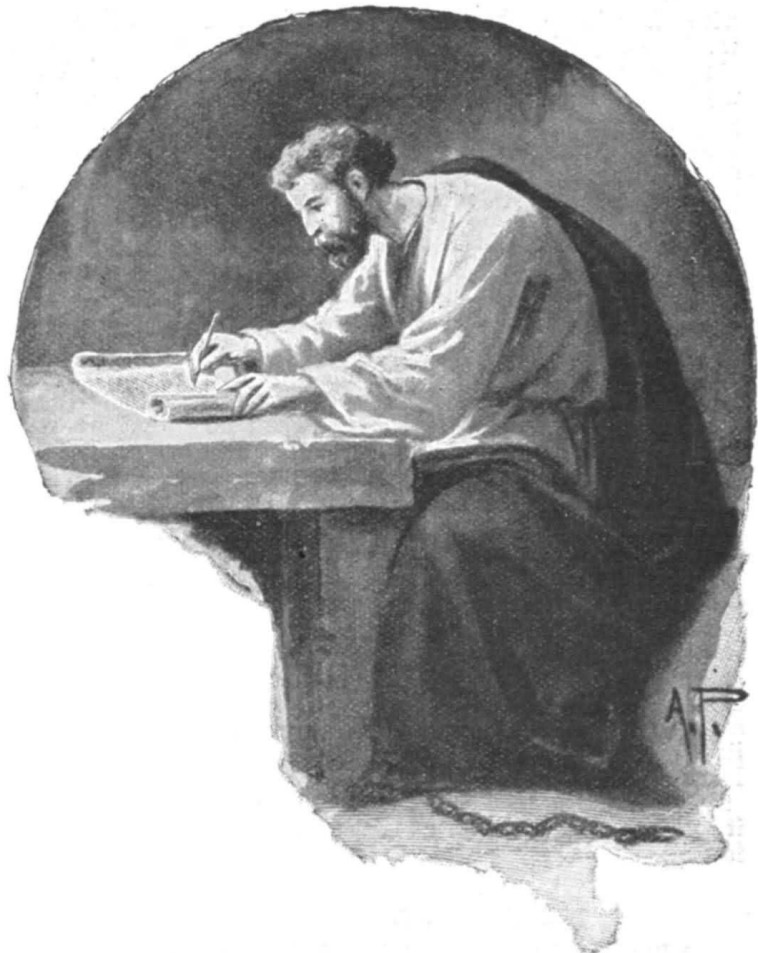


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The Book of Galatians

You are free indeed!

Abiding Savior Ev. Lutheran
Sunday Morning Bible Study
2010



PAUL WRITING TO THE GALATIANS.

Galatians

Overview

Author – St. Paul the Apostle

Date - @ AD 51-53

Places – Galatia; Jerusalem; Arabia; Damascus

People – Galatians; St. Paul; Cephas (St. Peter); James - the Lord's brother; John; Barnabas; Titus; Gentiles; Jews; false brothers.

Purpose – To demonstrate that faith in Christ accomplishes both justification and sanctification.

Law Themes – The threat of subtle false teaching; hypocrisy; works cannot justify; the Law's curse; works of the flesh.

Gospel Themes – One saving Gospel; justified through faith in Christ; the gift of the Spirit; adoption as God's sons; freedom in Christ.

Memory Verses – Only one Gospel (1:6-9); justification through faith, not works (2:16); life in Christ (2:19-20); the Law and the Gospel promise (3:23-39); freedom (5:1, 13-14); fruit of the Spirit (5:16-24); three crosses (6:14)

Vocabulary

Justification – God's declaration that people are not guilty because Jesus has paid for their sins.

Sanctification – The work of the Holy Spirit through the means of Grace. To make holy (used two ways):

- 1) To call someone out of the unbelieving world to be holy by bringing the person to faith.
- 2) to lead a believer to hate sin and be eager to live a holy life filled with good works.

Introduction

The proper distinction of Law and Gospel. That is what we see in this letter to the Galatians. St. Paul describes the life-changing blessings of the Gospel, which make us God's children and give us freedom to do good, not evil. However, that doesn't mean that we have outgrown the Law – for we are still sinners. Yet it is God's Gospel promises that assure us our place in His family.



Paul's 1st Missionary Journey
AD 47-48

Paul's 2nd Missionary Journey
AD 49-51

Paul's 3rd Missionary Journey
AD 52-55

AD 49
Paul confronts Peter in
Antioch

c AD 51-53
Paul writes Galatians

Galatians

The Outline

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Galatians – Introduction 1:1-10

Vocabulary

Grace – God’s undeserved love and kindness toward sinners.

Peace – the end of God’s hatred for sinners and of the warfare between God and sinners.

Galatians 1:1–5 (NIV) — **1** Paul, an apostle—sent not from men nor by man, but by Jesus Christ and God the Father, who raised him from the dead— **2** and all the brothers with me, To the churches in Galatia: **3** Grace and peace to you from God our Father and the Lord Jesus Christ, **4** who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father, **5** to whom be glory for ever and ever. Amen.

A/D – Good works are necessary for salvation.

As we study the letter of Galatians, we’ll see just what it is that saves us – Christ alone. That, and only that, is what saves. Keep that basic truth in mind as we work our way through this little gem of a letter.

Vs. 1 – What term does Paul use to refer to himself?

What does that mean?

Whom does Paul insist did not call him or send him out as an apostle?

You begin to see the issue here in Galatia. Why would someone like Paul emphasize his apostleship by Christ?

Vs. 3 – Note the words which Paul emphasizes here. This is a typical way in which Paul opened his letters, but it is especially applicable to the Galatians. From where does this “grace” and “peace” come?

Vs. 4 – What is the reason for Christ “[giving] himself”?

Does Paul mention that we had any part in this rescue?

Explain – “**from the present evil age.**”

“**according to the will**” – What is God the Father’s will?

Vs. 5 – How does Paul *respond* to this marvelous and amazing grace of the Lord in rescuing us from this present evil age?

A/D – Only when God’s grace is completely undeserved, can we truly give Him all the glory.

Thoughts on 1:1-5:

Note in these verses the basic outline of salvation and Christian living. We are saved by Christ alone. In response to being saved, we give thanks with our words and actions. Words and actions do not come first. Christ’s sacrifice and rescue are primary.

Side note: What does the word “Amen” mean?

Galatians – Introduction 1:1-10

Vocabulary

Gospel – The good news that God in love sent Jesus to take away the sins of all people.

Judaizers – Group of people who taught that in order to be saved a person needed to believe in Jesus IN ADDITION to obeying some of the Old Testament ceremonial laws (e.g. – what a person ate, various rites, etc...)

Opinio Legis (opinion of the Law) - the opinion that I can make myself right with God by my own efforts (The opinion of the law is that I can make God love me and accept me, if only I do the right things, if only I figure out the right course of action, if only I discover the correct formula and methods.)

Galatians 1:6–7 (NIV) — **6** I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel— **7** which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ.

Vs. 6-7 – Paul gets right to the point. Why is he astonished?

What were the Galatians doing with the message Paul had proclaimed to them?

Why? What was the problem?

Vs. 7 - “**Some people**” – confer Vocabulary

Why do think Paul never names the false teachers by name?
What’s his main concern?

What happens to Christ’s gospel when it is changed or perverted?

The issue – We don’t get an actual description here of the false teaching that had infiltrated the congregation, but the issue is clearly pointed out later in the letter. False teachers were saying that “Jesus Plus Something” was necessary to be acceptable to God, while Paul had taught that “Jesus Plus Nothing” – Jesus, only Jesus is what makes us acceptable to God.

Why do people so often quickly abandon “Christ’s gospel” for a different “gospel”? (cf. Opinio Legis)

Application:

A/D – To desert the Gospel of Jesus Christ is to abandon God Himself.

A/D – The Gospel alone is enough for salvation.

When preaching from our pulpits, should we mention by name people/churches that are shaking people in their faith?

Galatians – Introduction 1:1-10

Galatians 1:8–10 (NIV) — 8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! **9** As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned! **10** Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ.

Summary of 1:1-10:

Paul sent this letter to churches in Galatia. He emphasized that he was an apostle, one of a special group of men who were eyewitnesses of Jesus' resurrection and whose words were the foundation of the church's teaching.

In Christ, we have God's grace, His undeserved love – ours because Jesus died for our sins. We also have peace with God.

The Galatians had turned away from the gospel Paul preached to them. False teachers in Galatia were confusing Christians by turning them away from the grace of Christ to a different, so-called "gospel".

So Paul very strongly warned the Christians in Galatia against these false teachers and anyone who taught a different gospel than the one Paul taught when he first visited them.

Paul also defends himself against charges that he was self-serving and using human methods to win over the Galatians to his point of view.

Vs. 8-9 – Why does Paul speak so vehemently here?

Application:

Respond: George says to you, "I know what God says about what I am doing. He calls it a sin. But I have prayed about it and I feel God is telling me it is ok."

Why do we have to make God's Word our only ultimate authority – even against our own inner feelings or against a what seems to be a message from God?

Vs. 10 – Paul is anticipating an accusation against him. What was that accusation?

A/D – The Gospel of Jesus is just too easy. There must be something else.

Application:

A/D – No one has a right to change God's Word.

Apply to today. Can you think of any instances where some have acted like the Judaizers in speaking more or less than what God's Word declares about being "right with God"? (for example – Fish Fridays)

Conclusion to 1:1-10:

If you were told you had to defend the teachings of Plato's philosophy, how would you respond?

What also would you do first before you can know and defend the gospel?

Illustration: FBI and Counterfeit Bills. Know the real thing and the false will be easy to spot.

Galatians – The Messenger of Gospel

Freedom – 1:11-24

Vocabulary

Gospel – The good news that God in love sent Jesus to take away the sins of all people.

