



# Teaching Galatians

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# God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that “[the perfect word of God](#)” is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: “[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)”. The true definition of the word “[dividing](#)” is: *'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'*. However, while most people understand that *'there is one interpretation but many applications of the word of God'*, they fail to separate the procedures of each. And, as a result, they fail to separate the *'one interpretation of the word of God'* from the *'many applications of the word of God'*. This leads to many errors which people blame on “[the perfect word of God](#)” instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark (“[jot and tittle](#)”) of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand “[the word of God](#)”, instead of using God's way.

In [Isaiah 55:8-9](#) we read: “[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)”. Thus, God warns us that our ways are wrong and that using God's “[way](#)” produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: “[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)”. Therefore, we can not properly understand the spiritual “[word of God](#)” using man's way. We must use God's way to understand God's preserved “[word of God](#)”. And, the basics of God's way is to understand His preserved “[word of God](#)” is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies "precepts" ('truths that never change for any circumstance'). It then goes through the Bible book sentence-upon-sentence ("line upon line"). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation ("one jot or one tittle") in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved "every word" when God wrote: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved "word of God" using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect "word of God".

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand "the word of God". In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater than God's "way" which produces no errors and no conflicts.

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# Overview of Galatians

## Epistle Theme: Gospel of Christ: Don't Leave it for Another gospel

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

This epistle teaches us details of the [gospel of Christ](#). The epistle to [Colossians](#) and the epistle to [Ephesians](#) also teach the "gospel of Christ" but they teach it from different perspectives. The believers at Colossi did not know what was available to them when they were [in Christ](#). Therefore, they needed instructions. On the other hand, the believers at Ephesus knew what was available to them when they were "in Christ", but they were confused by people teaching doctrinal error. Therefore, they needed correction and admonition to drive off the people teaching doctrinal error. The believers at Galatia had been "in Christ", but they turned aside to follow doctrinal error. Therefore, they needed to be rebuked and told to repent.

This epistle gives us the [gospel of Christ](#) and shows us the difference from a [gospel of works](#). Many people ignore the danger that this epistle warns about because they think '[I'm saved and can't fall for a gospel of works](#)'. However, if the believers in "the churches of Galatia" could be deceived then any believer can be deceived if he doesn't pay attention to the warning of this epistle.

The word "law" occurs 32 times in 25 verses of this epistle. The word "works" occurs 10 times in 7 verses of this epistle. The error that they fell for was believing that "righteousness" and "sanctification" came from "works" of the "law" ([keeping a bunch of religious rules](#)). This epistle teaches that true Biblical "righteousness" and "sanctification" come from the "faith of Jesus Christ". Yes, we are to "work", but that "work" is to get the "faith of Jesus Christ" producing the results in and through our life. In other words, this epistle is not dealing with whether we work or not but with Who (or what) directs our "work" and Who (or what) gets the credit for what is actually accomplished. The true "work of faith" only proves that, of our own free will, we give "Christ" permission to work in and through our life to do the actual "work". He does the "work", we are only the tool which He uses.

The word "faith" occurs 22 times in 20 verses of this epistle. The word "grace" occurs 7 times in this epistle. From these numbers we can see that Paul spends more effort, in this epistle, correcting error than he spends telling about God's blessings.

The [gospel of Christ](#) is different from the [gospel of \(initial\) salvation](#) because the [gospel of Christ](#) is preached to saved people, after their initial profession, to tell them the 'good news' about how an ongoing personal relationship with "Christ" changes our life after our initial profession. Unfortunately, the very people ("saved") that this epistle is aimed at miss the main message of it. They are "saved through faith" and fall for that trap of believing that they are '[sanctified by works](#)'. True Biblical "faith" is an action word but the action required of us only proves that we (of our own free will) are giving God the permission to work in our life even though that work of God can be '[overwhelming](#)'. Our act of "faith" has no direct impact upon the resulting work done by God. However, our act of "faith" proves that we, of our own free will, are giving God permission to work in and through our life. In this, Satan accuses God of being like him. All sin is addictive and takes away our free will while promising other things. God never takes away our free will and had us do the act of "faith" to prove it.

That aside, this epistle is warning the saved person against believing a [gospel of works](#) for sanctification and gives the [gospel of Christ](#) for true sanctification.

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Below are the most used words within this epistle. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

YE (45), YOU (41), BY (35), GOD (33), LAW (32), WHICH (31), Christ (28), AS (26), HAVE (23), ME (22), FAITH (21), IF (21), FLESH (18), Spirit (18), ONE (17), THEN (15), WHO (15), MAN (14), NOW (14), ALL (13), DO (13), FROM (13), HIM (13), JESUS (13), NO (13), GOSPEL (12), Might (12), SHOULD (12), US (12), AFTER (11), BRETHREN (11), NEITHER (11), THEM (11), SO (10), UNDER (10), WHEN (10), BEFORE (9), SON (9), WERE (9), AN (8), ANOTHER (8), OR (8), THROUGH (8), AGAIN (7), AM (7), EVEN (7), GENTILES (7), GRACE (7), JUSTIFIED (7), Let (7).

“ye” means 'each and every one of you personally'. “you” means 'the entire group'. The gospel is given to the church as a group but applied personally.” By” is 'how something is accomplished' and the main doctrinal error dealt with is how we get sanctified. “God” is 'the final authority of everyone'. “law” means 'what was misrepresented in order to teach doctrinal error'. “Christ” is 'the role of the Son of God that is involved'. While I could go on with the rest of these words, the reader should be able to deal with any more that they find to be important.

# Outline by Sentences:

## Chapter 1:

*The Chapter theme is: The difference between the “gospel of Christ” and “another gospel”.*

There are two gospels preached to saved people: the true gospel of Christ and the false gospel of religious works taught by False Teachers. In this chapter Paul asserts that God gave him his authority and then tells us how his personal testimony, and the reaction from others, proved that he actually obeyed God. Many people claim to have authority from God but if they don't have a life and testimony to back their claims then they are liars. We are to reject doctrine taught by liars as Satan is the father of lies (John 8:44). The following sentence summaries show how this chapter summary came from the sentences.

1. 1:2-3 - Paul received his authority as an apostle and the gospel that he preached came directly from "Jesus Christ, and God the Father". (Paul also wrote this in 1:11-20).
  - a. Our sentence starts with the Phrase: "Paul, an apostle". This means: *'He was the highest human authority in the church'*.
  - b. Paul's message was: "not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead" This means: *'This message came from the most powerful being Who exists and Who proved His power by raising "Jesus Christ from the dead"'*.
  - c. Paul's message was also backed by "brethren" who had a proven testimony of salvation.
  - d. Next, our sentence says that this epistle is written: "unto the churches of Galatia". There were multiple "churches".
  - e. Next, our sentence says: "Grace be to you and peace (are offered) from God the Father, and from our Lord Jesus Christ". However, people must accept and obey the doctrine of this epistle in order to receive them.
  - f. Next, our sentence says: "Who gave himself for our sins, that he might deliver us from this present evil world". This means: *"Jesus Christ" paid the price that He did in order to change our life. Anyone who refuses a changed life testifies that "Jesus Christ" wasted all of His effort for salvation on them'*.
  - g. Next, our sentence says: "according to the will of God and our Father". This means: *'The changed life is why God the Father gave the plan and power for salvation. A life that is not changed testifies that God our Father wasted His salvation on them'*.
  - h. Next, our sentence says: "To whom be glory for ever and ever". This means: *'God our Father is always worthy of praise'*.
2. 1:5 says: "Amen". This doubles the prior worship.
3. 1:6-7 says That Paul wondered how they could leave the true gospel for a lie.
  - a. They should have been able to tell the difference between a lie and a variation of the truth.
  - b. They should have been able to see that they were told a "perversion the gospel of Christ".
4. 1:8 says to curse anyone who preaches a false gospel. No matter who came with another gospel, these Galatians should have known that they were hearing a lie, which was a doctrine from a devil.
5. 1:9 doubles the command to curse anyone who brings a false gospel.
6. 1:10 asks if you "persuade" God to change His mind or do you "persuade" men to change their minds?
7. 1:10 asks if you are supposed to "please" God or are you are supposed to "please" men?
8. 1:10 says: "for if I yet pleased men, I should not be the servant of Christ".
9. 1:11-20 gives us proof that the gospel preached by Paul is not from man but from "Jesus Christ".
  - a. 1:11 - Paul writes that: "The gospel which was preached of me (Paul) is not after man".
  - b. 1:12 - The gospel that Paul preached came "by the revelation of Jesus Christ". That is, Paul received it directly from "Jesus Christ".
  - c. 1:13-14 - They had heard how Paul's life showed that he was more zealous of "the Jews religion" than most other Jews.
  - d. 1:15-17 - Paul was saved and called to preach by "grace". Paul went to Arabia where "Jesus Christ" revealed the gospel to Paul.

