



# THE GOSPEL *and* RELATIONSHIPS



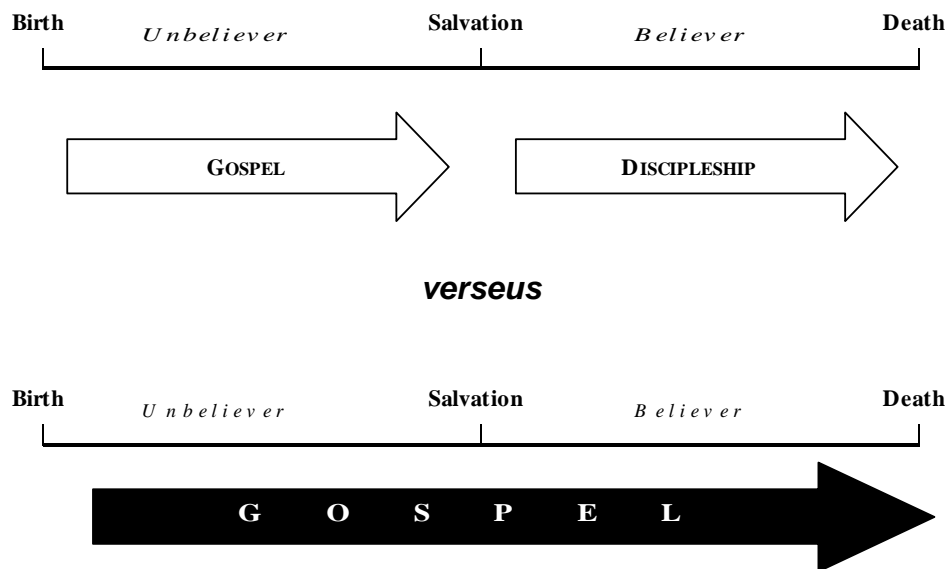
## Lesson Sixteen Preaching the Gospel to Yourself

### WHAT WE'RE DOING

During the last year we have been examining the essence of the gospel by going through Galatians and then applying the gospel to a specific area of our lives, namely our relationships.

Relationships (like stewardship) are one of God's primary test cases for us to see how the gospel is working out in our lives. We were created by a relational God in order to be in relationship with him and with our fellow humans. The gospel addresses the fundamental interruptions/breeches in these relationships as well as provides God's solutions.

Recall that we have been using an "expansive" view of the gospel, illustrated by these two diagrams:



As we wrap up for the year, we're going to try to pull all of these strands together by working through how to "preach the gospel to ourselves" specifically with regard to a current relationship. The rest of the handout (and chart) illustrate the basic progression that the gospel follows and uses only key texts from Galatians to illustrate its point.

### **Case Study: Yours This Time!**

Choose a relationship or situation with someone at work, or with friend, or a family member where:

- You tend to have conflict, but there is no major issue right now  
*and*
- There is an event, discussion, or situation on the horizon that you feel has the potential to become a sticky situation.

We're not looking for anything big here; the situation you are identifying is simply a place where you can most transparently see how the gospel applies. It applies at every level of every relationship, but often if we choose our biggest issues, or choose the relationships that are the most significant to us, we can't as easily or immediately see the issues that are involved.

My situation centers around what? with whom?

# FIRST STEP: A RECOGNITION OF OUR SIN AND NEED FOR THE GOSPEL

## Major Themes

- Living as an orphan instead of a child of God.
- Worshiping our idols of comfort, control, security or acceptance instead of God
- Living as before God as a Pharisee based on our religious performance (2 types of “flesh”—sinful works and religious works)

### ***There is only one gospel that can be believed.***

<sup>6</sup>I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—<sup>7</sup>which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. <sup>8</sup>But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! <sup>9</sup>As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

**Galatians 1:6-9**

### ***Peter was captured by other people’s opinion of himself and confused religious performance with the gospel.***

<sup>11</sup>When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. <sup>12</sup>Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. <sup>13</sup>The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. <sup>14</sup>When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"

**Galatians 2:11-14**

### ***Galatians started trying to live their Christian life by religious self-effort instead of by grace.***

<sup>1</sup>You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. <sup>2</sup>I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? <sup>3</sup>Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? <sup>4</sup>Have you suffered so much for nothing—if it really was for nothing? <sup>5</sup>Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?

