



GALATIANS
INDUCTIVE BIBLE STUDY

Week	Passage: Galatians
1	Introductory Articles
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3	1:11-24
4	2:1-10
5	2:11-21
6	3:1-14
7	3:15-29
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13	Summary

Andrew Hancock
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I am grateful to Grace Bible Church in College Station, Texas for the some of the introductory material in the first five chapters

Read the entire book of Galatians and also the introductory articles. Use those readings to help you fill in the charts.

Introductory Article

The letter to the Galatians deals directly with the most basic theological question faced by the first Christian generation: How does the gospel of Jesus Christ affect the Jewish/Gentile division? The first Christians were Jewish, and at the beginning it was assumed by them that the special character of their nation, and thus the ceremonial observances related to it, would be continued. When Gentiles began to receive the gospel in significant numbers, those assumptions were challenged, and it took a prolonged period of reflection, adjustment and struggle to understand God's purposes for Jew and Gentile.

No document is more important to uncover those struggles than Paul's letter to the churches of Galatia. The Christians in that area had become the object of intense missionary zeal by certain 'Judaizers' who were convinced that the gospel did not set aside the Jewish ceremonies and that, therefore, the Gentile Christians must become Jews if they were to receive God's promise given to Abraham. (Originally the Greek word 'to Judaize' was used to describe the adoption of Jewish ways by Gentile converts to Judaism.) Moved by the Judaizing arguments, these Galatians, who had initially been evangelized by Paul, began to observe the Jewish ceremonies. The apostle realized that such a turn of events undermined the very essence of the gospel of grace. His letter to them reveals Paul's deepest convictions.

As he develops his arguments in response to the teaching of the Judaizers, the apostle touches on a variety of fundamental questions, such as the nature of apostolic authority, justification by faith, the Abrahamic promise, sonship, the role of the law of Moses, freedom, the work of the Holy Spirit and sanctification. It is not surprising that this letter has played a major role throughout the history of the church, most notably at the time of the Reformation in the sixteenth century, when Martin Luther leaned heavily on Galatians to attack the Roman Catholic doctrine of salvation. While the precise focus of controversy between Paul and his opponents—should the Gentiles be circumcised?—may appear to be a distant concern to most Christians after the first century, the central issue is nothing less than the basis of our relationship to God. The answer given by the Judaizers, on the surface, called attention to the Jewish ceremonies, but their deeper commitment—dependence on 'the flesh' rather than the Spirit—can find expression in many other ways.

It is claimed by some modern scholars that this so-called Protestant understanding of Galatians is invalid. However, although Martin Luther and the other Reformers may have missed certain nuances, they were not mistaken to see in this letter God's answer to the issues of that day. Whatever else Galatians teaches, it certainly tells us in clear and vigorous language that our right standing before God can only be an act of grace received

through faith in Christ. No church rituals and no human efforts can establish our justification. On the contrary, ‘The righteous will live by faith’ (3:11).



Historical setting

With regard to certain historical questions surrounding Galatians, there is very little doubt. Few scholars seriously question, for example, that Paul was the author. Again, the text makes it quite clear that certain individuals were creating spiritual sedition in the Galatian community by preaching a false gospel that pressured the Gentile believers to observe Jewish ceremonies, particularly circumcision (1:7–9 ; 5:2–3 , 7–12 ; 6:12–13). On the other hand, considerable debate exists regarding the date, the recipients, and the precise occasion for the writing of this important letter.

Many scholars today identify the recipients of this letter as the churches founded by Paul and Barnabas in Iconium, Lystra and Derbe (Acts 14:1–23). They were located in the southern part of the Roman province of Galatia, in the interior of Asia Minor (modern Turkey). The name of this province comes from a region to the north, where the race of Galatians (originally from Gaul) had settled, and a minority opinion holds that the

churches in question were located in this area—an opinion that affects the dating of the letter. Appeal is made to Acts 16:6 in support of the view that Paul founded some churches there, but this text is at best ambiguous, and other evidence is not strong.

A more complicated but related question has to do with the dating of the letter. The basic point of the debate is whether Paul wrote Galatians before or after the so-called Apostolic Council in Jerusalem. This event, recorded in Acts 15, is dated by most scholars in AD 49 (certainly no earlier than 48). Paul apparently refers to this council in Gal. 2:1–10, but many have argued that his description conflicts with the Acts narrative, especially since he fails to mention the decree reported in Acts 15:22–29.

