

**A Study of  
THE EPISTLE TO THE GALATIANS**

*“You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace. But by faith we eagerly await through the Spirit the righteousness for which we hope.”*

*- Galatians 5:4,5*

## **INSTRUCTIONS**

**This study is formatted to be a daily study of Galatians to be done over a period of 11 weeks. We have tried to design a study that will require, on average, about 20 minutes a day. That being said, please remember that the death of a good Bible study is a legalistic adherence to a “list” or schedule. Godly discipline requires a sensitivity to what the Holy Spirit wants to teach you. If you find yourself being led in a direction different from where our questions would take you, forget our questions, and listen to the “higher authority.” Most of all, enjoy the Word of God. There is no book like it in all of creation.**

***- Bob Reed and Mark Robinson***

## **BRIEF BACKGROUND NOTES ON GALATIANS**

**Who wrote it?** It was written by Paul, the apostle.

**Who were the recipients?** This epistle is addressed to “the churches in Galatia” (cf. Galatians 1:2). Most commentators believe that this refers to the group of churches in southern Galatia that Paul founded on his first missionary journey (e.g. Pisidian Antioch, Lystra, Iconium, and Derbe). These churches likely had a core of Jewish believers, along with many Gentile converts.

**When was it written?** Most commentators place the writing of the Epistle to the Galatians around 50 A.D.

**Why was it written?** This epistle was written to combat the tendency in the fledgling churches to incorporate the legalism of Judaism into Christianity. The Gentiles in these young churches were being pressured to become circumcised, observe the Jewish calendar, and adopt the ritual aspects of Judaism. In a sense, Christianity was in danger of becoming Judaism “with a Jesus face.” In this epistle, the Holy Spirit through Paul aggressively attacks this heresy. In so doing, He makes it clear that Christianity is not an extension of Judaism, it is something entirely different: Christianity is based on the foundational truth that righteousness comes by faith in Jesus Christ, not through following a set of rules.

This book has had a profound influence on the development of the Christian church. It has been called “the Magna Carta of Christian liberty.” It was Martin Luther’s favorite book, and a theological cornerstone of the Reformation.

Galatians deals with one of the most fundamental questions of religion: “How can I live a righteous life?” The answer is startlingly different from anything one might have expected. The truths contained in this book have the potential to revolutionize your life, as they have already done for countless others through the centuries. ENJOY!!!

## **WEEK ONE: Galatians 1:1-17**

### **Day One:**

1. Read Galatians 1:1-17.

2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section. For example, one such outline of Galatians 1:1-17 is given below:

1:1,2. A formal introduction of Paul to the churches in Galatia.

1:3-5. Greetings, with a reminder of what the Christian life is all about.

1:6-9. Paul condemns those who have misled the Galatians with a different gospel.

1:10-12. Paul emphasizes that his gospel is from God.

1:13-17. God personally intervened in Paul’s life to appoint him a messenger to the Gentiles.

Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere.

(NOTE: Making an outline is a wonderful way to immerse yourself in Scripture. It forces you to think through the content and organization of the text. In addition, it becomes a valuable resource for later review. If you have never done this before, you will probably find this hard to do the first time around. However, it will become easier over time. Persevere! You will be glad you did.)

**Day Two:**

1. Review Galatians 1:1-17.

2. Think of some questions that might lead to an important spiritual “discovery.”

For example, Paul begins his salutation to the Galatians by writing “Grace and peace to you” (Galatians 1:3). Accordingly, you might ask, “What exactly does Paul mean when he writes ‘Grace to you’?”

Write your questions in the space below, then pray that God would answer your question(s).

3. What observations do you have of this passage? To say it another way, what stands out to you most about what you read this week.

**Day Three:**

1. For background info, read Acts 9:1-30 and Acts 26:12-19 (NOTE: Saul is the same person as the Paul who wrote the book of Galatians.)

