

INTERNATIONAL STANDARD BIBLE STUDY CURRICULUM



GALATIANS: REMAINING FREE

QUESTION MANUAL COURSE REQUIREMENTS

Textbook: *Teacher's Bible, GALATIANS*

Memory Verses: Galatians 1:6-9; 2:16; 3:13; 3:23-29; 4:4; 4:17; 5:1; 5:14; 5:22,23; 6:1,2; 6:7,8; 6:10; 6:15

Lesson Outlines: Prepare and deliver **TEN (10)** lesson outlines on any subject of the textbook.

Reading: New Testament: **GALATIANS** (Read text **TEN (10)** times)

Chapter 1

Fill in the blanks:

Answers

murder, family, personally, apostleship, 48, faith, Gentiles, works, God, Arabia, hyperbole, grace, religion, Tarsus, sent, marvelled, insufficient, resurrection, bound, sight, performance, crucified, southern, tradition, please, known, persecution, legalism, Judaism, Gentile, law, grace, Iconium, works, invention, different, justice, glory, peace, opposite, Syria, liberty, Jesus, destiny, revelation, personally, Hellenists, nature, impartiality, James, God, three, Jerusalem, pervert, faith, oral, Barnabas, sent, freedom, righteousness

1. The twelve apostles were ____ called by Jesus.
2. Paul ____ that they were so quickly turning from the grace of Christ.
3. Paul's ____ was under attack by the judaizing teachers.
4. Paul was a Christ ____ apostle.
5. After his conversion, Paul went to his ____ in Tarsus.
6. The Galatian churches were first established in A.D. 47 and ____ .
7. Paul was called especially to be an apostle to the ____ .
8. There were several plots to ____ Paul.
9. The theme of Galatians is centered around the statement that the just shall live by ____ .
10. Christianity is based on the fact of the ____ of Jesus.
11. The Galatians were following after the teaching that we must walk by ____ and not by faith.
12. The legalists were binding where God had not ____ .
13. Paul refutes those who claimed that he was preaching in order to ____ men.
14. The letter was directed to churches in ____ Galatia.
15. Paul did not preach that which was the ____ of men that had been handed down from the fathers.
16. Until the Acts 15 visit to Jerusalem, Paul was not personally ____ among the Judean churches.
17. Jesus was ____ before the foundation of the world.
18. Legalism appeals to man's outward ____ of religion.
19. In adding requirements to the grace of God, one actually states that grace is ____ to save.
20. Legalists were preaching circumcision in order to escape the ____ that came with preaching the cross of Christ.
21. ____ refers to the accumulation of Jewish written and oral tradition that was taught as law in conjunction to Old Testament laws.
22. The churches of Antioch, ____ Lystra and Derbe were in southern Galatia.
23. The legalist will boast in his performance of ____ .
24. The fundamental doctrine that was under attack was the ____ of Christ.
25. The legalistic teachers were troubling the ____ churches.
26. Paul's preaching was not the ____ of men.
27. Paul greeted the church in Galatia with the words grace and ____ .
28. The use of the word "pervert" means to change to the ____ .
29. In Galatians, Paul defends the ____ of God in judgment.
30. All ____ must go to God.
31. The Galatians were turning to another gospel of a ____ kind.
32. The judaizing teachers were teaching grace plus ____ .
33. Paul felt a keen sense of ____ to fulfill his God commissioned work.
34. We must understand that one is not saved by ____ of law, but by the grace of God.
35. The other gospel is the doctrine of ____ , or the idea that one can so work as to save himself.

36. Those who seek to be justified by law-keeping are fallen from ____ .
37. Those who transgress God's law by not abiding in the doctrine of Christ do not have ____ .
38. The gospel came to Paul by direct ____ from God.
39. ____ years after his conversion, Paul went to Jerusalem.
40. Those who ____ the gospel shall suffer destruction from the presence of God.
41. Paul was formerly of the Jews' ____ .
42. Jesus was ____ revealed to Paul on the road to Damascus.
43. Paul's family lived in ____ .
44. Paul admonished the Galatians that he was not promoting the Jewish influenced Christianity of ____ .
45. On his first visit to Jerusalem after his conversion, Paul debated with the ____ .
46. "The ____ " refers to the totality of fundamental truth that has been revealed to man concerning salvation.
47. Those who bind where God has not bound have gone beyond the ____ we have in Christ.
48. Paul did not receive the gospel through ____ tradition.
49. ____ was the physical brother of Jesus.
50. Paul uses ____ when referring to an angel from heaven speaking another gospel.
51. After Paul was immersed in Damascus, he went to ____ .
52. Paul's dramatic conversion can be understood only if we believe that he had a direct encounter with ____ .
53. The word apostle refers to one who is ____ .
54. After Paul went to Jerusalem, He went to the regions of ____ and Cilicia.
55. ____ went to Tarsus to find Paul.
56. When one is converted, ____ is glorified.
57. Legalism is an attack against the ____ of God.
58. In the Galatian letter, Paul defends the ____ of God in judgment.
59. Christians are now subject to the perfect law of ____ .
60. The words justification and ____ come from the same root Greek word.

