

# Paul's Epistle to the GALATIANS

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## OUTLINE OF GALATIANS

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### I. Introduction

1. The Apostle Paul is the author of this book (Gal. 1: 1- 2; 6:11).
2. Paul addresses the book to the churches of Galatia (Gal. 1:2).
  - i. Galatia is the name given to the region of central Asia Minor.
3. The churches of Galatia were established by the Apostle Paul on his first preaching journey (Acts 13 & 14).
  - i. These churches were located in **Antioch, Iconium, Lystra, and Derbe**.
4. Paul also visited Galatia during his second journey (Acts 16:6), and in the beginning of the third journey (Acts 18: 23).

### II. The Date of the Book

1. The book of Galatians was written **after** the meeting in Jerusalem to settle the matter of circumcision as recorded in Acts 15 and Galatians 2: 1 – 10 (49/50 A.D.).  
*\*see notes on this meeting on pg. 19 of this book.*
2. Roy Cogdill says: "*Many of the scholars think Galatians fits in between 2 Corinthians and Romans as to date, and that it was, therefore, probably written between 55 and 57 A.D.*" (New Testament Survey)

### III. Purpose of the Letter

1. The Galatian churches had done well in the beginning. Paul said "*Ye did run well; who did hinder you that ye should not obey the truth?*" (Gal. 5:7).
2. The Problem: A Perversion of the Gospel
  - i. Soon after Paul left these churches Judaizing teachers came in and had drawn them away from the truth into error (Gal. 1: 6 – 9) – the same form of error that was taught at Antioch of Syria (Acts 15:1).
    1. That all Gentile converts had to have fleshly circumcision as practiced by the Jews under the Law of Moses if they were to be saved (Acts 15:1).
    2. It is this error that Paul deals with in this letter.
      - a. Paul argues that "*a man is not justified by the works of the law, but by the faith of Jesus Christ, . . . : for by the works of the law shall no flesh be justified.*" (Gal. 2:16).
  - ii. These Judaizing teachers had also made an attack on the apostleship of Paul.
    1. They tried to destroy confidence in him as an apostle of Christ.
    2. If they could do this, they could more easily influence the people who had been converted by him.

### IV. The Letter Falls into Three (3) Natural Divisions.

## 1. PART ONE: Chapters One and Two

- i. In chapters one and two Paul makes arguments affirming:
  1. That the gospel he preached was by the revelation of Christ, and
  2. That his apostleship was by Jesus Christ and God.
    - a. Paul's apostleship and the gospel he preached must stand together – what he preached could have **no more weight** than the **authority behind it**.
- ii. In verse one he affirmed that his apostleship was “(*not of men, neither by men, but by Jesus Christ, and God the Father, who raised him from the dead.*)”
- iii. Personal Greetings (Gal. 1: 2 – 5).
- iv. Reason for the letter stated: Perversion of the Gospel (Gal. 1: 6 – 10).
  1. Paul expresses astonishment that they were “*so soon removed*” from the gospel (Gal. 1: 6).
  2. He said what they were receiving was **not** the gospel, but a perversion of it (Gal. 1:7).
  3. He said of those who preached this perverted gospel, whether an angel or man, “*let him be accursed*” (Gal. 1: 8 – 9).
  4. Paul states that his aim, his purpose, was **not** to please men, but to **please God** (Gal. 1:10).
- v. Paul's defense of his apostleship and of the gospel he preached:
  1. He affirmed that the gospel he preached was of divine origin (Gal .1: 11 – 12).
    - a. His early life was contrary to the gospel (Gal. 1: 13 – 14).
    - b. He could not have originated the gospel he preached.
  2. His separation, his call and his early preaching was **not** from men (Gal. 1: 15 – 17).
    - a. “*called me by his grace*” refers to his conversion – he was called by the gospel (2 Thess. 2:14).
      - i. Paul became a child of God in the same manner as **all** men have become Christians – by believing, repenting, confessing Christ and being baptized to have his sins washed away (Acts 22:16; Rom. 6: 3 – 4).
      - ii. Paul's conversion is recorded in Acts 9: 6 – 18.
    - b. “*God, who separated me from my mother's womb,*” (Gal. 1:15).
      - i. At the time of Paul's birth God determined to use him as a special messenger to Christ.
      - ii. This was not made known to him until Christ appeared to him on the road to Damascus (Acts 26: 14 – 18; 9: 15 – 16).
      - iii. Paul was separated to this work from his mother's womb just as John the Baptist (Luke 1: 1 – 17), Isaiah (Isaiah 49:1) and Jeremiah (Jeremiah 1: 5) were for the work God had for them to do.