Judaism – Designates the Jewish faith and way of life that distinguished Jews from non-Jews (Gentiles). This way of life included Old Testament ceremonial laws such as circumcision, dietary laws, Sabbath observance, etc...

Places

Arabia
Damascus
Syria & Cilicia
Judea

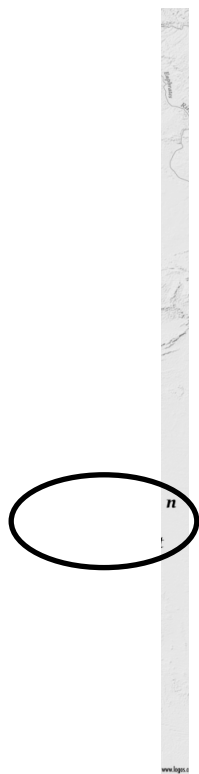
Introduction to 1:11-24

The body of Christ in Galatia was suffering from cancer. The disease was wreaking havoc, tearing apart the church's unity and killing the testimony of her members.

We have already identified the cancer – a counterfeit gospel of works. And we also learned that the disease took hold in Galatia through the infectious teaching of religious legalists known as Judaizers. They taught that salvation occurred when a sinner believed in Christ and kept the Law of Moses. Salvation by faith was insufficient; human achievement had to be added to bring deliverance from sin and death.

The apostle saw this cancerous growth and took strong measures to kill it. He began by refuting their gospel of works as false (Gal 1:1-9). Then he pressed further, knocking down their claim that he was not a true servant of God but a theological politician (v. 10). Now, in the last part of chapter 1, St. Paul deals with the following question: Is the gospel of grace from man or from God?

As we go through this section – imagine St. Paul speaking directly to you. How would this section refute those who say that the Bible and the gospel of God's grace are nothing but something made up?



Galatians – The Messenger of Gospel

Freedom – 1:11-24

Galatians 1:11–24 (NIV) — **11** I want you to know, brothers, that the gospel I preached is not something that man made up. **12** I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

13 For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. **14** I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers.

15 But when God, who set me apart from birth and called me by his grace, was pleased **16** to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man, **17** nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus.

18 Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days. **19** I saw none of the other apostles—only James, the Lord’s brother. **20** I assure you before God that what I am writing you is no lie.

21 Later I went to Syria and Cilicia. **22** I was personally unknown to the churches of Judea that are in Christ. **23** They only heard the report: “The man who formerly persecuted us is now preaching the faith he once tried to destroy.” **24** And they praised God because of me.

Vs. 11 - What might have been the accusations leveled at Paul about his claim to be an apostle?

Why is this a very big point today?

Why is this so important to every pastor and member?

Vs. 13 - Why would Paul mention that he persecuted the church of God? Did Paul make a personal decision to follow Christ?

Note the contrast which St. Paul makes here. He had lived the life of Judaism with all its laws and the idea that if he was good enough, he would earn his way into heaven.

Vs. 15 - Explain – “set me apart”- Has the idea of separate, take away from. Can this term be used for us today as well?

Application:

Respond: George (22) had made a personal decision to follow Jesus when he was 11 years old. But now George is doubting if he really made a whole-hearted effort to follow Christ. He has been going through some doubts in his faith. What would you say to comfort him?

Vs. 16 - Why did God call Paul?

Side note: “reveal” literally means “uncover”. Think back to Paul’s conversion recorded in Acts 9. How does God make sure that His gospel is “uncovered” (revealed) to other today?

Vs. 17-21 – What is Paul’s point in telling what he did and where he went after his conversion?

Vs. 22-24 - The churches in Judea were happy that they had a unity of teaching and faith with Paul. Why does Paul add the little detail of verse 24? To what is he trying to point?

Summary of 1:1-10:

Paul’s detractors in Galatia had accused him of receiving a teaching from human sources, with the implication that his teaching was not up to the caliber of the other apostles. Paul’s apostleship was at stake, and therefore, the gospel was also in danger. By recounting the history of his life, Paul showed them how wrong they were. It was impossible for him to have gotten his message from anyone else but Jesus Christ!

Galatians – Take Home Study

When you read God’s Word, it is important for you to know when the inspired writer is writing about the law and when he is writing about the gospel.

Read 2 Corinthians 3:7-11 and answer the following questions about law and gospel.

1. Which two clauses in verse 7 are synonyms for God’s law?
2. What phrase in vs. 8 is synonymous with Christ’s gospel?
3. In what respect or way are law and gospel similar?
4. But there are differences between law and gospel. What differences does St. Paul give between the glory of the ministry of the letter (law) and the glory of the ministry of the spirit (gospel)?
5. What is the synonym for the law in vs. 9?
6. What is the synonym for the gospel in vs. 9?
7. Which phrase in vs. 10 refers to the gospel?
8. How does St. Paul show that the glory of the gospel is so very much greater than the glory of the law?
9. Which clause in vs. 11 refers to the law?
10. Which clause in vs. 11 refers to the gospel?
11. Explain why both law and gospel have glory.
12. This reading from 2 Corinthians 3 contains four differences between law and gospel. List those four differences.

Galatians – The Messenger of Gospel

Freedom – 2:1-10

Vocabulary

Circumcision – The removal of the male foreskin. In Judaism this act symbolized the special relationship that the Jew had with God. It was commanded by God in the Old Testament.

Uncircumcised – A term used as another name for a person who was not of Jewish heritage.

Gentile – Anyone who was not of Jewish heritage.

People

Barnabas – A close friend, missionary and Jewish traveling companion of Paul. He had been commissioned with Paul to reach out to Gentiles with the message of Christ.

Titus – A Gentile traveling companion of Paul. Later sent to the island of Crete to help organize its church.

Galatians 2:1–5 (NIV) — 1 Fourteen years later I went up again to Jerusalem, this time with Barnabas. I took Titus along also. **2** I went in response to a revelation and set before them the gospel that I preach among the Gentiles. But I did this privately to those who seemed to be leaders, for fear that I was running or had run my race in vain.

3 Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek. **4** This matter arose because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves. **5** We did not give in to them for a moment, so that the truth of the gospel might remain with you.

Intro:

A/D – It is comforting to know that Abiding Savior teaches the same as other Wisconsin Synod churches.

In this section Paul refutes the false teachers' claims that he taught a gospel different from that of the other Apostles. He shows that they fully approved of his work and recognized the fellowship between them.

Vs. 1-2 - St. Paul is writing about an important meeting he had attended in Jerusalem. With whom did Paul meet?

Why? What was Paul's reason for meeting with them?

Application

How does this little section show itself today in our circles?

Vs. 3 – What was Titus not compelled to do?

By whom?

What did this have to say to those in the congregations in Galatia?

Vs. 4 – “False brothers” – What does Paul say these tried to do?

Notice the strong language Paul uses. These “false brothers” tried to “make us slaves.”

This account is explained more in Acts 15:5 – Then some of the believers who belonged to the party of the Pharisees stood up and said, “The Gentiles must be circumcised and required to obey the law of Moses.”

Vs. 5 - What was Paul's reaction?

Explain – “the truth of the gospel”

Application

A/D – In order to be a real Christian, you must vote Republican.

How does such a question apply to this section of Galatians?

Galatians – The Messenger of Gospel

Freedom – 2:1-10

Galatians 2:6–10 (NIV) — 6 As for those who seemed to be important—whatever they were makes no difference to me; God does not judge by external appearance—those men added nothing to my message.

7 On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews. **8** For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles.

9 James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews. **10** All they asked was that we should continue to remember the poor, the very thing I was eager to do.

Vs. 6 – About whom is St. Paul speaking?

Is Paul being “disrespectful” in how he describes them?

What is Paul’s point?

Application

A/D – The Pastor is a spiritual leader in the congregation, so what he says is always right.

Evaluate: George says to you, “Since we train our pastors so thoroughly in God’s Word for 8 years, we don’t have to worry about what they teach. We can take them at their word.”

Illustrations:

“Herr Pastor”

The Signers of the Augsburg Confession

Vs. 7-8 – What did the apostles realize about Paul’s work?

Vs. 9-10 – How did the leaders in Jerusalem show that they fully agreed with what Paul and Barnabas taught?

What was their mutual agreement?

What other pledge did Paul and Barnabas make as part of the agreement?

What did all this have to say to those in the congregations in Galatia?

Application

Can you think of a time when we in our congregation extend the right hand of fellowship (vs. 9) with a person?

How does our congregation remember the poor (vs. 10)? Are we eager to do this?

Galatians – Take Home Study

How important is God’s Word for you? Read each passage below and find a true statement which says essentially the same thing. Place the location of the passage in the blank at the end of the true stamen.

Bible Passages

Deuteronomy 8:3
Matthew 7:24
John 8:31-32
1 Thessalonians 2:13

Joshua 1:8
Matthew 10:32-33
Ephesians 5:26
1 Peter 2:2

Psalms 119:130
Matthew 22:29
Ephesians 6:11, 17
1 John 5:13

Jeremiah 23:29
John 5:24

True Statements

1. God’s Word is more valuable and necessary for us than food. _____
2. The Word of God nourishes believers’ souls for the strengthening of their faith. _____
3. God’s forgiving Word in Baptism washes away all our sins. _____
4. The Word of God influences the attitude of believers. _____
5. God’s Word increases and strengthens our conviction that we are indeed saved. _____
6. Believing what the Word of God teaches results in eternal salvation. _____
7. Even the less intelligent can understand God’s Word. _____
8. The Word of God crushes the proud spirit. _____
9. Those who believe God’s Word and live according to it possess wisdom. _____
10. Those who believe the Word of God possess truth and wisdom. _____
11. The Word of God gives believers victory in their daily struggles against Satan. _____
12. If we refuse to confess Christ’s gospel we will suffer God’s anger. _____
13. People who know little or nothing about God’s Word easily make mistakes in religious matters. _____
14. The Word of God is so important that we should read and study it every day. _____

Galatians – The Messenger of Gospel Freedom

– 2:11-21

People

Barnabas – A close friend, missionary and Jewish traveling companion of Paul. He had been commissioned with Paul to reach out to Gentiles with the message of Christ.

