

PAUL'S LETTER
TO THE
Galatians
BIBLE-STUDY JOURNAL

Darlene Schacht, The Time-Warp Wife

TIME-WARP WIFE MINISTRIES



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All Scripture is taken from The King James Version of the Bible

Paul's Letter to the Galatians: Bible-Study Guide

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FOREWORD

This book is designed to take you through the book of Galatians in 3 weeks. My suggestion is that you read two chapters per week, one being on Tuesday and the other on Friday. Use the alternate days to dig deeper using the suggestions below.

SCRATCHING THE SURFACE

Each chapter provides you with questions to help you absorb what you're reading. **If you have trouble answering any of the questions, hop on over to my blog at www.timewarpwife.com where you'll find all of the answers you need. While you're there, click the Bible study link in the menu bar, where you'll find other Bible studies just like this one.**

DIGGING DEEPER

At the end of each chapter, you'll find a recap section. This is where I prompt you to dig a bit deeper on your own. Here are a few ways to do that:

- Look up scripture in a commentary like *Matthew Henry's* or grab a different translation, and read it again. Is there anything that you missed the first time?

Is a commentary too much for you? Try *Matthew Henry's Concise Commentary* which is an abbreviated version.

- Look for other verses in the Bible that talk about the same topic. What can you learn from them?
- Cross reference key verses that stand out to you. You can cross reference any verse online at: <http://www.openbible.info/labs/cross-references/>

- Look for life application principles. Ask yourself how you can improve in this area.
- Use the Blue Letter Bible at <http://www.blueletterbible.org> where you'll find interlinear Greek and Hebrew translations, as well as other awesome Bible study tools.

You are loved by an almighty God,

Darlene Schacht, The Time-Warp Wife
www.timewarpwife.com



INTRODUCTION

Galatians isn't a long book, in fact it's only six chapters, but it's a powerful one, as we're reminded that our righteousness comes through Jesus Christ.

Astonished that they have turned their heads from the truth of the gospel, Paul writes a letter to the church in Galatia both to correct them, and to strengthen them in their faith.

These "foolish Galatians" as Paul calls them, were drawn away by Jewish teachers who would have them believe that Jewish laws, such as circumcision, were necessary in order to obtain salvation, and that righteousness was not merely by faith but also by works.

Paul sets the record straight by sharing the fundamental elements of the Christian faith. Drawing a line between the works of the law and the law of faith, he points them to the only One by whom we are justified.

Comparing Sarah to Hagar, he helps them to understand the difference between those who are slaves to the law and those who have freedom in Christ.

Paul shares his testimony, giving us a glimpse into his life before his conversion, at which time he persecuted the church and tried to destroy it. He talks about his conversion, his early days in the church, and his relationship with Peter and the other apostles.

Encouraging the church to live well, Paul urges them to carry each others burdens and to do good one to another.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." – Galatians 6:9-10