- c. He saw no apostle for three (3) years after his conversion (Gal. 1: 17 – 18).
    - i. He didn't stay long enough to learn from the apostles (Gal. 1: 18 – fifteen days; Acts 9: 26 – 30; 22: 17 – 21).
  - d. After he went to Jerusalem for fifteen days, he then went into the regions of Syria and Cilicia (Gal. 1: 21 – 24).
  - e. He said, "*fourteen years after I went up again to Jerusalem . . . And I went up by revelation,*" (Gal.2: 1,2).
    - i. He did not go up to Jerusalem to be instructed by the apostles.
    - ii. He went to confer with them about preaching the gospel to the Gentiles.
    - iii. When he conferred, he found that there was no conflict between them and himself concerning divine revelation (Gal. 2: 1 – 10).
  - f. Another proof Paul gives to sustain his apostolic authority and to show that he was not dependent upon other apostles was the fact that he had rebuked Peter in this same matter (the question of circumcision – Gal. 2: 11 – 21).
    - i. Peter's behavior was inconsistent (Gal. 2: 11 – 13).
    - ii. Paul's rebuke of Peter was an **open** one – "*before them all*". (Gal. 2:14).
    - iii. It was not sin to abandon the Law for Christ. It is sin to build up the Law again after tearing it down (Gal. 2:18).
    - iv. Paul pointed out that he was brought by the Law to Christ (Gal. 2: 19 – 20; John 5: 39, 46; 2 Tim. 3:15; Rom. 7:1 – 6; Gal. 3:24).
    - v. Paul said the course he took did not make void the grace of God as Peter's course did (Gal. 2: 21).
  - vi. Paul has vindicated his apostleship and the gospel he preached.
    - 1. He was indeed an apostle of Christ, and the gospel he preached a revelation of Jesus Christ.
- 2. PART TWO: Chapters 3 through 5:12**
- i. In the second part of the letter Paul shows that God's way of making men righteous is **by faith in Christ**, and not by the Law of Moses.
    - 1. They had not received the Spirit by the works of the Law, but by the **hearing of faith** (Gal. 3:1 – 5).
    - 2. Abraham an example of one who was justified by faith (Gal. 3: 6 – 9).
    - 3. The Law of Moses could not justify sinners, it condemned (Gal. 3: 10 – 12).
    - 4. Men are relieved from the curse of the law (Gal. 3:10) by Christ (Gal. 3: 13 – 14).

5. The promise (the covenant) made with Abraham (before the Law of Moses was given) could not be set aside by the Law of Moses (Gal. 3: 15 – 17).
6. To teach that inheritance was by the Law of Moses would set aside the promise given to Abraham (Gal. 3: 18).
7. The Law of Moses had a definite but **temporary** purpose (Gal. 3: 19 – 29).
  - a. It was added because of transgressions (Gal. 3; 19 – 20) *“till the seed should come”*.
  - b. The Law was not contrary to the promise (Gal. 3: 21 – 22).
  - c. The Law was to guide men to Christ (Gal. 3: 23 – 24).
  - d. *“But after that faith is come, we are no longer under a schoolmaster.”* (Gal. 3:25).
8. After *“that faith is come”* **both Jew and Gentile** are made children of God in the **same way** –
  - a. *“by faith in Christ Jesus”* (Gal. 3: 26 – 29).
  - b. All who have been baptized into Christ are *“Abraham’s seed, and heirs according to the promise”* (Gal. 3; 27 – 29).
9. Deliverance from the Law illustrated (Gal. 4: 1 – 7):
  - a. Before Christ the **Jews** were like a child who has not received his inheritance but is kept under tutors and governors; but now in Christ they have arrived at full age and are given possession of the inheritance (Gal. 4: 1 – 7).
  - b. Paul warns the Gentile Christians (who had been led out of the bondage of idolatry) about now being turned into another bondage – that of Judaism—which was just as displeasing to God as idolatry (Gal. 4: 9 – 11).
10. An Affectionate Appeal (his arguments interrupted briefly) (Gal. 4: 12 – 20).
  - a. To follow his example (Gal. 4:12).
  - b. They had received him well (Gal. 4: 13 – 14).
  - c. They had regarded him highly (Gal. 4: 15).
  - d. Paul had told them the truth about turning back to the Law, then he asks the question: *“Am I therefore become you enemy, because I tell you the truth?”* (Gal. 4: 16).
  - e. He pointed out that the zeal of the Judaizers was selfish (Gal. 4: 17 – 18).
  - f. His tender affection and painful anxiety (Gal. 4:19 – 20).
11. The Law and the Gospel in allegory (Gal. 4: 21 – 31):
  - a. Hagar and Sarah represent two covenants:
    - i. Hagar, the bondwoman – the old covenant (Gal. 4:24).
    - ii. Sarah, the freewoman – the new covenant (Gal. 4:24).
12. To return to the Law of Moses is to abandon Christ (Gal. 5: 1 – 12).

