23? What are the two sons supposed to represent? As you answer this, remember the entire context of the book of Galatians. Paul is clearly giving an illustration of the same point he has been making all along.
7. Put yourself in Abraham's and Sarah's shoes and consider their "plan" to have a biological child through Hagar, Sarah's servant. Do you think this was a reasonable, sensible thing for them to do?
8. Galatians 4:24 states that "*the women represent two covenants.*" What are these "two covenants?"
9. What significant Biblical event happened at Mt. Sinai? For help on this, look up Exodus 19. Given that insight, what do you think Paul is implying by identifying one of the covenants with Mt. Sinai?
10. What are the distinctive characteristics of the covenant that was associated with Mt. Sinai?



**Basic Application:**

As we work through the book of Galatians we went from the autobiographical where Paul defended his apostleship, to the theological where he laid out the doctrine of justification by grace alone through faith alone in Christ alone. He is now moving into the applicational. You cannot separate what Paul has said with what he is about to say. The focus is always to be upward and toward Christ. What you do is simply the outworking of what you are. Nothing can change what you are in Him. Paul's desire is to align our practice in life with our position in Him.

1. Consider the following interpretation of the “two sons:”

Abraham’s and Sarah’s decision to use Hagar to make God’s promise “happen” analogizes Christians’ efforts to produce righteousness on their own (“by human effort,” in the power of the “flesh”). While it seems “reasonable” and “sensible” to make rules and lists to discipline and push ourselves towards righteousness, this is not God’s way. There are no “Twelve Step” programs to better spiritual living – despite the fact that this seems eminently “reasonable” and “sensible” to us. But God’s way is not our way. God’s way is by grace, through faith. It is the result of a “promise,” implemented by His Spirit. It is the way of Isaac, not Ishmael. What do you think of this idea? Does it seem reasonable to you? As a believer you are a child of the promise and not according to the flesh (v. 28).

2. As a believer who embraces grace living, expect to be persecuted by the legalist (v. 29).
3. Seek to root out every trace of self-sufficiency from your Christian experience (v. 30). You cannot change the flesh nor can you compromise with it.
4. As a believer Christ wants you to be free in Him (5:1a).
5. As a believer keep standing firm in your freedom (5:1b).
6. As a believer do not be subject again to a yoke of slavery (5:1c).

# THE GOSPEL'S DISTRESS — SEVERED FROM CHRIST

## GALATIANS 5:2-12



### Theme:

Not only is Jesus necessary, but He is enough!



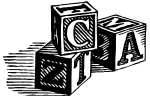
### Introduction:

This passage begins the third section of the letter. After defending his apostleship (chaps. 1-2) and his message of justification by faith (chaps. 3-4), Paul now applies that doctrine to practical Christian living (chaps. 5-6).



### Outline:

- I. The dark consequence of human autonomy (vv. 2-4).
  - A. Christ will be of no benefit to you (v. 2).
  - B. [You are] under obligation to keep the whole Law (v. 3).
  - C. You have been severed from Christ (v. 4a).
  - D. You have fallen from grace (v. 4b).
- II. The confident hope of divine capability (vv. 5-6).
  - A. The utter certainty of a future work (v. 5 ["the hope of righteousness"]).
  - B. The complete sufficiency of a finished work (v. 6a ["means nothing"]).
  - C. The total suitability of faith's work (v. 6b ["working through love"]).
- III. The heavy sentence against false spirituality (vv. 7-12).
  - A. It hinders the truth (v. 7).
  - B. It is not of God (v. 8).
  - C. It contaminates the truth (v. 9).
  - D. It will be judged (vv. 10-12).



**Basic Ideas:**

1. The Holy Spirit desires for us to know the full sufficiency of Christ and that anything other than Him is lacking.
2. The Holy Spirit desires for us to choose Him for our preservation and our perseverance.
3. The Holy Spirit desires for us to feel the joy resting in His finished work.