2. Read Galatians 1:1-17.

3. Consider the following verses:

Galatians 1:1: *“Paul, an apostle--sent not from men nor by man, but by Jesus Christ and God the Father ...”*

Galatians 1:11,12: *“I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.”*

Galatians 1:16b,17: *“I did not consult any man, nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus.”*

1 Thessalonians 2:13: “*And for this reason we also constantly thank God that when you received from us the word of God's message, you accepted it not as the word of men, but for what it really is, the word of God...*”

4. Briefly summarize the point that the Holy Spirit, through Paul, is making in the verses above. (i.e. In what way is Paul's message not from man, but from God)?

5. Why do you think Paul (under the power of the Holy Spirit) considers this point so important that He feels it necessary to emphasize it?

6. Why do you think it is necessary for YOU to be convinced that “Paul's gospel” is not “the word of men” but the “word of God?”

**Day Four:**

1. Read Galatians 1:1-17

2. Now focus in on Galatians 1:3-5.

3. Did you know that Paul begins EVERY ONE of his letters with the salutation, “grace and peace to you?” Consider the following verses:

Romans 1:7: “*To all in Rome who are loved by God and called to be saints: **Grace and peace** to you from God our Father and from the Lord Jesus Christ.*”

1 Corinthians 1:3: “***Grace and peace** to you from God our Father and the Lord Jesus Christ.*”

2 Corinthians 1:2: “***Grace and peace** to you from God our Father and the Lord Jesus Christ.*”

Galatians 1:3: “***Grace and peace** to you from God our Father and the Lord Jesus Christ...*”

Ephesians 1:2: “***Grace and peace** to you from God our Father and the Lord Jesus Christ.*”

Philippians 1:2: “***Grace and peace** to you from God our Father and the Lord Jesus Christ.*”

Colossians 1:2: “*To the holy and faithful brothers in Christ at Colosse: **Grace and peace** to you from God our Father.*”

1 Thessalonians 1:1: “*Paul, Silas and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: **Grace and peace** to you.*”

2 Thessalonians 1:2: “***Grace and peace** to you from God the Father and the Lord Jesus Christ.*”

1 Timothy 1:2: “*To Timothy my true son in the faith: **Grace, mercy and peace** from God the Father and Christ Jesus our Lord.*”

2 Timothy 1:2: “*To Timothy, my dear son: **Grace, mercy and peace** from God the Father and Christ Jesus our Lord.*”

Titus 1:4: “*To Titus, my true son in our common faith: **Grace and peace** from God the Father and Christ Jesus our Savior.*”

Philemon 1:3: “***Grace to you and peace** from God our Father and the Lord Jesus Christ.*”

4. “Grace” and “peace” were great, motivating themes in Paul’s ministry. Of these two, “grace” is perhaps the more difficult concept to pin down. As we shall see, a proper understanding of this concept is key to appreciating the Holy Spirit’s teaching in Galatians.

In the space below, give a short definition for “grace” that summarizes your understanding of this word.

5. Consider the following verse:

1 Corinthians 15:10: “*But by the grace of God I am what I am, and His **grace** toward me did not prove vain; but I labored even more than all of them, yet not I, but the **grace** of God with me.*”

6. How does the definition you wrote in Question (3) fit into 1 Corinthians 15:10? That is, can you substitute your definition for grace directly into 1 Corinthians 15:10 and still have this verse make sense?

7. The word that is translated “grace” in the New Testament comes from the Greek word “charis,” from which we get charity. Here is how Zondervan’s NIV Bible Software Library describes this word: “*The biblical concept of grace is much*