**Galatians 3:1-5**

### ***Proper purpose of the law was to demonstrate our need for sin and not to make us righteous before God. The law leads us to Christ!***

<sup>19</sup>What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a

mediator. <sup>20</sup>A mediator, however, does not represent just one party; but God is one. <sup>21</sup>Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. <sup>22</sup>But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. <sup>23</sup>Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. <sup>24</sup>So the law was put in charge to lead us to Christ that we might be justified by faith. <sup>25</sup>Now that faith has come, we are no longer under the supervision of the law.

**Galatians 3:19-25**

## **Workshop: Sin**

Every time we encounter difficulty in a relationship (even if it is just potential difficulty that we are trying to prevent) we are experiencing the aftertaste of Father Adam and Mother Eve eating the fruit of the garden. There are things about every single one of us that God wants to change, heal, exterminate, transform and polish. Any time, for any reason that we encounter a situation where things are not right in a relationship (between us and God, us and another person, or us and our own selves), this is evidence that sin is a work.

In light of this, use the following questions to help you determine where your sin (and brokenness) lies in the situation you identified above as your “case study”? Not every question will directly apply here, so look for those that seem to be most helpful in revealing what is going on in your heart. Remember the question is how am *I* (not the other person involved) being a sinner?

***What is so hard for you in relating to this person or handling the situation? How does that difficulty point to something sinful in you?***

***Where or how are you living in this situation as an:***

- ***Orphan?***
- ***Idolater?***
- ***Legalist?***

*(You may need to review some of these basic concepts from Lesson One; you can find copies of past lessons <http://www.npchurch.org/resources/relationships/index.htm>)*

***Where are you being called to die to self in this case? How? (as specifically as you can say it)***

### **Galatians Specific Examples**

**Where are you believing something other than the truth of the one and only gospel? (You may be trying to substitute something in its place, or using a diminished, pale form of it.)**

**What about the gospel are you not receiving by faith with regard to this person and this situation? (E.g. Maybe you aren't believing that God truly loves you so you need to earn it with your actions, or maybe that what this other person is doing makes them a "bigger sinner" than you.)**

**How are you, like Peter, being captured by other people's opinion of yourself or confusing religious performance with the gospel of grace?**

**How have you started trying to live your Christian life based on religious self effort instead of by relying on the power and grace of the gospel?**

**How have you been trying to use the law to justify yourself (either by meeting its demands or imposing its demands on others to make yourself look better) instead of allowing the standards of the law to lead you to Christ's mercy and forgiveness as you repent?**

**Take some time now to specifically think about the person/relationship you chose for your case study and answer one or two of the questions above. You may wish to jot yourself some notes or to journal so that you can participate in our group discussion class next week.**

## SECOND STEP: UNDERSTANDING GOD'S REMEDY FOR OUR SIN AS DISPLAYED ON THE CROSS

### Major Themes

- Justification by grace (completely forgiven, completely righteous)
- Sanctification by grace (instead of through self effort)
- God's love for us seen in the work of Christ and our union with him
- Our change in status from enemies of God to his sons/daughters

### ***The essence of the gospel is described.***

<sup>3</sup>Grace and peace to you from God our Father and the Lord Jesus Christ, <sup>4</sup>who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father, <sup>5</sup>to whom be glory for ever and ever. Amen

**Galatians 1:3-5**

### ***The gospel is true! It isn't just wishful thinking.***

<sup>11</sup>I want you to know, brothers, that the gospel I preached is not something that man made up.

<sup>12</sup>I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

**Galatians 1:11-12**

### ***Religious works are not the basis of the Gospel.***

<sup>3</sup>Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek. <sup>4</sup>This matter arose because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves. <sup>5</sup>We did not give in to them for a moment, so that the truth of the gospel might remain with you.