Chapter 1 Review Exam

True or False:

61. ____ There is a difference between a church-sent apostle and a Christ-sent apostle.
62. ____ If Jesus were not raised from the dead, then there is no foundation to Christianity.
63. ____ The result of realizing one's salvation by grace brings inner peace.
64. ____ The church must be glorified for the grace that God has extended toward man.
65. ____ Paul marveled that the Galatians stood up to the intimidation of the judaizing teachers.
66. ____ The "other gospel" has reference to the belief that one is saved by grace, but also with the addition of law-keeping and meritorious deeds.
67. ____ The doctrine of legalism does not trouble the church today.
68. ____ When John said that some go beyond the teaching of Christ he was saying the same thing that Paul was saying against those who would bind where God had not bound.
69. ____ It is true that angels were teaching another gospel to the Galatians.
70. ____ The word "accursed" has reference to being destroyed from the presence of God.
71. ____ It was Paul's work in preaching to always preach the truth of the gospel, regardless of whether such pleased men.
72. ____ Paul learned the gospel from those who were in Jerusalem.
73. ____ When Paul said that he received the gospel by revelation, he meant that it was delivered to him by the original apostles to whom it was given directly from God.
74. ____ Judaism has reference to God's revealed Old Testament religion plus the traditions of the Jews.
75. ____ As a Jew before his conversion, Paul sought justification by law-keeping.
76. ____ It was God's plan to call Paul to be an apostle to the Gentiles.
77. ____ Paul argues that his knowledge of the gospel is the result of divine intervention in his life.
78. ____ Paul fled to Arabia because of a plot to kill him.
79. ____ Paul's reference to his trip to Arabia was to convince the Galatians that he did not receive the gospel by talking with men.
80. ____ After three years in Damascus and Arabia, Paul went immediately to Antioch to spend time with Peter.
81. ____ The work of the judaizing teachers was to save the saved by recruiting churches to their legalism.
82. ____ After Paul visited Jerusalem he went to his homeland of Tarsus.
83. ____ After his conversion, Paul visited the churches of Judea, and thus, was well known by them.
84. ____ Paul's argument in Galatians 1 is to show that he personally received the gospel by revelation from God.
85. ____ When one is converted through the preaching of the gospel, God is to be glorified.

Chapter 2

Fill in the blanks:

Answers

increased, faith, sin, vain, flesh, demand, sacrifice, atone, responds, grace, crucify, gift, life, grace, death, righteous, transgressor, faith, direction, condemnation, love, justify, licentiousness, article, good, justified, Jerusalem, fellowship, public, truth, bondage, peace, freedom, grace, insufficiency, fear, condemned, Gentile, eat, politics, truth, lost, truth, withstood, saved, perfectly, Pharisees, fellowship, customs, poor, yoke, poor, judaizing, persons, Antioch, ranks, commandment, Gentiles, church, Jews, mission, five, bound, Barnabas, bondage, Antioch, principles, revelation, liberty, Peter, brethren, Titus, legalism, instruction, legalism, Jerusalem, pillars, apostle, James, Herod

1. Paul made at least ____ trips to Jerusalem after his conversion.
2. ____ accompanied Paul to Jerusalem with Titus.
3. Paul and Barnabas went from the church in ____ to Jerusalem.
4. Paul went to Jerusalem because God had told him so through ____ .
5. Paul first went to Jerusalem after his conversion in order to meet ____ .
6. Paul's visit to Jerusalem in Galatians 2 was to deal with the onslaught of ____ in the church.
7. Paul did not go to Jerusalem to receive ____ from the apostles.
8. Those leaders in the church in Jerusalem seemed to be ____ in the church.
9. Peter, John and ____ were leaders of reputation in the church of Jerusalem.
10. The apostle James had been killed by ____ .
11. Paul's personal call by the Lord qualified him to be an ____ of the Lord.
12. Paul wanted the judaizing teachers to know that they had no support from the leaders of the church in ____ .
13. Paul wanted to know if the leaders of the church in Jerusalem had been influenced by Jewish ____ .
14. The judaizing teachers believed ____ was not saved because he had not been circumcised.
15. False ____ had been brought into the fellowship of the Jerusalem church.
16. Christians are under the law of ____ .
17. God has set forth ____ in the law of Christ in order to direct our behavior.
18. If one returns to law-keeping as a means of justification, he brings himself into ____ .
19. Paul refused to submit to the demands of those who would bind where God has not ____ .
20. The ____ of the gospel has reference to the grace of the gospel that was revealed on the cross.
21. God's grace has delivered us from the necessity of having to keep law ____ in order to be saved.
22. The leaders in Jerusalem gave Paul and Barnabas the right hand of ____ .
23. The Jerusalem leadership encouraged Paul to remember the ____ .
24. God does not show respect of ____ as is common among men.
25. Leaders do not have different ____ of leadership according to their abilities.
26. Paul was given a commission to the ____ .
27. Peter was given a commission to the ____ .
28. There was no division between the leaders in Jerusalem and the ____ of Paul to the Gentiles.
29. The judaizing teachers had received no ____ from the Jerusalem church.
30. It was Paul's mission to preach the gospel, but also to remember the ____ .
31. Paul and Barnabas were sent out from the church in ____ to establish churches in Galatia.
32. When Paul first went to Jerusalem in Acts 15, he had a heated discussion with the ____ teachers.
33. At the Jerusalem meeting it was decided not to put a ____ of bondage on the Gentile churches.
34. The judaizing teachers were binding on the Gentiles circumcision and ____ of Moses.
35. There were ____ in the Jerusalem church who were binding legal codes on the brethren.
36. In the eyes of the legalist from Jerusalem, the Gentiles in Antioch were not ____ because they had not been circumcised.
37. The word ____ in Greek is a military term which means to resist attack.
38. In the Jerusalem meeting of Acts 15, the apostles, elders and whole ____ sent a letter to the Gentile churches.
39. The incident that took place in Antioch concerning legalistic teachers did not take place long after the ____ meeting.
40. Because of the seriousness of what Peter and others did in Antioch, Paul dealt with the matter in a ____ manner.
41. Peter manifested behavior that would bring the church again into ____ .
42. Peter's behavior destroyed the ____ we have in Christ.
43. Peter's behavior manifested the ____ of the grace of God.
44. Many translations read that Peter stood ____ because of his actions.
45. Before the judaizers came from Jerusalem, Peter would ____ with the Gentiles.
46. Peter's sin was that he turned from the ____ of the gospel.
47. Peter's actions prove that one who is saved can so sin as to be ____ .
48. The method of some brethren is to use brotherhood ____ in order to intimidate others to follow their opinions.
49. Those who were hurt by the actions of Peter and the Jews, were the ____ brethren.
50. The Antioch incident should strike ____ in the hearts of any who would seek to bind on the church that which God has not bound.
51. Paul was willing to stand alone in Antioch in order that the freedom of the ____ of God not be attacked.

