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**A New Testament Letter  
Written to the**

# **GALATIANS**

**THEME: Christian Freedom**

**Introduction and Outlines**



**Main Street in Antioch of Pisidia:  
A city Paul visited on his first missionary journey.**

**Charles R. Williams**

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### Paul's First Missionary Journey



(The area of Galatia usually included Pamphylia and Pisidia and was known as southern Galatia)

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# THE LETTER TO

## THE CHURCHES OF GALATIA

### An Introduction

#### I. Purpose and Message of the Epistle to the Galatians:

- A. Many see Galatians as one of the two most important epistles written by the apostle Paul.
1. The other letter is the book of Romans.
  2. Some refer to Galatians as a “short Romans.”
  3. Galatians and Romans are similar in theme and contents.
    - a. Man is not saved by the works of men, but by obedient faith to the gospel of Jesus Christ.
    - b. Man is not saved by the works of the Law of Moses but by the work of Jesus Christ and the obedience of man to Jesus’ word.
    - c. Man is saved by grace through faith.
- B. The theme of Galatians is *Christian freedom*.
1. In terms of salvation, Christians have freedom by the grace of God from the law of Moses as the way of salvation.
  2. Law defines sin and righteousness, but it does not save man.
    - a. If there is no law, one cannot transgress law.
    - b. On the other hand, if there is no transgression against law there is no sin.
    - c. Therefore, since we do sin, then there is law, even in the gospel of Jesus Christ (1 Timothy 1:8-11).
      - (1) These verses refer to the law of the New Testament as “sound doctrine.”
      - (2) These verses refer to “sound doctrine” as the “glorious gospel of God.”

3. Man, however, cannot keep the law of God perfectly; therefore, he must rely upon his faith and truth in God and the grace, love, and mercy of God.
- C. Judaizers attempted to answer the question of the law of Moses and the Gospel of Christ by requiring Gentiles to become Jews.
1. The Jews claimed that they were first in God's plan and the law of Moses came from God.
    - a. They said, therefore, that a Jew must remain a Jew.
    - b. They also said, therefore, that a Gentile, in order to be qualified must obey the law of Moses and become a Jew.
  2. The Jews argued that the law as well as the Messiah came through them, not the Gentiles.
  3. Paul said that to require Gentiles to keep the Law of Moses is to put them under a curse (3:10-13).
- D. The theme of Galatians, as well as Romans, is not grace verses law or faith verse works.
1. It is the "faith of Christ," not "faith in Christ" which Paul presents as the grounds of justification.
  2. The "faith of Christ," the true ground of justification, is the perfect faith and obedience of the Son of God.
    - a. It is the faith "once and for all delivered to the saints," Jude 1-4.
    - b. It is the faith that "comes from hearing, and hearing by the word of God," Romans 10:17.
    - c. It is the "one faith" that came through Jesus Christ (Eph. 4:5).
    - d. It is not mere subjective faith of sinners (James 2:14-25).
    - e. It is the faith and obedience of Christ achieved during his earthly ministry which is "the righteousness of God in Christ," Romans 3:22

## **II. The Author of the Epistle to the Galatians.**

- A. Biblical scholars both ancient and modern attest to Paul as the author of Galatians.
- B. Every sentence completely reflects the life and character of the apostle to the Gentiles.

- C. Early church writers and historians such as Clement of Rome, Polycarp, Hermas, Ignatius, Marcion, Justin Martyr, Irenaeus, Tertullian, and Clement of Alexandria knew of Galatians and quoted it as a scripture written by the apostle Paul.

