

Directions:

This is a booklet to aid you in your personal study of this book. Read through the text first, discovering God's precious truths for yourself. Write down the main point of each section of text in the space provided. The text is provided for you to mark, color, and highlight things you find interesting and important. Use the margins on each side of the text and the backside of the page to make notations of the truths you discover and passages you do not understand. When you believe you have seen all there is in text, read and answer the questions in the booklet pertaining to that section of text. The questions are not an exhaustive list of things to look for in the text. The questions are to help you consider the points that the author was trying to convey to his audience. Be prepared to share your findings in class.

Background:

Galatians was probably written from Antioch, probably not long after Paul and Barnabas had gone through the region. Acts 13-14 records the events of Paul and Barnabas' travels in the Galatian region. The key cities where Paul and Barnabas established churches were Antioch of Pisidia, Iconium, Lystra, and Derbe. This letter was written around 48-49 A.D., before the Jerusalem council recorded in Acts 15.

Introduction:

1. Read Acts 13:14-14:24 and answer the following questions:
 - a. Describe briefly how the gospel was received in each city:

 - b. Were there mostly Jews or Greeks that obeyed the gospel?

2. Read Galatians. Do not stop on the details; simply survey the book for key points and answer the following questions:
 - a. What seems to be the main point of the book?

 - b. What prominent subjects continue to reoccur through the letter?

3. Outline the structure of this letter:
Author:

Recipients:

Salutation:

Thanksgiving:

Body of letter:

Closing:

Greeting:

ESV

1:1 Paul, an apostle— not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead— 2 and all the brothers who are with me, To the churches of Galatia:

3 Grace to you and peace from God our Father and the Lord Jesus Christ, 4 who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father, 5 to whom be the glory forever and ever. Amen.

6 I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel— 7 not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. 8 But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. 9 As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

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1:1 Paul, an apostle—not from men or by man, but by Jesus Christ and God the Father who raised Him from the dead— 2 and all the brothers who are with me: To the churches of Galatia.

3 Grace to you and peace from God the Father and our Lord Jesus Christ, 4 who gave Himself for our sins to rescue us from this present evil age, according to the will of our God and Father, 5 to whom be the glory forever and ever. Amen.

6 I am amazed that you are so quickly turning away from Him who called you by the grace of Christ, [and are turning] to a different gospel— 7 not that there is another [gospel], but there are some who are troubling you and want to change the gospel of Christ. 8 But even if we or an angel from heaven should preach to you a gospel other than what we have preached to you, a curse be on him! 9 As we have said before, I now say again: if anyone preaches to you a gospel contrary to what you received, a curse be on him!

1:1-9 Main point:

Make additional notes at left and below:

1. What does Paul mean that he is an apostle “not from men nor through man”? Why does Paul make this point so quickly?
2. After finishing his salutation in verse 5, what component of the letter should come next? Does verse 6 contain this component? What do we learn?
3. What is Paul’s point in verses 6-9?

ESV

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

HCSB

2:1 Then after 14 years I went up again to Jerusalem with Barnabas, taking Titus along also. 2 I went up because of a revelation and presented to them the gospel I preach among the Gentiles—but privately to those recognized [as leaders]—so that I might not be running, or have run, in vain. 3 But not even Titus who was with me, though he was a Greek, was compelled to be circumcised. 4 [This issue arose] because of false brothers smuggled in, who came in secretly to spy on our freedom that we have in Christ Jesus, in order to enslave us. 5 But we did not yield in submission to these people for even an hour, so that the truth of the gospel would remain for you. 6 But from those recognized as important (what they really were makes no difference to me; God does not show favoritism)—those recognized as important added nothing to me. 7 On the contrary, they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter was for the circumcised. 8 For He who was at work with Peter in the apostleship to the circumcised was also at work with me among the Gentiles. 9 When James, Cephas, and John, recognized as pillars, acknowledged the grace that had been given to me, they gave the right hand of fellowship to me and Barnabas, [agreeing] that we should go to the Gentiles and they to the circumcised. 10 [They asked] only that we would remember the poor, which I made every effort to do.

2:1-10 Main point:**Make additional notes at left and below:**

1. Why does Paul bring up Titus? What is the point Paul is making about him?
2. How does the argument concerning Titus tie into the defense of himself as an apostle in verses 7-9?

2:11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. 12 For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. 13 And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. 14 But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?"

15 We ourselves are Jews by birth and not Gentile sinners; 16 yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. 17 But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! 18 For if I rebuild what I tore down, I prove myself to be a transgressor. 19 For through the law I died to the law, so that I might live to God. 20 I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. 21 I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.

