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# Introduction

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Both Galatians and Colossians are part of the body of writings by the apostle Paul contained in the New Testament. Although the process of dating Scripture is always an imprecise one, it appears most likely that Galatians was written about A.D. 50, between his first missionary journey and his visit to Jerusalem in Acts 15, in an effort to help the Christians he converted in the cities of Lystra, Derbe, Iconium, and Antioch of Pisidia. Colossians was most likely written 10 or 15 years later, at the behest of the evangelist Epaphras when he and Paul are in captivity together in Rome. It is a companion letter to the book of Philemon.

At first glance, Galatians and Colossians appear very different. Underneath these apparent differences, though, both books sport the same basic message. Both books are meant largely as a rebuttal of false teachers, and some of the same problems appear in both. Even more fundamentally than that, however, both books are oriented squarely toward Jesus. Galatians emphasizes the Christ as the Redeemer from the curse of the Law; Colossians portrays Him as the transcendent Son of God in whom all true knowledge is hidden. Paul argues that the child of God must reject all false doctrine in order to maintain his connection with this revealed Lord. This message is no less pertinent 2000 years later. If we wish to please God, we too must continue in the blessings that only come from being crucified with Christ.

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# Crucified with Christ

## Lesson One: A Different Gospel

### Galatians 1:1-10

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1. According to Galatians 1:1, who is the writer of the letter? How does he describe himself? Why is this important?
2. In Galatians 2:2, how is the letter addressed? In which cities are these churches most likely found? Why?
3. In Galatians 1:3-4, from whom does Paul seek a blessing? How is Jesus described? Why does he describe Jesus in this way?
4. According to Galatians 1:6, what are the Galatians doing? How does Paul react to this? Why would he react in this way?
5. What does Paul reveal in Galatians 1:7 about the nature of this "different" gospel? Why has it arisen? What should this teach us today?

### We, or an Angel from Heaven

*One of the greatest tragedies of the Christian era has been the willingness of those who are reputedly the people of God to listen to anybody but God. Since the earliest days of the first-century church, Satan has marketed an ingenious variety of different gospels which are not really different. In today's "Christian" buffet line of choices, any sort of religious appetite can find a church that will satisfy it.*

*If you want a church long on ritual and short on moral demands, Satan will be happy to provide it. If you want a church that thrives on emotionalism and excess, Satan's got one that's just right for you. In fact, even if you want a church that welcomes the practicing homosexual and every other variety of unrepentant sinner, Satan will be happy to lead you to a place of so-called worship that fits your preference.*

*God, of course, is not nearly as big on "Worship at the church of your choice" as the devil is. Instead, God takes the quite reasonable stance that if we want to share in the benefits of the sacrifice of His Son, we must worship at the church of His choice, not ours. The Lord's church is not a church for every appetite. It does not fulfill the desires of the apathetic, the hysterical, or the sensual. Its promise is that if we hunger and thirst for righteousness, we will be satisfied.*

*Just as there is one gospel, there can only be one assembly of people that hears it. When we hear the truth and obey the truth, we join that collection of saints. As we continue in the truth, we continue in that fellowship. If we seek to have our ears tickled with anything but the truth, we forsake it. There is nothing easy about righteousness. The lover of truth does not walk a soft road.*

6. In Galatians 1:8-9, what does Paul say about those who preach any other gospel? How broad is the reach of this condemnation? What should we learn from this?
7. What rhetorical question does Paul ask in Galatians 1:10? How does he answer it? Why would Paul bring this up here?

### Galatians 1:11-24

1. According to Galatians 1:11-12, what is Paul's gospel not? From whom did he not learn it? From whom did he learn it? Why is it important that Paul establish this here?
2. How does Paul describe his previous conduct in Galatians 1:13-14? Why did he behave in this way? What does this teach us about zeal alone?
3. How does Paul describe the actions of God in Galatians 1:15-16? Where else in the Bible do we find a description of this event? How do the two descriptions compare? Why is this significant?
4. According to Galatians 1:16-17, what did Paul not do when he was converted? What did he do instead? What does Paul mean for this to establish? Where does this fit in the Acts story?
5. As Paul reveals in Galatians 1:18-19, where did he go three years later? Whom did he see? How long was he there? Why does Paul bring this up? When does it occur in Acts?
6. What assertion does Paul make in Galatians 1:20? Is this something we would commonly expect an apostle to say? Why does Paul say it here?
7. According to Galatians 1:21-24, what did Paul do next? Who hadn't really seen him yet? What did they hear of him? How did they react? What should this teach us? Where does this belong in the Acts timeline?

# Crucified with Christ

## Lesson Two: The Works of the Law

### Galatians 2:1-10

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1. What event is described in Galatians 2:1-2? Why did Paul do this? When in Acts did this occur?
2. According to Galatians 2:2-3, what did Paul do on this occasion? How did he do it? Why did he do it this way? What also revealed Paul's attitude toward circumcision?
3. What does Galatians 2:4 reveal about the origin of false teaching on circumcision? What did these people do? What was their object? What should this teach us?
4. What does Paul tell us about his attitude toward this teaching in Galatians 2:5? Why did he behave this way? What lesson should we draw from this?
5. What group is mentioned in Galatians 2:6? What was Paul's attitude toward this group? What did this group do for Paul? What does this mean to us?