52. When one is justified by faith, he has ____ with God.
53. Those who invite Christians into a system of law-keeping are denying the ____ of the gospel.
54. Before the delegation had come from Jerusalem, Peter and the Jewish brethren in Antioch had lived in close ____ with the Gentiles.
55. By the deeds of law no man shall be ____ before God.
56. No one can so work as to ____ that God save him.
57. Meritorious deeds will not ____ for sin.
58. Christians have been saved by ____ .
59. Since salvation is by the grace of God, it is the ____ of God and not earned by the works of man.
60. Under the covenant of the Old Testament law, salvation was still by ____ and faith.
61. One must be saved by grace because there is none who are ____ before God.
62. Because of the ____ of Christ, atonement was made for sin when Jesus obediently went to the cross.
63. Law brings ____, not commendation.
64. Through grace one is encouraged to do ____ because he is saved.
65. No religious law can be used as a means to ____ man of sin.
66. When Paul uses the Greek ____ in reference to law, he is referring to the Old Testament law.
67. Some turned the grace of God into ____ .
68. What profits in Christ is a faith that works through ____ .
69. Christians are under law in order to have ____ for godly living.
70. If one returns to law-keeping, he is judged by the law to be a ____ .
71. As a meritorious system of justification, law brings ____ .
72. The New Testament law brings ____ if one does not use it as a meritorious law to seek justification.
73. Before one obeys the gospel, he must ____ the old man of sin.
74. When one realizes the grace of God, he ____ to God's will to work.
75. When one realizes the grace of God, he should present his body a living ____ .
76. To live by ____ means to live by trusting in God's saving grace.
77. The word ____ is used to refer to one's ability to so work as to justify himself.
78. God demonstrated his love and grace toward man while man was still in ____ .
79. If one can be saved by law-keeping, then Christ died in ____ .
80. Paul's labors ____ when he realized the grace of God in his life.

Chapter 2 Review Exam

True or False:

81. ____ Paul went immediately to Jerusalem after his conversion in Damascus.
82. ____ Paul wanted to prove to the Galatians that he did not receive the message he preached from those in Jerusalem.
83. ____ Silas was sent with Paul from Antioch to Jerusalem to meet with the apostles and church concerning the problem of legalism.
84. ____ The purpose of the Acts 11:30 visit of Paul to Jerusalem was to take famine relief to the city.
85. ____ While in Jerusalem Paul announced to the leaders his commission by God to preach to the Gentiles.
86. ____ God considers one great in the kingdom when that person considers others to be great in the kingdom.
87. ____ Paul wanted to compare his message with the leaders in Jerusalem in order to make sure he was preaching the truth of the gospel.
88. ____ While in Jerusalem, not even Barnabas was compelled to be circumcised.
89. ____ When Paul first met with the apostles and elders in Jerusalem, they met publicly before the whole church.
90. ____ The false brethren in the church of Jerusalem had been brought in by someone in the church.
91. ____ The law of liberty brings freedom from the necessity of perfect law-keeping, and thus, allows choice to carry out principles.
92. ____ Being brought into bondage of law means having to keep law perfectly so as to save oneself.
93. ____ "Truth of the gospel" refers to the legal side of law that all things be done according to law.
94. ____ "Truth of the gospel" refers to the grace of God that was revealed to man through the cross.
95. ____ One purpose of Paul's visit to Jerusalem was that Paul wanted to show that the Jerusalem leaders added nothing to his message.
96. ____ Paul said that Barnabas, Peter and Mark were considered to be important leaders of the church in Jerusalem.
97. ____ God had commissioned Paul to specifically go to the Jews and Peter to the Gentiles.
98. ____ The work of Paul and Peter was successful because they went to those cultural groups to which God had specifically commissioned them to go.
99. ____ There was perfect harmony between Paul, Peter, James and John concerning the message of the grace of the gospel.
100. ____ A letter was written as a result of the Jerusalem meeting in order to let the Gentile churches know that the judaizing teachers had received no commandment from the church in Jerusalem to preach their legalism.
101. ____ Immediately after the Jerusalem meeting, Paul went into the regions of Arabia.
102. ____ Legalistic teachers from Jerusalem had gone throughout the Gentile churches in Galatia, binding laws which God had not bound.