2:11 But when Cephas came to Antioch, I opposed him to his face because he stood condemned. 12 For he used to eat with the Gentiles before certain men came from James. However, when they came, he withdrew and separated himself, because he feared those from the circumcision party. 13 Then the rest of the Jews joined his hypocrisy, so that even Barnabas was carried away by their hypocrisy. 14 But when I saw that they were deviating from the truth of the gospel, I told Cephas in front of everyone, "If you, who are a Jew, live like a Gentile and not like a Jew, how can you compel Gentiles to live like Jews?"

15 We are Jews by birth and not "Gentile sinners"; 16 yet we know that no one is justified by the works of the law but by faith in Jesus Christ. And we have believed in Christ Jesus, so that we might be justified by faith in Christ and not by the works of the law, because by the works of the law no human being will be justified. 17 But if, while seeking to be justified by Christ, we ourselves are also found to be sinners, is Christ then a promoter of sin? Absolutely not! 18 If I rebuild those things that I tore down, I show myself to be a lawbreaker. 19 For through the law I have died to the law, that I might live to God. I have been crucified with Christ; 20 and I no longer live, but Christ lives in me. The life I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me. 21 I do not set aside the grace of God; for if righteousness comes through the law, then Christ died for nothing.

2:11-21 Main point: _____

Make additional notes at left and below:

3. Why did Paul have to oppose Peter? What was the problem?

4. Who else fell into this error?

5. Explain Paul's argument against Peter in verse 15.

6. Explain verse 16. What does Paul mean concerning how we are saved?

7. What does verse 20 teach you?

ESV

3:1 O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. 2 Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? 4 Did you suffer so many things in vain—if indeed it was in vain? 5 Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith— 6 just as Abraham “believed God, and it was counted to him as righteousness”?

7 Know then that it is those of faith who are the sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” 9 So then, those who are of faith are blessed along with Abraham, the man of faith.

10 For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” 11 Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” 12 But the law is not of faith, rather “The one who does them shall live by them.” 13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— 14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

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3:1 You foolish Galatians! Who has hypnotized you, before whose eyes Jesus Christ was vividly portrayed as crucified? 2 I only want to learn this from you: Did you receive the Spirit by the works of the law or by hearing with faith? 3 Are you so foolish? After beginning with the Spirit, are you now going to be made complete by the flesh? 4 Did you suffer so much for nothing—if in fact it was for nothing? 5 So then, does God supply you with the Spirit and work miracles among you by the works of the law or by hearing with faith?

6 Just as Abraham believed God, and it was credited to him for righteousness, 7 so understand that those who have faith are Abraham’s sons. 8 Now the Scripture foresaw that God would justify the Gentiles by faith and foretold the good news to Abraham, saying, All the nations will be blessed in you. 9 So those who have faith are blessed with Abraham, who had faith.

10 For all who |rely on| the works of the law are under a curse, because it is written: Cursed is everyone who does not continue doing everything written in the book of the law. 11 Now it is clear that no one is justified before God by the law, because the righteous will live by faith. 12 But the law is not based on faith; instead, the one who does these things will live by them. 13 Christ has redeemed us from the curse of the law by becoming a curse for us, because it is written: Cursed is everyone who is hung on a tree. 14 The purpose was that the blessing of Abraham would come to the Gentiles in Christ Jesus, so that we could receive the promise of the Spirit through faith.

3:1-13 Main point: _____**Make additional notes at left and below:**

1. Explain Paul’s question in verse 2 and the resulting argument in verses 2-6.

2. Explain verses 10-12. What is Paul's argument concerning justification by the law and those who rely on the law?

3. How exactly did Christ become a curse for us (vs. 13-14)?

4. Examine verse 14 carefully. What is the blessing of Abraham and how does that tie into receiving the promise of the Spirit through faith?

ESV

3:15 To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. 16 Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. 17 This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. 18 For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.

19 Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. 20 Now an intermediary implies more than one, but God is one.

21 Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. 22 But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

23 Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. 24 So then, the law was our guardian until Christ came, in order that we might be justified by faith. 25 But now that faith has come, we are no longer under a guardian, 26 for in Christ Jesus you are all sons of God, through faith. 27 For as many

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3:15 Brothers, I'm using a human illustration. No one sets aside even a human covenant that has been ratified, or makes additions to it. 16 Now the promises were spoken to Abraham and to his seed. He does not say "and to seeds," as though referring to many, but and to your seed, referring to one, who is Christ. 17 And I say this: the law, which came 430 years later, does not revoke a covenant that was previously ratified by God, so as to cancel the promise. 18 For if the inheritance is from the law, it is no longer from the promise; but God granted it to Abraham through the promise.