### Those of Reputation

*Galatians 2 tells a story that casts one of the most beloved and revered figures of Christian tradition in a sharply negative light. In the 2000 years since the crucifixion of Jesus, many believers have chosen to elevate the apostle Peter to near-divine status himself. In a display of veneration that would likely have shocked the former fisherman, they pray to him, bow before his statues, and rely on a doctrinal tradition that emphasizes his infallibility.*

*In Galatians 2, however, this near-idol is presented with conspicuous feet of clay. Peter, of all people, knew that God had broken down the wall of separation between Jew and Gentile. He knew that God wanted him to welcome every brother into fellowship, regardless of his ancestry. However, when put on the spot, Peter chose the path of hypocrisy. To avoid losing face before other Jews, he chose to pretend that those old barriers still existed. Only a white-hot rebuke from Paul brought Peter back.*

*Even though Peter was undeniably a good man, he was only a man, no more, no less. As has been true of every man other than our Lord, he had his faults, his foibles, his spiritual slip-ups, and his spiritual collapses. Anyone who places confidence in Peter is building on sand, not the Rock.*

*This lesson, however, applies not just to Peter, but to any of the other equally human men from antiquity until today. No one is perfect, and so no one is worthy of the trust that should only be placed in God and His word. We must always remember to revere the King, not His ambassadors. Such men may indeed be good men, but any power and authority they possess comes not from themselves, but from the message that they bear. Before all else, let us hear it.*

6. As Paul recounts in Galatians 2:7-8, how did those of high reputation deal with Paul? Why? How does this relate to Mark 16:20? What can we learn from it?
7. What important people are mentioned in Galatians 2:9-10? What reputation did they have? What did they do? What was the importance of this act?

### Galatians 2:11-21

1. What travel event does Galatians 2:11 next describe? Is this event recorded in Acts? How does Paul react on this occasion? Why? What does this show us?
2. According to Galatians 2:12-13, what was the former practice of Cephas? What happened next? How did Cephas react to this circumstance? Why? What result did this have? What lesson should it teach us?
3. In Galatians 2:14, what does Paul say he saw about the behavior of his countrymen? How did he deal with the problem? What question did he ask? What should we learn from Paul's behavior?
4. According to Paul's words in Galatians 2:15-16, what common origin did Cephas and Paul share? What did they do anyway? Why? What lesson does this hold for us?
5. What rhetorical question did Paul ask in Galatians 2:17-18? How does he answer it? Why? What application can we make from this today?
6. According to Galatians 2:19-20, what dealings did Paul have with the Law? How did this happen? What results did it have? What does this reveal about Paul's view of himself? Why is this important?
7. What does Paul say he does not do in Galatians 2:21? What does he say would have that effect? Why? What meaning does this have to Paul's overall argument?

# Crucified with Christ

## Lesson Three: The Blessing of Abraham

### Galatians 3:1-9

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1. What question does Paul ask the Galatians in Galatians 3:1? How does Paul's tone come across? What have the Galatians seen that makes their behavior so strange?
2. In Galatians 3:2, what does Paul say is the "only" thing he wants to find out from them? To what does this question refer? Acts 13:52 may help. What does this question imply about the significance of the Holy Spirit?
3. What first question does Paul ask in Galatians 3:3? What makes this question reasonable? What is illogical about the pattern that the Galatians have chosen to follow?
4. What question does Paul ask in Galatians 3:4? To what is this referring? What next question follows in Galatians 3:5? What is this intended to prove?
5. What Old Testament character is introduced in Galatians 3:6-7? What did he do? With what response did this meet? Who are the true descendants of this man? Why?

### Those Who Are of Faith

*We know very little about the rules and restrictions that God set out for the behavior of His people in the patriarchal era. The record of His expectations in the Mosaic dispensation is quite clear, and the directives of the law of Christ are clearer still. In these different times, God has asked for strikingly different things. David would probably be just as bewildered by our worship services without bloodshed as we are by his polygamy. However, through all of these different eras, one thing has stayed the same. God's people have always been justified by faith.*

*The righteous have never had this faith in themselves. They have never trusted in their ability to completely please God and achieve their objectives without His aid. Instead, their faith has been in Him, in His ability to make complete what is lacking in their righteousness, in His power to bring them to blessing beyond what they could ever possibly have imagined. This humble, obedient faith was just as evident in the life of Paul as it was in the life of Abraham, as clear in Peter as it was in David.*

*If we are the children of God at all, it is because we are the heirs of this faith. Works are important; indeed, as James points out, works are essential. They demonstrate to God our desire to walk according to the spirit rather than the flesh. However, those works by themselves can never save us. No matter how much effort we invest in pleasing God, we will never reach the standard set by His word. Perfect law-keeping is beyond us.*

*However, despite our failures, we can still be counted righteous, not through ourselves, but through Him who justifies the ungodly. Like Abraham, we must trust in God to fill us and bless us. Then, it is our faith that will be counted as righteousness.*

6. According to Galatians 3:8, what did "the Scripture" foresee? What does it mean that "the Scripture" foresaw it? What did "the Scripture" do in response? Where is this found? Why is this important?
7. What does Paul reveal about all those who are of faith in Galatians 3:9? What does this mean? How does it relate to the previous discussion?

### Galatians 3:10-18

1. What idea appears in Galatians 3:10? With what does it contrast? How do we know that this contrasting idea is true? Where is it found?
2. What statement does Paul make in Galatians 3:11? What does he offer in support of this statement? How does this support prove the truth of what he says? According to Galatians 3:12, what is not a part of the regime of faith? How does Paul establish this?
3. What does Paul describe Christ as doing in Galatians 3:13? What idea from the Law of Moses does he offer as proof? According to Galatians 3:14, what result does this have? Is "the promise of the Spirit" in Galatians 3:14 the same thing as the Spirit mentioned earlier in the chapter? Why or why not? Acts 2:38 and Galatians 3:8 may help.
4. What does Paul describe in Galatians 3:15? What does he here say about a human covenant? Why is this significant?
5. What is the subject of Galatians 3:16? To whom were these promises made? How was one of these promises worded? What is the significance of the wording? How does this relate to the previous argument?
6. What event does Paul describe in Galatians 3:17? When did this happen? What effect did this event not have? Why is this important?
7. What statement is made in the first part of Galatians 3:18? What is actually true? Therefore, what must logically not be true? Why is this important?

