

The Teachings of Galatians

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The Teachings of Galatians

by Jonathan Cooper

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Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper
4/29/2024

Table of Contents

Introduction.....4

Chapter 1.....7

Chapter 2.....20

Chapter 3.....31

Chapter 4.....45

Chapter 5.....60

Chapter 6.....77

Chapter 1

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

- This letter to the Galatians was written by Paul.
- Paul was an apostle.
- Paul wasn't an apostle of men.
- Paul wasn't made an apostle by men.
- Paul was made an apostle by Jesus.
- Paul was made an apostle by God the Father.
- Those who reject Paul are rejecting Jesus as well, because Paul was made an apostle by Jesus Himself.
- Those who reject Paul are rejecting God the Father as well, because Paul was made an apostle by God Himself.
- Paul's authority as an apostle comes from Jesus.
- Paul's authority as an apostle comes from God the Father.
- Jesus is the Christ (the Messiah).
- God the Father raised Jesus from the dead.
- At one point Jesus died.
- Jesus is no longer dead. He has been risen from the dead.

Galatians 1:2: "And all the brethren which are with me, unto the churches of Galatia:"

- This letter also came from all the fellow Christians who were with Paul at the time he wrote it.

- This letter is backed by the authority of both Jesus and God the Father (who appointed Paul as apostle). It's also backed by all the people who were with Paul when he wrote it. This means the letter carries a great deal of weight.
- This letter was written to the churches of Galatia.
- There were apparently several churches in Galatia when Paul wrote this letter.
- Galatia was a real place that existed at the time Paul wrote this letter.
- All of the people who were with Paul at the time supported this letter. None of them were in disagreement with it.

Galatians 1:3: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ,"

- Paul prayed that God the Father would give the Galatian churches grace.
- Paul prayed that Jesus would give the Galatian churches grace.
- Paul prayed that God the Father would give the Galatian churches peace.
- Paul prayed that Jesus would give the Galatian churches peace.
- Grace comes from God.
- Peace comes from God.
- Jesus is the Lord.
- Even though Paul was writing to rebuke the Galatian

churches, and even though they were wrong and had abandoned the faith, he still wanted them to have both grace and peace. Paul wanted them to repent and return to the faith.

Galatians 1:4: "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:"

- The Lord Jesus Christ gave Himself for our sins.
- Our sins needed to be paid for.
- In order for us to be delivered from this present evil world, our sins must be paid for. That's the only way we can be saved.
- We can't pay for our sins ourselves. Only the Lord Jesus Christ can do that.
- There's no other way to be saved. We can't be saved apart from Jesus.
- The Lord Jesus Christ took upon Himself the punishment that we deserved for our sins. Jesus was our sacrifice and our substitute.
- Jesus suffered for our sins. Our sins are the reason why He suffered.
- Our sins were entirely paid for by the Lord Jesus Christ. We are saved by grace, not by works.
- Jesus is the one who has delivered us from this present evil world.
- The world that we're living in is evil. It's not a good place to be, and it's not good.

- We need to be delivered from this present world.
- The only one who can deliver us from this present evil world is Jesus. We can't do it, and our works can't do it.
- If we seek deliverance, we can only find it through Jesus.
- Jesus sacrificed Himself according to the will of God the Father.
- When Jesus came and gave Himself for our sins, He was obeying the will of God the Father. That was an act of obedience.
- God is our Father as well.
- It was God's will to deliver us from this present evil world.

Galatians 1:5: "To whom be glory for ever and ever. Amen."

- Paul prayed that Jesus would be glorified forever and ever.
- Jesus will be glorified forever.
- We should seek the everlasting glory of Jesus.
- We should seek to glorify Jesus forever.
- Jesus deserves to be glorified.

Galatians 1:6: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:"

- The Galatians had abandoned the gospel. They had left the faith.
- The Galatians left the faith very quickly. They weren't in the faith very long before they left it for something else.

- Paul was amazed that the Galatians turned away from the gospel so quickly.
- When the Galatians abandoned the gospel, they abandoned God as well.
- When the Galatians abandoned the gospel, they abandoned the grace of Christ. They were no longer in Christ.
- The Galatians had been called to the gospel, but they had abandoned it and gone elsewhere.
- It's possible for churches to abandon the gospel. It's possible for them to leave the faith.
- The reason Paul was writing to the Galatians was because they had left the faith.
- Paul didn't think it was fine that the Galatians had left the faith. He wrote to them to rebuke and correct them.
- Paul believed that the heresy of the Galatian church needed to be immediately and publicly rebuked and corrected. He believed that it mattered greatly, and needed to be immediately addressed.
- Paul believed that the false gospel the Galatian church had embraced was extremely dangerous.
- Paul did *not* teach that it didn't matter what you believed as long as you were sincere. Instead he taught that we must all believe the true gospel, and must remain faithful to it.

Galatians 1:7: "Which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

- There's only one true gospel. There aren't many true

gospels.

- Anything that goes against the true gospel isn't truth at all. Instead it's error and lies and heresy.
- All those who stray from the true gospel are straying from the truth. They've left both Jesus and God the Father.
- Those who teach something other than the true gospel are bringing trouble into churches. They're doing something evil.
- We must only teach the true gospel. We must never teach any other religion.
- Those who teach something other than the true gospel are perverting the true gospel. Everything that's not the true gospel is perversion.
- The true gospel is the gospel of Christ.
- We must be on guard against those who would trouble us by teaching something other than the true gospel.
- There are those who teach something other than the true gospel. Such people are dangerous.
- We must learn to recognize the true gospel, and tell it apart from all that's false or perverted.
- What the Galatians believed was a perversion of the gospel.
- What the Galatians believed wasn't truth. Instead it was trouble, because it led them astray from God.

Galatians 1:8: "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."

- All those who preach a false gospel are accursed. This applies to both men and angels.
- We must not listen to anyone who preaches something other than the gospel of Christ. This includes people who would teach something else, and even angels who would teach something else.
- All things that aren't the gospel of Christ must be rejected, no matter who teaches them.
- Paul had preached the true gospel to the Galatian church.
- Those who taught the heresy which the Galatian church had embraced were accursed.
- What the Galatian church believed was so evil that Paul cursed it.
- There may be people who try to lead us astray from the gospel of Christ.
- There may be angels who try to lead us astray from the gospel of Christ.
- We must be on our guard against people, for they may be false teachers.
- We must be on our guard against angels, for they may be false teachers.

Galatians 1:9: "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."

- Paul repeated his curse a second time: all those who preach something other than the gospel of Christ are cursed.

- Preaching something other than the true gospel of Christ is extremely evil. It's a cursed thing to preach a false gospel.
- Those who preach false gospels are cursed.

Galatians 1:10: "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."

- It's wrong for preachers to seek to please men.
- Preachers who seek to please men aren't the servants of Christ.
- Our goal must not be to please men. Instead our goal must be to please Christ.
- If we seek to be servants of Christ then we must seek to please Him, not other people.
- We must seek to be the servants of Christ.
- We can't please both people and Christ. It's one or the other.

Galatians 1:11: "But I certify you, brethren, that the gospel which was preached of me is not after man."

- The gospel that Paul preached didn't come from other people.
- Paul called the Galatians "brethren". However, this didn't mean that he accepted their false gospel, or that he approved of what they were doing.

Galatians 1:12: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

- Paul was taught the gospel by Jesus Christ Himself. He didn't receive it from another man.
- The gospel that Paul taught the Galatian church came straight from Jesus. This means that when the Galatian church rejected that gospel, they were rejecting Jesus as well.
- Those who reject the gospel are rejecting the words of Jesus (which means they are rejecting Jesus Himself).
- The gospel doesn't come from men. Instead it comes from God.

Galatians 1:13: "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:"

- Before Paul was saved he believed in "the Jews' religion".
- The religion that the Jews believed wasn't the true gospel. It was a false religion.
- Before Paul was saved he persecuted the church.
- Before Paul was saved he persecuted the church beyond measure. He viciously persecuted it and laid it waste.
- The church that Paul persecuted was the true church of God.
- Before Paul was saved he waged war against God.

Galatians 1:14: "And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly

zealous of the traditions of my fathers."

- Paul profited greatly from the religion of the Jews.
- Paul profited more from the religion of the Jews than others who were his peers.
- Paul was exceedingly zealous in the religion of the Jews.
- The religion that the Jews believed in came from the Jews themselves. It didn't come from God.
- The religion of the Jews came from the traditions of the Jewish people. It came from man, not from God.
- The reason Paul persecuted the church of God was because he was exceedingly zealous for the religion of the Jews, and the traditions of the Jews.
- The religion of the Jews was opposed to God.
- The traditions of the Jews was opposed to God.
- Paul was more zealous for the religion and traditions of the Jews than his peers.

