



# A Study for Two

## Two

Two is about you and one other person having four, one hour conversations together. The conversations are between you and the other person and God. How does God get into the conversation? God gets into the conversation as the two of you read and discuss life and scripture together.

There is no assumption that you are an expert in the Bible or have even read the Bible before. There are no wrong answers in this conversation, there are only your responses to the scripture. In fact, the questions are provided only to help stimulate discussion. Your honest response to what scripture says to you is what will make this time real and of value.

Two is designed for you to find four meeting times and places for one hour with one other person over the next two months. Two is not “match.com”; you are only committing to meet four times with the other person. It is not a life-long match or commitment; that is not the goal. We do believe this time will impact both people participating in the conversation with God for a lifetime. Following the initial Two study of Galatians, we encourage you to go on to the next Two study, Ephesians, with another person.

For the study, we have provided the scripture reading from the New International Version. Read the scripture silently or aloud, however the two of you prefer. Talk together about how the scripture speaks to you using the provided questions as you desire to suggest areas of discussion.

A good way to begin each meeting is by sharing one thing from the last week you are thankful for and one concern you have. Before reading the scripture, a brief prayer of gratitude and for your concerns may be part of your time together. Following your discussion of the scripture, you may wish to close your time in prayer.

We hope that you find Two to be an enjoyable experience and an effective way to grow in faith and in fellowship no matter where you are in your spiritual journey.

## **Not Circumcision but the New Creation**

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

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

<sup>15</sup> Neither circumcision nor uncircumcision means anything; what counts is the new creation. <sup>16</sup> Peace and mercy to all who follow this rule—to <sup>[b]</sup> the Israel of God. <sup>17</sup> From now on, let no one cause me trouble, for I bear on my body the marks of Jesus. <sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

### **Footnotes:**

[Galatians 6:14](#) Or *whom*

[Galatians 6:16](#) Or *rule and to*

### **Questions to consider**

- If we are not slave to the law, does this freedom in Christ give us license to live however we please? If not, how does that differ from being subject to the law?
- How are we to treat someone caught in sin?
- What are some specific examples Paul gives of behavior that should characterize a believer?
- Paul says, “Neither circumcision nor uncircumcision means anything; what counts is the new creation.” What is he saying that is broader than the literal meaning?
- What are practices in your faith life that are important to you that you might have made an absolute for everyone? What are your absolutes?
- What is one thing you need to do this week to help you keep your absolutes, absolute and “good” practices in their proper place as just a good practice?

<sup>19</sup>The acts of the flesh are obvious: sexual immorality, impurity and debauchery; <sup>20</sup>idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions <sup>21</sup>and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. <sup>22</sup>But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, <sup>23</sup>gentleness and self-control. Against such things there is no law. <sup>24</sup>Those who belong to Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup>Since we live by the Spirit, let us keep in step with the Spirit. <sup>26</sup>Let us not become conceited, provoking and envying each other.

#### Footnotes:

[Galatians 5:13](#) In contexts like this, the Greek word for *flesh* (*sarx*) refers to the sinful state of human beings, often presented as a power in opposition to the Spirit; also in verses 16, 17, 19 and 24; and in 6:8.

[Galatians 5:14](#) Lev. 19:18

[Galatians 5:17](#) Or *you do not do what*

#### Doing Good to All

**6** Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted. <sup>2</sup>Carry each other's burdens, and in this way you will fulfill the law of Christ. <sup>3</sup>If anyone thinks they are something when they are not, they deceive themselves. <sup>4</sup>Each one should test their own actions. Then they can take pride in themselves alone, without comparing themselves to someone else, <sup>5</sup>for each one should carry their own load. <sup>6</sup>Nevertheless, the one who receives instruction in the word should share all good things with their instructor. <sup>7</sup>Do not be deceived: God cannot be mocked. A man reaps what he sows.<sup>8</sup>Whoever sows to please their flesh, from the flesh will reap destruction; whoever sows to please the Spirit, from the Spirit will reap eternal life. <sup>9</sup>Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. <sup>10</sup>Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

## Two

### Study of Galatians

This book of the Bible is a letter from Paul, a man who grew up in what is today Southeastern Turkey. He was educated in Greek and Roman literature and was also taught Jewish law by one of the top Jewish scholars of his day. He was fluent in a number of languages and understood various cultures. He once afflicted great harm to believers in Jesus trying to stop the spread of the telling of the life and impact of Jesus, but, he had a radical conversion to become a believer in Jesus himself as recorded in the Book of Acts, Chapter 9. He became a leader in the spread of belief in Jesus.