Peter – The Apostle Peter, a leader of the Jewish Christians in Jerusalem.

Jewish Christians – Distinct from “Judaizers”. These were Christians who chose to observe the ceremonial laws of the Old Testament, but did not “force” others to observe them.

Galatians 2:11–14 (NIV) — 11 When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong.

12 Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group.

13 The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

14 When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, “You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?”

Respond: Just imagine with me for a bit. Let’s say the government declared that it was no longer lawful to possess a gun.

- George says to you – it’s not that big of a deal, since not everyone owns a gun? Besides, it will be good for everyone.

Evaluate: George went to worship with his brother Jack. Jack’s church was using an piano in its service to accompany a soloist. It was done well and George said so to his brother. After the service, George noticed a member from his home congregation was there – James. James was against any instrument in the church except a flute. James came up to George and Jack and started to say how unchristian it was to use a piano in church. George agreed with James. Jack was upset.

- Respond to the above scenario?
- Was George right?
- What did this do to Jack?

Vs. 11 - What did St. Paul do to St. Peter?

- Why?
- Where did this take place?

Vs. 12 - What do you understand by the phrase “certain men came from James”? (cf. “people” above left)

What did Peter do which Paul characterized as “hypocritical”?

Is such a characterization too harsh? Why or why not?

Why would this be so surprising for Peter to do? (cf. story of Cornelius in Acts 10)

Vs. 13 - Who went along with Peter’s hypocrisy?

Why was this surprising?

Vs. 14 - Why did Paul rebuke Peter publicly? Isn’t this contrary to Matthew 18? (Explain Matthew 18)

What lesson can we learn from this?

What about when it comes to ethnic groups in our church body?

Side Note: “They” vs. “Us” instead of “we”.

Galatians – The Messenger of Gospel Freedom

– 2:11-21

Vocabulary

Justified (verb: to justify) – Legal term meaning to declare innocent, not guilty, righteous.

Faith – trust in Jesus as Savior; worked in the heart by the Holy Spirit through God’s Word and Sacrament.

Gentile – Anyone who was not of Jewish heritage.

Galatians 2:15–21 (NIV) — 15 “We who are Jews by birth and not ‘Gentile sinners’ **16** know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.

17 “If, while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin? Absolutely not! **18** If I rebuild what I destroyed, I prove that I am a lawbreaker. **19** For through the law I died to the law so that I might live for God. **20** I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. **21** I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!”

What are the three uses of God’s law? (Think back to Catechism!)

⇒

Intended for whom?

⇒

Intended for whom?

⇒

Intended for whom?

Vs. 15 – What is St. Paul saying here? (Ask the question – “In whose eyes?”)

Vs. 16 - What conclusion had been reached by the Jews like Paul who had tried to save themselves by observing the law?

Illustration: Martin Luther’s experience as a monk.

So what is the only way one is justified?

Application:

Respond: If no one is justified by observing the Law, how could the Old Testament people be saved?

Respond: George said, “If you tell a person they are ‘justified’ by faith in Christ alone, then you are basically telling them – ‘You don’t have to follow the Ten Commandments!’”

Vs. 17-18 – What is St. Paul saying in these verses? Put in your own words. (hint: picture the scene in Antioch)

How had Paul done in the past what Peter and the others were now doing? (Notice in vs. 18 he shifts to saying “I”.)

Think of words, phrases, or ways people today try to “rebuild what has been destroyed.”

Illustration:

Pastor one Sunday declares that a person is saved by faith in Jesus alone. Next Sunday declares that a person must do ?? to be saved. He proves he has just broken the law (Do not give false testimony) and can’t be saved by the law.

Galatians – The Messenger of Gospel Freedom

– 2:11-21

Galatians 2:15–21 (NIV) — 15 “We who are Jews by birth and not ‘Gentile sinners’ **16** know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.

17 “If, while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin? Absolutely not! **18** If I rebuild what I destroyed, I prove that I am a lawbreaker. **19** For through the law I died to the law so that I might live for God. **20** I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. **21** I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!”

A/D – The Law only accuses and terrifies consciences.

Vs. 19 – Explain this verse in your own words.

How does the law kill?

Why is that necessary?

Application:

Answer the following keeping in mind the previous verses – Do we still need to hear the Law? Why or why not?

Vs. 20-21– How can this be? How could Paul and Christ be crucified together?

What does Paul mean by saying he no longer lives?

How does Christ live in him?

Can you find the two most beautiful words in verse 20?

This ties in with the last verse.

Vs. 21 – **A/D** – If I could love God and come to Him by what I do, then I have no need for a Savior.

Evaluate – If I could love God and come to Him by what I do, then there is no need for Him to give Himself for me.

Luther on these verses:

Paul has a peculiar style, a celestial way of speaking. “I live,” he says, “I live not; I am dead, I am not dead; I am a sinner, I am not a sinner; I have the Law, I have no Law.” When we look at ourselves we find plenty of sin. But when we look at Christ, we have no sin. Whenever we separate the person of Christ from our own person, we live under the Law and not in Christ; we are condemned by the Law, dead before God.

Faith connects you so intimately with Christ, that He and you become as it were one person. As such you may boldly say: “I am now one with Christ. Therefore Christ’s righteousness, victory, and life are mine.” On the other hand, Christ may say: “I am that big sinner. His sins and his death are mine, because he is joined to me, and I to him.”
<http://www.ccel.org/ccel/luther/galatians.v.html>

Galatians – Take Home Study

Below are questions related to the doctrine of justification. Following each question are Bible references. Read each passage to find the answer to the question. Then place the answer to the question in the blank space after each reference.

1. What does it mean to justify?

a) Acts 13:38-39 _____

b) Romans 4:5-8 _____

2. What did Christ do so sinners could be justified?

a) Romans 3:23-24 _____

b) Romans 4:24 _____

c) Romans 5:9 _____

d) Romans 5:18 _____

3. Who justifies sinners?

a) Romans 8:33 _____

b) 1 Corinthians 6:11 _____

4. What are the results of being justified?

a) Romans 5:1 _____

b) Romans 5:9 _____

c) Romans 5:18 _____

d) Titus 3:7 _____

Galatians – The Message Regarding Gospel Freedom – 3:1-14

Vocabulary

Law – The commands which tell people what God wants them to do and not to do.

Righteousness – Sinlessness; a “right standing” before God.

Gentiles – Anyone who was not of Jewish heritage.

Gospel – The good news that God in love sent Jesus to take away the sins of all people.

Faith - trust in Jesus as Savior; worked in the heart by the Holy Spirit through God’s Word and Sacrament.

People

Abraham – Patriarch to which God gave the promise that from his descendants the Savior would come.

Galatians 3:1–7 (NIV) — **1** You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.

2 I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? **3** Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? **4** Have you suffered so much for nothing—if it really was for nothing? **5** Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?

6 Consider Abraham: “He believed God, and it was credited to him as righteousness.” **7** Understand, then, that those who believe are children of Abraham.

Let’s review:

- The problem among the Galatian Christians?
- Paul’s authority to say what he said?
- Paul’s relation to the other apostles?
- The meaning of “if righteousness could be gained through the law, Christ died for nothing!” (Gal 2:21b)?

The Galatian Christians were backsliding from the true gospel of freedom to a false gospel of legalism – a teaching that was enslaving them to the Law of Moses. Why would they do this? What can we learn from their mistake? St. Paul develops four types of evidence which prove his contention that salvation (our rescue from hell) can only come through faith, not by our own works.

Vs. 1 - What does St. Paul call the Galatians for believing the false teachings of the Judaizers?

What is the only explanation of which St. Paul can think for their foolishness?

“portrayed” – A/D – Seeing is believing.

Application:

Look at the following. Have they occurred among Christians? Have they occurred in our congregation?

- ⇒ Banning what is perceived to be inappropriate media. IE, music, television, movies, books, and other literature.
- ⇒ Banning alcohol, tobacco, and sometimes, food products.
- ⇒ Strict adherence to dress and personal appearance codes.
- ⇒ Placing the outside political motives in the worship service.
- ⇒ Long-winded, often politically motivated, pastoral prayers designed to push issues and agendas on the congregation.
- ⇒ Banning freedom of expression in art, music, and other forms of entertainment
- ⇒ Using the Bible as a weapon in order to intimidate and control the congregation.

How do the above diminish the Christ clearly “portrayed” in the Gospel?

Galatians – The Message Regarding Gospel Freedom – 3:1-14

Galatians 3:2–5 (NIV) — **2** I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? **3** Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? **4** Have you suffered so much for nothing—if it really was for nothing? **5** Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?

Vs. 2-5 Paul asks four questions about the Galatians' own religious experience. The obvious answers should have shown the Galatians how foolish it was to turn to the law as a way of salvation.

Vs. 2 What is the first question St. Paul asks in this reading?

What had they heard from St. Paul?

What should have been their answer to St. Paul's question?

Yet, what foolish thing were the Galatians trying to do now?

Vs. 3 How had the Galatians been ones "beginning with the Spirit"?

Does this remind us of anything about baptism?

Application:

Respond: George said, "God started the work in me at Baptism. But it was just a start. Now I need to finish the work which God did in order to attain a right standing with God."

Vs. 5 Explain how this verse could be used counter those who say that a person "decides" to come to faith.

Summary of 3:1-5

St. Paul was saying to the Galatians: "Your own experiences should convince you that the gospel I taught you is true. Your experiences were based on the Holy Spirit working in you and among you when you still believed the pure gospel. They did not come about after you had been led astray by the Judaizers, who taught you to rely on your own good works for salvation."

Application:

A/D: St. Paul was telling the Galatians that they were to rely on their feelings as to whether they were saved or right with God.