# Crucified with Christ

## Lesson Four: Sons of God Through Faith

### Galatians 3:19-29

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1. What explanation does Paul give for the law in Galatians 3:19? What does this mean? What is revealed about the mediator in Galatians 3:20? Why does Paul say this?
2. What question does Paul ask in Galatians 3:21? What answer does he give? How does he explain this answer? Why would this be true?
3. Instead of having that effect, what does Galatians 3:22 reveal about the effect that the Law actually had? What happened as a result? Why was the Law necessary to this process?
4. What description does Galatians 3:23 give of the actions of the Law? According to Galatians 3:24, what was the Law's responsibility during that time? What does Galatians 3:25 tell us about the role of the Law now that faith has come? Why is this important?
5. According to Galatians 3:26, what status have we reached if we are Christians? How have we reached that status? According to Galatians 3:27, what action must we have taken to get there? What does this reveal about the connection between faith and baptism?

### Under a Tutor

*As we consider the denominational world around us, we very often are moved to shake our heads as we consider the vast gap between their practice and what the word requires. Why do the members of one denomination allow its leadership to supplant the inspired word with thousands of years of human tradition? Why does another denomination reject the idea that baptism saves, even though it is stated in Scripture a dozen times?*

*In many cases, the problem is simply failure to study the Bible. It is a lack of understanding of what the Scripture teaches, combined with inability or unwillingness to connect the meaning of several different Scriptures into a complete understanding of the ordinances of God.*

*Perhaps nowhere is this more evident than in the widespread failure to separate the two covenants. Most believers today venerate the Ten Commandments. They affirm that they are the bedrock not just of Judaism, but of Christianity. They fight legal battles to post them in courtrooms and classrooms. Men and women like this are quite often sincere, and they would be appalled to hear that the Ten Commandments, per se, are not a part of the Christian system at all.*

*However, that is precisely what the Bible teaches. As Galatians 3 makes clear, the Law of Moses, including the Ten Commandments, no longer binds us in any way. Certainly, nine of those commandments are incorporated in the teaching of Christ, but the disciple treats them no differently than anything else Jesus has said. This startling truth about Scripture transforms the way we consider issues from instrumental music to homosexuality. However, it is a truth only accessible to those who study the word.*

6. According to Galatians 3:28, what things do not exist in the Christian realm? What does this mean? Instead, what is true of all Christians? Why is this important? Colossians 3:9-11 may help you answer.
7. What does Galatians 3:29 tell us about ourselves if we belong to Christ? What from the previous discussion shows this to be true? Why is it significant?

### Galatians 4:1-7

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1. What's the connection between Galatians 3:29 and 4:1? In what position does Galatians 4:1 find the heir? What is true of him then? Why is this surprising?
2. According to Galatians 4:2, what is the position of the heir? How long does he remain in this position? Is this a legal practice with which we are still familiar today?
3. In Galatians 4:3, to what does Paul compare us? In what sense is this true? To what were we held in bondage? What is all of this talking about?
4. According to Galatians 4:4, what did God do? When? Judging from the analogy that Paul has been making, what made the time full? How is the Son described here? Why are these things in particular important?
5. What does Galatians 4:5 reveal about the intent of God? What result would this have for us? How does all of this relate back to the discussion of Galatians 3?
6. What does Galatians 4:6 tell us that God has done for us because we are sons? Is this the same spirit as the Holy Spirit? What does this mean?
7. According to Galatians 4:7, what result does the plan of God have for us? How should this change the way that we understand ourselves?

# Crucified with Christ

## Lesson Five: Children of Promise

### Galatians 4:8-20

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1. According to Galatians 4:8-9, what state were the Galatians in before they encountered God? Now that they know God, what are they wanting to do? Why is this strange? Can this be a problem for us? How?
2. What Galatian practice does Paul note in Galatians 4:10? According to Galatians 4:11, what does this make him fear? Why would this be true?
3. In Galatians 4:12-14, what does Paul ask of the Galatians? How does he describe their relationship to him? Did they have the chance to wrong him? When? What did they do instead? Why is this important?
4. What does Paul ask the Galatians in Galatians 4:15? How did this special sense manifest itself? Can we encounter a similar problem as Christians today?
5. What other question does Paul ask in Galatians 4:16? What answer is implied? What should we take from this?

### That Sense of Blessing

*In Galatians 4:15, Paul poignantly asks the Galatians what happened to the sense of blessing that they knew when first they became Christians. During that time, they eagerly helped Paul and eagerly received his message. However, as time passed, the Galatians fell under the sway of false teachers and lost touch with the joy of the gospel.*

*Although we may never be led away from Christ through the wiles of a Judaizing teacher, just like the Galatians did, we can lose touch with our sense of blessing. All of us can remember the way that blessing initially felt: the relief of having our sins washed away, the joy of having committed our lives to Christ, and the determination that henceforward, our lives were going to be different.*

*As all of us can testify, however, as time passes, the joy of that moment becomes muted. We realize that Christianity is about more than the easy process of fulfilling God's plan of salvation. We realize that we are committed to Christ for the rest of our lives, whether we particularly feel like serving Him on any particular day or not. We learn that the race to heaven is a marathon, not a sprint. Once that initial burst of fervor fades, it can be all too easy to let our sense of blessing die out altogether, taking our fruitfulness or even our faith with it.*

*If we wish to avoid this fall from faith, we need to learn how to keep our joy, not by maintaining the enthusiasm of the new convert, but by allowing that joy to mature and deepen as we follow haltingly in the footsteps of Christ. Sometimes, this maturing process is a painful one. Not all Christian joys come easily. Nonetheless, we need to persevere in joy, to know that sometimes the hardest triumphs are the sweetest.*

6. In Galatians 4:17, what description does Paul give of the Judaizing teachers? What was their motive? What contrasting statement does Paul make in Galatians 4:18? What should all of this teach us?
7. How does Paul describe the Galatians in Galatians 4:19? What is his state because of them? According to Galatians 4:20, what does Paul want? Why? What does his example teach us about concern for brethren?