- a. Children of the “freewoman” (Gal. 4:31), or gospel, are commanded to stay free (Gal. 5:1).
  - i. If circumcised, Christ is no profit to them (Gal. 5:2).
  - ii. If circumcised, a debtor to do the whole law (Gal. 5:3).
  - iii. If they did the works of the Law of Moses to be justified, they were “*fallen from grace*” (Gal. 5:4).
- b. True basis of hope is in Christ Jesus (Gal. 5: 5 – 6).

13. Someone had hindered their good start (Gal. 5: 7).

- a. It was not Christ (Gal. 5:8), nor Paul.
- b. Dangerous leaven (Gal. 5: 9).
- c. Paul expressed confidence in them that they would do as they had been taught (Gal. 5: 10).
- d. The charge that he (Paul) preached circumcision is false (Gal. 5:11).
- e. Paul wished the Judaizers were “cut off” from them (Gal. 5:12).

3. **PART THREE: Chapters 5:13 through 6**

- i. The third part of the Galatian letter is practical.
  - 1. They were to **avoid strife** and to **love one another** (Gal. 5: 13 – 15).
  - 2. They were to “*walk in the Spirit*” and **crucify the flesh** (Gal. 5: 16 – 21, 24).
    - a. To “*walk by the Spirit*” or “*in the Spirit*” is to **walk by the revelation given by the Spirit**, the New Testament.
    - b. To crucify the flesh is to put to death the works of the flesh (Gal. 5: 19 – 21, 24).
    - c. The fruit of the Spirit (Gal. 5: 22 – 23).
    - d. Having crucified the flesh, they must be guided by Spirit (Gal. 5: 24 – 26).
  - 3. The Christian’s attitude toward an erring brother (Gal. 6: 1 – 5):
    - a. To restore such an one (Gal. 6: 1).
    - b. To bear one another’s burdens (Gal. 6:2).
    - c. Take warning about self-deception (Gal. 6:3).
    - d. Every man to prove his own work (Gal. 6:4).
    - e. Each to carry his own burden (Gal. 6:5).
  - 4. The duty of the Christian toward those who teach the gospel (Gal. 6:6).
  - 5. Sowing and Reaping (Gal. 6:7 – 8).
  - 6. Steadfastness necessary (Gal. 6: 9).
  - 7. We must do good to all, especially to brethren (Gal. 6:10).
  - 8. Paul wrote this letter with his own hand (Gal. 6: 11).
  - 9. Paul says that the object of the Judaizer was to avoid persecution, and to “*glory in the flesh*” (Gal. 6: 12 – 13).

- 10.** Christians should glory in the cross of Christ by which they are separated from the world (Gal. 6: 14 – 15; 5:24).
- 11.** Paul invokes a blessing upon all who would “*walk according to this rule*” (Gal. 6: 16).
- 12.** Paul freely admits that he is a servant of Jesus Christ and that the marks (brands) could be seen in his flesh (Gal. 6: 17).
- 13.** Benediction (Gal. 6:18).

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**GALATIANS CHAPTER ONE**

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**QUESTIONS**

1. Who wrote the book of Galatians? \_\_\_\_\_
2. Paul's apostleship was by whom? \_\_\_\_\_
3. Was his apostleship under attack? \_\_\_\_\_
4. Who was making the attack on his apostleship? \_\_\_\_\_
5. Give Paul's former name (Acts 13:9): \_\_\_\_\_
6. When did Paul establish these churches? \_\_\_\_\_  
\_\_\_\_\_
7. To whom does Paul address this letter? \_\_\_\_\_
8. Where were these churches located? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
9. Name other times that Paul visited these churches: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
10. Does Paul generally use the expression in verse 3 to introduce his letters? \_\_\_\_\_
11. Whose will was it that Jesus Christ die for our sins? \_\_\_\_\_
12. To whom are we to give glory forever? \_\_\_\_\_
13. What caused Paul to marvel? \_\_\_\_\_  
\_\_\_\_\_
14. What had the Judaizers done to the gospel by combining the Law of Moses with it? (verse 7)  
\_\_\_\_\_  
\_\_\_\_\_
15. What about a man or an angel who would preach another gospel? \_\_\_\_\_  
\_\_\_\_\_
16. Could Paul seek to please men and be a servant of Christ? \_\_\_\_\_
17. How did Paul receive the gospel he preached? \_\_\_\_\_  
\_\_\_\_\_
18. What did Paul do to the church before his conversion? (Acts 8:3; Acts 9:1 – 2) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
19. How had Paul profited in the Jew's religion? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
20. What was Paul exceedingly zealous for? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

