

Galatians



It is for freedom that Christ has set us free

NO OTHER GOSPEL

(6 BIBLE STUDIES)

EXAMINATION

BIBLE STUDIES

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THE SMALL PRINT

THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Co

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GETTING THE MOST OUT OF THESE STUDIES

Your Commitment

I would encourage you to make a commitment to attending your group regularly. I realise that sometimes there are things that get in the way, but do prioritise studying the Bible with other. This will involve sacrifice, and effective use of your time, but I really believe that in doing so you will get the most out of studying the Bible and praying together in your small group.

Your Contribution

What you put into the group is going to determine what you get out of the group. I encourage you to contribute honestly to the discussion and workings of the group. I understand people come from different backgrounds with unique personalities & life experiences. But, we all have a big part to play, so I encourage you to be fully present and take ownership of your group.

Your Preparation

These materials are primarily for use in preparing and/or leading group discussions, but they will also be useful in keeping your thoughts together in one place. The materials provide you with the passage so that you can identify and highlight recurring themes and note down your own thoughts and questions. Also, the materials include questions designed to provoke thought, and help you reflect on what the passage meant, both at the time it was written, and also what it means for us now.

I would encourage you to make good use of these materials, as doing so will help you contribute and get the most out of the group discussions. The materials are, however, only “tools” – they are there to help you, and not to restrict you, or force you to think in a certain manner. I want to see God speaking to you through these passages, and if the questions or notes don't help you, simply don't use them!

I have also included within these materials an introduction to the book. Make of this what you will, but I hope that it is helpful in getting you started with these studies!

Your Leadership

Here are some useful pointers in how to lead your Bible study group. Be aware that included in this study guide are more questions than you can possibly ask and/or answer in one session. They are not designed to be used rigidly, and there will rarely be a need to ask every question! Make sure that you spend some time praying at the start and ensure you read & re-read the passages as much as possible. In relation to the passages, then consider the suggested questions with an open mind. There is rarely “a single right answer” and I would encourage you to share your thoughts with your group.

I have also included a number of quotations from relevant Christian literature, most of which are readily available online if you want to do further thinking or study. My prayer is that as you study together you would grow to love Jesus and experience Him more deeply.

I would appreciate your feedback and suggestions on how to make these materials even better!

*Steve McClure
Spring 2019*

INTRODUCING GALATIANS

Few have questioned Paul's authorship of the letter to the Galatians! Dating the letter is however a very different matter with conflicting ideas about when, and to whom it was written. Opinions vary from between 49AD to 59AD. Those who argue for a later date (approx. 53-57AD) suggest that the letter was addressed to churches located in North Galatia (i.e. Pessinus, Ancyra and Tavium) Ephesus or Macedonia (this is the North Galatian theory). Those who argue for an earlier date (48-53AD) suggest that the letter was written to churches in Southern Galatia (Pisidian Antioch, Iconium, Lystra and Derbe) from either Syrian Antioch or Corinth (this is the South Galatian theory). Please make up your own mind but from what I've read, the most likely explanation is that it was written from Antioch before the Council of Jerusalem in 49 or 50 AD. This would explain why there are no references contained in Acts about these Northern Galatian cities or within the letter about this important council.

Galatia was a large Roman province which includes a number of key cities. Paul and Barnabas began their ministry in Syrian Antioch where they were commissioned for their first missionary journey in AD46-47 (Acts 13:1-3) and sent off to visit these key cities, namely Pisidian Antioch, Iconium, Lystra and Derbe (Acts 13:13-14:21) before returning again to Syrian Antioch who were effectively their sending church. Paul visited these places on two further occasions on his second and third missionary journeys (see Acts 15:36, 16:1-6 & 18:23). South Galatia is a large inland area separated by the Mediterranean Sea and the Taurus mountains.

Paul's letter to the Galatians is quite direct and gets to his main point very quickly. False teachers had infiltrated the church and convinced the Galatians that they needed to keep additional requirements in order to be saved. This created much division and so Paul writes to encourage and exhort them to return to the truth of the gospel. These false teachers were Jewish Christians who wanted to twist the gospel for their own agendas. One such group were 'the Judaisers' who wanted to Judaise the Gentile Christians and in particular urged them to be circumcised. This was the same group mentioned in Acts 15:1 who argued that unless circumcised they could not be saved. Galatians 6:12 suggests that they may have been motivated by a desire to avoid persecution. With regard to Paul they challenged his authenticity as an apostle and suggested that he had sought to make the gospel more palatable by removing these requirements.

