

A STUDY IN THE BOOK OF GALATIANS

Dr. John L. Mastrogiovanni

"Leaving the World of Hard Labor" - Lesson 1 Galatians 1:1-18

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 brethren 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, that He might deliver us from this present evil age, according to the will of our God and Father, 5 to whom be glory forever and ever. Amen.

6 I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, 7 which is not another; but there are some who trouble you and want to pervert the gospel of Christ. 8 But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. 9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. 10 For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

11 But I make known to you, brethren, that the gospel which was preached by me is not according to man. 12 For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. 13 For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. 14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb and called me through His grace, 16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, 17 nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. 19 But I saw none of the other apostles except James, the Lord's brother. 20 (Now concerning the things which I write to you, indeed, before God, I do not lie.) 21 Afterward I went into the regions of Syria and Cilicia. 22 And I was unknown by face to the churches of Judea which were in Christ. 23 But they were hearing only, "He who formerly persecuted us now preaches the faith which he once tried to destroy." 24 And they glorified God in me. NKJV

1. "...that He might deliver us from this present evil age..." The phrase used here in Greek is: ἐξέληται (exéleetai) - _____ It is not the Greek word, ῥύομαι (rhoumai), which means _____.
2. The phrase for "present evil age" is: αἰῶνος τοῦ ἐνεστώτος πονηροῦ (aioinos tou enestoitos ponerou) - _____.
3. Verse 6 – "...you are turning away..." μετατίθεσθε (metatíthesthe) – _____.



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"War on Religion" - Lesson 2 Galatians 2:1-21

1 Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me. 2 And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. 3 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. 4 And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), 5 to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you. 6 But from those who seemed to be something — whatever they were, it makes no difference to me; God shows personal favoritism to no man — for those who seemed to be something added nothing to me. 7 But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter 8 (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), 9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. 10 They desired only that we should remember the poor, the very thing which I also was eager to do. 11 Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; 12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. 13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. 14 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews? 15 We who are Jews by nature, and not sinners of the Gentiles, 16 knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. 17 "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! 18 For if I build again those things which I destroyed, I make myself a transgressor. 19 For I through the law died to the law that I might live to God. 20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which 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 in vain." NKJV

1. (v.1-2) Prior to delivering the revelation of the Gospel that Paul received in Petra, he went to the Apostles, _____ before moving forward on a public level.
2. (v.4-5) This is the first time of two later in the Corinthian epistle; Paul will use the phrase false brethren. False brethren are _____ brothers in Christ whose doctrine espouses _____.
3. (v.11-16) We are justified by faith in Jesus Christ and not by the works of the law. The concept of "the works of the law" νόμος (nomos) is _____ to the commandments.
4. A sinner ἁμαρτωλός (hamartolos) in the New Testament is someone who seeks to be _____ by the law, not someone who _____ it.
5. (v.17-21) We must _____ to the law to _____ for God. To die to the _____, I must die to my _____.



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"Conquering Religion" Lesson 3 Part 2 - Galatians 3:15-29

15 Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. 16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. 17 And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. 18 For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise. 19 What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. 20 Now a mediator does not mediate for one only, but God is one. 21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. 22 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. 23 But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. 24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. 25 But after faith has come, we are no longer under a tutor. 26 For you are all sons of God through faith in Christ Jesus. 27 For as many 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 neither male nor female; for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. NKJV

1. The covenant of God made in Abraham is a covenant of _____. There is no many, there is only _____.
2. The revelation of being _____ and manifesting _____ is a key to _____ our covenant with God.
3. The covenant of Abraham cannot be _____ or _____ by the Law. The Law came 430 years later: the numerical value of 430 is also the Hebrews נפש _____, שקל _____, יענוש _____, שסע _____ or _____.
4. The covenant of Abraham, which by definition is the _____ Covenant (or the _____ Covenant), is one of _____.
5. The Law only existed till the _____ came which is _____. Now the Law is no longer _____.

