

Have you ever read a chapter in the Bible but then could not remember what you had read? Have you ever fallen asleep while reading? An hour after you read, do you retain what you have read? These problems destroy enjoyment in Bible reading and therefore we must use a method of Bible reading that will solve this problem. To read properly we must be keen observers. We must see words and phrases that stand out while at the same time collecting the whole thought. Remember, the important thing is not how many times you have gone through the Bible, but how many times the Bible has gone through you!

Observe // what do I see?

Every time we study the Bible, the first thing to ask is, "What do I see?" This is the crucial skill of observation, which lays the groundwork for your study. The text is given to you so that you will underline, circle, box, and highlight important words as you read. As you read look for comparisons, contrasts, purposes, results, causes, explanations, conclusions, and conditions. Ask yourself who, what, where, when, why, and how as you read. Keep asking these questions as you read to prevent a lazy brain while reading. Look for themes and main ideas from the passage.

Interpret // what does it mean?

Our observation of a passage should stir interesting yet challenging questions, leading us to the second stage of our Bible study: interpretation. Reread through the passage after your observation notations have been made looking to answer what the passage means. Record your explanations of the text in the workbook.

Apply // how does this affect me?

Our Bible study is not over until we apply what we have learned to our everyday lives. Write down lessons that you have learned for you own life especially things that you see you need to change. Only you know your heart and what is happening in your life to be able to apply God's word directly to you. Bible study is fruitless if we do not take the information we have learned and directly change our lives. Write down how the passage affects you. The transformation section in the workbook will help you in this effort.

Share // how can I share my findings with us?

Now we want to share our findings with others. We want to share our observations, interpretations, and applications with others in the Bible class. This is your opportunity to hear what others have found in their studies and for you to share what you found. By doing this we are able to build one another up and grow up in the unity of the faith (Ephesians 4:12-13). If we do not share what we have found then we will be unable to grow together as the family of Christ.

GALATIANS

1

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.

CSB

1:1 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 him 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 distort the gospel of Christ. 8 But even if we or an angel from heaven should preach to you a gospel contrary to what we have preached to you, a curse be on him! 9 As we have said before, I now say again: If anyone is preaching 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 the problem Paul is addressing? What is Paul’s point? What applications can we make from this?
4. TRANSFORMATION: What do we learn about God? What do we learn about ourselves? What changes do we need to make?

1:10 For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ.

11 For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. 12 For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. 13 For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. 14 And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. 15 But when he who had set me apart before I was born, and who called me by his grace, 16 was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; 17 nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

18 Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. 19 But I saw none of the other apostles except James the Lord's brother. 20 (In what I am writing to you, before God, I do not lie!) 21 Then I went into the regions of Syria and Cilicia. 22 And I was still unknown in person to the churches of Judea that are in Christ. 23 They only were hearing it said, "He who used to persecute us is now preaching the faith he once tried to destroy." 24 And they glorified God because of me.

1:10-24 Main point: _____

Make additional notes at left and below:

5. Explain verse 10. What do we learn about Paul? What do we need to learn for ourselves?
6. Why does the apostle Paul tell a summary of his life story to the Galatian Christians?
7. What is Paul's point in verses 16-17?
8. How is James, the Lord's brother, called an apostle (1:19)?
9. What news was being circulated among the Christians about Paul? What does Paul mean in verse 24?
10. TRANSFORMATION: What do we learn about God? What do we learn about ourselves? What changes do we need to make?

1:10 For am I now trying to persuade people, or God? Or am I striving to please people? If I were still trying to please people, I would not be a servant of Christ.

11 For I want you to know, brothers and sisters, that the gospel preached by me is not of human origin. 12 For I did not receive it from a human source and I was not taught it, but it came by a revelation of Jesus Christ.

