

Community Groups

Discover | Connect | Serve



"Let us hold unswervingly to the hope we profess, for he who promised is faithful. ²⁴And let us consider how we may spur one another on toward love and good deeds. ²⁵Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another – and all the more as you see the Day approaching." – Hebrews 10:23-25 (NIV)

Why Community Groups?

Because God created us to live life in the context of relationships! This is an opportunity for you to connect with others as you experience real life-change in your Christian walk.

What is a Community Group?

A "small group" of 6-10 people who "do life" together as they grow in their love for God, His word, and others. **Community Groups** encourage folks to take their next step spiritually as they: (1) **Discover** God and His grace, (2) **Connect** with others in life-transforming relationships, and (3) **Serve** the church and the world.

Thus, a **Community Group** is an environment where we are transformed more and more into the image of Jesus Christ (*Romans 8:29-30*). Our conviction is that "real life-change only happens in the context of biblical community."

In addition to this, a **Community Group** is also a place for folks to have fun as they celebrate and share life together! Come join us!

Our journey begins with a study of the epistle (or letter) to the **Galatians**. The following Study Guide is intended to immerse you into God's word so that you will grow closer to Him in the context of life-transforming relationships.

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Study One | Galatians 1:1-10

Background

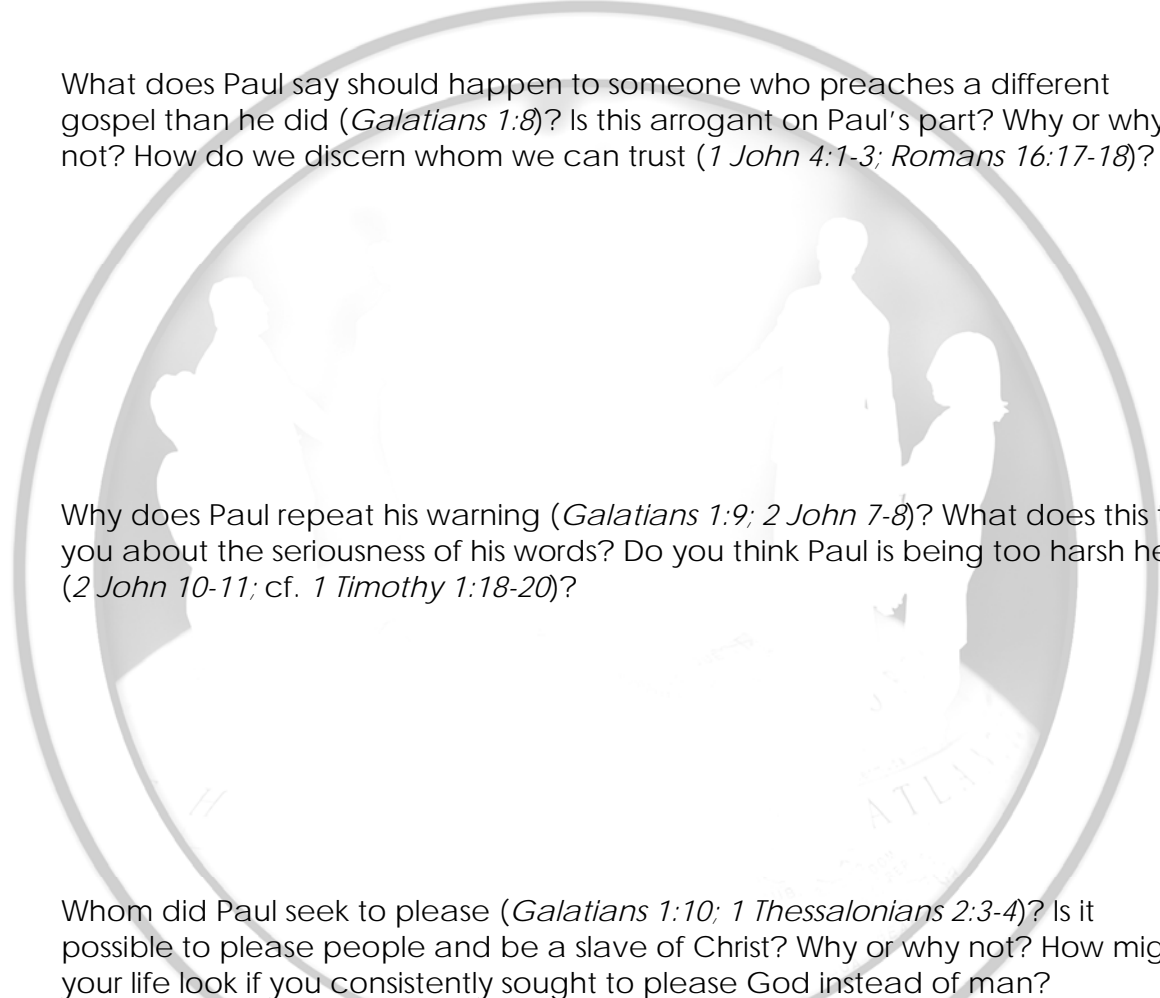
Author: The Apostle Paul, a bondservant of Jesus Christ (*Galatians 1:10*)