Some scholars avoid the problem by arguing that Galatians was written before the council. (This argument assumes that the letter was written to churches in the southern part of the province. The view that the churches in question were located to the north prohibits this dating, since Paul did not evangelize the northern region until *after* the council.) According to this early dating, Gal. 2 does not conflict with Acts for the simple reason that at the time of writing this letter the council had not yet taken place. Paul's comments, therefore, must refer to a different meeting (probably the one described in Acts 11:29–30). To other scholars this solution appears too easy, especially in view of the strong similarities between Acts 15 and Gal. 2. It is possible to argue that both passages refer to the same event and that the differences can be accounted for by recognizing the very different perspectives of the two authors. According to this view, Galatians must have been written after AD 49, and the preferred date is in the mid-fifties, while Paul was in Ephesus during his third missionary journey.

The controversy about the date of Galatians is not a mere scholarly game. Certain subtleties about the meaning of the letter—to say nothing about larger questions regarding the history of the early church—are indeed affected by one's view of its relationship to the Jerusalem council. The present commentary assumes Galatians was written in the mid-fifties. Nevertheless, since it is not possible to achieve certainty on the question, it would be unwise to interpret the letter in a way that depends heavily on how it is dated. In particular, an effort must be made not to give key explanations that would be rendered invalid by the adoption of an alternate historical setting. Fortunately, the *primary* thrust of Paul's argument is clear enough and does not revolve around our ability to identify the setting with precision.

Purpose and structure

What then is Paul's argument? The apostle is very explicit when he states that he was moved to write the letter because the Galatians were in the process of deserting the gospel (1:6–7). They had, in fact, returned to ritualistic practices reminiscent of their earlier pagan experience (4:9–10).

Because the individuals who were causing problems in Galatia appear to have undermined Paul's authority, the apostle devotes the first major section of the letter to defending the divine origin of his gospel (chs. 1–2 ; see especially 1:1, 11–12 ; 2:6–9).

In the next two chapters, appealing to the OT itself, he demonstrates that God’s promise to Abraham is received, not by the works of the law, but through *faith* (3:6–14). Finally, he finds it necessary, in chs. 5–6 , to spell out the practical implications of this gospel of freedom (see especially 5:13–26). These three concerns, however, are subservient to his one great purpose: preventing the Galatians from abandoning the gospel of truth and becoming apostates.

The threefold structure just outlined reflects a common and traditional way of reading Galatians. Recent studies, without necessarily discarding this basic perspective, have attempted to define more precisely the literary character of the letter by examining rhetorical techniques in antiquity. Some scholars view Galatians as an ‘apologetic’ discourse (something like a judicial defence), while others view it as a ‘deliberative’ piece (intended to persuade an audience to do something). Another perspective, focusing more on the structure of letters rather than on speeches, sees Galatians as consisting of two main parts, a rebuke section (1:6–4:11) and a request section (4:12–6:10).

Additional suggestions have been proposed by specialists in this field, and the insights of sociological and anthropological research make further contributions to our understanding of the way Paul constructs his arguments. Since a consensus has not been reached on these matters, the present commentary uses a fairly traditional outline to indicate the structure of the apostle’s logic. Whatever the precise literary pattern that may have influenced Paul’s writing, it is of great importance to interpret each verse or passage in the context of that logic.

From Bible Knowledge Commentary

Galatians Survey Chart

Purpose(s) of the letter
Author (Characteristics we see in Galatians)
Date:

Characteristics of the Galatians

Key Verses

Main Ideas/repeated themes

Jot down anything else from the introductory articles that you find significant

Book Outline

Skim Galatians and come up with a short summary phrase for each paragraph (don't use a translation that already has headings on paragraphs). Write in chart below.

1:1-10
1:11-24
2:1-10
2:11-21
3:1-14
3:15-29
4:1-20
4:21-31
5:1-15
5:16-26
6:1-18

Material from Grace Bible Church

Observation is the most important element in inductive Bible study. It is like the foundation of a house. When the foundation is well-laid, the house can be constructed with confidence. Likewise, if we observe thoroughly, our next step, interpretation, will follow naturally and accurately. Our wise predecessor Solomon has instructed us, “It is the glory of God to conceal a matter, but the glory of kings is to search out a matter.” (Proverbs 25:2) The treasures of God’s wisdom await our discovery - a discovery which comes only through diligent, active searching.