- e. [1:18-19](#) - After that Paul spent 15 days with Peter but didn't seek any others to learn their religion.
- 10. [1:21-24](#) - Part of the proof of Paul's gospel was from "Jesus Christ" was that people who didn't know his face glorified God for the change in his life that was only possible by God's intervention.

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often. WHICH (9), GOD (8), YOU (8), CHRIST (7), FROM (7), ME (7), HIM (6).

*WHICH* is 'used to separate one group or thing from another'. Paul starts out quickly eliminating things that will not be discussed and narrowing the focus of this epistle to what is to be discussed and to identifying the particular senders and receivers. *God* is 'the final authority'. *you* is 'the entire group that is written to, non personal'. *Christ* is 'the role of the Son of God that is involved'. This entire epistle was written to correct saved people who left their personal relationship with *Christ*.

## Chapter 2:

*The Chapter theme is: We are justified by a life which shows that Christ liveth in me.*

We are "justified" by a life which shows that "Christ liveth in me". If we are "justified" by our "works" then there is no need for "Christ" in our lives and it is our own "works", and not "Christ", which "deliver us from this present evil world". The first sentence of our epistle tells us that is why He "gave himself for our sins". Chapter 2 explains early church history which shows how "Christ" worked in the lives of the saved to change them and get them to stop sinning by following religious traditions.

Our chapter tells us that after 14 years of ministry, Paul and Barnabus took Titus Jerusalem and all of the Apostles agreed that the **gospel** preached by Paul was the same one as they received from "Jesus Christ". They also agreed that those who disagreed with Paul's gospel were wrong and that God had chosen Paul to minister to the non-Jew. Their only requirement was care for the poor (a sign of personal responsibility to God).

Thus, we see that our life must match the gospel that we preach. Paul explains how Peter led people into doctrinal error by convincing them to follow religious traditions which not match the gospel that he preached. The gospel that we preach must be "justified by the faith of Jesus Christ" and our life must show that "Christ liveth in me" in order to prove that we are not liars.

- a. The early church leaders agreed that true justification by God is shown by God working through my life, not by my keeping religious rules (**2:1-5**).
- b. The early church leaders saw some differences in practices between Jewish churches and Gentile churches but saw the same approval from God on both and agreed to Christian fellowship while accepting the differences (**2:6-10**). Notice that we have here an example of one interpretation of God's law but different applications (Jew / Gentile) of that Law.
- c. Peter publicly started agreeing with, and teaching error, to the point of leading others into doctrinal error. Therefore, he was publicly rebuked so that there could be a public correction of doctrine (**2:11-16**). Notice that the error which Peter got caught up in was taking an application of the Law (for the Jews) and trying to make it the interpretation of the law (applied the same way to everyone).
- d. Paul switches to the first-person in order to make us apply these statements to ourselves. In first-person Paul tells us: If I build a doctrine of religious rules after I have taught doctrine of grace, "I make myself a transgressor" (**2:18**). I am dead to self-righteousness through religious laws and rules. I show the grace of God by letting "Christ" live through me. I do not go back to self-righteousness through religious laws because I don't want to prove that "Christ is dead in vain" (**2:17-21**).

The outline of this chapter, by sentences, follows.

1. **2:1-5** - The early church leaders agreed that true justification by God is shown by God working through my life, not by my keeping religious rules.
  - a. **2:1** tells us that Paul, Barnabus and Titus went to Jerusalem to get agreement on the true gospel.
  - b. **2:2** says that Paul met the other apostles privately first.
  - c. **2:3-5** says: "But neither Titus, who was with me, being a Greek, was compelled to be circumcised". This means that the 'worked salvation', of requiring circumcision for salvation, was declared to be wrong.
  - d. The false gospel was declared to be from "false brethren" who came into the church "that they might bring us into bondage".
  - e. The church rejected the false gospel for all time.
2. **2:6-10** tells us that the early church leaders saw some differences in practices between Jewish churches and Gentile churches but saw the same approval from God on both and agreed to Christian fellowship while accepting the differences in religious practices. Notice that we have here an example of one interpretation of God's law but different applications (Jew / Gentile) of that

- Law. However, while the accepted differences in application, they rejected any difference in the basic doctrine of the gospel.
3. [2:10](#) tells us that everyone agreed that saved should help to poor, which is an example of doing good works. That is; works are a result of true salvation and are not required in order to be saved.
  4. [2:11-16](#) tells us that Peter publicly started agreeing with, and teaching error, to the point of leading others into doctrinal error. Therefore, he was publicly rebuked so that there could be a public correction of doctrine. Notice that the error which Peter got caught up in was taking an application of the Law (for the Jews) and trying to make it the interpretation of the law (applied the same way to everyone).
    - a. [2:11](#) says: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed". Paul did what he writes for us to do and spoke against false doctrine and did not regard who was teaching the false doctrine.
    - b. [2:12](#) tells us what Peter did and why. His error was to fear men more than he feared God
    - c. [2:13](#) tells us that Peter caused other Jews to do the same. This was meant to cause a split in the church between the Jews and Gentiles. That should make it obvious that it came from a devil. In addition, our sentence tells us that Peter's influence even caused the pastor ("Barnabas") to be carried away in the error.
    - d. [2:14](#) tells us that Paul publicly rebuked peter when he realized to impact upon the church.
    - e. [2:15-16](#) tells us the correction of doctrine.
      - i. The Jews knew the true doctrine and had resolved the truth at the council of Jerusalem.
      - ii. They knew "that a man is not justified by the works of the law, but by the faith of Jesus Christ". This means: *'It is the "faith" that belongs to "Jesus Christ", and not our own "faith", that "justifies" us. However, we must let Him work in and through our personal life for His "faith" to "justify" us.'*
      - iii. The doctrine of: "we have believed in Jesus Christ" is: letting Him work in and through our personal life for His "faith" so that He can "justify" us.
      - iv. We are to reject all claims of "justification" by "the works of the law:" because "by the works of the law shall no flesh be justified".
  5. [2:17-19](#) asks, and answers, the question: "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin?".
    - a. The phrase: "while we seek to be justified by Christ" means: that we are trusting the work of "Christ" to "blot out" the legal record of our sin.
    - b. The phrase: "we ourselves also are found sinners" means that we are not obeying "Christ" so that He can cause us to stop our sinning.
    - c. The question: "is therefore Christ the minister of sin?" means: *'can we really blame "Christ" for our refusal to obey?'*. The answer, obviously, is NO. God gave us a free will and our refusal to obey is our own choice, which means that God is justified in punishing us for our disobedience.
  6. [2:17](#) says: "God forbid". This means: *'There is absolutely, positively, no way that God will allow this to happen'*.
  7. [2:18](#) gives us the basic, never changing, truth when it says: "For if I build again the things which I destroyed, I make myself a transgressor".
  8. [2:19](#) explains the doctrine involved when it says: "For I through the law am dead to the law, that I might live unto God". This means: *'Through the "law of Christ" I no longer respond ("am dead") to the laws of religion'*.
  9. [2:20](#) is an often quoted and preached verse even though most people fail to understand the connection to the context. It gives us the doctrinal basis for the prior sentences when it says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me". Please see the detail note for more details.
  10. [2:21](#) says: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain".
    - a. If we are saved and trusting in "works" to "justify" us and make us "righteous", then we "frustrate the grace of God".

- b. In addition, this doctrine claims that "Christ is dead in vain". This means: "*Christ*" died for a show which can not change lives'. The doctrinal truth is that "Christ" changes the lives of saved people after they become a child of God.

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

BY (12), ME (11), CHRIST (9), WHICH (7), WHO (7), GENTILES (6), LAW (6).

*by* is 'the way that things are done'. This chapter is telling us how the early church determined what was the true *gospel* and what was false. *me* Paul is identifying his personal involvement in what happened in this chapter. *Christ* is 'the role of the Son of God that is involved'. *which* is 'used to separate each side of the argument'. *Gentiles* are 'the people used to cause this doctrinal dispute'. *Law* is 'what was misused in order to cause this doctrinal error'.