Galatians – The Message Regarding Gospel Freedom – 3:1-14

Galatians 3:6-9 (NIV) — 6 Consider Abraham: “He believed God, and it was credited to him as righteousness.” **7** Understand, then, that those who believe are children of Abraham.

8 The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.” **9** So those who have faith are blessed along with Abraham, the man of faith.

Intro:

Before we look at this portion of the lesson – we’ll want to review some terms again to help us understand what Paul is saying to the Galatians and us:

credited to him = _____

righteousness = _____

justify = _____

The legalistic Jews liked to point to Abraham as an example of someone who was saved by good works. They were proud that they were descendants of Abraham and that they were following in his footsteps. Here Paul demolishes their argument by showing what the Scriptures really say about Abraham’s salvation.

Vs. 6 How was Abraham saved?

What promise of God did Abraham believe?

Vs. 7 What did it mean to the Galatians and now you that you are “**children of Abraham**”?

Vs. 8 What are some points of comfort “**children of Abraham**” can draw from this verse?

Side Note The Rich Man and Lazarus. Lazarus was taken to “Abraham’s side.” (Luke 16:22) What does this say about Lazarus as you consider these verses? Why did Jesus use Abraham?

Summary of 3:6-9

St. Paul tells the Galatians that the real children of Abraham are not those who rely on keeping the law, but those who, like Abraham, believe and trust in God. Down through the ages faith has always been God’s way of salvation. When we put our faith in Christ for salvation, as Abraham did, we, too, are children of Abraham.

Galatians – The Message Regarding Gospel Freedom – 3:1-14

Vocabulary

Curse – suffering the consequences of sin by the judgment of God.

Redeem – to ransom; to buy back; to pay a price in order to free from slavery or captivity.

Galatians 3:10–14 (NIV) — 10 All who rely on observing the law are under a curse, for it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.”

11 Clearly no one is justified before God by the law, because, “The righteous will live by faith.” **12** The law is not based on faith; on the contrary, “The man who does these things will live by them.” **13** Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a tree.” **14** He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

Summary of 3:10-14

The Judaizers claimed that the Old Testament ceremonial laws had to be obeyed to become righteous before God. On the other hand, St. Paul taught the gospel message of righteousness before God through faith in Christ alone. The nature of the law and the nature of the gospel are evidence that salvation comes only through faith in Christ, and not by our own works.

Some of life’s issues are either/or rather than both/and. For instance, you’re either married or single. You can’t be both at the same time. Similarly, salvation is either by faith or by works. They can’t be mixed. Add even one deed of human effort to salvation, and you pass from faith to works...from grace to law. All the law does is demand performance. It can’t lead to salvation.

Vs. 10 Why do people relying on the law receive a curse?

Cf. the following:

Leviticus 19:2 (NIV) — 2 “Speak to the entire assembly of Israel and say to them: ‘Be holy because I, the LORD your God, am holy.’

James 2:10 (NIV) — 10 For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.

Vs. 11 Who then can be saved by trying to obey the law?

Vs. 12 This verse shows that God’s law does promise eternal life and salvation, but only on what condition?

A/D – If we could keep the entire Ten Commandments, we would be saved.

How is seeking to be declared not guilty by faith and the law a costly mistake?

Illustration: Lacing a cool glass of lemonade with cyanide

Vs. 13 How did Jesus become a curse for us?

Do you recall what words on the cross showed that He had become a curse?

Vs. 14 From what did Jesus redeem us?

What are two additional results of Christ redeeming us?

How do sinners receive these marvelous results of Jesus’ redeeming work?

Application: (think of the letter “D”)

- Christianity can be summarized by the one word: _____
- All other religions can be summarized by the one word: _____

Galatians – The Message Regarding Gospel Freedom – 3:15-4:7

Vocabulary

Covenant – An agreement between two parties binding them to an agreed upon relationship. (**side note:** New Covenant = one-sided covenant which God binds Himself to us in Christ)

Seed – Used figuratively to mean descendants.

The Law – The commands which tell people what God wants them to do and not to do. i.e. 10 Commandments

The Promise – Promise of a Savior - that a Savior would come from Abraham's descendants, a Savior from sin, death and the devil.

Galatians 3:15 (NIV) — 15 Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case.

Let's review:

- The problem among the Galatian Christians?
- Those who mixed the Law and Gospel, saying that you had to believe in Jesus AND do something to be saved
- _____
- St. Paul's whole point in this letter – we are saved how?

Introduction

How many of you have made out a will?

St. Paul takes an example from everyday life to draw out the proper relationship between the Law and the Gospel. Between DOING something to be saved and the promise that all is DONE so that one is saved.

Illustration: A person who makes out a will is making a promise to give his property, what he owns, to others when he dies. In a will the heirs, those who receive the inheritance, don't agree to do anything to get the inheritance; they only *receive* what is promised to them. A will is a one-sided covenant.

διαθήκη – This is the word St. Paul uses. It a word for a legal will – a last will and testament. See what St. Paul is laying out for the Galatians' consideration – that the promise God made in the gospel is a one-sided agreement.

"duly established" – When a will is "duly" and legally made, then we consider it binding, no matter what changes in conditions occur. ("I, ..., being of sound mind and judgment, etc...")

Illustration: If a woman leaves her poor daughter more money than her rich daughter--that legal document will be binding, even if the day after her mother's death the rich daughter loses it all in a stock market crash. The will holds despite new conditions.

Keep this all in mind as St. Paul goes on to talk about the proper relationship between the Promise – the gospel or good news of the Savior and the Law – what God demands from a person, i.e – the Ten Commandments.

Galatians – The Message Regarding Gospel Freedom – 3:15-4:7

Galatians 3:16–18 (NIV) **16** The promises were spoken to Abraham and to his seed. The Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ. **17** What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. **18** For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

Cf. the following:

Genesis 22:17–18 (NIV) — **17** I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, **18** and through your offspring all nations on earth will be blessed, because you have obeyed me.”

What is the blessing for all nations that God promised in Gen. 22:18?

Why does St. Paul say that this refers to only one specific descendant of Abraham, namely, Christ?

Look closely at Gen. 22:18 – is this a promise or a reward? In other words, did Abraham *earn* what God said or did God give it freely?

Vs. 16 With reference to whom did God make His gospel promise?

Who is the seed or descendant of Abraham that St. Paul is talking about in this verse?

The Promise. Cf. Genesis 22:17-18

Vs. 17 What was introduced 430 years later?

Was that written law a two-sided agreement or one-sided?

Did that agreement, set aside or do away with promise made by God to Abraham and to all?

Application:

A/D God changes His mind

In verse 17, St. Paul is saying that we must not use the Law to turn God's promise to Abraham into something other than what it is--a promise. This is what the Judaizers were doing. Mixing law and gospel, thereby destroying both. If the law came as a way of salvation, then it means that God had changed His mind. It would mean that God had decided that we didn't need a Savior, and that He would give out His blessing on the basis of performance, not promise. But that could not be.

A/D If the purpose of the law was meant for salvation, then the promise to Abraham would not have been a real promise.

Vs. 18 **A/D** The Promise of salvation through the Savior and the Law are mutually exclusive

Illustration: Reward or Promise – “If you are good.....”

If I give you something because of what I have promised, then it is not because of your performance. If I give you something because of what you have done, then it is not because of my promise, Paul is adamant. Either something comes by grace or works, because of the giver's promise, or because of the receiver's performance. It is either one or the other.

So what is greater - the Law or the Gospel?

Why? What are the two reasons given here by St. Paul?

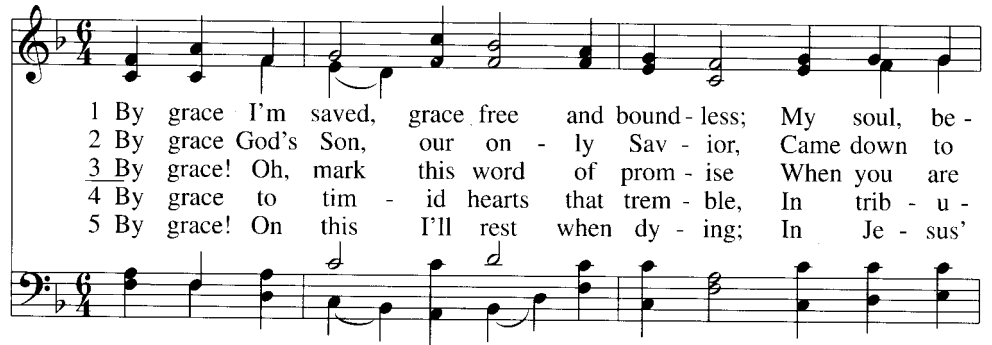
Galatians - The Message Regarding Gospel Freedom - 3:15-4:7

What does this mean for our daily lives? Certainty!!

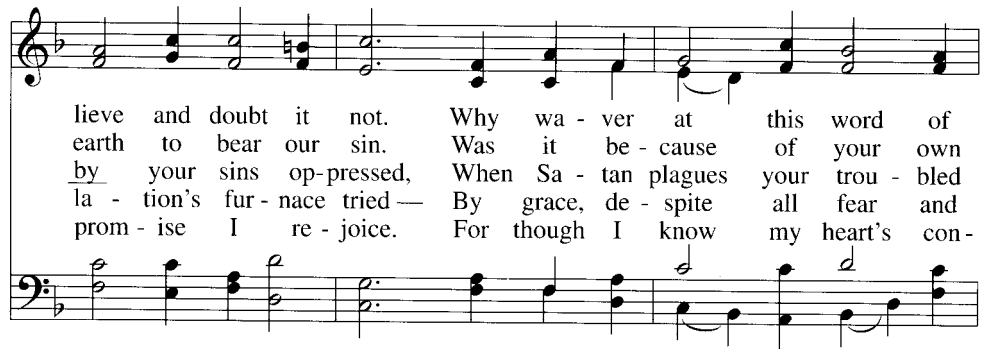
Consider the following hymn.