Date written: c. A.D. 49 or shortly after.

Written: To churches in the area of Galatia *in order to* warn them about the false teachings of the Judaizers (who claimed that circumcision was necessary for salvation and sanctification) and defend the doctrine of justification by grace (*Galatians 1:8-9; 2:16*).

Paul opens this great epistle by reminding his readers that there can only be one legitimate gospel message. Pay attention to his stern warnings!

1. What is an apostle (*Galatians 1:1*)? What distinguished Paul from other apostles (*Acts 9:15; Romans 11:13*)? Who is the source of Paul's apostolic authority (cf. *1 Timothy 1:12*)? Why does Paul state this source so emphatically?
2. What is the relationship between God the Father and Jesus Christ (*Galatians 1:1; John 10:30; Mark 9:7*)? How many times are they referenced together in *Galatians 1:1-4*? Why is this significant (*John 5:18; Hebrews 1:3; Colossians 1:15-17*)?
3. What did Jesus Christ do for us (*Galatians 1:3-4; Romans 5:8; 2 Corinthians 5:21*)? Do you believe this to be true? Why or why not? What are the ramifications for believing this gospel (*John 3:16, 36*)? What about for rejecting it (*1 John 5:12*)?

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4. How were the Galatians following “another (or different) gospel” (*Galatians 1:6*; cf. *2 Corinthians 11:4*)? How is it possible to distort (or pervert) the gospel (*Galatians 1:7*; *2 Timothy 4:3*) and who was doing this (cf. *Galatians 2:12*)?

 5. What does Paul say should happen to someone who preaches a different gospel than he did (*Galatians 1:8*)? Is this arrogant on Paul’s part? Why or why not? How do we discern whom we can trust (*1 John 4:1-3*; *Romans 16:17-18*)?

 6. Why does Paul repeat his warning (*Galatians 1:9*; *2 John 7-8*)? What does this tell you about the seriousness of his words? Do you think Paul is being too harsh here (*2 John 10-11*; cf. *1 Timothy 1:18-20*)?

 7. Whom did Paul seek to please (*Galatians 1:10*; *1 Thessalonians 2:3-4*)? Is it possible to please people and be a slave of Christ? Why or why not? How might your life look if you consistently sought to please God instead of man?

Memory Verse:

Galatians 1:8 – “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!”

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Study Two | Galatians 1:11-24

Paul argues for the reliability of the gospel by describing his own calling and early ministry. His trip to Jerusalem probably coincide with Acts 9:26-30.

1. Why does Paul so clearly note that the gospel he preaches is not of human origin (*Galatians 1:11*)? What (or Who) is the source of Paul's gospel (*Galatians 1:12*; cf. *1 Corinthians 15:1*)? Why is this important?
2. Why does Paul mention his former way of life (*Galatians 1:13*; *Acts 8:3*)? Did Paul's past add to or detract from his credibility as an apostle (*1 Corinthians 15:9-10*)? Do you believe that God will use you no matter what your past entails?
3. How does Paul describe his past (*Galatians 1:14*; *Acts 26:5*; *Philippians 3:5-6*)? Have you ever been sincerely zealous, but sincerely wrong (*Romans 10:2*)? Who helped you see things from the correct perspective?
4. How long did God know that Paul was going to be an apostle to the Gentiles (*Galatians 1:15-16*; *Acts 9:15*)? What does this tell you about God's sovereign plan for His people (*Romans 8:28-30*)?