13 For you have heard about my former way of life in Judaism: I intensely persecuted God's church and tried to destroy it. 14 I advanced in Judaism beyond many contemporaries among my people, because I was extremely zealous for the traditions of my ancestors. 15 But when God, who from my mother's womb set me apart and called me by his grace, was pleased 16 to reveal his Son in me, so that I could preach him among the Gentiles, I did not immediately consult with anyone. 17 I did not go up to Jerusalem to those who had become apostles before me; instead I went to Arabia and came back to Damascus.

18 Then after three years I did go up to Jerusalem to get to know Cephas, and I stayed with him fifteen days. 19 But I didn't see any of the other apostles except James, the Lord's brother. 20 I declare in the sight of God: I am not lying in what I write to you.

21 Afterward, I went to the regions of Syria and Cilicia. 22 I remained personally unknown to the Judean churches that are in Christ. 23 They simply kept hearing, "He who formerly persecuted us now preaches the faith he once tried to destroy." 24 And they glorified God because of me.

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.

CSB

2:1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. 2 I went up according to a revelation and presented to them the gospel I preach among the Gentiles, but privately to those recognized as leaders. I wanted to be sure I was not running, and had not been running, in vain. 3 But not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek. 4 This matter arose because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus in order to enslave us. 5 But we did not give up and submit to these people for even a moment, so that the truth of the gospel would be preserved for you.

6 Now from those recognized as important (what they once were makes no difference to me; God does not show favoritism)—they 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 since the one at work in Peter for an apostleship to the circumcised was also at work in me for the Gentiles. 9 When James, Cephas, and John—those 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 had 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? What was the problem regarding Titus?
2. How does the argument concerning Titus tie into the defense of himself as an apostle in verses 7-9 and proclaim the gospel?
3. What was the only "concern" the pillars had regarding Paul and his apostleship (2:10)?

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.

2:11-21 Main point: _____

Make additional notes at left and below:

4. Why did Paul have to oppose Peter? What was the problem?
5. Who else fell into this error?
6. Explain Paul's argument against Peter in verse 14.
7. Explain verses 15-16. What does Paul mean concerning how we are saved?
8. What is Paul referring to when he says, "If I rebuild what I tore down" in verse 18? What is Paul's point?
9. What does verses 20-21 teach you?

2:11 But when Cephas came to Antioch, I opposed him to his face because he stood condemned. 12 For he regularly ate 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 led astray 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 and yet because we know that a person is not justified by the works of the law but by faith in Jesus Christ, even we ourselves have believed in Christ Jesus. This was 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 we ourselves are also found to be "sinners" while seeking to be justified by Christ, 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 died to the law, so that I might live for God. 20 I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I now live in the body, 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.

GALATIANS

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.

3:1-4:7

CSB

3:1 You foolish Galatians! Who has cast a spell on you, before whose eyes Jesus Christ was publicly 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 believing what you heard? 3 Are you so foolish? After beginning by the Spirit, are you now finishing by the flesh? 4 Did you experience so much for nothing—if in fact it was for nothing? 5 So then, does God give you the Spirit and work miracles among you by your doing the works of the law? Or is it by believing what you heard— 6 just like Abraham who believed God, and it was credited to him for righteousness?

7 You know, then, that those who have faith, these are Abraham’s sons. 8 Now the Scripture saw in advance that God would justify the Gentiles by faith and proclaimed the gospel ahead of time to Abraham, saying, All the nations will be blessed through you. 9 Consequently, 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, Everyone who does not do everything written in the book of the law is cursed. 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 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 by Christ Jesus, so that we could receive the promised Spirit through faith.

3:1-14 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. What is Paul teaching?
2. Who are children of Abraham (2:7-9)? Explain Paul’s point.
3. Explain verses 10-12. What is Paul’s argument concerning justification by the law and those who rely on the law?

4. How exactly did Christ become a curse for us (2:13-14)? What scripture does Paul quote to prove this?

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

6. TRANSFORMATION: What do we learn about God? What do we learn about ourselves? What changes do we need to make?

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 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.