GALATIANS CHAPTER ONE

1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

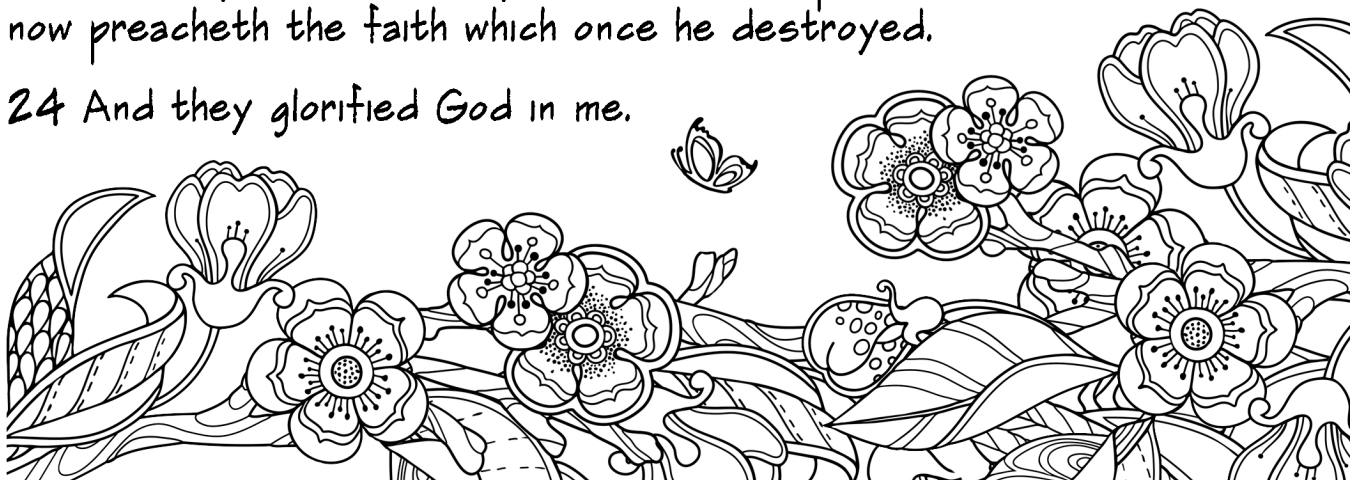
20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judaea which were in Christ:

23 But they had heard only, That he which persecu.. now preacheth the faith which once he destroyed.

24 And they glorified God in me.



Paul is amazed and angered to hear that many of the Galatians are turning away from this, the only true gospel. Instead they are believing the Judaistic teaching that they must keep the law to be saved (6-7). He twice pronounces the curse of God on all who preach contrary to the one true gospel (8-9). The Judaisers had accused Paul of not preaching circumcision, to make it easy for Gentiles to join the church. He preached to please people, they claimed. Can they still say Song of Solomon, after hearing him use such severe language as this? This is not the language of a person trying to win someone's favour! No, Paul's aim is to please Christ, not his hearers (10).

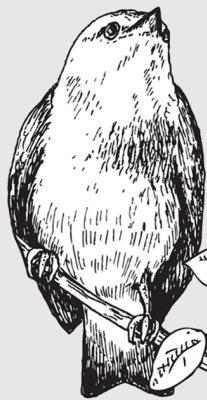
Fleming

Why was Paul so upset that they were believing these lies?

Explain verse 8. Define accursed – or, Greek ἀνάθεμα anathēma (anathema).

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

- GALATIANS 1:8, KJV -



The test of the Gospel is grace. If the message excludes grace or mingles law with grace as the means of either justification or sanctification Galatians 2:21; Galatians 3:1-3, or denies the fact or guilt of sin which alone gives grace its occasion and opportunity, it is "another" gospel, and the preacher of it is under the anathema of God Galatians 1:8; Galatians 1:9.

Schofield Notes

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The object of Paul is to express the greatest possible abhorrence of any other doctrine than that which he had himself preached.....That any other doctrine than what is proclaimed in the Bible on the subject of justification is to be rejected and treated with abhorrence, no matter what the rank, talent, or eloquence of him who defends it. That we are not to patronize or countenance such preachers. No matter what their zeal or their apparent sincerity, or their apparent sanctity, or their apparent success, or their real boldness in rebuking vice, we are to withdraw from them.

— — — — — *Barnes Notes on the Bible*

What do we learn about Paul's past from both this chapter and Acts 9:1-2?

Describe Paul's conversion. (See Acts 9:3-30)

Explain why Paul felt the need to share his conversion.

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Let all those who, from the fickleness of their own minds, are ready to favor the reveries of every pretended prophet and prophetess who starts up, consider the awful words of the apostle. As, in the law, the receiver of stolen goods is as bad as the thief; so the encouragers of such pretended revelations are as bad, in the sight of God, as those impostors themselves. What says the word of God to them? Let them be accursed.

Reader, lay these things to heart.

— — — — — *Adam Clarke*