384

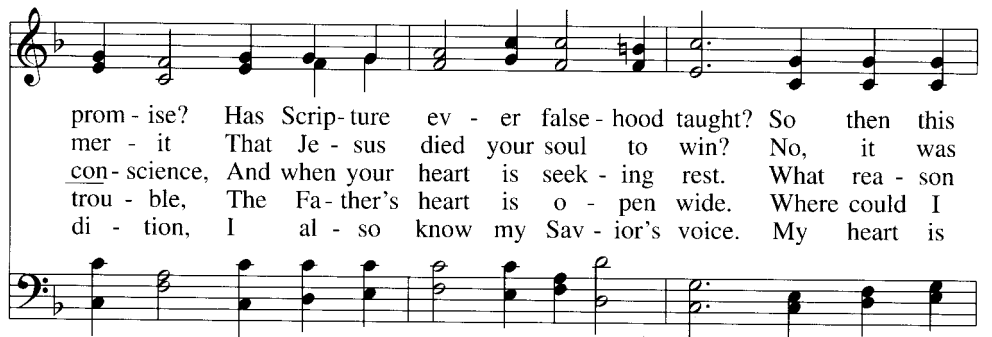
By Grace I'm Saved



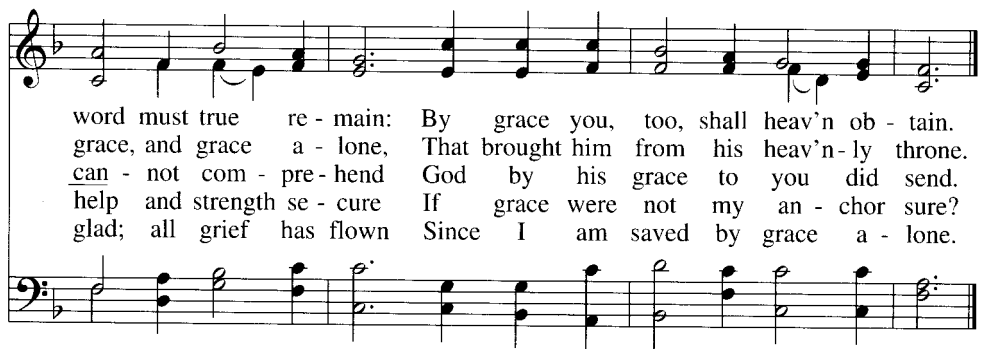
1 By grace I'm saved, grace free and bound-less; My soul, be -
 2 By grace God's Son, our on - ly Sav - ior, Came down to
 3 By grace! Oh, mark this word of prom - ise When you are
 4 By grace to tim - id hearts that trem - ble, In trib - u -
 5 By grace! On this I'll rest when dy - ing; In Je - sus'



lieve and doubt it not. Why wa - ver at this word of
 earth to bear our sin. Was it be - cause of your own
by your sins op-pressed, When Sa - tan plagues your trou - bled
 la - tion's fur - nace tried — By grace, de - spite all fear and
 prom - ise I re - joice. For though I know my heart's con -



prom - ise? Has Scrip - ture ev - er false - hood taught? So then this
 mer - it That Je - sus died your soul to win? No, it was
con - science, And when your heart is seek - ing rest. What rea - son
 trou - ble, The Fa - ther's heart is o - pen wide. Where could I
 di - tion, I al - so know my Sav - ior's voice. My heart is



word must true re - main: By grace you, too, shall heav'n ob - tain.
 grace, and grace a - lone, That brought him from his heav'n - ly throne.
can - not com - pre - hend God by his grace to you did send.
 help and strength se - cure If grace were not my an - chor sure?
 glad; all grief has flown Since I am saved by grace a - lone.

Galatians – The Message Regarding Gospel Freedom – 3:15-4:7

Galatians 3:19–25 (NIV) — 19 What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. **20** A mediator, however, does not represent just one party; but God is one.

Romans 5:20 (NIV) — 20 The law was added so that the trespass might increase. But where sin increased, grace increased all the more, **Romans 7:8 (NIV) — 8** But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire. For apart from law, sin is dead.

Introduction:

Respond: George said, “If a person is saved by simply believing in Jesus to be saved, then what’s the purpose of the ten commandments? If you tell people to just “believe”, then your just giving them a license to sin.”

Review:

Some Jewish Christians (Judaizers) still believed that the Law helped them gain salvation and served as a kind of guarantee of their right relationship to God. This thought, of course, caused people to wonder whether faith in Christ was enough. Does a believer need to supplement the Gospel with works? This was a key issue for Paul.

In our last lesson Paul showed that the law cannot serve as a way to salvation. Now he shows what purpose the law does serve.

Recall that in our last lesson Paul pointed out that the gospel promises were given to Abraham over 400 years before the law was given to Moses.

Vs. 19-20 Explain how each characteristic of the law makes the law something that cannot win our salvation.

- “added”

- “until the Seed to whom the promise referred had come”

Vs. 19 “[The law] was added because of transgressions” may mean that the law was added:

- 1) to restrain sin, or
- 2) to reveal and provoke even more sin.

Which do you feel is Paul’s meaning here? Before you answer look at Romans 5:20 and 7:8.

Illustration: Wet Paint. Cookie Jar.

Vs. 20 The law required a mediator. What’s the role of a mediator?

What’s Paul’s point in verse 20?

Galatians – The Message Regarding Gospel Freedom – 3:15-4:7

21 Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law.

22 But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.

23 Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. **24** So the law was put in charge to lead us to Christ¹ that we might be justified by faith. **25** Now that faith has come, we are no longer under the supervision of the law.

Romans 3:19–20 (NIV) — 19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. **20** Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

¹ Or *charge until Christ came.*

Vs. 21 How is it true that the Law is not opposed to the Gospel? How does the law serve the gospel? (Cf. Rom. 3:19-20)

Vs. 22 Can you restate this verse in a very simple form?

Application:

A/D Not until the law has driven us to despair of ourselves will we ever believe in Jesus. Not until the law has humbled us even to hell will we turn to the gospel to raise us to heaven.

A/D If the above is true, then every sermon preached should preach us to the brink of hell before whisking us away to the gates of heaven

Vs. 23 What is meant by the words “**before this faith came**”?

Why is this a fitting expression?

Vs. 24 Use the footnote as a better translation. What is wrong with the translation in the text? i.e. What does it seem to be saying?

“**put in charge**” (in Greek: **παιδαγωγός**). It means *attendant (slave), custodian, guide*, literally = ‘boyleader’. The person, usually a slave, whose duty it was to conduct the boy or youth to and from school and to superintend his conduct²

Why is the above word such a good explanation for the Law?

Vs. 25 What does it mean that we are “**no longer under the supervision of the law**”?

Application:

Why is it so important for people to know the purpose of both Law and Gospel?

What happens when the Law is preached and the Gospel is excluded?

Why is it equally dangerous when the two are presented but confused? Can you give an example?

² Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1996). *A Greek-English lexicon of the New Testament and other early Christian literature : A translation and adaptation of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur* (603). Chicago: University of Chicago Press.

Galatians – The Message Regarding Gospel Freedom – 3:15-4:7

Galatians 3:26–29 (NIV) — 26 You are all sons of God through faith in Christ Jesus, **27** for all of you who were baptized into Christ have clothed yourselves with Christ.

28 There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

29 If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.

Application:

What implications do these verses have in regard to our skin color, difference of rank in a factory, or to the relationship of men and women?

Intro: The Judaizers were teaching the people that unless they became “Jews” and follow Old Testament laws, they couldn’t really be Christians. St. Paul addresses this in these verses.

Vs. 26 Verse 26 gives the reason why verse 25 is true. Notice the verb – “are”. Notice the means – “through faith.”

Respond: Georgina comes to you and says, “I have been struggling lately. I want to be part of God’s family, so I have been doing my all to follow His will. But I keep finding myself not living up to God’s demands. I fail again and again. I am a mess, because I know that God won’t accept me unless I can straighten things out.”

What is Georgina trying to do?

How would you use this verse to comfort Georgina?

The phrase “sons of God” has much more in it than we normally assume today. During the time of Paul’s writing, only men could inherit property and a big share of the inheritance when to the eldest son. Notice Paul says “you are all sons of God”. What does that mean to the women to whom Paul is writing?

Vs. 27 What is the connection between faith and baptism?

How would this verse help Georgina as she looked at herself?

Application:

What are the practical implications to the words “**have clothed yourselves in Christ**”?

Vs. 28 Is Paul saying here that there are no longer any differences between various groups? What is the point of this verse?

Vs. 29 What does St. Paul tell even the Gentiles in this verse?

Why would this have been a huge shocker to those in Galatia?

A/D We are all Children of Israel

Galatians – The Message Regarding Gospel Freedom – 3:15-4:7

Galatians 4:1–7 (NIV84) — **1** What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. **2** He is subject to guardians and trustees until the time set by his father.

3 So also, when we were children, we were in slavery under the basic principles of the world.

4 But when the time had fully come, God sent his Son, born of a woman, born under law, **5** to redeem those under law, that we might receive the full rights of sons.

6 Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father.” **7** So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

Application:

Respond: George said, “I know why Jesus died. But why did Jesus *live*? Why didn’t God just have Jesus die when Herod tried to kill Him as a child? Why did He *live* for 33 years?”

Respond: George says to you – “Well if Jesus lived the perfect life in my place, then I don’t have to be concerning about keeping the commandments or obeying God, right?”

A/D The legal responsibilities of the parent end when the child becomes a man or woman

In this section St. Paul continues to bolster his proof that a “a man is not justified by observing the law, but by faith in Jesus Christ” (Gal. 2:16) Remember that the Judaizers were claiming that a person was saved by faith AND obeying the Old Testament laws.