5. Why did Paul go to Arabia (and then Damascus) instead of directly to Jerusalem (*Galatians 1:17; Acts 9:22*)? Where did he go after that and with whom did he spend time (*Galatians 1:18-19*)? What do we learn about preparation for ministry from these verses?

6. How was Paul perceived early in his ministry (*Galatians 1:22-23; Acts 9:21, 26*)? Would you have been discouraged if you were in Paul's shoes? How does God desire for us to respond in these kinds of situations (cf. *2 Corinthians 12:9-10*)?

7. What happened once the Jewish Christians realized that Paul was truly an apostle (*Galatians 1:24*)? Who got the recognition? Paul or God? How have you seen God receive glory from your changed life (*Matthew 5:16; John 15:8*)? Do you ever try to take credit for this when you shouldn't (*Philippians 1:6*)?

Memory Verse:

Galatians 1:11 – “For I would have you know, brethren, that the gospel which was preached by me is not according to man.”

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Study Three | Galatians 2:1-10

Paul continues to defend his apostleship and calling to preach the gospel to the Gentiles. His second trip to Jerusalem coincides with Acts 11:27-30.

1. Why did Paul wait so long before he went to Jerusalem again (*Galatians 2:1*)? What was Paul doing for those 14 years (cf. *Galatians 1:21*)? Why did he take Barnabas and Titus with him (cf. *Proverbs 15:22; Acts 9:26-27; Titus 1:4*)?
2. What revelation did Paul receive and (*Galatians 2:2; Acts 11:27-28*)? How did the church respond to this revelation (*Acts 11:29-30*)? How might we more effectively support those in need within the body of Christ (*2 Corinthians 8:3-5*)?
3. Why does Paul note that Titus did not have to be circumcised (*Galatians 2:3*)? What were some men trying to force Gentile converts to do (*Galatians 2:4-5*; cf. *Acts 15:1, 5; Philippians 3:2-3*)? Why was this problematic (*Ephesians 2:8-9*)?
4. Why does Paul mention church leaders who "seemed important" (*Galatians 2:2, 6*)? Was Paul threatened by these men? How does God view those who seem influential (*1 Corinthians 1:20*; cf. *Deuteronomy 10:17*)? How do you?

5. Why does Paul again remind his readers that he has been called (by God) to take the gospel to the uncircumcised/Gentiles (*Galatians 2:8; Acts 9:15; Romans 11:13*)? What would have happened if Paul had never taken the gospel to the Gentiles (cf. *Romans 10:14*)?

6. Why was Paul's initial ministry to the Gentiles so controversial (cf. *Acts 10:44-45; 15:12*)? Was it wise for the "pillars" of the early church to be cautious in commissioning Barnabas and Paul (*Galatians 2:9*)?

7. How do we discern the legitimacy of someone's call to ministry (*1 Corinthians 15:9; Ephesians 3:8; cf. Isaiah 40:13*)? Should we be leery of their decision? Encouraging? Both? Why were the poor of such concern to the leaders of the Jerusalem church (*Galatians 2:10*)?

Memory Verse:

Galatians 2:4 – "But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage."

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Study Four | Galatians 2:11-21

As Paul continues to unfold his argument that we are justified by grace alone, he illustrates this principle by telling about a time he confronted the apostle Peter.

1. Paul begins to describe his confrontation of Peter in *Galatians 2:11*. When is it permissible to confront others within the church (*Galatians 6:1; 2 Thessalonians 3:14-15; James 5:19-20*)? When should we let things slide?
2. What had Peter done wrong (*Galatians 2:12; cf. Acts 10: 34-35; 11:2-3*)? Do the opinions of others ever persuade you to act differently than you should? Why can this be dangerous (*Galatians 2:13*)?
3. Why did Paul confront Peter instead the others present (*Galatians 2:14; Matthew 16:18-19*)? What was Paul's point and what is the connection to circumcision and justification by faith (*cf. Acts 10:28*)?
4. What does it mean to be "justified" (*Galatians 2:16; 2 Corinthians 5:21*)? What are the "works of the law?" Is it possible to be justified by these works? Why is belief in Christ essential to our justification (*Romans 3:28; 4:13; 5:1*)?