One of the areas Paul visited where people came to believe in the name of Jesus was Galatia. Galatia is an area in what is now central Turkey. It is named after the Celtic tribes that resettled there, carrying with them all of the beliefs and values of the Celts in Scotland and Ireland two thousand years ago. Paul had shared Jesus with the people of Galatia but wrote this letter because other “missionaries” had come and insisted that these new believers follow the Jewish laws and live a certain lifestyle.

A key idea in the letter from Paul to the Galatians is, “*...doing things for God is the opposite of entering into what God does for you.*” ([Galatians 3:11, The Message](#)). The letter to the Galatians asks an important question, “is your life based on what you can and have done or on what God has done for you in Jesus?”

Scripture Reading – Chapter : Verse

Meeting 1 – 1:1-2:21 Introduction / Personal

Meeting 2 – 3:1-4:7 Justification of Doctrine of Liberty and Faith

Meeting 3 – 4:8-4:31 Justification of Doctrine of Liberty and Faith (continued)

Meeting 4 – 5:1-6:18 Practice of Life of Liberty and Faith / Conclusion

## Meeting 1

*A good way to begin each meeting is by sharing one thing from the last week you are thankful for and one concern you have.*

### The Letter of Paul to the Galatians

1 Paul, an apostle—sent not from men nor by a man, but by Jesus Christ and God the Father, who raised him from the dead—<sup>2</sup> and all the brothers and sisters<sup>[a]</sup> with me,

#### To the churches in Galatia:

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

#### No Other Gospel

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

<sup>10</sup> Am I now trying to win the approval of human beings, or of God? Or am I trying to please people? If I were still trying to please people, I would not be a servant of Christ.

#### Paul Called by God

<sup>11</sup> I want you to know, brothers and sisters, that the gospel I preached is not of human origin. <sup>12</sup> I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

<sup>13</sup> For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. <sup>14</sup> I was advancing in Judaism beyond many of my own age among my people and was extremely zealous for the traditions of my fathers.

## Meeting 4

*A good way to begin each meeting is by sharing one thing from the last week you are thankful for and one concern you have.*

### Freedom in Christ

<sup>5</sup> It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. <sup>2</sup> Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. <sup>3</sup> Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. <sup>4</sup> You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace. <sup>5</sup> For through the Spirit we eagerly await by faith the righteousness for which we hope. <sup>6</sup> For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love. <sup>7</sup> You were running a good race. Who cut in on you to keep you from obeying the truth? <sup>8</sup> That kind of persuasion does not come from the one who calls you. <sup>9</sup> “A little yeast works through the whole batch of dough.” <sup>10</sup> I am confident in the Lord that you will take no other view. The one who is throwing you into confusion, whoever that may be, will have to pay the penalty. <sup>11</sup> Brothers and sisters, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished. <sup>12</sup> As for those agitators, I wish they would go the whole way and emasculate themselves!

#### Life by the Spirit

<sup>13</sup> You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh<sup>[a]</sup>; rather, serve one another humbly in love. <sup>14</sup> For the entire law is fulfilled in keeping this one command: “Love your neighbor as yourself.”<sup>[b]</sup> <sup>15</sup> If you bite and devour each other, watch out or you will be destroyed by each other. <sup>16</sup> So I say, walk by the Spirit, and you will not gratify the desires of the flesh. <sup>17</sup> For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever<sup>[c]</sup> you want. <sup>18</sup> But if you are led by the Spirit, you are not under the law.

### Questions to consider

- How has Jesus Christ freed us from the old ways; “...those weak and miserable principles”?
- In Verse 20, Paul expresses his desire to speak to the Galatians in person. It is easier to convey emotion in person than in writing. In writing, it is hard to be both stern and compassionate. How has this become amplified in our day with technology enabling communication via text, email, etc.? What can we do to facilitate understanding?
- Paul wanted to explain the difference between the law and freedom. He compared it to Hagar and Sarah. What is Paul saying when he talks about Hagar and Sarah?
- Is there a relationship in your life that needs to change from an old way of working to something new? What are you going to do about that relationship this week?

