

Letter of Paul to the  
**Galatians**

- 02** How to use this Workbook?
- 03** What is the Goal of this Workbook?
- 04** Introduction
- 06** Historical Context
- 10** Chapters 1 & 2
- 14** Chapters 3 & 4
- 21** Chapters 5 & 6
- 27** Conclusion

# How to use this workbook?

Videotext

Bible verses  
quoted in  
the text

Bonus  
Explanation

Thematic  
questions

**To recognize the heavenly things 1:1-11**

For example, he does not start the letter with the usual "Apostle Paul", but instead with "Paul and Timothy"<sup>1</sup> – why is that? 

There are three reasons:

1. Because he didn't need to use authority, but wanted to warm their hearts.
2. Since he would be writing about humility, he also wanted to show this in his writing.
3. Because he wanted to show **unity** with another servant, even though he was the main writer. 

Then after this, he writes down his prayer. A bit strange, isn't it? But it's deliberate, because he wants to teach them something from this prayer.

First of all, to show them how much fellowship and service with them means to him. This is in relation to **unity**. 

Secondly, he didn't want them to have mere blind devotion, but an intelligent affection, that is based on an enlarged understanding of **heavenly realities**. And this relates to the truth of **HEAVENLY CITIZENSHIP**.<sup>2</sup> 

**HEAVENLY CITIZENSHIP**

He prays, that the Philippians can recognize the EXCELLENT, or the DECISIVE, that they can recognize the heavenly things. And they would be able to do that by having that intelligent affection among each other, by having a love that is based on the understanding of the love of Christ...

<sup>1</sup>"Paul and Timothy, slaves of Jesus Christ." <sup>1:1</sup>

<sup>2</sup>"And it is my prayer that your love may abound more and more, with knowledge [...] so that you may approve what is excellent." <sup>1:9</sup>

**Question**

Paul is showing his love for them and is setting an example.  
Are you praying for every member in your local church?

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FEEL FREE TO USE THE MARGINS TO TAKE NOTES. THAT'S WHAT THEY'RE HERE FOR!

# What is the goal of this workbook?



Has anyone ever called you a legalistic person?

When is someone considered legalistic, according to the Bible?

And besides, what's the big deal? God has given us a law to follow. Right?

Apparently not... At least that's what the Apostle Paul seems to be saying to the Galatians.

And he even seems to be in quite a hurry to write them his thoughts.

Watch our videos, read through the letter, and take a moment to read the rest of this workbook.



# Introduction

Imagine if a sick child stopped eating for days. This is not a good sign.

But at least you have 20 to 30 days to try to help this child before it's too late...

When someone stops drinking, it's even worse... because now you may only have 2-3 days before this person dies...

But if someone is lying on the ground and can't breathe, you have absolutely no time to waste and must start CPR immediately.

This is what the Apostle Paul does when he hears about what is happening to the Galatians. Normally, he would dictate his letters. But this time he takes out his own pen and **IMMEDIATELY**<sup>1</sup> gets to work.

Why? - That's what we will find out in this letter.

The letter to the Galatians is divided in three parts:

## IMMEDIATELY

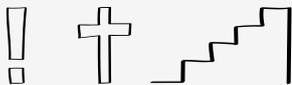
You have to ask yourself: Why is Paul in such a hurry to write them a letter? Why is he so fired up?

Other churches had problems too, but when he writes to the Colossians, who were influenced by the philosophies of the time, Paul is much calmer.

The same is true for the Corinthians, who were addicted to moral evil (fornication). And he seems to be even calmer when he writes to the Philippians who suffered from a lack of unity.

So why does it seem so serious? You will see in the following pages.

<sup>1</sup>"See with what large letters I am writing to you with **my own hand**."  
6:10

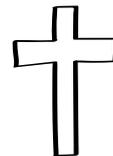


You will find these signs in the top corner of each page to help you navigate through the structure of this workbook.

## 1 Authority



## 2 Salvation

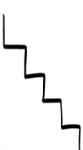


## 3 Sanctification



Letter of Paul to the

# Galatians



## Authority

<p><b>1</b> Origin of the Gospel</p> <p><b>Not from man</b></p> <p><b>1:1-10</b> No other Gospel than from the glorified Christ.</p> <p><b>1:11-24</b> Paul received the Gospel from God and not from man.</p>	<p><b>2</b> Nothing added by man</p> <p><b>2:1-10</b> Confirmation through Jerusalem, not authorization.</p> <p><b>2:11-21</b> Paul defends his gospel in the face of the leaders of Jerusalem.</p>
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## Salvation

<p><b>3</b> Explanation of the Gospel</p> <p><b>Faith instead of Works</b></p> <p><b>3:1-14</b> Only by faith you can be true children of Abraham.</p> <p><b>3:15-18</b> The promise can't be through the law because it came after the promise.</p> <p><b>3:19-29</b> The law came because of sin and was only a tool to bring sinners (in)to Christ.</p>	<p><b>4</b> Freedom not Slavery</p> <p><b>4:1-7</b> No longer a slave but a son.</p> <p><b>4:8-20</b> Go back to slavery?</p> <p><b>4:21-31</b> Hagar = Law Isaac = Promise</p>
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## Sanctification

<p><b>5</b> Application of the Gospel</p> <p><b>No SANCTIFICATION through law keeping</b></p> <p><b>5:1-12</b> To keep the law is to proclaim the incapacity of the cross of Christ.</p> <p><b>5:13-26</b> Sanctification through a walk by the spirit kills lust.</p>	<p><b>6</b> We are in Christ so, LET US...</p> <p><b>6:1-5</b> Carry each other's burdens!</p> <p><b>6:6-10</b> Help us materially!</p> <p><b>6:11-18</b> Live a NEW CREATION!</p>
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You'll find this poster also on the last page of this workbook.