5. Why does Paul pose his question in *Galatians 2:17* (cf. *Romans 6:1*)? How do you die "to" the law "through" the law (*Galatians 2:19*)? What does it mean to "die to the law" anyway (cf. *Romans 7:4-6*)?

6. What does it mean to be "crucified" with Christ (*Galatians 2:20; Romans 6:6-8*)? Do you really believe that Christ lives in you (cf. *John 14:23*)? How should Jesus' crucifixion direct how you see your life and need for grace (*Romans 8:10-12; Colossians 1:27*)?

7. Do you set aside (or nullify) God's grace (*Galatians 2:21*)? In other words, do you believe in any way that obedience can somehow earn you a righteous standing before God (cf. *Isaiah 64:6*)? Why is this view erroneous and also very dangerous (*1 Timothy 6:3-5*)?

Memory Verse:

Galatians 2:20 – "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me."

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Study Five | Galatians 3:1-14

Paul now illustrates his argument for justification by faith alone by looking to the model example of faith: Abraham, who is the father of all who believe.

1. Did the Galatians actually see Jesus Christ crucified (*Galatians 3:1*)? Why does Paul ask this question and how does this question emphasize the importance of faith in Jesus Christ (cf. *1 Corinthians 2:2; Galatians 6:14*)?
2. What role does the Holy Spirit play in the process of spiritual growth (*Galatians 3:2-3; 2 Corinthians 3:18*)? How is the Spirit different from the flesh (or human effort)? Which one do you depend on for your growth (*Romans 8:9*)?
3. Was Abraham justified by faith or by his own efforts (*Galatians 3:5-6; Romans 4:3; Genesis 15:6*)? How do we reconcile this passage in *Galatians 3* with the words in *James 2:21-24*?
4. How can someone become a "son of Abraham" (*Galatians 3:7, 9; Romans 4:16*)? Are you one of his "sons?" Why or why not? What is the significance of God justifying the Gentiles (*Galatians 3:8; Genesis 12:1-3; Romans 15:8-9; Acts 13:45-47*)?

5. Why are we cursed if we rely on the works of the law for salvation or sanctification (*Galatians 3:10; Deuteronomy 27:26*)? Why do we have freedom knowing that righteousness comes by faith and not through the law (*Galatians 3:11-12; cf. Habakkuk 2:4; Leviticus 18:5*)?

6. What did Jesus Christ do for us (*Galatians 3:13; 2 Corinthians 5:21; Romans 6:5-7*)? What is the connection between Jesus Christ and Abraham (*Galatians 3:14; cf. Matthew 1:1*)? Why does Paul use so many Old Testament quotations while writing to Gentile Christians?

7. Are you a recipient of Abraham's blessing through Jesus Christ? If so, are you truly grateful for your justification (righteous standing) before God? Take some time now to express your thankfulness to God.

Memory Verse:

Galatians 3:11 – “Clearly no one is justified before God by the law, because, “The righteous will live by faith.”

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Study Six | Galatians 3:15-29

Paul concludes his primary discourse on Abraham and focuses on the nature of the Mosaic Law. The Law had been given for a time until the arrival of Christ.

1. How does Paul interpret Abraham's "descendant" or "seed" (*Galatians 3:16*)? Weren't Abraham's physical descendants in view in *Genesis 12:7* (*Genesis 17:9*; *Romans 4:13*; *Luke 1:55*)? Can Paul make this theological shift (cf. *Matthew 1:1*)?
2. What is the relationship between the Law of Moses and the promise given to Abraham (*Galatians 3:17*)? What is Paul's point in stating that inheritance is based on God's promise and not the law (*Galatians 3:18*; *Romans 4:13-15*)?
3. If the Mosaic Law was not given to lead to the promise, then why was it given (*Galatians 3:19*; cf. *Romans 3:20*; *5:20*; *7:7*)? What is the relationship between the "seed" (i.e. Christ) and the law (*Matthew 5:17*; cf. *Matthew 7:12*; *Romans 13:8*)?
4. How did angels administer the law (*Acts 7:53*; *Deuteronomy 33:1-2*)? Who was the mediator of the Old Covenant (*Exodus 20:18-19*)? Who is the mediator of the New Covenant (*1 Timothy 2:5*; *Hebrews 8:6*)?

