

A STUDY GUIDE ON THE BOOK OF GALATIANS

NO OTHER GOSPEL



A PUBLICATION OF RAY REYNOLDS RAP

BIBLE STUDY GUIDE

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A Study Guide of the Book of Galatians

Ray Reynolds Rap Publications

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A Study Guide of the Book of Galatians

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INTRODUCTION

Author:

Paul, the apostle (**Galatians 1:1-3**), formerly Saul of Tarsus (**Acts 8-9**) identifies himself as the author of this letter. It is often lumped with Romans, I Corinthians, and II Corinthians as one of the major letters of the apostle.

Date:

This particular book is difficult to date. The reason for this dilemma can be summarized by saying that there are two schools of thought. Some scholars believe Paul wrote the book to the churches he and Barnabas started during the first missionary journey in the Southern parts of Galatia and others believe it was written much later during his third missionary journey and is written to a general audience.

The term Galatia in the New Testament designates both a territory in north-central Turkey and a Roman province in the south. In 25 BC this Celtic territory was converted into a Roman province called Galatia. This province included parts of Phrygia, Pisidia, and Lycaonia (all referenced in the NT). Therefore, the term Galatia can geographically describe the territory inhabited by the Celtic tribes from Gaul, or politically describe the entire Roman province. This adds to the dating dilemma.

Around 200 AD the Roman province was reduced to include only the ethnic Galatians (Celts) and the double use of the term disappeared. Therefore, the traditional view (now called the "North-Galatian theory") became that Paul, on the second missionary journey, established churches in northern Galatia (**Acts 16:6**) and wrote the letter to the Galatians from Ephesus on the third missionary journey about AD 56.

By the 19th century there were critics of this "traditional" view. Sir Williams Ramsey popularized a new "South-Galatian theory." Ironically, the tables turned and this view is almost universally accepted today. This theory maintains that while Luke uses ethnic-geographic designations (**Acts 16:6, 18:23**), Paul's general practice was to use political designations (**Romans 16, Galatians 1:1, I Corinthians 16:1**). Therefore, the letter to the Galatians was probably addressed to Christians in southern Galatia, or churches established on the first missionary journey (**Acts 13-14**). This means he probably wrote it around 49 AD from Antioch in Syria. The arguments for this date also include the confrontation of Paul and Peter described in **Galatians 2** and the events of the Jerusalem counsel in **Acts 15** that must have taken place around the same time.

Theme:

The theme of the book seems to be the doctrine of justification by faith. This was one of the topics close to Paul's heart (see Romans). Some people have referred to Galatians as "little Romans." Many of Paul's themes and thoughts overlap in an abbreviated form.

Audience:

The intended audience is the churches of Galatia. The brethren in this region are mentioned by Paul in **I Corinthians 16:1**. There is little doubt that Paul was influential in the establishment of many of these congregations (**Galatians 1:2, 8-9, 4:11-14, 19**). They were converted out of paganism (**Galatians 2:3-4**).

It is interesting to note that Galatians is the only letter that Paul addressed to a group of congregations. Each of these congregations were affected by the same disturbance (**Galatians 1:6, 9, 5:7-9**) which was prejudice. Basically Jews versus Gentiles. Jewish teachers were trying to convince Gentile converts that they had to become Jews before they could become Christians (**Galatians 1-4**). This would have been a difficult topic to address, but due to Paul's great relationship with these congregations he is able to skillfully describe arguments for universal membership into the body of Christ.

The book of Acts tells us about some of these congregations. One of the most important congregations in Galatia was the church in Antioch of Pisidia. If you follow their journeys (**Acts 16-18**), Paul and Barnabas reach the mainland from Cyprus. They first land at Perga on the coast and then travel straight north about 100 miles to the city. The synagogue in Antioch was made up of many proselytes (**Acts 13-14**). They were very faithful.

When the missionaries were forced out in **Acts 13**, they went to Iconium. This is 60 miles southeast of Antioch and bigger than Lystra or Derbe. Paul and Barnabas got a similar reception as they did in Antioch of Pisidia. Eventually a church is established before they are nearly stoned to death and have to leave quickly.

The missionaries went on to Lystra (Lycaonia). This was the boyhood home of an important convert named Timothy (**Acts 16:1-2**). Roman and Jewish colonies established it around the third century BC. The people were hospitable. A lame man is healed here and there are a handful of Paul's sermons recorded from here (**Acts 14, Acts 17**). Paul encounters people, like those described in **Galatians 1**, who confuse the men with gods. Paul is stoned, but a group of Christians continue to meet after he leaves (**Acts 14:19-20**).