21. What is the meaning of the expression “*who separated me from my mother’s womb*”? \_\_\_\_\_  
\_\_\_\_\_
22. What does the expression “*called me by his grace*” mean? \_\_\_\_\_  
\_\_\_\_\_
23. Who was Paul to preach the gospel to (what people)? \_\_\_\_\_  
\_\_\_\_\_
24. Did Paul confer with flesh and blood or the other apostles before he started preaching? \_\_\_\_\_  
\_\_\_\_\_
25. Where did Paul first go to preach after his conversion? \_\_\_\_\_  
\_\_\_\_\_
26. How many years was it after his conversion that he went to Jerusalem? \_\_\_\_\_
27. Who did he see in Jerusalem? \_\_\_\_\_
28. How many days did he stay with Peter? \_\_\_\_\_
29. Who else did he see on this visit? \_\_\_\_\_
30. Why does Paul make the statement “*before God, I lie not*”? \_\_\_\_\_  
\_\_\_\_\_
31. After Paul’s trip to Jerusalem, into what regions did he go to labor? \_\_\_\_\_  
\_\_\_\_\_
32. What churches did not know Paul by face? \_\_\_\_\_  
\_\_\_\_\_
33. What had these churches heard about Paul? \_\_\_\_\_  
\_\_\_\_\_
34. When did Paul get to be known “*by face*” to the churches of Judea (Acts 11: 27 – 30; 26:20)? \_\_\_\_\_  
\_\_\_\_\_
35. In whom did these churches glorify God? \_\_\_\_\_

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## GALATIANS CHAPTER TWO

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### QUESTIONS

1. After fourteen years, why did Paul, Barnabas, and Titus go to Jerusalem? (verse 1; Acts 15: 1 – 2)  
\_\_\_\_\_  
\_\_\_\_\_
2. Who determined that Paul should go to Jerusalem? \_\_\_\_\_  
\_\_\_\_\_
3. How did Paul describe those with whom he met privately? \_\_\_\_\_  
\_\_\_\_\_
4. What did they try to compel Titus to do? \_\_\_\_\_
5. Was Titus a Jew? \_\_\_\_\_
6. Into what bondage were they trying to bring them? (verse 4; Acts 15:1, 10; Rom. 7:4; 8:2 – 3; Gal. 5:1) \_\_\_\_\_  
\_\_\_\_\_
7. Did Paul yield to the pressure of the Judaizers at any time? \_\_\_\_\_
8. Did those “*who seemed to be somewhat*” tell Paul anything he did not know already? \_\_\_\_\_
9. Who was the apostle to the Jews? \_\_\_\_\_
10. Who was the apostle to the Gentiles? \_\_\_\_\_
11. Was there any difference in the gospel that Peter preached and the gospel that Paul preached? (Acts 15: 7 – 9) \_\_\_\_\_
12. What is “*liberty in Christ*”? \_\_\_\_\_  
\_\_\_\_\_
13. What did James, Cephas, and John do to Paul and Barnabas when they perceived that they were all preaching the same gospel? \_\_\_\_\_
14. Who did they want Paul to remember? \_\_\_\_\_
15. Why did Paul withstand Peter to the face at Antioch? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
16. Did Paul do this publicly? \_\_\_\_\_
17. What question did Paul ask Peter? \_\_\_\_\_  
\_\_\_\_\_
18. What kind of works will **not** justify a man? \_\_\_\_\_  
\_\_\_\_\_
19. What kind of faith justifies? (Gal. 5:6; Rom. 16: 26; James 2:17, 21 – 24) \_\_\_\_\_  
\_\_\_\_\_
20. Explain in your own words the meaning of Galatians 2:18: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

21. How did Paul "*through the law*" die unto the law? (John 5: 39,46; Deut. 18: 18 - 19; Rom. 8:1 - 4)

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22. How was Paul crucified with Christ? (verse 20; Rom. 6: 3,4, 6)

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23. How does Christ live in us? (Eph. 3:17)

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24. If righteousness is through the Law, what about the death of Christ?