## Chapter 3:

The Chapter theme is: "The just shall live by faith".

The "just" obey God and God uses their obedience to justify His having given them salvation and forgiveness while they were still sinners even while He refused the same to people who would not obey "Christ".

Paul told these people that they were foolish because they left the truth that comes from God so they could follow a lie from devils which came through man. They choose religious rules over faith in God but the Bible teaches "the just shall live by faith" ([Habakkuk 2:4](#); [Romans 1:17](#); [Galatians 3:11](#) and [Hebrews 10:34](#)). However, instead of believing scripture, these people chose religious rules over "faith". The just obey God and God uses their obedience to justify His having given them salvation and forgiveness while they were still sinners even while He refused the same to people who would not obey "Christ". This chapter uses logic to prove that salvation and sanctification can only come by "faith in God".

1. [3:1-5](#) - Paul first tells them that they are acting "foolish" and shows them the evidence from their own lives which proves this claim.
  - a. Paul first says that they were "bewitched" ('under the ongoing influence of a witch, who is a minister of Satan').
  - b. Next, Paul tells us the evidence for his claim, which is: "that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you". That is: "Jesus Christ" paid a price for the right to tell them how to live. The devil motivated liars never paid ant such price.
  - c. Next, (in [3:2](#)), Paul asks them: "Received ye the Spirit by the works of the law, or by the hearing of faith?" The answer should be obvious. Their personal salvation, and all other blessings from God, came only through "the Spirit". Therefore, any claim for future blessings would only come through "the Spirit".
  - d. Next, (in [3:3](#)), Paul asked them "Are ye so foolish?". The "fool" says, in his heart, '*I know what I believe, don't confuse me with the facts!*'. Anyone who clings to this doctrinal error proves that they are a "fool" and will reap "the lake of fire" or 1,000 years of tears if they remain a "fool".
  - e. Next, (in [3:3](#)), Paul asks: "having begun in the Spirit, are ye now made perfect by the flesh?". God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)). Therefore, if God starts our "salvation" "in the Spirit", then God will finish it "in the Spirit".
  - f. Next, (in [3:4](#)), Paul asks: "Have ye suffered so many things in vain?" They, obviously, had "suffered so many things" because of their true salvation. Now they were turning their backs on all that they had suffered for.
  - g. Next, (in [3:4](#)), Paul says: "if it be yet in vain". Here Paul is expressing a hope that they (at least some of them) had come to their spiritual senses and turned back to God so that their personal suffering would not be "yet in vain". Obviously, they would have given up their doctrinal error and return to God's "truth" for it to not be "yet in vain".
  - h. Next, (in [3:5](#)), Paul asks: How God truly "ministereth to you the Spirit". It is foolishness to believe in salvation through faith and sanctification (living the saved life) by works. Paul asks them (and us): '*Since the time of your salvation, have you received Spiritual direction and miracles by "the works of the law, or by the hearing of faith?"*' Since they can not receive God's "Holy Spirit" any way except from God, they are being foolish to turn their back on God's gospel.
2. Next, in [3:6-14](#), Paul next deals with the foundation of our salvation by pointing out that Abraham was saved through faith and the promises to men through Abraham were to those who came through faith. Those who came by Law only received a curse.
  - a. In [3:6](#), Paul points out that, according to scripture, Abraham received salvation through faith.
  - b. Next, in [3:7](#) Paul points out that everyone today receives salvation through faith by becoming "the children of Abraham".

- c. Next, in [3:8](#), Paul quotes scripture for the basis of his claim. (Please see the detail note for the scriptural references.)
  - d. Next, in [3:9](#), we are told that we must be "of faith" in order to receive the blessings of Abraham.
  - e. Next, in [3:10](#), we are told that the "law" only brings a curse to those who disobey.
  - f. Next, in [3:11](#), we read: "no man is justified by the law in the sight of God" and read the conclusion of: "it is evident: for, The just shall live by faith."
  - g. Next, in [3:12](#), we are told that People either live in the "law" or in "faith" but not in both.
3. Next, in [3:15-29](#), we read that God made a covenant to Abraham and neither the coming of the Law nor the taking away of the Law could change that covenant which provided promises to those who came by the faith of Abraham.
- a. God's covenant was before the Law. The coming and passing of the Law can't put aside that covenant ([3:15-18](#)).
    - i. "Christ hath redeemed us from the curse of the law...That the blessing of Abraham might come" ([C3-S15](#)).
    - ii. There are basic truths about all "covenants", and one of those truths is that a third party can not change the "covenants", made by other people ([C3-S16](#)).
    - iii. "Now to Abraham and his seed were the promises (covenant) made." ([C3-S17](#)).
    - iv. Paul clarifies Who God meant when He made a promise to "the seed" ([C3-S18](#)).
  - b. The Law was added to show people how they were breaking the covenant of the Spirit. But once we understood faith and following the Spirit, the Law is no longer needed and our promise (heaven) is by faith ([3:19-29](#)).
    - i. No one and nothing, including "the law" can change or "disannul" God's covenant and promise ([C3-S19](#)).
    - ii. "The law" can change God's promise ([C3-S20](#)).
    - iii. When "the law...was added" ([C3-S21-22](#)).
    - iv. "the law" was used by "a mediator" to bring us to God for salvation ([C3-S23](#)).
    - v. "The law" is not against "the promises of God...But the scripture hath concluded all under sin" so that we would turn to "Jesus Christ" for mercy and salvation ([C3-S24-6](#)).
    - vi. However, these blessings were not available until "Jesus Christ" came ([C3-S27](#)).
    - vii. The conclusion is that "the law" was given to teach us our need for mercy and a Saviour ([C3-S28](#)).
    - viii. Now that we have a savior, we no longer need "a schoolmaster" ([C3-S29](#)).
    - ix. Conclusion: "For ye are all the children of God by faith in Christ Jesus...And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. " ([C3-S30-32](#)).

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often. LAW (15), FAITH (14), BY (13), CHRIST (11), YE (10), GOD (9), ABRAHAM (7):

*Law* is 'what was misused in order to cause this doctrinal error'. *Faith* is 'how we are to properly deal with God'. *by* is 'the way that things are done'. *Christ* is 'the role of the Son of God that is involved'. *ye* is 'each and every one of you personally'. *God* is 'the final authority'. *Abraham* is 'the father of the faithful'.

## Chapter 4:

*The Chapter theme is: The difference between an heir and a servant.*

The people who want "sanctification" by keeping religious rules ("works") are insisting on acting like a servant. However, in order to inherit someone needs to be an heir and act like one. Thus, not only were their lives proclaiming that "Christ" died when it was not necessary (because they believed their "works" provided what comes from "Christ"), but now Paul is telling them that they will lose all future promises if they continue with this doctrine.