**Galatians 2:3-5**

### ***Justified by faith in Jesus Christ and his work and not through our efforts to obey the law.***

<sup>15</sup>"We who are Jews by birth and not 'Gentile sinners' <sup>16</sup>know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.

**Galatians 2:15-16**

### ***Example of Abraham: salvation has always been "by faith."***

<sup>6</sup>Consider Abraham: "He believed God, and it was credited to him as righteousness."

<sup>7</sup>Understand, then, that those who believe are children of Abraham. <sup>8</sup>The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." <sup>9</sup>So those who have faith are blessed along with Abraham, the man of faith.

<sup>10</sup>All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." <sup>11</sup>Clearly no one is justified before God by the law, because, "The righteous will live by faith." <sup>12</sup>The law is not

based on faith; on the contrary, "The man who does these things will live by them." <sup>13</sup>Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." <sup>14</sup>He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

**Galatians 3:6-14**

***Because we are "in Christ" we are now God's adopted children.***

<sup>26</sup>You are all sons of God through faith in Christ Jesus, <sup>27</sup>for all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup>There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. <sup>29</sup>If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

**Galatians 3:26-4:7**

***Our status as adopted children changes our relationship with God.***

<sup>1</sup>What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. <sup>2</sup>He is subject to guardians and trustees until the time set by his father. <sup>3</sup>So also, when we were children, we were in slavery under the basic principles of the world. <sup>4</sup>But when the time had fully come, God sent his Son, born of a woman, born under law, <sup>5</sup>to redeem those under law, that we might receive the full rights of sons. <sup>6</sup>Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." <sup>7</sup>So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

**Galatians 4:1-7**

***It is our union with Christ and his work on the cross that now defines our lives and not our sinful desires (flesh) or religious performance (circumcision).***

<sup>11</sup>See what large letters I use as I write to you with my own hand!

<sup>12</sup>Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ.

<sup>13</sup>Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh. <sup>14</sup>May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. <sup>15</sup>Neither circumcision nor uncircumcision means anything; what counts is a new creation.

**Galatians 6:11-15**

## **Workshop: Cross**

Everything about God's plan of salvation is somehow related to relationships: restoring and recovering our relationship with Him, making it possible for us to live in self-sacrificing joy with others or even being at peace with ourselves because we find the true font of our being in God instead of in our own persons.

**Read the following statement, inserting your name and then answer the questions.**

**“I \_\_\_\_\_ stand completely forgiven and completely right before the Holy, Creator of the Universe by virtue of Christ life, death and resurrection. The Father looks at me with the same love, joy and affection that he feels when he looks at his own Son and he sings his love over me day and night, in an unending, unbroken song of redemption.”**

**In light of this truth, how would God want me to relate to the person/relationship that I have under consideration?**

**In light of the fact that my life has now been permanently hidden with the life of Christ my Savior and Sympathetic and Faithful High Priest, how am I now free to know and do the will of God in this situation?**

### **Galatians Specific Examples**

**How does the fact that I am completely justified as I stand before God allow me to: see my sin more clearly? repent more quickly? receive the truth of the gospel more deeply? (e.g. the truth of adoption—I really am truly loved and accepted by God has his child; the truth of justification—all of my sins have truly been paid for and all of Christ’s goodness is my by faith; the truth of sanctification—I will grow to become more like Christ by receiving in faith and not by my efforts to try and “be better”; the truth of reconciliation—I am no longer the enemy of God or an abandoned child, but someone who has been united with Christ).**

**How does the fact that I have now been made full son or daughter of the Most High King speak to the ways in which I am struggling with my sin?**

**What truths of the gospel do I need to receive more deeply in my life in order to love this other person (or myself or God) as God would want me to?**

**Take some time now to specifically think about the person/relationship you chose for your case study and answer one or two of the questions above. You may wish to jot yourself some notes or to journal so that you can participate in our group discussion class next week.**

## THIRD STEP: LIVING OUT THE TRUTHS OF THE CROSS TO AS REDEEMED SONS AND DAUGHTERS

### Major Themes

- Not trying to live our lives relying on ourselves
- Becoming more dependent on God
- Not living by a performance or self-justifying orientation
- Trusting God's goodness to us and provision for us

