

LESSON TEXT: Galatians 1:1-24

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

King John I was one of the worst kings ever to rule England. He ruled during A.D. 1166-1216 (during the years of the legendary “Robin Hood”). He took money and property away from churches; forced money from land barons; imprisoned people on false charges and refused them trial; took away town charters and made the towns buy them back; forced merchants out of business when they refused to share their profits with him. When the nobles could bear it no longer, they had an emergency meeting and made a list of some promises they wanted the king to make. They called the list the *Great Charter* (in Latin, *Magna Carta*). John refused to sign. The nobles prepared to make war against him. John yielded on June 15, 1215, and signed the Charter.

Many of America=s political freedoms developed from that document. In it the king promised that people would not be imprisoned unless they had been found guilty by a jury of breaking a law. Second, he promised that justice would not be sold, denied or delayed. Third, he agreed that no new taxes would be levied without the consent of the national assembly.

The book of Galatians has been called, “the *Magna Carta* of spiritual emancipation.” Next to Romans, it was one of Martin Luther=s favorite books of the Bible, and his study of it gave impetus to the Great Reformation liberating the Gospel from the bondage a corrupt Christendom.

Galatians is extremely relevant today. It has the power to deliver minds and hearts from bondage to sin and bondage to legalism. No man (or group of men) has authority to bind on any Christian rules or creeds or requirements for salvation not taught in the New Testament. Let us not miss one lesson in this wonderful *Magna Carta* of the Christian faith. BE IN BIBLE SCHOOL EVERY LORD=S DAY!

Think About It! “Freedom is like a coin—it has two sides. One side is privilege, and the other side is responsibility.” Anon

QUESTIONS:

1. Did Jesus *give* himself or did he *have* to die for our sins? 1:4
2. Why does man need to be delivered? From what? 1:4 (see Rom. 7:6; 1 Thess. 1:10; Col. 1:13; 2 Pet. 3:8-13; Rom. 8:1-17).
3. What is the **grace** of Christ? Are you in it? 1:6 (see Eph. 2:1-10).
4. How many gospels are there? 1:6-7 (see Eph. 4:4-6; Jude 3; 2 Cor. 11:3).
5. Where does one find the **true** gospel? Or are they all true? 1:8-9
6. What is to be our position toward a gospel different from that preached (or written) by the apostles? 1:8-9 (see Rom. 16:17; Matt. 7:22; 1 Jn. 4:1-6; 2 Jn. 10; Rev. 22:18-19). What does “**anathema**” mean?
7. What is a “**revelation**”? Do men need one today to preach? 1:11-12 (see 1 Tim. 4:6-16; 2 Tim. 2:1-2; 3:15-17; 4:1-5; Jude 3).
8. Why does Paul refer to his former hatred for Christianity? 1:13-14 (see Acts 8:1; 22:4-5; 1 Cor. 5:9; 1 Tim. 1:13; Phil. 3:4-6).
9. Why did Paul mention he preached *without* having consulted other apostles? 1:15-20
10. What does Paul=s conversion say about the power of the Gospel? 1:21-24

NOT JUST A “DIFFERENT GOSPEL”-- NO GOSPEL
When Henry David Thoreau, the naturalist and humanist was close to death, he was visited by his Christian aunt who asked, “Henry, have you made your peace with God?” “I didn’t know that we had ever quarreled,” was Thoreau=s answer. And in his answer he revealed his profound spiritual ignorance. Too many people are like Thoreau. They are utterly unconscious of the fact that they have sinned against God and so have “quarreled” with him, and are really lost and separated from God. The first step in coming to Christ is to realize one is a sinner, a lost sinner. Thoreau=s answer revealed that he was lost and so he had never come to Christ to be saved. Here is the truth about man=s sin and lost condition.

LESSON TEXT: Galatians 2:1-21

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

Marcus Tullius Cicero, in one of the most famous orations of all time, denounced the evil, violent and treasonable Lucius Sergius Catiline, in the senate house of Rome, 63 B.C. He said: Al must remind you, Lords, Senators, that extreme patriotism in the defense of freedom is no crime and let me respectfully remind you that pusillanimity (cowardice) in the pursuit of justice is no virtue in a Roman.

About 2000 years later, at the Republican National Convention, 1968, Senator Barry Goldwater paraphrased that statement in his acceptance speech for nomination to the presidency of the U.S. He said: Al would remind you that *extremism* in the *defense of liberty* is no vice and let me remind you also that moderation in the pursuit of justice is no virtue.