greater than is suggested in the common definition of "unmerited favor." "Grace" is a word that expresses a radical view of life and of relationship with God. Grace teaches that God's attitude toward us is one of acceptance and love; knowing God's heart, we can "approach the throne of grace with confidence" (Heb 4:16) with every sin and need. Grace is a dramatic statement about the human condition. Each person is helpless, trapped in sin and incapable of pleasing God or winning his favor. Grace is a proclamation. It is the triumphant announcement that God in Christ has acted and has come to the aid of all who will trust him for their eternal salvation. Grace is a way of life. Relying totally on Jesus to work within us, we experience God's own unlimited power, vitalizing us and enabling us to live truly good lives...grace is not simply a basic orientation to relationship with God. It is also a practical approach to living the Christian life. This aspect of grace helps us to understand the warning found in Gal 5:4, that those "who are trying to be justified by law have been alienated from Christ; [they] have fallen away from grace." Any attempt by believers to struggle toward a life of goodness by works of the law means a return to the futile way of religion. It involves reliance on ourselves and an abandonment of reliance on Christ, who alone can enable us to live righteous lives. We cannot approach Christian experience from the old perspective, for grace and religion are contradictory. We can only live by full commitment to the way of grace and all that grace involves."

8. A possible definition of "grace" is "supernatural power untainted by human effort." Does this seem to you like an adequate definition of "grace?"

9. In light of your study above, what do you think Paul meant when he wrote "Grace to you"?

**Day Five:**

1. Read Galatians 1:1-17, then pay special attention to Galatians 1:3-5.

2. According to verse 4, why did the Lord Jesus Christ "give Himself for our sins?"

3. In your own words, explain what the following phrase means: "to rescue us from the present evil age."

4. Here is how one commentator explains the meaning of "to rescue us from the present evil age":

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“The word "rescue" implies a "rescue from the power of." ... Believers are not [physically removed] out of the present evil world (though that will also be true eventually), but [rescued] from the power of evil and the values of the present world-system through the power of the risen Christ within the Christian. [SOURCE: *NIV Bible Commentary* in the *Zondervan Bible Reference Library* software].”

In what way is the world we now live in “evil?” Do you agree with that assessment? Why or why not?

5. According to Galatians 1:5, what is the reason why God wants to “rescue us from the present evil age?”

6. Using the understanding you have gained from your study above, paraphrase Galatians 1:3-5 in your own words.

7. What is your attitude toward the world in which we live? Is it a desirable thing to be “rescued from it? Why or why not?

**Day 6:**

1. Read Galatians 1:1-17, then focus in on Galatians 1:6-10.

2. Central to Paul’s charge is that the “gospel of Christ” is being distorted (cf. Galatians 1:7). In the space below, briefly explain what you think the “gospel of Christ” is. (HINT: The “gospel of Christ” is summarized in Galatians 1:4,5.)

3. According to Galatians 1:5, what is God’s primary motivation for working in our lives?

4. Explain how the “gospel of Christ” glorifies God.

5. To give you an idea of how seriously the Holy Spirit views the distortion of the gospel, consider this: The expression “accursed (NASB)/eternally condemned

(NIV)” [cf. Galatians 1:8,9] comes from the Greek word “anathema,” which can be interpreted “damnation.”

In other words, the Holy Spirit through Paul is saying that anybody who distorts the “gospel of Christ” is deserving of being sent to hell forever. Is it just me, or does this seem a little harsh to you! Why do you think God considers this subject so important? (HINT: Remember that God’s ultimate purpose in working in our lives is to glorify Himself – cf. Galatians 1:5.)

6. A possible explanation for why God is so harsh in His denunciation of those who propagate false gospels is that only the “gospel of Christ” gives God the glory that He deserves. All other “gospels” elevate the role of man and rob God of the credit for His work in our lives. What do you think about that? Could that explain why this issue is so important to God?

7. What are some examples of “false gospels” that you are aware of today?

8. What did you find most spiritually impacting in this week’s study? Elaborate.

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## **WEEK TWO: Galatians 1:13-2:10**

### **Day One:**

1. Read Galatians 1:13-2:10.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section (cf. Days One and Two of Week One). Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere.

### **Day Two:**

1. Review Galatians 1:13-2:10.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).

3. What observations do you have of this passage? To say it another way, what stands out to you most about what you read this week?