Galatians 1:15: "But when it pleased God, who separated me from my mother's womb, and called me by his grace,"

- It pleased God to save Paul.
- The reason Paul was saved is because of the will of God, not the will of Paul.
- God made the sovereign choice to save Paul. It was God's decision, not Paul's.
- God is the one who chooses to save us. It's His sovereign decision to save us, and He does it because it's His good pleasure to do so.

- God chooses us. We don't choose God.
- God separated Paul for His service while Paul was still in his mother's womb. The decision was made before Paul was even born.
- God is the one who called Paul by His grace and chose him. This happened before Paul's birth.
- There are times when God calls people before they're born.
- God is the one who determines what we're going to do in life. He may call us before we're born.

Galatians 1:16: "To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:"

- God chose to reveal the Lord Jesus Christ to Paul.
- The reason Paul came to believe in Jesus is because God revealed Jesus to him.
- The reason God revealed Jesus to Paul is because it pleased Him to do so. That was God's decision, not Paul's.
- Paul would never have believed in Jesus if God hadn't revealed Jesus to him.
- God called Paul to preach Jesus among the heathen.
- When Paul was saved, he didn't consult with other people. He didn't seek the opinions or counsel of anyone else.
- God chose Paul, a man who zealously persecuted the church, to be a preacher of the true gospel.
- God has the ability to call even persecutors of the church

to Him, and to transform them into preachers of the true gospel.

Galatians 1:17: "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus."

- When Paul was saved, he didn't immediately travel to Jerusalem.
- When Paul was saved, the apostles were still at Jerusalem.
- Paul wasn't the first apostle. There were others who became apostles before he did.
- When Paul was saved, he went to Arabia.
- After Paul went to Arabia he traveled to Damascus.
- Arabia was a real place. It existed when Paul was saved.
- Damascus was a real place. It existed when Paul was saved.

Galatians 1:18: "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."

- Paul remained in Damascus for three years.
- After Paul was in Damascus for three years, he then went to Jerusalem to see Peter.
- Paul remained with Peter in Jerusalem for fifteen days.

Galatians 1:19: "But other of the apostles saw I none, save James the Lord's brother."

- When Paul was in Jerusalem with Peter, the only other apostle that he saw was James (the Lord's brother).
- Peter was an apostle.
- James (the Lord's brother) was an apostle.
- Jesus had a brother named James.

Galatians 1:20: "Now the things which I write unto you, behold, before God, I lie not."

- The things that Paul was writing were true.
- Paul was giving a firsthand account of his life. He was telling us what really happened.

Galatians 1:21: "Afterwards I came into the regions of Syria and Cilicia;"

- When Paul left Jerusalem he traveled to Syria and Cilicia.

Galatians 1:22: "And was unknown by face unto the churches of Judaea which were in Christ:"

- Paul traveled to the churches of Judaea.
- When Paul traveled to the churches of Judaea, they didn't recognize him. His face wasn't known to them.

Galatians 1:23: "But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed."

- The churches of Judaea didn't recognize Paul. All they

knew was that the man who had once persecuted the church was now preaching the true gospel.

- After Paul was saved, he began preaching the very same faith that he had once persecuted and fought against.

Galatians 1:24: "And they glorified God in me."

- The churches of Judaea glorified God, because God had turned Paul from a persecutor of the faith to a proclaimer of the faith.
- The churches of Judaea knew that God was the one who had transformed Paul. They gave God the credit, and they praised Him for what He had done.
- The salvation and transformation of Paul brought glory to God.

Chapter 2

Galatians 2:1: "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also."

- Paul went to Jerusalem 14 years after he traveled to the churches of Judaea.
- When Paul went to Jerusalem he took Barnabas with him.
- When Paul went to Jerusalem he took Titus with him.
- Paul knew Barnabas.
- Paul knew Titus.
- Paul once traveled with both Barnabas and Titus.
- Barnabas was a real person who actually existed. He was

a contemporary of the apostle Paul.

- Titus was a real person who actually existed. He was a contemporary of the apostle Paul.

Galatians 2:2: "And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain."

- The reason Paul went to Jerusalem was because he received a revelation that he should do that.
- Paul preached the gospel of Christ to the Gentiles.
- When Paul went to Jerusalem, he preached the gospel.
- When Paul went to Jerusalem, he preached the same gospel that he had preached among the Gentiles.
- When Paul preached the gospel to famous people, he did it privately.
- Paul wanted to make sure that he hadn't run in vain. He wanted to keep his ministry on course.
- There are some people who are running in vain. There are some people whose ministry is worthless and empty.
- We must be careful so that we don't run in vain.
- Paul was afraid that if he publicly preached to people of reputation, that would mean he had run in vain. (Paul seems to have been trying to avoid pride).

Galatians 2:3: "But neither Titus, who was with me, being a Greek, was compelled to be circumcised:"

- Titus was with Paul in Jerusalem.
- Titus was a Greek.
- Paul didn't compel Titus to be circumcised.
- It wasn't necessary for Titus to be circumcised in order to be saved. Circumcision isn't required for salvation.

Galatians 2:4: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:"

- There were false brethren who crept into the church.
- The reason the false brethren entered the church was so they could harm the church. They wanted to take away the freedom God had given the church (by claiming that people needed works in order to be saved).
- There are times when false Christians sneak into the church, intending to do the church harm.
- Not everyone who enters the church is sincere.
- Not everyone who enters the church is honest about why they're there.
- Churches need to be on guard against false brethren, who enter the church for malicious reasons.
- Jesus has given us liberty. We're saved by grace, not works.

Galatians 2:5: "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."

- Paul spotted the false brethren who entered the church.
- Paul didn't accept the teachings of the false brethren. He rejected them.
- Paul stood by the truth of the gospel, and didn't allow it to be corrupted by false brethren.
- We must defend the gospel against those who seek to corrupt it.
- We must learn how to spot false brethren.
- We must reject the teachings of false brethren, and not allow the gospel to be corrupted.

Galatians 2:6: "But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:"

- God is no respecter of persons. He judges people impartially.
- Paul was no respecter of persons. He didn't allow people's reputation to sway him.
- There may be times when the false brethren are people of great reputation. If that's the case we must still reject them.

Galatians 2:7: "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;"

- God gave Paul the ministry of preaching to the Gentiles.
- God gave Peter the ministry of preaching to the Jews.

- God wanted the Gentiles to be saved.
- God wanted the Jews to be saved.
- It wasn't wrong for an apostle to focus on preaching to one group of people at the expense of another group of people.

Galatians 2:8: "(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)"

- Peter was the apostle to the Jews.
- Paul was the apostle to the Gentiles.
- God was the reason why Peter was an effective apostle. God worked through Peter to preach to the Jews.
- God was the reason why Paul was an effective apostle. God worked through Paul to preach to the Gentiles.
- God worked mightily in Paul.

Galatians 2:9: "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

- James was a pillar of the early church.
- Peter was a pillar of the early church.
- John was a pillar of the early church.
- James saw that God had given grace to Paul.
- Peter saw that God had given grace to Paul.

- John saw that God had given grace to Paul.
- Paul knew James.
- Paul knew Peter.
- Paul knew John.
- Barnabas knew James.
- Barnabas knew Peter.
- Barnabas knew John.
- James, Peter, and John gave Paul and Barnabas the right hand of fellowship.
- James, Peter, and John supported the ministry of Paul and Barnabas among the Gentiles.
- While Paul and Barnabas ministered among the Gentiles, James, Peter, and John ministered among the Jews.
- Paul told the Galatian church that the pillars of the early church (James, Peter, and John) all supported his ministry among the Gentiles.

Galatians 2:10: "Only they would that we should remember the poor; the same which I also was forward to do."

- James, Peter, and John wanted Paul and Barnabas to remember to take care of the poor.
- Paul agreed that the poor needed to be cared for.
- The apostles had a responsibility to take care of the poor.
- We should take care of the poor.

Galatians 2:11: "But when Peter was come to Antioch, I

withstood him to the face, because he was to be blamed."

- While Paul was at Antioch, Peter traveled to that city as well.
- When Peter traveled to Antioch, Paul met him and confronted him about something he was doing.
- When Peter was sinning, Paul publicly rebuked him for what he was doing.
- Peter wasn't sinless.

Galatians 2:12: "For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision."

- James sent certain Jewish brethren to Antioch.
- Before the brethren from James arrived, Peter ate with the Gentiles.
- After the brethren from James arrived, Peter stopped eating with the Gentiles.
- The reason Peter stopped eating with the Gentiles was because he was afraid of the Jews.