“[I pray] *that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. I pray that the eyes of your heart may be enlighthened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe.*” (Ephesians 1:17-19)

Here are some general guidelines to keep in mind before you begin your observations. **First**, our time for study of His Word must be given a place of priority. We must devote to it the time of day we are most alert, rather than relegating it to the position of well-intentioned afterthought. **Second**, we must learn to see again. We must stretch our minds as if we were pursuing the most important prize in the world...because, in fact, we are. Don’t overlook anything. Record everything. Nothing is too trivial to be observed. It is the trivial observation which often spurs the mind to apprehend deeper truth. **Third**, it is God’s desire to reveal Himself to you, not to hide Himself. Approach the Word expectantly, dependently and obediently. God is able and willing to disclose to you the profound mysteries of His Word, but He is not in the habit of revealing His will to the curious. Remember, as our Lord Himself explained, “He who has My commandments and *keeps them*, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will *disclose Myself* to him.” (John 14:21) Now let’s go over the basic techniques for making great observations.

What should you look for within a passage?**A. The Basic Questions:**

- a. o **Who** – Who is performing or receiving the action of the sentence or paragraph?
- b. o **What** – What is occurring?
- c. o **When** – When is it occurring? Is there a sequence of events?
- d. o **Where** – Where is the action occurring? Does the location change within the paragraph?
- e. o **Why** – What is the goal or purpose for the action? Who benefits? What is his/her motivation?
- f. o **How** – What is the means or manner for accomplishing the action?

B. Key Words (especially theologically important terms)

C. Important Connectives - Indicate the relationships within and between clauses and paragraphs

- a. o Temporal - after, then, as, until, before, when, now, while
- b. o Local or geographical - where
- c. o Logical – read next two pages entitled “Structural Indicators”
- d. o Emphatic - indeed, only

D. Grammatical Construction - How does each word function in the sentence?

- o Verb - creates the “action” or state of being
 - Note the tense of the verb (when is the action being performed)
 - Note the “voice” of the verb (active - the subject is doing the acting; passive - the subject is being acted upon)
- b. o Noun - name of a person, place, thing or quality
- c. o Pronoun - used in the place of a noun
- d. o Adjective - modifies or describes a noun
- e. o Adverb - modifies a verb, adjective or other adverb

E. Figures of speech - Non-literal language (e.g. “I am the bread of life

F. Context of the preceding and following passage

- a. o How is this passage related to the previous and following passages?
- b. o What connecting words are used between the passages?
- c. o Does the audience, mood, or subject change between the passages?

G. Things that are missing – what is not included in a passage can be just as important as what is!

- o What words, phrases, or ideas does the author not include that you would have expected?

DIG IN

Paul, an apostle- not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead- ² and all the brothers who are with me, To the churches of Galatia: ³ Grace to you and peace from God our Father and the Lord Jesus Christ, ⁴ who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father, ⁵ to whom be the glory forever and ever. Amen. ⁶ I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel- ⁷ not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. ⁸ But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. ⁹ As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed. ¹⁰ For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ.

Space to write observations, circle define key words, cross-references, etc.

INTERPRETATION (Use space below to write out and answer some of the questions you have about the passage...also write out other things you decided to study).

SUMMARY (Make a chart, drawing, list, or write 1-2 sentence summary statement)

BIG IDEA (Theme of the passage in 3-5 words)

PRINCIPLES (Universal statements of truth derived from passage)

APPLICATIONS (Specific steps of action)

Interpretive Questions

Use the chart below to assist you when you go about writing your questions of the text.

Material from Grace Bible Church

Components	Definitive (What?)	Rational (Why? How?)
Terms	What key words require word study? What is the meaning of the term ____? How does it function in this sentence? What verb tenses are used?	Why was this word (or verb tense) used here? What other word might have been used, and why was it not? Why does the author change terms? Is this word crucial to the argument of the paragraph or book?
Structure	What type of sentence is this? What laws of structure are used? Result/Purpose, Cause/Effect, Explanation/Reason, Association, Proportion, Repetition/Continuity, Comparison, Climax, General/Particular, Contrast, Interchange, Question/Answer, Preparation, Summation, Transition, Pivot, Illustration (main point or sub-point?) What key connectors are used?	Why was this type of sentence used? What are the causes, effects, reasons or purposes given in the main clauses? Why is this order of words, phrases or clauses used? What are the timeless principles taught in the main statements or clauses?
Literary Form	What literary form is used? What are the primary characteristics of this form? Is the language literal or figurative? What figures of speech are used?	How does this literary form help to convey the author's meaning? What other form might have been used and to what effect? Why are the figures of speech used rather than literal language? What increased understanding of the truth is communicated through the figures of speech?
Atmosphere	What is the general atmosphere (sarcasm, compassion, urgency, despair, humility, awe, gratitude, joy, anger, concern)? Is there any change in atmosphere? What clues does the author give to set the atmosphere of the passage? What emotional words are used? How are the author's and the audience's attitudes revealed?	Why does this atmosphere pervade the passage? What historical reasons might be affecting the frame of mind of the author or audience? What is the intended effect on the audience of the terms, structure, form and atmosphere (e.g. persuasion, motivation, repentance, encouragement)?
Synthesis	What is the flow of thought? How does this passage function within the broader structural unit of which it is a part?	Why does each idea follow or precede another? How might the argument have been developed differently? How would the argument be affected if this passage were omitted?