1. [4:1-2](#) says that an heir is no different than a servant so long as he has rules and laws over him.
2. [4:3-7](#) says that we were under bondage but God's Son redeemed us so that we could become sons and deal with God like sons deal with their father.
  - a. First, [4:3](#) tells us that: as lost or spiritual children, the "elements of the world" controlled us.
  - b. Next, our sentence tells us that God sent His "Son" to "redeem" ('buy us back from bondage') us.
  - c. Next, our sentence tells us we were freed from the law so "that we might receive the adoption of sons".
  - d. Next, [4:6](#) says that God adopted us when we received His "Holy Spirit". And, because of that, we can cry: "Abba, Father". (According to Webster's 1828 "Abba" means 'Babba / Pappa / Pope'. That is, God is our final authority and not any man or religion).
  - e. Next, [4:7](#) tells us that we are "an heir of God through Christ" if we are truly "a son" (and act like "a son").
3. [4:8-11](#) asks: '*How can you claim to be a son and go back to acting like a servant instead of acting like a son?*'.
  - a. First, [4:8](#) tells us that when we did not know God, then it makes sense that we served other spirits.
  - b. Next, [4:9](#) then asks: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?".
  - c. Next, [4:10](#) provides evidence of their false worship.
  - d. Next, [4:11](#) says: "I am afraid of you, lest I have bestowed upon you labour in vain". That is: 'Paul is afraid that they made false professions and are truly still lost'.
4. [4:12-15](#) tells us that Paul says: '*Be like me. You remember how I was weak in the flesh but showed the Spirit of God*'. Paul then reminds them of how they acted when he was with them and that attitude is different from the attitude of people who are relying on religious rules.
5. [4:16-18](#) says: '*Don't let these other people's zealotness turn you against what you were taught*'. They were pushing the Galatians to exclude everyone else so that the Galatians would concentrate on providing their lusts of the flesh.
6. [4:19-30](#) tells us to Look at Abraham's sons. The one who relied on the law and flesh did not inherit while the one who acted upon the promise to a son did.
  - a. First, [4:19-20](#) says that Paul was going through the pains of birth in order to bring them back to living "in Christ". Paul wrote that he did this because "I stand in doubt of you".
  - b. Next, [4:21](#) tells us that Paul asked: "Tell me, ye that desire to be under the law, do ye not hear the law?". That is: Paul asked: 'Have you considered the consequence of what you are trying to do?'. Lots of people get talked into acting foolishly when they look at short-term advantages and totally ignore long-term consequences.
  - c. Next, [4:22-24](#) has an illustration from Paul using the sons of Abraham to show the spiritual differences in the results of "law" as opposed to the "promise of God".
  - d. Next, [4:25](#) says that the descendent of the son who relied on the "law" are now in bondage.
  - e. Next, [4:26](#) says that "But Jerusalem which is above is free, which is the mother of us all". That is: the truth which comes from Jerusalem, which is based upon the "promise of God", provides freedom.
  - f. Next, [4:27](#) quotes scripture to show, symbolically, that faith in the "promise of God" produces greater rewards than faith in "law".
  - g. Next, [4:28](#) says: "Now we, brethren, as Isaac was, are the children of promise".
  - h. Next, [4:29](#) tells us that people who trust in the "law" always persecute people who have true "faith".

- i. Next, [4:30](#) tells us that God uses the scripture to say that He will "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman".
7. [4:31](#) says: "So then, brethren, we are not children of the bondwoman, but of the free".

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

YE (16), YOU (12), WHICH (9), AS (8), GOD (7), SON (7), CHILDREN (6).

"*ye*" is 'each and every one of you personally' and is used most often because Paul is making the doctrine to be applied personally. "*you*" is 'the entire group of believers' and is used because Paul is reminding them about how many of them treated him and how they acted as a group. "*which*" is 'identifies one member among many' and is used to identify the type of action that God blesses while separating it from what God does not bless. "*as*" is used in this chapter to mean 'in the same manner'. This word is used to tell us that when we act in a certain manner, we will get the same results as others received when they acted in that manner. Insanity is defined as 'doing the same thing and expecting different results'. "*God*" is 'our final authority'. "*Son*" is used for God's "*Son*" and to tell us that we are to be like God's "*Son*". A "*son*" 'receives the character of his father'. If we do not have God's character then we may be God's "*children*" but we are not His "*sons*". "*Children*" see prior definition. Our chapter teaches this distinction.

## **Chapter 5:**

*The Chapter theme is: The conclusion of the doctrine within the prior chapters and the application, to our personal lives, of this conclusion.*

Our chapter starts with "Stand fast Therefore" and gives us the conclusion of all of the doctrinal arguments presented in the first four chapters. After that conclusion Paul starts telling us the practical applications of these doctrinal truths.

Galatians [5:1-6](#) is a sub-group where Paul summarizes all that he has said up to this point. Paul does this summary before starting into practical application of what he has been teaching. Please note that it is easy to arrive at doctrinal error if all of these sentences/verses are not considered within the context of each other. Therefore, please keep everything in mind as we look at these sentences/verses. Further, please also note that in these 6 verses we have "Christ" is used three times, "Jesus Christ" is used once, "Spirit" is used once and "truth" (another name for the Son of God) is used once. That makes a reference to God in every sentence and all of them, directly or indirectly, a reference to the ministry of "Christ". Please view all of these verses and related notes together.

1. [5:1-6](#) - Stick with the liberty of "Christ" and don't get entangled with religious laws and rules. If you claim any part of the Law, you have to keep all of the Law and destroy any claim as a son. You give up freedom, God's profit, God's grace, hope, faith and love and instead receive bondage, a yoke and debt.
  - a. [5:1](#) says: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage".
  - b. [5:2](#) says that people who are relying on their circumcision, or other religious act, will gain nothing from "Christ".
  - c. [5:3](#) says: People who rely on their keeping religious rules must keep all of them perfectly.
  - d. [5:4](#) says: People who rely on their keeping religious rules "are fallen from grace".
  - e. [5:5](#) says: Such people do not have the "righteousness by faith", nor does God's "Holy Spirit" work in them.
  - f. [5:6](#) says: the only thing that works, in our relationship with "Jesus Christ" is "faith which worketh by love".
2. [5:7-10](#) - You were doing well but some ungodly person persuaded you to give them control of your life. You may have thought it was just a little thing but it gave away complete control of your life.
  - a. [5:7](#) says: "Ye did run well; who did hinder you that ye should not obey the truth?".
  - b. [5:8](#) says: "This persuasion cometh not of him that calleth you (Jesus Christ)".
  - c. [5:9](#) says: "A little leaven leaveneth the whole lump". This is also said in [1Corinthians 5:6](#). It means: 'A little bit of doctrinal error will end up corrupting all of your doctrine'
  - d. [5:10](#) says that Paul has "confidence in you through the Lord" that they will correct their error. He also warns: "but he that troubleth you shall bear his judgment, whosoever he be".
3. [5:11-15](#) - These people may have said that they preached the same thing as Paul, but if so then why are they getting people to persecute Paul? Paul hoped that God would kill them for their lies and then tells us the truth which goes against their lies. If you are led by the Spirit and love your neighbor as yourself then you don't need a religious Law to tell you how to act.
  - a. [5:11](#) tells us that Paul provided evidence that people lied when they claimed that Paul preached the same doctrine as they preached.
  - b. [5:11](#) says: Their lies caused "the offence of the cross (to be) ceased".
  - c. [5:12](#) says: Paul prays that God will kill the religious liars.
  - d. [5:13](#) says: Paul explains the correct use of Christian "liberty".
  - e. [5:14](#) says that "the second greatest commandment" fulfills all of the law. (Please see the Doctrinal Study on the use [Ten Commandments](#) for links to where they are dealt with in the "word of God".)
  - f. [5:15](#) tells us that Paul warns them about the end result of the way that they are going.
4. [5:16-18](#) This is the concluding doctrine.
  - a. [5:16](#) says "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh".

- b. [5:17](#) says: says that "the flesh" and God's "Holy Spirit" fight against each other.
- c. [5:18](#) says that we personally "are not under the law" "if ye be led of the Spirit".
- 5. [5:19-26](#) - We have a List of works of the flesh and a list of the fruit of the spirit so that we can tell what really leads our life and the life of others.
  - a. [5:19-21](#) List of works of the flesh. Please see the detail note for more on these sins.
  - b. [5:22-23](#) List of fruit of the Spirit. Please see the detail note for more on these fruit.
  - c. [5:24](#) says that, if we truly belong to "Christ", then we must "have crucified the flesh with the affections and lusts".
  - d. [5:25](#) says: "If we live in the Spirit, let us also walk in the Spirit".
  - e. [5:26](#) says: "Let us not be desirous of vain glory, provoking one another, envying one another".

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often.

YE (13), YOU (11), SPIRIT (8), ONE (7), FLESH (6), ANOTHER (5), IF (5).

*ye* is 'each and every one of you personally'. *you* is 'the entire group'. *Spirit* is 'God's Holy Spirit' Who leads us into *righteousness*. *flesh* is 'what fights against God's Holy Spirit'. *If* is 'a conditional whereby we do not receive the result unless we fulfill the condition'. As we can see from these most used words, Paul is applying the doctrine of the prior chapters into our lives in a personal manner.

## Chapter 6:

### *The Chapter theme is: Live by God's Spirit.*

Our chapter tells us to Live by God's Spirit.