# Historical Context

## FROM

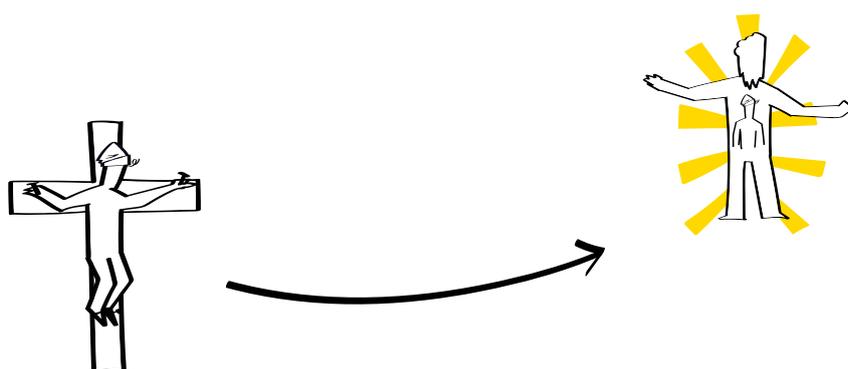
So the Galatians are **non-Jews**. They had never been under the law before their conversion.

Perhaps it would be good to give a small overview. Galatia was a region of modern-day Turkey. This is important because it was not in Israel. The Galatians did not actually come **FROM** this region, but from today's France. So real Gauls. This is not a fundamental element, but still interesting.



The Apostle Paul visited this area and presented the Gospel that had been entrusted to him. If you want to know the details of their conversion, you can read a part of the story in the book of Acts. In Romans you will find how Paul presented his message to them.

Namely, how God, through the blood and atonement of the Lord Jesus, has covered the sins of each of these Galatians. Not only that, but God, by identifying with the death and resurrection of Jesus, gives each believer a new identity: a new "I in Christ".



This means that Christians belong to a new heavenly world. Sanctification is no longer about keeping the laws, but because Christians have died to the law with Christ, they can live this new life through the Spirit.

If that's not clear, check out our video series on the Letter to the Romans.

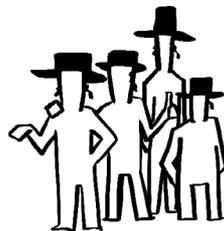


Be that as it may, there are now **JEWISH CHRISTIANS** in Jerusalem who have understood nothing of the **HEAVENLY POSITION** of the Christian and what it means to be in Christ. So they begin to bring Jewish elements back into Christianity. Of course discreetly<sup>1</sup> and with partial truths:

*“Jesus- mh or better Yeshua , is awesome. Did you know that he was a Jew? We know him very well. We can help you, poor Galatians.*

*Yes, Jesus came for us, for Israel. What?! For each of you personally? No no sorry..you don't know the Old Testament. ...Oh and you don't even speak Hebrew?*

*But you know, you too can follow him as your Messiah... What? Christ? Oh, that's exactly the same as Messiah. Yes, and Jesus was totally good about the law. The law, mhmh you mean the Torah. „Not one stroke of the Torah shall pass away.“ These were his words. It's pretty good to keep the Torah...and you can't possibly believe that someone who doesn't keep the Torah can get into heaven, can you?“*



## Question

*According to the following passages, what do we find when we are in Christ? Galatians 2:4, Galatians 3:14, Galatians 3:28, Romans 8:39, 2 Timothy 2:1*

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*Answer on page 28*

## THE JUDAIZERS

They wanted to lead believers back under the law, and bind them to Jewish traditions. Remember that the hope of the Jews is earthly, a promised land, an earthly kingdom. Today they would say:

- Prepare the earth for Jesus' kingdom. (He prepares a place for us...not we his kingdom) (**John 14:2-3**)
- Invest your time and energy for the earth.
- Follow the traditions.

<sup>1</sup>“because of false brothers secretly brought in“ 2:4

## THE HEAVENLY POSITION

This is the central message that Paul received on the way to Damascus. The Lord told him, „I am Jesus whom you are persecuting“. By telling Paul this, He was showing that believers are in Him, in Christ, and therefore already heavenly.

We are identified with Christ in His death and life (**Rom. 6:5**). We are heavenly.

What are some implications this has for us?

- We live for heaven (**Col. 1:1-3**)
- We invest our time, our money, for heaven (**Matt. 6:19-21**)
- We no longer make a distinction between God's children, we are all in Christ (**3:27-28**)

## COMPETITION

When you are back under the law, you are in a system of merit : „I deserve mercy because I do good. I've been freed from pornography because I followed these rules that were given to me, etc...“

And as soon as you base on merit, you compare yourself, „I am better than him because I manage to discipline myself...“ Conflicts and tensions follow, and this was the case with the Galatians. With the law, the emphasis falls on the external and not on the internal... You will try to live out good principles (going to church, giving money, loving your neighbor) which are not wrong in themselves, but they do not give life.... Only death with Christ gives life. And dying is not very popular.

<sup>1</sup>*“But if you bite and devour one another, watch out that you are not consumed by one another!” 5:15*

And just like that...the Galatians lost sight of their heavenly position and had to come back to reality. And the reality was that they tried to keep the law again. And law brings **COMPETITION**. And competition creates quarrels and class distinctions. And so the sparks flew among our dear Galatians<sup>1</sup>.

You can imagine, of course, that the Apostle was aware that this is an all-or-nothing situation. This is not about the failure of a church member or a half truth that he will clarify on the next visit. This is a matter of life and death.