DIG IN

1:11-24

¹¹ For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. ¹² For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. ¹³ For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. ¹⁴ And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. ¹⁵ But when he who had set me apart before I was born, and who called me by his grace, ¹⁶ was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; ¹⁷ nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus. ¹⁸ Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. ¹⁹ But I saw none of the other apostles except James the Lord's brother. ²⁰ (In what I am writing to you, before God, I do not lie!) ²¹ Then I went into the regions of Syria and Cilicia. ²² And I was still unknown in person to the churches of Judea that are in Christ. ²³ They only were hearing it said, "He who used to persecute us is now preaching the faith he once tried to destroy." ²⁴ And they glorified God because of me.

Space to write observations, circle define key words, cross-references, etc. Write some interpretation questions.

INTERPRETATION (Use space below to write out and answer some of the questions you have about the passage...also write out other things you decided to study)

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Skill of the Week: Summary

After doing research on the text it is important to summarize your results. This can be done in a variety of ways. You can make a chart with important themes, characteristics, and key words. You can draw a picture of what the passage is trying to say. You can write out a concise statement that summarizes what the author is trying to say.

Whatever you do, make it simple and try to capture the main point of the passage or flow of the argument.

Big Idea:

This is where you boil down the author's meaning into one phrase of 3-5 words. Try to capture the theme of the passage in just a few words. This will help you summarize your thoughts and be able to pass on your research.

Principles:

A principle is always true, for every person, in every culture and every age. A principle takes a time-bound truth in Scripture and relates it to our modern setting. It bridges the gap between the text and our world. The Scripture is bursting with principles, but we must be careful in distinguishing universal principles from local or temporary truths that do not necessarily apply to us today. Consider the following questions as you search for principles to apply:

- Does subsequent revelation limit the application?
- Does the author address a specific person or group to whom you do not belong?
- Is the author merely recording what took place?
- Has the historical and cultural context significantly changed?

This helps you to think about how the original message of the author can translate into a universal principle that can be applied anywhere at anytime. When you write these, keep them concise and one sentence long. Think about what the author is intending to say through the text that can translate to a principle that can be applied to anyone. Try to think of multiple principles for each section of our study. A good format is putting your sentence in to an "if...then" form.

These steps will help bring all your research together into a concise form. When you are done with these steps, you will be able to make better applications, having understood how the author's message translates into a universal principle of truth.

Grace Bible Church

This is an example of a summary chart for Hebrews of the warning passages in the book.

Passage	Ref.	Warning	Consequence
2.1-4	2.1	Do not drift away from the word of salvation	Disobedience will receive a just penalty 2.2
3.7-19	3.7	Do not harden hearts toward God's voice	Will not enter rest because of unbelief like the Israelites 3.19
6.4-6	6.4-6	Warning against apostasy	Cannot come back to repentance again, (unbeliever) 6.6
10.26-31	10.26	No not go on sinning willfully	Brings terrifying judgment 10.26-31
12.25-29	12.25	Do not refuse God when he speaks	God punishes those who refuse 12.25

DIG IN

<p>2:1-10</p> <p>Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. ² I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. ³ But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. ⁴ Yet because of false brothers secretly brought in- who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery- ⁵ to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you. ⁶ And from those who seemed to be influential (what they were makes no difference to me; God shows no</p>	<p>Space to write observations, circle define key words, cross-references, etc. Write some interpretation questions.</p>
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partiality)- those, I say, who seemed influential added nothing to me. ⁷ On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised ⁸ (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), ⁹ and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. ¹⁰ Only, they asked us to remember the poor, the very thing I was eager to do.