### III. Historical Background to the Epistle to the Galatians:

- A. The Romans called the Galatians *Gali*.
1. They were a stream of barbaric people who poured into Greece in the 3<sup>rd</sup> Century B.C. but were evicted into Asia Minor where they wasted no time spreading their arms and devastation, dividing nearly the whole of Asia Minor among their three tribes.
  2. The area was eventually conquered by Rome and became a Roman province under Augustus Caesar, the Caesar at the time of the birth of Christ (Luke 2:1).
  3. The Galatians were frequently called Gallo-Grecians, and many of the inhabitants of the province must have been of pure Grecian origin.
- B. There were a large number of Jews in this and other provinces, which indicate that these areas contained protected lines of travel and open communication.
1. This provided protection for Paul as he and others went from city to city.
  2. This provided an effective way to spread the gospel.
- C. The Gentile Galatians had little religion of their own, and easily adopted the superstitions and mythology of the Greeks.
- D. Paul introduced the gospel among them in person on his **first missionary journey** along with Barnabas and Mark (Acts 16:6; 18:23; Gal. 1:6; 4:3), and the following is the order of events.
1. Before the first journey, the Jerusalem brethren asked Barnabas to journey to Antioch and to assist and lead the work (Acts 11:22-23)..
  2. More workers were needed and Barnabas went to Tarsus to get Paul and brought him to Antioch (Acts 11:25-26).
  3. Paul worked in Antioch with Barnabas (Acts 11:26) along with other leaders (Acts 13:1).

4. The Holy Spirit instructed the young church to “Set apart for me Barnabas and Saul for the work to which I have called them,” and with fasting and prayer the church “laid hands on them and sent them off,” Acts 13:2-3.
5. John Mark joined the group and left for Seleucia and sailed to Cyprus.
  - a. The message of the gospel was felt by Roman officials and magicians.
  - b. The result was that the proconsul believed and many were astonished at the teaching of the Lord (Acts 13:1-13).
6. They left the island of Cyprus and headed for the mainland of Asia Minor.
  - a. Perga in Pamphylia and Antioch of Pisidia received the good news.
  - b. Many responded but Mark returned home for some unknown reason, a reason which Paul did believe justified his return.
  - c. Preaching the gospel in the synagogues gave rise to opposition among the Jews, which resulted in persecution against Paul and Barnabas and their being driven out of the district (Acts 13:45-52).
7. Paul and Barnabas then moved to the hill country of Iconium where again, the Jews stirred up opposition; “...the people of the city were divided; some sided with the Jews, and some with the apostle,” Acts 14:4.
8. After being threatened with abuse and stoning, they “fled to Lystra where the opposition was so bad that he was left for dead after having been stoned.”
  - a. The disciples gathered around him, he got up, and went into the city.
  - b. He then left for Derbe (Acts 14:6-20).
9. After making many disciples in Derbe, they returned to Lystra, Iconium, and Antioch, strengthening the souls of the disciples and appointing elders in every church (Acts 14:21-23).
10. They then passed through Pisidia, came to Pamphylia, preached the word in Perga, and then went down to Attalia (Acts 14:24-25).
11. From Attalia they sailed to Antioch (Acts 14:26-28).
  - a. The church in Antioch that sent them came together, and they gave a report regarding all that God had done with them.
  - b. God had opened the door of faith to the Gentiles.
  - c. They stayed there a long time with the disciples.

- E. Certain men came down from Judea and taught the brethren that to be saved, a person must be circumcised and follow the law of Moses (Acts 15:1).
  - 1. Paul, Barnabas, and others were sent to Jerusalem, to the apostles and elders, about this question.
  - 2. Paul and Barnabas reported to the apostles and elders at Jerusalem all things that God had done with them, but some of the sect of the Pharisees who believed rose up saying that it was necessary for the Gentile believers to be circumcised and keep the law of Moses (Acts 15:4-5).
- F. They decided at the Jerusalem council that God had blessed the work of Paul and Barnabas, and that God had said nothing of Gentiles having to be circumcised or to follow the law of Moses (Acts 15:6-35).
- G. After Paul left Galatia, missionaries of the Judaizing party came and taught the necessity of circumcision for a higher grade of Christian status.
  - 1. This caused a good deal of defection among the converts in the churches of Galatia.
  - 2. The Judaizing teachers declared that Paul had preached circumcision (Gal. 5:11).
- H. When Paul learned of this, he wrote the letter to the churches of Galatia.

#### **IV. The Date and Place of the Writing of the Epistle to the Galatians:**

- A. Most Bible scholars place the writing of the epistle just before or after the meeting of the Jerusalem council recorded in Acts 15, which would place the date at about A.D. 48 to A.D. 50.
- B. The place would be most likely in Antioch, the place from which he was sent to carry out his first missionary journey.