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### GALATIANS CHAPTER THREE

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#### QUESTIONS

1. Who had bewitched the Galatians? \_\_\_\_\_
2. How was Jesus Christ crucified before the eyes of the Galatians? (I Cor. 1:23) \_\_\_\_\_  
\_\_\_\_\_
3. How had they received the Spirit? \_\_\_\_\_  
\_\_\_\_\_
4. After beginning "*in the Spirit*", how were they seeking to advance their spiritual lives? (verse 3)  
\_\_\_\_\_
5. If they yielded to the pressure of the Judaizing teacher, would their suffering for Christ be in vain?  
\_\_\_\_\_
6. How did God work miracles among them? \_\_\_\_\_  
\_\_\_\_\_
7. Was Abraham's faith that was accounted to him for righteousness a working faith or a faith only?  
(Heb. 11:8; James 2: 21- 24) \_\_\_\_\_
8. Who are the children of Abraham? \_\_\_\_\_
9. In what way did the scriptures foresee that God would justify the Gentiles? \_\_\_\_\_  
\_\_\_\_\_
10. What was the promise that God made to Abraham? \_\_\_\_\_  
\_\_\_\_\_
11. What is the reward of those "*which be of faith*"? \_\_\_\_\_
12. Why were all who lived under the Law living under a curse? (Deut. 27:26; Rom. 3:23; Heb. 10: 1  
- 4) \_\_\_\_\_  
\_\_\_\_\_
13. Are the Law of Moses and the Gospel of Christ two different systems? (verse 12) \_\_\_\_\_
14. What did the Law demand if one was to be justified by it? \_\_\_\_\_  
\_\_\_\_\_
15. How did Christ redeem us from the curse of the Law of Moses? (Acts 20:28; I Pet. 2:24; I Tim. 2:6)  
\_\_\_\_\_
16. How do men treat a covenant made by man? \_\_\_\_\_  
\_\_\_\_\_
17. Who does the "*Seed*" refer to in the promise to Abraham? \_\_\_\_\_
18. Could the Law make the Promise of none effect? \_\_\_\_\_
19. Is the inheritance "*of the Law*" or "*of the promise*"? \_\_\_\_\_
20. How long after the Promise was the Law given? \_\_\_\_\_
21. Who was the mediator of the Law? \_\_\_\_\_

- 22. Could the Law of Moses give life? \_\_\_\_\_
- 23. The promise by faith in Jesus Christ is given to whom? \_\_\_\_\_  
\_\_\_\_\_
- 24. Who were kept in "*ward*" or under guard by the Law? \_\_\_\_\_
- 25. The Law was a schoolmaster to bring the Jews to whom? \_\_\_\_\_
- 26. Since faith has come, are men any longer under a schoolmaster (the Law)? \_\_\_\_\_
- 27. By what were the Galatians children of God? \_\_\_\_\_  
\_\_\_\_\_
- 28. How does one get into Christ? \_\_\_\_\_
- 29. Do all men and women enjoy the same spiritual blessings in Christ? \_\_\_\_\_
- 30. Where must one be to be Abraham's seed and heirs according to the promise? \_\_\_\_\_  
\_\_\_\_\_

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## GALATIANS CHAPTER FOUR

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### QUESTIONS

1. The "heir" and the "bondservant" are alike for how long? \_\_\_\_\_  
\_\_\_\_\_
2. To whom must the heir yield in authority as long as he is a child? \_\_\_\_\_  
\_\_\_\_\_
3. What was the condition of the heirs of Abraham according to the promise while the Law was in force? \_\_\_\_\_  
\_\_\_\_\_
4. When did God send forth His Son into the world? \_\_\_\_\_  
\_\_\_\_\_
5. What did Christ do for those who were under the Law? \_\_\_\_\_  
\_\_\_\_\_
6. The process by which God makes us His children is called what? (verse 5) \_\_\_\_\_  
\_\_\_\_\_
7. Since Christ is come they are "*no more a servant, but* \_\_\_\_\_  
\_\_\_\_\_
8. As adopted children will they share fully and equally in God's inheritance? (verses 6, 7; Rom. 8: 16, 17) \_\_\_\_\_
9. Before they knew God in what condition were they? \_\_\_\_\_  
\_\_\_\_\_
10. How is the Law (to which Judaizing teachers were trying to turn them) described? (verse 9) \_\_\_\_\_  
\_\_\_\_\_
11. What were they doing that caused Paul to say "*I am afraid of you, lest I have bestowed upon you labor in vain.*"? \_\_\_\_\_  
\_\_\_\_\_
12. What does Paul beseech them to do? \_\_\_\_\_
13. What did Paul say he had when he first preached to them? \_\_\_\_\_
14. How did they receive Paul when he first preached to them? \_\_\_\_\_  
\_\_\_\_\_
15. How much did they love him when he first preached to them? \_\_\_\_\_  
\_\_\_\_\_
16. Will telling people the truth make enemies? \_\_\_\_\_
17. Were the motives of the Judaizers impure in cultivating the Galatians? (verse 17) \_\_\_\_\_
18. Is it well to be excited to zeal in a good thing? \_\_\_\_\_
19. Was Paul striving with anxiety to bring them back to Christ? (verse 19) \_\_\_\_\_
20. What was the spiritual condition of the Galatian Christians? (verse 20) \_\_\_\_\_  
\_\_\_\_\_
21. What question did Paul ask those who desired to be under the Law? \_\_\_\_\_