103. ____ The unity of teaching by Paul and the leaders in Jerusalem was manifested both in the doctrine they taught and the behavior of their lives.
104. ____ When Peter was in Antioch, he was intimidated by those who came from Jerusalem, and thus, withdrew from the Gentiles.
105. ____ Peter stood condemned because his behavior manifested his unwillingness to stand up for the truth of the gospel.
106. ____ Peter's behavior in Antioch proved that he was a racist.
107. ____ Paul withstood legalistic teachers both in Jerusalem and Antioch.
108. ____ All of the Jewish brethren in Antioch withdrew from the Gentile brethren when the delegation of legalists came from Jerusalem.
109. ____ Paul was bold in confronting the behavior of Peter and the Jews in Antioch because the very foundation of the gospel was being denied.
110. ____ Peter was being hypocritical in that he accepted the Gentile brethren as saved, but when the legalistic delegation of Jerusalem arrived, they manifested an attitude that the Gentiles were not saved.
111. ____ Paul stated that one is justified before God first by grace, and then, by the keeping of law and doing good works.
112. ____ One cannot be saved by law-keeping because none can keep law perfectly so as to be saved.
113. ____ Meritorious works will atone for sins.
114. ____ Because of the faith of Jesus, atonement was made for sin on the cross.
115. ____ When Paul uses the word law without the article, he is referring to law in general.
116. ____ If one believes that he is saved by grace regardless of his behavior, then he will be led to believe that he can sin but be forgiven by the grace of God.
117. ____ It is true that the more we sin the more God's grace abounds in our lives.
118. ____ It is a truth of the gospel that by works of law no one can be saved.
119. ____ One dies to law when he realizes that law will not justify one before God.
120. ____ Law brings death in that there is no provision in law for forgiveness of sins.
121. ____ When one crucifies himself with Christ, he then trusts in his own obedience to law to be saved.
122. ____ When one recognizes the grace of God in his life, he is motivated to obedience.

Chapter 3

Fill in the blanks:

Answers

nations, performance, accounted, miracles, received, condemnation, accredited, vain, miraculous, hands, meritorious, fascinated, righteous, dull, before, persecution, faith, propitiation, Habakkuk, curse, blessed, agony, promise, obedient, himself, law, works, meritorious, covenant, faith, death, salvation, curse, perfectly, cross, sin, gift, conditions, promise, father, Jacob, all, promise, sin, Moses, angels, holy, faith, promises, law, covenant, promise, death, descendants, tutor, class, heir, division, captivity, faith, believes, relationship, heart, God, immersed, portrayed, shadow, sons, grace

1. Paul is amazed that the Galatians would so soon turn to a covenant and law that brought ____ .
2. The Galatians were turning from God's grace to trusting in their own ____ of law-keeping.
3. The word "foolish" means "spiritually ____."
4. The Galatians were ____ by what the judaizing teachers were teaching.
5. Jesus was clearly ____ before them as crucified.
6. They had not ____ the Spirit by the works of law.
7. They received the Spirit by the laying on of Paul's ____ .
8. The Galatians had received the ____ gifts of the Holy Spirit.
9. The Galatians erroneously believed that they could complete the work of the Spirit in their lives by ____ works of law.
10. When Paul preached in Galatia he suffered great ____ .
11. If the Galatians turned from the grace of God, Paul's trials in preaching to them would have been in ____ .
12. Paul and Barnabas had worked many ____ among the Galatians when they first went to the area in order to prove that their preaching was from God.
13. Abraham was justified ____ he came into a covenant relationship with God.
14. God's covenant with Abraham did not make him ____ before God.
15. Abraham was ____ righteous before the giving of the Old Testament law.
16. It was Abraham's obedient ____, not his meritorious work of law, that justified him before God.
17. When one is accounted righteous by God he has been ____ righteous.
18. God promised that Abraham would be the father of many ____ .
19. The justification of all by faith came through the ____ of Jesus.
20. God set Jesus forth to be a ____ by His blood that was offered on the cross.
21. Jesus died for the sins of those who lived under the first ____ .
22. Salvation by faith and grace was always in view of the ____ .
23. Spiritual sonship of Abraham comes as a result of ____ .
24. The faith about which Paul talks is ____ in response to God's grace.
25. Christians are created in Christ Jesus for good ____ .