#### **RESOURCES FOR THIS SECTION**

Tenny, Merrill C. *The Zondervan Pictorial Encyclopedia of the Bible*. Vol. 2 of 5.

Zondervan Publishing House: Grand Rapids, Michigan, 1975.

Unger, Merrill F. *Unger's Bible Dictionary*. Moody Press: Chicago, 1967.

# **A BRIEF OUTLINE OF GALATIANS**

**Theme: Salvation in the faith delivered by Christ rather than in the law of Moses.**

## **I. Introduction (1:1-5).**

- A. The writer is the apostle Paul and the recipients are Christians in the area of Galatia in southern Asia Minor (1:1-2).
- B. The apostle Paul gives his greeting (1:3-5).

## **II. The Apostle Paul Defends Christian Liberty from the Mosaic Law by Defending His Apostolic Authority (1:6-2:21).**

- A. Paul's defense forms the purpose and occasion of the letter (1:6-7).
- B. Paul was not a man-pleaser, but a God-pleaser (1:8-10).
- C. Paul received his gospel directly by revelation from Christ and not from men, not even the apostles (1:11-29).
- D. The time he spent in Syria and Cilicia shows that the Christians of Judea did not know Him personally; therefore, he is an apostle and that gospel is true (1:21-24).
- E. Paul's dealings with the other apostles and with the Judaizers shows his Gospel is true (2:1-10).
- F. His rebuke of the apostle Peter should convince all of his sincerity (2:11-16).
- G. Paul gives a personal witness to his apostleship and doctrine (2:17-21).

## **III. The Apostle Defends and Explains the Doctrine of Justification by the Faith Delivered by Christ Rather Than The Law of Moses (Chapters 3 and 4).**

- A. Paul admonishes the Galatians again about reverting to the Mosaic Law (3:1-5).
- B. Paul cites the example of Abraham (3:6-9).
- C. Paul says that a person is justified because Christ was willing to be made a curse (3:11-14).



- D. Paul speaks of justification under the new covenant or testament (3:15-18).
- E. Paul makes a clarification statement about the purpose and use of the law of Moses (3:19-22).
- F. Paul offers a summary of argument which unites all believers into one, not under the law of Moses, but in the gospel of Christ (3:26-29).
- G. Paul speaks of justification by the faith delivered by Christ under the picture of an heir (4:1-7).
- H. Paul gives another rebuke to the Galatians for leaving the doctrine of Christ (4:8-11).
- I. Paul gives a personal appeal (4:12-20).
- J. Paul illustrates with the allegory of two Old Testament sons (4:21-31).

**IV. The Apostle Paul Relates the Doctrine of Christ to the Christian Life (Chapter 5 and 6).**

- A. Paul re-states his reasons the Galatians should hold fast to the doctrine of Jesus Christ rather the law of Moses (5:1-12).
- B. Paul states his definition of the law of Moses and good works for salvation (5:13-26).
- C. Paul states that there is individual responsibility for ethical growth (6:1-10).

**V. Paul Makes Concluding Remarks to the Galatians (6:11-18).**

- A. Paul says he wrote the letter personally (6:11).
- B. Paul speaks once more about the problem in Galatia, and compares false teachers with himself (6:12-15).

**RESOURCES FOR THIS SECTION**

Tenny, Merrill C. *The Zondervan Pictorial Encyclopedia of the Bible*. Vol. 2 of 5.  
Zondervan Publishing House: Grand Rapids, Michigan, 1999.

Unger, Merrill. *Unger's Bible Dictionary* Moody Press: Chicago, 1967.