5. How did Scripture “imprison” (or “shut up”) the entire world under sin (*Galatians 3:22-23*)? What has faith done to this “imprisonment” (*Galatians 3:25*; cf. *John 8:32-36*)? How does the law lead us to Jesus Christ (*Galatians 3:24*; *Romans 10:4*)?

6. What does the title “sons of God” mean to you (*Galatians 3:26*; *Ephesians 1:5*)? How do you become a child of God (*John 1:12-13*; *Romans 8:14-16*)? What does it mean to be “baptized into Christ” (*Galatians 3:27*; *Romans 6:3*)? Is this water baptism or something else?

7. Is Paul saying that everyone who believes in Jesus Christ is exactly the same (*Galatians 3:28*; *Colossians 3:11*; *John 17:20-21*)? What is the point of this verse and how does it relate to the promise given to Abraham (*Galatians 3:29*; cf. *1 Corinthians 12:12-13*)?

Memory Verse:

Galatians 3:29 – “If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.”

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Study Seven | [Galatians 4:1-20](#)

Paul continues to remind the Galatians that they are “sons of God” and warns them not to become enslaved by the legalism of the false teachers.

1. What is Paul communicating through his use of “heir” and “slavery” imagery (*Galatians 4:1-2, 7; Romans 8:17; Titus 3:7*)? How were we “enslaved” (*Galatians 4:3*)? Can we still be enslaved today (*Galatians 2:4; cf. Colossians 2:8, 20*)?
2. How did God free us from our enslavement (*Galatians 4:4-5; cf. Romans 8:2-4*)? What does the Spirit allow us to call God (*Galatians 4:6; Romans 8:15; John 1:12-13*)? Are you comfortable with calling God your “Father”?
3. Specifically, how were the Galatians enslaved before they knew God (*Galatians 4:8; cf. Romans 1:22-23*)? Why would a son (or heir) chose to live like a slave (*Galatians 4:9-10*)? How can we avoid doing so ourselves (*Romans 12:2; Matthew 22:37*)?
4. Is Paul speaking arrogantly when he implores the Galatians to become like him (*Galatians 4:12; cf. 1 Corinthians 4:16; 11:1; Philipians 3:17*)? How did Paul become like them (*cf. 1 Corinthians 9:19-22*)?

5. What illness is Paul might Paul have been referring to and how did the Galatians respond to his need (*Galatians 4:13-14*)? Why does Paul bring this example up (*Galatians 4:15-16*; cf. *Matthew 24:34-36, 40*)?

6. Who are the individuals Paul speaks about in *Galatians 4:17*? What had these individuals done or said to the Galatians (*Galatians 2:4*; cf. *Philippians 3:2*)? How is misguided zeal or eagerness a dangerous thing (*Galatians 4:18*; *Romans 10:2*)?

7. Why was Paul so eager to meet with the Galatians (*Galatians 4:19-20*)? How can you tell that he is eager? Have you ever been this eager to help someone see God's truth when they misunderstand or forget it (cf. *Romans 1:11*; *3 John 14*)? What happened?

Memory Verse:

Galatians 4:7 – “Therefore you are no longer a slave, but a son; and if a son, then an heir through God.”

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Study Eight | Galatians 4:21-31

Paul drives home the theme of “sonship” through an illustration. The Galatians are children of Sarah (the free woman) and not Hagar (the slave woman).

1. Who were Abraham’s two sons (*Galatians 4:22; Genesis 16:15; 21:1-3*)? What was the difference between these two sons (*Galatians 4:23; cf. Genesis 16:1-2; 18:10*)? How do these differences relate to us (*cf. 2 Corinthians 3:17*)?
2. What did these two women represent (*Galatians 4:24*)? What does the covenant at Mount Sinai represent and what is its connection to “present” Jerusalem (*Galatians 4:25; Exodus 19:20; 31:18; cf. Colossians 2:20-21*)?
3. How is the “Jerusalem above” different from the present Jerusalem (*Galatians 4:26*)? Is there any connection between this Jerusalem above and our future hope of the heavenly Jerusalem (*Hebrews 12:22; Revelation 3:12; 21:2-3, 10*)?
4. Why does Paul use this Old Testament quotation here (*Galatians 4:27; Isaiah 54:1*)? Barrenness or infertility is not usually a blessing in the Bible (*cf. Deuteronomy 7:14; Psalm 127:3-5*), so how is it being viewed here in *Galatians 4*?