26. Those who have faith in God are ____ by the faith of Abraham.
27. Abraham did not work to earn the ____ of God that would lead to the blessing of salvation in Christ.
28. The ____ of the law is that it brings condemnation, for no one can keep law perfectly so as to be saved.
29. One is cursed by the law if he does not keep ____ the law.
30. The Old Testament law was not given to Israel as a means to ____ .
31. No one is justified by ____ .
32. It is the purpose of law to manifest sin and ____ .
33. Paul quotes the prophet ____ in referring to the principle that the just shall live by faith.
34. In Galatians Paul contrasts faith with ____ works.
35. Meritorious works lead one to trust in ____ for salvation.
36. If one would be justified by law-keeping, then he must keep the law ____ .
37. Jesus suffered the ____ of hanging on the cross for our sins.
38. When Peter and the apostles received the ____ of the Holy Spirit, they proclaimed the gospel.
39. When the Old Testament law came, it did not annul the ____ which was given to Abraham.
40. A ____ is made by two men and cannot be changed by anyone other than the parties who made the agreement.
41. God did not prescribe ____ to Abraham that he must keep in order to receive the promise.
42. Many scholars believe Paul measures the 430 years from the time when God last repeated the promise to ____, Abraham's descendant.
43. The coming of law motivated those under the law that they should seek God's grace through ____ .
44. The promise was given as a ____ to Abraham in the sense that he did not earn it through meritorious obedience.
45. Abraham is the ____ of all who seek God's grace through faith.
46. The Old Testament law did not bring about the fulfillment of the ____ .
47. Paul said that he would not know ____ except through the law.
48. The giving of ____ manifests the futility of keeping law perfectly.
49. The Old Testament law was given through ____ to Moses.
50. The Old Testament law was given through ____ who functioned on behalf of two parties.
51. The coming of the Old Testament law did not set aside the ____ of God.
52. Paul said that the law is ____ and the commandment holy, just and good.
53. The law of the Spirit made us free from the law of sin and ____ .
54. One blessing of the law is that it reminds us that we are confined to spiritual death by ____ .
55. Christians have been saved by grace through ____ .
56. One is held in ____ by law because law-keeping cannot justify.
57. One purpose of the law was to function as a ____ to bring Israel to faith.
58. Christ is the end of one's effort to acquire righteousness by law to everyone who ____ .
59. The law was a ____ of good things to come.
60. Christians are ____ of God through faith.
61. One comes into covenant relationship with Christ when he is ____ into Christ.
62. When one is baptized, he comes into a ____ with Christ because he has come into Christ.
63. In Christ there are no ____ distinctions.
64. If social distinctions are maintained in the church, such will cause ____ in the church.
65. One is an ____ of the promise by faith.
66. The oneness of humanity can be realized only when men submit to the one ____ .
67. One is a true Jew by circumcision that is of the ____ .
68. The Jews could not claim a special relationship with God because they were physical ____ of Abraham.
69. Because we cannot keep law perfectly, we must depend on God's ____ .

Chapter 3 Review Exam

True or False:

70. ____ According to Paul, the Galatians were foolish to return to a legal system of justification.
71. ____ If one concentrates on self-righteousness, he sacrifices the righteousness of God.
72. ____ The problem of the Galatians was that they had not fully understood the crucifixion of Jesus for their sins.
73. ____ The miraculous work of the Holy Spirit was done among the Galatians because they had earned such by meritorious works.
74. ____ Besides Paul, Peter also made a trip through the area of the Galatian churches.
75. ____ The authority to work miraculous gifts came as a result of the free gift of God.
76. ____ The Galatians could complete the work of the Spirit by their meritorious works of law.
77. ____ If one can so work as to save himself, then Jesus' death on the cross was in vain.
78. ____ Paul's suffering of persecution from the Jews in order to preach the gospel was in vain if one is saved by law-keeping.
79. ____ The church in Jerusalem kept silent when Paul and Barnabas rehearsed the great miraculous works they had done among the Gentile churches.
80. ____ Abraham was justified by works in the sense that his works were the expression of his faith.
81. ____ God established a covenant with Abraham after he was circumcised.

82. ____ Abraham was justified before God established a covenant with him.
83. ____ Abraham was accredited righteous because of his faith, not meritorious works.
84. ____ If God is put in debt by meritorious works, then grace is no longer free.
85. ____ The justification of all men of all history has come as a result of the cross.
86. ____ Spiritual sonship of Abraham is the result of being a physical descendant of Abraham.
87. ____ "Obedience to the faith" has reference to one's obedience as a result of faith.
88. ____ The gospel was preached to Abraham in the sense that God promised Abraham that in his seed all nations of the earth would be blessed.
89. ____ If one approaches God on the basis of faith, then he receives the result of the blessing that God gave to mankind through his seed.
90. ____ The curse of the Old Testament law is that law brings condemnation with no provision for justification.
91. ____ The Old Testament law was given to Israel for the purpose of providing a means of salvation for Israel.
92. ____ There is no law system by which men can be justified by keeping its legal requirements.
93. ____ Meritorious works of the flesh emphasize man's ability to perform law.
94. ____ Habakkuk 2:4 is never quoted in Hebrews.
95. ____ Law-keeping in and of itself does not demand trust in God for salvation.
96. ____ Law in and of itself could bring salvation if one could keep the law perfectly.
97. ____ Through His blood, Jesus purchased us from the necessity of having to use law as a means of justification.
98. ____ The Romans stoned people for crimes, whereas the Jews hanged people on a cross.
99. ____ A promise was given to Abraham without Abraham earning such by conditions of law-keeping.
100. ____ The Seed of the promise to Abraham about which Paul spoke had reference to all the descendants of Abraham.
101. ____ When God gave the promise to Abraham, the effects of the promise would carry on indefinitely into the future.
102. ____ The promise to Abraham was based on the Old Testament law which came later.
103. ____ The law brings the wrath of God because no man can keep it perfectly so as to be saved.
104. ____ One blessing of the law was that it drove those who were sons of Abraham by faith to the grace of the cross.
105. ____ The Old Testament law came indirectly through angels and Moses, whereas the grace of God came directly from God through the cross.
106. ____ When the law came, the promises of God were set aside in order that the blessing of the promise be based on law.
107. ____ Men were made free from the law of sin and death by a legal obedience to the law of Christ.
108. ____ When one is reminded of his inability to keep law perfectly so as to be justified, he is driven to the grace of God.
109. ____ Law reminds men that they are prisoners in the sense that there is no escape from condemnation because all have sinned.
110. ____ The Old Testament law disciplined the children of Israel until they could come to justification by faith.
111. ____ Jesus took away the Old Testament law in order to establish another legal system of justification by the law of Christ.
112. ____ When one is baptized into Christ he is baptized into a covenant relationship with Christ.
113. ____ Legalism promotes true unity by bringing all social groups together into one church.
114. ____ Because Christianity is not culturally linked, it can be established among all nations of the world.
115. ____ One's spiritual heritage gives him an advantage in reference to his justification in the sight of God.