## The Importance of This Study

1. Doctrine is a major subject in Galatians.
2. Galatians demonstrated that those who become Christians do not have to live by two laws, but by only one law; the faith delivered by Jesus Christ.
3. Galatians is often misunderstood and abused by those who believe that man has nothing to do with his salvation.
  - a. Some believe that this letter demonstrates that grace and law are opposed to each other.
  - b. Some believe that this letter demonstrates that faith and works are opposed to each other.
  - c. Some believe that this letter teaches that a person is saved by grace alone.
  - d. Some believe that this letter teaches that a person is saved by grace and a simple believing faith without doing anything .
  - e. Some believe that this letter teaches against any law having to do with a person's salvation, not just the law of Moses.
  - f. Some believe that this letter teaches against legalism and Pharisaic attitudes.
  - g. We will see that to the contrary this letter teaches that even though Christians are not under the law of Moses, they are under the law of Christ.
    - (1) The New Testament, the gospel, came by the grace of God (Titus 1:1-3; 2:11, 12).
    - (2) The gospel, which came by the grace of God, calls us to believe in certain facts, obey certain commandments, live by certain principles, and have faith in certain promises knowing we will be saved by and judged by the gospel ("called by the gospel"---2 Thess. 2:14; Romans 10:16; declare the facts of the gospel---2 Cor. 15:1-11; "hear" and "believe" "the gospel"---Romans 10:14-17; "obey...the gospel"---2 Thess. 1:7, 8; have the right attitude as revealed by the "proof of the gospel"---Galatians 2:13, 14; "the gospel of Christ... is the power of God to salvation"---Romans 1:17; "God will judge...according to my gospel"---Romans 2:16).

# MAJOR OUTLINE OF GALATIANS<sup>1</sup>

## **Introduction:**

1. The apostle Paul, in his first missionary journey with Barnabas, established a number of congregations in the area of southern Galatia in Asia Minor (Acts 13:1-14:28).
2. After returning to Antioch of Syria, certain men came down from Judea and taught the brethren that they had to observe the Law of Moses regarding circumcision in order to be saved (Acts 15:1-5).
  - a. Paul and Barnabas had no small dissension and dispute with them about this matter.
  - b. It was determined that they should go to Jerusalem and discuss this with the elders and apostles there.
3. After Paul, Barnabas, Peter, James and others spoke, it was decided that Christians did not have to observe the Law of Moses in order to be saved (Acts 15:6-29).
4. It is believed that during this time Paul received word that some Jews were teaching Gentile members in the churches of Galatia that they had to observe the Law of Moses in order to be saved and please God.
5. This prompted Paul to write to the churches in the Galatia area to teach them the truth about these matters.

## **Part One: Paul opens his letter to the Galatia churches with an affirmation of his identity as an apostle of Christ and expresses grief that they have turned from the gospel he preached to them; Galatians 1.**

### **I. Paul Expresses Greetings: 1:2-5.**

- A. He gives greetings to the saints in Galatia from himself and the Christians with him; 1:2.
- B. He gives greetings from the Savior in glory; 1:3-5.
  1. This Savior died for our sins.
  2. This Savior lives to sanctify us and deliver us from this evil world.

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<sup>1</sup> Many of the major points in this outline were revised and adapted from *The Outline Bible* by Harold L. Willmington. Tyndale House Publishers, Inc. Wheaton, Illinois: 1999.

## **II. Paul Expresses His Grief; 1:6-10.**

- A. He grieves that the Galatians have turned from the gospel of grace and faith to the bondage of the Mosaic Law; 1:6-7.
- B. He pronounces God's severe judgment on those who dare pervert the gospel of Christ; 1:8-9.
- C. Paul reminds them that he seeks to please God rather than men because he is a bondservant of Christ; 1:10

## **III. Paul Describes The Revelation Which He Preaches and the Circumstances of His Conversion; 1:1, 11-24.**

- A. There are certain facts about the revelation he received and preaches; 1:11-12.
  - 1. It was not of man, therefore, it was not compiled by any human authority, reasoning, or logic.
  - 2. It was not from man, but it was communicated to Paul by none other than Jesus Christ.
- B. There are certain facts about his conversion which should help the Galatians to understand his concern about their turning away to a perverted gospel; 1:13-24.
  - 1. Paul speaks of his pre-conversion activities; 1:13-14.
    - a. He persecuted Christians.
    - b. He was sincerely committed to Judaism, its laws and customs.
  - 2. Paul speaks of his post-conversion activities; 1:15-24.
    - a. God called him through His grace.
    - b. God revealed His Son to him that he might preach Him among the Gentiles.
    - c. He traveled to Arabia and returned to Damascus.
    - d. He traveled to Jerusalem after three years and saw Peter and James.
    - e. He then traveled into the regions of Syria (area where the city of Antioch of Syria was located) and Cilicia (area where Paul was born).
    - f. He was unknown by face to the churches of Judea but they did know of him as the one who once persecuted the churches but now preached the faith.