CSB

3:15 Brothers and sisters, I'm using a human illustration. No one sets aside or makes additions to a validated human will. 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 referring to one, and to your seed, who is Christ. 17 My point is this: The law, which came 430 years later, does not invalidate a covenant previously established by God and thus cancel the promise. 18 For if the inheritance is based on the law, it is no longer based on the promise; but God has graciously given it to Abraham through the promise.

19 Why, then, was the law given? It was added for the sake of transgressions until the Seed to whom the promise was made would come. The law was put into effect through angels by means of a mediator. 20 Now a mediator is not just for one person alone, but God is one. 21 Is the law therefore contrary to God's promises? Absolutely not! For if the law had been granted with the ability to give life, then righteousness would certainly be on the basis of the law. 22 But the Scripture imprisoned everything under sin's power, so that the promise might be given on the basis of faith in Jesus Christ 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 through faith you are all sons of God in Christ Jesus.

27 For those of you who were baptized into Christ have been clothed with Christ. 28 There is no Jew or Greek, slave or free, male and female; since you are all one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham's seed, heirs according to the 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.

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 trustees until the time set by his father. 3 In the same way we also, when we were children, were in slavery under the elements of the world. 4 When the time came to completion, 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 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 God has made you an heir.

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. What is the relationship between the promise and the law (2:21-22)?
4. Explain the people's condition "before faith came" (2:23-24).
5. Explain verses 25-29. What is the point that Paul is arguing? What has the faith accomplished?
6. How are we "heirs according to the promise" (2:25-29)?
7. Explain 4:1-7. What is the argument?
8. Explain "the fullness of time" in verse 4. What is this?
9. How has "God sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'"? What does this mean?

GALATIANS

ESV

4:8 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 your blessedness? 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.

4:8-31

CSB

4:8 But in the past, since 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 worthless elements? Do you want to be enslaved to them all over again? 10 You are observing 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 and sisters: Become as I am, for I also have become as you are. You have not wronged me; 13 you know that previously I preached the gospel to you because of a weakness of the flesh. 14 You did not despise or reject me though my physical condition was a trial for you. On the contrary, you received me as an angel of God, as Christ Jesus himself.

15 Where, then, is your blessing? For I testify to you that, if possible, you would have torn out your eyes and given them to me. 16 So then, have I become your enemy because I told you the truth? 17 They court you eagerly, but not for good. They want to exclude you from me, so that you would pursue them. 18 But it is always good to be pursued in a good manner—and not just when I am with you. 19 My children, I am again suffering labor pains for you until Christ is formed in you. 20 I would 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)? What does Paul mean by these descriptions? What were these Christians practicing?
2. What physical condition is Paul talking about (vs. 14)? What point is Paul making in verses 12-15?
3. Who are the "they" in verses 16-17? What was the problem? What point is Paul making to these Christians?
4. TRANSFORMATION: What do we learn about God? What do we learn about ourselves? What changes do we need to make?

ESV

4:21 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.

CSB

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 as a result of the flesh, while the one by the free woman was born through promise. 24 These things are being taken figuratively, for the women represent two covenants. One is from Mount Sinai and bears children into slavery—this is Hagar. 25 Now Hagar represents 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, childless woman, unable to give birth. Burst into song and shout, you who are not in labor, for the children of the desolate woman will be many, more numerous than those of the woman who has a husband.

28 Now you too, brothers and sisters, like Isaac, are children of promise. 29 But just as then the child born as a result of the flesh persecuted the one born as a result of the Spirit, so also now. 30 But what does the Scripture say? “Drive out the slave and her son, for the son of the slave will never be a coheir with the son of the free woman.” 31 Therefore, brothers and sisters, we are not children of a slave but of the free woman.

4:21-31 Main point: _____

Make additional notes at left and below:

5. Write down all that Hagar represents:

Write down all that Sarah represents:

6. The command is to cast out Hagar (vs. 30). Explain what was to be cast out. What is Paul teaching?

ESV

CSB

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, 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.