If the Galatians abandon the gospel, it closes the door to heaven.

### Question

According to **Galatians 1:10; 2:6; 2:11**, what influence did other people have on Paul's behavior?

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Answer on page 28

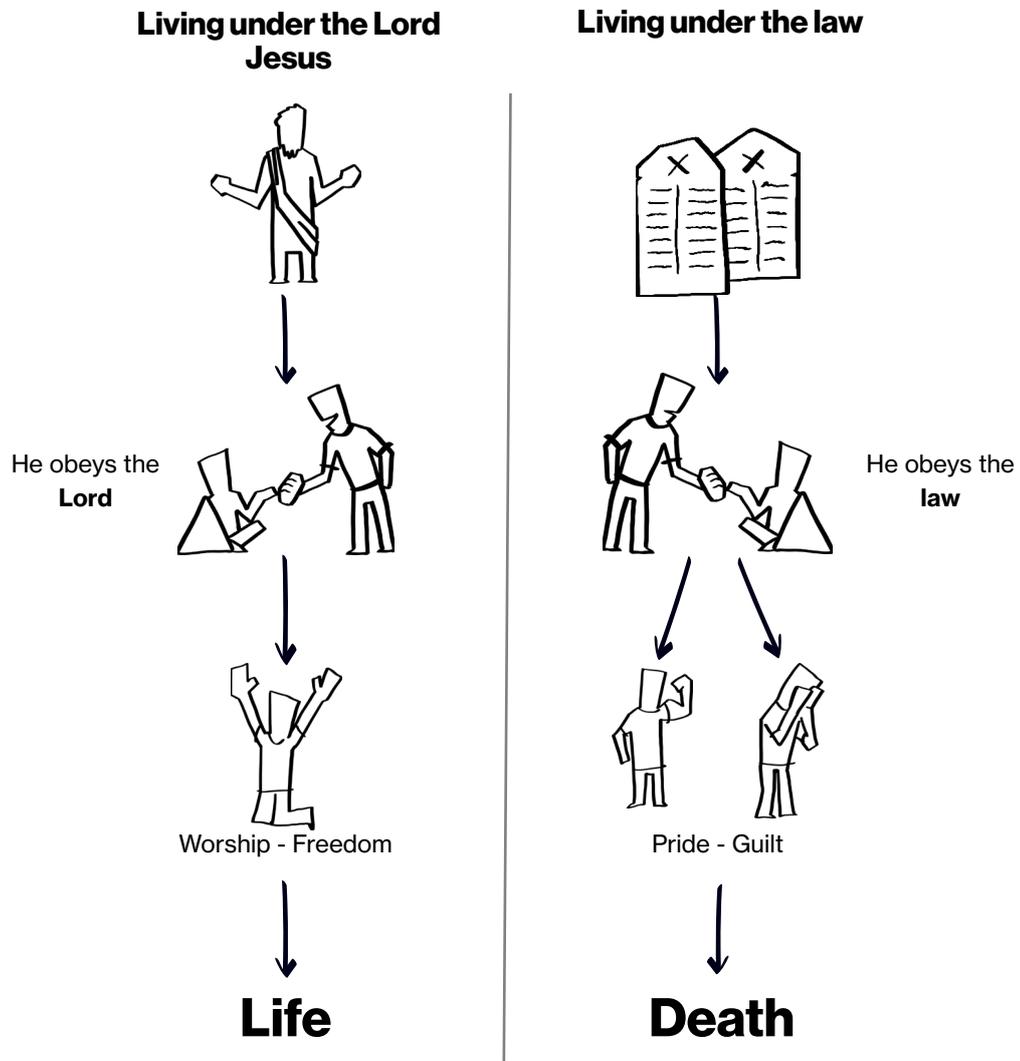
## Why is this a matter of life and death?

Why is Paul in such a hurry to write to them?

The danger is that a life under the law can **externally** appear to be similar to a life under the Lord's guidance.

But living under the law can only produce sin (reading through the Old Testament is all it takes to realize this). And the wages of sin is death. Either you are whining all the time because you can't manage to keep the law, or you think you are keeping it and are full of pride.

Living under the Lord, under His grace, brings forth praise when we realize that the Lord has worked in us and is guiding us





# Chapters 1 & 2

## Paul's Story

### 1:1 - 2:5

#### HOLDING THE REINS

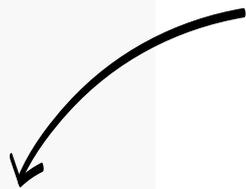
Who has authority over Paul's life? In these first two chapters, Paul shows that he lives under the authority of the Lord Jesus and not under men or the law. He is a servant of Christ (1:10). And he obeys his master.

The first thing the Apostle does is to show who is **HOLDING THE REINS**. Namely, only the glorified Christ. He was the one who made Paul his Apostle, not another person. Secondly, he shows that he did not receive his teachings about the Gospel from a human being, nor did he even learn them from a human being. All he had learned from his Jewish teacher Gamaliel was to persecute Christians, and therefore Christ. He had no intention of becoming a Christian or knowing anything about this new supposedly anti-Jewish teaching.