### ***We are united to Christ in his death/resurrection.***

<sup>17</sup>"If, while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin? Absolutely not! <sup>18</sup>If I rebuild what I destroyed, I prove that I am a lawbreaker. <sup>19</sup>For through the law I died to the law so that I might live for God. <sup>20</sup>I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. <sup>21</sup>I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"

Galatians 2:17-21

### ***Paul is gravely concerned that the Galatians are trying to go back to living as spiritual slaves instead of sons/daughters.***

<sup>8</sup>Formerly, when you did not know God, you were slaves to those who by nature are not gods. <sup>9</sup>But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? <sup>10</sup>You are observing special days and months and seasons and years! <sup>11</sup>I fear for you, that somehow I have wasted my efforts on you. <sup>12</sup>I plead with you, brothers, become like me, for I became like you. You have done me no wrong. <sup>13</sup>As you know, it was because of an illness that I first preached the gospel to you. <sup>14</sup>Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. <sup>15</sup>What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. <sup>16</sup>Have I now become your enemy by telling you the truth? <sup>17</sup>Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them. <sup>18</sup>It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you. <sup>19</sup>My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, <sup>20</sup>how I wish I could be with you now and change my tone, because I am perplexed about you!

### ***Hagar and Sarah***

<sup>21</sup>Tell me, you who want to be under the law, are you not aware of what the law says? <sup>22</sup>For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. <sup>23</sup>His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise. <sup>24</sup>These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. <sup>25</sup>Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem,

because she is in slavery with her children. <sup>26</sup>But the Jerusalem that is above is free, and she is our mother. <sup>27</sup>For it is written:

"Be glad, O barren woman,  
who bears no children;  
break forth and cry aloud,  
you who have no labor pains;  
because more are the children of the desolate woman  
than of her who has a husband."

<sup>28</sup>Now you, brothers, like Isaac, are children of promise. <sup>29</sup>At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now. <sup>30</sup>But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son." <sup>31</sup>Therefore, brothers, we are not children of the slave woman, but of the free woman.

**Galatians 4:8-31**

***As God's children, we are free from trying to justify ourselves before God based on our religious actions.***

<sup>1</sup>It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

<sup>2</sup>Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. <sup>3</sup>Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. <sup>4</sup>You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace. <sup>5</sup>But by faith we eagerly await through the Spirit the righteousness for which we hope. <sup>6</sup>For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

<sup>7</sup>You were running a good race. Who cut in on you and kept you from obeying the truth? <sup>8</sup>That kind of persuasion does not come from the one who calls you. <sup>9</sup>"A little yeast works through the whole batch of dough." <sup>10</sup>I am confident in the Lord that you will take no other view. The one who is throwing you into confusion will pay the penalty, whoever he may be. <sup>11</sup>Brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished. <sup>12</sup>As for those agitators, I wish they would go the whole way and emasculate themselves!

**Galatians 5:1-12**

***Our new freedom as God's children is to be used to serve others in a God-pleasing rather than self-pleasing manner.***

<sup>13</sup>You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. <sup>14</sup>The entire law is summed up in a single command: "Love your neighbor as yourself." <sup>15</sup>If you keep on biting and devouring each other, watch out or you will be destroyed by each other.

**Galatians 5:13-15**

**Two lifestyles are contrasted:**

**-Those who live by the flesh (in rebellion against God's plan of salvation by grace through faith).**

**-Those who live by the Spirit (those who embrace and submit themselves to God's plan of salvation by grace through faith).**

<sup>16</sup>So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. <sup>17</sup>For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. <sup>18</sup>But if you are led by the Spirit, you are not under law.

<sup>19</sup>The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; <sup>20</sup>idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions <sup>21</sup>and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

<sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness and self-control. Against such things there is no law. <sup>24</sup>Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. <sup>25</sup>Since we live by the Spirit, let us keep in step with the Spirit. <sup>26</sup>Let us not become conceited, provoking and envying each other.