INTERPRETATION (Use space below to write out and answer some of the questions you have about the passage...also write out other things you decided to study)

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Steps for a good application**1) Create an application statement**

Based upon the universal principle you have derived from the text, the next step is to create an application statement. By putting your application in words you begin to hold yourself accountable for becoming a doer of the Word. Some basic guidelines for constructing an application statement are: 1) focus on the main themes expressed by the author; 2) keep it short; 3) make it practical. Consider the following questions as you create your application statement:

- Is there an example for me to follow or avoid? (Genesis 34; Joshua 1:9)
- Is there a sin or error for me to avoid? (1 Cor. 5:1)
- Is there a promise for me to claim? (Heb. 13:5)
- Is there a prayer for me to repeat? (Eph. 3:14-21)
- Is there a command for me to obey? (2 Timothy 2:22)
- Is there a condition for me to meet? (John 15:5)
- Is there a verse for me to memorize? (Psalm 119:11)
- Is there conviction from the Spirit to which I must respond? (1 Thess. 5:19)

2) Relate the application statement to your various relationships

Ask yourself, How should this application affect my attitudes, thoughts or actions...

- a. o...in relationship to God
- b. o...in relationship to myself
- c. o...in relationship to my family
- d. o...in relationship to my Christian friends
- e. o...in relationship to my non-Christians friends and the world
- f. o...in relationship to my adversary

3) Create a plan of action

This is the final step, the step of commitment. What will I do today, or this week, or this month to implement this application? Who will I ask to hold me accountable? How and when will I evaluate my progress?

Pass-on-able Tools: SPECK and ISMART

<p>SPECK This is an acronym to help you ask your group or student you are discipling about the different areas of their life where they can apply the passage.</p> <p>Is there a... Sin to avoid? Promise to claim? Example to follow? Command to put into practice? Knowledge to apply?</p>	<p>ISMART This is an acronym to make sure your application is specific.</p> <p>Is my application... Identifiable? Can it be easily understood? Specific? What specifically will I do? Measurable? For how long of duration? Achievable? Can I realistically meet this goal? Relevant? Is it really applicable to, can I do it? Terminal? When will it end—how do I know I have done it?</p>
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DIG IN

<p>¹¹ But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. ¹² For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. ¹³ And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. ¹⁴ But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?" ¹⁵ We ourselves are Jews by birth and not Gentile sinners; ¹⁶ yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in</p>	<p>Space to write observations, circle define key words, cross-references, etc. Write some interpretation questions.</p>
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Christ and not by works of the law, because by works of the law no one will be justified. ¹⁷ But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! ¹⁸ For if I rebuild what I tore down, I prove myself to be a transgressor. ¹⁹ For through the law I died to the law, so that I might live to God. I have been crucified with Christ. ²⁰ It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. ²¹ I do not nullify the grace of God, for if justification were through the law, then Christ died for no purpose.

INTERPRETATION (Use space below to write out and answer some of the questions you have about the passage...also write out other things you decided to study)

Interpretation (continued)

SUMMARY (Make a chart, drawing, list, or write 1-2 sentence summary statement)

BIG IDEA (Theme of the passage in 3-5 words)

PRINCIPLES (Universal statements of truth derived from passage)

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Skill of the week: Word Study

One great way to do a word study is to go to the places where the same Greek or Hebrew word is used in other passages. Then see where it is used in similar ways to your word you are studying. This will help you get a good grasp on the meaning of the word.

Questions to ask yourself when you are studying a word:

1. What is the type of word: noun, adjective, verb, tense, voice, etc. Does it have any modifiers or does it modify anything?
2. Is the word explained or illustrated in the immediate context?
3. Does the author of the same book use the same word in other paragraphs? How do these different instances compare?
4. Where else in the Bible is the word used in the same type of sense?
5. Are there any other places in the Bible where the word is illustrated or where a character demonstrates this word?
6. What is the Old Testament background of the word? Or does the New Testament modify the meaning of the word in anyway?
7. What are the possible range of meanings of the word? Can it be grouped into sub-topics to narrow down the possible range of meaning?
8. How does the word contribute to what the author is trying to say in the passage?

Process: Study the word justify/justified

1. Go to bible.crosswalk.com/lexicons and look up the word.
2. Survey other verses that may be similar to the usage in Galatians 3.
3. Jot down the answers to a few of the items in the “Questions to ask yourself when you are studying a word” section.
4. Use the OT lexicon to gain insight on how justify was used in the Old Testament.
5. Jot down a brief definition.