Galatians 2:13: "And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation."

- There were other Jews who followed Peter's example and also stopped eating with the Gentiles.
- Barnabas stopped eating with the Gentiles.

- It's bad when one of the pillars of the church sins, because his behavior can persuade others to follow his sinful example (and thereby lead them into sin as well).
- If one of the pillars of the church is sinning, it's still wrong to follow his example.

Galatians 2:14: "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

- When Paul saw that Peter and others were doing something that wasn't right, he confronted them.
- Paul publicly confronted Peter. He did this in front of everyone.
- Paul didn't have a private conversation with Peter before confronting him. Instead he confronted Peter in front of everyone (because Peter had been leading everyone astray).
- When a person is leading others into sin, it's not wrong to confront them publicly.
- When a person is leading others to sin, it's not required to meet with them privately first before bringing it up to the church.
- Peter had been living as a Gentile, and not as a Jew.
- Even though Peter had been living as a Gentile, he was trying to force the Gentiles to live as a Jew (which was something even he wasn't doing).
- Gentiles don't have to live as Jews. We don't have to obey

the Mosaic Law.

Galatians 2:15: "We who are Jews by nature, and not sinners of the Gentiles,"

- Paul was a Jew.
- The Gentiles are sinners.
- The Gentiles were sinning in a way that the Jews weren't.

Galatians 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

- A man isn't justified by the works of the Mosaic Law. We're not saved by our actions, or our works, or our deeds.
- There's no action that we can take that will save us.
- We're justified by the faith of Jesus Christ.
- In this verse Paul doesn't say we're justified by our faith in Christ. Instead he says we're justified by the faith *of* Christ. We are justified by Christ's faith.
- The faith that saves us and justifies us is Christ's faith.
- Those who are justified have believed in Jesus Christ.
- In order to be saved you must believe in Jesus.
- Paul repeats three times in one verse that we're not justified by works.
- No one will ever be justified by the works. Keeping the

Law will never justify anyone.

- Those who believe in Jesus will be justified by the faith of Jesus.

Galatians 2:17: "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid."

- We seek to be justified by Christ.
- Only Christ can justify us.
- Christ isn't a minister of sin.
- Those who are saved are still capable of sin (as can be seen in the example of Peter that Paul just mentioned). However, when that happens it's not Christ who is sinning.

Galatians 2:18: "For if I build again the things which I destroyed, I make myself a transgressor."

- If we go back to the sins that we turned away from (which is what Peter did before Paul confronted him about it), we make ourselves sinners.
- We must not turn back to our old sins.
- As Christians we don't have the liberty to sin. We aren't allowed to live as we please.

Galatians 2:19: "For I through the law am dead to the law, that I might live unto God."

- Those who are saved are dead to the Mosaic Law.

- Those who are saved no longer have to follow the Mosaic Law. We aren't in bondage to that Law.
- Those who are saved are dead to the Law, but are alive to God.

Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

- Those who are saved have been crucified with Christ.
- Those who are saved are alive, even though we've been crucified with Christ.
- Those who are saved are alive. The reason we're alive is because Christ lives within us.
- Christ lives within those who are saved.
- Those who are saved are alive by the faith of the Son of God. We are alive by Christ's faith.
- We're saved by Christ's faith. We live because Christ lives within us.
- Jesus is the Son of God.
- Jesus loved us.
- Jesus gave Himself for us.
- The sacrifice of Jesus on the cross was an act of love.

Galatians 2:21: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

- Righteousness doesn't come by keeping the Mosaic Law.

- If righteousness comes by keeping the Law then Christ died in vain. In that case His death accomplished nothing and was a waste.
- Those who say that righteousness comes by keeping the Law frustrate the grace of God.
- Salvation by works is at odds with the grace of God.
- If we can be saved by keeping the Law then there was no need for Christ to die.
- The reason Christ died is because we can't be saved by keeping the Law.
- The sacrifice of Christ was an act of grace by God.

Chapter 3

Galatians 3:1: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

- The gospel of salvation by works is wrong.
- Those who believe that we're saved by our works are fools.
- The Galatians were foolish to reject the true gospel and embrace the false gospel of salvation by works.
- Those who preach the gospel of salvation by works are bewitching people.
- The gospel of Christ is true. The gospel of salvation by works is false.
- When the Galatians accepted the gospel of salvation by

works, they were being disobedient.

- When the Galatians accepted the gospel of salvation by works, they were rejecting the truth. The truth is that we aren't saved by our works.
- Jesus Christ was crucified.
- When the true gospel was preached to the Galatians, Jesus Christ was set forth in front of them. The true gospel is a picture of Jesus.
- The gospel of salvation by works has nothing to do with Jesus. It's a rejection of Him.
- Paul wanted to know who was responsible for leading the Galatian church astray from the truth.

Galatians 3:2: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"

- We don't earn the Holy Spirit by our works.
- We're given the Holy Spirit as a result of faith, not works.

Galatians 3:3: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

- Our salvation begins by faith. God gives us the Holy Spirit as a result of faith, not works.
- Our salvation begins by faith, it continues by faith, and it ends by faith. It doesn't begin by faith and then switch over to works.
- We aren't saved by our works, and we don't preserve our salvation by our works. Our works have nothing to do with our salvation at all. (Works are a *result* of salvation,

not its cause.)

- It's wrong to believe that once we're saved, we must do good works in order to remain saved. That's a false gospel, and it's not the truth.
- We aren't made perfect by our works.

Galatians 3:4: "Have ye suffered so many things in vain? if it be yet in vain."

- Those who believe that they're saved by works aren't saved at all. They're going to Hell.
- Those who believe that they must maintain their salvation by works aren't saved at all. They're going to Hell.
- We aren't saved by our works.
- Our works don't keep us saved. We don't have to do good works in order to continue to be saved.
- The Galatian church had suffered many things.
- By rejecting the true gospel, the Galatian church rendered all of their suffering meaningless. They were suffering for a false gospel.
- It's not vain or meaningless to suffer for the sake of the true gospel.
- All suffering doesn't have intrinsic value. It depends on why you're suffering.

Galatians 3:5: "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"

- There were some people in the Galatian church who ministered to others through the Holy Spirit.
- There were some people in the Galatian church who worked miracles.
- Those who minister in the Spirit do it by faith, not by works.
- Those who perform miracles do it by faith, not by works.
- You can't earn miracles.
- You can't earn the Holy Spirit. There are no works you can do which will earn His presence in your life.

Galatians 3:6: "Even as Abraham believed God, and it was accounted to him for righteousness."

- Abraham believed God.
- Abraham was a real person who actually existed.
- Abraham was counted as righteous when he believed God.
- Abraham's righteousness came as a result of faith, not works.
- Works doesn't produce righteousness.
- Only faith produces righteousness.

Galatians 3:7: "Know ye therefore that they which are of faith, the same are the children of Abraham."

- The true children of Abraham are those who have faith, not those who seek salvation by works.
- The only way to find salvation is to do the same thing that

Abraham did. We're saved by faith, not by works.

- Those who pursue salvation by works aren't the children of Abraham.
- You can only be saved by faith. You can't be saved by works.

Galatians 3:8: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

- The book of Genesis is Scripture. It's the holy Word of God.
- The accounts in Genesis are true historical accounts. They're not myths or fairy tales.
- God promised Abraham that all the nations of the world would be blessed through him.
- When God promised Abraham that all the nations of the world would be blessed through him, He was talking about the fact that salvation was going to come to the Gentiles.
- Justification comes by faith, not by works.
- It's possible for the Gentiles to be saved.
- God always planned on saving the Gentiles. This was taught all the way back in the book of Genesis.
- When God promised Abraham that all the nations of the world would be blessed through him, He was preaching the gospel of faith.
- The Gentiles are saved by faith, not by works.

Galatians 3:9: "So then they which be of faith are blessed with faithful Abraham."

- Abraham was faithful.
- Abraham was blessed.
- The reason Abraham was blessed is because of his faith.
- Those who are saved by faith are blessed, just as Abraham was blessed.
- Those who are saved by faith are faithful.
- If you seek to be blessed then you must seek salvation by faith.

Galatians 3:10: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

- Those who seek salvation by works are cursed.
- Salvation by works doesn't produce righteousness or salvation. Instead it produces a curse.
- All those who don't keep the entire Mosaic Law all of the time are cursed.
- Those who reject faith for works are rejecting a blessing and receiving a curse instead.
- It's impossible to be saved by keeping the Mosaic Law.

Galatians 3:11: "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

- No one is justified by the Mosaic Law in the sight of God.