**Galatians 5:16-26**

**Being God's child produces humility, gentleness in restoration and generosity.**

<sup>1</sup>Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. <sup>2</sup>Carry each other's burdens, and in this way you will fulfill the law of Christ. <sup>3</sup>If anyone thinks he is something when he is nothing, he deceives himself. <sup>4</sup>Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, <sup>5</sup>for each one should carry his own load.

<sup>6</sup>Anyone who receives instruction in the word must share all good things with his instructor.

**Galatians 6:1-6**

**Our new freedom as God's children is to be used to serve others in a God-pleasing rather than self-pleasing manner.**

<sup>7</sup>Do not be deceived: God cannot be mocked. A man reaps what he sows. <sup>8</sup>The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. <sup>9</sup>Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. <sup>10</sup>Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

**Galatians 6:7-10**

## Workshop: Redemption

The goal of Christ's work on our behalf is that our "receiving faith" begins to work itself out in loving actions. Our faith expresses itself in deeds and we are not merely hearers of the word, but also doers (Cf. I John 3:16-18). One of the basic currencies for "faith expressing itself in love" is how we treat other people.

It is impossible to say that Christ's work has been effective in our lives if we see no evidence whatsoever that our union with him has started to produce in use the same fruit of loving, self-sacrifice that was seen in Christ.

***How does the truth that you have been united to Christ change the way you think about or desire to relate to others in the case study you are working on?***

***Where do you sense that you are most prone to live as a spiritual slave to sin instead of as a free son or daughter of God?***

***How does God's work in your life command you treat this person/situation in ways that are different that how you would naturally (i.e. sinfully) respond?***

*Remember that the gospel does not change the standard of our obedience which God requires.*

***How does God's work in your life enable you to treat this person/situation in ways that are different that how you would naturally (i.e. sinfully) respond?***

*Remember that the gospel does change the motivation for our obedience, how we try to meet the standard of obedience, and what we do when we fail to meet the standard of obedience.*

### **Galatians Specific Examples**

Our new freedom as God's children is to be used to serve other people in God-pleasing ways rather than to serve ourselves. How does this truth impact your response to the person you are thinking about?

How does the comparison between a lifestyle of "the fruit of the flesh" compare to a lifestyle of "the fruit of the spirit" in this situation?

*Intimacy building practices with God (often referred to as spiritual disciplines) serve the function of helping us soak in the great theological truths of the cross in ways that cause us to be changed from the inside out. By engaging in these intimacy building practices regularly, outside of our interaction with others, they begin to enable us to live out the receiving/repentant faith and the theological truths of our justification, sanctification and adoption when we are "in the moment."*

***In light of that, what intimacy building practices do you sense God calling you to engage in as you work through your current case study?***

*(You may need to review some of these basic concepts from Lesson Fourteen; you can find copies of past lessons <http://www.npchurch.org/resources/relationships/index.htm>)*

Take some time now to specifically think about the person/relationship you chose for your case study and answer one or two of the questions above. You may wish to jot yourself some notes or to journal so that you can participate in our group discussion class next week.

## FOR NEXT TIME

Next week our entire time together will be given over to discussing where God has been working in our lives lately to apply the gospel more deeply.

Everyone should come prepared to share the results of your “Preaching the Gospel to Yourself” case study that we introduced this week. Your case study doesn’t have to relate to a “big thing” in your life (though it may); the real purpose is to give you an entry point in the conversation.

You should consider these questions in your group discussion, using your case study to open the way to discussing general trends. Everything here is about being in process and what you are learning at the moment. **NO** stories about how you used to be bad and now have it fixed, or deferments that “Nothing major is really going on in my life.”