1. **6:1-6** - Carry your own load and help your brother in the right way.
  - a. **6:1** gives instructions to: "ye which are spiritual". Too often, immature people try to do what they can't do but they try because of pride. That causes a greater mess. The tight people need to obey this command and do it in the attitude specified in this sentence.
  - b. **6:2** says: "Bear ye one another's burdens, and so fulfill the law of Christ". Many spiritually immature believe that there is no "law" which applies to them. The "law of Christ" is something that we will be judged for how well we obey it.
  - c. **6:3** starts with the word: "for", and tells why the prior sentence is true. When someone believe his own pride, he "deceiveth himself".
  - d. **6:4** says: when you "prove your own work", you don't need assurance from someone else for your own value. The result of your own work will prove your value and will give you a reason for "rejoicing" which no one else can take away.
  - e. **6:5** says: "For every man shall bear his own burden". When someone tried to dump their burden on someone else, God will make sure that it goes back on the correct person and, often, God will increase the burden.
  - f. **6:6** tells us to financially support the person who teaches us God's "word".
2. **6:7-10** - We will all reap what we sow.
  - a. 'The Law of Sowing and Reaping' includes:
    - i. You will reap the same kind of thing that you sow (rice, trouble, etc).
    - ii. You will reap later than you sow.
    - iii. You will reap more than you sow.
  - b. **6:8** says: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting". This is the first rule of 'The Law of Sowing and Reaping'.
  - c. **6:9** says: "And let us not be weary in well doing: for in due season we shall reap, if we faint not". This is the second rule of 'The Law of Sowing and Reaping'. We must "faint not" while we wait to reap.
  - d. **6:10** says: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith". This is the third rule of 'The Law of Sowing and Reaping'. This requires true Biblical "faith". If we "reap" here in this life, we probably will lose it when we die. However, if we do not "reap" until we get to Heaven, then we will keep what we "reap" for all of eternity. Therefore, the best rewards are if we wait until we get to Heaven to "reap".
3. **6:11-18** - Put up or shut up: These people preaching religious rules don't keep the rules they preach. They also have no proof of God working in their life while Paul had scars to prove that he was faithful through persecution. Paul did not glory in his religious works or anything but "the cross of our Lord Jesus Christ".
  - a. **6:11** says: "Ye see how large a letter I have written unto you with mine own hand". Paul usually used a scribe and then signed his letters because people were sending out false letters which they claimed came from Paul. In this case, Paul personally wrote this epistle and he wrote in large letters because he had trouble with his eyes.
  - b. **6:12** tells us that people who demand that we obey religious rules do so "lest they should suffer persecution for the cross of Christ". A true "man of God" is willing to suffer anything that his "Lord Jesus Christ" demands because he has true Biblical "faith" that his reward will far out-weigh any suffering,
  - c. **6:13** tells us that people who demand that we obey religious rules do not truly "keep the law" but they demand what they do "that they may glory in your flesh".
  - d. **6:14** tells us that the only thing that we should "glory" in is "the cross of our Lord Jesus Christ".
  - e. **6:15** says: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature". That is: 'Keeping religious rules gains nothing. Letting "Jesus Christ" change you is everything.'

- f. [6:16](#) promises "peace and mercy" upon the people who obey the epistle and upon the spiritually mature ("the Israel of God.").
- g. [6:17](#) says: "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus". The Roman Catholics claim that these are particular scars. However, these "marks of the Lord Jesus" are all of the scars which Paul accumulated due to his persecution while he served "the Lord Jesus".
- h. [6:18](#) says: "Brethren, the grace of our Lord Jesus Christ be with your spirit". Please notice that this prayer for "grace" is applied to "your spirit".
- i. [6:18](#) says: "Amen". This doubles the prior sentence.

Below are the most used words within this chapter. While not an absolute rule, quite often the main points that the author was making can be seen in the words which he used most often. MAN (6), AS (5), CHRIST (5), LET (5), FLESH (4), HAVE (4), JESUS (4):

*man* is used in a general rule that applies to anyone. *as* is 'in the exact same way'. *let* is 'a command that has the power of creation behind it'. The other words are well defined on this web site.

## God in Galatians

|                                       |      |
|---------------------------------------|------|
| from God:                             |      |
| Grace and peace                       | 1:3  |
| of God:                               |      |
| will                                  | 1:4  |
| Son                                   | 2:20 |
| grace                                 | 2:21 |
| sight                                 | 3:11 |
| confirmed in Christ                   | 3:17 |
| promises                              | 3:21 |
| children by faith in Christ Jesus     | 3:26 |
| heir through Christ                   | 4:7  |
| men are known                         | 4:9  |
| received (Paul) as an angel           | 4:14 |
| kingdom                               | 5:21 |
| Israel                                | 6:16 |
| God did / do:                         |      |
| made Paul an apostle                  | 1:1  |
| accepteth no man's person             | 2:6  |
| justify the heathen through faith     | 3:8  |
| sent forth his Son                    | 4:4  |
| hath sent forth the Spirit of his Son | 4:6  |
| unto God:                             |      |
| persuade                              | 1:10 |
| live                                  | 2:19 |
| pleased God:                          |      |
| to call                               | 1:15 |
| man - God:                            |      |
| lie not before                        | 1:20 |
| believed                              | 3:6  |
| ye knew not God                       | 4:8  |
| ye have known God                     | 4:9  |
| but God:                              |      |
| gave by promise                       | 3:18 |
| God is:                               |      |
| The Father                            | 1:1  |
| one                                   | 3:20 |

|             |                |
|-------------|----------------|
| not mocked  | 6:7            |
| God in:     |                |
| me          | 1:24           |
| God forbid: | 2:17 3:21 6:14 |

# Q&A for Galatians

## Overview

1. What is the main message of this epistle?
  - a. The Gospel of Christ.
2. How is this similar and how is it different from other gospel found within the Bible.
  - a. This “gospel” gives the same message as all “gospel” found within the Bible except the “other gospel” which comes from the devil. This has a different perspective from some “gospel”, such as the “gospel of God” and it has a different emphasis from some such as “the gospel of your salvation”. However, even with these differences, it retains the same basic message.
3. What is the basic message of all true “gospel” of the Bible?
  - a. It is the 'Good News' that God wants a personal relationship with each of us like He had with Adam and Eve before they sinned and separated us from God. Because of their sin, we each inherit a sin nature and each personally sin, which earns us death and an eternity in the “lake of fire”, which is the “second death”. In order to restore this personal relationship, God sent His “only begotten Son” to die and pay the debt for our sin. He was buried, to prove that He truly died, and He was resurrected to prove that God offers us a resurrected life. However, in order for us to receive this resurrected life we must accept Him as our personal Lord with the understanding that our obedience to His commands will allow Him to change our basic nature from a sinful nature to one which can have fellowship with God. After our physical death, and as part of our receiving our resurrected life, we will be judged for our level of obedience with eternal rewards given in proportion to our level of obedience and up to 1,000 years of punishment in proportion to our level of disobedience.
4. What is the difference between the people whom we give the “gospel of salvation” to and the people we give the “gospel of Christ” to?
  - a. The “gospel of salvation” is given to people who are lost with the emphasis on how to receive God's life so that they can go to Heaven. The “gospel of Christ” is given to saved people with the emphasis on 'the good news that God can change your life after you receive His Holy Spirit'. While both “gospel” have the same points, the emphasis is different and a presentation of either might even skip the points which are not emphasized.
5. How is the true “gospel” different from a “gospel of works”?
  - a. The “gospel of works” says that we earn our rewards and that God 'owes' us rewards for anything we do to serve Him. The true “gospel” says that we can not pay for the death of God's “only begotten Son”, which gets us out of an eternal condemnation to the “lake of fire”. Instead, we put our “faith” in God's promise to save us and we put our “faith” in God's promise to reward obedience and we serve God out of gratitude for all that he did for us when we did not deserve anything from Him.
6. How are “works” related to the true “gospel” and how is this different from a “gospel of works”?
  - a. The “gospel of works” claims that we “earn” blessings and put God into “debt” to us when we serve Him. The true “gospel” says that 'works' are the result, and evidence, of true “faith”. We find a promise in the Bible and do what God requires believing that God will keep His promise in His time and His way. As opposed to the “gospel of works”, we can not claim that God 'owes' us and must do what we want when we want and how we want.
7. Who does the true work in the true “gospel” and how do our acts of “faith” related to those “works”?
  - a. Christ does the true spiritual “work” be working through our life. Since the devil accuses God of taking away our free will, like the devil does, God requires us to do the 'act of faith' before Christ works through our life. This proves that, of our own free will, we gave Christ permission to work through our life and we gave that free-will permission before He acted.
8. How is the true “gospel” different from 'easy believism'?