### Galatians 4:21-31

1. What rhetorical question does Paul ask in Galatians 4:21? Why is this question relevant here?
2. What two people are described in Galatians 4:22-23? Where do they appear in Scripture? According to this text, how are they alike? How are they different?
3. What does Paul reveal about the mothers of these two sons in Galatians 4:24? According to Galatians 4:24-25, who is the first mother? What are her children?
4. In Galatians 4:26-27, whom does Paul say the second mother is? What are her children like? How does Paul support this statement? How does the verse he cites provide support?
5. According to Galatians 4:28, what are Christians like? How is this true? According to Galatians 4:29, what was the relationship between the original child of flesh and child of promise? When did this occur? Why does Paul think this is significant?
6. What Scripture does Paul cite in Galatians 4:30? Why is this passage relevant? What does it reveal about God's attitude?
7. What conclusion does Paul reach in Galatians 4:31? What are the implications of this conclusion?

# Crucified with Christ

## Lesson Six: Walk by the Spirit

### Galatians 5:1-12

1. What does Paul state about the Galatians in Galatians 5:1? What should they not do as a consequence? How does this relate to the previous discussion?
2. According to Galatians 5:2, what consequence do the Galatians face if they receive circumcision? What further consequence does Paul address in Galatians 5:3? According to Galatians 5:4, what's the basic problem here? Should this teach us anything? If so, what?
3. By contrast, how does Paul describe true Christianity in Galatians 5:5? How does he support this statement in Galatians 5:6? How is this different from what the Galatians are doing? If Paul is so worked up about circumcision, why does he say here that it means nothing?
4. What does Paul ask in Galatians 5:7? How does his statement in Galatians 5:8 show what prompted the question? How has Paul proven Galatians 5:8 to be true?
5. What does Paul reveal in Galatians 5:9? What is he referring to? What should this principle teach us?

### The Fruit of the Spirit

*As the harvest approaches, even the observer who has never farmed a day in his life can tell how the crop is doing. Is the corn thick and tall, or is it lifeless and stunted after the summer's drought? Do the orchard boughs hang heavy with fruit, or are they barren as a result of the hailstorm last May? The truth is plain to see.*

*In the same way, the worldly observer who has never served Christ for a day of his life can tell what kind of Christians we are simply by looking at us. "Outsider" and "stupid" are not synonyms; if we are hypocrites or sanctimonious Pharisees, the people around us have little difficulty in discerning the truth. They know who we are from the fruit we bear.*

*Paul describes some of our most important fruit in Galatians 5:22-23. To the Christian who is looking for an excuse to be useless, these fruit are vague and undefined. "What am I supposed to do?" he asks disingenuously, hoping to receive no answer. However, to the committed child of God, these two verses describe the bounty of a spiritual harvest more completely than any list of specific commands ever could. The command to love, for instance, is not a minimum we must fulfill. It is a divine ideal to which we aspire. We have only loved enough when we have loved as much as Jesus.*

*If we are truly committed to bearing this sort of fruit for God, it will be obvious. People may not know precisely what we believe or where we go to church, but they will know that we are children of God. As the Scripture bears this fruit in our lives, it will not prove infertile. Instead, it will take root in the hearts and minds of others, so that it will bear a harvest of souls on the last day. May all of us produce fruit like this!*

6. What does Paul reveal about his confidence in the Galatians in Galatians 5:10? What is he equally confident of concerning the one who is troubling them? How aware does Paul seem to be of the identity of this teacher? Why? What does this tell us about these men? Galatians 2:4 may shed some light on this.
7. What does Paul ask in Galatians 5:11? Why would he ask this? What ironic statement does Paul make about what would happen if he did this? Instead, what does Paul say he wishes for the troublers of the Galatians? What does this mean? Why is this a strange thing for Paul to say?

### Galatians 5:13-24

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1. What does Paul say about the Galatians in Galatians 5:13? What should they not do as a result? What should they do instead? How does he justify this statement in Galatians 5:14? What does this mean?
2. What other possible course of action does Paul highlight in Galatians 5:15? What can easily happen if they pursue this course of action? How large a danger is this in today's church? How can we ensure that it doesn't happen?
3. What command does Paul give in Galatians 5:16? What will not happen if they do this? How can we put this into practice?
4. How is this consequence explained by Galatians 5:17? What negative result of walking by the Spirit does he describe? What positive result is set forth in Galatians 5:18?
5. In Galatians 5:19-21, what does Paul discuss? What things does he list in this category? Is this an exhaustive list? How do we know? What will happen to those who practice these things?
6. By contrast, what is the topic in Galatians 5:22-23? What are these things? What does Paul say about them? What does this mean? Why is this list important?
7. In Galatians 5:24, what does Paul say that those who belong to Christ have done? What does this mean? How do we do it?

# Crucified with Christ

## Lesson Seven: We Will Reap

### Galatians 5:25-6:10

1. What exhortation does Paul voice in Galatians 5:25? What does this mean? According to Galatians 5:26, what is the opposite? How does this relate to the previous discussion? Galatians 5:16 may prove useful.
2. What situation does Paul describe in Galatians 6:1? What should our goal be in this situation? How should we pursue this goal? What concern do we need to have as we do this? What similar idea is expressed in Galatians 6:2? What is the connection between these two ideas?
3. What observation does Paul make in Galatians 6:3? How does this relate to the discussion of Galatians 5:25-6:2?
4. According to Galatians 6:4, instead of picking apart the behavior of others, what should we do? What could happen if we do? Will this actually happen? What further warning does Paul give us in Galatians 6:5? What is this talking about?
5. What command does Paul give in Galatians 6:6? How do we need to apply this?