22. Name the two sons of Abraham: \_\_\_\_\_

23. Tell what the difference was in the birth of these two sons: \_\_\_\_\_

24. What law and what people do Hagar and her son typify? (verses 24 - 25) \_\_\_\_\_

25. To what does the "Jerusalem which is above" refer? (verses 26 - 27; Heb. 12: 22 - 24) \_\_\_\_\_

26. What law and who does Sarah and Isaac typify? (verse 28) \_\_\_\_\_

27. By whom were the Christians to be persecuted? (verse 29) \_\_\_\_\_

28. Give the meaning of verse 30: \_\_\_\_\_

29. Whose "children" are Christians? \_\_\_\_\_

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## GALATIANS CHAPTER FIVE

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### QUESTIONS

1. The Galatians were set free by whom? \_\_\_\_\_  
\_\_\_\_\_
2. In what did Paul tell them not to be entangled again? \_\_\_\_\_  
\_\_\_\_\_
3. If they went back to the Law and were circumcised, would Christ be of any profit to them? \_\_\_\_\_
4. If a man obeyed one command of the Law, how much of the Law was he bound to heed? \_\_\_\_\_  
\_\_\_\_\_
5. What is the condition of the person who attempts to keep the Law as well as to serve Christ? \_\_\_\_\_  
\_\_\_\_\_
6. Does the hope of righteousness come through the Spirit (the gospel – Col. 1:23) or the Law of Moses? \_\_\_\_\_
7. What kind of faith saves? ( verse 6; James 2:24; Rom. 1:5) \_\_\_\_\_  
\_\_\_\_\_
8. In what were the Galatians being hindered? \_\_\_\_\_  
\_\_\_\_\_
9. From where did their disobedience come? \_\_\_\_\_  
\_\_\_\_\_
10. What can **one** false teacher do to an entire congregation? (verse 9) \_\_\_\_\_  
\_\_\_\_\_
11. Did Paul believe that the Judaizers would succeed in Galatia? ( verse 10) \_\_\_\_\_
12. What would happen to the Judaizer? (verse 10b) \_\_\_\_\_  
\_\_\_\_\_
13. What had some accused Paul of still preaching? (verse 11) \_\_\_\_\_  
\_\_\_\_\_
14. What fact proved that he was **not** preaching circumcision? (verse 11) \_\_\_\_\_  
\_\_\_\_\_
15. What did Paul wish about the trouble-makers (the Judaizers)? \_\_\_\_\_  
\_\_\_\_\_
16. What had they been "*called unto*"? \_\_\_\_\_
17. By what were they to serve one another? \_\_\_\_\_
18. All the law is fulfilled in what word? (verse 14) \_\_\_\_\_
19. Can a congregation be destroyed by strife and fighting among the members? \_\_\_\_\_
20. What would keep them from fulfilling the lust of the flesh? \_\_\_\_\_  
\_\_\_\_\_
21. What does Paul say are contrary the one to the other? \_\_\_\_\_  
\_\_\_\_\_
22. If they were "*led of the Spirit*" were they under the Law? \_\_\_\_\_
23. Define the works of the flesh:
  - Adultery: \_\_\_\_\_