Paul's purpose in writing is to establish his authority and affirm the truth of the gospel that he had been preaching. He shares the story of how he visited the Apostles in Jerusalem and how they added nothing to his message (2:1-10). The Apostles affirmed Paul in his ministry to the Gentiles. Paul in his letter speaks passionately about what he sees as a form of legalism. His message again and again in Galatians is that we are saved by grace alone and there are no further requirements needed for us to be justified!

Many of Paul's letters begin with prayers and/or thanksgiving. Galatians however is quite different and does not begin with any words of commendation before he begins his robust attack on what had been happening in Galatia. In fact by only the sixth verse of the first chapter, Paul is saying how astonished he is that they were so quickly deserting Jesus Christ and turning to another gospel. He says this is really no gospel at all (v7) and accuses the false teachers of throwing them into confusion. In v8-9 he says that if anyone preaches another gospel then they should be 'eternally condemned'. This is not

typical Paul who is normally much more measured in how he begins his letter but such is his fury towards even the thought of turning away from the gospel of Christ. Why is Galatians so strong and so direct? To our contemporary ears this letter surely does sound very harsh but some argue that may well be because we don't really appreciate the rhetorical style with which it was written or the central importance and timing of the issue to which Paul is writing. Another possibility is that Paul refined his style somewhat as the years went by. Remember Galatians was an early (or even the earliest) of Paul's letters and probably written with some haste when he received word about what was happening back in Galatia. So did Paul change his style or did he just use this particular style for this particular church and situation? I suggest wrestling with these questions as you work through the studies!

“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.” Galatians 2:20

What we can be sure of is that Galatians is a strong and eloquent argument for the truth of the gospel. Paul would not stand to see anything added or taken away from this gospel which had been given to him by revelation and which matched the gospel that was being preached by the Apostles. If Paul were alive today then he would be equally incensed and angered by anything which challenged the heart of the good news. For us the challenge is not about a specific issue like circumcision but it is very much still about anything which adds or takes away from the gospel. We by nature want to contribute to our own salvation – it goes against the grain to accept that we are saved by grace alone. Even when we are saved it is so easy to fall back into trying to earn God's favour as we live day by day. The truth however is that there is nothing that we can contribute – Jesus has done it all.

Paul was confident that the Galatians would respond to his impassioned appeal to remain true to the gospel. We have no evidence that this did not happen and we know that Paul visited again on his second and third missionary journeys (Acts 16:1-6 & 18:23). In 1 Corinthians 16:1-2 we read that they contributed towards the collection for the poor believers in Judea. The rug also seems to have been well and truly pulled out from under the Judaisers after the decision by the Council in Jerusalem (Acts 15:1-29). Church history suggests that later on (after Jerusalem was destroyed in 70AD) the power base of the church moved from Jerusalem to Antioch in Syria.

Galatians is all about freedom. Paul says that it is for freedom that Christ has set us free (5:1) and the message of Galatians is all about protecting that freedom from the dangers of licence and legalism. My prayer for you as you study this letter is that you would find a greater appreciation of the gospel and learn how to guard your own thinking and behaviour from all that would seek to attack and twist the gospel for its own purposes.

“It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.” Galatians 5:1

STUDY 1 – GALATIANS 1 – NO OTHER GOSPEL

INTRODUCTION: Paul begins his letter with an explosive first chapter in which he expresses his shock that they were so quickly turning to a 'different gospel'. Paul contrasts the substance of this false gospel (which some were spreading) against the gospel he had received from God.

SETTING THE SCENE: What other *gospels* are people pushing in our world today? What do you perceive to be some of the reasons why some would so quickly desert the gospel of Christ?

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GREETINGS (v1-5): What does Paul have to say about himself here (who sent him and what is his connection to the sender)? What do verses 3-5 tell us about the gospel? How might "grace and peace" have been both an encouragement and a challenge to Paul's readers in Galatia?

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ASTONISHMENT (v6-10): What insight can we glean from this chapter about why Paul starts this letter in this confrontational manner (compare with his other letters)? Does it astonish you that these Galatians were turning to a different gospel which was really no gospel at all?