### One Another's Burdens

*God loves to present truth through paradox and contrast. The most glorious man ever to live came to earth not as the pampered child of a king, but as the son of a carpenter. He chose to send His message to the world not through philosophers and wise men, but through fishermen and tax collectors. As we hear this message and obey it, we learn that dying to ourselves is the only way to live.*

*We see another such paradox presented in the early part of Galatians 6. Although each one of us must bear our own load (and give account for the way we bore it), we are still commanded to bear the burdens of our brethren. This is one of the defining tensions of Christianity. Our faith is at once strikingly individualistic, yet strikingly communal. There will be no group admissions into heaven. Each one of us will be judged for the things that we have done, without reference to the excuses provided by the conduct of others.*

*However, until that point, we're all in this together as Christians. Like any other sheep, we find safety and comfort in numbers. We can only remain faithful through the support and encouragement we offer one another, and if we are so foolish as to separate ourselves from the flock, Satan and his wolves will quickly close in around us.*

*When we put these two ideas together, though, it teaches us something critically important about our lives. Our brethren need us, and we should do everything we can to help them, whether that help be physical or spiritual. However, we can't stand in for them on the day of judgment, nor they for us. We hold only our own lives in our hands, and no one else's. Sometimes, we can't save others. However, it is always in our power to save ourselves.*

6. What basic principle does Paul state in Galatians 6:7? Why is this true? What two applications does Paul make from this in Galatians 6:8? How can we work on sowing to the spirit, not the flesh?
7. What does Paul exhort us to do in Galatians 6:9? Why? Because of this, what action does Galatians 6:10 press upon us? Who should our especial target be? Who is the doer in this verse? Who is not the doer? Why is this important?

### Galatians 6:11-18

1. To what does Paul draw the attentions of the Galatians in Galatians 6:11? What does this mean? Why is it significant? Romans 6:22 and 2 Thessalonians 3:17 may help you answer.
2. What people are under discussion in Galatians 6:12? What are they attempting to do? Why? What is this talking about?
3. Who is Paul talking about in Galatians 6:13? What do they not do? Why is this strange? What do they want to see the Galatians do regardless? Why? What's really going on here?
4. In contrast to the behavior of the circumcised, what does Paul say he never wants to do in Galatians 6:14? What exception does he make to this? Why? What does he mean by this?
5. What statement does Paul make in Galatians 6:15? Has Paul made a similar statement before? If so, where? In context, what does he want to tell us by this statement here?
6. Who is under discussion in Galatians 6:16? What is "this rule"? What blessing does Paul pronounce upon them? Whom else does he bless here? What is this group?
7. What warning does Paul give in Galatians 6:17? Why? What's he talking about? Passages like Acts 14:19 may shed some light on the subject.

# Crucified with Christ

## Lesson Eight: His Beloved Son

### Colossians 1:1-12

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1. According to Colossians 1:1, who is the primary author of Colossians? How does he describe himself? Why does he describe himself in this way? To whom is he writing?
2. According to Colossians 1:3, what are Paul and Timothy doing? What does Colossians 1:4 reveal about their motivation? Should we imitate Paul and Timothy in this? How?
3. What does Colossians 1:5 tell us about what motivates the Colossians? How did they hear of this hope? According to Colossians 1:6, what is the gospel doing in the Colossians? What should it be doing in us? How can we make this happen?
4. According to Colossians 1:7, from whom did the Colossians hear the gospel? How is this man described? Do we encounter him anywhere else? In Colossians 1:8, what does he say about the Colossians? What does this tell us about Paul's motivation for writing?
5. In Colossians 1:9, how does Paul describe the way that he and Timothy have responded to news of the Colossians? For what are they asking? What are these things? Why are they important?

### Worthy of the Lord

*In some ways, Colossians 1:10 is one of the most intimidating verses in the Bible. It informs the Colossians, and so us, that our ultimate goal in life is to walk in a manner worthy of the Lord. There are at least two senses in which our walk must be worthy of Him. First, just as a son with a famous father often strives to live up to the deeds of his sire, so we must strive to imitate our Elder Brother. Second, just as we are commanded to partake of the Lord's Supper in a way worthy of the sacrifice of Christ, we must live our entire lives in an attempt to return to God the price by which we were redeemed.*

*In any but a theoretical sense, these goals are impossible. Any Christian Bible student of any understanding at all is conscious of the immense gap that exists between the love and passion and commitment of Christ, and his own life, which is too often loveless and apathetic. Likewise, the price with which we were purchased is staggering. How can any of us, even with a lifetime filled with acts of love and service, claim to have paid down that debt in any meaningful way? At the end of the day, we can only echo the words of Luke 17:10 and acknowledge that we are at best unworthy brethren and unworthy servants.*

*Where, then, does the command of Paul to walk worthy leave us? It leaves us humbled, humbled in the face of our own failings, and that's a place where many Christians need to spend more time. Second, though, it should leave us more resolved. We will never succeed in walking worthy, true, but that doesn't keep us from trying. IWe aren't going to measure up to Christ today, or tomorrow either, but because we long to be worthy of Him, we're going to give it our best shot.*

6. In Colossians 1:10, how does Paul expect the Colossians to behave after having been filled with the knowledge of the will of God? How will God take this? What two results will this behavior have? What effect will such a further increase in knowledge have, according to Colossians 1:9-10? What should we take from this?
7. According to Colossians 1:11, if the Colossians continue in this way, what will God do for them? To what extent? For what purpose? In Colossians 1:12, what else will the Colossians do? Why?