Galatians 3:19 *So then, why the legal part of the Torah? It was added in order to create transgressions, until the coming of the seed about whom the promise had been made. CJB*

6. We must return to the condition of Abraham called, "_____ in the _____", yet wise to the power of _____ which imprisoned us because of the Law and our _____ to be justified by it.
7. When we are immersed into Christ, then _____ we have become.
8. To be in Christ is to be _____, not only in theology, but in practice.



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"Roots of Religion" Lesson 4 Part 1 - Galatians 4:1-16

4 Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, 2 but is under guardians and stewards until the time appointed by the father. 3 Even so we, when we were children, were in bondage under the elements of the world. 4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons. 6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" 7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. 8 But then, indeed, when you did not know God, you served those which by nature are not gods. 9 But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage? 10 You observe days and months and seasons and years. 11 I am afraid for you, lest I have labored for you in vain. 12 Brethren, I urge you to become like me, for I became like you. You have not injured me at all. 13 You know that because of physical infirmity I preached the gospel to you at the first. 14 And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, even as Christ Jesus. 15 What then was the blessing you enjoyed? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me. 16 Have I therefore become your enemy because I tell you the truth? NKJV

1. According to the Apostle Paul an _____ and a _____ are both classified as a _____.
2. Verse 3: στοιχεῖα τοῦ κόσμου ἡμεθα δεδουλωμένοι· (stoicheía tou kósmou eimetha dedoulōménoi:)
 - a. στοιχεῖα **stoicheía** – The rudimental elements in Greek stoicism, which were first coined by Empedocles (who got it from the Hebrews): _____, _____, _____ and _____. Paul is using this to relate to the elements of the commandments or law (mitzvot).
 - b. κόσμου **kósmou** – The spiritual and physical _____ or _____ (cosmos). It is this system and arrangement of law that kept us bound.
 - c. δεδουλωμένοι **dedoulōménoi** – _____.
3. Because we have been redeemed from the base elements (στοιχεῖα stoicheía) of the Law, through Christ, you are now no longer subject to the Law of works or the four elements of the physical world.

Colossians 2:8-11 8 Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. 9 For in Him dwells all the fullness of the Godhead bodily; 10 and you are complete in Him, who is the head of all principality and power. 11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ. NKJV

4. You were _____ to them which by _____ are not gods.



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"Digging Up the Religious Roots" – Lesson 4 Part 2 Galatians 4:17-5:1

17 They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them. 18 But it is good to be zealous in a good thing always, and not only when I am present with you. 19 My little children, for whom I labor in birth again until Christ is formed in you, 20 I would like to be present with you now and to change my tone; for I have doubts about you. 21 Tell me, you who desire to be under the law, do you not hear the law? 22 For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. 23 But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, 24 which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar — 25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children — 26 but the Jerusalem above is free, which is the mother of us all. 27 For it is written: "Rejoice, O barren, *You* who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband." 28 Now we, brethren, as Isaac *was*, are children of promise. 29 But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. 30 Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." 31 So then, brethren, we are not children of the bondwoman but of the free. 5:1 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. NKJV

1. Religion is _____; it will _____ your egoistic nature.

Galatians 4:19 my dear children, I am suffering the pains of giving birth to you all over again — and this will go on until the Messiah takes shape in you. CJB

2. Two covenants, two sons of two women. One was παιδίσκη (paidiske) a _____, a _____ or _____. ἐλεύθερος (eleutheros): _____.

3. The one born of the " _____ " is of the _____, _____ the root of _____. The one born of freedom is by _____, which is something _____, not _____ for.