**Day Three:**

1. Read Galatians 1:13-2:10.
2. What is the main point of 1:13-2:10? What was Paul trying to communicate to the Galatians by telling them this story?
3. Why is this point important? In other words, why should it matter whether Paul did or not speak with the apostles in Jerusalem?
4. Paul comments in 1:15 that he was set apart by God for a special purpose from the time he was in his mother's womb. Based on what you know about Paul, in what way is that true?
5. Think about your own life for a moment. Do you feel as though God has set you apart for a special purpose? If so, in what way? If not, why not?

**Day Four:**

1. Read Galatians 1:13-2:10.
2. To better understand the significance of Galatians 1:13-2:10, we are going to break down these verses into small sections. For each section below, write down the main point being made:

Galatians 1:13,14:

Galatians 1:15-17:

Galatians 1:18-24:

Galatians 2:1-5:

Galatians 2:6-10:

3. Consider the following progression of thoughts:

- Look at how my life changed so dramatically all of a sudden
- At first, I went into seclusion and didn't have contact with anybody
- Three years later, I met Peter and James, but only to "get acquainted" – they didn't teach me anything
- Fourteen years later, I confronted those in the highest positions of leadership in the church and told them they were wrong
- The apostles acknowledged God's supernatural working in my life and embraced my gospel

In light of this progression of thoughts, can you now figure out the main point that Paul is making in Galatians 1:13-2:10? Do you see why it is so important?

4. The change in Paul's life was a major "proof" of God's involvement in His life and a validation of the message He was giving testimony to. If you are a Christian, in what ways have you seen God change your life since you have trusted in Him, or while you have been growing in your relationship with Him? If you are not a Christian, what have been your impressions of the lives of the Christians you have known? In your opinion have their lives helped to validate the message they believe?

### **Day Five:**

1. Consider the following scenario:

*Imagine that you are an engineering student at college, and that for several years you have taken classes from the most brilliant, most dynamic, most compelling professor you have ever had. After class, this professor starts meeting with you and several other students and begins teaching you the design of a radical new machine that will transform society. The machine itself uses new technologies that defy established scientific principles, which causes your professor to be the source of much controversy.*

*Towards the end of your college career, your professor announces to you that He is God, and that He has chosen you for a special mission to take this machine to the world. Your professor makes a dramatic departure from the university and disappears. All of a sudden you and your team are in charge of*

*finding a way of mass-producing this machine and getting people to use the new technology.*

*After several years you hear of another student, let's call him Paul, who claims to have invented a machine identical to yours. To the best of your knowledge, Paul never had any contact with your professor while he was teaching at your university. He claims that your professor appeared to him in a dream, and taught him the design of the machine. While there is no substantiated proof of this, it is widely known that Paul made a major life-change about the time he claims to have seen your professor in his dream.*

*Over the years, you and Paul have some brief contact, but your team and his team work largely independently. Finally, after several, relatively small production runs, you are ready to take the machine to mass-production. However, a crisis occurs on your design team, and Paul comes to your team to tell you that there is a flaw in your plans to mass-produce the machine. Your team is hardly incredulous that Paul knows what he is talking about. After all, you all spent years studying with your professor at the university.*

*Remarkably, Paul not only points out the design flaw that has crept into your plans, but is able to show you new functionalities of the machine that you never even knew it had the capacity to do. Thanks to Paul, you correct the mistake and you and Paul join forces to take this radical new machine to the world!*

2. After the events described in (1), would you be convinced that Paul had, indeed, received his design instructions directly from your former professor?

3. Would you be more willing to believe Paul's "theories," even if they sounded really strange to you?

4. Can you see any parallels between this story and certain events that are described in the Bible?  
(^\_^)

**Day Six:**

1. Read Galatians 1:13-2:10.

2. As we move into the next section of Galatians, the apostle Paul is going to share his "theory" about the Christian life. He is going to say that this theory is of the utmost importance. Without a proper appreciation of his "theory," he is going to tell you that your Christian life is not going to "work." In other words, he is going to say that while you might think that your "design" of the Christian life is correct, it is at risk of having a fatal flaw. This design flaw is so serious, it has the capacity to leave your Christian life completely powerless. Are YOU going to believe what the Holy Spirit, through Paul, is going to say? Why?