Chapter 4

Fill in the blanks:

Answers

free, bondage, promised, persecuted, faith freedom, grace, cast, plan, laboring, fellowship, zealously, allegory, Isaac, blaspheme, opinions, labeling, Diotrefes, formed, Ismael, children, Ishmael, truth, joy, gospel, slaves, vain, enemy, received, gods, sensibility, slave, angel, persecution, death, Barnabas, known, imaginations, salvational, days, physical, grace, sons, Father, law, elementary, redeemed, father, slave, gifts, Spirit, bondage, adoption, fullness, superstitious, law, believe, faith

1. Our sonship is not the result of a ____ identity with Abraham, but through a spiritual identity with God by faith.
2. While the father lives the child is no better off concerning the inheritance than the ____ .
3. The son has a ____, but the slave has a master.
4. The son is in ____ until the time of the inheritance.
5. Both Jews and Gentiles were kept under bondage of the ____ principles of religion until they came to Jesus.
6. The Gentiles were in bondage to ____ religions.
7. The Jews were in bondage to the ____ .
8. When the ____ of time came, God sent forth Jesus.
9. Jesus was born under the ____ .
10. Christians have been ____ by the blood of Jesus.
11. Adoption is based upon ____ in Jesus.
12. Those who ____ on Jesus have a right to become sons of God.
13. Our ____ to sonship is based upon faith in Jesus, not one's meritorious works.

14. The manifestation of the _____ in their lives was evidence of their sonship.
15. The Galatians could address the _____ because they had been accepted as sons.
16. The presence of the miraculous work of the Spirit in their lives was evidence that God had saved them by _____.
17. When they became sons of God by obedience to the gospel, they were then given by grace the miraculous _____ of the spirit.
18. The miraculous gifts of the Spirit bore witness with their spirit of accepting the grace of God that they were _____ of God.
19. As sons of God, the Galatians were not as _____ in their relationship with God.
20. Those who would turn to legalism were actually returning to being a _____.
21. The Galatian Gentiles once feared and served gods that were created after their own _____.
22. Because they had obeyed the gospel, they were _____ by God to be His sons.
23. Paul questions their _____ in returning to a system of fear and doubt in serving the legal system of religions they had developed when they served false gods.
24. They were returning to a legal system of religion that brought _____.
25. The Galatians were returning to certain religious _____ as meritorious legal acts to merit salvation.
26. If the Galatians returned to legal religion, then Paul's labor among them would have been in _____.
27. Paul had identified with them in order to preach the _____ to them.
28. If they returned to legalism, such apostasy would not harm Paul's _____ relationship which he had with God.
29. Paul suffered great _____ in preaching the gospel in Galatia.
30. Paul and _____ were the first ones to preach in Galatia.
31. The Galatians _____ Paul regardless of his physical infirmity.
32. They received Paul as they would receive an _____ of God.
33. When Paul and Barnabas first preached in Galatia, the Galatians thought they were _____.
34. The _____ of the Galatians had subsided because of their turn toward legal oriented religion.
35. Paul wonders if he will become their _____ because he is telling them the truth.
36. _____ used slanderous words in order to guard his authoritarian power over the church.
37. The judaizing teachers were _____ recruiting the Galatian churches in order to turn them to their position of legal religion.
38. The legalists were recruiting churches by slandering and _____ those who would oppose them.
39. If the Galatians followed after the teachings of the judaizing legalists, then they would be excluded from _____ of God and the rest of the church.
40. The nature of legalistic religion is that everyone must believe the same in matters of all interpretation and _____.
41. Zeal does not guarantee that one is teaching the _____.
42. At this point in the Galatian letter, Paul refers to the Galatians as "my little _____."
43. Paul was _____ in birth pains again in order to bring them forth in the faith.
44. Christ had not yet been _____ in their heart because they had not grown in the grace and knowledge of Jesus.
45. Before a Christ-sent apostle in the first century some were struck with physical infirmity that they be taught not to _____.
46. Paul illustrates the truth of what he has taught in the letter by using an _____ of Hagar and Sarah.
47. _____ represented one who was born of the bondwoman.
48. _____ represented one who was born of the freewoman.
49. Ishmael was born as a result of Abraham's and Sarah's _____ to work out the promise of God.
50. _____ represented the law and covenant that brought death in that there was no provision in the law for forgiveness.
51. Because there was no provision for atonement in the covenant law of Mt. Sinai, the law and covenant thus brought _____ in sin.
52. The Jerusalem that is above brings _____.
53. Those who are children of Abraham by _____ are more in number than those who are of the physical seed of Abraham.
54. Isaac was born because of the work of God's _____ in the lives of Abraham and Sarah.
55. Abraham was fully convinced that what God had _____ he was able to bring about.
56. As the child of the bondwoman personally _____ the child of the freewoman, so it was in the days of the Galatians and Paul.
57. The son of the bondwoman was _____ out.
58. Christians have not been born into slavery, but are children of the freewoman, and thus, are _____.