- No one can be saved by keeping the Mosaic Law. Keeping the Law does not and *cannot* save you.
- Keeping the Mosaic Law doesn't save you, and keeping the Mosaic Law doesn't preserve your salvation either.
- The just will live by faith.
- The just are saved by faith, and the just remain saved through faith. It is all faith, and not works at all.
- We must live by faith.
- It's wrong to trust in works to save us, and it's wrong to trust in works to keep us saved. That path leads to Hell.
- Those who live by faith are just.

Galatians 3:12: "And the law is not of faith: but, The man that doeth them shall live in them."

- Salvation by works isn't compatible with salvation by faith. The Mosaic Law is opposed to faith.
- Those who seek salvation by works don't have faith. They've abandoned faith for something else.
- Those who live by works aren't saved.
- Those who live by faith are saved.

Galatians 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"

- Christ has redeemed us from the curse of the Mosaic Law.
- Before Christ saved us, we were under the Law.
- Before Christ saved us, we were under a curse.

- Christ saved us from the curse of the Law by taking that curse upon Himself.
- Christ was cursed when He was crucified.
- The reason we're no longer under the Mosaic Law or under a curse is because of Christ.
- Our salvation comes from Christ. It does not and cannot come from anywhere else.

Galatians 3:14: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

- The blessing of Abraham is imparted to the Gentiles by Jesus Christ. It's not imparted by works.
- We receive the Spirit through faith, not by works.
- Jesus Christ is the fulfillment of the promise that God made to Abraham. He is the way that all the nations of the world are blessed, because the people of the nations are saved through Him.

Galatians 3:15: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto."

- In ancient times, if people made a covenant with one another it couldn't be modified or annulled. Once it was made it was set in stone and had to be kept.
- Once God makes a covenant, it can't be annulled or changed.

Galatians 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

- God made a promise regarding the seed of Abraham. Since the word "seed" is singular and not plural, that promise was talking about a specific descendant of Abraham. Specifically, it's talking about Christ.
- Since the promise was about Christ, and since salvation comes through Christ, that means salvation does not and cannot come through works. Salvation by works is contrary to the promises of God.
- Paul taught the Galatians that salvation by faith was taught from the very beginning, all the way back to Abraham. The gospel wasn't something new, but was very old.
- The gospel always pointed to Christ. It was never about works.

Galatians 3:17: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

- The Mosaic Law that God gave Moses at Mount Sinai was given 430 years after God gave His promises to Abraham.
- The Mosaic Law came *after* the promises that God made to Abraham. That means the promises of salvation by faith came first, before the Law.
- The Mosaic Law can't overrule salvation by faith, because faith came first and the Law came hundreds of years later.
- God confirmed the covenant of salvation by faith in

Christ. It's an everlasting covenant that can't be annulled.

- The Mosaic Law can't overrule or break the promises that God made to Abraham. It can't change the promise of salvation by faith, or salvation by Christ.

Galatians 3:18: "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."

- If salvation comes by the Mosaic Law then salvation has nothing to do with any promises. In that case salvation would come by our works.
- God didn't give Abraham a plan of salvation by works. Instead God made Abraham a promise, which Abraham believed by faith.
- Paul refers to salvation as an inheritance that God gives us.

Galatians 3:19: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

- God sent the Mosaic Law because of the sinful nature of man.
- The Law was given until the "seed" came. (The seed is a reference to Jesus).
- The Mosaic Law wasn't intended to endure forever. It was only in place until Jesus came.
- The promise was made to Jesus.
- The Mosaic Law was ordained by angels.

- The Mosaic Law had a mediator.

Galatians 3:20: "Now a mediator is not a mediator of one, but God is one."

- There aren't three Gods. Instead there's only one God.
- The Mosaic Law was a covenant between two parties: God and Israel. God would bless Israel if they kept His Law, but would curse them if they didn't.
- The promises that God gave to Abraham did *not* involve two parties. Instead God made a unilateral and unconditional promise that He would surely bless Abraham. This promise didn't depend on any works by Abraham at all.

Galatians 3:21: "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law."

- The Mosaic Law does not and cannot cancel out the promises of God.
- There's no law that can possibly give life. The Mosaic Law is incapable of doing that.
- Righteousness *cannot* come by the Law. It's impossible to be saved by works.
- There's no law that could possibly have been given which could have saved people.

Galatians 3:22: "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to

them that believe."

- The Bible teaches that everyone is a sinner. There's no one who's without sin.
- Those who claim that they're without sin are wrong.
- God gives the promises to those who believe. He doesn't give His promises to those who seek salvation by works.
- The promise comes by the faith of Jesus Christ. It comes by Christ's faith, not by ours.
- God chooses to give His promises to people. It's a choice that *He* makes, not a choice that we make.
- If you seek the promises of God then you must seek them by faith. God's promises are only given to those who believe.

Galatians 3:23: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed."

- Before Jesus came, we were kept under the Mosaic Law.
- Faith wasn't revealed until after Jesus came.
- There were some things that weren't revealed until after Jesus came.

Galatians 3:24: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

- Paul compared the Mosaic Law to a schoolmaster (a teacher).
- The Mosaic Law isn't an end in itself. Instead the Law is

intended to lead us to Christ, who is the only one who can save us.

- We are justified by faith.
- If you seek to be justified then you must believe. Justification only comes through faith, and not by works.
- We need to be justified.
- We need faith.

Galatians 3:25: "But after that faith is come, we are no longer under a schoolmaster."

- When Jesus came, we stopped being under the Mosaic Law. We didn't need that Law any more.
- We are no longer under the Mosaic Law.
- The Mosaic Law stopped being over us when Jesus came.
- The Mosaic Law is now obsolete. Salvation comes to those who believe. We're saved by faith, not by works.

Galatians 3:26: "For ye are all the children of God by faith in Christ Jesus."

- All those who are saved are the children of God.
- All those who are saved are saved by faith, not by works.
- We are saved by faith in Christ. We are *not* saved by our works.
- We are saved through Jesus, not by our works.
- We are saved by faith in Christ, and by the faith of Christ (which are two different things).

- Salvation is only possible through Jesus. There's no other way.

Galatians 3:27: "For as many of you as have been baptized into Christ have put on Christ."

- Those who have been baptized into Christ have put on Christ.
- Baptism is a symbol and a public demonstration that we've put on Christ. It's a picture of what Christ has done for us.
- Salvation comes by putting on Christ. It doesn't come through our works.
- We are saved by the righteousness of Christ, which God gives to those who believe. We aren't saved by our works.

Galatians 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

- All those who are saved are one in Christ.
- There aren't divisions in Christ. All those who believe are saved, regardless of whether they're Jew or Greek or male or female or slave or free.

Galatians 3:29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

- If we belong to Christ then we're the children of Abraham.
- If we belong to Christ then we are heirs.

- If we belong to Christ then we have been given the promises of God.
- We obtain the promises through belief in Christ, not through works.

Chapter 4

Galatians 4:1: "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;"

- One day children will receive their inheritance.
- One day we will receive our inheritance.
- While children are young they're treated much like servants, even though they're not servants and will one day inherit everything.
- The way we're being treated now (in this life) is very different from how we'll be treated in the future.
- One day we will reign with Christ.
- At the moment we're still growing up. We aren't yet who we will be, and we won't inherit all things until we're fully grown.
- Although we're the servants of Christ, we are heirs. That makes us different from servants, because servants don't receive the inheritance.

Galatians 4:2: "But is under tutors and governors until the time appointed of the father."

- While children are young, they're under the authority of teachers who correct and instruct them.
- It's good for children to be under the authority and instruction of teachers.
- It's good to teach and instruct children.
- Fathers have a responsibility to make sure their children receive the correction and instruction they need to become mature adults.
- Children need to be taught. They need to be taught while they're young.
- In the ancient world, fathers appointed teachers for their children. Those teachers had authority over them, and were responsible for instructing them.
- At the present God has put teachers over us to instruct and correct us. However, that will change once we're no longer children but are fully grown.
- The teaching and instruction phase doesn't last forever. It only lasts for a specific amount of time.
- The amount of time the teaching and instruction phase lasts is determined by God, our heavenly Father. That phase has a beginning and an end.
- The purpose of the teaching phase (which we're now in) is to turn us into the sort of people God wants us to be.

Galatians 4:3: "Even so we, when we were children, were in bondage under the elements of the world:"

- Before we were redeemed, we were enslaved to this world. We were slaves to sin.

- Those who aren't redeemed are still slaves to this world.
- The only way to be freed from this world, and to be freed from sin, is to be redeemed by Christ. There's no other way.
- Those who live lives of sin aren't free. Instead they're slaves to sin.
- The people who are free are the ones who no longer sin.