**Part Two: Paul writes about his second trip to Jerusalem and about his rebuke of Peter regarding his prejudice; Galatians 2.**

**I. Paul Writes about His Reception in Jerusalem; 2:1-10.**

- A. He gives the reason for his, Barnabas', and Titus' visit; to confer with the Christian leaders there concerning Paul's ministry to the Gentiles; 2:1-2.
  - 1. He was sent there by revelation.
  - 2. He met privately with those of reputation.
- B. He gives the results of their visit; 2:3-10.
  - 1. There were results from the meeting of Paul and the leaders.
    - a. The leaders agreed with Paul that Titus should not be circumcised.
    - b. The leaders accepted Paul as a coworker by giving him the right hand of fellowship and encouraging them to go to the Gentiles and they to the circumcised.
    - c. The leaders desired only that they remember the poor which Paul was eager to do.
  - 2. There were no results from the Judaizing teachers.
    - a. They attempted to persuade them to bring the gentiles into bondage by requiring them to follow the Law of Moses.
    - b. They were unsuccessful in their attempt to pervert the truth of the gospel.

**II. Paul Writes about His Rebuke to Peter in Antioch; 2:11-21.**

- A. There was the need for Paul's rebuke; 2:11-13.
  - 1. Peter would eat with the saved but uncircumcised Gentiles until certain Jews came from Jerusalem to pay him a visit.
  - 2. Peter played the role of a hypocrite.
  - 3. Peter and Barnabas were carried away with this "hypocrisy."
- B. There was the nature of Paul's rebuke; 2:14-21.
  - 1. Those who were "carried away" were not observing the truth of the gospel.
  - 2. They had to be reminded that a person is not saved by the works of the law (Law of Moses).

3. They had to be reminded that a person is saved by the truth of the gospel which says one is justified by faith in Jesus Christ.
  - a. What kind of faith justifies a person?
    - 1) “For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ,” Gal. 3:26-27.
    - 2) “You see then that a man is justified by works and not by faith only,” James 2:24.
    - 3) “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death...For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection...our old man was crucified with Him, that the body of sin might be done away with...Now if we died with Christ, we believe that we shall also live with Him...thanks be to God that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered, and having been set free from sin, you became slaves of righteousness for holiness (sanctification)...having been set free from sin...and the end, everlasting life,” Gal. 6:1-22.
    - 4) “Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,” Romans 1:5.
    - 5) “But now made manifest, and by the prophetic Scriptures and made known to all nations, according to the commandment of the everlasting God, for obedience to the faith,” Romans 16:26.
  - b. What kind of faith does not justify a person?
    - 1) “Thus also faith by itself, if it does not have works, is dead,” James 2:17.
    - 2) “You believe that there is one God. You do well. Even the demons believe—and tremble! But do you want to know, O foolish man, that faith without works is dead,” James 2:19-20.

- 3) “For as the body without the spirit is dead, so faith without works is dead also,” James 2:25.
- C. Paul drew several conclusions regarding his rebuke and the truth of the gospel; 2:19-20.
1. Paul died to the Law of Moses in order to live to God.
  2. Paul has been crucified with Christ and it is therefore no longer he that lives but that Christ lives in him.
  3. Paul does not set aside the grace of God; for, if righteousness comes through the Law of Moses, then Christ died in vain.

**Part Three: Paul offers five arguments which demonstrate the sufficiency of justification by the faith that is revealed by the truth of the gospel; Galatians 3.**

**I. There Is the Argument of the Galatians Themselves; 3:1-5.**

- A. They have been bewitched by some who were persuading them not to obey the gospel which Paul had delivered to them; 3:1-2.
- B. They received the Spirit and thereby worked miracles among themselves by hearing the gospel of truth and not by hearing the Law of Moses; 3:3-5.