- Fornication: \_\_\_\_\_
- Uncleanness: \_\_\_\_\_
- Lasciviousness: \_\_\_\_\_  
\_\_\_\_\_
- Idolatry: \_\_\_\_\_
- Witchcraft or sorcery: \_\_\_\_\_  
\_\_\_\_\_
- Hatred or Enmities: \_\_\_\_\_
- Variance, Contention: \_\_\_\_\_  
\_\_\_\_\_
- Emulations or Jealousy: \_\_\_\_\_  
\_\_\_\_\_
- Wrath: \_\_\_\_\_
- Strife or selfish ambition: \_\_\_\_\_  
\_\_\_\_\_
- Dissension or division: \_\_\_\_\_
- Heresies: \_\_\_\_\_
- Envyings: \_\_\_\_\_
- Murders: \_\_\_\_\_
- Drunkenness: \_\_\_\_\_
- Reveling (Revelries): \_\_\_\_\_  
\_\_\_\_\_

24. What will happen to people who do these things? \_\_\_\_\_  
\_\_\_\_\_

25. **List** the fruit of the Spirit and **define** the terms: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

26. They that are Christ's have done what? \_\_\_\_\_  
\_\_\_\_\_

27. If we "*live in the Spirit*" how are we to walk? \_\_\_\_\_  
\_\_\_\_\_

28. What are Christians **not** to do? (verse 26) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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**GALATIANS CHAPTER SIX**

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**QUESTIONS**

1. What is the duty of every Christian toward a brother overtaken in a fault? \_\_\_\_\_  
\_\_\_\_\_
2. In what manner should we restore a brother? \_\_\_\_\_  
\_\_\_\_\_
3. What warning is given to those who seek to restore a brother? \_\_\_\_\_  
\_\_\_\_\_
4. When we help a brother bear his burden what do we fulfill? \_\_\_\_\_  
\_\_\_\_\_
5. When is a Christian deceiving himself? \_\_\_\_\_  
\_\_\_\_\_
6. What is every man to do? \_\_\_\_\_
7. Will a man be judged by his works in comparison with that done by others (verse 5)? \_\_\_\_\_
8. What is the duty of the man who is taught toward the teacher? (verse 6) \_\_\_\_\_  
\_\_\_\_\_
9. If a man thinks he can mock God, who is deceived? \_\_\_\_\_
10. List some ways men think they can mock God (I Cor. 15:33; Matt. 7: 21 - 23): \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
11. What will a man reap if he sows to the flesh? \_\_\_\_\_
12. What will a man reap if he sows to the Spirit? \_\_\_\_\_  
\_\_\_\_\_
13. In what must we not become weary? \_\_\_\_\_
14. What is the condition of reaping? \_\_\_\_\_
15. We as Christians are to do good to whom? \_\_\_\_\_  
\_\_\_\_\_
16. Who actually wrote (penned) this letter? \_\_\_\_\_
17. Why were the Judaizers trying to compel them to be circumcised? (verse 12) \_\_\_\_\_  
\_\_\_\_\_
18. Did those who were circumcised keep the Law themselves? (verse 13) \_\_\_\_\_  
\_\_\_\_\_
19. What did Paul glory in? \_\_\_\_\_
20. What is the symbolic meaning of "the cross" as Paul used the term? (I Cor. 1: 18,23) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
21. In Christ what avails anything? \_\_\_\_\_  
\_\_\_\_\_
22. How does one become a new creature? \_\_\_\_\_  
\_\_\_\_\_

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23. What did Paul say about those who “*walk according to this rule*”? \_\_\_\_\_

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24. What did Paul say he bear in his body? \_\_\_\_\_

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### ***Discussion on Circumcision in Acts:***

#### **ACTS 15**

#### **The Question of Authority**

1. The question arose over circumcision.
  - a. “*Certain men*” arose in the church and taught that the Gentiles had to be circumcised in order to be saved.
    - i. Circumcision was part of the Law.
      1. It was a sign of the covenant made with Abraham, and was to be perpetuated as a sign of membership in that covenant.
      2. All males were circumcised the eighth day (Lev. 12:3).
      3. Circumcision was a prerequisite of their observing the Passover Feast (Ex. 12:48).
    - ii. Certain of the sect of the Pharisees had become members of the church and were teaching this doctrine (Acts 15:5).
      1. Paul calls them “*false brethren*” (Gal. 2: 4 – 5).
      2. Judaizers: These Judaizers would have destroyed the church if Paul and others had not stood.
        - a. Men must stand today concerning:
          - i. Worldliness
          - ii. Institutionalism
          - iii. Indifference
          - iv. Divorce for any cause – and remarriage.
      3. The Judaizers went to Antioch to teach their false doctrine (15:1).
      4. Barnabas and Paul knew the truth concerning this matter, and had quite a discussion with them (15:2).
      5. Some at Antioch wanted Paul, Barnabas, “*and certain other of them*” to go to Jerusalem to the apostles about the matter (15:2).
        - a. Paul went because God sent him (Gal. 2:2).
        - b. He took Titus as a test case ( Gal. 2:3).
        - c. The church at Antioch paid the expenses for this trip (15:3).
      6. On the way to Jerusalem they passed through Phoenicia and Samaria and told of the conversion of the Gentiles (15:3).
      7. When they got to Jerusalem they were received of the church.
        - a. They declared all things that God had done with them (15:4).