### Colossians 1:13-20

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1. According to Colossians 1:13, what two things did God do to qualify the Colossians to share in the inheritance? Does this make the kingship of Jesus sound like a future thing? Why or why not? Why is this important?
2. What does Paul reveal in Colossians 1:14 about the benefits of being in the Son? What does this imply about those who are not in Him? Why is this significant?
3. In Colossians 1:15, in what two ways is Jesus described? What do these things mean? Why should we pay attention to them?
4. What does Colossians 1:16 say about the extent of Jesus' role in creation? What does it mean that these things were created not just through Him, but for Him?
5. According to Colossians 1:17, what is the relationship that Jesus has to all things? What does this mean? What is His importance to all things? What does this mean?
6. What two new characteristics of Jesus does Colossians 1:18 highlight? What are these things? What result do they have for the eminence of Jesus?
7. In Colossians 1:19, what does Paul tell us about why Jesus has this impressive position? In Colossians 1:20, how is God able to use Jesus because of this position? Why would this be true?

# Crucified with Christ

## Lesson Nine: A True Knowledge

### Colossians 1:21-29

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1. In Colossians 1:21, how does Paul describe the previous state of the Colossians? According to Colossians 1:22, what has Christ done for the Colossians? How? Why? What does this tell us about the difference between being outside of Christ and in Him?
2. In Colossians 1:23, what does Paul say the Colossians must do if they wish to be presented holy before Christ? What can they not do? Where has this gospel been proclaimed? What is Paul's role in it? How does the second part of this verse relate to the first?
3. In Colossians 1:24, what does Paul say he is doing for the Colossians' sake? How does he feel about this? How else does Paul describe what he is doing? What does this mean? Why would this be a goal of Paul's at all?
4. According to Colossians 1:25, how did Paul become a minister? Why? What is his responsibility in this ministry? How does Paul describe his message in Colossians 1:26? What was its former disposition? What is its current disposition?
5. What does Galatians 1:27 say about what God wanted to make known to the saints? Among which people did God want to make it known? What is the mystery? What's its significance to us?

### The Hope of Glory

*The hymn "Jesus, Name Above All Names" presents "Hope of glory" as one of the titles of Christ. Although the hymn overall is quite good, that phrase does not accurately cite Scripture. Colossians 1:27 does not say that Christ is the hope of glory, but that Christ in us is our hope of glory.*

*This tiny shift in wording creates a massive difference in meaning and worldview. If Christ by Himself is enough reason for us to expect an eternal reward, we need do nothing except wait for Him. However, if Christ must be in us for this hope to be valid, then if we do nothing and remain apart from Him, we will earn the wages of death, not life.*

*The thought that Christ must be in us if we wish to be glorified is in fact a restatement of all the conditional promises of the new covenant. It is a call to action, a summons to do anything and everything that will cause Christ to fill us and indwell us.*

*This must begin with our total submission to the headship of Jesus. The Scriptural idea of indwelling is not one of literal presence, but of influence and control, and we are indwelt by Jesus only to the extent that His will governs our own. We cannot claim that He is in us unless His sovereignty is evident in our lives.*

*However, every time our spirit rebels against His, we show that sin as well as Christ has taken us for its dwelling. If we wish to be found complete in Christ, we must rely upon His grace to complete us. This grace is not available to those who willfully disobey, but for those who hate sin and desire to eradicate it, it means the difference between glory and destruction. Our work, when combined with Christ's work, is what gives us hope.*

6. In Colossians 1:28, how does Paul describe his response to God's will? Who is the recipient of Paul's actions? What result does Paul hope for? What is the spiritual significance of this result?
7. According to Colossians 1:29, how does Paul seek to achieve this goal? With what help does he strive? How useful is this help? Should we pursue Paul's goal today? Will we have the same help if we do? How do we get that help?

### Colossians 2:1-7

1. How does Paul describe this labor in Colossians 2:1? For whom is he working? What has Paul had to do with these people before? What does this tell us further about this letter of Paul's?
2. According to Colossians 2:2, what result does Paul hope to achieve for these people? Why does he think that this result will happen? What can we do to follow this pattern today?
3. Also in Colossians 2:2, what other good effect does Paul say he hopes he has? Whom will this lead the Colossians to know? How is this person described? According to Colossians 2:3, what is the importance of knowing this person? What should all of this teach us?
4. In Colossians 2:4, what does Paul say about his motivation? What sort of "persuasive argument" might Paul be speaking against here? Do persuasive arguments of this sort still exist today? How should we deal with them?
5. According to Colossians 2:5, what is Paul's physical position with respect to the Colossians? What is his spiritual position? What attributes does he see in the Colossians? How does he react to them? How can we develop these attributes?
6. What does Paul say the Colossians have done in Colossians 2:6? What should they do as a result? To what extent should they do it? How can we do this?
7. What makes this outcome possible for the Colossians, according to Colossians 2:7? How do the Colossians react to this blessing? How can we seek it? How should we react to it?

# Crucified with Christ

## Lesson Ten: The Tradition of Men

### Colossians 2:8-15

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1. What does Paul warn against in Colossians 2:8? Through what would this action be carried out? Where do the philosophy and empty deception come from? Where can they not come from? What should this teach us?
2. What does Paul say is true of Christ in Colossians 2:9? According to Colossians 2:10, what has He done for the Colossians? What is His position? What is the meaning and importance of all these things?
3. According to Colossians 2:11, what else has happened to the Colossians in Christ? Is this a literal or metaphorical event? How can we tell? How was it accomplished?
4. According to Colossians 2:12, what Christian practice accomplished this "circumcision"? How is this practice described? What result does it have? Through what is this result possible? What makes such faith reasonable?
5. What does Paul say about the prior status of the Colossians in Colossians 2:13? What did Christ do for them then? How did He do this? What does this tell us about the scope of the Christian transformation?