**II. There Is the Argument from Abraham’s Life; 3:6-9, 15-18.**

- A. How was Abraham saved? 3:6-9.
  1. He believed God and had faith in His word.
  2. He was preached the gospel when he was promised, “In you all the nations shall be blessed” (Gal. 3:8 and Genesis 12:3; 18:8; 22:18), and he believed the promise.
- B. What kind of faith saved Abraham?
  1. “Was not Abraham our father justified by works when he offered Isaac his son on the altar... You see then that a man is justified by works and not by faith alone,” James 2:21-26.
  2. “By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance,” Hebrews 11:8.

C. What kind of faith saves us? 3:7-9

1. Those who are of faith in Christ are the actual sons of Abraham, not those who are fleshly descendents and keep the Law of Moses.
2. Those who are of faith in Christ are blessed with believing Abraham.

D. Who saved Abraham? 3:15-16

1. Christ, who came from the line of Abraham, saved Abraham.
2. Christ was the seed of the promise to Abraham.

E. When was Abraham saved? 3:17-18

1. It was not when the Law of Moses came because it came 430 years after Abraham died.
2. It was not when the law of Moses came because it could not annul the covenant made with Abraham by God 430 years before the law of Moses was given.
3. It was when he heard God's promise and command, believed in God's purpose, trusted in God's promise, and then obeyed God's command (James 2:21-26; Hebrews 11:8-10).
4. It was not by circumcision because Abraham was accepted of God before he was circumcised (See Romans 4:9-10).

**III. There is the Argument from the Law; 3:10-12, 19-25.**

A. We need to see the problem of the law; 3:10-12.

1. If those under the law do not obey all of it, then they are cursed by the law.
2. The Law of Moses is not of the faith delivered by the Lord.

B. We need to see the purpose of the law; 3:19-25.

1. It was added to point out our sins until the Seed came.
2. It helped to prepare a people for the Savior by serving as a tutor (In a household, the guardian responsible for the care and discipline of the children) to bring people to Christ, that they might be justified by faith.
3. Since the faith of Jesus Christ has been delivered, there is no longer a need for the tutor (the Law of Moses) that was delivered to the Jews 430 after the death of Abraham.



#### **IV. There is the Argument from the Work of the Son of God; 3:13-14.**

- A. What did the Son of God do? 3:13a
  - 1. He was crucified on the cross.
  - 2. He redeemed us from the curse of the law.
- B. How did he do it? 3:13b
  - 1. He was crucified on the cross.
  - 2. He became a curse for us.
- C. Why did he do it? 3:14
  - 1. He did it so the blessing and promise of Abraham would come upon the Gentiles (blessed by Abraham's seed).
  - 2. He did it so that we might receive the promise of the Spirit through faith.

#### **V. There is the Argument from Baptism and Faith; 3:26-29.**

- A. We become the sons of God when the truth of the gospel, the faith delivered by Christ was obeyed by being baptized into Christ, which results in putting on Christ; 3:27 ("were baptized into Christ" = past perfect tense).
- B. We maintain our being the sons of God through faith in Christ Jesus; 3:26 ("are all sons of God" = present tense).
- C. We become one in Christ, we become Christ's, we become Abraham's seed, and we become heirs according to the promise.
- D. We are no longer Jew nor Greek, slave nor free, male nor female; for, all are one in Christ Jesus.

### **Part Four: In an attempt to free the Galatians from the terrible yoke of the Law of Moses, Paul appeals to their heads and hearts; Galatians 4.**

#### **I. Paul Uses Words of Logic to Appeal to Their Intelligence by Offering Two Illustrations; 4:1-7, 21-31.**

- A. There is a legal illustration; 4:1-7.
  - 1. There is the father and his son during Roman times.