Galatians 4:4: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,"

- God sent His Son, the Lord Jesus Christ, into this world in the fullness of times. God sent Jesus at exactly the right time.
- God is the one who sent Jesus into this world. It was His decision, and was done by His command.
- When Jesus came into this world He was obeying the commandment of His father.
- Paul says that Jesus was "made of a woman". He was fully God, incarnated in flesh.
- Paul says that Jesus was "made under the law". He lived under the Mosaic Law and kept it perfectly (which is something no one else could ever do).
- Jesus was under the Mosaic Law.
- Jesus came into this world and was incarnated in the flesh. He was fully God, and yet fully man as well.

Galatians 4:5: "To redeem them that were under the law, that

we might receive the adoption of sons."

- The reason that Jesus was sent into this world is to redeem us.
- Jesus redeemed those who were under the Mosaic Law.
- Jesus is our redeemer.
- When Jesus redeemed us, He also adopted us as His children.
- The only people who are the children of God are those who have been redeemed by Him.
- We have been adopted into the family of God.
- We need a redeemer. We can't save ourselves by keeping the Mosaic Law.
- Salvation comes from Jesus, not from keeping the Mosaic Law.

Galatians 4:6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

- Since Jesus has redeemed us, we are now God's children.
- Since we're now the children of God, the Father has sent the Spirit of His Son into our hearts.
- The Spirit of Jesus lives in the hearts of all those who have been redeemed.
- The reason we can call God our Father is because we've been adopted into God's family.
- God is our Father.

Galatians 4:7: "Wherefore thou art no more a servant, but a

son; and if a son, then an heir of God through Christ."

- Since Jesus has redeemed us, we're no longer mere servants. Instead we are much more than that.
- Since Jesus has redeemed us, we're now the adopted children of God.
- Since Jesus has redeemed us, we're now heirs of God through Christ.

Galatians 4:8: "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods."

- Those who don't know God serve beings who aren't gods at all.
- The idols that this lost world serves are all false. The things the world is serving aren't gods at all.
- Before we were saved we served false gods.
- Everyone is going to serve someone.

Galatians 4:9: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

- Those who have been saved know God.
- Those who have been saved are known by God.
- The only people who know God are the ones who have been redeemed.
- The only people who are known by God are the ones who have been redeemed.

- Those who have been saved have been freed from the bondage of the law.
- The Mosaic Law is a weak and beggarly thing. Those who are subject to it are in bondage to it.
- Abandoning grace and seeking the Mosaic Law is a bad thing. It's moving from something that's good to something that's much worse.

Galatians 4:10: "Ye observe days, and months, and times, and years."

- The Galatians observed the days of the Mosaic Law.
- The Galatians observed the months of the Mosaic Law.
- The Galatians observed the times of the Mosaic Law.
- The Galatians observed the years of the Mosaic Law.
- The Galatians followed the Mosaic Law. They kept the Sabbath, celebrated the Jewish feasts, and observed the various other scheduled events that the Law required. They did this because they believed they had to keep the Law in order to be saved. Paul *strongly* condemned them for doing that.
- Since we're not under the Mosaic Law, that means we're not required to keep *any* of the scheduled events that are found in the Law. This includes the Jewish feasts (such as Passover), the Sabbatical years, and keeping the Sabbath as well.

Galatians 4:11: "I am afraid of you, lest I have bestowed upon you labour in vain."

- Paul was very concerned about the Galatians, because they had abandoned grace and sought to be saved by keeping the Mosaic Law.
- Those who seek salvation by works are lost. They aren't saved at all, but are on the road to Hell.
- Paul said that if the Galatians sought salvation by works then they weren't saved at all. In that case all the work Paul bestowed upon them was for nothing. They were lost.

Galatians 4:12: "Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all."

- Paul urged the Galatians to follow his example, and seek salvation by grace instead of salvation by works.
- Paul said that he was no different from the Galatians. He was a man, just like them (and a man of infirmities at that).
- Paul said that the Galatians hadn't injured him. He was writing to them because he was concerned about their welfare, not because they had hurt him personally.

Galatians 4:13: "Ye know how through infirmity of the flesh I preached the gospel unto you at the first."

- When Paul preached the gospel to the Galatians he did it through "infirmity of the flesh". Apparently when he preached to them he was suffering some sort of serious physical problem.
- Paul preached the gospel to the Galatians in spite of his physical problems.

Galatians 4:14: "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus."

- Paul referred to his physical problems as a temptation.
- The Galatians didn't despise Paul for the physical problem he was suffering.
- The Galatians didn't reject Paul.
- The Galatians received Paul as if he was an angel.
- The Galatians received Paul as if he was Jesus.
- The Galatians warmly welcomed Paul.
- Physical problems are temptations.

Galatians 4:15: "Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me."

- In the past the Galatians had treated Paul with tremendous courtesy, kindness, and generosity.
- The former generosity and kindness of the Galatians was now gone. They changed how they treated Paul, even though Paul hadn't changed at all.
- Paul said that if the Galatians could they would have given him their eyes. This strongly indicates that Paul's physical problem was related to his eyes.

Galatians 4:16: "Am I therefore become your enemy, because I tell you the truth?"

- Apparently the Galatian church now considered Paul to be their enemy, and were hostile toward him.
- The reason the Galatian church was now against Paul was because Paul told them the truth.
- Paul told the Galatian church the truth about the gospel, but the Galatians rejected it. They didn't want to hear the church, and they were opposed to it.
- In this letter Paul seems to be responding to some previous communication with the Galatians.
- Even in apostolic times there were some churches that rejected the teachings of Paul.

Galatians 4:17: "They zealously affect you, but not well; yea, they would exclude you, that ye might affect them."

- The people who taught the Galatians salvation by works had filled the Galatians with zeal, but it was a bad zeal. The Galatians were zealous for the wrong thing.
- Those who believe in a false gospel may be filled with zeal, but that zeal won't save them. Pursuing a false gospel can't save you, no matter how sincere you may be or how zealously you seek after it.
- The people who taught the Galatians salvation by works sought to exclude those who didn't believe as they did. This seems to have been some sort of pressure tactic to get the Galatians to conform.

Galatians 4:18: "But it is good to be zealously affected always in a good thing, and not only when I am present with you."

- It's good to zealously seek things that are good.

- Being zealous isn't bad if what you are seeking is good.
- The Galatians were zealous for good things while Paul was in their midst.
- Paul wanted the Galatians to be zealous for good things even when he wasn't in their midst.
- We should be zealous for that which is good.
- It's good to live a zealous life, and to earnestly pursue good things all the time.

Galatians 4:19: "My little children, of whom I travail in birth again until Christ be formed in you,"

- Paul referred to the Galatians as children. (Earlier he said that those who were still in bondage to the Mosaic Law were children.)
- Paul was trying to save the Galatians. He wanted them to repent and accept the true gospel.
- The Galatians lacked Christ.
- Paul compared the effort to try to save people to giving birth.
- Salvation is a type of birth.
- Christ is formed within those who are saved.

Galatians 4:20: "I desire to be present with you now, and to change my voice; for I stand in doubt of you."

- Paul said that he wished he could go and visit the Galatians in person.
- Apparently something was prohibiting Paul from visiting

the Galatians at this time.

- Paul doubted the salvation of the Galatians. The fact that they rejected the gospel of grace and were seeking salvation by works made him think they were no longer saved.
- Paul wanted to visit the Galatians because he doubted their salvation.
- It's not wrong to tell people who believe in salvation by works that you doubt their salvation. Those people need to be told the truth so that they'll repent and believe.

Galatians 4:21: "Tell me, ye that desire to be under the law, do ye not hear the law?"

- The Galatians wanted to be under the Mosaic Law.
- We should *not* want to be under the Mosaic Law.
- It's not good to be under the Mosaic Law.
- The Galatians wanted to be under the Mosaic Law, but it seems they didn't realize what the Law was telling them.
- The Mosaic Law has a voice. It speaks.

Galatians 4:22: "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman."

- Abraham had a son by his bondmaid (his wife's maid Hagar).
- Abraham had a son by a free woman (his wife Sarah).

Galatians 4:23: "But he who was of the bondwoman was

born after the flesh; but he of the freewoman was by promise."

- The son of Abraham who was born by his servant (the bondwoman) was born after the flesh.
- The son of Abraham who was born by his wife (the free woman) was born according to the promise of God.

Galatians 4:24: "Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar."