***Where have I seen my need for the gospel more clearly over this last year in my relationships?***

***Where have I started to receive the truth of the gospel more deeply into my life, especially as an answer to my need for it being exposed?***

***Alternatively: Where do you have a hard time receiving the truth of the gospel in your life?***

***How has learning more about my new identity in Christ as a child of God affected the way I think about and relate to other people in my life?***

SIN	CROSS	REDEMPTION
<p>Major Themes:</p> <ul style="list-style-type: none"> <li>• Living as an orphan instead of a child of God.</li> <li>• Worshiping our idols of comfort, control, security or acceptance instead of God</li> <li>• Living as before God as a Pharisee based on our religious performance</li> <li>• (2 types of “flesh”—sinful works and religious works)</li> </ul>	<p>Major Themes:</p> <ul style="list-style-type: none"> <li>• Justification by grace (completely forgiven, completely righteous)</li> <li>• Sanctification by grace (instead of through self effort)</li> <li>• God’s love for us seen in the work of Christ and our union with him</li> <li>• Our change in status from enemies of God to his sons/daughters</li> </ul>	<p>Major Themes:</p> <ul style="list-style-type: none"> <li>• Not trying to live our lives relying on ourselves</li> <li>• Becoming more dependent on God</li> <li>• Not living by a performance or self-justifying orientation</li> <li>• Trusting God’s goodness to us and provision for us</li> </ul>
<p>1:6-9 There is only one gospel that can be believed.</p> <p>2:11-14 Peter was captured by other people’s opinion of himself and confused religious performance with the gospel.</p> <p>3:1-5 Galatians started trying to live their Christian life by religious self-effort instead of by grace.</p> <p>3:19-25 Proper purpose of the law was to demonstrate our need for sin and not to make us righteous before God. The law leads us to Christ!</p>	<p>1:3-5 The essence of the gospel is described.</p> <p>1:11-12 The gospel is true! It isn’t just wishful thinking.</p> <p>2:3-5 Religious works are not the basis of the Gospel.</p> <p>2:15-16 Justified by faith in Jesus Christ and his work and not through our efforts to obey the law.</p> <p>3:6-14 Example of Abraham: salvation has always been “by faith.”</p> <p>3:26-4:7 Because we are “in Christ” we are now God’s adopted children.</p> <p>6:11-15 It is our union with Christ and his work on the cross that now defines our lives and not our sinful desires (flesh) or religious performance (circumcision).</p>	<p>2:17-21 We are united to Christ in his death/resurrection.</p> <p>4:8-31 Paul is gravely concerned that the Galatians are trying to go back to living as spiritual slaves instead of sons/daughters.</p> <p>5:1-12 As God’s children, we are free from trying to justify ourselves before God based on our religious actions.</p> <p>5:13-15/6:7-10 Our new freedom as God’s children is to be used to serve others in a God-pleasing rather than self-pleasing manner.</p> <p>5:16-26 Two lifestyles are contrasted: -Those who live by the flesh (in rebellion against God’s plan of salvation by grace through faith). -Those who live by the Spirit (those who embrace and submit themselves to God’s plan of salvation by grace through faith).</p> <p>6:1-6 Being God’s child produces humility, gentleness in restoration and generosity.</p>

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**3:1-5**

<sup>1</sup>You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. <sup>2</sup>I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? <sup>3</sup>Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? <sup>4</sup>Have you suffered so much for nothing—if it really was for nothing? <sup>5</sup>Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?

**3:19-25**

<sup>19</sup>What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator. <sup>20</sup>A mediator, however, does not represent just one party; but God is one. <sup>21</sup>Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. <sup>22</sup>But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. <sup>23</sup>Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. <sup>24</sup>So the law was put in charge to lead us to Christ that we might be justified by faith. <sup>25</sup>Now that faith has come, we are no longer under the supervision of the law.

not by observing the law, because by observing the law no one will be justified.

**3:6-14**

<sup>6</sup>Consider Abraham: "He believed God, and it was credited to him as righteousness." <sup>7</sup>Understand, then, that those who believe are children of Abraham. <sup>8</sup>The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." <sup>9</sup>So those who have faith are blessed along with Abraham, the man of faith.

<sup>10</sup>All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." <sup>11</sup>Clearly no one is justified before God by the law, because, "The righteous will live by faith." <sup>12</sup>The law is not based on faith; on the contrary, "The man who does these things will live by them." <sup>13</sup>Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

<sup>14</sup>He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

**3:26-4:7**

<sup>26</sup>You are all sons of God through faith in Christ Jesus, <sup>27</sup>for all of you who were baptized into Christ have clothed yourselves with Christ.