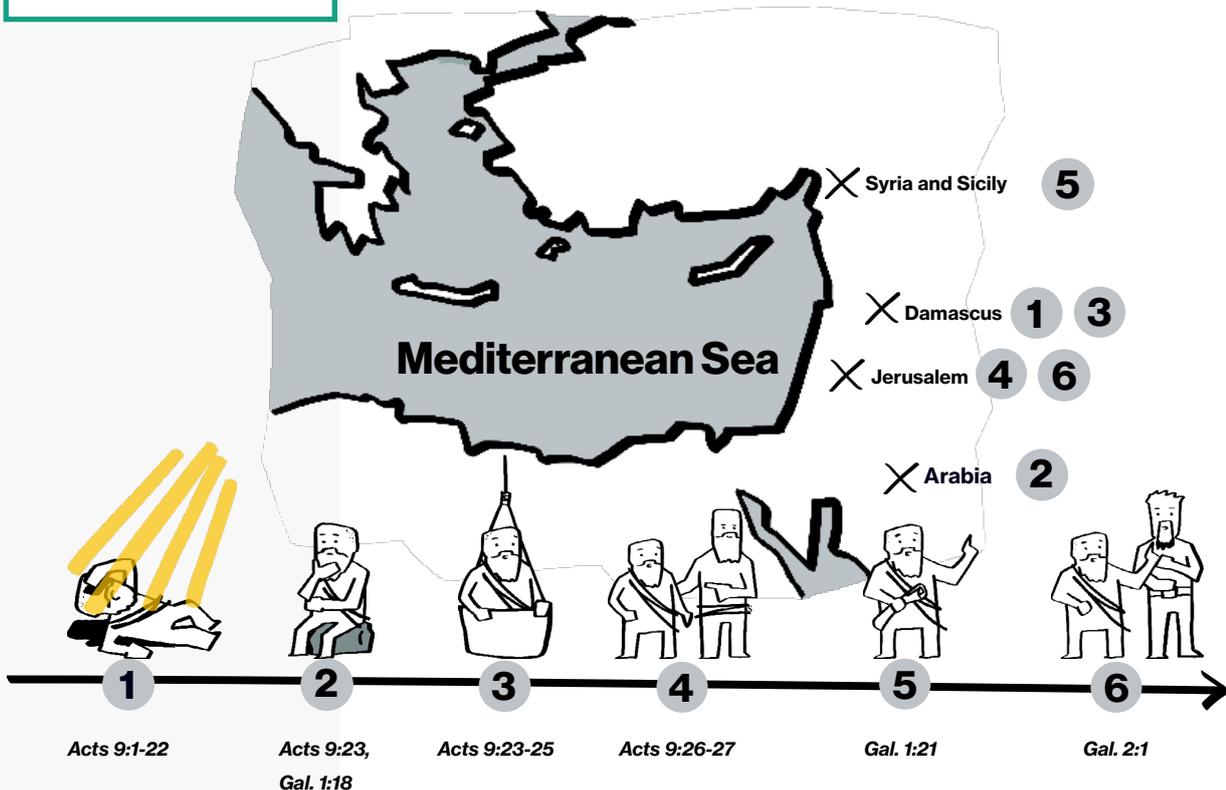
And yet it was God's intention.

He revealed Himself to him and pulled him out of circulation. Paul spent 3 years alone with his God in Arabia to drive out his completely false Pharisaic view. He then spent two weeks in Jerusalem, where he did not visit the churches, and then returned to Syria.

The point the Apostle is trying to make is this: If you think my gospel has Jewish roots, you are completely wrong. It does not come from earth, but from heaven.



#### PAUL'S STORY





# Paul's Gospel

## 2:6-10

But it is not against the Gospel of those from Jerusalem. He shows this in the second chapter.

There he goes, again based on **REVELATION**<sup>1</sup> from above, to Jerusalem to the supposedly great Apostles and makes **2** things clear:

### **1** His Gospel is different in orientation.

That is, it is not directed to the same people. Paul preached to the nations and Peter to the Jews. (2:8)

### **2** His Gospel, however, is the same in substance.

But the content of the message is exactly the same. He did not preach a different Gospel, like the Judaizers did to the Galatians. (1:7)

<sup>1</sup>„Ich zog aber einer Offenbarung zufolge hinauf“ 2:2

#### REVELATION

Again, Paul shows that he obeys the Lord and that He is in charge of his life. By the way, it is interesting to see that he comes to Jerusalem with Titus, who was a Greek was not circumcised (3:20).

### Question

Compare *Acts 15:1-2* with *Galatians 2:1-3*. Why did Paul go to Jerusalem? And who sent him?

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Answer on page 28



# Conflict with Peter

## 2:11-21

<sup>1</sup>*“But when Cephas came to Antioch, I opposed him to his face”*  
2:11

### CONFLICT WITH PETER

Peter made a distinction between the believers of the nations and the Jewish believers. This is why it was bad:

1. Peter was showing that being part of God's people is important.
2. God had clearly shown him that he should not make a distinction between Jews and the nations.
3. He feared people more than God.

Paul shows, once again, that he does not fear people, no matter how respected they are. He fears God. And you?

But then Paul shows how he himself resisted **PETER**<sup>1</sup>, when he started to become Jewish again.

He deliberately takes this example because, first of all, there was hardly any greater authority than Peter for those who were in love with Jewish doctrines.

And secondly, because this happened in Antioch, which is in Galatia. So everyone knew that this incident had really happened. But what had happened?

Peter had been in Antioch. And there he had eaten with all, including the non-Jews. Clearly, in the new order, in Christ, there is no longer any difference between Jews and Greeks...or even Gauls. Peter had to learn this in a blatant way....the thing with the worms and so on. Read about it in Acts 10.

But then some Jewish friends of James came from Jerusalem and Peter was a little embarrassed to eat with the non-Jews. Just like that, he was sitting with his Jewish buddies and separated himself once again. With this behavior, he implied two things:

**1** It is OK to make a distinction between Jews and non-Jews within Christianity.

Which is completely wrong, because there is no differentiation in the Church.

*“There is neither Jew nor Greek [...] for you are all one in Christ Jesus.” 3:28*

**2** Sometimes it is good to keep the law a little bit.

This it's completely wrong again. In both cases the outward appearance is put in the foreground.