Chapter 2 of Galatians is a record of some of the *extreme* measures Paul was willing to take in the *defense of Christian liberty*. He refused to yield to false brethren; he rebuked an apostle of Christ to his face for dissimulation (hypocrisy); he repudiated the attempts at justification by law-keeping. Paul was willing to sacrifice many personal "rights" for the Christian liberty of others (1 Cor. chs. 8-9-10; Rom. ch. 14).

Jesus was an *extremist* when it came to Christian liberty! If you want to read words and threats of extreme warning against those who promote spiritual bondage, read Matthew ch. 12 and John chs. 8-9-10. Jesus paid the extreme sacrifice to procure Christian liberty for all mankind.

Christian liberty is not something about which a believer may be *blase*! There is no room for complacency toward the "gospel of grace." Believers must be constantly alert and ready for *extremism* in defense of Christian liberty. ARE YOU?! BE IN BIBLE SCHOOL FOR THIS LESSON AND BECOME EQUIPPED TO DEFEND CHRISTIAN LIBERTY!

Think About It! "The *inescapable price* of liberty is an *ability* to preserve it from destruction." CGen. Douglas MacArthur

QUESTIONS:

1. Was Paul trying to get approval for his gospel from the Jerusalem apostles? 2:1-2
2. Why did Paul take Titus to this meeting? 2:3
3. How did the false brethren get in? 2:4 Are there false brethren today?
4. Was Paul being disrespectful of Peter, James & John? 2:6
5. Why did they extend the right hand of fellowship to Paul? 2:7-10
6. If Peter agreed with Paul at Jerusalem, why did Paul oppose Peter at Antioch? 2:11-12
7. What fear was strong enough to cause Barnabas to dissimulate? 2:13
8. How did the Jews know about justification by faith instead of law? 2:15-16
9. Why can't a man be justified by the law? 2:16
10. When was Paul crucified with Christ? 2:20 (see 2 Cor. 5:14-21)
11. How does one live now, in the flesh, by faith in the Son of God? 2:20
12. What does one manifest toward the death of Christ if he seeks to be justified by the (any) law? 2:21 (see Heb. 6:1-6).
- 13.

NOW THAT'S LEGALISM!

For 24 hours Tom Garrett of Los Angeles, CA, and his family were held prisoners in their apartment by two escapees from the San Luis Obispo County Jail. A few days later when Garrett, who was an unemployed aircraft worker, went to the State Employment Service Office to pick up his weekly unemployment insurance check, he was told that he was held prisoner--he couldn't have accept a job if one had been available. And the law specified that an unemployed worker must be available for work "every day of a normal work week." When Governor Goodwin Knight (who was at that time Governor of California) heard the story, he sent Garret his personal check for the full amount of his unemployment payment, commenting, "The law is very strict on that point."

LESSON TEXT: Galatians 3:1-29

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

On New Year's Day, 1863, Abraham Lincoln signed the *Emancipation Proclamation*. But when slavery was completely abolished at the conclusion of the Civil War, many slaves chose to remain bound to their masters. The same phenomenon had occurred 30 years earlier, 1833, when slavery was abolished in Jamaica.

Why would enslaved people reject liberation when given to them freely? Some were simply unwilling to accept the personal responsibilities that accrue from freedom. There is an artificial security in slavery. A slave does not have to make decisions—they are all made for him. He may blame his master when expectations are not fulfilled. He does not have to grow mentally or morally. He can accept a few morsels of material security and endure the cursing, exploiting, abuse and pauper life of a slave and avoid personal accountability that comes with freedom.

Millions are that way toward the spiritual freedom Christ has accomplished and offered to the whole world. They prefer the bondage of sin and the curse of the law rather than the accountability that comes with the gospel of grace.

Have you *really accepted* your freedom in Christ? Do you know someone who is enslaved to sin and under the judgment of the law of God? We will be studying The Acceptance of Liberty in Galatians, chapter 3. COME TO BIBLE SCHOOL AND LEARN HOW TO BE FREE--REALLY FREE IN CHRIST!

Think About It! "LIBERTY IS THE PRIVILEGE OF BEING FREE FROM THE THINGS WE DON'T LIKE IN ORDER TO BE SLAVES OF THE THINGS WE DO LIKE"--AND WHAT IS THERE NOT TO LIKE ABOUT BEING ENSLAVED TO A CLEAN CONSCIENCE, SENTENCED TO A DESTINY OF DIVINE, ETERNAL ENJOYMENT IN GOODNESS?