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What does Paul mean when he says that we have been "*called to live in the grace of Christ*" (v6)? Why is turning to a different gospel akin to deserting the God who called us to this grace?

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THE FALSE TEACHERS (v7-9): To what extent do you think Paul is over the top regarding those who were preaching another gospel? How do you respond to the very strong language Paul uses here when he says 'let them be under God's curse'?

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APPROVAL (v10): What do you think motivated these false teachers to throw these Galatians into confusion and pervert the gospel? How does this compare to the motivation Paul has in sharing the gospel of Christ? When do you find yourself seeking approval from human beings and/or God?

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HOLDING FAST: What challenges have you faced in this regard recently? How did you guard against such errors creeping into our own thinking? How would you say that we can recognise the true gospel remembering that the most dangerous false teaching is based mostly on truth?

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AUTHORITY (v11-21): What reasons does Paul give to make his authority credible? What does Paul mean when he says that he received the gospel by 'revelation' (v12)? How does this differ with how we receive the gospel today?

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PAUL'S STORY (v13-24): How does Paul's story of personal transformation help build credibility in the gospel that Paul had taught them? What impresses and/or surprises you about the various aspects of this story? What is the story of how the gospel came to you?

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DRAWING IT TOGETHER: In what ways is the situation in Galatia similar or dissimilar to the situation we face today? How can we apply all that Paul shares about his calling to our lives?

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IDEAS FOR PRAYER: Thank God for the glorious gospel He has given us. Ask Him to help you to guard against errors creeping into our thinking. Pray that we, like Paul, would also be clear on what God is calling us to do.

MEMORY VERSE: GALATIANS 1:6

STUDY 2 – GALATIANS 2 – JUSTIFIED BY FAITH ALONE

INTRODUCTION: In 2:1-10 Paul continues to describe his interaction with the early church to show that the gospel he was preaching was no different from theirs. In 2:11-21 Paul describes a conflict that arose with Peter for the sake of the gospel.

SETTING THE SCENE: Summarise what you remember from a talk that you were all in recently: what are the similarities and differences about what you each remember about it? If you were listening to a talk about the gospel in another culture what would remain the same and what would be different?

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AFFIRMING THE TRUTH (v1-10): Why did Paul go up to Jerusalem (v1)? What might this revelation have been (v2)? Why do you think Paul feared that he had run his race in vain (v2)?

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THE ISSUE OF CIRCUMCISION (v3-5): Do you think that it was insensitive (or even provocative) of Paul, to take Titus (who was a gentile) to meet the Apostles about the gospel and the importance of circumcision? Why is Paul insistent that Titus should not be circumcised? How do you explain Paul's decision to circumcise Timothy in Acts 16:3 (consistent or contradictory)?

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NOTHING TO ADD (v6-9a): How did the leaders of the early church respond to Paul's message and visit to Jerusalem? Why was this visit so vital? Do you think Paul is disrespectful: "*held in high esteem*" (v6) and "*esteemed as pillars*" (v9)? How does it encourage you that they found such unity?

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THE RIGHT HAND OF FELLOWSHIP (v9a-10): What do you think Paul means when he says that they recognised the grace given to him? What is the right hand of fellowship? How did these encounter and the unity they found in the gospel help them to develop a ministry strategy going forward (v9b-10)?

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CONTENDING FOR THE TRUTH OF THE GOSPEL (v11-21): What was the situation with Cephas (Peter) that arose? How do you think that Paul and Peter felt during this confrontation? How hard do you think it would have been for Paul to take this initiative or for Peter to accept his rebuke?

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NOT ACTING IN LINE WITH THE GOSPEL (v11-14): Remembering the vision given to him in Acts 10 how do you imagine that Peter could be so easily led astray and lead others astray also? In what ways do we fail to act in line with the gospel? In what situations should we confront a brother or sister in Christ? How do you think we should go about doing so?

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JUSTIFICATION (v15-19): What's the difference between justification "by faith" and "by works"? Why does it matter? What is the role of the law (v16b-19) and why can't we be justified through it?

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CRUCIFIED WITH CHRIST (v20-21): In what ways does v20 sum up the heart and message of the gospel? Why might Christ have died for nothing if we set aside the grace of God (v21)? How can we prevent ourselves from falling into this trap so easily?