**Basic Questions:**

1. What does Paul bring out as perhaps the key issue with the false brethren?
2. What do you think Paul meant when he said, "Christ will be of no benefit to you?"
3. What point does Paul bring out concerning the law in verse 3?
4. What kind of language does Paul use to describe those who seek justification by the Law?
5. What are your thoughts concerning the following statements: "deserting Christ" (1:6), "severed from Christ" and "fallen from grace"?
6. Once you are justified by grace through faith in Christ, what are you now to be "doing?" (v. 5)
7. What do you think Paul meant when he said, "Faith working through love?"
8. Verse 7 suggests those to whom Paul spoke had already begun the race. What was his concern?
9. Who are those hindering them from obeying the truth?
10. What do you think Paul meant when he said, "A little leaven leavens the whole lump of dough?" Do you think this has anything to do with 4:30?
11. In all of Paul's challenges what is his conclusion in verse 10?
12. Notice again the strong language Paul uses for those who would pervert the gospel/Christ (v. 12).



**Basic Application:**

1. "The believer who abandons grace for law is a slave, a pauper, and a runner on a detour. In short, he is a loser. And the only way to become a winner is to 'purge out the leaven,' the false doctrine that mixes law and grace, and yield to the Spirit of God." (Wiersbe, *Galatians*, 123).
2. We must purge from ourselves any confidence we have in our flesh.
3. We must rest with confidence in the ability of God.
4. We must guard ourselves against a false spirituality.
5. We must learn not to tolerate error in our midst.
6. The church is unsinkable though a church can go down. God uses the daily attentiveness of His people to theological detail to sustain a church. May God keep us alert and focused.

# THE GOSPEL DEMONSTRATED — SERVE ONE ANOTHER THROUGH LOVE

## GALATIANS 5:13-15



### **Theme:**

Living by grace reveals itself by loving one another.



### **Introduction:**

It has been said that if we correctly teach grace, people could view it as a license to sin. However, grace, when properly understood is not a license to sin, but the liberty to serve.

“The logic of Gal. 5:13-15 is simple. **First**, Paul restates the foundation of the Christian life: ‘You were called to freedom, brethren.’ **Then**, based on that divine call, he gives a twofold command. **Negatively**: ‘Do not use your freedom as an opportunity for the flesh.’ **Positively**: ‘Through love be servants of one another.’ **Then** to support this twofold command he gives a positive and a negative incentive to love. **Positively**: ‘For the whole law is fulfilled in one word, You shall love your neighbor as yourself.’ And **negatively**: ‘If you bite and devour one another take heed that you are not consumed by one another.’ The main point of the text is, ‘through love be servants of one another.’ If you do this, you fulfill the whole law; if you don't, you destroy yourselves.”

June 12, 1983 (Morning), Bethlehem Baptist Church, John Piper, Pastor, **FREED TO LOVE** (Galatians 5:13-15). <http://www.soundofgrace.com/piper83/061283m.htm>



### **Outline:**

- I. What Christian liberty looks like (vv. 13, 14).
  - A. Negatively considered (“Do not use your freedom to indulge the sinful nature” v. 13a).
  - B. Positively considered (“Serve one another in Love” vv. 13b, 14).
    1. Grace through love serves one another (v.13b).
    2. Grace through love fulfills the Law (v. 14).
- II. What Christian legalism looks like (v. 15).



**Basic Ideas:**

1. The Holy Spirit desires for us to know that we are free in Christ to love and serve Him and one another.
2. The Holy Spirit desires for us to choose Him above all else.
3. The Holy Spirit desires for us to feel the joy of resting in His finished work.



**Basic Questions:**

1. To what have we been called? Is this idea in conflict with a call to Christ?
2. Is it possible to turn freedom into lasciviousness?
3. How do we guard against turning our freedom into an opportunity for the flesh?
4. Why is serving one another such a strong deterrent to sinning?
5. What is the summation of the whole Law?
6. Is this different than what Jesus said in Matthew 22:34-40?
7. Why do you think Paul makes the statement he does in verse 15? What might we assume from this statement?