*“For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter.”*  
**Romans 2:28-29**



And Paul radically exposes him in front of everyone by saying, „Peter, normally you live like a non-Jew, don't you? Why this hypocrisy? Either law or grace, either law or Christ. You cannot do both. I have died to the law<sup>1</sup> as in Romans 6 and I am now living IN CHRIST and CHRIST lives in me.

<sup>1</sup>“For I died to the law“ 2:19

## Question

*According to God's Word, what is the life of the believer?  
Compare the following verses and write down your  
observations: **Rom. 6:11; Gal. 2:20; Phil. 1:21; Col. 3:3.***

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*Answer on page 28*



# Chapters 3 & 4

Ok, so we saw how the Galatians were pressured by certain Jewish-thinking Christians to mix a little law into their Christian faith. Paul jumps in and says:

„What is the matter with you? Why are you even listening to these Jewish-thinking Christians from Jerusalem? I preach the Gospel to the non-Jews, and it comes not from men and not from Jerusalem, but from Christ in heaven. I've spoken with those in Jerusalem and verified my teachings. You also know that I confronted Peter here in Antioch on this very issue.“

So, now the question remains: Why can't we make a nice blend, mixing Law and Faith?

The Galatians' problem with the law is linked to **2** key areas:

## **1** Conversion or Justification

This is dealt with in Chapters 3 and 4.

## **2** Sanctification

This is dealt with in Chapters 5 and 6.



# The law

## 3:1-20

In chapter 3, Paul bases his thought process on **4** arguments:

- 1** First, Paul uses the argument of personal experiences. „Have you received this new life, which you live in the Spirit, through works of the law?“<sup>1</sup> Answer: no, it had been preached to them through the Gospel.
- 2** Secondly, by keeping the law, they weren't entitled to inherit the promises of Abraham, because they weren't his descendants. Access was only obtained through identification with Christ, that is, through believing in him. As a result, they are in HIM and therefore children of Abraham.<sup>2</sup>

But the thing with **BLESSING** is not that simple. The Law was introduced afterwards, because man said „I can handle it“, but it came back to bite them as there was no way they could keep it. That's why Christ died as a substitute for all people. And Abraham's blessing can flow once again. This makes the Apostle Paul wonder, „Why would you want to go back to the law, when it's the very thing you were delivered from it?“

<sup>1</sup>“Did you receive the Spirit by **works of the law** or by hearing with **faith**?“ 3:2

<sup>2</sup>“Know then that it is those of **faith** who are **the sons of Abraham!**“3:7

### BLESSING

Where is the Blessing?

According to **Galatians 3:14**, the blessings that were promised to Abraham are in Christ. **Through faith we are identified with Him** and in Him, and through this alone we will be able to receive these blessings.



<sup>1</sup>*"The law, which came **430 years afterward**, does not annul a covenant previously ratified by God, so as to make the promise void."* 3:17

**3** Thirdly, God made Abraham a promise before He gave the law<sup>1</sup>. So, logically speaking, the promise can't possibly come from the law.

**4** Lastly, the law and the promise are completely different in their origin and purpose.

In the case of the Law, it was given by angels into the hand of a mediator, that is, Moses. Whereas, on the contrary, the promise was made by God to Abraham's descendant. That descendant was Christ. Christ is God. So, the promise took place within the Trinity, and there is no mediator, because God is one.

### Question

*According to the following verses, why was the law given? 1 Timothy 1:9-11; Romans 3:20; 7:7; Galatians 3:19;23-24*

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*Answer on page 28*

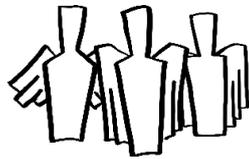
**THE MOST COMPLICATED VERSE IN THE BIBLE? (3:19-20)**

# The Law

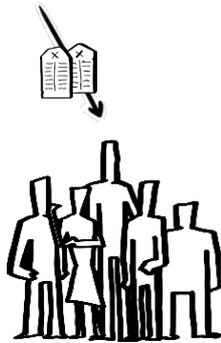
vs.

# The promise

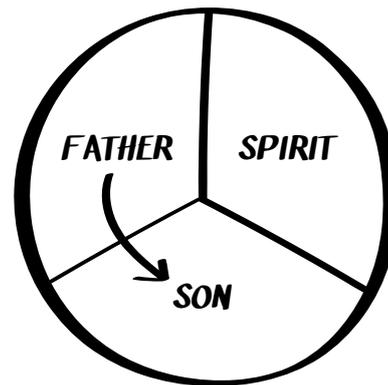
“[The law] was put in place through angels....”



... by an *intermediary*.“  
3:19



„Now an intermediary implies more than one, **but God is one.**“ 3:20



The promise was given by God **directly** to the offspring of Abraham (3:16). And **the offspring of Abraham is Christ**. There has been no intermediary for the promise, **for God is one** (3:20).



# Law ≠ Faith

## 3:21-29

Does that mean that law and faith are inherently competing systems? No, because to say that they form a competition would mean that we're comparing two things, which is not the case at all.

The purpose of faith is to bring life in Christ. The law would in all circumstances condemn us to jail, that's how guilty we all are.

And then it should give Jesus Christ the key. So don't go back to the law, because you'll only end up right back in jail. The solution is to die with Christ, which we profess through our baptism, and then put on Christ. Then you're a Christian and belong to a completely different system that no longer has anything to do with this world.