Paul illustrates the change in our relationship to the law before and after we come to faith by the example of the change in the Jews’ relationship to the law before and after Christ’s coming.

Illustration: A Boxer giving numerous jabs to the opponent.

Vs. 1-2 Why is a minor child not much better off than a servant even though he may be the heir of a great fortune?

Illustration: Trust Fund Baby. “Regents”

Vs. 3 The “**basic principles of the world**” refers to the law as a controlling force over a person’s life. Note how Paul uses the word “**we**”. He is speaking about the Jews and also the ceremonial laws God gave to the Jews in the Old Testament.

Name some ceremonial laws God gave to His Old Testament people?

Why did God give them?

Even though the Old Testament believing Jews possessed salvation in the coming Messiah, what did God require of them concerning these ceremonial laws?

How were the ceremonial laws like a slave driver to the Jews before Christ’s coming?

Vs. 4-5 When did this enslavement for the Jews under the Old Testament law come to an end?

Why did the Son of God become true man?

Keep the Focus: Notice how St. Paul is “jabbing” at the Judaizers in these verses. If a person had to keep the laws AND believe in Jesus, what would that say about God’s Son?

Galatians – The Message Regarding Gospel Freedom – 3:15-4:7

Galatians 4:1–7 (NIV84) — **1** What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. **2** He is subject to guardians and trustees until the time set by his father.

3 So also, when we were children, we were in slavery under the basic principles of the world.

4 But when the time had fully come, God sent his Son, born of a woman, born under law, **5** to redeem those under law, that we might receive the full rights of sons.

6 Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father.” **7** So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

Summary

In these verses, St. Paul continues to explain our relationship to the law.

First, we are out from under the law. We are saved by faith alone. That truth eliminates all spiritual differences between people – all the differences specified by the law. When we were baptized, we put on Jesus, became Abraham’s spiritual descendants, and were made heirs of eternal life.

Second, the law served a temporary purpose to guide and discipline the Jews until Christ came and poured out His Holy Spirit. Now, through freedom we have in Christ, we serve our Father in a free and willing spirit.

Vs. 5 St. Paul talked about the Jews relationship to the law before and after Christ came. This can also be applied to us.

Redeem – define.

What is the new status which we have because Christ’s work of redemption?

A/D Jesus took us out from under the law.

Application

What are two ways in which a child becomes a part of a family?

How were we made part of God’s family?

Vs. 6-7 What are the results of being part of God’s family?

“son” – remember that a son received the inheritance in St. Paul’s day. So a son was also an heir.

Application:

A/D All that belongs to Jesus, belongs to us.

Respond: Georgina wasn’t feeling too hot. She looked at her life and nothing she did seemed to matter. She felt worthless, helpless and was filled with despair.

What would you say to Georgina using the words of these verses?

Galatians – The Message Regarding Gospel Freedom – 4:8-20

Galatians 4:8–9— 8 Formerly, when you did not know God, you were slaves to those who by nature are not gods.

9 But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again?

Introduction:

Respond: George decided to give his son – Georgito- a brand new car for his son’s birthday. How do you think George’s son reacted?

After about 6 months, however, Georgito wasn’t taking care of his car. He left McDonald wrappers all over the place. He didn’t wash the car. He didn’t change the oil. George was upset with Georgito – why? It wasn’t his car!

What do you think George did to Georgito, at first?

If that didn’t work, what might George do?

In this next section of Galatians, we see St. Paul acting like George. Through St. Paul, the Lord gave the Galatians an extremely costly gift – what was that gift?

In these next verses, you will learn how the Galatians first reacted to this extremely costly gift. And then, you will learn how St. Paul admonishes the Galatians. He wanted them to realize how great was their loss because they were accepting the Judaizers false teachings.

Vs. 8 How had the Galatians been slaves in the past?

Vs. 9 What great change had taken place in the lives of those Galatians?

What does St. Paul mean - “**You know God – or rather are known by God**”?

How were the Galatians becoming slaves again – what were they doing?

Application:

Georgina’s daughter – Georgita – grew up in the church. She learned that she was saved by grace alone, through faith alone, based all on Scripture alone.

But when Georgita got to college, she checked out different churches. Soon, she saw her mom’s church as restrictive and stuffy. Yes, the other churches taught a bit differently – they taught that there was a bit you had to do to be saved, but that wasn’t such a big deal to her. They still believed in Jesus. Georgina was concerned. Why? Was there any danger here? Was there any comfort?

Galatians – The Message Regarding Gospel Freedom – 4:8-20

Galatians 4:10-12— 10 You are observing special days and months and seasons and years! **11** I fear for you, that somehow I have wasted my efforts on you.

12 I plead with you, brothers, become like me, for I became like you. You have done me no wrong.

St. Paul continues his admonishment of the Galatians.

Vs. 10 What does St. Paul mean – “**observing special days and months and seasons and years**”?

How was this against the teaching that a person saved by faith in Jesus alone?

Application:

Do we observe special days, etc...?

Some churches use this verse to say that we should never celebrate birthdays, holidays, even Christmas. Respond.

Many things can occur within a congregation to cause divisions. Can you imagine a few?

What approach might we use to resolve conflict?

What main idea is to be present in all our discussions on things that are not commanded by God?

When is it beneficial and when is it harmful to observe special days, etc...?

Illustration: Not only with days, etc... but with rituals. Example – folded napkin.

St. Paul now pleads with the Galatians – urging them to remember the joy they had when he came to them with the Gospel of Jesus alone.

Vs. 12 What two words show how deeply concerned St. Paul was for the eternal salvation of the Galatians?

Explain – “become like me”

St. Paul was upset by how the Galatians were turning away from the Gospel of Jesus alone, but what does he say to show that he was not personally offended?

St. Paul was not concerned about himself. Whom were the Galatians really hurting?

Galatians – The Message Regarding Gospel Freedom – 4:8-20

Galatians 4:13-16—13 As you know, it was because of an illness that I first preached the gospel to you. **14** Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself.

15 What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. **16** Have I now become your enemy by telling you the truth?

Introduction:

Respond: To tell the truth or not?

A spouse asks, “Do these jeans make me look fat?”

A child asks, “Do I have what it takes to be a professional baseball player?”

Evaluate: How are you viewed?

When you tell a neighbor that their children are making a mess on your property

When you tell a family member it is wrong for them to live together outside of marriage.

When you tell a friend that they shouldn’t swear in front of you because it’s a sin

St. Paul was admonishing the Galatians. He was telling them the truth. The truth that they were turning their backs on the Gospel of Jesus alone for a falsehood of being saved by Jesus AND. Sometimes the truth hurts, doesn’t it? But St. Paul was concerned about the Galatians – not because they were doing him wrong, but because they were hurting themselves.

In these next verses, St. Paul continues to plead with the Galatians. Even though he pleads with them and tells them the truth – he fears that they may see him as an enemy instead of loving pastor of their souls.

Vs. 13-14 We get a little background with the relationship between St. Paul and the Galatians.

What does St. Paul mean - “**you welcomed me as if I were an angel of God, as if I were Christ Jesus himself**”?

Vs. 15 How does St. Paul express his bewilderment with the Galatians?

What had caused their joy?

Vs. 16 St. Paul is admonishing the Galatians. What conclusion might they draw from his words to them?

Application:

A/D – It is difficult to speak the truth in love to another.

Why or why not?

Galatians – The Message Regarding Gospel Freedom – 4:8-20

Galatians 4:17–18 — **17** Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them.

18 It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you.

Vs. 17 Of whom is St. Paul speaking?

What does it mean to be “zealous”?

What did they want to do with St. Paul and the Galatians? Why?

For whose benefit were the Judaizers zealous?

Vs. 18 What does St. Paul say about zeal – good or bad and why?

Application:

What is a good purpose for zeal/enthusiasm in a church?

List some examples of when zeal/enthusiasm isn’t so good in a church.

Respond: George was excited about his new idea for the church. He couldn’t understand why others weren’t excited about it as he was. He made it his mission to make sure everyone would be excited and so started to push his project.

Is there anything good or bad about what George was doing?

Respond: Abuela Georgina was getting up in years. She was about to move to an assisted living apartment. She knew that her time was soon coming for her to be with her Lord in heaven. Abuela Georgina decided to make a huge gift to the church. Her reason? She said, “I don’t want people to forget me after I am gone. Plus, maybe God will do something nice for me as well.” – respond.

Respond: Tio George received an old picture from Abuela Georgina. It was a picture of Jesus carrying a lamb – the Good Shepherd. However, the picture was made of felt and looked pretty tacky. Tio George didn’t want to throw it away, that would offend Abuela Georgina. So he decided to give it to the church, thinking, “They can’t refuse the gift. And they won’t throw it away because as long as I am living. It was my gift and my donation. So they better keep it!” Respond

Are their times when a donation is to be rejected because of misplaced zeal?

Illustration: Names on everything – baptismal font engraving.
“Junk for Jesus.”

What are we to be aware of at all times when it comes to our zeal for the Lord?

Galatians – The Message Regarding Gospel Freedom – 4:8-20

Galatians 4:19–20— 19 My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, **20** how I wish I could be with you now and change my tone, because I am perplexed about you!

Summary

In these verses (4:8-20), St. Paul pours out his heart to the Galatians.

He asks why they have returned to the slavery from which they were delivered.

He wants to know where their joy, the joy in the gospel that they experienced from his initial teaching, has gone. Their joy was once able to look beyond even St. Paul's physical suffering.

St. Paul rebukes the zeal of the false teachers, encourages the Galatians to show zeal for the gospel, and then shows the depth of his own zeal for the gospel and his love for the Galatians eternal salvation.

Vs. 19 What did St. Paul feel like he was doing all over again? Explain.

In what good way was St. Paul zealous for the Galatians?

Vs. 20 Was St. Paul been rather harsh with the Galatians in this letter?