<sup>28</sup>There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. <sup>29</sup>If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself.

<sup>15</sup>What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. <sup>16</sup>Have I now become your enemy by telling you the truth?

<sup>17</sup>Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them. <sup>18</sup>It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you. <sup>19</sup>My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, <sup>20</sup>how I wish I could be with you now and change my tone, because I am perplexed about you!

***Hagar and Sarah***

<sup>21</sup>Tell me, you who want to be under the law, are you not aware of what the law says? <sup>22</sup>For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. <sup>23</sup>His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.

<sup>24</sup>These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. <sup>25</sup>Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. <sup>26</sup>But the Jerusalem that is above is free, and she is our mother. <sup>27</sup>For it is written:

"Be glad, O barren woman,  
who bears no children;  
break forth and cry aloud,  
you who have no labor pains;  
because more are the children of the  
desolate woman  
than of her who has a husband."

#### **Galatians 4**

<sup>1</sup>What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. <sup>2</sup>He is subject to guardians and trustees until the time set by his father. <sup>3</sup>So also, when we were children, we were in slavery under the basic principles of the world. <sup>4</sup>But when the time had fully come, God sent his Son, born of a woman, born under law, <sup>5</sup>to redeem those under law, that we might receive the full rights of sons. <sup>6</sup>Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." <sup>7</sup>So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

#### **6:11-15**

<sup>11</sup>See what large letters I use as I write to you with my own hand!

<sup>12</sup>Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. <sup>13</sup>Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh. <sup>14</sup>May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

<sup>15</sup>Neither circumcision nor uncircumcision means anything; what counts is a new creation.

<sup>28</sup>Now you, brothers, like Isaac, are children of promise. <sup>29</sup>At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now. <sup>30</sup>But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son." <sup>31</sup>Therefore, brothers, we are not children of the slave woman, but of the free woman.

#### **5:1-12**

<sup>1</sup>It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

<sup>2</sup>Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. <sup>3</sup>Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. <sup>4</sup>You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace. <sup>5</sup>But by faith we eagerly await through the Spirit the righteousness for which we hope. <sup>6</sup>For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

<sup>7</sup>You were running a good race. Who cut in on you and kept you from obeying the truth? <sup>8</sup>That kind of persuasion does not come from the one who calls you. <sup>9</sup>"A little yeast works through the whole batch of dough." <sup>10</sup>I am confident in the Lord that you will take no other view. The one who is throwing you into confusion will pay the penalty, whoever he may be. <sup>11</sup>Brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished. <sup>12</sup>As for those agitators, I wish they would go the whole way and emasculate themselves!

**5:13-15**

<sup>13</sup>You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. <sup>14</sup>The entire law is summed up in a single command: "Love your neighbor as yourself." <sup>15</sup>If you keep on biting and devouring each other, watch out or you will be destroyed by each other.

**5:16-26**

<sup>16</sup>So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. <sup>17</sup>For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. <sup>18</sup>But if you are led by the Spirit, you are not under law.

<sup>19</sup>The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; <sup>20</sup>idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions <sup>21</sup>and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

<sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness and self-control. Against such things there is no law. <sup>24</sup>Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. <sup>25</sup>Since we live by the Spirit, let us keep in step with the Spirit.

<sup>26</sup>Let us not become conceited, provoking and envying each other.

**6:1-6**

<sup>1</sup>Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.

<sup>2</sup>Carry each other's burdens, and in this way

		<p>you will fulfill the law of Christ. <sup>3</sup>If anyone thinks he is something when he is nothing, he deceives himself. <sup>4</sup>Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, <sup>5</sup>for each one should carry his own load.</p> <p><sup>6</sup>Anyone who receives instruction in the word must share all good things with his instructor.</p> <p><b>6:7-10</b></p> <p><sup>7</sup>Do not be deceived: God cannot be mocked. A man reaps what he sows. <sup>8</sup>The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. <sup>9</sup>Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. <sup>10</sup>Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.</p>
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## SIN

### 3:1-5

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## CROSS

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### 3:6-14

<sup>6</sup>Consider Abraham: "He believed God, and it was credited to him as righteousness."  
<sup>7</sup>Understand, then, that those who believe are children of Abraham. <sup>8</sup>The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." <sup>9</sup>So those who have faith are blessed along with Abraham, the man of faith.