Derbe is probably the last city Paul and Barnabas visited before retracing their steps home. Luke doesn't tell us of any opposition in this city on the first trip. Timothy is watching and learning from them and will be useful on the next trip. They may have established a church in Perga and in other Galatian cities as well.

The Geography of Galatia:

There are really three regions that made up "Galatia" during Paul's time. (1) The Galatian people, or the ethnic group of people, took up this entire region. (2) The Gauls, settled in the northern part of Asia Minor (Anatolia). They are the infamous people that raided Italy. And, they were a culturally primitive society. It's interesting that they were not as heavily influenced by Greek culture. (3) The southern part of Galatia you have Lycaonia. The large cities of Lystra and Derbe were there. They were more heavily influenced by Greco-Roman culture. They were still primitive, but not as much as the north.

Antioch of Pisidia really stands alone. This city was anything but primitive - it was a Roman colony. This region was really the last outpost of defense against the non-Roman tribes of the north. It was also a great military post for future exploration or conquering the east/west. Getting deep into its territory was difficult because the central part of Asia Minor had a harsh and dry climate.

The History of Galatia:

The early history of the area of Galatia is somewhat vague. This area is not as rich with history as many of the larger coastal cities. This region is usually identified as a large country instead of individual cities. This may be one of the reasons why Paul lumped all of the churches in one letter.

The region of Galatia had many different religions. Some of the Roman religions were flourishing there. One popular one was the worship of mother goddess Cybele. The people of this primitive culture became famous for wild orgies and illicit sexual behavior. Their devious and sinful actions proved to be an embarrassment even for pagans. Each region is rich with history, especially in reference to Christianity.

The Churches of Galatia:

The beginning of the church in Antioch of Pisidia. If you follow their journeys in Acts (16-18), Paul and Barnabas reach the mainland from Cyprus. They first land at Perga on the coast and then travel straight north about 100 miles (Antioch). It is called Antioch of Pisidia to distinguish it from all the other Antioch's (over 12). It was founded by Seleucius I Nicator in the third century BC as a border fortress. Later the Romans took control in 188 BC and it became an imperial colony in 11 BC. They had good public roads, good water, fortified garrisons, and a temple for Augustus.

We must not forget the founder of the city of Antioch of Pisidia was Seluciu, a Jew. So, from its very beginning there was Jewish influence. The synagogues of Antioch were made up of many proselytes. We read about all of these churches in Paul's travels in Acts 13-14. Apparently, the Jews were not impressed and tried to put the missionaries out on the street but a congregation was established - predominately Gentiles. This is why Paul comes back again and again (Acts 13 - well received by the Greeks).

The beginning of the church in Iconium. When the missionaries were forced out in Acts 13, Acts 14 says they went to Iconium. This is 60 miles southeast of Antioch and bigger than Lystra or Derbe. It was a very agricultural city and had an abundant water supply. Paul and Barnabas get a similar reception as they did in Antioch of Pisidia. Eventually a church is established before they are nearly stoned to death and have to leave.

The beginning of the church in Lystra. Lystra is said to be the home of an important convert named Timothy (Acts 16:1-2). This area is called Lycaonia, as I already mentioned. It had high and barren plateaus and would have been difficult to travel on in Paul's day. Roman and Jewish colonies established it around the third century BC. The people were considered ignorant but hospitable (Latin author). The city was about ten miles from the Kopree River and a major trade route. They lacked in Hellenistic influence like Iconium and Derbe but it was a Roman colony.

A lame man is healed in Lystra according to the book of Acts. And, Luke records one of only a handful of Paul's sermons here in Acts 14, like Acts 17. His sermon is for a Gentile audience - but they confuse the men with gods. Paul addresses the people's problems with such confusion in

Galatians 1. But, there are some followers left there, even after Paul is stoned (Acts 14:19-20). So they head off to Derbe.

The beginning of the church in Derbe. This is probably the last city Paul and Barnabas visited before retracing their steps home. The first journey proved somewhat successful as it says they taught many people. And, Luke doesn't tell us of any opposition in this city on the first trip. The best news is that Timothy is watching and learning and will be useful on the next trip.