What moved St. Paul to admonish the Galatians?

What if St. Paul had simply ignored the problem?

Application:

Respond: George's brother was living with a woman outside of marriage. George thought it was none of his business, so he left it alone – respond.

The Pastor of the church went to see George's brother several times, but George's brothers didn't see what he was doing as a sin. Some others went to George's brother to confront him, but still he didn't see what he was doing as a sin – respond.

Why would the pastor and others go to George's brother?

What was their motivation?

What did they hope to accomplish?

The situation came before the Church Council. They tried to talk with George's brother, but still he didn't see it as sin. Finally, the matter came before the congregation. After lengthy discussion – the congregation voted to excommunicate George's brother.

Why?

What was their motivation?

What did they hope to accomplish?

After George's brother was excommunicated. People from church wouldn't talk to him, ignored him – even his close friends.

Why is this wrong and sinful in itself?

George himself was upset with the congregation – “How dare they do that to my brother!” He was so upset that he left the congregation because “they weren't acting like Jesus and showing love to sinners.” – Respond.

What must we always keep in mind throughout matters like this?

Why is this so hard to do?

How can we even do it?

How should we react when we receive a loving admonition from a friend, pastor, family member?

Galatians – The Message Regarding Gospel Freedom – 4:21-31

Vocabulary

Two Sons of Abraham – Ishmael and Isaac – Ishmael was born to Abraham by Hagar. Isaac was born to Abraham by Sarah.

Covenant – An agreement between two parties binding them to an agreed upon relationship. (**side note:** New Covenant = one-sided covenant which God binds Himself to us in Christ)

The Promise – Promise of a Savior - that a Savior would come from Abraham's descendants, a Savior from sin, death and the devil.

Introduction:

The Dog and the Wolf - Aesop

A gaunt Wolf was almost dead with hunger when he happened to meet a House-dog who was passing by. "Ah, Cousin," said the Dog. "I knew how it would be; your irregular life will soon be the ruin of you. Why do you not work steadily as I do, and get your food regularly given to you?"

"I would have no objection," said the Wolf, "if I could only get a place."

"I will easily arrange that for you," said the Dog; "come with me to my master and you shall share my work."

So the Wolf and the Dog went towards the town together. On the way there the Wolf noticed that the hair on a certain part of the Dog's neck was very much worn away, so he asked him how that had come about.

"Oh, it is nothing," said the Dog. "That is only the place where the collar is put on at night to keep me chained up; it chafes a bit, but one soon gets used to it."

"Is that all?" said the Wolf. "Then good-bye to you, Master Dog."

What is the moral of the fable?

Aesop used fables to make his point. Jesus used parables to describe the kingdom of heaven. In this next section, St. Paul uses an allegory to make his point – that living under the law is slavery, but that Jesus has set us free and, by faith, we are free!

Define a parable:

Define an allegory:

Overall Thought for verses 21-31:

St. Paul is not using this account from Genesis as scriptural proof of what he has been saying, but rather as an illustration of the differences between Law and Gospel, work-righteousness and faith.

Galatians – The Message Regarding Gospel Freedom – 4:21-31

Galatians 4:21–24 (NIV84) — **21** Tell me, you who want to be under the law, are you not aware of what the law says?

22 For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. **23** His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise. **24** These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar.

25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. **26** But the Jerusalem that is above is free, and she is our mother.

Summary:

Free and promised, slave and not promised are the key thoughts in St. Paul's allegory.

Vs. 21 St. Paul uses “law” in two different ways. What is meant by the first “law”?

What is meant by the second “law”?

Application:

The Judaizers were saying that it was necessary to follow and obey the Law found in the Old Testament, especially the Books of Moses. They also taught that you had to believe in Jesus, but they treated the Old Testament laws as equally important for salvation. In other words, faith in Jesus is put on par with a person's obedience to the Law to be saved.

How does this error creep into our church today – putting something on par with faith in Jesus to be saved? (can be subtle or implied)

How is this seen in the Christian church today?

Illustration: Tradition!

Vs. 22 Who was the son of the slave woman? Of the free woman?

Vs. 23 What was different about the two sons?

So what was one difference which St. Paul brings out between Law and Gospel?

Application:

When Abraham slept with Hagar he took matters into his own hands. He wasn't really relying on the promise of God, but “trying to help God along.” How does the old adage “God helps those that help themselves” so often take us away from God rather than bringing us closer?

From what are we acting when we try to do something in order to receive what God has already promised us?

Vs. 24 What is the covenant of Mt. Sinai?

Vs. 25 St. Paul writes “**Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.**” Who is St. Paul referring to?

Vs. 26 What is the Jerusalem above?

Galatians – The Message Regarding Gospel Freedom – 4:21-31

Galatians 4:27–31— 27 For it is written: “Be glad, O barren woman, who bears no children; break forth and cry aloud, you who have no labor pains; because more are the children of the desolate woman than of her who has a husband.” **28** Now you, brothers, like Isaac, are children of promise.

29 At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now. **30** But what does the Scripture say? “Get rid of the slave woman and her son, for the slave woman’s son will never share in the inheritance with the free woman’s son.” **31** Therefore, brothers, we are not children of the slave woman, but of the free woman.

Summary:

Those who are slaves of the law often persecute those who have been freed by the gospel (think of Saul before he was Paul). Those who have been rejected often persecute those who have been accepted by the Lord through faith in Christ. But those who cling to the promise by faith are free. We are children of the free woman – we are saved by faith alone in Jesus alone!

Vs. 27 St. Paul quotes Isaiah 54:1 and applies it to the church. According to Isaiah, who should be glad?

Who is the barren woman who in the end had more children?

Who are the children of the “barren woman”?

Vs. 28 How are we like Isaac, “**children of promise**”?

Vs. 29-30 What other difference or application does St. Paul draw from the Ishmael and Isaac account?

Yet, what will be the final outcome for those of the free woman? Explain

Application:

Notice how the one woman has children but those are children of slavery. The other woman is desolate.

What does the Church look like in the world?

What comfort does the quote from Isaiah give us?

Respond: George declared, “The most important thing is for the church to grow!”

Respond: George said, “The most important thing for the church is to evangelize! After all, that’s what Jesus said in saying, ‘**go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.**’” (Matthew 28:19-20)

Define “evangelize”:

One mission of the Church:

Two applications:

Galatians – Gospel Freedom in Practice

– 5:16-26

Vocabulary

Alienated – Separated, no longer in fellowship with.

Yeast – Often used to symbolize sin.

Love (Gk. Agape) – An unconditional, self-sacrificial, no strings attached commitment to someone else's welfare

Galatians 5:1–6 — 1 It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. **3** Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.

4 You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace. **5** But by faith we eagerly await through the Spirit the righteousness for which we hope. **6** For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

Introduction:

Respond: Freedom is being able to do what you most want to do.

A/D A Christian by faith has the freedom to do whatever he pleases.

A/D Christ has made us free to follow the Law to be saved.

St. Paul, in the previous verses, used an allegory to point out the difference between being saved by Jesus alone or being saved by Jesus AND. He ended by saying that those who are saved by faith in Jesus alone are children of the promise. St. Paul now encourages the Galatians to live as they have been made by faith – free.

The preceding chapters lead to this. If we are no longer slaves to the Law; if the Gospel in Christ saves; if we are sons and heirs; if we are children of God by the free gift of His grace - then we are free indeed. We dare not surrender that freedom to any demand of the Law, because then the Law would again enslave us.

Vs. 1 Of what kind of freedom does St. Paul speak here?

A/D By faith, we are now free to serve God.

Explain: “Burdened again by a yoke of slavery”

Application

When we are “burdened” by a yoke of slavery – we are trying to win God’s approval and heaping guilt upon ourselves for not living up. With that in mind – respond to the following:

George said, "I know God forgives me, but I can't forgive myself."

How is George under the “yoke of slavery”?

How would you respond to George?

Vs. 2-3 What was the issue St. Paul addresses in these verses?

What does St. Paul tell the Galatians they will be obligated to do if they comply with the requirement of the Judaizers to be circumcised?

Was it wrong to be circumcised? What is St. Paul’s point?

A/D You cannot add to Christ without subtracting Christ.

Vs. 4 **A/D** A person can lose faith in Christ once he has it.

Galatians – Gospel Freedom in Practice

– 5:1-15

Galatians 5:5–9 — **5** But by faith we eagerly await through the Spirit the righteousness for which we hope. **6** For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

7 You were running a good race. Who cut in on you and kept you from obeying the truth? **8** That kind of persuasion does not come from the one who calls you. **9** “A little yeast works through the whole batch of dough.”

Vs. 6 In the sphere of Christ Jesus, what doesn't matter?

What does matter?

What are we now free to do with our lives?

Application

Respond: George said, “We obey God in order to get something from Him.”

Evaluate Christ not only saved us *from* sin, but *for* a life which freely serves Him.

Important Summary Point for vs. 1-6:

Gospel freedom has at least these two aspects. On the one hand, there is "conscience freedom". I am free from the guilt of my imperfect performance. But on the other hand, there is "motivational freedom." I am even free from the old drivenness of why I am performing (or better yet, who I am performing for). I no longer need or want to follow the old pursuits as ways to win my righteousness or assure myself of worth. We look to obey and serve God out of love for what is ours by faith! (vs. 6)

Vs. 7 What metaphor does St. Paul use for the Christian life?

What is the goal?

Who cut in front of them and what effect did this have on them?

Vs. 9 Explain the significance of the proverb in this verse.

Application

Respond George, “I don't see what the big deal is about evolution. It doesn't really affect my salvation in Christ alone. I just think our church should be open-minded about it all.”

Galatians – Gospel Freedom in Practice

– 5:1-15

Galatians 5:10-15 - 10 I am confident in the Lord that you will take no other view. The one who is throwing you into confusion will pay the penalty, whoever he may be. **11** Brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished. **12** As for those agitators, I wish they would go the whole way and emasculate themselves!