<sup>15</sup> But when God, who set me apart from my mother’s womb and called me by his grace, was pleased <sup>16</sup> to reveal his Son in me so that I might preach him among the Gentiles, my immediate response was not to consult any human being. <sup>17</sup> I did not go up to Jerusalem to see those who were apostles before I was, but I went into Arabia. Later I returned to Damascus. <sup>18</sup> Then after three years, I went up to Jerusalem to get acquainted with Cephas<sup>[b]</sup> and stayed with him fifteen days. <sup>19</sup> I saw none of the other apostles—only James, the Lord’s brother. <sup>20</sup> I assure you before God that what I am writing you is no lie. <sup>21</sup> Then I went to Syria and Cilicia. <sup>22</sup> I was personally unknown to the churches of Judea that are in Christ. <sup>23</sup> They only heard the report: “The man who formerly persecuted us is now preaching the faith he once tried to destroy.”<sup>24</sup> And they praised God because of me.

### Footnotes:

[Galatians 1:2](#) The Greek word for *brothers and sisters (adelphoi)* refers here to believers, both men and women, as part of God’s family; also in verse 11; and in 3:15; 4:12, 28, 31; 5:11, 13; 6:1, 18.

[Galatians 1:18](#) That is, Peter

## Paul Accepted by the Apostles

2 Then after fourteen years, I went up again to Jerusalem, this time with Barnabas. I took Titus along also. 2 I went in response to a revelation and, meeting privately with those esteemed as leaders, I presented to them the gospel that I preach among the Gentiles. I wanted to be sure I was not running and had not been running my race in vain. 3 Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek. 4 This matter arose because some false believers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves. 5 We did not give in to them for a moment, so that the truth of the gospel might be preserved for you. 6 As for those who were held in high esteem—whatever they were makes no difference to me; God does not show favoritism—they added nothing to my message. 7 On the contrary, they recognized that I had been entrusted with the task of preaching the gospel to the uncircumcised,<sup>[a]</sup> just as Peter had been to the circumcised.<sup>[b]</sup> 8 For God, who was at work in Peter as an apostle to the circumcised, was also at work in me as an apostle to the Gentiles. 9 James, Cephas<sup>[c]</sup> and John, those esteemed as pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the circumcised. 10 All they asked was that we should continue to remember the poor, the very thing I had been eager to do all along.

## Paul Opposes Cephas

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

“Be glad, barren woman,  
you who never bore a child;  
shout for joy and cry aloud,  
you who were never in labor;  
because more are the children of the desolate woman  
than of her who has a husband.”<sup>[c]</sup>

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

## Footnotes:

[Galatians 4:3](#) Or *under the basic principles*

[Galatians 4:5](#) The Greek word for *adoption to sonship* is a legal term referring to the full legal standing of an adopted male heir in Roman culture.

[Galatians 4:6](#) Aramaic for *Father*

[Galatians 4:9](#) Or *principles*

[Galatians 4:27](#) Isaiah 54:1

[Galatians 4:30](#) Gen. 21:10

### Meeting 3

*A good way to begin each meeting is by sharing one thing from the last week you are thankful for and one concern you have.*

#### Paul's Concern for the Galatians

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

#### Hagar and Sarah

<sup>21</sup> Tell me, you who want to be under the law, are you not aware of what the law says? <sup>22</sup> For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. <sup>23</sup> His son by the slave woman was born according to the flesh, but his son by the free woman was born as the result of a divine promise. <sup>24</sup> These things are being taken figuratively: The women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. <sup>25</sup> Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. <sup>26</sup> But the Jerusalem that is above is free, and she is our mother. <sup>27</sup> For it is written:

<sup>15</sup> “We who are Jews by birth and not sinful Gentiles <sup>16</sup> know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified.

<sup>17</sup> “But if, in seeking to be justified in Christ, we Jews find ourselves also among the sinners, doesn't that mean that Christ promotes sin? Absolutely not! <sup>18</sup> If I rebuild what I destroyed, then I really would be a lawbreaker.

<sup>19</sup> “For through the law I died to the law so that I might live for God. <sup>20</sup> I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. <sup>21</sup> I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!”

#### Footnotes:

[Galatians 2:7](#) That is, Gentiles

[Galatians 2:7](#) That is, Jews; also in verses 8 and 9

[Galatians 2:9](#) That is, Peter; also in verses 11 and 14

[Galatians 2:16](#) Or *but through the faithfulness of ... justified on the basis of the faithfulness of*

[Galatians 2:21](#) Some interpreters end the quotation after verse 14.

## Questions to consider

- Considering this is a relatively short letter, why does Paul spend so much time talking about himself to those who already know him?
- What evidence does Paul present to prove his authority?
- Would Paul's message have been any less true if he did not convince his audience of his authority?
- Can someone with little authority deliver a true message? Can someone with authority deliver a false message?
- How can we guard against being overly influenced by the level of charisma or authority, whether actual or perceived, of the deliverer of a message?
- It appears that the Galatians have not denied Jesus Christ as Lord and Savior but rather have been led to believe that more is required than acceptance of the grace of God our Father and the Lord Jesus Christ. Is "Christianity plus" still Christian?
- What are some examples of "Christianity plus" you encounter in your life from both outside influences and from within yourself?
- What is one thing you are going to work on this week to not practice, "Christianity plus"?