Why? Because we are IN CHRIST and all differences end there.<sup>1</sup>

<sup>1</sup>For as many of you as were baptized into Christ have put on Christ [...] for you are all **one** in Christ Jesus. **3:27-28**

### Question

When you are born again, what has become of your old identity? And what are the practical consequences? Read the following passages: **Galatians 2:20; Colossians 2:20; 3:3; 2 Timothy 2:1.**

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Answer on page 28



# Slave or Son?

## 4:1-18

In chapter 4, Paul uses a new image: He compares life under the law to a child under guardianship. They have an inheritance waiting for them, but cannot do anything with it until they come of age. The inheritance is everything that Christ possesses. And this includes the heavenly blessings. But the Jews could not receive this inheritance because they were still under law and didn't have the Holy Spirit.

Imagine your father wants to give you a guitar, but you're tied up and deaf. Two things have to happen: You have to be unleashed - that's what Christ did when he paid the price for us, and you need to get your hearing - that's what happened when we received the Holy Spirit and an identity: In Christ. Because he is the Son - **WE ARE SONS**.

Paul then says: You know how good it was when you understood it initially. You received me like Christ...because I am IN CHRIST and you are also...and now, because you are back under the law and cling to the earthly, all that is gone again. Come back to the roots of rebirth, so that you see Christ again.

### WE ARE SONS

Religion or Relationship?

This is what Paul explains in verses 5 and 6 of this chapter. The Lord Jesus has redeemed those who were under the law (who were bound) and has made them free from this Lord, this guardian. He has also sent them His Spirit (and that way they can listen to God directly, without intermediaries), they are sons. And so, instead of enjoying this wonderful relationship, the Galatians preferred to follow laws, external principles, just as an unbeliever can follow a set of rules without knowing God.

<sup>1</sup>"You received me, as Christ Jesus." **4:14**



## Hagar and the free woman

### 4:19-31

And then he gives a last example, which clearly shows us how to understand the Old Testament through the New Testament and not the other way around. God promised Abraham he would have a son. And then he thought God might need a bit of help, and had had a child with his maidservant, Hagar. After that, however, Sarah became pregnant in an amazing way, and now there was a problem. One child was born as a result of self-will, and the other was born of the promise. And now the Apostle Paul gives us a brief glimpse of the things he had learned from God and shows the following:

<sup>1</sup>*“now Hagar is Mount Sinai” 4:25*

The maidservant Hagar is an image of Mount Sinai<sup>1</sup>, that is, the Law. And she corresponds to the Jerusalem of today: religion without Christ. Pure slavery.

On the other hand, we have a heavenly Jerusalem. The the new, true city. The children of this city, the Christians, are all free. And just as Isaac was not supposed to interact with Ishmael, neither will true Christians inherit with those who want to keep the law.

So, to summarize: The Galatians wanted to mix the law with faith. This created two problems: First - how can we reconcile works and faith? Paul says: We can't. Faith came 430 years before the law, so you could already be clean before God without the law. Besides, no one was supposed to get clean through the law; it was meant just a mirror to show how dirty we are and how much we need Christ.

So keep your hands off the law. We're done with that.

The second problem was: Well, now that I am justified - can't I keep the law with my renewed strength? The Apostle Paul explains this in Chapters 5 & 6.



# Chapters 5 & 6

So we uncovered how the Galatians were being influenced by Jewish Christians to come back under the Law. This affected in 2 areas:

One was conversion and the other was sanctification. That is, the way of how one comes to Jesus and then also, how to live like Him. Or better yet, how to become heavenly and live heavenly.

As for the first part, justification, Paul refers to Abraham and how he was justified before and outside the law.

Well, but then there were the very smart ones who argued:

„Okay, I am not justified by the law, but now, through Jesus, I must try to keep the law.“

Let's see how the Apostle Paul, led by the Holy Spirit, handles this question.



The Galatians wanted to cut a fine slice off of Jerusalem, but in doing so they cut into their own flesh. Literally. Topic: Circumcision.

And that was one of the first steps back into Judaism and with that a clear statement: We want to keep the law again. But according to the Gospel of the Apostle, see the Letter to the Romans, sanctification is not obtained through the law, but through the Spirit.

Quick recap from Romans 7:

<sup>1</sup>"So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin..."

**Rom. 7:25**

<sup>2</sup>"...but you have received the **Spirit of adoption** as sons, by whom we cry, Abba! Father!" **Rom. 8:15**

<sup>3</sup>"But we ourselves groan inwardly as we wait eagerly for adoption as sons, **the redemption of our bodies.**" **Rom. 8:23**

<sup>4</sup>"...but if **by the Spirit** you put to death the deeds of the body, you will live." **Rom. 8:13**

<sup>5</sup>"But I discipline **my body** and keep it under control..." **1. Cor. 9:27**

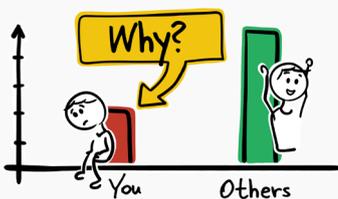
<sup>6</sup>"If you live according to the flesh **you will die.**" **Rom. 8:13**

With my mind I serve the law of God and with my still sinful body I serve the law of sin<sup>1</sup>. The human spirit and soul are renewed by the Holy Spirit and live the spirit of sonship<sup>2</sup>, while the body is still in bondage and awaits redemption<sup>3</sup>.

Therefore, we should not try to go through the body again to attain holiness, but through the Holy Spirit<sup>4</sup>. He, the Holy Spirit, renews our human spirit every day, which keeps our body under control.<sup>5</sup>

The body is like a little boy who always fools around, and the spirit is the big brother who whispers in his ear and tells him what to do today. Without discussion. The little one just comes along. Going back to the law would mean discussing with the little one, weighing the options, letting him get behind the wheel...and you know how that ends...<sup>6</sup>

No, a Christian does not try to be good by his own logic and by keeping any laws, but lives every day in intimate fellowship with the Spirit in relationship with the glorified Christ in heaven and so he will automatically, without personal effort, sin less and less.