**Basic Application:**

1. Live free.
2. Make no provision for the flesh (Rom. 13:14). Abstain from fleshly lusts (1 Peter 2:11).
3. Love large. Don't be selective or partial. Love big. Personal hurt and individual grudges harm us in ways we cannot fully appreciate. I become petty and small when I allow personal wounds to fester and what it does is keep me from loving the body unconditionally.
4. Don't hurt yourself by criticizing the body. I recognize that each of us have personal weaknesses that can be justly criticized and hopefully corrected, but I would caution you never to criticize unless you have a personal relationship with the individual. It is easy to throw rocks from afar, but I would challenge you and caution you to think carefully about the criticism you are leveling against the individual and see what the perceived problem might be from their perspective.
5. Celebrate all that Jesus is for you and that you are in Him. I would also challenge you to celebrate who Jesus is for others and what they are in Him.



# THE GOSPEL DEMONSTRATED — THE FRUIT OF THE HOLY SPIRIT

## GALATIANS 5:16-26



### **Theme:**

The key to grace living is to understand the Holy Spirit's ministry in you and through you to those around you.



### **Introduction:**

All of us love keys. We love the bottom line. In our passage before us, Paul gives us the key to grace living. He is about to unlock the door to this whole mystery of how to make the transfer from law to grace, from bondage to that of delicious liberty. How do we love everyone (vv. 13, 14)? How do we keep from biting and devouring one another (v.15)? The key to loving your neighbor (vv.13-15) understands the Holy Spirit's ministry in you and through you to those around you (vv.16-26).

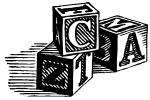
The 16<sup>th</sup> century Reformer John Calvin correctly observes, "Now follows the remedy. The ruin of the church is no light evil, and whatever threatens it must be opposed with the most determined resistance." <http://www.ccel.org/ccel/calvin/calcom41.iii.vii.iii.html>



### **Outline:**

- I. Understanding the Conflict (vv.16-18).
  - A. The principle of resting in the person and work of Jesus Christ (v.16).
  - B. The pressure against resting in the person and work of Jesus Christ (v. 17).
  - C. The promise for resting in the person and work of Jesus Christ (v. 18).
- II. Understanding the Flesh (5:19-21).
  - A. Sins of Immorality.
  - B. Sins of Idolatry.
  - C. Sins of Animosity.
- III. Understanding the Holy Spirit (5:22-26).
  - A. The contrast between the flesh and the Spirit (v. 22).

- B. The classification of spiritual fruit or expressions of grace living.
  - 1. Inward Fruit.
  - 2. Outward Fruit.
  - 3. Upward Fruit.
- C. The consequences of spiritual fruit or the person and work of Jesus Christ (vv. 23b-26).
  - 1. The person and work of Jesus Christ frees me from the weight of the law (v. 23b).
  - 2. The person and work of Jesus Christ frees me from the passions and desires of the flesh (v.24).
  - 3. The Christ-life is Spirit living (v.25).
  - 4. The Christ-life is selfless living (v.26).



**Basic Ideas:**

- 1. The Holy Spirit desires for us to know the power of the person and work of Jesus Christ in behalf of His people.
- 2. The Holy Spirit desires for us to choose to rest in His finished work and stop trying to do what has already been done.
- 3. The Holy Spirit desires for us to feel the joy of resting in His finished work.



**Basic Questions:**

- 1. What two ideas are set in opposition to each other in verse 16?
- 2. If verse 16 is an expansion to verses 13-15, what would the flesh look like and what would walking in the Spirit look like?
- 3. Are the flesh and the Spirit compatible?
- 4. Are the things that please me in verse 17 the things of the flesh or of the Spirit?
- 5. According to Paul's argument up to this point, is the believer under the Law?
- 6. If the believer is not under the Law then what is true according to verse 18?
- 7. Is walking by the Spirit in verse 16 different than being led by the Spirit in verse 18?
- 8. Is being led by the Spirit conditional or unconditional? If it is conditional, what is the one condition as noted in verse 18?
- 9. Is the flesh in our current paragraph different than the flesh noted in verse 13?
- 10. What do the works of the flesh look like from verses 19-21?