QUESTIONS:

1. Was the gospel preached to Abraham the same as ours? 3:1-9 (see Jn. 8:57; Gen. 15:6; Rom. 4:1-25; Heb. 11:8-19; 1 Pet. 1:10-12, etc.).
2. If a person does their best and keeps the Ten Commandments, why can't they be justified before God? 3:10-12 (Rom. 2:9-31; Psa. 14:3; 58:3; 143:2)
3. Why was Jesus alone qualified to take the "curse" of the law upon himself? 3:13-14 (Matt. 27:46; 2 Cor. 5:21; 1 Pet. 2:24)
4. Why does Paul use human will-making as an example of God's grace? 3:15-16 (see Heb. 6:13-20; 9:15-22).
5. If all the promises made to Abraham are fulfilled in Christ, what about all the preaching that "God still has something to do yet for the Jews"? 3:17-18
6. Why wait 430 years after Abraham to bring in the law"---who needed it? 3:19-20 (see Rom. 5:12-21; 7:7-25)
7. Isn't the law *against* grace (promises)? 3:21-22 (Rom. 3:21-22)
8. How are people confined under the law? 3:23 (Rom. 7:24; 8:1-25).
9. When Paul uses the word tutor what are we to visualize about the law? 3:23-25
10. What part does baptism play in our justification by grace? 3:26-27 (see Acts 22:16; Rom. 6:1-11; Col. 2:12; 1 Pet. 3:21)
11. There are still males and females in the church--Jews and Greeks--so what does Galatians 3:28 mean? (See Rom. 10:12-13; 1 Cor. 12:13; Col. 3:11; Eph. 2:11-22, etc.).
12. Do you really feel free in Christ? ----free to do what? 3:29

And you will know the truth and the truth will make you free.

On June 22, 1772, Lord Mansfield, chief justice of the King's Bench, handed down his famous decision that effectively eliminated slavery on the soil of the British Isles. Although slavery had gradually died out Europe after the introduction of Christianity, it was not officially prohibited, and occasionally a slave-owner from overseas would bring slaves with him to Britain. In his celebrated decision, Mansfield held that a slave automatically became a free man by setting foot in Britain. But this decision did not have the slightest effect on slavery in the overseas colonies. Not until 1811 did William Wilberforce who had been deeply influenced by John Newton, author of "Amazing Grace"--succeed in getting Parliament to ban the slave trade. In 1833 the decision was reached to abolish slavery throughout the British Empire over a six-year period.

LESSON TEXT: Galatians 4:1-31

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

Occasionally, in ancient times, slaves were manumitted (freed) from slavery, adopted into their master's household, and elevated to the status of son. This was the story-line of Lew Wallace's best selling book, *Ben Hur*, which was also made into an "Oscar-winning" movie. The slave elevated to son-ship was ever-after a legal heir with all the rights and privileges of a son and promised a son's rightful share of the father's estate.

Also, in ancient times, a son was considered a child (in his minority) until the father was deceased or the father decided the son should be given his inheritance in order to "fly-the-coop" (leave home, Lk. 15:11-32). It was his by *promise* as long as he remained a child. But when he was a child the father usually deemed that the child was unprepared to receive it. The child had to be *disciplined* and *restrained* so he could mature sufficiently to handle it responsibly. But when he came into his majority he was freed from all the bondage and judgment of childhood. He received his inheritance and was free to enjoy to its fullest.

Did you know that you were elevated to son-ship when you became a Christian? As an unbeliever, you were a slave to Satan. Christ's death freed you from your bondage and you became the heir of a legacy equal to joint heir-ship with Christ! Now that you are a son--are you showing your Heavenly Father that you are sufficiently responsible to one day come into your inheritance? In your wildest imagination, can you anticipate what the result of becoming a joint-heir with Christ is going to be? It's all laid up for you in that magnificent "city-four-square" (i.e., perfect city)!

Come to Bible School, and let's discuss it. Come to Bible School and learn about the son-ship God wants to give your neighbor, or your relative. Then go home and tell them about it.

Think About It! "He who conquers shall have this heritage, and I will be his God and he shall be my son."