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DRAWING IT TOGETHER: What is it going to take for you (and the communities you are part of) to affirm and contend for the truth? What steps can we take to ensure that we are living by grace and not by works? Why is the grace of God such a big deal both to Paul and to us?

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IDEAS FOR PRAYER: Pray together that you would know and understand the message of the gospel and act in line with it. Pray that this would also be true of the communities you are a part of.

MEMORY VERSE: GALATIANS 2:20

STUDY 3 – GALATIANS 3 – FAITH, LAW AND PROMISE

INTRODUCTION: In v1-14 Paul now examines more closely some of the false teaching that had bewitched them and to combat these things he sets out to show them the basis on which God accepts us. In v15-29 Paul explains the role of the law and how it exposes our need of Christ.

SETTING THE SCENE: In the society in which we live, what would you say is the basis for how we relate to one another: consider our status, worth and acceptance? It's a big passage so start by working through the text and highlighting the plentiful occurrences of the law, faith and promise.

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FOOLISHNESS (v1-5): How do you respond to Paul labelling these Galatians as *foolish* and *bewitched*: do you think he is overly harsh? In what kind of ways do believers continue to act *foolishly* in trying to attain our goal by human effort (v3)? When do you find yourself trying to *earn* God's favour?

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ABRAHAM: FATHER OF THE JEWS (v6-9, GEN 12:3 & 15:6): What can we learn from how God accepted Abraham (esp. v6)? How do you understand Paul's comment that the gospel was announced in advance to Abraham (v7-8)? How are God's promises to Abraham being worked out in us (v9)?

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MOSES: CURSE OF THE LAW (v10-14): What does Paul mean when he says that we are under a curse (v10, Deut 27:26)? How would you describe the contrast between relying on the law and living by faith (v11-12)? How does Jesus redeem us from the curse of the law (v13-14)? Why is the promise of the Spirit (v14) so important as we seek to live by faith and not by works?

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THE LAW, THE PROMISE & GRACE (v15-18): What is the relationship between God's promises to Abraham (the covenant we see in Gen 12:1-3, 17:1-8) and the Law of Moses? Why then did the Jews believe that the law introduced extra requirements for receiving the promise rather than receiving it by grace (as with Abraham)? What we tend to add to grace regarding how we experience God's blessing?

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PURPOSE OF THE LAW (v19-25): What do these verses say about the purpose of the law (esp. v19, 22-24 & 2:19)? If law is not opposed to the promises of God (v21), how do the law and God's promises co-exist? Do you think that we could have found God without the law? What role has God's law played in your own journey to faith in God? What is different for us when we believe in faith (v23-25)?

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OUR STATUS WITH GOD (v26-29): What blessings are ours if we are in Christ and what does unity in Christ look like in practice (v26-28)? What does it mean to be *Abraham's seed* and *heirs according to the promise* (v29)? How do these verses encourage you to continuing walking in faith?

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DRAWING IT TOGETHER: What do you think that Paul is trying to say in this chapter? What do you think that the false teachers might have been teaching in Paul's absence? How would you summarise the roles that faith, the law and the promise play in the good news of the gospel?

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IDEAS FOR PRAYER: Share together some of the ways that you think we struggle to live by faith (as opposed to works) in light of all that Jesus has achieved for us. Encourage one another that you are children and heirs of God. Pray that you would each gain a deeper conviction about these things.

MEMORY VERSE: GALATIANS 3:29

STUDY 4 – GALATIANS 4 – SLAVES AND SONS

INTRODUCTION: Paul continues his line of thought about being children of God. There seemed to be a desire on the part of the Galatians to return to the childhood of the law but Paul shows them what it means to become mature and enjoy the freedom that is ours in Christ.

SETTING THE SCENE: What would you say are the major differences between childhood and adulthood (consider things like freedom, responsibility and concerns)? Which do you prefer and why? How would you see this metaphor applying to your spiritual life?

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RECEIVING SONSHIP (v1-7): How does Paul turn the Galatians ideas of slavery and spiritual childhood on their heads? Specifically in what ways are child-heirs like or unlike slaves (v1-2)? How were those *under the law* like such child-heirs? How would you describe your own time in slavery?

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What is the status of believers because of the redemption and adoption we have in Christ (v5-7)? What is your experience of the Holy Spirit living in your heart and calling out Abba, Father (v6)?