- a. 'Easy Believism' claims that if we 'ask Jesus to be our saviour' that we can go on sinning all that we want and God has no choice but to make Jesus continue to pay for an ongoing life of sin and serving the devil. In addition, 'easy believism' claims that we can 'name and claim' any blessing that we want even if it is not in the Bible and even if we refuse to meet God's requirements to receive that blessing. In contrast, the true "gospel" says that we must "call upon the name of the Lord", as the Bible says. This means that we accept Him as our personal Lord and agree to obey with the understanding of future judgment for our level of obedience. In addition, the true Biblical "gospel" says that we can only 'claim' the promises which are given to us and then we need to fulfill God's requirement before we receive those promises.
9. What is the main consequence of their error?
    - a. Paul doubted their true salvation and warned that they believed in "vain" (4:11).
  10. What is the main doctrinal error that they fell for?
    - a. Saved by faith but sanctified by works.
  11. Why were they deceived.
    - a. They fell for the lie that 'I'm saved and can't fall for a gospel of works' or any other lie from the devil.
  12. What did they believe came from "works" which truthfully comes from the "faith of Jesus Christ"?
    - a. "Sanctification" and "righteousness".
  13. What is the difference between the "faith of Jesus Christ" and "faith in Jesus Christ"?
    - a. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (3:22) and "For ye are all the children of God by faith in Christ Jesus." (3:26) The word "of" means 'belongs to'. Our faith "in Christ Jesus" gets us saved but Hos faith ("faith of Jesus Christ") gets us the promises after we are saved and those promises include that God will make us "Sanctified" and "righteous".
  14. What is the difference between "works of the law" and true "works of faith"?
    - a. "Works of the law" are obeying religious rules in order to earn blessings from God. True "works of faith" is doing what the Bible tells us to do in order to prove that we are giving God permission to use our life and are doing so by our own free will.
  15. The most used words in this epistle include: YE (45), YOU (41), BY (35), LAW (32), CHRIST (28). Give the Biblical application of each word as it is used in this epistle.
    - a. YE means 'each and every one of you personally'
    - b. YOU means 'the entire group / church'
    - c. BY means 'how you get from one place to another place'
    - d. LAW means 'what was misrepresented in order to teach doctrinal error'
    - e. CHRIST means 'the role of the Son of God that is involved in our spiritual maturity after our initial profession'
  16. What is the basic definition of "the gospel of Christ"?
    - a. The 'good news that God wants to spiritually mature you after you receive God's life'.
  17. What does the Bible call the relationship that the Jews have with God and how is that different from the relationship that the church has?
    - a. The Jews are the wife of God the Father while the church is the bride of God the Son.
  18. What is the difference between promised blessings made to the Jews and promised blessings made to the church?
    - a. The Jews were promised physical blessings in this life. The church is promised spiritual blessings in eternity and in the 1,000 year reign of Christ.

## Chapter 1

1. What is the theme of this Chapter?
  - a. The difference between the “gospel of Christ” and “another gospel”.
2. What authority does Paul present to back the message of this epistle?
  - a. Paul was “an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father”
  - b. He was backed by “all the brethren which are with me”
3. Why did “our Lord Jesus Christ give himself for our sins” and what does this mean that His goal was?
  - a. “that he might deliver us from this present evil world” means that His purpose was to get us to 'stop our sinning'.
4. What is the first warning of this chapter and what is the consequence of ignoring this warning?
  - a. The warning is that people are preaching “another gospel” and the consequence is that those people are to be cursed.
5. What is the evidence that we serve Christ?
  - a. We seek to please Christ and do not seek to please men.
6. What is Paul's testimony which is related in this chapter?
  - a. He used to be so zealous of religious beliefs that he 'wasted' the church which he builds up after his true conversion.
7. When Paul knew that God “revealed his Son in me, that I might preach him among the heathen”, how did he prepare for this job?
  - a. He “immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus”. That is: he did not seek truth from even saved religious leaders but received his training directly from Jesus Christ.
8. Who did Paul verify “his gospel” with and why?
  - a. He visited Peter after receiving personal training from the Lord Jesus Christ, and only saw “James the Lord's brother” but didn't verify with any man because what comes from the Lord Jesus Christ does not need to be verified by man. Truth will produce righteousness in us and Godly people will agree with true doctrine while false teachers will fight against truth.
9. What was Paul's testimony after that and what did he do to build his reputation?
  - a. He did nothing but “was unknown by face”. In spite of that, God spread his testimony that “he which persecuted us in times past now preacheth the faith which once he destroyed”.
10. What was the result of this approach by Paul?
  - a. “they glorified God in me”.

## Chapter 2

1. What is the theme of this Chapter?
  - a. We are "*justified*" by a life which shows that "*Christ liveth in me.*"
2. What is the main application lesson of this chapter?
  - a. Our life must match and back the gospel which we claim.
3. What did Paul do for the next 14 years and why did God have him do this?
  - a. He worked in the church where God put him and let God build his testimony of leaching and living God's truth.
4. Why did he go to Jerusalem and what evidence did he take with him.
  - a. He went to give the religious people the change to prove that his doctrine was wrong because it went against the Bible. However, they could not do that. He took Barnabas, who was the Jewish pastor sent from the Jerusalem Church to testify that Paul's doctrine was true. Paul also took Titus to prove that God saved Gentiles just like God saved Jews and that Titus had all of the spiritual evidence to show that there was no difference between Jew and Gentile, in the Church Age, like religious Jews preached.
5. What did "*false brethren*" try to do that was rejected by the church?
  - a. They tried to force Titus to be circumcised because they claimed that this physical religious act was required for true salvation during the Church Age. However, after examining the evidence from God, the church rejected this claim as doctrinal error.
6. What religious act has replaced circumcision within this false doctrine?
  - a. baptism
7. Why did Paul rebuke Peter in front of the entire church?
  - a. Peter supported doctrinal error by going along with those who insisted on the doctrinal error.
8. Why was the rebuke not done in private?
  - a. 1Timothy 5:20 says "*Them (elders) that sin rebuke before all, that others also may fear.*" Peter, as an "*elder*" had much influence and even Galatians 2:13 says "*And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.*" The correction must be done publicly so that others stop doing the same doctrinal error.
9. How are we to "*live unto God*"?
  - a. "*I through the law am dead to the law, that I might live unto God*". That is I no longer respond to the demands of religious rules so that I can respond to directions that I receive personally from God.
10. What is our personal evidence that we live righteously even while refusing to follow religious laws?
  - a. "*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me*".

## Chapter 3

1. What is the theme of this Chapter?
  - a. *"The just shall live by faith."* The *"just"* obey God and God uses their obedience to justify His having given them salvation and forgiveness while they were still sinners even while He refused the same to people who would not obey *"Christ."*
2. What is the only way to receive salvation and sanctification?
  - a. By *"faith in God"*.
3. What evidence does Paul give to support this *"claim"*
  - a. We received the indwelling Holy spirit when by faith and not when we were keeping religious rules and trusting that for our salvation.
  - b. The Holy Spirit is not 'forced' to do for us when we obey religious rules but the Holy Spirit chooses to work in and for us in response to our faith.
  - c. People do not become Christ-like by obeying religious rules but do become Christ-like by obeying the Bible in faith.
4. How does Paul use Abraham as an example of faith?
  - a. Abraham received salvation through faith (3:6).
  - b. We must be *of faith* in order for us to be counted as *children of Abraham*(3:7).
  - c. The Bible is the basis of Paul's claim (3:8).
  - d. We must be *of faith* in order to receive the blessings of Abraham (3:9).
  - e. The *law* only brings a curse to those who disobey (3:10).
  - f. *no man is justified by the law in the sight of God* (3:11).
  - g. People either live in the *law* or in *faith* but not in both (3:12).
5. What is the relationship between the Mosaic Law and God's covenant with Abraham, which includes the promises of it?
  - a. God's covenant was before the Law.
  - b. The coming and passing of the Law can't put aside that covenant (3:15-18).
  - c. *Christ hath redeemed us from the curse of the law...That the blessing of Abraham might come* (3:13-14).
  - d. There are basic truths about all *covenants*, and one of those truths is that a third party can not change the *covenants*, made by other people (3:15).
  - e. *Now to Abraham and his seed were the promises (covenant) made.* (3:16).
  - f. Paul clarifies Who God meant (*"Christ"*) when He made a promise to *the seed* (3:17).
6. Why was the Mosaic Law added to the covenant that God made with Abraham?
  - a. The Law was added to show people how they were breaking the covenant of the Spirit. But once we understood faith and following the Spirit, the Law is no longer needed and our promise (Heaven) is by faith (3:19-29).
7. What reasoning does Paul give to support this claim?
  - a. No one and nothing, including *the law* can change or *disannul* God's covenant and promise (3:17).
  - b. *The law* can change God's promise (3:18).
  - c. When *the law...was added* (3:19),*the law* was used by a mediator to bring us to God for salvation (3:20).
  - d. *The law* is not against *the promises of God...But the scripture hath concluded all under sin* so that we would turn to *Jesus Christ* for mercy and salvation (3:21).
  - e. However, these blessings were not available until *Jesus Christ* came (3:23).
  - f. The conclusion is that *the law* was given to teach us our need for mercy and a Saviour (3:24).
  - g. Now that we have a savior, we no longer need a *schoolmaster* (3:25).
  - h. Conclusion:*For ye are all the children of God by faith in Christ Jesus...And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.* (3:30-32).
8. Why did Christ become a curse?
  - a. To *"redeemed us from the curse of the law"*.
  - b. *"That the blessing of Abraham might come on the Gentiles through Jesus Christ"*