The beginning of other churches in Galatia. They may have established a church in Perga but they hurry on to get back to Antioch of Syria to check in with their home church family. The second journey and third journeys also prove to be fruitful. Again, the book of Acts tells us more about those successes.

The Work of the Churches of Galatia:

Contacts were made all over Galatia. Obviously, Paul and Barnabas have just touched the hem of the garment. Therefore, no doubt, churches were established throughout Galatia. When Paul returns, with Silas, these congregations were well established. It's amazing what a small seed can do!

Visits were made often with these congregations by Paul and his associates. Follow that little line on your map in the back of your Bible. The missionaries would travel into Asia Minor and then exit by the same cities. This gave them an opportunity to check in again before leaving. This is a habit Paul forms on his trips - great idea. A letter was written to these brethren to address some issues, which we are about to study!

The Dilemmas Among the Churches of Galatia:

The opponents of Paul followed him to Galatia. If you have read your New Testament you already know that trouble seems to follow Paul despite his best efforts. Remember that the Jews were working to convert Gentiles to Judaism in Galatia. Paul comes in preaching about grace and love and the new law. He discusses this at length in Galatians 2. Judaize means to live like a Jew or to do things Jewish style. Judaizing the Gentile Christians was complicating Paul's efforts. We already know that this was happening everywhere, Paul is used to it. What he wasn't used to was the apostles coming in behind his back and teaching it. That is where we see the conflict with Peter in Galatians 1 (already addressed previously).

Many of the arguments found in the book of Galatians show that people were not just opponents of Paul, but of the tenants of Christianity and God's amazing grace. When Paul left this region, the trouble didn't leave with him. These new churches suffered at the hands of the Gentiles and the Jews. Here is a question that isn't answered, "Who were these Judaizing teachers?" Were they true Jews? Or Gentile proselytes? Or Gentile proselytes converted to Christ? We do know that Galatians 4:9-10 tells us they kept the special days and seasons. Therefore, they may have had some ties to those who created conflict in Jerusalem. These congregations are all receiving a reputation - teachers are sent out by the Jews.

Once again in Galatians we find the issue of Paul's apostleship brought to the forefront. Paul and Barnabas are relatively accepted as servants of God on the first trip. What changed when they make the second trip? People were questioning his apostleship. Keep in mind that most of them didn't even know what an apostle was before Paul! Strange huh? What happened? (Galatians 1)

Well, the same thing happened in Corinth, twice (I Corinthians 9:2, II Corinthians 10-12). People were coming in behind his back saying, "He's not genuine."

I think this anxiousness is what causes him to jump Peter so quickly after the initial incident discussed in the letter. Think about his anxiety. Look at his letter. In verse six of chapter one he just jumps to it. He says "I marvel that you are already turning away." By chapter three he's calling them stupid and foolish. In chapter four he tells them they were estranged from God. And, then in chapter six he tells them they think they are striving for Christianity but really they are accomplishing nothing! He basically takes the heart of Romans, puts a negative personal twist on it, and tells these people to straighten up and fly right - sounds apostle like to me. How about you?

One of the key ideas in this book is that there is no need for a new gospel (another gospel). Paul was fearful that these new Christians were easily persuaded to fall away. So he takes James, Peter (Cephas), and John - apostles as an example (2:9). If they, or anyone else, preach anything but what we have taught, they are wrong. Remember he started in chapter one and verse eight (read 6-10). Some people were becoming "man-pleasers" according to 1:10 and teaching law. Paul describes the new covenant in this letter and shows it's a law of grace motivated by the power of the HS that bears fruit in the life of a believer - fighting the works of the flesh. Paul is not a second hand apostle - and his works and teachings prove it.

The Maturity of the Churches of Galatia:

The church matured because they had the power of the Holy Spirit. Paul clearly shares the necessity of being in Christ and having faith in God. He gives an adequate defense of the new covenant. Then, he gives the true signs of one who has been adopted by God (4:4-7). The fruit that naturally flows from the life of a true believer. People often get caught up with the negatives of the first few chapters. The fifth and sixth chapters offer hope and encouragement to the believer (HS). The church must have followed this teaching because throughout Acts they are eager to learn.

The church matured because they were ready to break the chains of Legalism. This is one of the reasons Paul writes to them, they were tired of legalistic brethren pushing their opinions. Paul is giving the people an opportunity to release their chains. So many people do not know anything better because they don't have it!