Revelation 21:7

QUESTIONS:

1. What is Paul trying to tell us with his analogy of the child and the slave? 4:1-3 Were you ever a slave? Did you feel like one?
2. What are the "elemental spirits" of the universe? 4:3. And how are non-Christians slaves to them? Are the Jews? (Gal. 4:24-25; Eph. 6:12; Col. 2:8,20; Col. 2:14-15).
3. Why must we have the Spirit of God's Son (Jesus) before we can cry, "Abba, Father"--aren't we all sons of God by creation? 4:6-7
4. What does Paul mean when he says we are known by God? 4:9 Doesn't God know us before we become Christians?
5. What satisfaction (Gr. *makarismos*, blessedness) did the Galatians feel? 4:15 How did they lose it?
6. Why would telling the truth to someone make him an enemy? 4:16 (see also John 8:43-45; 15:18-27). Have you made enemies this way?
7. Why would Paul write to Christians urging that "Christ be *formed* in them"? 4:19. What is "being formed"? (Rom. 8:29; 12:1-2; 2 Cor. 3:18; 2 Pet. 1:3-11). The Greek word is *morphothe* from which we get English *morphology*.
8. What is an *allegory*? 4:24 What does the allegory about Sarah and Hagar mean? 4:21-31 (see also Heb. 12:18-24).
9. How does the prophecy of Isaiah 54:1ff apply here? 4:27
10. Are you secure, with only a spiritual birthright, "pie in the sky by and by"? 4:28-31 (see also Heb. 11;13-16; 11:39-40).

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LESSON TEXT: Galatians 5:1-26

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

Booker T. Washington, former slave and later a great African-American educator, describes in his book, *Up From Slavery*, the scene among the black people on the night of the proclamation of their freedom. "There was no sleep that night...All was excitement and expectancy. Early in the morning we were all sent for. The proclamation was read and we were told that we were free and could go when and where we pleased...There was great rejoicing, followed by wild scenes of ecstasy. But the wild rejoicing did not last long. By the time the people had returned to their cabins, there was a marked change in their feelings. The great responsibility of being free seemed to take possession of them. It was very much like suddenly turning a youth of 10 or 12 out into the world to provide for himself. Within a few minutes the rejoicing ceased and a feeling of deep gloom seemed to pervade the slave quarters. Now that they were *liberated*, they found possession of freedom to be much *more serious* business than they had anticipated."

Perhaps by now in our study of Galatians we are finding the *possession* and *practice* of Christian liberty a *much more serious business* than we had anticipated!

You have to know what to do with liberty before you can enjoy it. The Christian has to know and accept God's purposes for his freedom if he is going to *practice it responsibly*, and gain the *blessedness* intended.

If you will be in BIBLE SCHOOL for this lesson you will be discussing the *Practice of Christian Liberty* by (a) loathing legalism; (b) living by love; (c) leaving the libertine life. We know you will want to be in BIBLE SCHOOL this Sunday!

Think About It! "As free men you should never use your freedom as an excuse for doing something that is wrong, for you are at all times the servants of God.." C1 Pet. 2:16 (J. B. Phillips translation)

QUESTIONS:

1. Why are you free? 5:1 What is God's purpose in setting you free through Christ? Just for the sake of freedom?"
2. Who is responsible if you find yourself spiritually enslaved again? 5:1
3. Is everyone who seeks justification by law obligated to keep every law of God? 5:3 How many laws does God have? Who knows what they are?
4. Is it possible to fall from grace? 5:4 How? When a Christian sins does he fall from grace? (see 1 Jn. 1:9-10; 2:1-3)
5. Does the truth have to be obeyed? 5:7 Isn't it just enough to know the truth? (Jn. 3:36; Rom. 1:5; 2:8; 16:26; 2 Thess. 1:8; James 4:17; 2 Pet. 1:22)
6. Would anyone use spiritual freedom as an opportunity for the flesh? 5:13 (1 Cor. 8:9; 9:19; Eph. 5:21; 1 Pet. 2:16; 2 Pet. 2:17-22; Jude 4)
7. How can the whole law of God be fulfilled in one word? 5:14 (Matt. 19:19; 22:34-40; Jn. 13:34; Rom. 13:8-10; Gal. 6:2)
8. What is this war between the flesh and the spirit of man? 5:17 Have you ever experienced it? (Rom. 7:15-23; 8:5-8; James 4:1; 1 Pet. 2:11). How does one win this war? (Rom. 5:16; 8:1-4; 8:34)
9. Did you notice--it is the *works* of the flesh, but the *fruit* of the Spirit? 5:18-24 What is the significance of that difference?
10. Does God expect us to exert self-control or may we expect the Holy Spirit to do it for us? 5:22-23 How do we walk by the Spirit? 5:25-26

IT DEPENDS UPON WHOSE WE ARE!