3. What did you find most spiritually impacting in this week's study? Elaborate.  
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### **WEEK THREE: Galatians 2:11-21**

#### **Day One:**

1. Read Galatians 2:11-21.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section (cf. Days One and Two of Week One). Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere.

#### **Day Two:**

1. Review Galatians 2:11-21.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).

3. What observations do you have of this passage? To say it another way, what stands out to you most about what you read this week?

**Day Three:**

1. Read Galatians 2:11-14.

2. For what, specifically, did Paul criticize Peter? (HINT: It was NOT for separating himself from the Gentiles.)

3. Why do you think that Paul reacted so strongly and publicly in confronting Peter?

4. Compare Acts 11:1-18 with Galatians 2:11-14. What do these passages tell us about Peter? (NOTE: The events of Acts 11 happen BEFORE the events of Galatians 2 chronologically.)

5. Peter seemed to be a slow learner on this issue of how the church should deal with the Gentiles. Do you think Paul is too harsh here in his confrontation of Peter? Why or why not? Do you see any applications in the way Paul interacted with Peter for your life today?

6. In Galatians 2:14, Paul charges that Peter “compelled the Gentiles to live like Jews” (NASB)/”forced Gentiles to follow Jewish customs” (NIV). What “Jewish custom” was Paul referring to? (HINT: See verse 12.)

7. Read Galatians 2:11-21.

8. In the space below, summarize Galatians 2:15,16 without using the words “faith” or “law.”

9. Read Galatians 2:17,18.

10. One (loose) interpretation of verses 17 and 18 is the following:

*The Christian life is all about “faith.” However, critics point out that Christians continue to sin. They say that this is clear evidence that “faith” is not enough -- unless one wants to argue that Christ is okay with sin. I reply, “Absolutely not!” The fact that Christians continue to sin only proves what the gospel has been saying all along: “Everybody has a sinful nature and needs to be delivered from its power.”*

What do you think of this interpretation? Do you think it accurately represents the main ideas of verses 17-18?

11. In 2:17-18 Paul takes a criticism of Christianity (the sin of its followers) and turns it into an apologetic for the Christian faith! How does the sin in YOUR life remind you of the central truths of Christianity?

12. Read Galatians 2:19.

13. One possible interpretation of verse 19 is the following:

*I learned that following the law could not produce spiritual life in me, and this insight became the secret that allowed me to live for God!*

What do you think of this interpretation? Do you think it accurately represents the main ideas of verses 19?

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14. Read Galatians 2:20-21.

15. Summarize what the Holy Spirit through Paul is saying in verses 20-21 without using the words “faith,” “grace,” or “law.”

**Day Four:**

1. Read Galatians 2:11-21, then focus in on 2:20.

2. In 2:20, Paul closely ties the life of the Christian to the life of Jesus Christ.

2A. Elaborate on the meaning of the following statement: “I no longer live, but Christ lives in me.”

2B. According to this verse, what enables Christ to live out His life through the Christian?

3. Consider the following thoughts about Galatians 2:11-21:

*In these verses, the Holy Spirit through Paul states that there is a conflict between the “gospel” and a system of righteousness that is based upon following the law. Associated with the gospel are words like “justified,” “faith,” “grace”, “Christ lives in me,” and “righteousness.” In contrast to these are words like “living like a Jew/following Jewish customs,” “works,” “law,” and “Christ died for nothing.”*

Do you agree with this analysis? Do you feel like you understand what the Holy Spirit through Paul is saying here?

4. Do you believe Galatians 2:11-21 refers primarily to how to become a Christian? Or do you think it is primarily concerned with how to grow after one becomes a Christian?