The church matured because they sought the freedom of grace. What a story Timothy must have had for these people! He had a great reputation among them according to the book of Acts. Think about Titus and other great Greek converts. They were living proof of the grace of God. Paul tries to teach it to them, but they have a living illustration in front of them.

The church matured because they found the joy of stability. They knew whom to seek out. The churches were unstable and fickle. Paul's letter seeks to give them balance and security. We learn from it, right? They were blessed to have Paul's mentoring and leadership.

The church matured because they mastered the ability to learn from their mistakes. Paul doesn't mince words with these brethren. Sometimes we need to get called out and rebuked by someone spiritual. Sometimes we need to go to our brother and take him aside and teach him. But, we learn from our mistakes. Yes, Paul took the offenses personally, but he didn't hold the accusations against the church. He gives them a better way of handling it in the future (6:1-2). We all need to learn and grow. And, we need to learn to let some things go.

Key Verses:

Galatians 1:6-9, 2:16, 2:20, 3:7, 3:13-14, 3:26-29, 4:6-7, 5:4, 5:22-23, 6:1-2, 6:4-6, 6:7-9

Outline:

The Gospel & Grace (chapter 1)

The Gospel & Authority (chapter 2)

The Gospel & Faith (chapter 3)

The Gospel & Blessings (chapter 4)

The Gospel & Freedom (chapter 5)

The Gospel & Daily Living (chapter 6)

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The Gospel & Grace (chapter 1)

Introduction:

The book of Galatians presents an effective case for the gospel of Christ. It also challenges the basic principles of legalism and law-driven traditionalists. In this first chapter Paul establishes the source of his own apostleship and defends the gospel of God's grace to all men. Let's study this great chapter together.....

Discussion:

I. A Greeting of Grace (1:1-5)

A. Paul's Initial Greeting (vs.1-2)

Question: What specifically grabs your attention about this introduction?

B. Paul's Personal Greeting (vs.3-5)

Question: Why does Paul begin by mentioning grace, peace, deliverance, and salvation?

II. A Falling from Grace (1:6-10)

A. Paul's Shock & Frustration (vs.6-8)

Question: Do you think Paul took this falling away personally? Why or why not?

B. Paul's Work & Preaching (vs.9-10)

Question: How would you feel if people turned from you so quickly? Why?

III. A Story of Grace (1:11-14)

A. Paul Shares His Personal Testimony (vs.11-13)

Question: Why is this method such a powerful tool? How often did Paul do this?

B. Paul Shares His Personal Failures (v.14)

Question: Why is this method such a powerful tool? How often did Paul do this?

IV. A Revelation of Grace (1:15-24)

A. Paul's Calling by Grace (vs.15-16)

Question: If Paul is called by grace, what calls us? What compels us to follow?

B. Paul's Teaching of Grace (vs.17-24)

Question: Why was Paul so passionate about sharing the grace of God? Where did he go?

Conclusion:

What part of this section of Galatians interests you the most? What questions do you have about these verses? The book of Galatians is a wonderful book and it parallels another great book, Romans. Do you see any parallels between these books in this chapter? One of the main underlying points must not be missed! All people should hear the gospel message (**Mark 16:15-16**). No one group of people has a monopoly on God or His church. What can you do to ensure that the grace of God is shared with everyone?

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The Gospel & Authority (chapter 2)

Introduction:

The book of Galatians presents an effective case for the gospel of Christ. It also challenges the basic principles of legalism and law-driven traditionalists. In this second chapter Paul builds on the source of his own apostleship and defends the new covenant of God. Let's study together.....

Discussion:

I. Confirming the Authority of the Gospel (2:1-6)

A. The Dilemma With Titus (vs.1-3)

Question: Why did the close call of Titus' circumcision bother Paul so much?

B. The Confrontation With False Brethren (vs.4-6)

Question: Who are these false teachers? Which side of the fence are they on?

II. Defending the Authority of the Gospel (2:7-10)

A. The Battle of the Circumcised vs. the Uncircumcised (vs.7-8)

Question: Who was in favor of the circumcised only? Why? (**Acts 10-11**)

B. The Battle Between Legalism & Liberalism (vs.9-10)

Question: Which side was Peter on? Which side was Paul on? Does it matter?

III. Denying the Authority of the Gospel (2:11-14)

A. The Hypocrisy of Peter (vs.11-12)

Question: Why did Paul use harsh language and action? Why re-tell this story?

B. The Example of Peter (vs.13-14)

Question: Why happened when Peter did this? What does that say about influence?

