

# GALATIANS, PART 3

## INTRODUCTION

See GALATIANS, PART 1 study.

## GALATIANS 5:1-6

1. What is the “yoke of bondage” to which Paul is referring? How does this bondage differ from the bondage mentioned in 2 Peter 2:18-22?

*Point to Ponder:* Bondage can take different forms – one ditch is legalism, which rejects the grace of God and seeks to become righteous through the works of the law. The other ditch is licentiousness, where a person believes that they can/should sin so that grace may abound.

2. Jesus Christ paid the price for our sins and debt (see Colossians 2:13-14). If this is true, then why would anybody want to re-assume the debt and attempt to keep the whole law? (See Colossians 2:20-23)

*Point to Ponder:* Not attempting to be justified by the law is NOT the same thing as being disobedient to the law (Romans 3:30-31, Romans 6:14-15).

3. What does the “hope of righteousness by faith” mean? (See Romans 4:1-8)
4. If circumcision or un-circumcision doesn’t matter, then what *is* important to God? (See also Romans 2:25-29, 1 Corinthians 7:19, Galatians 6:15)

### **GALATIANS 5:7-15**

5. How important is it to stay away from people who hinder you? (See 1 Corinthians 15:33, 1 Corinthians 11:1, 1 Timothy 6:3-5, Proverbs 27:17, Matthew 23)

6. Why does God want to give us freedom and liberty? (See also Romans 13:8-10)

### **GALATIANS 5:16-26**

7. What blessing do we receive when we walk in the Spirit? (See also Romans 8:1-4)
8. How does the battle between the flesh and the spirit manifest itself in our lives? (See Romans 7:13-25, Romans 8:5-11)
9. What is the end result of such people who live according to the flesh? (See also 1 Corinthians 6:9, Revelation 21:8)
10. Having received God's grace, how does our walk in the spirit differ from our walk in the flesh? (See Colossians 3:1-17) How do we crucify the flesh?

11. *Point to Ponder:* We are called not only to *live* in the spirit, but also to *walk* in the spirit. What's the difference between living and walking in the spirit?

### **GALATIANS 6:1-5**

12. What obligations do we have toward one another in the body? (See also Matthew 18:15-17, James 5:13-20, 1 John 5:14-17, Genesis 4:9, Romans 13:8-10)

13. What kind of humility does God expect from us? (See also Romans 12:3, 1 Corinthians 3:8-18, Hebrews 13:5)

### **GALATIANS 6:6-10**

14. In what ways do you grow weary in well doing? How do you battle the tendency to grow weary?

15. What is the right mix of service among the three areas of family, the church and the community at large? (See also 1 Timothy 5:8)

## **GALATIANS 6:11-18**

16. Why were some compelling others to be circumcised?

17. What was the persecution being suffered for the cross of Christ? (See also Acts 15)

18. What does Paul reveal about the heart of those who desire others to be circumcised?

19. Who or what is the “Israel of God” Paul mentions? (See Romans 2:25-29, Isaiah 56:1-8, Matthew 12:46-50)

*Point to Ponder:* Keeping the law does not earn anybody salvation. Yet disobeying God’s law by continuing to live in sin can cause a person to lose their salvation. Galatians makes very clear that grace has superiority versus the law. Because of the emphasis on grace, however, it’s easy to dismiss the need to live by obedience to God’s law. Having received God’s grace, we must be careful not to insult the spirit of grace by willfully sinning (Hebrews 10:26-29).

## CONCLUSION

The book of Galatians is a book of correction and inspiration written to make sure believers know that our life is found not in the works of human flesh, but in the promises of God. In particular, Paul is addressing those among the brethren who were compelling them to be physically circumcised in order to become children of God and heirs of the promises. It is clear that there is only one true path to becoming a child of God: by believing in the promises of God and receiving the Holy Spirit.

The book of Galatians teaches us how easy it is to fall into the traps of looking at outward religious signs as an indication of conversion. Those among the brethren wanted them to be physically circumcised so they could boast in their flesh. This is a religion of boasting and ego. However, God does not look on the outward appearance as a man does (1 Samuel 16:7) to see if one is truly godly, practicing pure and blameless religion. God looks at the heart to see if one is practicing faith through love and obeying God, not as a show, but as a desire of the heart. It is a work that is begun and finished in the Spirit.

While it is clear that we are justified by faith, apart from works of the law, one of the misconceptions associated with the book of Galatians is that because of grace, there is no requirement to obey God's law. Many use the book of Galatians to say that the law of God is done away. However, Paul never makes that point. Instead, Paul makes clear that the law, as a means of justification, does not work. The law cannot justify or save us. However, Paul shows that life in the Spirit is a holy life, apart from the works of the flesh, apart from sin (which is the breaking of God's law). Truly, life in the Spirit is a life filled with the righteousness of God and fruit of the Holy Spirit. Rather than leading us into sin, the new walk is a life apart from sin.

The book of Galatians makes a very important distinction for us as believers in Jesus Christ. No matter how good God's law is, it cannot save us. It can show us what is right and what is wrong, what is good and what is evil. While obedience to God is fundamental to knowing God (I John 2:2-6), it cannot give us life. We are saved by grace through faith and that not of ourselves, it is a gift of God, not of works, lest anyone should boast (Ephesians 2:8-9). Humanly we have a tendency to want to earn our salvation through our own obedience, but the work of God is accomplished through Jesus Christ. We are justified by Jesus Christ. We are made righteous apart from the law through Jesus Christ. Belief in Him is fundamental and, certainly, the scripture declares that there is no other name under heaven by which we may be saved, other than the name of Jesus Christ (Acts 4:12).

It is the work of Christ and faith in His work that saves us. The great difference between the first covenant and the second covenant is that the first could identify what was sin, but it did not change us inwardly. The second covenant begins by saving us and declaring us as righteous before God through Jesus' work, and continues in the power of the Spirit where, having been freed from sin, we walk according to the Spirit of God. It is an awesome liberty that comes only by grace through faith.