8. Then the Judaizers (*"certain of the sect of the Pharisees which believed"*) rose up, saying that:
  - a. The Gentiles should be circumcised, and
  - b. Keep the law of Moses.
9. The apostles and elders came together to consider this matter (15:6).
- b. Peter's Speech
  - i. God directed Peter to go to the Gentiles (15:7).
  - ii. God endorsed the reception of the Gentiles by giving them the Holy Spirit (15:8).
  - iii. Faith produced the exact same effect in both Jew and Gentile (15:9).
  - iv. Therefore, *"why tempt ye God,"* (15:10).
    1. To put a yoke upon the Gentiles that the Jews were not able to bear (15:10).
  - v. Salvation is by grace (15:11).
- c. Paul and Barnabas speak:
  - i. Told of the continuance of the work that Peter had begun among the Gentiles (15:12).
- d. James speaks – mentions Peter's speech (15:14).
  - i. Said Peter's speech fit in with what the prophets had written (Amos 9:11).
    1. James said the prophets agreed (15:15).
    2. He quotes only one prophet, Amos (Amos 9:11).
  - ii. James' conclusion:
    1. Verse 19: *"That we trouble not them, which from among the Gentiles are turned to God:"*.
      - a. Don't trouble them with the Law of Moses.
    2. Verse 20: *"But that we write unto them, that they abstain from:"*
      - a. *"Pollutions of idols"*
      - b. *"from fornication"*
      - c. *"From things strangled"*
      - d. *"from blood"*
    3. Verse 21 seems to be saying that the Jews had these instructions in the Law of Moses.
      - a. These things were not wrong because they were in the Law of Moses, but because it is the Law of God NOW.
- e. James' conclusions pleased the apostles and elders, with the whole church (15:22).
- f. The apostles and elders, with the whole church, decided to select some of their own brethren (Judas and Silas) to accompany Paul and Barnabas to Antioch with letters stating the decision reached in Jerusalem.
  - i. The authority of the Holy Spirit accompanies the decision written in the letter (15:28), showing that the decision reached was the will of God.
  - ii. These were inspired letters.
- g. These inspired letters were sent out to:
  - i. Antioch
  - ii. Syria
  - iii. Cilicia (15:23).
- h. The letters said they gave no such commandment *"ye must be circumcised, and keep the law:"* (15:24; 15:1).
  - i. These were false teachers.
  - ii. Their teaching would subvert (ruin, destroy) their souls.

1. We learn that where there is no commandment, there can be no action and please God (15:24).
- i. The letters said that no burden was to be placed upon the Gentile Christians other than what the Holy Spirit placed upon them – only such “*necessary things*” were required by the Holy Spirit:
  - i. Four things they were to abstain from:
    1. “*meats offered to idols*” (I Cor. 8: 4 – 13)
    2. “*from blood*” (Lev. 17: 13 – 14; Gen.9:4)
      - a. Christians are not to eat blood.
    3. “*from things strangled*”
      - a. The blood must be drained from the body of the animals we use for food.
    4. “*from fornication*” (15:29)
      - a. Fornication violates the purpose for which God made the body (I Cor. 6: 13 – 20).
        - i. God’s plan for man’s sexual needs is marriage (I Cor. 7:1 – 5; Heb. 13:4; Matt. 19:1 – 9; One flesh {Gen. 2:24}).
      - b. Fornication destroys homes (Matt. 19:9).
      - c. Fornication will cause the soul to be lost eternally (Gal. 5: 19 – 21).
- j. The epistle delivered caused rejoicing (15:31).
- k. The two men who came from Jerusalem to Antioch with Paul and Barnabas were Judas and Silas (15:27).
  - i. They were prophets (inspired) – Acts 15: 32; Eph. 3:5.
  - ii. After they had been there awhile, they were “let go” to go back to the apostles in Jerusalem (15:33).
  - iii. Silas did not want to go back – he stayed (15:34).
- l. Paul and Barnabas continued in Antioch – teaching and preaching the Word of the Lord – with many others (15:35).