5:1 For freedom, Christ set us free. Stand firm, then, and don't submit again to a yoke of slavery. 2 Take note! I, Paul, am telling you that if you get yourselves circumcised, Christ will not benefit you at all. 3 Again I testify to every man who gets himself circumcised that he is obligated to do 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 we eagerly await through the Spirit, by faith, the hope of righteousness. 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 being persuaded regarding the truth? 8 This persuasion does not come from the one who calls you. 9 A little leaven leavens the whole batch of dough. 10 I myself am persuaded in the Lord you will not accept any other view. But whoever it is that is confusing you will pay the penalty. 11 Now brothers and sisters, 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 let themselves be mutilated!

13 For you were called to be free, brothers and sisters; only don't use this freedom as an opportunity for the flesh, but serve one another through love. 14 For the whole law is fulfilled in one statement: 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? What will be the result? Explain why this would be the outcome?

2. Explain the phrase, "you have fallen away from grace."

3. What point is Paul making in verses 7-12? How does Paul use his own life to prove the point?

4. What practical applications can we make from verses 13-15? What do we learn?

ESV

5:16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh. 17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. 18 But if you are led by the Spirit, you are not under the law. 19 Now the works of the flesh are evident: sexual immorality, impurity, sensuality, 20 idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, 21 envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

25 If we live by the Spirit, let us also keep in step with the Spirit. 26 Let us not become conceited, provoking one another, envying one another.

CSB

5:16 I say, then, walk by the Spirit and you will certainly not carry out the desire of the flesh. 17 For the flesh desires what is against the Spirit, and the Spirit desires what is against the flesh; these are opposed to each other, so that you don't do what you want. 18 But if you are led by the Spirit, you are not under the law.

19 Now the works of the flesh are obvious: sexual immorality, moral impurity, promiscuity, 20 idolatry, sorcery, hatreds, strife, jealousy, outbursts of anger, selfish ambitions, dissensions, factions, 21 envy, drunkenness, carousing, and anything similar. I am warning you about these things—as I warned you before—that those who practice such things will not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, and self-control. The law is not against such things. 24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. 25 If we live by the Spirit, let us also keep in step with the Spirit. 26 Let us not become conceited, provoking one another, envying one another.

5:16-26 Main point: _____

Make additional notes at left and below:

5. What does it mean to "walk by the Spirit?"

6. Describe the works of the flesh. Research any words you do not know.

7. Why is "the fruit of the Spirit" singular when "the works of the flesh" are plural? Why is it called "the fruit of the Spirit" and not "the works of the Spirit"?

8. Describe the fruit of the Spirit. Research any words you do not know.

9. How do we know that we belong to Christ? What does it mean to keep step with the Spirit?

ESV

6:1 Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. 2 Bear one another's burdens, and so fulfill the law of Christ. 3 For if anyone thinks he is something, when he is nothing, he deceives himself. 4 But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. 5 For each will have to bear his own load.

6 Let the one who is taught the word share all good things with the one who teaches. 7 Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. 8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. 9 And let us not grow weary of doing good, for in due season we will reap, if we do not give up. 10 So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

CSB

6:1 Brothers and sisters, if someone is overtaken in any wrongdoing, you who are spiritual, restore such a person with a gentle spirit, watching out for yourselves so that you also won't be tempted. 2 Carry one another's burdens; in this way you will fulfill the law of Christ. 3 For if anyone considers himself to be something when he is nothing, he deceives himself. 4 Let each person examine his own work, and then he can take pride in himself alone, and not compare himself with someone else. 5 For each person will have to carry his own load.

6 Let the one who is taught the word share all his good things with the teacher. 7 Don't be deceived: God is not mocked. For whatever a person sows he will also reap, 8 because the one who sows to his flesh will reap destruction from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit. 9 Let us not get tired of doing good, for we will reap at the proper time if we don't give up. 10 Therefore, as we have opportunity, let us work for the good of all, especially for those who belong to the household of faith.

6:1-10 Main point: _____

Make additional notes at left and below:

1. What warnings are given regarding restoring the lost? Write down ways we can restore the lost rightly.

2. How do we reconcile verse 2 with verse 5? One verse says we are to bear one another's burdens, but the following verse says we are to bear our own load. What is Paul teaching? Explain.