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RETURNING TO SLAVERY (v8-11): What do you think was causing them to turn back to the things that enslaved them (v10)? What might be some of these enslaving things (e.g. circumcision, special days and food laws)? Why does Paul use such emotive language here? To what extent should we expect some of our efforts to be *wasted* (v11)? How might we also act like a spiritual slave?

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PAUL'S PASSIONATE PLEA (v12-20): Paul reminds them of some of their story of coming to Christ: what seems to have changed in their relationship and why? How does Paul clearly demonstrate here how he feels about these Galatians?

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What does Paul mean when he says he is *again in the pains of childbirth until Christ is formed* in them (v19)? What would it look like for you to demonstrate this kind of heart and concern for other believers?

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TWO WAYS TO LIVE (v20-31, GENESIS 16:1-4 & 21:1-13): What contrasts does Paul draw on to answer *those who want to be under the law in v1* (note 2 births, 2 sons, 2 mothers, 2 covenants and 2 cities)? In what way is Paul using this story figuratively (v24)? How does this contrast help enable us to distinguish between two totally contrary ways to live?

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How are you tempted to follow each of the two ways to live? What might be some of the Ishmael's that keep you from following God's plan for your life? How can we *get rid of* these things (v30) and not allow ourselves to be burdened again by a yoke of slavery (5:1)?

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DRAWING IT TOGETHER: How would you describe the main thrust of Paul's teaching in this chapter? In a chapter in which Paul continues to wrestle quite intellectually with what it means to follow Christ, what difference is this study going to make to your own lives?

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IDEAS FOR PRAYER: Share something of the struggles you face as you try to live as sons (as we truly are if we are in Christ) rather than as slaves (as we were before we came to Christ). Ask God to help you, through the Spirit, to know that you are His Son an heir and that you are free in Christ.

MEMORY VERSE: GALATIANS 4:7

STUDY 5 – GALATIANS 5 – FREEDOM IN CHRIST

INTRODUCTION: Having developed some foundations about the truth that we are saved by grace and not by works, Paul now turns to the practical outworking of these things. In focus here is our freedom in Christ and how we can use it to serve rather than to indulge.

SETTING THE SCENE: How would you (and those around you) define the nature of true freedom? Compare the three definitions (over page): which best fits with reality? At the outset of this study what would you say is the Bible's definition of true freedom?

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STANDING FIRM (v1): In the Christian life, do we always feel free? If not, why not? Why does Paul consider there to be a danger of being burdened once again by a yoke of slavery? What steps might we take to ensure that we continue to stand firm?

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MARK MY WORDS (v2-6): What is the gist of the warning that Paul is giving to the Galatians here? Specifically what are the consequences of allowing themselves to be circumcised (v2-3)? To what extent are we able (or unable) to live by the law and by grace (v4-5)? What according to Paul is the only thing that counts and what might this look like in practice?

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WHO CUT IN ON YOU (v7-12)? How does Paul use illustrations about running the race (v7) and a batch of dough (v8-9) to show the dangers associated with the life of faith? In what way does a requirement to be circumcised do away with the offence of the cross (v11)? Do you think that Paul is overly harsh in what he says about the false teachers here (esp. v12)?

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USING OUR FREEDOM (v13-15): In what ways do we use our freedom to (a) indulge the flesh or (b) serve one another humbly in love (v13)? Which is true freedom and why? How do you see this contrast in and through your own lives and/or secondly in Christian communities (v15)?

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IDENTIFYING THE CONFLICT (v16-18): How does Paul contrast “gratifying the desires of the flesh” with “living by the Spirit”? What is your experience of this conflict in your own life (v17)? What does Paul mean by the phrase *led* by the Spirit (v18) and why is such a person not under the law?

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ACTS OF THE FLESH (v19-21): What characterises these *acts* of the flesh and which ones do you struggle with most? How do you react to Paul saying that those who commit acts of the sinful nature will not inherit the kingdom of God?

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FRUIT OF THE SPIRIT (v22-23): Why do you think Paul describes these qualities as fruit (not fruits – they come as a package)? How have you experienced this fruit growing in your life?

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RESOLVING THE CONFLICT (v24-26): In what ways does Paul see us having victory in this conflict? How would our lives look if we were able to *keep in step* with the Spirit?

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DRAWING IT TOGETHER: To make sure you have got the point here discuss how you would encourage a Christian friend who feels like a failure because of their struggles with sin.