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

[Galatians 4:3](#) Or *under the basic principles*

[Galatians 4:5](#) The Greek word for *adoption to sonship* is a legal term referring to the full legal standing of an adopted male heir in Roman culture.

[Galatians 4:6](#) Aramaic for *Father*

## Questions to consider

- Are your expectations different when you give a gift than when you pay someone for performing a task?
- Is it easier to receive a gift or to earn a wage? Is there a difference in your feeling toward the one who gave you the gift versus the one who paid you the wage?
- Many of us have enjoyed the fun of a "White Elephant Party". The term comes from a culture where white elephants were considered sacred and must be cared for at all costs. As you can imagine, receiving a gift of a white elephant was a great honor but carried with it an obligation which could destroy material wealth. Is our gift of grace a white elephant? Why or why not?
- Is the love you have for members of your family conditional? Do we hold those outside our family to higher standards of performance than our own family?
- One is one way you will work this week to freely give OR freely receive?

<sup>19</sup> Why, then, was the law given at all? It was added because of transgressions until the Seed to whom the promise referred had come. The law was given through angels and entrusted to a mediator. <sup>20</sup> A mediator, however, implies more than one party; but God is one. <sup>21</sup> Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. <sup>22</sup> But Scripture has locked up everything under the control of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.

### Children of God

<sup>23</sup> Before the coming of this faith,<sup>l</sup> we were held in custody under the law, locked up until the faith that was to come would be revealed. <sup>24</sup> So the law was our guardian until Christ came that we might be justified by faith. <sup>25</sup> Now that this faith has come, we are no longer under a guardian. <sup>26</sup> So in Christ Jesus you are all children of God through faith, <sup>27</sup> for all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. <sup>29</sup> If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

### Footnotes:

Galatians 3:3 In contexts like this, the Greek word for *flesh* (*sarx*) refers to the sinful state of human beings, often presented as a power in opposition to the Spirit.

Galatians 3:4 Or *suffered*

Galatians 3:6 Gen. 15:6

Galatians 3:8 Gen. 12:3; 18:18; 22:18

Galatians 3:10 Deut. 27:26

Galatians 3:11 Hab. 2:4

Galatians 3:12 Lev. 18:5

Galatians 3:13 Deut. 21:23

Galatians 3:16 Gen. 12:7; 13:15; 24:7

Galatians 3:23 Or *through the faithfulness of Jesus ...* <sup>23</sup> *Before faith came*

## Meeting 2

*A good way to begin each meeting is by sharing one thing from the last week you are thankful for and one concern you have.*

### Faith or Works of the Law

<sup>3</sup> You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. <sup>2</sup> I would like to learn just one thing from you: Did you receive the Spirit by the works of the law, or by believing what you heard? <sup>3</sup> Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh?<sup>l</sup> <sup>4</sup> Have you experienced<sup>l</sup> so much in vain—if it really was in vain? <sup>5</sup> So again I ask, does God give you his Spirit and work miracles among you by the works of the law, or by your believing what you heard? <sup>6</sup> So also Abraham “believed God, and it was credited to him as righteousness.”<sup>l</sup> <sup>7</sup> Understand, then, that those who have faith are children of Abraham.<sup>8</sup> Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.”<sup>l</sup> <sup>9</sup> So those who rely on faith are blessed along with Abraham, the man of faith. <sup>10</sup> For all who rely on the works of the law are under a curse, as it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.”<sup>l</sup> <sup>11</sup> Clearly no one who relies on the law is justified before God, because “the righteous will live by faith.”<sup>l</sup> <sup>12</sup> The law is not based on faith; on the contrary, it says, “The person who does these things will live by them.”<sup>l</sup> <sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a pole.”<sup>l</sup> <sup>14</sup> He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

### The Law and the Promise

<sup>15</sup> Brothers and sisters, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. <sup>16</sup> The promises were spoken to Abraham and to his seed. Scripture does not say “and to seeds,” meaning many people, but “and to your seed,”<sup>l</sup> meaning one person, who is Christ. <sup>17</sup> What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. <sup>18</sup> For if the inheritance depends on the law, then it no longer depends on the promise; but God in his grace gave it to Abraham through a promise.