If you want to dive even further into the subject of sanctification, click on this link or scan the following QR code:

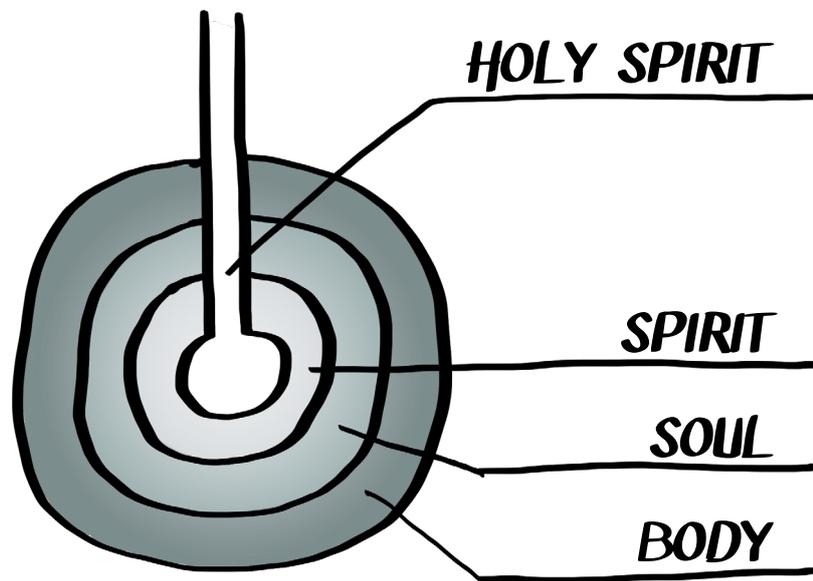
## SANCTIFICATION THROUGH THE SPIRIT

The transformation takes place **inside** you (through the spirit) and the consequences are visible from the **outside** (in your body).

When you try to keep the law in order to live out practical holiness, you are acting on the body. The law addresses the carnal man precisely to show him his carnal condition.

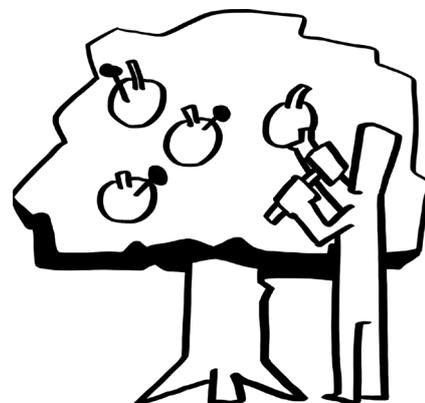
The strength is in your Lord (and His Spirit), not in the Law (and your body).

So you're sanctified internally, and that's reflected in your actions. However, to improve your actions (by going back under a principle of the law) in order to sanctify yourself internally is not biblical.



Trying to keep the law is like hanging beautiful fruit on your tree.... They are not produced by the tree and, therefore, will not last long before they rot.

The fruits that will remain good are those that come directly from the heart of the tree.





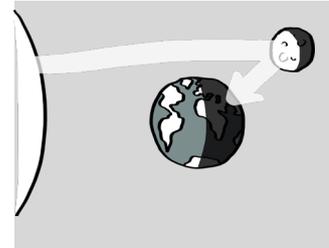
# Walking by the Spirit

## 5:13-26

„Walk by the Spirit, and you will not gratify the desires of the flesh.“

This is how the Bible puts it.

It is like the moon. When it exposes itself to the rays of the sun, it wonderfully reflects the light of the sun onto the earth. Without effort. But when it lets the earth come in between, just like earthly things come between you and God, it becomes black and no longer does what it should do: shine. It doesn't reflect the sun.



<sup>1</sup>Therefore, **as you received** Christ Jesus the Lord, **so walk** in him.“

**Col. 2:6**

Imagine now, the moon wanted to shine by itself... that's what happens when Christians try to be holy. Soak up the sun a bit and then shine yourself. No...always soak up the sun. Then it happens automatically. Just as we have been justified, and that without strenuous deeds, but through self-abandonment, that is death, and resurrection through the Holy Spirit, so we should now also live<sup>1</sup>: giving up ourselves and walking in the power of the resurrection. That's what the verse says:

“If we live by the Spirit, let us also walk by the Spirit“. 5:25

### Question

Man findet in **2. Mose 34,29-35** ein ähnliches Beispiel. Was hat Mose laut diesem Abschnitt getan, damit sein Angesicht leuchtet?

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Answer on page 28

**RADIATING THE LORD**

**“And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.” 2 Cor. 3:18**

*According to 2 Corinthians 3:18, what means does God use to transform you into the image of the Lord Jesus?*

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If you read the following passages (*Phi 2:13; Rom 12:2; 2 Cor 3:18; Eph 3:16; 4:23*), you will notice that they are always written in the passive form. We are being transformed, not „transforme yourselves!“ So it is really God who transforms us!

Your responsibility is to take the means that God uses to transform you, that is, to see the glory of God (**2 Cor 3:18**). Start reading the Word of God, seeking to know the Lord Jesus better, and spend time at His feet. Start small, and gradually build up from there. And pray to the Lord to reveal Himself to you!



## Practical Consequences

### 6:1-10

#### PRACTICAL CONSEQUENCES

You are transformed through the grace of God. From the moment you go back under laws, you risk despising your brothers who have fallen into sin. But if everything is grace, then you have no credit for standing upright. So when your brother falls, you have to carefully help him up again, being well aware of your weakness and of the fact that it is only by grace that you are not in his place.