- a. As long as a son is a child, though he is master of all through the rules of inheritance, he is no different than a slave because he is under guardians and stewards until the time appointed by his father to receive the inheritance.
  - b. When the son comes of age, as decreed by the will of the father, the son can enjoy all of his father's estate.
2. There is the Redeemer's Father and the Father's children.
- a. Before the Redeemer came, we were under the elements of the world (schoolroom tasks) and therefore enjoyed very little of the Father's estate.
  - b. When the fullness of time had come (upon coming of age) God sent forth His Son, born of a woman, born under the law to redeem those who were under the law, that we might receive the adoption as sons.
  - c. Because we are now sons, we are no longer slaves, but heirs of God through Christ.
  - d. The result is, we have the Spirit of His Son in our hearts who cries out, "Father."
- B. There is an Old Testament illustration of Hagar and Sarah to allegorize the law of Moses and the faith and gospel of truth that came from Jesus Christ; 4:21-31.
- 1. Hagar is an allegory of the law; 4:21-22a, 23a, 24-25, 29a, 30-31a.
    - a. She was a slave; 4:21-22a.
    - b. Her marriage to Abraham was fleshly directed; 4:23a.
    - c. Her son, Ishmael, was naturally born; 4:24.
    - d. Their son persecuted Abraham's second son, Isaac; 4:29a.
    - e. Her child was not considered Abraham's rightful heir; 4:30-31a.
    - f. She corresponds to earthly Jerusalem whose people are in bondage; 4:25.
  - 2. Sarah is an allegory of the faith or covenant delivered by Jesus Christ; 4:22b, 23b, 26-28, 29b, 31b.
    - a. She was a free woman; 4:22b.
    - b. Her marriage to Abraham was promise directed; 4:23b.
    - c. Her son, Isaac, was supernaturally born; 4:27.
    - d. This son was persecuted by Ishmael; 4:29b.

- e. Her child was considered Abraham's rightful heir (4:28).
- f. She represents the new covenant; 4:27.
- g. She corresponds to the heavenly Jerusalem; 4:26,  
(See Hebrews 12:22-24).

## **II. Paul Appeals to the Heart That They Not Be Enslaved to the Law That Brings Them Into Bondage; 4:8-20; 6:11.**

- A. He gives them a rebuke; 4:8-11.
  - 1. They had in their past served gods which by nature are not gods.
  - 2. They were choosing to go into a different kind of bondage by observing the Law of Moses.
  - 3. He is afraid he has labored for them in vain.
- B. He gives them a review of their past experiences together; 4:12-18.
  - 1. He appeals to the fact that they are friends in the flesh and that what he has to say is nothing personal.
  - 2. He wants to know if they are now foes because he tells them the truth.
  - 3. He writes that they would have plucked out their eyes for him and given them to him; 4:13 (See also 6:11).  
NOTE: Paul states in this chapter that he had a physical infirmity when he preached to them. He also implies that it had something to do with his eyes. This is also implied in 6:11 where he points out that he is using large letters to write to them. Some believe that he acquired the illness of malaria when he landed in the swampy land along the coast of southern Pamphylia on his first missionary journey. Some of the symptoms of malaria are fever, weaknesses, and reduced vision. This might have brought about two results; (1) Paul and Barnabas went to the high country of Antioch Pisidia since higher altitudes help this disease, and (2) It might have been the reason Mark left and went back home on the first missionary journey.
  - 4. He writes that the Judaizing teachers are trying to win them over for their own ends and separate them from Paul for themselves.

5. He writes that it is a good thing to want to be won over by others provided it is for the truth.
- C. He gives them a picture of his desire that they be reborn until Christ is fully developed in them; 4:19-20.

**Part Five: Paul shows how the process of the justification by the faith, the truth of the gospel brings about a certain kind of freedom and fruit; Galatians 5.**

**I. There Is Freedom in the Son; 5:1-15.**

- A. In this freedom there is protection from legalism and legalizers who attempt to make laws where God has not made laws (traditions and doctrines of men) or who attempt to enforce laws that are no longer applicable (laws of Moses); 5:1-15.
1. The work of Christ has made us free from the laws of Moses, which were a yoke of bondage; 5:1-4, 6-12.
    - a. If a person is required to keep the law of circumcision, then he is required to keep the whole law.
    - b. If a person attempts to be justified by the Law of Moses, then he is estranged from Christ and has fallen from grace.
  2. The work of Christ will someday free us from the bondage of our body; 5:5.
- B. In this freedom there is protection from the license of the libertines (liberals); 5:13-15.
1. Paul warns against abusing their freedom in Christ by allowing the body and mind to indulge in sin.
  2. Paul warns them not to bite and devour one another lest they destroy one another over these matters.
  3. Paul encourages them to serve one another.
  4. Paul encourages them to love their neighbors as themselves.