11. Could verse 15 be a simple summary of these various deeds? If so, what is the flesh when reduced to its "bottom line?"
12. Could "under the Law" and "deeds of the flesh" be synonymous in this paragraph?
13. What is the outcome of being "under the Law" and "practicing the flesh" according to verse 21?
14. What is the opposite of the "deeds of the flesh" in verse 22?
15. Is "walking," "led," and "fruit" synonymous in our paragraph or are they distinct ideas? Are these things conditional or unconditional?
16. What or who does this fruit describe?
17. Remember what Galatians 3:29 says? If 3:29 is true, then what is also true according to verse 24? Notice the language of 2:20. Why has my flesh been crucified?
18. Is "walking," "led," "fruit," and "living" synonymous in our paragraph or are they distinct ideas? Are these ideas different than following Jesus Christ? Are these things conditional or unconditional?
19. Notice the wording of verse 25. If living is causal, then what is walking?
20. How do I "walk by the Spirit?"
21. If everything is true concerning my position in Christ, then the prohibitions in verses 13, 15 and 26 are equally true.
22. What is verse 26 describing? Note verse 19 and verse 13.
23. From this paragraph, is it possible for the believer to be walking in the Spirit and working the deeds of the flesh at the same time?
24. Is the paragraph showing us the contrast between the believer and the unbeliever or between the obedient believer and the disobedient believer? If the contrast is between the obedient believer and the disobedient believer, then what is the outcome for the disobedient believer in verse 21?
25. What preconceived ideas does this paragraph challenge?
26. What does this passage mean to you?



**Basic Application:**

1. Do you want to dance in the "rain" of grace? Do you want to feel the warmth of God's "Sun?" Then give up trying and start resting in the hammock of His finished work.
2. Many of you have closed the umbrella of your legalism and are now enjoying the "reign" of grace in your life. Some of you still have your umbrellas up and are resisting the cool, cleansing "rain" of grace.
3. May it please God to break you so that nothing else matters but Him.
4. May you triumphantly proclaim with the redeemed of God, "HE is enough in this life and in the life that is to come."

# THE GOSPEL DEMONSTRATED — BEAR ONE ANOTHER'S BURDENS

## GALATIANS 6:1-5



### **Theme:**

A fruit of the Spirit is reaching out to the fallen in loving grace and seeking to restore them to wholeness in the body.



### **Introduction:**

Grace living manifests the fruit of burden bearing. If you have been following Paul's thinking, you will see the natural connections being made between what has been previously said and what is now being stated. "To walk by the Spirit is to support the weak and the fallen and to bear their burdens." (Johnson, Galatians, 6:1).



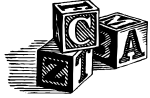
### **Outline:**

Paul provides for us three statements concerning the ministry of burden bearing.

- I. The principle of living graciously in Christ when burden bearing (vv. 1-2).
  - A. The occasion for grace living in burden bearing (v. 1).
    1. Burden bearing is a family issue ("Brethren").
    2. Burden bearing is necessary when anyone has been overtaken in a fault.
  - B. The outworking of grace living in burden bearing (v. 1b).
    1. Who is to be a burden bearer? ("you who are spiritual").
    2. Why do we become a burden bearer? ("restore such a one").
    3. How is burden bearing to be done? ("In a spirit of gentleness").
    4. Why is burden bearing to be done with a spirit of gentleness?
  - C. The origin of burden bearing in grace living (v. 2).
- II. The perils of living graciously in Christ when burden bearing (vv. 3-4).
  - A. We come with the wrong spirit (v.1b ['spirit of gentleness']).

- B. We come with the wrong mindset (v. 3 [‘if anyone thinks he is something’]).
- C. We come with the wrong perspective (v. 4).

III. The pledge to live graciously in Christ when burden bearing (v. 5).



**Basic Ideas:**

1. The Holy Spirit desires for us to know the unity of the body and the power of the body to overcome all evil.
2. The Holy Spirit desires for us to choose to serve one another in love.
3. The Holy Spirit desires for us to feel the joy of serving one another in love.