5. Why was Isaac a child of promise (*Galatians 4:28; Genesis 17:15-16, 19; Hebrews 11:11*)? What does this mean? How can we become children of promise (*John 1:12; cf. 1 Peter 1:23*)? Do you believe that you too are a child of promise (*Romans 9:6-8*)? Why or why not?

6. How did one son persecute the other (*Galatians 4:29; Genesis 21:9*)? What sort of persecution were the Galatians were experiencing (*Galatians 2:4; cf. Acts 15:1*)? How does this persecution relate to salvation by grace through faith and not works (*Ephesians 2:8-9*)?

7. What is Paul trying to communicate by quoting Sarah's words from *Genesis 21:10* (*Galatians 4:30*)? What does it mean to be children of freedom (*Galatians 4:31; Romans 7:4*)? Are you stifling your own freedom in any way through self-imposed legalism?

Memory Verse:

Galatians 4:31 – “Therefore, brothers, we are not children of the slave woman, but of the free woman.”

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Study Nine | Galatians 5:1-12

Having established that the Galatians are children of the promise, Paul now expands upon one of the greatest blessings of that promise: freedom in Christ!

1. What does “freedom” in Christ mean to you (*Galatians 5:1; John 8:32, 36; Romans 8:1-2*)? Have you experienced this freedom? What are the dangers of burdening ourselves with a yoke of slavery (cf. *Matthew 23:1-3; Acts 15:10*)?
2. How can circumcision nullify Christ’s value for the Galatians (*Galatians 5:2; Acts 15:1*)? Why would someone have to obey the entire law if they became circumcised (*Galatians 5:3; 3:10; James 2:10; cf. Romans 2:25*)?
3. What is the result of trying to be justified by the law (*Galatians 5:4*)? What does it mean to fall away from grace (cf. *2 Peter 3:17*)? What is the opposite of seeking justification by the law (*Galatians 5:5; Romans 3:28*)?
4. What is the result of our faith through the Spirit (*Galatians 5:5; Romans 8:23*)? If circumcision doesn’t matter, then what is of ultimate importance to God (*Galatians 5:6; 6:11; Colossians 3:11-12; cf. James 2:18*)?

5. Has anyone ever distracted you from running the “race” of faith in Jesus Christ (*Galatians 5:7; Hebrews 12:1-2; cf. 1 Corinthians 9:24*)? How did you respond? How can these distractions be dangerous to us (*Galatians 5:8; 2 Timothy 4:3-4*)?

6. What point is Paul making with his “yeast” illustration (*Galatians 5:9; cf. Luke 12:1*)? What will happen to those who confuse us with erroneous teaching (*Galatians 5:10; 2 Peter 2:1; cf. 1 Timothy 1:19-20; Jude 4*)?

7. Can circumcision really “abolish” the cross of Christ (*Galatians 5:11; 1:10*)? Why does Paul refer to the cross as an offense or stumbling block (*cf. 1 Corinthians 1:23*)? How should we respond to those who distract us from following Christ in truth (*2 Timothy 2:23-25; 1 Peter 3:15*)?

Memory Verse:

Galatians 5:1 – “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.”

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Study Ten | [Galatians 5:13-26](#)

Paul now encourages the Galatians to live in freedom by walking by the Spirit of God. Notice the differences between the deeds of the flesh and fruit of the Spirit.