- c. "that we might receive the promise of the Spirit through faith"
- 9. How long was it between when the covenant was given and when the Mosaic Law was given?
  - a. 430 years
- 10. What does our chapter say was the purpose of the Mosaic Law?
  - a. "the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith".

## Chapter 4

1. What is the theme of this Chapter?
  - a. The difference between an heir and a servant.
2. What does the first sentence tell us about the 'Test of Spiritual Maturity' from 1 Corinthians?
  - a. Until we pass it ("come of age") God does not treat us any different than He treats a servant.
3. What does our chapter tell us was God's motivation for planning salvation?
  - a. "God sent forth his Son ... To redeem them that were under the law, that we might receive the adoption of sons".
4. What is to be the consequence of this?
  - a. This means that He wanted to redeem us from "bondage under the elements of the world". We are not truly at liberty so long as the "elements of this world" control our thinking, our will and our emotions.
5. What is the evidence which our chapter gives which shows that a saved person is still in bondage and treated like a servant instead of being a "son of God".
  - a. "Ye observe days, and months, and times, and years". People personally ("ye") keep holy days, such as Sabbath or 'church on Sunday', as if these religious activities earn them God's approval.
6. What is the evidence given for having received the freedom which is given to "sons of God"?
  - a. We go to God with our problems ("cry Abba Father") instead of using the methods of this world or asking others to pray for things which we can take directly to God.
  - b. We obey God through Christ in order to build up our spiritual inheritance, not to "earn" physical things from God to be consumed in this world and fulfill the lusts of the flesh.
7. Why does Paul write "I am afraid of you, lest I have bestowed upon you labour in vain"?
  - a. If they believe that they are Christian because they joined a Christian religion or because they do Christian religious activities, then he "bestowed upon you labour in vain" and they are still lost. We must have an ongoing personal relationship with God, through Christ and with the indwelling Holy Spirit, in order to be truly saved.
8. Why does Paul write "My little children, of whom I travail in birth again until Christ be formed in you", and what does this say about the doctrine which claims that saved people always have Christ in them?
  - a. When we are saved we have the Holy Spirit indwelling within us and we can not lose the Holy Spirit. But the Holy Spirit is a different person within the Trinity than Christ. When we have "Christ in us", we are "in" a proper personal relationship with God through "Christ" which is pictured as the relationship between a married man and woman. Paul is saying that he has to do the same work as someone who restores a marriage where the couple have separated.
9. What is the "allegory" of our chapter?
  - a. Abraham had two sons.
  - b. The descendants of Ishmael (Muslims) claim the inheritance of Abraham because man's laws say that the first born inherits.
  - c. The descendants of Isaac (Jews and Christians) claim the inheritance of Abraham because of the promise from God.
10. What is the "allegory" of our chapter and what does it teach about different religious relationships?
  - a. The people who claim to inherit through man's laws are put into bondage to man's religious laws because if they reject the demands of those laws then they lose all claim to inheritance.
  - b. The people who claim to inherit through the promise of God must keep their personal relationship to God because that is the basis of the promise.

## Chapter 5

1. What is the theme of this Chapter?
  - a. The conclusion of the doctrine within the prior chapters and the application, to our personal lives, of this conclusion.
2. Who is mentioned in every one of the first 6 sentences, which emphasizes Who our doctrine is to come from?
  - a. God. "*Christ*" is used three times, "*Jesus Christ*" is used once, "*Spirit*" is used once and "*truth*" (another name for the Son of God) used once.
3. Explain the sentence which says "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."
  - a. If someone believes that they are "justified by the law" then an ongoing relationship with God, as represented by the word "Christ" can not change us ("Christ is become of no effect unto you") because the "law" does not change and our actions, in obedience to the law, can not change. We are personally ("ye") "fallen from grace" because "grace" gives us the gifts and promises of God but those gifts and promises are designed to change us and cause us to spiritually mature (become more like "Christ"). A gift which we refuse to accept has "no effect unto you". When we stick with keeping rigid rules of the "law", we are rejecting God's gifts to us and we become "fallen from grace".
4. What does God's Holy Spirit give us "hope" to receive?
  - a. God's "righteousness", which then becomes our own when we accept and obey it. Our rewards in heaven (:inheritance") is proportional to the amount of God's "righteousness" which we personally ("ye") receive while here in this life.
5. What is meant by "A little leaven leaveneth the whole lump" ?
  - a. Yeast is a type of "leaven" that is added to bread to cause it to rise (be "puffed up"). It is used symbolically for sin which we let into our life and which "puffs up" our selves with pride. Just as the yeast goes all throughout the bread, sh also do sins which fill us with pride and try to stop us from responding to the correction which is from God. The only safety is to completely root out these sins as soon as we first detect any indication of them. According to our chapter, taking pride in our religious activities is the worst of this type of sin.
6. What does our epistle tell us is the consequence of teaching doctrinal error such as claiming that religious activity makes us "justified" before God?
  - a. "he that troubleth you shall bear his judgment, whosoever he be".
7. Why does God give us "liberty"?
  - a. To "by love serve one another" and not "for an occasion to the flesh".
8. How do we avoid "fulfilling the lust of the flesh"?
  - a. "Walk in the Spirit". That is: let every little step of life be directed by God's Holy Spirit.
9. What are the "works of the flesh" which reveal that we are not "walking in the Spirit"?
  - a. "Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like".
10. What does our chapter tell us is the "fruit" ('long term results') "of the Spirit"?
  - a. "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance".

## Chapter 6

1. What is the theme of this Chapter?
  - a. Live by God's Spirit.
2. What is the best known sentence from this chapter and what is it called?
  - a. *"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting"* (6:7-8) is called 'The Law of sowing and Reaping'.
3. How do we "fulfill the law of Christ"?
  - a. "if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens".
4. How can we "rejoice" even while rejected and persecuted by religious people like Jeremiah and other Old Testament prophets were rejected?
  - a. "let every man prove his own work". Produce undeniable proof that it is God working through your personal life, and not your own human efforts, which produce the results seen by men.
5. What is meant by: "Let him that is taught in the word communicate unto him that teacheth in all good things"?
  - a. The word "communicate" means to share burdens. Every person who "is taught in the word" is to provide physical things to the teacher, like money and other physical gifts. This includes things like finding out about their concerns and praying about them and doing all that you can to relieved them. It includes things like Dr. Nono and his family taking in a stranger from a different culture and treating him like family.
6. What do all of the things belonging to the "flesh" cause and why will nothing that we get in this world be taken with us when we leave it in death?
  - a. All things belonging to the "flesh" cause "corruption". No "corruption" is allowed in Heaven. Therefore, nothing that belongs to the "flesh" will be taken to Heaven.
7. What are we to "glory" in?
  - a. "the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world".
8. What requirement does Paul give for our being able to 'reap'?
  - a. "in due season we shall reap, if we faint not". We must have patience and 'keep on keeping on' until we die and the reward only comes after death to those who did not quit.
9. Who are we instructed to "do good" to?
  - a. "all *men*, especially unto them who are of the household of faith".
10. What is the conclusion of our epistle?
  - a. "Brethren, the grace of our Lord Jesus Christ *be* with your spirit". Paul purposely says "with your spirit" and not with our "body" or "flesh".