**Basic Questions:**

1. What does 6:1 assume?
2. What is the relationship to 5:19-21 and 6:1? What might this tell us about those who are believers yet find themselves looking “fleshly?”
3. What does the idea of “caught” convey?
4. Who are the spiritual in verse 1?
5. What is to be our goal when confronting those who are caught in any trespass?
6. How should we approach those who are caught in any trespass?
7. Why this approach?
8. What are we to do according to verse 2?
9. Why are we to do this?
10. What is the relationship between 5:13-15 and 6:2?
11. Why does burden bearing fulfill the law of Christ? What is the law of Christ?
12. What are we if we think we are something when in reality we are nothing?
13. Could your assessment of yourself be wrong?
14. Where should our examination be focused? Why should we not compare ourselves with other people?
15. What is our responsibility in relation to others?
16. What responsibility do we have towards others inside our community of faith?
17. If I am going to assist those who are caught in any trespass, what should be my attitude and temperament?



**Basic Application:**

1. Paul is big on helping the hurting and strengthening the weak (Rom. 14, 15:1-7).
2. Who among you is being crushed by the weight of life?
3. Who among you can you come alongside of to help?
4. Who do you need to be praying for and encouraging?

*A Study of Galatians 6:1-5*

5. Be careful how harshly you treat those who find themselves in bondage to any addiction. Sin always takes us further than we wish to go, it will cost us more than we wish to pay, and keep us longer than we wish to stay. What starts as a small pleasure soon becomes a consuming prison.
6. God never intended you to go it alone. WBC is a grace-based fellowship. We do not shoot our wounded or seek to conform you into our image. We believe Jesus Christ is enough. I would strongly encourage you to become a part of this loving family.

# THE GOSPEL DEMONSTRATED — SUPPORT THE TEACHERS

## GALATIANS 6:6-10



### **Theme:**

A fruit of the Spirit is giving that sows temporal seed for an eternal harvest.



### **Introduction:**

Some within the Galatian church were following the false brethren. As such their giving ceased and it put an unnecessary burden on those who were remaining faithful. Paul's call was for them to recognize the eternal consequences of their gifting when it goes to either the false brethren or the true shepherds.



### **Outline:**

In our passage before us Paul lays out four providential (i.e., natural versus supernatural/miraculous) principles characterizing grace giving.

- I. The principle of reciprocation ([‘giving back’] v. 6).
- II. The principle of retribution ([‘reaping’] vv. 7, 8).
  - A. A tragic blindness (“be not deceived”).
  - B. A timeless truth (“you reap what you sow”).
  - C. A timely reminder.
    1. If you sow to the flesh, you shall reap condemnation.
    2. If you sow to the Spirit, you shall reap eternal life.
- III. The principle of continuation ([‘resolution’] v. 9).
- IV. The principle of opportunity (v. 10).



### **Basic Ideas:**

1. The Holy Spirit desires for us to know the pattern of God for the sustaining of Kingdom work.
2. The Holy Spirit desires for us to choose to participate by giving for the advancement of His Kingdom through His church.

3. The Holy Spirit desires for us to feel the joy of participating by stewarding our gifting to Christ through His church.



**Basic Questions:**

1. What two parties are mentioned in 6:6?
2. What is the responsibility of each toward the other?
3. To what are verses 7 and 8 referring?
4. Notice the grammatical structure of verse 8. What is the opposite of “corruption?” What is the opposite of “flesh?”
5. What is the “doing good” referring to in verse 9?
6. What is verse 9 calling us to?
7. Think of the relationship of verses 6-10 to that of verses 1-5. Explain how the two work together.
8. What is verse 10 calling us to?



**Basic Application:**

1. Grace living gives as it has been given.
2. Grace living sows its gifts in the soil of eternity. Grace living sees the futility of the present passing age. All of us are planting seed. The issue is not the seed planted, but the soil into which the seed is sown.
3. Grace living invests by faith in the returns of the future.
4. Grace living ministers from the overflow to the fellow members within the body of Christ.
5. Grace living is Christ-Exalting, Word-Centered, Global-Impacting and Grace-Based.
6. May God continue to use His Word in the exaltation of His Son and in the expansion of His Work.



# THE GOSPEL DEMONSTRATED — PAUL VERSUS THE FALSE TEACHERS, “I LOVE YOU AND THEY DO NOT”

## GALATIANS 6:1 1-18



### **Theme:**

Grace reigns because the cross still stands.