Use the chart below to record your research:

Justify/Justified
Cross References that are similar in meaning:

Thoughts on the Old Testament background:

Jot down the answers to a few of the items in the “Questions to ask yourself when you are studying a word” section.

Possible meanings from lexicon definition:

Definition of Justify/justified in this passage:

DIG IN

O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. ² Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? ³ Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? ⁴ Did you suffer so many things in vain- if indeed it was in vain? ⁵ Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith- ⁶ just as Abraham "believed God, and it was counted to him as righteousness"? ⁷ Know then that it is those of faith who are the sons of Abraham. ⁸ And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." ⁹ So then, those who are of faith are blessed along with Abraham, the man of faith. ¹⁰ For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." ¹¹ Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith." ¹² But the law is not of faith, rather "The one who does them shall 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 hanged on a tree"- ¹⁴ so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

Space to write observations, circle define key words, cross-references, etc. Write out some interpretive questions.

INTERPRETATION (Use space below to write out and answer some of the questions you have about the passage...also write out other things you decided to study)

SUMMARY (Make a chart, drawing, list, or write 1-2 sentence summary statement)

BIG IDEA (Theme of the passage in 3-5 words)

PRINCIPLES (Universal statements of truth derived from passage)

APPLICATIONS (Specific steps of action)

GALATIANS 3:15-29

DIG IN

¹⁵ To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. ¹⁶ Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. ¹⁷ This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. ¹⁸ For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise. ¹⁹ Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. ²⁰ Now an intermediary implies more than one, but God is one. ²¹ Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. ²² But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe. ²³ Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. ²⁴ So then, the law was our guardian until Christ came, in order that we might be justified by faith. ²⁵ But now that faith has come, we are no longer under a guardian, ²⁶ for in Christ Jesus you are all sons of God, through faith. ²⁷ For as many of you as were baptized into Christ have

Space to write observations, circle define key words, cross-references, etc. Write out some interpretive questions.

put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. ²⁹ And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

INTERPRETATION (Use space below to write out and answer some of the questions you have about the passage...also write out other things you decided to study)

SUMMARY (Make a chart, drawing, list, or write 1-2 sentence summary statement)

BIG IDEA (Theme of the passage in 3-5 words)

PRINCIPLES (Universal statements of truth derived from passage)

APPLICATIONS (Specific steps of action)

GALATIANS 4:1-20

DIG IN

4:1-20

I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, ² but he is under guardians and managers until the date set by his father. ³ In the same way we also, when we were children, were enslaved to the elementary principles of the world. ⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons. ⁶ And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" ⁷ So you are no longer a slave, but a son, and if a son, then an heir through God. ⁸ Formerly, when you did not know God, you were enslaved to those that by nature are not gods. ⁹ But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more? ¹⁰ You observe days and months and seasons and years! ¹¹ I am afraid I may have labored over you in vain. ¹² Brothers, I entreat you, become as I am, for I also have become as you are. You did me no wrong. ¹³ You know it was because of a bodily ailment that I preached the gospel to you at first, ¹⁴ and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus. ¹⁵ What then has become of the blessing

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you felt? For I testify to you that, if possible, you would have gouged out your eyes and given them to me. ¹⁶ Have I then become your enemy by telling you the truth? ¹⁷ They make much of you, but for no good purpose. They want to shut you out, that you may make much of them. ¹⁸ It is always good to be made much of for a good purpose, and not only when I am present with you, ¹⁹ my little children, for whom I am again in the anguish of childbirth until Christ is formed in you! ²⁰ I wish I could be present with you now and change my tone, for I am perplexed about you.

WORD STUDY: REDEEM

Practice doing a word study on “Redeem” in Galatians 4:5. Look back at the principles you learned in the Galatians 3:1-14 study and follow the directions for the word “redeem” Go to bible.crosswalk.com/lexicons and look up the word. Make sure you research both Greek words for redeem. Also, look into the OT lexicon and browse through the background of the verses and jot down your thoughts about how the Old Testament describes the redeem idea. Fill in the chart below. Remember to make up your own definition based on how the word is used in the context of Galatians 4.