5. In the space below, briefly describe what a person must do to become a Christian.
6. In the space below, briefly describe what a person must do to spiritually grow after they become a Christian.

**Day Five:**

*NOTE: Today's study is primarily intended to better understand what is meant by the word "justify," which is a key concept in the Book of Galatians.*

1. Read Galatians 2:16.
2. Clearly, the central idea in Galatians 2:15,16 is that one becomes "justified" by "faith in Christ" and not by "works." Circle the choice below that comes closest to describing what it means to "be justified":
  - a) to have one's sins forgiven
  - b) to live righteously
  - c) other (*please describe in the space below*):

3. ***Biblical Note:*** The Greek word that is translated "justified" in Galatians 2:16 is derived from the Greek root "dikaioö" and is related to the noun "dikaiosunë", which is almost always translated "righteousness," as it is in Galatians 2:21. Here is how one commentator explains this:

*"The Greek verb dikaioö is translated 'to justify.' We have no verb form in English that means 'to righteous.' "*

[SOURCE: <http://home.messiah.edu/~mcosby/BIL105.htm>]

In other words, translators use the word "justify" to translate "dikaioö" because there is no corresponding English word for "to righteous". A better translation than "justify" would be "righteous-ize;" that is, to make righteous – if only this word existed in English. Thus, as you wrestle through what the Holy Spirit is teaching, you will do well to think "righteous-ize" or "make righteous" whenever you see the word "justify."

4. Consider the following elaboration of the word “justify:”

*Just as “salvation” has both a past, a present, and a future sense to it, so “justify” also has three (completely analogous) senses:*

*Justification (past): The believer is made righteous before God the moment he/she receives a new nature when they become a Christian.*

*Justification (present): Despite receiving a new nature, the Christian continues to sin because he/she possesses a sin nature. Yet God enables the believer through the indwelling Christ to live righteously on a daily basis.*

*Justification (future): One day, the Christian will be “glorified”. He/she will have their old sin nature stripped from them and will stand in the presence of God completely “righteous,” devoid of sin.*

*In other words, God is engaged in the process of making Christians completely righteous. First, He gives them a new, righteous nature. Then, He enables them to live righteously in this life. Finally, upon their death and subsequent resurrection, they have their old, sin natures completely removed so they can stand sinless in God’s presence.*

Do you have any thoughts about the preceding elaboration? Does this make sense to you?

5. Go back and look at your answer to Question (2). Then consider the following:

*The answer to Question (2) above is both (a) AND (b). However, since Paul is writing to Christians, when the Holy Spirit through Paul speaks of being “justified” He primarily intends the “present” sense of being righteous; namely, living righteously. Thus, the main point of Galatians is about how the Christian can live a “holy life,” overcoming the power of sin and living righteously for the purpose of bringing glory to God (cf. Galatians 1:4,5).*

Do you agree or disagree with this statement? Briefly elaborate your thoughts in the space below.

6. Based upon Galatians 2:16 and the preceding study, fill in the following blank:

Christians grow spiritually by \_\_\_\_\_ in Christ, not by observing the law.

<sup>1</sup> This “present” sense of “justification” is frequently called “sanctification” in Christian literature.

### **Day Six:**

*NOTE: Today's study is primarily intended to better understand what is meant by "observing the law," which is a key concept in the Book of Galatians.*

1. Read Galatians 2:21.

2. In the space below, reword the phrase "if righteousness comes (NASB)/could be gained (NIV) through the Law" -- without using either the word "law" or "works."

3. Here is how one commentator explains what the Holy Spirit through Paul means by "law":

*"Paul's emphasis here is not on the Jewish law (there is no article in Greek with the word "law"), though it includes it, but rather ON ANY SYSTEM OF ATTEMPTING TO PLEASE GOD BY GOOD DEEDS [emphasis added]."*

[SOURCE: *The NIV Bible Commentary* in the *NIV Bible Reference Library* software.]