### **Introduction:**

Paul has “shown [us] that the believer living under law and the believer living under grace are diametrically opposed to each other. It is not just a matter of ‘different doctrine,’ but a matter of two different ways of life.” (Wiersbe, *Galatians*, 152). Paul continues to show the contrast between living under grace and living under law. A very real issue was one of motive. “The cross marks the great division, not only between the church and the world, but between those in the church who are prepared to face persecution for the Messiah and those who aren’t.” (N.T. Wright, *Paul for Everyone*, 81).



### **Outline:**

- I. The heartbeat of Paul (v.11).
- II. The hypocrisy of the Judaizers (vv.12, 13).
  - A. They try to avoid the offense of the cross (v.12).
  - B. They are law breakers (v.13a).
  - C. They wish to boast in their flesh (v.13b).
- III. The humility of Paul (vv.14-16).
  - A. The cross eliminates all human boasting (v. 14).
  - B. The cross inaugurates a new creation (v. 15).
  - C. The cross generates a new walk (v. 16).



### **Basic Ideas:**

1. The Holy Spirit desires for us to know the supremacy of the cross over circumcision.
2. The Holy Spirit desires for us to choose the way of the cross.

3. The Holy Spirit desires for us to feel the joy of identifying with the cross of Jesus Christ.



**Basic Questions:**

1. Notice the connection between 6:11 and 4:15. What might this tell you about Paul's eyesight?
2. Notice how verse 12 once more brings up circumcision.
3. What is a motive of those who would have others circumcised?
4. What did Paul boast in?
5. What might Paul mean when he says he died to the world?
6. What is the new creation of verse 15?
7. What is the rule spoken of by Paul in verse 16?
8. Is Paul making a distinction between the "them" of verse 16 and the "Israel of God?"
9. What are the brand-marks of Jesus in verse 17?
10. How does Paul end his letter?



**Basic Application:**

1. A statement of identification (v.17)
2. A statement of benediction (v.18)

"It is all of grace from start to finish: the grace of our Lord Jesus, the Messiah." (N.T. Wright, *Paul for Everyone*, 83).

# 60 PROVERBS ON GRACE

1. In grace, He did that which we could not do (1:4, 5).
2. The sufficiency of Christ swallows up the inability of man.
3. The product of a saved life is a transformed life (1:5).
4. In salvation, we have exchanged what we are for what He is.
5. Anything other than the gospel of grace is troubling because it places the burden back on the individual (1:6).
6. Calvary was not an enablement, but a rescue.
7. God's greatness is revealed in creation, but God's grace is only to be seen at Calvary (1:11, 12).
8. In Paul, the gospel's strongest antagonist became its mightiest champion.
9. Let us be careful that in our zeal for the old we do not hold back the Word of God, and in our desire for the new we do not go beyond the Word of God (1:13, 14).
10. We must be willing to suffer for the gospel, but we must not let the gospel suffer (2:3-5).
11. For the believer, failure is a point in time, not a pattern of life.
12. Living hypocritically is the difference between being authentic or artificial (2:11-14).
13. When I labor to be accepted, I am declaring the inadequacy of His work (2:15, 16).
14. The doctrine of justification by grace alone through faith alone in Christ alone is the foundation for all that we are and have in Him (3:1-5).
15. All the activities we call "disciplines" are simply expressions of or consequences, not causes of the process we call "progressive sanctification."
16. We must crave a ministry so big no one but God could do it and so marvelous that only He can receive the glory.
17. He wants us to have a ministry that only He can control.
18. As one of the justified, I am to live according to my position, not my feelings or circumstances (3:15-29).
19. What do we lack that we do not already have in Him (4:1-7)?
20. Perseverance is NOT about you, but about God working in you and through you to those around you (4:8-11).
21. You do nothing to be saved except believe, and you do nothing to stay saved except believe.
22. Grace living has no place for legalism's bondage (4:21-5:1).
23. Fruit bearing is not a work, but a result.
24. Legalism is nothing but a man-centered theology that is stripping Christ of His preeminence.