### Holding Fast

*Generally speaking, there are two ways that men go wrong in their search for God. The first is by living a wicked and licentious life that shows no respect for the will or the law of God. Examples of this attitude are found everywhere in every culture.*

*Just as common, though, are examples of the second attitude. This attitude seeks to come to God on the basis of meritorious works. Such a mindset was clearly evident in the Judaizing teachers of the first century. It is evident today in the denominational world, in those who abstain from marriage and mortify the flesh to please God. Sadly, though, it is equally evident in the life of the Christian who trusts in his own righteousness and regards others with contempt.*

*The path of debauchery and the path of the Pharisee outwardly appear very different, but they are both actually manifestations of the same problem. In both cases, the sinner has set his sights on himself rather than on God. The immoral man hopes to please himself without reference to God, but the self-righteous man hopes to justify himself without reference to God.*

*Both of these perspectives are equally destructive to genuine Christianity. The perils of sin are quite obvious, but the perils of trusting in ourselves are no less real for being more subtle. As we fall into the trap of believing that we're really managing pretty well with this obedience thing, our arrogance inevitably pulls us away from the humility and search for grace that are at the heart of our system of faith. We may still ask God for forgiveness, but we do so for the reason that Jesus was baptized: to fulfill all righteousness, not because we really needed it. We give up on holding fast to the Head, and replace faith in Christ with faith in ourselves.*

6. According to Colossians 2:14, what has Christ canceled? Of what does this thing consist? What was its disposition toward us? What further thing did Christ do with it? How?
7. What beings appear in Colossians 2:15? Who are they? What two things did Christ do with them? What did this show? Ephesians 6:12 may help you answer.

### Colossians 2:16-23

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1. Colossians 2:16 begins with "Therefore." To what does this "therefore" refer? What are the Colossians not to allow because of it? In what areas would such judgment appear? What would the source of such false teaching be? Why is this important?
2. How does Paul describe these things in Colossians 2:17? With what does he contrast them? What book of the Bible makes extensive use of similar language? What can we learn from this?
3. What other danger does Paul warn against in Colossians 2:18? How does this danger manifest itself? On what does this false teacher base his teaching? Is this a reasonable basis? Does this sound like the Judaizing teachers of Colossians 2:16, or is this a different group? Do we have to face similar teaching today? Where?
4. According to Colossians 2:19, what's the problem with the man described in Colossian 2:18? Who is this head? What does the head provide? What makes this form of growth different?
5. What does Paul say the Colossians have done in Colossians 2:20? What are they now doing that they shouldn't? According to Colossians 2:21, what do these decrees say? When the Colossians do this, what are they still acting like?
6. According to Colossians 2:22, what is the problem with such decrees? What is their origin? What should this passage teach us to guard against? How should we guard against it?
7. In Colossians 2:23, what does Paul say these matters appear to have? How does this "wisdom" manifest itself? What is its true value? What should we take from this today?

# Crucified with Christ

## Lesson Eleven: Set Your Mind

### Colossians 3:1-11

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1. To what past event does Paul refer in the beginning of Colossians 3:1? What are the Colossians supposed to do as a result? According to Colossians 3:2, how should they accomplish this?
2. In Colossians 3:3, what reason does Paul give for why the Colossians should set their minds on the things above? Why is this reason valid? According to Colossians 3:4, if they do this, what result will they see?
3. What things does Colossians 3:5 list? What is our attitude to be toward them? How does this relate to the previous context? How should we carry out this command today?
4. What reason does Colossians 3:6 give us for considering ourselves as dead to sin? What does Colossians 3:7 tell us about why this is sometimes difficult to do? How should we deal with this problem?
5. According to Colossians 3:8, how should we deal with all the practices of sin? What new list of sins do we see here? How are these sins different? How can we put this commandment into practice?

### The Old Man

*In our evangelistic efforts, we often concentrate the most effort on those whom we think least need it. We find ourselves associating with those who are core members of the local denominational church, whose commitment to righteous living seems scarcely less than our own. We think to ourselves, "They would make such great Christians, if only they would switch churches." It is as though we think of obedience to the gospel as a ritual for the sake of form that acknowledges the pre-existent Christianity of someone who must be OK because they're just like us.*

*This attitude stems from a failure to appreciate the chasm that exists between the lives of our friends and God's standards, and indeed between our lives and those standards. No one, no matter his background, comes to the Lord without undertaking a massive life change. No Christian continues in Christ without daily reaffirming that commitment, without constantly having to put to death the traits and habits of the old man he isn't supposed to be anymore. This is just as true for the preacher's kid who was raised in the church as it is for the child who never heard the Lord's name unless it was used in vain. The spiritual battlegrounds for each may vary, but both on their own merits are equally far from God.*

*In our efforts to spread the word, then, we must neither focus on those whom we see as "almost Christian," nor swing to the opposite extreme and ignore them. The good and honest heart may be found anywhere, both in the likeliest and the unlikeliest of places. No matter who we are, no matter what we've done, we all need a Savior, and our salvation can only be accomplished through obedient faith in Him.*

6. What command appears in Colossians 3:9? What spiritual transformation described in Colossians 3:9-10 is the reason for this command? What is constantly happening to the new self? How does this relate to a major theme of Colossians?
7. What differences no longer exist in the renewal of the new self, according to Colossians 3:11? What identity has replaced them? Would this change in mindset have been difficult for the Colossians? Why? How should we apply this idea today?

### Colossians 3:12-17

1. In Colossians 3:12, how does Paul describe the Colossians? What are they supposed to do? What are the qualities that Paul mentions? How can we do this today?
2. What further two instructions does Paul give in Colossians 3:13? What do these instructions mean? When is each instruction applicable?
3. According to Colossians 3:13, what is to be the extent of our forgiveness as Christians? What does this tell us about forgiveness? How do we need to practice this command?
4. What else does Paul instruct the Colossians to put on in Colossians 3:14? How is this new virtue described? What does this mean? Why is it practically true? How should we apply this text?
5. What next command appears in Colossians 3:15? What reason does Paul give for this practice? Why does this logically follow? What attitude are we to have toward this peace? How?
6. What else does Paul instruct the Colossians to do, according to Colossians 3:16? How is this Scriptural indwelling to express itself? What does this tell us about our singing?
7. What final command is provided in Colossians 3:17? What does this mean? When is it applicable? How should it affect our spiritual lives? What do we need to do to carry it out?