Chapter 4 Review Exam

True or False:

59. _____ The only advantage the son has over the slave is that he is heir to the estate.
60. _____ Before coming to Christ, the Jews had freedom under the Old Testament law.
61. _____ Both Jews and Gentiles were held in bondage by their inability to obey law so as to be justified.
62. _____ When Jesus was born, it was the opportune time for Him to come and offer the gift of God's grace to all men.
63. _____ During His ministry, Jesus was not under the Old Testament law, but under the new covenant.
64. _____ Redemption has reference to being bought and brought out of a slavery situation in which one could not deliver himself.
65. _____ Before Christ came, the Jews were under the curse of law, but the Gentiles were free from law.
66. _____ If the Gentiles returned to their former law, they would be returning to a system of man-made religious codes and superstitious fear.
67. _____ One could return to a system of legal justification, and yet, retain his sonship.

68. ____ The term “Abba Father” refers to a close relationship one has with the Father through Jesus.
69. ____ The presence of the Spirit in the Galatians’ lives was evidence of their sonship.
70. ____ Because they had become sons of God by faith and immersion into Christ, God sent forth the work of the Holy Spirit into their lives by the laying on of Paul’s hands.
71. ____ The two witnesses the early Christians had of their sonship was the presence of the Holy Spirit and their spirit of obedience.
72. ____ Because the Galatians were sons, they were not as slaves in bondage.
73. ____ Paul referred to their move to legalism as foolish.
74. ____ The gods out of which the Gentiles came had been created after their own imaginations.
75. ____ The Jews had come out of superstitious religious beliefs which they had created after their own imaginations.
76. ____ It was a sensible thing to turn from grace to a religion where one could judge his obedience by an outward measure of law-keeping.
77. ____ Paul states that it is wrong to observe any feast day.
78. ____ It is wrong to institute any religious feast day as a meritorious law of religion.
79. ____ If the Galatians returned to a form of legal religion, Paul’s labor on their behalf would have been in vain.
80. ____ In order to preach to the Galatians, Paul culturally identified with them.
81. ____ When Paul was first among the Galatian brethren, they treated him spitefully.
82. ____ If an evangelist’s work does not stand, he himself will not lose his soul.
83. ____ In the Galatian culture, it was believed that if one suffered bad things in his life, such was an indication that the gods had cursed him.
84. ____ Paul preached the gospel to the Galatians on his second missionary journey.
85. ____ Paul states that his physical infirmity was a crippled leg.
86. ____ Paul said that they received him as they would receive Moses.
87. ____ In a legalistic religion, one’s joy lasts as long as one believes he is correctly performing the merits of the legal system of his religion.
88. ____ Paul was not willing to tell them the truth lest he lose their friendship.
89. ____ Zeal is an indication that one is preaching the truth.
90. ____ The legalistic judaizing teachers were courting the Galatians in order to win them to their position.
91. ____ In order to have unity in legalistic churches, there must be conformity to the accepted interpretations and opinions of the group.
92. ____ Paul was having to teach the Galatians again concerning the fundamentals of the grace of God that he taught them when they were first converted.
93. ____ “Christ formed in you” refers to their learning the correct doctrine of the church.
94. ____ As a Christ-sent apostle, Paul would have to exercise his power of discipline in the Galatian churches upon those who blasphemed.
95. ____ Abraham and Sarah tried to work out God’s promises by their own plan to have a son through Hagar.
96. ____ God accepted Ishmael as the one through whom He would bring about the promise.
97. ____ Hagar represented the new covenant and law that brought forth freedom.
98. ____ The Jerusalem above represents freedom.
99. ____ The judaizing teachers were actually inviting the Galatians to come back under a covenant of condemnation.
100. ____ As the father of many nations, Abraham was the father of all those who came to God through faith.
101. ____ All those who approach God through faith are children of the promise.
102. ____ Isaac persecuted Ishmael, and thus, ran Ishmael away from the family of Abraham.
103. ____ God told Abraham to cast out the bondwoman and her children.
104. ____ Christians are not under the slavery of law, but under the grace of God that brings freedom from the necessity of perfect law-keeping in order to be justified.

Chapter 5

Fill in the blanks:

Answers

love, kindness, loves, inner, walk, conceit, crucified, longsuffering, joy, Spirit, gentleness, jealousies, carnal, spirit, subjection, kingdom, God, word, himself, revelries, idolatry, evangelistic, fruit, uncleanness, bondage, hatred, atone, licentiousness, contentions, heresies, adultery, led, saved, obedience, sheep, trust, love, persecuted, build, law, opinions, leaven, run, division, lawful, cut, spirituality, behavior, devour, adultery, troubled, sin, love, works, stand, thanksgiving, liberty, circumcised, established, liberty, fallen, alienated, debtor, bondage, sacrifice, yoke, slave, license, abound, abundantly

1. When one recognizes the grace of God in His life he labors with ____ for what God has done to save him.
2. When we recognize our salvation by grace we should present our lives in a living ____ .
3. Freedom in Christ by grace does not give one a ____ to sin.
4. Some in Rome erroneously believed that we can sin in order that grace ____ .
5. Law is ____ in our lives by faith.
6. When Paul came to the grace of God, he worked more ____ than under the legal system of Judaism.