19 Why the law then? It was added because of transgressions until the Seed to whom the promise was made would come. [The law] was ordered through angels by means of a mediator. 20 Now a mediator is not for just one person, but God is one. 21 Is the law therefore contrary to God's promises? Absolutely not! For if a law had been given that was able to give life, then righteousness would certainly be by the law. 22 But the Scripture has imprisoned everything under sin's power, so that the promise by faith in Jesus Christ might be given to those who believe. 23 Before this faith came, we were confined under the law, imprisoned until the coming faith was revealed. 24 The law, then, was our guardian until Christ, so that we could be justified by faith. 25 But since that faith has come, we are no longer under a guardian, 26 for you are all sons of God through faith in Christ Jesus.

of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

4:1 I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, 2 but he is under guardians and managers until the date set by his father. 3 In the same way we also, when we were children, were enslaved to the elementary principles of the world. 4 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as sons. 6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" 7 So you are no longer a slave, but a son, and if a son, then an heir through God.

27 For as many of you as have been baptized into Christ have put on Christ. 28 There is no Jew or Greek, slave or free, male or female; for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's seed, heirs according to the promise. 4:1 Now I say that as long as the heir is a child, he differs in no way from a slave, though he is the owner of everything. 2 Instead, he is under guardians and stewards until the time set by his father. 3 In the same way we also, when we were children, were in slavery under the elemental forces of the world. 4 But when the completion of the time came, God sent His Son, born of a woman, born under the law, 5 to redeem those under the law, so that we might receive adoption as sons. 6 And because you are sons, God has sent the Spirit of His Son into our hearts, crying, "Abba, Father!" 7 So you are no longer a slave, but a son; and if a son, then an heir through God.

3:15-4:7 Main point: _____

Make additional notes at left and below:

1. Which came first: the promise or the law? (vs. 15-19) What is the point of this argument concerning the timing?
2. Since the inheritance does not come by the law, what was the point of the law? (vs. 18-20)
3. Explain verses 25-29. What is the point that Paul is arguing?
4. Explain 4:1-7. What is the argument?
5. Explain "the fullness of time" in verse 4. What is this?
6. How has "God sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'"? What does this mean?

ESV

4:8 Formerly, when you did not know God, you were enslaved to those that by nature are not gods. 9 But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more? 10 You observe days and months and seasons and years! 11 I am afraid I may have labored over you in vain.

12 Brothers, I entreat you, become as I am, for I also have become as you are. You did me no wrong. 13 You know it was because of a bodily ailment that I preached the gospel to you at first, 14 and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus. 15 What then has become of the blessing you felt? For I testify to you that, if possible, you would have gouged out your eyes and given them to me. 16 Have I then become your enemy by telling you the truth? 17 They make much of you, but for no good purpose. They want to shut you out, that you may make much of them. 18 It is always good to be made much of for a good purpose, and not only when I am present with you, 19 my little children, for whom I am again in the anguish of childbirth until Christ is formed in you! 20 I wish I could be present with you now and change my tone, for I am perplexed about you.

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4:8 But in the past, when you didn't know God, you were enslaved to things that by nature are not gods. 9 But now, since you know God, or rather have become known by God, how can you turn back again to the weak and bankrupt elemental forces? Do you want to be enslaved to them all over again? 10 You observe [special] days, months, seasons, and years. 11 I am fearful for you, that perhaps my labor for you has been wasted.

12 I beg you, brothers: become like me, for I also became like you. You have not wronged me; 13 you know that previously I preached the gospel to you in physical weakness, 14 and though my physical condition was a trial for you, you did not despise or reject me. On the contrary, you received me as an angel of God, as Christ Jesus [Himself].

15 What happened to this blessedness of yours? For I testify to you that, if possible, you would have torn out your eyes and given them to me. 16 Have I now become your enemy by telling you the truth? 17 They are enthusiastic about you, but not for any good. Instead, they want to isolate you so you will be enthusiastic about them. 18 Now it is always good to be enthusiastic about good—and not just when I am with you. 19 My children, again I am in the pains of childbirth for you until Christ is formed in you. 20 I'd like to be with you right now and change my tone of voice, because I don't know what to do about you.

4:8-20 Main point:

Make additional notes at left and below:

1. What were the Galatian Christians turning back to (vs. 8-11)?
2. What physical condition is Paul talking about (vs. 14)?
3. Who are the “they” in verses 16-17? What was the problem?

ESV

4:21 Tell me, you who desire to be under the law, do you not listen to the law? 22 For it is written that Abraham had two sons, one by a slave woman and one by a free woman. 23 But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. 24 Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. 25 Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. 26 But the Jerusalem above is free, and she is our mother. 27 For it is written, “Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband.”