1. Why might Paul warn the Galatians not to abuse their freedom (*Galatians 5:13; Romans 6:14*)? What are some of the dangers of doing so (*1 Corinthians 8:9; 1 Peter 2:16*)? What does it mean to indulge the flesh/sinful nature?
2. How is the entire Mosaic Law fulfilled (*Galatians 5:14; Matthew 7:12; Romans 13:8*)? What damaging activity was happening in Galatia (*Galatians 5:15, 26; cf. Ephesians 4:29-32*)? Have you seen similar behavior in the church?
3. How is the Holy Spirit different from the flesh (*Galatians 5:16; Romans 8:5, 12-13*)? Do you sense the inner conflict of the Spirit and the flesh (*Galatians 5:17; Romans 7:23*)? How can you find victory in the midst of this struggle (*Romans 7:24-25*)?
4. Read over the list of the deeds/works of the flesh/sinful nature (*Galatians 5:19-21; cf. Romans 13:12-13; Matthew 15:18-19*). Does anything surprise you? Why does Paul call these acts "obvious/evident?" Do you struggle in any of these areas?

5. What warning does Paul give the Galatians regarding the deeds of the flesh (*Galatians 5:21*; cf. *1 Corinthians 6:9-10*; *Ephesians 5:3-5*)? Does this mean that anyone who does these things is going to hell? What is Paul communicating here (*Ephesians 5:7-10*)?

6. Now read over the list of the fruit of the Spirit (*Galatians 5:22-23*; cf. *Colossians 3:12-14*; *2 Peter 1:5-8*). Does any aspect stand out? Is your life described by this "fruit" (*Matthew 7:17-20*)? Why is there no "law" against the fruit of the Spirit (cf. *Galatians 5:18*)?

7. As a believer in Jesus Christ, what is your relationship to the flesh/sinful nature (*Galatians 5:24*; cf. *Romans 7:5-6*)? What must we do to find victory over sin (*Galatians 5:25, 16*; *Romans 8:11*)? What is the result of doing so (*Romans 12:1-2*; *Ephesians 4:22-24*)?

Memory Verse:

Galatians 5:24 – "Now those who belong to Christ Jesus have crucified the flesh with its passions and desires."

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Study Eleven | Galatians 6:1-18

Paul concludes his letter by giving the Galatians very practical instructions on what life by the Holy Spirit looks like (church discipline, stewardship, etc.).

1. What should we do when someone is "caught" in a sin (*Galatians 6:1; 2 Corinthians 2:7-8*)? How have you seen this restoration handled? Why does this restoration require humility on our part (*Galatians 6:3-5; cf. 1 Corinthians 10:12*)?
2. What does it mean to "carry/bear each other's burdens" (*Galatians 6:2*)? What happens when we bear such burdens (cf. *Matthew 7:12; James 2:8*)? How is this "bearing" of burdens related to those who are caught in sin?
3. What were the Galatians to do for those who taught them from the Scriptures (*Galatians 6:6*)? Should we do the same today (*1 Corinthians 9:14; 1 Timothy 5:17*)? Why or why not?
4. How might our resources be used to "sow" and please the flesh (*Galatians 6:7-8; 1 Corinthians 6:9-10*)? What about to please the Spirit (cf. *James 3:17-18*)? What are the results of each? How do you "sow" your resources (*2 Corinthians 9:6-7*)?

5. Do you ever tire of doing "good" with your time, talents, or treasure (*Galatians 6:9*)? Why is it important that we persevere in doing "good" for the gospel of Christ (*Galatians 6:10; 1 Corinthians 15:58; Titus 3:8, 14; cf. Revelation 2:3*)?

6. Why does Paul point out the large letters in which he writes (*Galatians 6:11; cf. 1 Corinthians 16:21*)? Why were the opponents trying to persuade the Galatians to be circumcised (*Galatians 6:12*)? What was their source of boasting (*Galatians 6:13*)?

7. What was Paul's source of boasting (*Galatians 6:14; 2 Corinthians 2:17; Philippians 3:3, 8-9*)? Is this your same source of boasting? Why or why not? What ultimately matters more than anything else (*Galatians 6:15-16; 3:29; 2 Corinthians 5:17; Colossians 2:11-12*)?

Memory Verse:

Galatians 6:15 – "Neither circumcision nor uncircumcision means anything; what counts is a new creation."

Resources for Galatians | TBC

For further study of the book of Galatians, see the following Bible Study Resources:

<http://www.soniclight.com/constable/notes/pdf/galatians.pdf>

<http://net.bible.org/bible.php?book=Gal&chapter=1>