## **II. There Is the Fruit of the Flesh Which Is Contrary; 5:16-26.**

A. They are to walk in the Spirit and let Him be your guide; 5:16.

NOTE: Whenever you read a verse that makes a declaration about what God, the Spirit of God, and Jesus Christ does, always ask the question, “How?”

1. How does a person walk in the Spirit or according to the Spirit?
2. Jesus said that they would find the truth in that body of material (the truth of the gospel, the faith delivered by Jesus Christ) that He would give to the holy apostles and prophets (Eph. 3:5) through the inspiration of the Holy Spirit (John 16:13).
3. To walk in the Spirit and to be guided by the Spirit, one must study the written word that has been “once for all delivered to the saints” by the Spirit (Jude 3).

B. If they allow themselves to be led by what the Spirit has revealed, they will not attempt to follow the laws of Moses; 5:18.

C. The flesh and the Spirit are contrary to one another; 5:17, 19-26.

1. The works of the flesh are evident; adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like.
  - a. Those who practice the sins of the flesh will not inherit the kingdom of heaven.
  - b. Against such there is law.
  - c. They should not allow themselves to become conceited, provoking one another, or envying one another; 5:26.
2. The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control.
  - a. Those who bear this fruit will inherit the kingdom of God.
  - b. Against such there is no law.

D. The flesh with its passions and desires has been crucified by those who are Christ's; 5:24.

## **Part Six; Paul closes his letter with some final instructions; Galatians 6.**

### **I. They Should Bear and Share the Burdens; 6:1-5.**

- A. There is the law of sharing and caring; 6:1-4.
  - 1. If a person is overtaken in any trespass, those who have not fallen to that sudden impulse should make an effort to restore such a one in a spirit of gentleness; for, anyone may be tempted.
  - 2. If a person bears another's burden, they fulfill the law of Christ.
  - 3. If a person thinks himself to be something when he is nothing, he deceives himself.
  - 4. If a person examines his own conduct, and he is doing his very best, he will not need to compare his own works with those of others.
- B. There is the law of each person bearing his own burden; 6:5.

### **II. They Should Be Generous and Do Good; 6:6-10.**

- A. Those who are receiving instruction in the word of God should give to their instructors a share of all the good things which they possess; 6:6.
  - 1. Whatever a man sows (gives or spends), that shall he also reap (receive); 6:7 (See 2 Cor. 9:6-15).
  - 2. If a man sows (spends) merely for his fleshly desire, he will reap things that can deteriorate; 6:8
  - 3. If a man sows (spends) to things of the Spirit, he will reap that which is eternal; 6:8.
- B. Do not grow weary in doing good things; 6:9.
  - 1. If you sow good things, you will reap good things.
  - 2. If you do not lose heart, you will reap good things.
- C. They are to do good to others as the opportunities arise; 6:10.
  - 1. They are to do good to all persons.
  - 2. They are especially to do good to the household of God.

### **III. They Should Glory Only in the Cross; 6:11-15.**

- A. Those who wish to please in a worldly and outward fashion are compelling them to be circumcised, but their motive is to escape the persecution from others on account of the cross of Christ; 6:12-13.
  - 1. Those who are circumcised do not keep the law perfectly.
  - 2. Their desire is to have them circumcised so that they can boast of their influence.
- B. Those who wish to please God should boast only in the cross of Jesus Christ; 6:14.
- C. Those who are in Christ are a new creation; therefore, circumcision nor uncircumcision mean anything; 6:15.

### **IV. They Are Given A Blessing and a Plea; 6:16-18.**

- A. Those in Galatia who walk according to the rule he has set down, he wishes them peace and rest; for, they are the true Israel of God; 6:16.
- B. They should let no one trouble them over this matter; for, he bears on his body the scars he received as a slave of Jesus; 6:17.
- C. They are given a blessing of Jesus Christ, that His grace be upon their spirit.

**(See map of Paul's First Missionary Journey on the next page)**

## **RESOURCES**

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## Paul's First Missionary Journey



(The area of Galatia usually included Pamphylia and Pisidia and was known as southern Galatia)

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