3. What is Paul teaching in verses 6-10? What do we learn from these admonitions? What will this look like in our lives?

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.

CSB

6:11 Look at what large letters I use as I write to you in my own handwriting. 12 Those who want to make a good impression 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, and yet 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. The world has been crucified to me through the cross, and I to the world. 15 For both circumcision and uncircumcision mean nothing; what matters instead is a new creation. 16 May peace come to all those who follow this standard, and mercy even to the Israel of God!

17 From now on, let no one cause me trouble, because I bear on my body the marks of Jesus. 18 Brothers and sisters, 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)? What does this mean?

6. What does Paul boast in? What do we learn from this? How can we apply this to our lives?

7. Explain what it looks like for "the world to be crucified to me." Then explain what it looks like to be "crucified to the world."

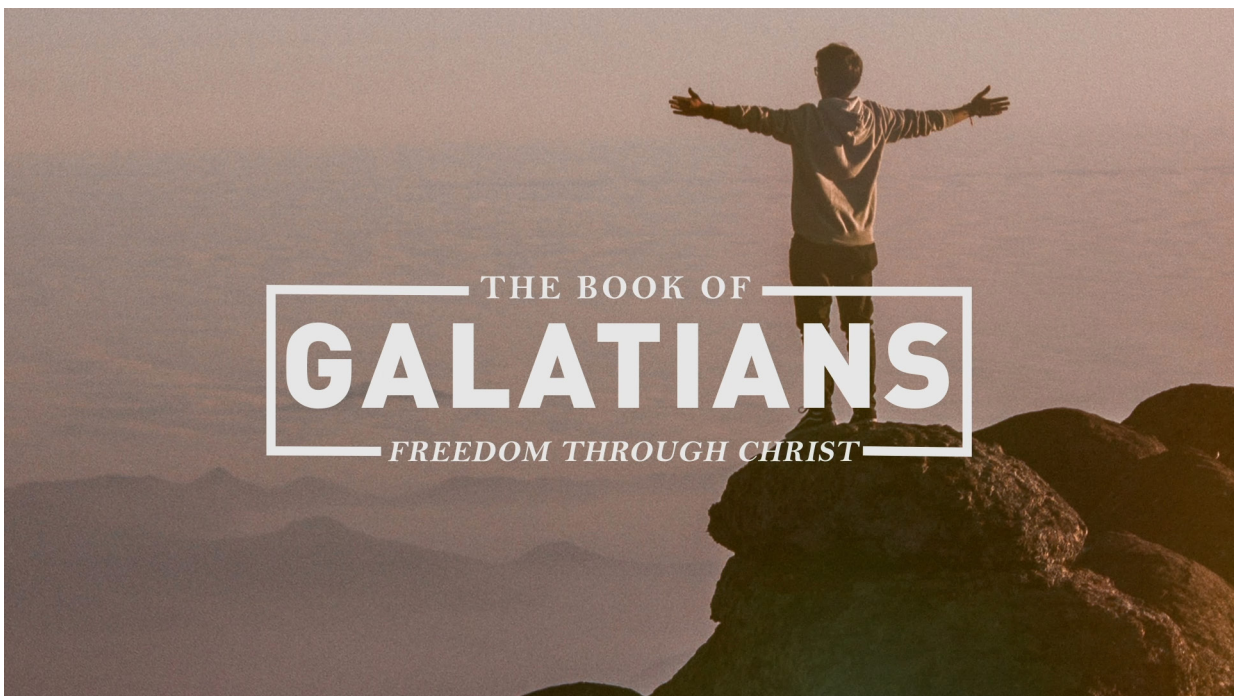
8. What does Paul mean in verse 15. How is "a new creation" the answer to the circumcision problem?

9. Explain verse 17.

10. TRANSFORMATION: What do we learn about God? What do we learn about ourselves? What changes do we need to make?

GALATIANS

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



SELF-STUDY WORKBOOK

by: Brent Kercheville