# Crucified with Christ

## Lesson Twelve: Walk in Wisdom

### Colossians 3:18-4:6

1. In the space below, describe what Paul has to say to each half of the listed pairs from Colossians 3:18-4:1. Show how each instruction relates back to Colossians 3:17.
  - Wives and husbands (Colossians 3:18-19)
  - Children and fathers (Colossians 3:20-21).
  - Bondservants and masters (Colossians 3:22-4:1).
2. What command does Paul give in Colossians 4:2? With what is this to be accompanied? Why would this be important?
3. What does Paul ask for in Colossians 4:3? What result does he hope for? What should this teach us?

### Onesimus

*Among the many allies that Satan has employed in his assault on the modern church is the liberal theologian. These men begin with the assumption that any record of a supernatural event is untrue, which transforms the Bible itself into a basically untrustworthy document. They treat the Scripture like a habitual liar, refusing to believe any statement without external corroboration, according their own tenuous hypotheses the same level of validity as a Biblical statement.*

*Men and women like these, among other things, love to question the credibility and authenticity of the books of the Bible. They deny the Pauline authorship of books like 1 and 2 Timothy on the basis of reasoning that basically argues, "Paul wouldn't have said that," as though the Paul of Galatians and Romans were a spiritual Johnny One-Note.*

*Many Christians find themselves intimidated by these people and their authoritative-sounding lists of degrees. However, it's important for us to recognize that the logic such enemies of the gospel use is not nearly as impressive as their credentials are, and one of the best ways we can do this is by studying the internal evidences of the Bible.*

*One such evidence appears in the closing comments of Colossians, where Paul mentions, among other people, the repentant runaway Onesimus as a bearer of the letter to Colossae. Onesimus, of course, is mentioned more prominently in Philemon, but so are many of the others whom Paul is either writing for or greeting. This makes it evident that Colossians and Philemon were either part of a truly implausible hoax, or letters written and sent at the same time by the real historical Paul. All the Bible hangs together similarly, if only we look for the evidence.*

4. What two instructions does Paul give in Colossians 4:5? When we put these two together, what are we supposed to do about it?
5. What application of Colossians 4:5 does Paul make in Colossians 4:6? What will we know how to do if we listen? Does obedience to this commandment require any prior work on our part? If so, how do we put it into practice?

### Colossians 4:7-18

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1. What Christian does Paul mention in Colossians 4:7-8? How is he described? What does Paul hope he will accomplish? Where else do we see him in Scripture?
2. List all the people mentioned in Colossians 4:9, 10, 12, 14, and 17. Then, list the people mentioned in Philemon 2, 10, and 13. How do these lists compare? What does this tell us about Colossians and Philemon? Why is this significant?
3. What does Paul say about Onesimus in Colossians 4:9? What does he say Onesimus will do? Why is this interesting?
4. What instruction does Paul give about Mark in Colossians 4:10? What do Paul's words reveal about his attitude toward Mark in Colossians 4:11? What other Scriptural story makes this surprising? What should it teach us? Acts 15:37-39 may help.
5. How does Paul describe Epaphras in Colossians 4:12-13? According to Philemon 4:23, what is Epaphras' situation at this time? How does this explain why Colossians was written in the first place?
6. What instruction does Paul give in Colossians 4:16? What does this tell us about the way that first-century Christians dealt with apostolic letters? How does this shape the way we understand our Bibles today?
7. What instruction does Paul give in Colossians 4:17? Is there a place for similar admonitions in the church today? If so, how do we imitate Paul?

# Crucified with Christ

## Lesson Thirteen: Review

### Review: Galatians

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*For each context listed below, supply its main theme and its application to us today.*

1. Galatians 1:1-24.
2. Galatians 2:1-21.
3. Galatians 3:1-18.
4. Galatians 3:19-4:7.
5. Galatians 4:8-31.

### Grace Be with You

*The apostle Paul ends both Galatians and Colossians with variations on his typical closing blessing, "Grace be with you." This benediction is perhaps nowhere more appropriate than at the end of these two books. Although Galatians and Colossians are written at very different points of Paul's life for very different reasons, they share an underlying theme. Both books are concerned primarily with false teachers who wished to lead the first-century church away from the grace that was only available through Christ.*

*Satan, of course, hasn't changed his strategy much in the intervening 2000 years. He knows that the grace still available through Jesus is the only threat to his dominion, and he does whatever he can to separate mankind from that grace, or worse yet, to deceive us into believing we have received grace when in fact we have not.*

*To this end, he has established a dizzying variety of counterfeit churches, each one proclaiming a way not to righteousness, but to destruction. He has filled the true church with false teachers who seek to separate faith from its natural partner, obedience. Perhaps most subtly of all, he has convinced the nation around us that sin no longer exists, that God will accept everyone no matter what they do, and that as a result, the search for grace is no longer required.*

*Our response to these things will determine our eternal destiny. If we depart from the faith, we will share the fate of fallen-away Christians since the church was established. However, if we remain true to what we have heard, obedient to the word, yet conscious of our own need to be perfected, we will receive the grace we need and be numbered with God's faithful since the beginning of time. May this grace be with us all.*

6. Galatians 5:1-24.

7. Galatians 5:25-6:18.

### Review: Colossians

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1. Colossians 1:1-20.

2. Colossians 1:21-2:7.

3. Colossians 2:8-23.

4. Colossians 3:1-17.

5. Colossians 3:18-4:18.