<sup>1</sup>**“God is not mocked!** For whatever one sows, that will he also reap.” 6:7

All this has **PRACTICAL CONSEQUENCES**. When someone has sinned among fellow Christians, the Galatians shouldn't laugh and gloat and initiate an overtaking maneuver. That doesn't make sense, after all, we are ONE team. The spiritually strong should help them up, because they are spiritually unified.

But be careful: we are not Superman. Our bodies are still on earth and, therefore, we too can easily fall into sin.

We should also bear each other's burdens, again because we are one. Also, those who prepare and distribute spiritual nourishment should receive financial aid in return for their services. Again, because we are a team. It is precisely on this point that the Apostle becomes very serious<sup>1</sup>. Spiritual decline always begins when you no longer care about biblical teaching. And the best way to do that is to starve the servants of God.

Even today. Either you invest your money and time in motivational trainings, yoga or pseudo-Christians, or you invest it in spiritual work. In the first scenario, motivational coaches, yoga trainers and pseudo-Christians get more influence; and in the second scenario, it's the Kingdom of God. In the first scenario you make progress here on earth; in the second scenario, you collect treasures in heaven and work for your team. Your choice.

## Final Greeting

### 6:1-18

At the end, the Apostle summarizes:

“The Cross of Christ means I have nothing to do with the world. I live in the new creation and there are no more differences. Peace and mercy to the one who has understood this.

Enough words, if you want to see action, just look at my tortured body. This is my signature to this discussion. The grace of our Lord Jesus Christ be with your spirit, brothers! Amen.”

# Conclusion

- 1** You are the **slave** of the Lord Jesus, and are directly subject to Him (no intermediaries like man or law). He has the full authority.
- 2** You were **justified by faith** in the death of your Lord. So You are identified with Him in His death and life. And no law can place you in such a position.
- 3** You are in **a process of sanctification obtained by faith**, not the law. Trust the Word of God and your resurrected Lord.

You can send us feedback on this Workbook by clicking or scanning the QR code.

# APPENDIX

## Answers to the Questions

### **Question p.7**

*Gal. 2:4* : freedom

*Gal. 3:14* : the blessing of Abraham

*Gal. 3:28* : unity

*Rom. 8:38* : the love of God

*2 Tim. 2:1* : grace

*Our position is in Christ, we are identified with Him. By going back under carnal religion (even if it they wanted to appear good), the Judaizers tried to earn the grace of God with their own strength, they tried to obtain the spiritual blessings by keeping the law. Which is impossible.*

### **Question p.8**

*Paul shows that he is dependent only on the Lord and that he did not act under any other influence (human, religious, legal). He is completely free because he does not seek to please men and because he is the slave of a perfect master!*

*So, he was not influenced by men.*

### **Question p.11**

*We learn in Galatians that Paul had gone to Jerusalem because of a revelation. He went up because his Lord had ordered him to, not just because a church had sent him out, as we see in Acts. Even if on the outside it looked as if he had been sent by men, Paul wanted to show that he had received the order to go to Jerusalem from the Lord alone.*

### **Question p.13**

*The believer is dead. He has died with Christ. He no longer lives. But Christ lives in him. He no longer lives for himself, but for Christ. His life is no longer on earth, but in heaven with Christ.*

### **Question p.16**

*The law was given for sinners to realize their condition before God, and come to Christ to be saved. So we must preach the law, not as a rule of life for the believer, but to bring lost souls to realize their total inability to please God through their own efforts.*

### **Question p.18**

*So, you are definitely dead! To sin and to the law, but alive for God (**Rom. 6:10**). The law is no longer for you, it was for your old identity, but now you have a Lord who guides you. If you died once at your conversion, that death is now evident every day, and you choose to die every day (**Luke 9:23; 1 Corinthians 15:31**).*

### **Question p.24**

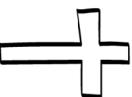
*He spoke with God. And you know that they both talked to each other. How much time do you take to talk to God (to read the Word of God and to pray)?*

# Galater



## Authority

<b>1</b> Origin of the Gospel	<b>2</b>
<b>Not from man</b>	<b>Nothing added by man</b>
<b>1:1-10</b> No other Gospel than from the glorified Christ.	<b>2:1-10</b> Confirmation through Jerusalem, not authorization.
<b>1:11-24</b> Paul received the Gospel from God and not from man.	<b>2:11-21</b> Paul defends his gospel in the face of the leaders of Jerusalem.



## Salvation

<b>3</b> Explanation of the Gospel	<b>4</b>
<b>Faith instead of Works</b>	<b>Freedom not Slavery</b>
<b>3:1-14</b> Only by faith you can be true children of Abraham.	<b>4:1-7</b> No longer a slave but a son.
<b>3:15-18</b> The promise can't be through the law because it came after the promise.	<b>4:8-20</b> Go back to slavery?
<b>3:19-29</b> The law came because of sin and was only a tool to bring sinners (in)to Christ.	<b>4:21-31</b> Hagar = Law Isaac = Promise



## Sanctification

<b>5</b> Application of the Gospel	<b>6</b>
<b>No SANCTIFICATION through law keeping</b>	<b>We are in Christ so, LET US...</b>
<b>5:1-12</b> To keep the law is to proclaim the incapacity of the cross of Christ.	<b>6:1-5</b> Carry each other's burdens!
<b>5:13-26</b> Sanctification through a walk by the spirit kills lust.	<b>6:6-10</b> Help us materially!
	<b>6:11-18</b> Live a NEW CREATION!