28 Now you, brothers, like Isaac, are children of promise. 29 But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now. 30 But what does the Scripture say? “Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.” 31 So, brothers, we are not children of the slave but of the free woman.

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4:21 Tell me, you who want to be under the law, don't you hear the law? 22 For it is written that Abraham had two sons, one by a slave and the other by a free woman. 23 But the one by the slave was born according to the flesh, while the one by the free woman was born as the result of a promise. 24 These things are illustrations, for the women represent the two covenants. One is from Mount Sinai and bears children into slavery—this is Hagar. 25 Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. 26 But the Jerusalem above is free, and she is our mother. 27 For it is written: Rejoice, O barren woman who does not give birth. Break forth and shout, you who are not in labor, for the children of the desolate are many, more numerous than those of the woman who has a husband.

28 Now you, brothers, like Isaac, are children of promise. 29 But just as then the child born according to the flesh persecuted the one born according to the Spirit, so also now. 30 But what does the Scripture say? Throw out the slave and her son, for the son of the slave will never inherit with the son of the free woman. 31 Therefore, brothers, we are not children of the slave but of the free woman.

4:21-31 Main point: _____
Make additional notes at left and below:

4. Write down all that Hagar represents:

Write down all that Sarah represents:

5. The command is to cast out Hagar (vs. 30). Explain what was to be cast out.

ESV

5:1 For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery. 2 Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. 3 I testify again to every man who accepts circumcision that he is obligated to keep the whole law. 4 You are severed from Christ, you who would be justified by the law; you have fallen away from grace. 5 For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness. 6 For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.

7 You were running well. Who hindered you from obeying the truth? 8 This persuasion is not from him who calls you. 9 A little leaven leavens the whole lump. 10 I have confidence in the Lord that you will take no other view than mine, and the one who is troubling you will bear the penalty, whoever he is. 11 But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been removed. 12 I wish those who unsettle you would emasculate themselves!

13 For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. 14 For the whole law is fulfilled in one word: "You shall love your neighbor as yourself." 15 But if you bite and devour one another, watch out that you are not consumed by one another.

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5:1 Christ has liberated us into freedom. Therefore stand firm and don't submit again to a yoke of slavery. 2 Take note! I, Paul, tell you that if you get circumcised, Christ will not benefit you at all. 3 Again I testify to every man who gets circumcised that he is obligated to keep the entire law. 4 You who are trying to be justified by the law are alienated from Christ; you have fallen from grace! 5 For by the Spirit we eagerly wait for the hope of righteousness from faith. 6 For in Christ Jesus neither circumcision nor uncircumcision accomplishes anything; what matters is faith working through love.

7 You were running well. Who prevented you from obeying the truth? 8 This persuasion did not come from Him who called you. 9 A little yeast leavens the whole lump of dough. 10 In the Lord I have confidence in you that you will not accept any other view. But whoever it is who is troubling you will pay the penalty. 11 Now brothers, if I still preach circumcision, why am I still persecuted? In that case the offense of the cross has been abolished. 12 I wish those who are disturbing you might also get themselves castrated!

13 For you are called to freedom, brothers; only don't use this freedom as an opportunity for the flesh, but serve one another through love. 14 For the entire law is fulfilled in one statement: You shall love your neighbor as yourself. 15 But if you bite and devour one another, watch out, or you will be consumed by one another.

5:1-15 Main point:

Make additional notes at left and below:

1. What did it mean if these Galatian Christians accepted circumcision?
2. Explain the phrase, "you have fallen away from grace."
3. What practical applications can we make from verses 13-15?

ESV

6:11 See with what large letters I am writing to you with my own hand. 12 It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. 13 For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh. 14 But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. 15 For neither circumcision counts for anything, nor uncircumcision, but a new creation. 16 And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.

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

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6:11 Look at what large letters I have written to you in my own handwriting. 12 Those who want to make a good showing in the flesh are the ones who would compel you to be circumcised—but only to avoid being persecuted for the cross of Christ. 13 For even the circumcised don't keep the law themselves; however, they want you to be circumcised in order to boast about your flesh. 14 But as for me, I will never boast about anything except the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world. 15 For both circumcision and uncircumcision mean nothing; [what matters] instead is a new creation. 16 May peace be on all those who follow this standard, and mercy also be on the Israel of God!

17 From now on, let no one cause me trouble, because I carry the marks of Jesus on my body.
18 Brothers, the grace of our Lord Jesus Christ be with your spirit. Amen.

6:11-18 Main point:

Make additional notes at left and below:

4. Explain verse 11.

5. Why do the circumcised want to have the Galatian Christians circumcised (vs. 12-13)?

6. Explain verse 17.

Galatians

"For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery."



Self-Study Guide

by: Brent Kercheville