School had dismissed for the day. A couple of teenage sisters had slipped into their father's office at the governor's mansion. It was during the time when bobbed hair was becoming very fashionable for the young ladies. The southern governor did not want his girls to have bobbed hair. On this particular day, they were both pleading with him with the remark, "But Daddy, everybody's doing it." The governor asked, "Whose daughters are you?" After hearing them acknowledge him, he said, "Sure! You are the daughters of the governor. You do not follow the styles. You set the styles!"

LESSON TEXT: Galatians 6:1-18

Prepared by Paul T. Butler, Th.D.

INTRODUCTORY COMMENTS:

You probably know that George Washington helped finance the American Revolution with part of his personal fortune; that he ate Afire-cake@ and water and lived most of the war in a flimsy tent along with his soldiers at Valley Forge. You probably know that most of the signers of the Declaration of Independence spent their personal fortunes and suffered slander from their contemporaries for the cause of American liberty.

But did you know that Quakers, Strangeman Hutchins and Daniel Bills helped feed and supply soldiers during the American War for Independence and were excommunicated from their church and driven from their homes because of it? Did you know that a 16-year-old boy named Ebenezer Humphrey enlisted in the AMinute-men@ of Massachusetts and fought at Saratoga and Monmouth? William Thoroughman was in the PA militia during the French-Indian War, that Thomas Gann, his brother Nathan, and Adam Painter left their homes in NC when only lads of 14 and 15 to fight at King=s Mountain, SC, and then joined Gen. Francis Marion, the “Swamp Fox” in South Carolina to slog through the swamps, eat snakes and beetles, to win liberty for themselves and others? You probably didn’t! These were *my* ancestors. Some of yours undoubtedly did the same.

Hundreds of thousands of unheralded people shared everything they had to deliver the heritage of civil liberty we so dearly cherish today. Countless *millions* of Christians, through the ages, have shared everything they had to perpetuate the glorious Gospel of Liberty in the grace of Christ.

Your calling, as a Christian, is to share your Christian liberty with this generation and generations to come. BE IN BIBLE SCHOOL for the lesson on Galatians chapter 6. Learn how YOU can SHARE YOUR spiritual freedom.

Think About It! “Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!”
---Patrick Henry, March 23, 1775

QUESTIONS:

1. How does restoring a brother overtaken in sin qualify as sharing one=s Christian freedom? 6:1 (Matt. 18:15; 2 Cor. 2:5-11; 2 Thess. 3:6-15; Heb. 12:12-17; James 5:19-20).
2. Does bearing one another=s burdens really fulfill the law of Christ? 6:2 Is that all there is to Christianity? (Jn. 13:34-34; Rom. 13:8-10; 1 Cor. 13:1-13; Gal. 5:14; 3 Jn. 5-8)
3. What is the load each man has to bear for himself? 6:5 (Prov. 9:12; Rom. 2:6-11; 14:10-12; 1 Thess. 4:9-12).
4. Why are Christians commanded (*koinoneito*, imperative verb) to share all good things with their teachers? 6:6 (1 Cor. 9:1-14; Phil. 4:15-20)
5. How does a Christian sow to the Spirit? 6:7-8 (1 Cor. 9:11; Rom. 15:27)
6. What does “especially to those who are the household of faith” mean? 6:9-10 (1Pet. 1:22; Heb. 10:24; James 2:1-17; Rom. 12:9-13)
7. How and why do false brethren seek to glory in the flesh of those whom they entice? 6:12-13 (Phil. 3:2-11; 3:17-19; Col. 2:8; 2:16-19; 2 Pet. 2:3). How do “false brethren” glory in the flesh today? Or do they?
8. What rule are we to walk by if we desire the peace and mercy of God? 6:15-16
9. Which Israel does God acknowledge now? 6:15-16 No other? Forever? How can you be sure?

FREEDOM BECOMES JOY AFTER YOU BUILD BRIDGES!

In the small town of Ronn in the Australian state of Tasmania there is a bridge regarded by many as the most beautiful of its kind in the world. Built almost 200 years ago, the bridge is most unusual because of the extraordinary carvings on each stone of the three arches of the beautifully proportioned bridge. It was a passport to freedom for the two men responsible for the Ross Bridge. Daniel Herbert, a reformed highwayman (robber) and James Colbeck, a stonemason and reformed burglar were both transported as convicts to Tasmania, but given their freedom as a reward when the bridge was finished in 1836. Experience the joys of Christian freedom by “bearing a brother=s burden and so fulfill the law of Christ.”