In other words, when the Holy Spirit through Paul speaks of "law," He is referring to any system by which a person attempts to become "holier" by doing certain things. In the space below, identify some things that people do to become "holier?"

4. Here is what we have learned so far in our Galatians study:

*Living righteously/being holy/becoming a better Christian can only be done by "faith in Christ," not by doing a certain set of good deeds.*

Do you feel like you understand this truth? If not, what do you find unclear or confusing about it?

5. What did you find most spiritually impacting in this week's study? Elaborate.  
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## **WEEK FOUR: Galatians 3:1-5**

### **Day One:**

1. Read Galatians 3:1-5.
2. Summarize these verses by making an outline consisting of numerous “sections”, attaching a brief description for each section (cf. Days One and Two of Week One). Write your own outline in the space below. Try not to refer to other outlines that may be presented in your Bible and elsewhere.

### **Day Two:**

1. Review Galatians 3:1-5.
2. Think of some questions that might lead to an important spiritual “discovery.” Write them in the space below, then pray that God would answer your question(s).

3. What observations do you have of this passage? To say it another way, what stands out to you most about what you read this week?

**Day Three:**

1. Read Galatians 3:1-5.

*Biblical Note:* Verse 1 is a little unclear in the NASB and the NIV translations. The New Living Translation better captures the true meaning of the verse. It says, “Oh foolish Galatians! What magician has cast an evil spell on you? For you used to see the meaning of Jesus Christ’s death as clearly as though I had shown you a signboard with a picture of Christ dying on the cross.” The emphasis here is not that they witnessed the crucifixion with their own eyes, but that Paul had been very clear that the gospel Paul preached centered around the crucifixion of Christ.

2. Is the Holy Spirit through Paul speaking to Christians or non-Christians in these verses? How do you know?

3. What is the primary subject of Galatians 3:1-5? Circle the best answer, then explain your answer in the space below.

a) The primary subject is that one becomes a Christian by faith, not by following “the law.”

b) The primary subject is that one lives the Christian life in exactly the same way that one becomes a Christian – by faith, not by following “the law.”

c) None of the above.

4. Read Galatians 3:3.

5. Complete the following sentence based on Galatians 3:3. Write in plain English, without using the words “perfected,” “attain your goal,” “flesh,” or “human effort.”

Having begun by the Spirit, are you now \_\_\_\_\_ ?

**Day Four:**

1. Read Galatians 3:1-5.

2. (Review from Week3/Day4/Question5.) In the space below, briefly describe what a person must do to become a Christian.

3. (Review from Week3/Day4/Question6.) In the space below, briefly describe what a person must do to spiritually grow after they become a Christian.

4. Consider the following verses:

Galatians 3:3: “*Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh(NASB)/human effort(NIV)?*” (NOTE: The way the grammar sits in 3:3, the expected answer is an emphatic NO!)

Colossians 2:6: “*So then, just as you received Christ Jesus as Lord, continue to live in him...*”

Hebrews 11:6a: “*And without faith it is impossible to please God...*”

5. Review your answers to Questions (2) and (3) above. How do the verses you just looked at impact how you would answer those questions? After looking at these verses, should there be any difference in your answers? Why or why not?

6. Given your current understanding, explain what it means to live your Christian life by “faith,” as opposed to following “the law.”

**Day Five:**

1. Read Galatians 3:1-5.

2. Observe the following contrasts that the Holy Spirit through Paul draws in these verses:

<i>Scripture</i>	<i>Path #1</i>	<i>Path #2</i>
Verse 2	“works of the law” (NASB) “observing the law” (NIV)	“hearing with faith” (NASB) “believing what you heard” (NIV)
Verse 3	“by the flesh(NASB)/human effort(NIV)”	“by the Spirit”
Verse 5	“works of the law” (NASB) “observe the law” (NIV)	“hearing with faith” (NASB) “believe what you heard” (NIV)