25. Heaven is not about your happiness, but His. It is not about you receiving your reward, but Him receiving His reward.
26. Faith is willing to believe the impossible (4:21-33), look beyond the understandable, and stand on the unchangeable.
27. In Christ . . .
  - I am freed from a debt I could not pay (4:21-5:1).
  - I am freed from a burden I could not bear.
  - I am freed from a gulf I could not cross.
  - I am freed from a wrath I could not satisfy.
  - I am freed from a relationship I could not fix.
  - I am freed from a standing I could not alter.
  - I am freed from a standard I could not meet.
  - I am freed from feelings of inadequacy in service.
  - I am freed from feelings of rejection in relationships.
  - I am freed from feelings of pressure to perform.
  - I am freed to love without condition.
  - I am freed to embrace with shame.
  - I am freed to share without deception.
  - I am freed to give without reservation.
  - I am freed to rest without guilt.
28. Legalism is not what you do; it is why you do what you do that makes you a legalist.
29. To fall from grace as an unbeliever is to reject the only way for salvation. To fall from grace as a believer is to reject the only way for sanctification.
30. Grace believes you have been pardoned of all your sins. Grace takes literally the statement, "He has forgiven you of all your transgressions" (Col. 2:13).
31. Grace believes that God will never impute to your account sin (Rom. 4:8). God will never lay to your account sin.
32. Grace believes that God's ongoing forgiveness is unconditional (Eph. 4:32; 1 John 2:1, 2).
33. Grace believes that God the Father sees you in the real righteousness of His Son (Rom. 3:24).
34. Grace believes you are as holy now as you ever were or ever will be (Gal. 2:20; Col. 2:10; 3:1; 1 John 4:17).
35. Grace believes that neither your obedience nor disobedience can change God's opinion of you or dealings with you, since you are already complete in Him (Col. 2:10).
36. Grace believes that rules and regulations are of no value against fleshly indulgence (Col. 2:20-23).
37. Grace believes that obedience is the outworking of the Spirit's ministry in me and through me to those around me (Gal. 5:22; Phil. 2:12, 13).
38. Grace believes in guilt free living (Heb. 9:23-10:2).

39. Grace believes there can be unity within diversity (1 Cor. 12). Grace believes the diversity within the body of Christ is as different as cultures and personalities and as limitless as our infinite God.
40. Grace believes we can leave all judgment with God, believing that only He knows the heart and motives of men (Rom. 14:13).
41. Grace believes that our relationship with God from start to finish and everything in between is by grace alone through faith alone in Christ alone (Gal. 3:3).
42. Grace believes that what we merit by grace we cannot maintain by works. This is true in the area of justification, redemption, reconciliation, propitiation, sanctification and glorification.
43. Grace believes that my fellowship with God was merited by Christ and is maintained by Christ.
44. Grace believes that you cannot undo what God has done. Nothing can separate you from His love (Rom. 8:31-38).
45. To be freed from sin is not the liberty to sin (5:13-15).
46. Grace says that Jesus Christ is better than my sin (5:13-15).
47. Love does what law could never do (5:13-15).
48. There is no such thing as Christian legalism. We only think there is. Christian legalism is only legalism. It is not Christian (5:13-15).
49. Legalism is marked by biting and devouring. It is the cannibalism of the body. Legalism is its own worst enemy. (5:13-15).
50. Legalism is territorial. It loves to judge.
51. Paul's appeal is for us to practice our position (5:16-26).
52. Grace living manifests the fruit of burden bearing (6:1-5).
53. Grace heals the hurting, provides hope to the despairing and wholeness to the dysfunctional (6:1-5).
54. You can choose your seed, but you can never choose the size of the harvest (6:6-10).
55. Sowing to the Spirit simply says that the giver of my gifts is greater than the gifts He gives.
56. Grace living sows its gifts in the soil of eternity.
57. Grace living invests by faith in the returns of the future.
58. No one can strip the cross of its offense without stripping the cross of its power (6:11-18).
59. The cross shows me what I am so I can become what He is (6:11-18).
60. Those who refuse to rest in grace will labor under law (6:11-18).

GRACE REIGNS  
BECAUSE THE CROSS  
STILL STANDS  
(6:11-18)