Redeem	1805 <i>exagorazo</i>	3804 <i>lutroo</i>
Cross References that are similar in meaning:		

Thoughts on the Old Testament background:

Possible meanings from lexicon definition:

Definition of Redeem in this passage:

INTERPRETATION (Use space below to write out and answer some of the questions you have about the passage...also write out other things you decided to study)

SUMMARY (Make a chart, drawing, list, or write 1-2 sentence summary statement)

BIG IDEA (Theme of the passage in 3-5 words)

PRINCIPLES (Universal statements of truth derived from passage)

APPLICATIONS (Specific steps of action)

GALATIANS 4:21-31

DIG IN

4:21-31

²¹ Tell me, you who desire to be under the law, do you not listen to the law? ²² For it is written that Abraham had two sons, one by a slave woman and one by a free woman. ²³ But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. ²⁴ Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. ²⁵ Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. ²⁶ But the Jerusalem above is free, and she is our mother. ²⁷ For it is written, "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband." ²⁸ Now you, brothers, like Isaac, are children of promise. ²⁹ But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. ³⁰ But what does the Scripture say? "Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman." ³¹ So, brothers, we are not children of the slave but of the free woman.

Space to write observations, circle define key words, cross-references, etc. Write out some interpretive questions.

INTERPRETATION (Use space below to write out and answer some of the questions you have about the passage...also write out other things you decided to study)

SUMMARY (Make a chart, drawing, list, or write 1-2 sentence summary statement)

BIG IDEA (Theme of the passage in 3-5 words)

PRINCIPLES (Universal statements of truth derived from passage)

APPLICATIONS (Specific steps of action)

GALATIANS 5:1-15

DIG IN

5:1-15

For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery. ² Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. ³ I testify again to every man who accepts circumcision that he is obligated to keep the whole law. ⁴ You are severed from Christ, you who would be justified by the law; you have fallen away from grace. ⁵ For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness. ⁶ For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love. ⁷ You were running well. Who hindered you from obeying the truth? ⁸ This persuasion is not from him who calls you. ⁹ A little leaven leavens the whole lump. ¹⁰ I have confidence in the Lord that you will take no other view than mine, and the one who is troubling you will bear the penalty, whoever he is. ¹¹ But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been removed. ¹² I wish those who unsettle you would emasculate themselves! ¹³ For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. ¹⁴ For the whole law is fulfilled in one word: "You shall love your neighbor as yourself." ¹⁵ But if you bite and devour one another, watch out that you are not consumed by one another.

Space to write observations, circle define key words, cross-references, etc. Write out some interpretive questions.

INTERPRETATION (Use space below to write out and answer some of the questions you have about the passage...also write out other things you decided to study)

SUMMARY (Make a chart, drawing, list, or write 1-2 sentence summary statement)

BIG IDEA (Theme of the passage in 3-5 words)

PRINCIPLES (Universal statements of truth derived from passage)

APPLICATIONS (Specific steps of action)

GALATIANS 5:16-26

DIG IN

5:16-26

¹⁶ But I say, walk by the Spirit, and you will not gratify the desires of the flesh. ¹⁷ For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. ¹⁸ But if you are led by the Spirit, you are not under the law. ¹⁹ Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. ²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law. ²⁴ And those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵ If we live by the Spirit, let us also walk by the Spirit. ²⁶ Let us not become conceited, provoking one another, envying one another.

Space to write observations, circle define key words, cross-references, etc. Write out some interpretive questions.

INTERPRETATION (Use space below to write out and answer some of the questions you have about the passage...also write out other things you decided to study)

SUMMARY (Make a chart, drawing, list, or write 1-2 sentence summary statement)

Characteristics of the flesh:

Characteristics of the Spirit:

BIG IDEA (Theme of the passage in 3-5 words)

PRINCIPLES (Universal statements of truth derived from passage)

APPLICATIONS (Specific steps of action)

GALATIANS 6:1-18

DIG IN

6:1-18

Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. ² Bear one another's burdens, and so fulfill the law of Christ. ³ For if anyone thinks he is something, when he is nothing, he deceives himself. ⁴ But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. ⁵ For each will have to bear his own load. ⁶ One who is taught the word must share all good things with the one who teaches. ⁷ Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. ⁸ For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. ⁹ And let us not grow weary of doing good, for in due season we will reap, if we do not give up. ¹⁰ So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith. ¹¹ See with what large letters I am writing to you with my own hand. ¹² It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. ¹³ For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh. ¹⁴ But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. ¹⁵ For neither circumcision counts for anything, nor uncircumcision, but a new creation. ¹⁶ And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God. ¹⁷ From now on 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.

Space to write observations, circle define key words, cross-references, etc. Write out some interpretive questions.