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IDEAS FOR PRAYER: Thank God for the freedom He offers us and ask Him to help you to stand firm under it, and not be moved by all manner of false teachings. Share of your struggle with sin (acts of the flesh vs fruit of the Spirit) and pray specifically into these areas.

MEMORY VERSE: GALATIANS 5:1

“When you know that no boundaries exist, that is when you are truly free.” **Pharrell Williams**

“Freedom is the power or right to act, speak, or think as one wants” or “the state of not being imprisoned or enslaved.” **The Oxford Dictionary**

“Freedom is not so much the ‘absence of restrictions’ as finding the right restrictions; Those that fit with the reality of our nature and the world, produce greater power and scope for our abilities and a deeper joy and fulfilment.” **Tim Keller, Reason for God**

STUDY 6 – GALATIANS 6 – SOWING AND REAPING

INTRODUCTION: In the first half of this final chapter (v1-10) Paul focuses in on relationships within the church. Then in the latter half (v11-18) Paul concludes his letter by contrasting his motives with those of the false teachers and invites us to put our trust in the cross of Christ and the New Creation.

SETTING THE SCENE: Reflect back over the lessons we have seen from Paul's letter to the Galatians: how would you sum it up and what have been the key learning points? If you were writing this letter what things would you look to include in this final chapter?

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RELATIONSHIPS IN THE BODY OF CHRIST (v1-6): What are the various situations that Paul addresses in these verses and what advice does Paul give to the church about how to help them? How can we *restore someone gently* and/or *carry their burdens*?

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How can we look out for each other without judging? What is the difference between carrying one another's burdens (v2) and carrying our own load (v5)? Is there a contradiction? Why is it so important to watch ourselves (v1), to test ourselves (see also 1 Cor11:28) and try not to compare ourselves to others (v4) and to share all good things with our instructors (v6)?

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REAPING WHAT IS SOWN (v7-10): In what ways might we be tempted to think that God can be mocked (v7)? What is your experience of reaping what you have sown? What does this principle look like in terms of the flesh and the Spirit (v8)? How do verses 9-10 show us how Paul means for us to apply this principle within the body of Christ (i.e. how can we take steps to sow to the Spirit)?

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MOTIVATED TO IMPRESS OTHERS (v11-13): Paul is writing with a heavy heart. What things does he highlight as motivators for those who have been pushing the circumcision bandwagon? How might "compelling people to be circumcised" (v12) give a good impression outwardly?

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What might be modern equivalents of circumcision in the Christian life (the things dragging us back from living by the Spirit)? Why do we get stuck in traditions: how could that be helpful or unhelpful?

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MOTIVATED BY THE CROSS OF CHRIST (v14-18): What do you think Paul means when he talks about not boasting in anything except the cross (which was an instrument of death) of Christ (v11)? How are we crucified to the world and why is that the appropriate consequence of boasting in Christ?

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What value does the new creation have in contrast to the worthlessness of circumcision and uncircumcision (v15)? Why do we need peace, mercy (v16) and grace (v18) in order to follow this rule in v14-15? How might we bear the marks of Jesus in our bodies (v17)?

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DRAWING IT TOGETHER: What are the key lessons that God has been teaching you both from this chapter but also from the letter as a whole? What steps do you need to take to ensure that your life is more characterised by grace in the years ahead?

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IDEAS FOR PRAYER: Share some ways that you can encourage each other to "do good". Spend a little time praying that we will persevere in doing good and that we would be motivated for the right reasons rather than to impress others.

MEMORY VERSE: GALATIANS 6:14

MEMORY VERSES

STUDY 1: GALATIANS 1 – NO OTHER GOSPEL

I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel.

Galatians 1:6

STUDY 2: GALATIANS 2 – JUSTIFIED BY FAITH ALONE

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.

Galatians 2:20

STUDY 3: GALATIANS 3 – FAITH, LAW AND PROMISE

If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

Galatians 3:29

STUDY 4: GALATIANS 4 – SLAVES AND SONS

So you are no longer a slave, but God's child; and since you are his child, God has made you also an heir.

Galatians 4:7

STUDY 5: GALATIANS 5 – FREEDOM IN CHRIST

It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

Galatians 5:1

STUDY 6: GALATIANS 6 – SOWING AND REAPING

May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

Galatians 6:14