IV. Compulsion of the Authority of the Gospel (2:15-21)

A. Justified By Faith (vs.15-17)

Question: Is circumcision a work? Was that what saved Abraham? Will it save us?

B. Crucified With Christ (vs.18-21)

Question: Why would people want to resurrect the old law? Did it die with Christ?

Conclusion:

What part of this section of Galatians interests you the most? What questions do you have about these verses? The book of Galatians is a wonderful book and it parallels another great book, Romans. Do you see any parallels between these books in this chapter? One of the main underlying points must not be missed! All people should hear the gospel message (**Mark 16:15-16**). No one group of people has a monopoly on God or His church. How can you effectively describe the authority of God without compromising grace to all men and love for all men?

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The Gospel & Faith (chapter 3)

Introduction:

The book of Galatians presents an effective case for the gospel of Christ. It also challenges the basic principles of legalism and law-driven traditionalists. In this third chapter Paul describes how we are justified by faith and describes the purpose of God's law. Let's study together.....

Discussion:

I. Justified by Faith (3:1-9)

- A. The Foolishness of the Law-Driven vs. Faith-Driven (vs.1-3)

Question: Are the terms foolish, bewitched, foolish, vain, etc. to harsh? Explain.

- B. The Vanity of the Law-Driven vs. Faith-Driven (vs.4-9)

Question: Are we saved by the law or by faith in God? Who supplies, works, etc.?

II. Condemned by the Law (3:10-14)

- A. The Law Brings A Curse (vs.10-12)

Question: Who can be justified by the law? Then, why was it given: to save or condemn?

- B. The Law Excluded Non-Jews (vs.13-14)

Question: Was the curse placed on Jesus for Jews (follow by law) or all men (follow in faith)?

III. Blessed by the Law, Covenants, & Promises (3:15-25)

- A. The Promise That NEVER Changes (vs.15-18)

Question: The promise of God precedes the Law, but does this mean it supersedes it?

- B. The Plan That NEVER Changes (vs.19-25)

Question: The law of God was "added" many years after the promise for what purpose?

IV. Adopted Through Faith (3:26-29)

- A. The Baptism of a Christian = Sonship in the Kingdom of God (vs.26-27)

Question: What is the purpose of baptism? Which comes first salvation or adoption?

- B. The Genealogy of a Christian = Nothing in the Kingdom of God (vs.28-29)

Question: How does an heir of Christ link one to the seed of Abraham?

Conclusion:

What part of this section of Galatians interests you the most? What questions do you have about these verses? The book of Galatians is a wonderful book and it parallels another great book, Romans. Do you see any parallels between these books in this chapter? One of the main underlying points must not be missed! All people should hear the gospel message (**Mark 16:15-16**). No one group of people has a monopoly on God. How can you strengthen your faith in God?

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The Gospel & Blessings (chapter 4)

Introduction:

The book of Galatians presents an effective case for the gospel of Christ. It also challenges the basic principles of legalism and law-driven traditionalists. In this fourth chapter Paul reveals some of the fears facing the church and explains the purpose of two covenants. Let's study together.....

Discussion:

I. The Blessing of Being an Heir to the Promise (4:1-7)

A. The Benefits of Freedom (vs.1-5)

Question: Why did God send His only begotten Son to the earth?

B. The Burden of Freedom (vs.6-7)

Question: Why is it so easy for us to forget where we came from? Is this immature?

II. The Blessing of Having a Second Chance (4:8-11)

A. Bringing up the Past (vs.8-9)

Question: Why does Paul dredge up the past to this legalistic church?

B. Bringing up the Present (vs.10-11)

Question: Why is Paul so frustrated with the feast days, genealogy, festivals, etc.? Explain.

III. The Blessing of Knowing a Spiritual Leader (4:12-20)

A. The Love of Paul for the Church (vs.12-16)

Question: How has Paul shown his love for these people? How did they view him?

B. The Lure of the False Teachers (vs.17-20)

Question: What is it that compels people to put on these legalistic chains?

IV. The Blessing of Hearing Biblical Stories (4:21-31)

A. The Story of the Bondwoman = Hagar (vs.21-31)

Question: What are the benefits of this covenant? What dilemmas are presented?

B. The Story of the Freewoman = Sarah (vs.21-31)

Question: What are the benefits of this covenant? What dilemmas are presented?