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## REDEMPTION

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<sup>15</sup>What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. <sup>16</sup>Have I now become your enemy by telling you the truth?

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### *Hagar and Sarah*

<sup>21</sup>Tell me, you who want to be under the law, are you not aware of what the law says? <sup>22</sup>For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. <sup>23</sup>His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.

<sup>24</sup>These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. <sup>25</sup>Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. <sup>26</sup>But the Jerusalem that is above is free, and she is our mother. <sup>27</sup>For it is written:

"Be glad, O barren woman,  
who bears no children;  
break forth and cry aloud,  
you who have no labor pains;  
because more are the children of the

**SIN****CROSS****REDEMPTION****Galatians 4**

<sup>1</sup>What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. <sup>2</sup>He is subject to guardians and trustees until the time set by his father. <sup>3</sup>So also, when we were children, we were in slavery under the basic principles of the world. <sup>4</sup>But when the time had fully come, God sent his Son, born of a woman, born under law, <sup>5</sup>to redeem those under law, that we might receive the full rights of sons. <sup>6</sup>Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." <sup>7</sup>So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

**6:11-15**

<sup>11</sup>See what large letters I use as I write to you with my own hand!  
<sup>12</sup>Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. <sup>13</sup>Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh. <sup>14</sup>May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. <sup>15</sup>Neither circumcision nor uncircumcision means anything; what counts is a new creation.

desolate woman

than of her who has a husband."

<sup>28</sup>Now you, brothers, like Isaac, are children of promise. <sup>29</sup>At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now. <sup>30</sup>But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son." <sup>31</sup>Therefore, brothers, we are not children of the slave woman, but of the free woman.

**5:1-12**

<sup>1</sup>It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

<sup>2</sup>Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. <sup>3</sup>Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. <sup>4</sup>You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace. <sup>5</sup>But by faith we eagerly await through the Spirit the righteousness for which we hope. <sup>6</sup>For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

<sup>7</sup>You were running a good race. Who cut in on you and kept you from obeying the truth? <sup>8</sup>That kind of persuasion does not come from the one who calls you. <sup>9</sup>"A little yeast works through the whole batch of dough." <sup>10</sup>I am confident in the Lord that you will take no other view. The one who is throwing you into confusion will pay the penalty, whoever he may be. <sup>11</sup>Brothers, if I am still preaching circumcision, why am I still being persecuted?

## SIN

## CROSS

## REDEMPTION

In that case the offense of the cross has been abolished. <sup>12</sup>As for those agitators, I wish they would go the whole way and emasculate themselves!

### 5:13-15

<sup>13</sup>You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. <sup>14</sup>The entire law is summed up in a single command: "Love your neighbor as yourself." <sup>15</sup>If you keep on biting and devouring each other, watch out or you will be destroyed by each other.

### 5:16-26

<sup>16</sup>So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. <sup>17</sup>For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. <sup>18</sup>But if you are led by the Spirit, you are not under law.

<sup>19</sup>The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; <sup>20</sup>idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions <sup>21</sup>and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

<sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness and self-control. Against such things there is no law. <sup>24</sup>Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. <sup>25</sup>Since we live by the Spirit, let us keep in step with the Spirit. <sup>26</sup>Let us not become conceited, provoking and envying each other.

**SIN****CROSS****REDEMPTION****6:1-6**

<sup>1</sup>Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.

<sup>2</sup>Carry each other's burdens, and in this way you will fulfill the law of Christ. <sup>3</sup>If anyone thinks he is something when he is nothing, he deceives himself. <sup>4</sup>Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, <sup>5</sup>for each one should carry his own load.

<sup>6</sup>Anyone who receives instruction in the word must share all good things with his instructor.

**6:7-10**

<sup>7</sup>Do not be deceived: God cannot be mocked. A man reaps what he sows. <sup>8</sup>The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. <sup>9</sup>Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. <sup>10</sup>Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.