- Abraham was a real person, and the things that happened to him truly happened. However, his life also serves as an allegory because God used it to illustrate an important point.
- There are two covenants: a covenant of works, and a covenant of grace.
- The covenant of grace is better than the covenant of works.
- The son that Abraham had with the bondwoman (Hagar) illustrates the covenant of works, which comes from the flesh.
- The son that Abraham had with the free woman (Sarah) illustrates the covenant of grace, which comes by the promise of God.
- The Mosaic Law came from mount Sinai. It's a covenant of bondage.
- The covenant of works isn't superior. The Mosaic Law brings bondage, not freedom and grace.

Galatians 4:25: "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."

- Mount Sinai is located in Arabia.
- The Jews sought salvation by the Mosaic Law. They sought the covenant of works.
- The Jews were slaves to sin because they sought salvation by the Mosaic Law, not by grace.
- Paul said that the Jerusalem which is of this world was in bondage to the Mosaic Law. They sought salvation by works.

Galatians 4:26: "But Jerusalem which is above is free, which is the mother of us all."

- Paul said that there's a Jerusalem which is above – a heavenly Jerusalem.
- The heavenly city of the New Jerusalem currently exists. It existed in Paul's day.
- The New Jerusalem is a city of freedom. It's a city of grace, not of works.
- The covenant of the old Jerusalem was the covenant of works. The covenant of the new Jerusalem is the covenant of grace.
- Paul said that the new Jerusalem was the mother of us all. He called the city our mother.
- Our heavenly mother isn't Mary (as Catholics claim). Instead it's a city – the New Jerusalem.

Galatians 4:27: "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."

- Paul said that the New Jerusalem was the fulfillment of the prophecy which said that those who had no children should rejoice, for they had more children than the wife who had a husband.
- It was expected that a woman who got married would seek to have children.
- It was expected that people would rejoice over having children, because children are a blessing.
- It was expected that a woman who didn't have children would mourn, because that was a valid cause of mourning.
- The New Jerusalem is a city of promise, not a city of the flesh. It's like Isaac (who came by promise), and not like Ishmael (who came by flesh).

Galatians 4:28: "Now we, brethren, as Isaac was, are the children of promise."

- The child of the promise was Isaac.
- Abraham had a son named Isaac.
- The child Isaac was born to the free woman (Abraham's wife Sarah).
- Paul compares us to Isaac. We were born by the promise of God, not by the works of the flesh.

Galatians 4:29: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

- Abraham's son Ishmael (born of the bondwoman) persecuted his son Isaac (born of the free woman).
- Those who seek salvation by works persecute those who seek salvation by grace. This was true in the past and it's still true today.
- Those who seek salvation by grace have been born of the Spirit.
- Those who seek salvation by grace can expect persecution.
- If you want to be born of the Spirit then you must seek salvation by grace.
- Those who seek salvation by grace have been born again. Those who seek salvation by works have *not* been born again.

Galatians 4:30: "Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."

- Abraham cast out the son of the bond woman (Ishmael).
- Although Abraham really did cast out the son of the bondwoman, God used that as an allegory. Those who seek salvation by works won't be saved.
- Hagar (the bondwoman) was cast out along with her son (Ishmael).
- Those who seek salvation by works aren't saved. They won't receive the inheritance, but will be cast out.

- Those who seek salvation by grace are saved. They will receive the inheritance.
- What we believe about the gospel makes an enormous difference. It's the difference between Heaven and Hell.
- Abraham's inheritance went to Isaac, not to Ishmael.

Galatians 4:31: "So then, brethren, we are not children of the bondwoman, but of the free."

- Those who are saved aren't the children of the bond woman, who come by the flesh. Instead they're the children of the free woman, who come by the promise of God.
- Paul compares those who are saved to Isaac, not Ishmael. We're saved by grace, not by works.
- The story of Isaac and Ishmael illustrates that we're saved by grace, not by works. Those who seek salvation by the works of the flesh will be cast out, but those who are saved by the promise of God (salvation by grace) will receive the inheritance.

Chapter 5

Galatians 5:1: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

- We must stand fast in the liberty that Christ has given us. We must not go back to seeking salvation by the works of the Mosaic Law.

- Seeking salvation by works isn't harmless. It's deadly, and is something we must resist and fight against. It's not a better or nobler way of life.
- God commands us to stand fast in salvation by grace, and resist salvation by works.
- Christ has given us liberty. We're saved by His grace, not by our works.
- Those who seek to be saved by their works have been entangled in something terrible. They've rejected the freedom of salvation by grace and instead seek salvation by works.

Galatians 5:2: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing."

- It seems that people were teaching the Galatian church that they had to be circumcised in order to be saved.
- Paul was passionately against adding anything at all to the gospel. Even adding just one new requirement – one work that had to be performed – was fatal, and enough to send people to Hell.
- It's wrong to add *anything* to the gospel. Even saying that you must do one work to be saved (in addition to believing in Christ) is fatal to the gospel.
- You don't have to be circumcised to be saved. We're saved by grace, not works.
- We don't have to be circumcised.
- Christ won't save those who seek salvation by works. In order to be saved we must put all of our trust in Him alone.

Galatians 5:3: "For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

- If you add any work to salvation (even just a single one) then that means you're seeking to be saved by works. In that case you must keep the entire Mosaic Law perfectly (which is impossible).
- You can't add even one work to salvation without adding *all* works to salvation.

Galatians 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

- If you seek to be justified by your works then you've fallen from grace. Christ won't save you.
- If you add even a single work to salvation then you've fallen from grace. Christ won't save you.
- It's impossible to be justified by the Mosaic Law. That road leads only to Hell.
- Seeking to be saved by your works is the opposite of seeking to be saved by Christ. Those who seek salvation by works have rejected Christ (and have been rejected by Christ as well).

Galatians 5:5: "For we through the Spirit wait for the hope of righteousness by faith."

- Righteousness is something that we wait for. (This means we've been promised it, but on some level we haven't received it yet).

- Righteousness is something we will be given one day. It's not something we can earn or obtain on our own.
- Righteousness is something we hope for.
- Righteousness is something we obtain by faith.
- The Holy Spirit enables us to patiently wait and hope.

Galatians 5:6: "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

- Being circumcised doesn't save you.
- Being uncircumcised doesn't save you.
- You aren't saved by your works. Instead you're saved by grace through faith.
- Faith works by love.
- Christ saves us through faith, which works by love.
- We are saved by Christ alone, not by anything we've done.
- You don't have to be circumcised to be saved.
- You don't have to be uncircumcised to be saved.

Galatians 5:7: "Ye did run well; who did hinder you that ye should not obey the truth?"

- The Galatians had started out well. In the beginning they were faithful.
- The Galatians had now rejected the truth. They were now pursuing salvation by works (by believing people had to be circumcised to be saved).

- Paul wanted to know who had taught the Galatian church to abandon the truth.
- Seeking salvation by works is an act of disobedience.
- Seeking salvation by works is a rejection of the truth.
- Those who teach salvation by works are hindering people. They're causing problems by spreading a false gospel, and are teaching people to be disobedient to God.

Galatians 5:8: "This persuasion cometh not of him that calleth you."

- God doesn't teach us salvation by works.
- God is the one who calls us to be saved.

Galatians 5:9: "A little leaven leaveneth the whole lump."

- It only takes a little bit of leaven to make the entire loaf of bread rise.
- It only takes a little bit of sin to ruin the entire church.
- Churches must be vigilant against all sin and false doctrine. It only takes a little bit of wickedness to ruin the church.
- The Galatians added one thing to the gospel (the requirement to be circumcised to be saved), but that was enough. That one act was a rejection of the gospel and a sign that they were on the road to Hell, because they were now seeking salvation by their own efforts instead of through Christ alone.
- Churches must not tolerate false doctrine.

Galatians 5:10: "I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be."

- The apostle Paul believed that the Galatians would listen to his rebuke and repent, and return to the truth.
- It's possible to reject the gospel of salvation by works, and turn from it and be saved.
- Those who teach salvation by works will be punished for what they've done. They will be held accountable in the day of judgment.
- Teaching salvation by works is a very wicked thing.
- It's wicked to teach disobedience to God. Those who do so will be held accountable for it in the judgment.
- Paul didn't know who taught the Galatians that they had to be circumcised in order to be saved.

Galatians 5:11: "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased."

- The thing that makes the cross offensive to the world is that we're saved by grace, and not by works.
- Paul said that if he changed the message of the gospel and taught salvation by works, he would no longer be persecuted because the world wouldn't find that gospel offensive.
- Paul didn't teach that you had to be circumcised in order to be saved.

- Paul taught the true gospel in spite of the fact he was persecuted for it.
- Paul knew that if he modified the gospel he would no longer be persecuted, but he refused to do that. Instead he chose to preach the full truth, even though it cost him greatly to do so.
- We must preach the full truth, even if we're persecuted for doing so. We don't have the right to modify our message in order to appease the world.
- The cross is offensive to the world by its very nature.