Conclusion:

What part of this section of Galatians interests you the most? What questions do you have about these verses? The book of Galatians is a wonderful book and it parallels another great book, Romans. Do you see any parallels between these books in this chapter? One of the main underlying points must not be missed! All people should hear the gospel message (**Mark 16:15-16**). No one group of people has a monopoly on God or His church. How often do you count your blessings? Why do we hesitate to praise God for all of our blessings?

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The Gospel & Freedom (chapter 5)

Introduction:

The book of Galatians presents an effective case for the gospel of Christ. It also challenges the basic principles of legalism and law-driven traditionalists. In this fifth chapter Paul discusses Christian liberty. He also contrasts the works of the flesh and the fruit of the Spirit. Let's study this great chapter together.....

Discussion:

I. Christian Liberty Includes the Freedom of Grace (5:1-6)

A. Freedom in Christ vs. The Bondage of the Law (vs.1-4)

Question: What happens to those who become slaves to the Law? Why?

B. Freedom in Christ Produces Spiritual Hope, Faith, and Love (vs.5-6)

Question: Where have we heard this before? Why is that significant?

II. Christian Liberty Includes the Freedom of Fulfillment (5:7-15)

A. The Dangers of Legalism (vs.7-12)

Question: How can legalism rob us of the freedom intended for us? Why is this dangerous?

B. The Dangers of License (vs.13-15)

Question: How can people abuse their Christian freedom? Who gets hurt the most? Why?

III. Christian Liberty Includes the Freedom to Choose (5:16-21)

A. Walking in the Spirit Denies the Flesh (vs.16-18)

Question: Why are these spiritual battles raging around us? What can we do?

B. Works of the Flesh Deliver Us to Condemnation (vs.19-21)

Question: What do we know about these works of the flesh?

IV. Christian Liberty Includes the Freedom of the Spirit (5:22-26)

A. The Freedom of the Spirit Bears Fruit (vs.22-23)

Question: What do we know about the fruit of the Spirit?

B. The Freedom of the Spirit Reveals Fruitful Work (vs.24-26)

Question: In Christ we crucify the flesh, but what happens to the Spirit?

Conclusion:

What part of this section of Galatians interests you the most? What questions do you have about these verses? The book of Galatians is a wonderful book and it parallels another great book, Romans. Do you see any parallels between these books in this chapter? One of the main underlying points must not be missed! All people need to hear the gospel message (**Mark 16:15-16**). What can you do to avoid the works of the flesh? How can you bear the fruit of the Spirit?

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The Gospel & Daily Living (chapter 6)

Introduction:

The book of Galatians presents an effective case for the gospel of Christ. It also challenges the basic principles of legalism and law-driven traditionalists. In this final chapter Paul reveals that God's grace compels us to bear and share burdens. He also encourages us to do good works, be on guard for pride, and seek peace with each other. Let's study this last chapter together.....

Discussion:

I. Daily Living Includes Bearing & Sharing (6:1-5)

A. The Restoration of the Erring (v.1)

Question: What are the dangers of attempting to restore the erring?

B. The Edification of the Weak (vs.2-5)

Question: What are we compelled to do for the weak? Why?

II. Daily Living Includes Sowing & Reaping (6:6-10)

A. The Power of Good Things (vs.6-8)

Question: Why are good things taught? Why are good things shared?

B. The Power of Good Works (vs.9-10)

Question: What are the positive benefits of perseverance for us? What about for others?

III. Daily Living Includes Boasting in the Cross (6:11-14)

A. The Difference Between a Good Worker & an Evil Worker (vs.11-12)

Question: What comparisons could be drawn between Paul and other teachers?

B. The Danger of Taking Credit for God's Work (vs.13-14)

Question: Why do you think Paul was passionate about making this point to the Galatians?

IV. Daily Living Includes Personal Sacrifice (6:15-18)

A. Paul's Rule About Being a New Creation (vs.15-16)

Question: Where does Paul use this phrase elsewhere in Scripture?

B. Paul's Revelation About Being a Servant of Christ (vs.17-18)

Question: Whose marks? Why use this analogy? Consider the previous verses again.

Conclusion:

What part of this section of Galatians interests you the most? What questions do you have about these verses? The book of Galatians parallels Romans. Do you see any specific similarities? One of the main underlying points must not be missed! All people should hear the gospel message (**Mark 16:15-16**). No one group of people has a monopoly on God or His church. What can you do live daily in Christ like Paul has instructed? How will you apply this great book?