13 You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. **14** The entire law is summed up in a single command: “Love your neighbor as yourself.” **15** If you keep on biting and devouring each other, watch out or you will be destroyed by each other.

Vs. 11 St. Paul makes an interesting point. If he is agreeing with the Judaizers, then why is he being persecuted? If he agrees with the Judaizers, then the “offense of the cross has been abolished.” What does he mean?

Vs. 12 St. Paul shows his human side and the frustration he has with those who were harming the Galatians faith.

Vs. 13 What is the proper use of Christian freedom?

What is the improper use of Christian freedom?

What directs us to use our freedom in the proper way?

Application

Respond

George said, “I am free to worship any way I want to! It doesn’t matter if I decide not to use the liturgy in church or make up my own order of service. I am free and no one is going to put a yoke of slavery on me telling me otherwise.”

Is George’s statement true?

What might George be missing?

What two things does St. Paul stress in these verses:

- Free to love and serve _____

- Free to love and serve _____

Respond

A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all. (LW 31, p. 344)

Galatians – Gospel Freedom in Practice

– 5:16-26

Galatians 5:16–18— 16 So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. **17** For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. **18** But if you are led by the Spirit, you are not under law.

Vs. 16 What does St. Paul say will cause us believers not to misuse our freedom in Christ?

What does the Holy Spirit prevent us from doing when He rules in our hearts?

Application

A/D Even though we will never be perfect in this life, we can grow in resisting temptation and sins in our lives.

Excursus – Original Sin and Righteousness

Psalms 51:5— 5 Surely I was sinful at birth, sinful from the time my mother conceived me.

When does a person become sinful?

Ephesians 2:1 — 1 As for you, you were dead in your transgressions and sins,

What is the spiritual condition of every person born in this world?

What kind of nature do all humans possess because all are born sinful?

Ephesians 4:24— 24 ...put on the new self, created to be like God in true righteousness and holiness.

What do believers have in Christ Jesus?

Why can the believers new self do that which is holy and righteous?

Vs. 17 What does St. Paul say is happening in believers because they possess both a new self and a sinful nature?

Why does this happen?

If this stops while we are still here on earth, what do you think has happened to the new self?

Illustration A War going on within

Application **A/D** If we feel conflict in our souls, that is a sign of unbelief or lack of faith.

Galatians – Gospel Freedom in Practice

– 5:16-26

Galatians 5:19–21 - **19** The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; **20** idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions **21** and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

Intro: In verses 19-26 Paul gives us first a list of vices we are to avoid and then a list of virtues we are to pursue. In fact, Paul tells us we can expect to show these virtues because we are Christians, because the Spirit is within us and produces such results.

Vs. 19 What is being described in this section?

What strong warning does St. Paul give in vs. 21?

Is the inner conflict between the new self and sinful nature still there or gone?

Why was such a strong warning given by St. Paul?

Application

Respond George said, “I know I’m sinning by going out and drinking too much tonight. But it’s no big deal. I’ll ask for forgiveness and it will be all right.”

Notice how St. Paul lists the acts of the sinful nature. There are four groups, each set off by a semi-colon.

Vs. 19 Which commandment does the first group of sins violate?

What is debauchery?

Vs. 20 Which commandments do the second group of sins violate?

Vs. 20-21a Which commandments do the third group of sins violate?

What is the basic evil involved in the sins of group three?

Vs. 21 Upon what sins does the fourth group focus?

Galatians – Gospel Freedom in Practice

– 5:16-26

Galatians 5:22–26 - **22** But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, **23** gentleness and self-control. Against such things there is no law.

24 Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. **25** Since we live by the Spirit, let us keep in step with the Spirit. **26** Let us not become conceited, provoking and envying each other.

Intro:

What is the distinction between *acts* of the sinful nature and *fruits* of the Spirit?

Vs. 22-23 Why is it significant that the fruits of the Spirit which are mentioned are attitudes rather than outward actions?

Vs. 24 What does it mean to “have crucified the sinful nature”?

How do we do that?

Fourth

The Meaning of Baptism for our Daily Life

What does baptizing with water mean?

Baptism means that the old Adam in us should be drowned by daily contrition and repentance, and that all its evil deeds and desires be put to death. It also means that a new person should daily arise to live before God in righteousness and purity forever.

Where is this written?

St. Paul says in Romans, chapter 6, "**We were buried with Christ through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.**" (Romans 6:4)

Can a Christian be free from all sin in this life?

Vs. 25 What does it mean to “keep in step with the Spirit”?

Vs. 26 What encouragement does St. Paul give in this verse? Why?

Galatians – Gospel Freedom in Practice

– 6:1-10

Galatians 6:1–5 — **1** Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. **2** Carry each other’s burdens, and in this way you will fulfill the law of Christ. **3** If anyone thinks he is something when he is nothing, he deceives himself.

4 Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, **5** for each one should carry his own load.

Vs. 4 What does verse 4 say about “ranking Christians” in a congregation? (good - better - best)

Introduction:

Respond

George said, “It’s the pastor’s job to care for the spiritual lives of the people at church. Their lives are really none of my business!”

In what ways is George correct?

In what ways is George wrong?

What concerns might there be either way?

Chapter 5:25-26 could serve as the theme for this section – “let us keep in step with the Spirit...let us not become conceited...” It is hard when dealing with others in our families, especially the family of believers. But we keep in mind the “Law” of Christ – love for them which Christ has showed to us. We keep in mind that we are free to love them – unselfishly, as Christ has loved us!

Vs. 1 What does it mean that someone is “caught in a sin”?

What does St. Paul encourage fellow believers to do?

What warning does he include? Why?

Vs. 2 Keeping the above in mind, what does St. Paul mean by “carry(ing)each other’s burdens”?

Again, why does St. Paul issue such strong words at the end of this verse?

Application

Respond

The daughter of George’s pastor got pregnant outside of marriage. She (and her boyfriend) sinned. George said, “What a horrible thing! That would never happen to my daughter! The pastor and his daughter surely aren’t good Christians!”

What do the words “**brothers...restore...gently...watch**” in these verses have to say about our attitude towards our fellow Christians who sin?

Vs. 4-5 These verses seem to contradict everything St. Paul just warned about in the previous verses. What is the “focus” in these verses?

Galatians – Gospel Freedom in Practice

– 6:1-10

Galatians 6:6-10 - **6** Anyone who receives instruction in the word must share all good things with his instructor.

7 Do not be deceived: God cannot be mocked. A man reaps what he sows. **8** The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.

9 Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. **10** Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

Introduction

St. Paul continues with encouragement to the Galatian congregations on how to deal with each other now that they have been made “free” in Christ!

Vs. 6 St. Paul lays out a practical example for the Galatians. Should pastors and religious teachers be supported by those they teach?

What is meant by “good things”?

Application

Respond

George said, “I just don’t see why the pastor can’t have a job to help support himself and his family. Why do we as the congregation have to pay for his living? We all work for a living. He can work for a living too!”

Vs. 7 St. Paul issues another warning in these verses. What is it?

Vs. 8 What is mean by “sowing to please his sinful nature”?

Illustration: Old Computer acronym – **GIGO**. Can also apply to our spiritual lives.

Vs. 9 St. Paul talks about becoming weary. Why do we become weary in doing good?

How can we guard against this?

Vs. 10 Who should receive the priority in our charity?

Application

A/D We should take care of our congregation first before we help out or give to missions or others across the world.

What are some ways we can “do good” to ...

- “all people” –

- “those who belong to the family of believers” -

Galatians – Concluding Remarks

– 6:11-18

Galatians 6:11–13 — **11** See what large letters I use as I write to you with my own hand! **12** Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. **13** Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh.

Introduction

St. Paul concludes his letter to the Galatian congregations by drawing their attention not to the earthly and to the things of this world, but to Christ and Him crucified.

Vs. 11 This verse tells us a couple things about St. Paul. First, what does it probably say about his eyesight?

Remember earlier in the letter, how St. Paul wrote – “**Even though my illness was a trial to you, you did not treat me with contempt or scorn.**” Paul probably wasn’t what the Greeks of that day would consider the perfect preacher – but they accepted him – faults and all.

Paul wasn’t trying to be something he was not. This is in contrast to the Judaizers, as we see in vs. 12-13!

Second, letters at this time were usually dictated to a secretary and then sent off. What does this verse say about St. Paul that he would write this letter with his own hand?

Vs. 12-13 What is St. Paul’s description of the Judaizers in this verse? What was their only interest?

What reward were the Judaizers after?

Application

Respond The world appreciates "religion" and "morality" in general and thinks that moral religion is basically a good thing for society. What is the connection between with what St. Paul mentions here about making a “good impression outwardly” and ...

- Parents who simply drop children off to Sunday School but then don’t come to church after Sunday School is over.
- Those who boast about church membership, but rarely attend church.
- Those who demand Christian Funeral, but rarely attend church.

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– 6:11-18

14 May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. **15** Neither circumcision nor uncircumcision means anything; what counts is a new creation. **16** Peace and mercy to all who follow this rule, even to the Israel of God.

17 Finally, let no one cause me trouble, for I bear on my body the marks of Jesus. **18** The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Vs. 14 In what did St. Paul boast?

Why is his boast also one in which we can boast?

Vs. 15 Summarizing everything talked about in this letter – what does St. Paul say is important and what is not important?

Vs. 17 Explain – “**the marks of Jesus**”

Vs. 18 Though a rather harsh letter at times, how does this verse again emphasize St. Paul’s pastoral spirit toward the Galatians?

Closing Prayer:

By grace! On this I’ll rest when dying;

In Jesus’ promise I rejoice.

For though I know my heart’s condition, I also know my Savior’s voice.

My heart is glad; all grief has flown, since I am saved by grace alone!

CW 384:5

Soli Deo Gloria

3-27-11