Galatians 5:12: "I would they were even cut off which trouble you."

- Paul made a pun. Those who are circumcised have their foreskin cut off, and Paul said he wished those who taught this false gospel would be cut off.
- Paul didn't pray that God would save those who were teaching a false gospel. Instead he prayed that God would kill them.
- The Bible doesn't command us to pray for the salvation of false teachers.
- Paul didn't take matters into his own hands and hunt down the false teachers and kill them. Instead he condemned them and left their judgment in the hands of God.
- The person who taught the Galatian church that you must be circumcised to be saved brought trouble to the church. That person harmed the church greatly.
- It's not wrong to pray that God would punish false

teachers, and bring them into judgment.

Galatians 5:13: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

- God has called us to liberty. We're saved by grace, not by works.
- God has freed us from the bondage of the Mosaic Law, but that doesn't mean we're free to live lives of sin. We must use our freedom to love and serve one another.
- We aren't allowed to live lives of sin.
- We must love one another.
- We must serve one another.
- We must use our liberty for good, and not for evil. We must use it to help one another.
- The way we show our love for others is by serving them.
- Even though we're not saved by our works, that doesn't mean we're allowed to sin. We must not sin, even though our works neither save us nor condemn us to Hell.

Galatians 5:14: "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."

- The Mosaic Law can be summed up by saying we must love others as we love ourselves. The commandments of the Law explain what love is by telling us the things we must do (or not do).
- God's commandments actually define love. They tell us which things are good and which things are bad.

- The way that we love our neighbor is by keeping God's commandments.
- We must love others as we love ourselves.
- The commandment to love one another isn't new. It's very old.

Galatians 5:15: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

- We must not attack and devour one another.
- Those who attack others will one day be consumed themselves. There are consequences to rejecting love and leading a life of selfishness and hostility and violence.
- God has called us to love, not to hostility.

Galatians 5:16: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

- We must walk in the Spirit.
- If we walk in the Spirit then we won't fulfill the lusts of the flesh.
- We must resist the lusts of the flesh. We must walk in the Spirit and not in the flesh.
- The way to overcome the flesh is by learning to walk in the Spirit.
- The desires of the flesh are bad things. The things that the flesh wants are at odds with the Spirit.
- In order to overcome the flesh we must have the Holy Spirit. Those who lack the Holy Spirit have no hope of

overcoming the flesh.

- If you have the Holy Spirit then you have the power to overcome the lusts of the flesh.

Galatians 5:17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

- The flesh is at war against the Spirit.
- The Spirit is at war against the flesh.
- There's no way to make peace between the flesh and the Spirit.
- The reason we struggle in our Christian walk is because the flesh is at war against the Spirit. There's still a part of us that's fighting against the Spirit.
- There's a war raging inside us. It will continue as long as we're in the flesh.

Galatians 5:18: "But if ye be led of the Spirit, ye are not under the law."

- Those who are led by the Spirit aren't under the Mosaic Law.
- In order to be freed from the Law you must have the Spirit. Those who aren't saved haven't been freed from the Law.
- We must be led by the Spirit, not by our sinful desires (the lusts of the flesh).

Galatians 5:19: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,"

- One of the sinful works of the flesh is adultery (which is having sex with someone who's married, but is not married to you).
- One of the sinful works of the flesh is fornication (which is having sex with someone who's unmarried).
- One of the sinful works of the flesh is uncleanness (wickedness, depravity, and perversion).
- One of the sinful works of the flesh is lasciviousness (unrestrained sexual behavior).
- We must not engage in any form of sexual immorality. We aren't allowed to lead sexually immoral lives. Instead we must fight against it by walking in the Spirit and not in the lusts of the flesh.
- Those who engage in sexual immorality are walking in the flesh, and not in the Spirit.

Galatians 5:20: "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,"

- One of the sinful works of the flesh is idolatry (worshiping something other than God).
- We must worship God alone. We aren't allowed to engage in any form of idolatry.
- It's not acceptable to worship both God and idols. We must worship God alone. We can't just add God to other idols in our lives.
- One of the sinful works of the flesh is witchcraft. (There is

such a thing as real witchcraft. It's both demonic and very evil).

- Witchcraft isn't a joke. It's a serious sin.
- One of the sinful works of the flesh is hatred.
- We must not hate one another. Those who live lives of hatred aren't walking in the Spirit.
- One of the sinful works of the flesh is "variance" (discord).
- We must not live lives of discord and strife, or be constantly fighting with others. Those who are hostile and are always looking for a fight aren't walking in the Spirit.
- One of the sinful works of the flesh is "emulations" (jealousy).
- We must not be jealous of one another.
- One of the sinful works of the flesh is strife.
- One of the sinful works of the flesh is sedition (rebellious disorder).
- We must not lead disorderly and rebellious lives. Those who are stubborn and rebellious aren't walking in the Spirit.
- One of the sinful works of the flesh is heresy.
- Those who teach heresy are walking in the flesh, not in the Spirit. The Spirit doesn't teach heresy.

Galatians 5:21: "Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

- One of the sinful works of the flesh is envy.
- We must not envy others. Envy comes from the flesh, not from the Spirit.
- One of the sinful works of the flesh is murder.
- We must not commit murder. Killing innocent people is a very serious sin.
- One of the sinful works of the flesh is drunkenness.
- We must not be drunken. Those who are drunk are not walking in the Spirit.
- Paul condemns drunkenness (the abuse of wine). However, he doesn't condemn all alcoholic drinking regardless of quantity.
- One of the sinful works of the flesh is "revellings" (pagan drunken parties).
- We must not participate in wild and sinful parties. Such things are works of the flesh, and are opposed to the Spirit.
- Those who envy others will go to Hell. If they don't repent and seek salvation then they won't enter the kingdom of God.
- Those who commit murder will go to Hell. If they don't repent and seek salvation then they won't enter the kingdom of God.
- Those who are drunkards will go to Hell. If they don't repent and seek salvation then they won't enter the kingdom of God.
- Those who are immoral will go to Hell. If they don't repent and seek salvation then they won't enter the kingdom of God.

- Those who lead lives of sin will go to Hell. If they don't repent and seek salvation then they won't enter the kingdom of God.
- It's true that we're not saved by our works. However, we can't be saved unless we repent of our sins and go to Christ for forgiveness. Those who never repent of their sins won't be forgiven, and will go to Hell.
- In order to inherit the kingdom of God you must repent of your sins. You can't be saved unless you repent.
- All unrepentant sinners will go to Hell. None of them will inherit the kingdom of God.
- Paul told the Galatian church in the past that those who didn't repent of their sins wouldn't be saved.
- Paul didn't teach that you could be saved apart from repentance.
- One of the signs of a genuine Christian is a changed life. Those who are saved have asked God to forgive their sin. They hate sin, and have turned from their sin, and earnestly seek to what's right in the sight of God. People who haven't turned away from sin, but who continue in their old ways, haven't been saved because they're not bearing the fruits of repentance.

Galatians 5:22: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,"

- One of the fruits of the Spirit is love.
- Love is a good thing. Our lives should be characterized by love.
- Love comes from having the Spirit in our life. Love is a

result of the Spirit.

- One of the fruits of the Spirit is joy.
- Joy is a good thing, and is *not* a sign that we haven't been taking life seriously enough. Our lives should be characterized by joy.
- Joy comes from having the Spirit in our life. Joy is a result of the Spirit.
- One of the fruits of the Spirit is peace.
- Peace is a good thing, and is *not* a sign that we haven't been taking life seriously enough. Our lives should be characterized by peace.
- Peace comes from having the Spirit in our life. Peace is a result of the Spirit.
- One of the fruits of the Spirit is longsuffering.
- It's good to be longsuffering. It honors God when we suffer for a long time and endure trials patiently.
- The ability to patiently suffer for a long time comes from having the Spirit in our lives. We need the Spirit in order to do that.
- There may be times when we must patiently endure trials.
- There may be times when trials last a long time, and don't end quickly.
- One of the fruits of the Spirit is gentleness.
- Gentleness is a good thing. It's not a sign of weakness or frailty. Our lives should be characterized by gentleness.
- The ability to be gentle with others comes from having the Spirit in our lives. Gentleness is a result of the Spirit.

- One of the fruits of the Spirit is goodness.
- Being good to others is a good thing. Our lives should be characterized by goodness.
- The ability to be good to others comes from having the Spirit in our lives.
- One of the fruits of the Spirit is faith.
- It's good to have faith.
- The ability to have faith comes from having the Spirit in our lives.

Galatians 5:23: "Meekness, temperance: against such there is no law."