INTERPRETATION (Use space below to write out and answer some of the questions you have about the passage...also write out other things you decided to study)

SUMMARY (Make a chart, drawing, list, or write 1-2 sentence summary statement)

BIG IDEA (Theme of the passage in 3-5 words)

PRINCIPLES (Universal statements of truth derived from passage)

APPLICATIONS (Specific steps of action)

GALATIANS SUMMARY

This week we go through our study and put everything back together for a concise summary of Galatians.

Scan your previous week studies and write down your “Big Idea” statements below:

1:1-10
1:11-24
2:1-10
2:11-21
3:1-14
3:15-29
4:1-20
4:21-31
5:1-15
5:16-26
6:1-18

APPLICATION ACTIVITY

Scan your previous studies. Pray over your application statements. What is God impressing on you to do in order to apply what you have learned in our Galatians study? Write these down below? Be specific (try for 2-5 ideas).

What do we learn about salvation?

Positional: Justification—initial standing with Christ:

Progressive: Sanctification—growth process of the Christian life:

Ultimate: Glorification—future state of believers:

What do we learn about the Church?

What do we learn about end times?

SUPPLEMENTAL MATERIAL

THE OLD TESTAMENT IN THE NEW ¹

<i>OT Text</i>	<i>NT Text</i>	<i>Subject</i>
Gal 3:6	Ge 15:6	Faith of Abraham
Gal 3:8	Ge 12:3; 18:18	Gospel to Abraham
Gal 3:10	Dt 27:26	Curse of the law
Gal 3:11	Hab 2:4	The righteous live by faith
Gal 3:12	Lev 18:5	Living by the law
Gal 3:13	Dt 21:23	Curse of the cross
Gal 3:16	Ge 13:15; 24:7	Offspring of Abraham
Gal 4:27	Isa 54:1	Joy of the barren woman
Gal 4:30	Ge 21:10	Expulsion of Ishmael
Gal 5:14	Lev 19:18	Love your neighbor as yourself

¹ *Expositor's Bible Commentary, The*, Pradis CD-ROM:Galatians/Exposition of Galatians/Conclusion (6:11-18) through Galatians/Notes to Galatians.

THE FRUIT OF THE SPIRIT

The aspects of the fruit of the Spirit advocated by Paul in Galatians 5:22-23 occur not only here but also elsewhere in the Scriptures. Most of the attributes are those by which God himself lives.

<i>Aspect</i>	<i>GK number</i>	<i>Definition</i>	<i>Attribute of God</i>	<i>Attribute for Christians</i>
love	G26	sacrificial, unmerited deeds to help a needy person	Ex 34:6; Jn 3:16; Ro 5:8; 1Jn 4:8, 16	Jn 13:34-35; Ro 12:9-10; 1Pe 1:22; 1Jn 4:7, 11-12, 21
joy	G5915	an inner happiness not dependent on outward circumstances	Ps 104:31; Isa 62:5; Lk 15: 7, 10	Dt 12:7, 12, 18; Ps 64:10; Isa 25:9; Php 4:4; 1Pe 1:8
peace	G1645	harmony in all relationships	Isa 9:6-7; Eze 34:25; Jn 14: 27; Heb 13:20	Isa 26:3; Ro 5:1; 12:18; Ro 14:17; Eph 2:14-17
patience	G3429	Putting up with others, even when one is severely tried	Ro 9:22; 1Ti 1:16; 1Pe 3:20; 2Pe 3:9; 15	Eph 4:2; Col 1:11; Heb 6: 12; Jas 5:7-8, 10
kindness	G5983	doing thoughtful deeds for others	Ro 2:4; 11:22; Eph 2:7; Tit 3:4	1Co 13:4; Eph 4:32; Col 3:12
goodness	G20	showing generosity to others	Ne 9:25, 35; Ps 31:19; Mk 10:18	Ro 15:14; Eph 5:9; 2Th 1: 11
faithfulness	G4411	trustworthiness and reliability	Ps 33:4; 1Co 1:9; 10:13; Heb 10:23; 1Jn 1:9	Lk 16:10-12; 2Th 1:4; 2Ti 4: 7; Tit 2:10
gentleness	G4559	meeekness and humility	Zec 9:9; Mt 11:29	Isa 66:2; Mt 5:5; Eph 4:2; Col 3:12
Self-control	G1602	victory over sinful desires		Pr 16:32; Tit 1:8; 2:12; 1Pe 5:8-9; 2Pe 1:6

From *The Expositors Bible Commentary*