# Questions for Galatians

## Overview

1. What is the main message of this epistle?
  - a.
2. How is this similar and how is it different from other gospel found within the Bible.
  - a.
3. What is the basic message of all true “gospel” of the Bible?
  - a.
4. What is the difference between the people whom we give the “gospel of salvation” to and the people we give the “gospel of Christ” to?
  - a.
5. How is the true “gospel” different from a “gospel of works”?
  - a.
6. How are “works” related to the true “gospel” and how is this different from a “gospel of works”?
  - a.
7. Who does the true work in the true “gospel” and how do our acts of “faith” related to those “works”?
  - a.
8. How is the true “gospel” different from ‘easy believism’?
  - a.
9. What is the main consequence of their error?
  - a.
10. What is the main doctrinal error that they fell for?
  - a.
11. Why were they deceived.
  - a.
12. What did they believe came from “works” which truthfully comes from the “faith of Jesus Christ”?
  - a.
13. What is the difference between the “faith of Jesus Christ” and “faith in Jesus Christ”?
  - a.
14. What is the difference between “works of the law” and true “works of faith”?
  - a.
15. The most used words in this epistle include: YE (45), YOU (41), BY (35), LAW (32), CHRIST (28). Give the Biblical application of each word as it is used in this epistle.
  - a. YE means
  - b. YOU means
  - c. BY means
  - d. LAW means
  - e. CHRIST means
16. What is the basic definition of “the gospel of Christ”?
  - a.
17. What does the Bible call the relationship that the Jews have with God and how is that different from the relationship that the church has?
  - a.
18. What is the difference between promised blessings made to the Jews and promised blessings made to the church?
  - a.

## Chapter 1

1. What is the theme of this Chapter?

- a.
2. What authority does Paul present to back the message of this epistle?
  - a.
  - b.
3. Why did “our Lord Jesus Christ give himself for our sins” and what does this mean that His goal was?
  - a.
4. What is the first warning of this chapter and what is the consequence of ignoring this warning?
  - a.
5. What is the evidence that we serve Christ?
  - a.
6. What is Paul's testimony which is related in this chapter?
  - a.
7. When Paul knew that God “revealed his Son in me, that I might preach him among the heathen”, how did he prepare for this job?
  - a.
8. Who did Paul verify “his gospel” with and why?
  - a.
9. What was Paul's testimony after that and what did he do to build his reputation?
  - a.
10. What was the result of this approach by Paul?
  - a.

## Chapter 2

1. What is the theme of this Chapter?
  - a.
2. What is the main application lesson of this chapter?
  - a.
3. What did Paul do for the next 14 years and why did God have him do this?
  - a.
4. Why did he go to Jerusalem and what evidence did he take with him.
  - a.
5. What did “false brethren” try to do that was rejected by the church?
  - a.
6. What religious act has replaced circumcision within this false doctrine?
  - a.
7. Why did Paul rebuke Peter in front of the entire church?
  - a.
8. Why was the rebuke not done in private?
  - a.
9. How are we to “live unto God”?
  - a.
10. What is our personal evidence that we live righteously even while refusing to follow religious laws?
  - a.

## Chapter 3

1. What is the theme of this Chapter?
  - a.
2. What is the only way to receive salvation and sanctification?
  - a.
3. What evidence does Paul give to support this claim?
  - a.
  - b.
  - c.
4. How does Paul use Abraham as an example of faith?
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.
5. What is the relationship between the Mosaic Law and God's covenant with Abraham, which includes the promises of it?
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
6. Why was the Mosaic Law added to the covenant that God made with Abraham?
  - a.
7. What reasoning does Paul give to support this claim?
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.
  - h.
8. Why did Christ become a curse?
  - a.
  - b.
  - c.
9. How long was it between when the covenant was given and when the Mosaic Law was given?
  - a.
10. What does our chapter say was the purpose of the Mosaic Law?
  - a.

## Chapter 4

1. What is the theme of this Chapter?
  - a.
2. What does the first sentence tell us about the 'Test of Spiritual Maturity' from 1Corinthians?
  - a.
3. What does our chapter tell us was God's motivation for planning salvation?
  - a.
4. What is to be the consequence of this?
  - a.
5. What is the evidence which our chapter gives which shows that a saved person is still in bondage and treated like a servant instead of being a "son of God".
  - a.
6. What is the evidence given for having received the freedom which is given to "sons of God"?
  - a.
  - b.
7. Why does Paul write "I am afraid of you, lest I have bestowed upon you labour in vain"?
  - a.
8. Why does Paul write "My little children, of whom I travail in birth again until Christ be formed in you", and what does this say about the doctrine which claims that saved people always have Christ in them?
  - a.
9. What is the "allegory" of our chapter?
  - a.
  - b.
  - c.
10. What is the "allegory" of our chapter and what does it teach about different religious relationships?
  - a.
  - b.

## Chapter 5

1. What is the theme of this Chapter?
  - a.
2. Who is mentioned in every one of the first 6 sentences, which emphasizes Who our doctrine is to come from?
  - a.
3. Explain the sentence which says “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”
  - a.
4. What does God's Holy Spirit give us “hope” to receive?
  - a.
5. What is meant by “A little leaven leaveneth the whole lump ”?
  - a.
6. What does our epistle tell us is the consequence of teaching doctrinal error such as claiming that religious activity makes us “justified” before God?
  - a.
7. Why does God give us “liberty”?
  - a.
8. How do we avoid “fulfilling the lust of the flesh”?
  - a.
9. What are the “works of the flesh” which reveal that we are not “walking in the Spirit”?
  - a.
10. What does our chapter tell us is the “fruit” ('long term results') “of the Spirit”?
  - a.

## Chapter 6

1. What is the theme of this Chapter?
  - a.
2. What is the best known sentence from this chapter and what is it called?
  - a.
3. How do we “fulfill the law of Christ”?
  - a.
4. How can we “rejoice” even while rejected and persecuted by religious people like Jeremiah and other Old Testament prophets were rejected?
  - a.
5. What is meant by: “Let him that is taught in the word communicate unto him that teacheth in all good things”?
  - a.
6. What do all of the things belonging to the “flesh” cause and why will nothing that we get in this world be taken with us when we leave it in death?
  - a.
7. What are we to “glory” in?
  - a.
8. What requirement does Paul give for our being able to 'reap'?
  - a.
9. Who are we instructed to “do good” to?
  - a.
10. What is the conclusion of our epistle?
  - a.

# Promises In Galatians:

Promises made during the '*Church Age*' always have conditions which we must fulfill in order to receive the promise.

1. [Galatians 1:1-5](#): Grace and peace are offered to people who accept and obey the doctrine of this epistle.
2. [Galatians 2:15-16](#): We are justified by the faith of Jesus Christ when we have believed in Jesus Christ.
3. [Galatians 3:14](#) promises God's Holy Spirit to people who go to God through faith..
4. [Galatians 3:16](#), with the next sentence, make it clear that this particular promise was made to Christ and not to all of the Jews. We need to be careful so that we don't '*claim*' a promise made to someone else and not made to us.
5. [Galatians 3:17](#) tells us that neither the coming, nor going, of the Mosaic Law could disannul (the promise), that it should make the promise of none effect. This sentence proves that the claim that God's way of salvation changed with different ages. That doctrinal error claims that people were saved by keeping the Mosaic Law and not by believing the promise.
6. [Galatians 3:18](#) tells us that the law can not have any effect upon a promise.
7. [Galatians 3:19](#) tells us that the law was added because of sin and that it was only intended to last until Christ came.
8. [Galatians 3:21](#) tells us that the law can not be against the promises.
9. [Galatians 3:22](#) tells us that everyone has been declared to be a sinner that the promise by faith of Jesus Christ might be given to them that believe.
10. [Galatians 3:29](#) tells us we are Abraham's seed, and heirs according to the promise if we personally belong to Christ.
11. [Galatians 4:7](#) we are an heir of God through Christ. That is, we must maintain our ongoing relationship with God that is through Christ if we want to receive everlasting heavenly rewards (be an heir).
12. [Galatians 4:23](#) is part of an allegory where Paul is explaining that Abraham's son who came by the law was bound while the son who came by the promise was free.
13. [Galatians 4:28](#) is part of an allegory where Paul is explaining that Abraham's son who came by the law was bound while the son who came by the promise was free.
14. [Galatians 6:16](#) promises peace and mercy upon the people who obey the epistle and upon the spiritually mature (the Israel of God).