- One of the fruits of the Spirit is meekness.
- Being meek is a good thing. It's not a sign of weakness. God wants us to be meek.
- Meekness is a natural result of having the Spirit in our life.
- One of the fruits of the Spirit is "temperance" (self control).
- It's good to learn to exercise self-control. We must control ourselves, instead of allowing our sinful desires to control us.
- In order to learn self control we need the Spirit in our life.
- God doesn't forbid meekness.
- God doesn't forbid self control.

Galatians 5:24: "And they that are Christ's have crucified the

flesh with the affections and lusts."

- Those who belong to Christ have put to death the desires of the flesh. Instead of walking in the sinful ways and desires of the flesh, they walk in the Spirit.
- You can't have both Christ and the lusts of the flesh. In order to be saved you must repent of your sins. Those who haven't sought forgiveness for their sins, but instead love their sins and continue to walk in them, aren't saved.
- Those who seek to be saved must put to death both sinful acts and sinful desires.

Galatians 5:25: "If we live in the Spirit, let us also walk in the Spirit."

- Those who live by the Spirit should walk by the Spirit (instead of walking in the sinful ways of the flesh).
- There's no room for the sins of the flesh in the Christian walk. Even though we're no longer under the Mosaic Law, Christianity isn't a license to sin.

Galatians 5:26: "Let us not be desirous of vain glory, provoking one another, envying one another."

- We must not seek vain glory.
- We must not provoke one another.
- We must not envy one another.

Chapter 6

Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

- We need to exercise discernment so we can tell if someone is overtaken in a fault.
- We need to pay attention to other people's lives so that we notice if someone is overtaken in a fault.
- If someone is overtaken in a fault, we have a responsibility to do something about it.
- We need to help people overcome their faults, and restore them.
- When we help people with their faults, we need to do so with a spirit of meekness.
- Those who help people overcome their faults should be those who are spiritual (as opposed to those who are carnally minded).
- We need to be in a good place ourselves before we can help others with their faults.
- When we help other people with their faults, we need to be careful so that we aren't tempted to fall into the same problem.
- There's a certain amount of danger in helping other people overcome their faults. We may find ourselves put into a place of temptation.

Galatians 6:2: "Bear ye one another's burdens, and so fulfil

the law of Christ."

- We have a responsibility to care for one another.
- We have a responsibility to notice what's going on in the lives of others.
- We have a responsibility to help others with the things they're struggling with in life.
- We aren't allowed to ignore those who are around us.
- Sometimes there are burdens in life that people must bear.
- The church should help people bear their burdens.
- We have a responsibility to love one another.
- The way we demonstrate love for one another is by helping them bear their burdens.
- Helping other people with their burdens is a fulfillment of the law of Christ.
- There is a law of Christ. (It is to love one another).

Galatians 6:3: "For if a man think himself to be something, when he is nothing, he deceiveth himself."

- There are some people who are great in this life.
- There are some people who are not great in this life.
- Not everyone is the same. Some people are greater than others in this life.
- There are some people who have a higher opinion of themselves than what's warranted.
- There are some people who've deceived themselves about who they are. They think they're great, but in

reality they're not.

- It's possible that our opinion of ourselves is wrong. We may not be as great as we think.

Galatians 6:4: "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

- We must prove the work that we do.
- We should be doing work.
- There are rewards for work that's well done.
- Work that's well done will lead to rejoicing.
- We can rejoice in the work that we do, when we do it well.
- We can rejoice in the work that other people do, when they do it well.
- It's good to rejoice in our own work.
- It's good to have work that we can rejoice over.

Galatians 6:5: "For every man shall bear his own burden."

- There are times in life when we will have burdens to bear.
- We weren't promised a life free of burdens.
- When we have a burden to bear, we must bear it. That's part of life.

Galatians 6:6: "Let him that is taught in the word communicate unto him that teacheth in all good things."

- Those who are taught the Scriptures should share with the person who teaches him the Scriptures.
- It's good to teach others the Scriptures.
- It's good to be taught the Scriptures.

Galatians 6:7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

- We need to exercise discernment so that we aren't deceived.
- It's bad to be deceived.
- God is not mocked.
- People will reap whatever they sow.
- There are consequences for our actions.
- The things that a man reaps doesn't depend on who he is. Instead it depends on his actions (because God is no respecter of persons).

Galatians 6:8: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

- Those who sow to the flesh will reap corruption. Those who sin, and fulfill their fleshly lusts, will become corrupt.
- Those who sow to the Spirit will reap everlasting life.
- If you seek everlasting life then you must walk in the Spirit.
- If you walk in the flesh, and pursue fleshly and carnal lusts, then you won't obtain everlasting life.

- It's possible to obtain everlasting life.

Galatians 6:9: "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

- We must not become weary in well doing. We must not grow weary of doing good and then stop doing good.
- We must continue to do good even if we grow weary.
- There may be times when we're weary of doing good and are tempted to stop.
- We have a responsibility to continue to do good.
- If we continue to do good then we'll reap a harvest in due season.
- We will only reap a harvest if we continue to do good, and if we don't stop doing good.
- A life of doing good will one day reap a harvest.
- If you want to reap a harvest then you must continue to do good. You must not stop.

Galatians 6:10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

- We have a responsibility to do good to everyone as we have opportunity to do so.
- We have a responsibility to do good to those who are saved.
- We have a responsibility to do good to those who are not saved.

- It's good to do good to those who aren't saved. However, it's especially important to do good to those who *are* saved.
- We should take advantage of the opportunities we're given to do good to others.
- Paul doesn't say we should only do good to those who are righteous, or to those who deserve it. Instead he says we must do good to everyone.

Galatians 6:11: "Ye see how large a letter I have written unto you with mine own hand."

- Paul wrote this entire letter himself, with his own hand. He didn't dictate it to someone else to write.
- Paul felt so strongly about the material in this book that he wrote it himself.
- Paul considered this to be a long letter.
- This letter was personally written by the apostle Paul.

Galatians 6:12: "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ."

- There were people who were trying to get the Galatian church to circumcise themselves, teaching them that they had to be circumcised in order to be saved.
- The reason people were teaching salvation by circumcision was to avoid persecution.
- Some people had compromised the gospel in order to avoid persecution. (However, this approach led to Hell).

- The world hates the true gospel and will persecute those who preach it.
- Those who seek salvation by works seek to glorify the flesh. Works-based religions are centered on the flesh.

Galatians 6:13: "For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh."

- Those who seek salvation by works don't keep the Mosaic Law themselves.
- Those who taught that you had to be circumcised in order to be saved weren't keeping the Mosaic Law. They taught salvation by keeping the Law, and yet they didn't keep the Law.
- Those who taught salvation by circumcision sought to glory in fleshly things.
- Those who seek salvation by works take pride in their good works, because they think their good works are earning them salvation. They're taking the credit for their salvation.

Galatians 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

- God doesn't allow us to take glory in fleshly things.
- God doesn't allow us to take glory in our works, or in our good deeds, or in our obedience.
- Those who take glory in fleshly things are being disobedient to God.

- The only thing we can take glory in is the cross of Jesus.
- Jesus is our Lord.
- Jesus is the Christ (the Messiah).
- At the cross, the world is crucified to us. The world is dead to us and holds no appeal.
- At the cross, we're crucified to the world. We're dead to the world and we don't appeal to the world.
- It's good to take glory in the cross.

Galatians 6:15: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

- Being circumcised doesn't save you or make you a better person.
- Being uncircumcised doesn't save you or make you a better person.
- If we're in Jesus then He will turn us into new creatures.
- We need to become new creatures.

Galatians 6:16: "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

- Paul prays that God's peace would be upon those who walk according to Christ, and not according to the works of the flesh.
- God puts a difference between those who seek salvation by grace through faith, and those who seek salvation by works.
- If you seek peace then you must seek salvation by grace

through faith.

- Paul prayed for peace upon "the Israel of God" (those Jews who were truly saved, and were seeking salvation by faith and not by works).
- There are some Jews who are truly saved, and who are of God.
- There are some Jews who aren't saved, and who aren't of God.

Galatians 6:17: "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."

- Paul had been persecuted for preaching the true gospel.
- Paul's body had the scars of the times he was persecuted for preaching the true gospel.
- The scars that Paul bore were proof that he had preached the true gospel. No one could say that he hadn't been preaching the truth.
- It's wrong to say that Paul wasn't preaching the truth.
- We should listen to what Paul has to say.

Galatians 6:18: "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen."

- Paul prayed that the grace of Jesus would be with our spirit.
- Our spirit needs grace.
- Jesus provides grace.
- Paul ends his letter to the Galatians on a note of grace.

- Paul ends his letter with "amen" (let it be).