4. The ego will _____ the real spiritual you!

Revelation 12:12-13 12 Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time." 13 Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child. NKJV

5. When you are _____, believing that your _____, works save you and others, you are on the _____ team.

6. Be _____ in the freedom; do not be put in the _____ of works.

Revelation 6:5-6 5 When the Lamb opened the third seal, I heard the third living creature say, "Come!" I looked, and there before me was a black horse! Its rider was holding a pair of scales in his hand. 6 Then I heard what sounded like a voice among the four living creatures, saying, "A quart of wheat for a day's wages, and three quarts of barley for a day's wages, and do not damage the oil and the wine!" NIV



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“Defining Spirituality” – Lesson 5 Galatians 5:1-22

1 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. 2 Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. 3 And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. 4 You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. 5 For we through the Spirit eagerly wait for the hope of righteousness by faith. 6 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. 7 You ran well. Who hindered you from obeying the truth? 8 This persuasion does not come from Him who calls you. 9 A little leaven leavens the whole lump. 10 I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is. 11 And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased. 12 I could wish that those who trouble you would even cut themselves off! 13 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. 14 For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself." 15 But if you bite and devour one another, beware lest you be consumed by one another! 16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. 18 But if you are led by the Spirit, you are not under the law. 19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. 24 And those who are Christ's have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not become conceited, provoking one another, envying one another. NKJV

1. Be _____ in the freedom; do not be put in the _____ of works.
2. When you exercise any measure of religion (legalism, mitzvot), you immediately put yourself under the _____ domain of _____ and _____ authority.
3. When you try to be justified by works, you κατηγορήθητε από (katergeithete apó) – _____.
4. This “persuasion” - πεισμονή (peismone) _____ - readiness or willingness to believe on _____ or _____ evidence (Webster’s Dictionary)
5. If you are lead by the Spirit, you are not catering to the _____ (_____) and consequently not submitting myself to _____ (_____, _____).

Galatians 5:19-21 19 And it is perfectly evident what the old nature does. It expresses itself in sexual immorality, impurity and indecency; 20 involvement with the occult and with drugs; in feuding, fighting, becoming jealous and getting angry; in selfish ambition, factionalism, intrigue 21 and envy; in drunkenness, orgies and things like these. I warn you now as I have warned you before: those who do such things will have no share in the Kingdom of God! CJB

6. When I am a person of the Spirit, intellect and gift does not define my spiritual _____. My position is defined by spiritual _____.



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“Entering Spirituality” – Lesson 6 Galatians 6:1-18

1 Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. 2 Bear one another's burdens, and so fulfill the law of Christ. 3 For if anyone thinks himself to be something, when he is nothing, he deceives himself. 4 But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another. 5 For each one shall bear his own load. 6 Let him who is taught the word share in all good things with him who teaches. 7 Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. 8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. 9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. 10 Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith. 11 See with what large letters I have written to you with my own hand! 12 As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. 13 For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. 14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. 15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. 16 And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God. 17 From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. 18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. NKJV

1. Being that there is only ONE true trespass or true sin in the New Covenant which is justification by works (Galatians 2:17-18); what does it mean here in chapter 6, *to be over taken in a "trespass"?* παράπτωμα (paraptoma) _____ or _____, _____. This is unlike the words we usually ascribe sin or trespass: ἁμαρτάνω (hamartano) – _____, _____. παραβαίνω (parabaino) – _____, i.e. _____ (used in Galatians 2:18).
2. Restoration is not just for those who have stumbled, but for _____ spiritual _____. In most cases, when people stumble we justify our posture, rather than approach them in a _____, _____ manner. Meekness πραΰτητος (praúteetos) – _____, _____.
3. The “Law of Christ”, is the _____ and _____ time this phrase is used in the entire New Testament. The Law of Christ is defined as the bearing the _____, the _____ of others.

Galatians 6:4-6 4 So let each of you scrutinize his own actions. Then if you do find something to boast about, at least the boasting will be based on what you have actually done and not merely on a judgment that you are better than someone else; 5 for each person will carry his own load. CJB

4. We must value our spiritual _____ and _____, and _____ all that we have with them. (This is a different concept from the traditional approach to giving to “the church”, the purpose of our giving and sharing is to further the ministry of the one who instructs.)
5. Time is the _____ of God which can be used to _____ Divine Purpose or time can become the _____ of _____.
6. **Conclusion:** Religion and legalism is the _____ of Christ. Through Christ, the _____ of religion, the knowledge of good and evil, is crucified to me and me to it. What matter's most is the _____ of the new _____ (new _____) of the creation to _____.