7. Paul exhorted the Galatians to take a bold ____ for their salvation by grace.
8. Salvation by grace gives us ____ from the necessity of perfect law-keeping in order to be justified.
9. The one who seeks to keep on committing sin is the ____ of sin.
10. Christians are created in Christ Jesus for good ____ .
11. Returning to legal religion meant putting on a yoke of ____ .
12. The legal system of religion the Jews created was a ____ on the necks of Israel.
13. If anyone in Galatia were ____, it meant he was yielding to the judaizers' position, and thus, was fallen from grace.
14. If one sought to return to law, then he was a ____ to keep the whole law perfectly in order to be justified.
15. It is spiritual ____ to seek to be subservient to part of the Old Testament law and part of the New Testament law.
16. Those who seek to be justified by law are ____ from Christ.
17. Those who seek to be justified by law-keeping are ____ from grace.
18. What profits in Christ is faith working through ____ .
19. Paul wondered who cut in on their race to ____ well in serving God.
20. Any call that does not lead one to ____ in God's grace is a call to destruction.
21. A little bad influence will spread as ____ to affect the entire church.
22. A church that is not taught of salvation by grace is a church that will usually digress to legalistic ____ in carrying out the commands of God.
23. Legalistic keeping of codes and rules so as to justify oneself gives the pretense of ____, but such is an outward show of religiosity, not an inward commitment to God.
24. It is the word of God's grace that is able to ____ one up.
25. Legalism occurs in the church that does not know enough Bible to separate Bible truths from ____ of men.
26. The legalist seeks to steal the ____ of God by intimidating God's people to submit to personal rules and opinions of men.
27. Those who trouble the church by their divisive opinions and rules will eventually be ____ by God.
28. Paul said that if he were still preaching justification by law-keeping, he would not be ____ by the Jews who preached such.
29. Because of their divisive work, Paul desired that the legalists ____ themselves off from the fellowship of the church.
30. The one who binds where God has not bound is the one who causes ____ .
31. Christians have been called into ____ .
32. Some who misunderstand the grace of God will use their liberty as an opportunity to ____ .
33. Though the Christian is set free from the necessity of justification by law-keeping, he is not set free from ____.
34. One's thanksgiving for God's grace motivates ____ .
35. We are known to be disciples of Jesus by our active ____ of one another.
36. If we love our neighbor, then we will behave in a ____ manner toward our brother.
37. When a church digresses to legalism, the members will bite and ____ one another over senseless issues.
38. Those who are caught up in legalistic issues often lose sight of the ____ outreach of the church.
39. Legalists who argue over issues often view their mission to be a mission to save the ____ .
40. To walk in ____ means to conduct one's life after a spiritual manner.
41. Credit for a spiritually directed life must always be given to God who directs through the Spirit-inspired ____.
42. A legalist will often justify his actions by believing that meritorious works will ____ for sin.
43. "Lust of the flesh" has reference to fulfilling the ____ desires of the flesh.
44. Paul exercised self-discipline in his life in order to bring his body under ____ .
45. Those who are ____ by the Spirit are the sons of God.
46. If one seeks to live in a manner to so justify himself by law-keeping, he has brought himself into ____ .
47. The legalist depends upon ____ for justification.
48. Those who walk by faith depend on ____ .
49. Paul contrasts the work of the flesh with the ____ of the Spirit.
50. ____ has reference to a married person committing illicit sexual intercourse outside the bond of marriage.
51. ____ has reference to giving attention to anything that would take our minds off God.
52. ____ is the same as emulations.
53. ____ is living the impure life.
54. ____ would include sensuality and lewd conduct.
55. ____ is strife, quarrels and disputes.
56. ____ is a desire to see that harm come to another.
57. ____ refers to those who generate a party spirit.
58. ____ refers to orgies.
59. Those who practice similar sins as those listed by Paul in Galatians 5 shall not inherit the ____ of God.
60. ____ is produced in the hearts of those who realize that God has saved them by grace.
61. ____ is the meek attitude of those that are saved.
62. ____ is produced in the hearts of those who manifest a loving spirit.
63. ____ is the result of recognizing that God had great mercy toward us while we were dead in our sins.
64. Legalism moves one to concentrate on outward performance rather than ____ holiness.
65. Those who are of Christ are not of the flesh, but of the ____ .
66. Those who have been ____ with Christ have put to death their efforts to be justified by performance of law.
67. The Christian ____ in the Spirit in the sense that he allows the Spirit to direct his life according to the word of God.
68. The word ____ has reference to the obedient life of the Christian who follows God's will because he has been saved by God's grace.

69. One must put off ____ by not boasting of his performance of law or meritorious deeds in reference to his fellow man.
70. Christians must provoke one another unto ____ and good works.

Chapter 5 Review Exam

71. ____ If one thinks of freedom under grace through the mind of legalism, then he often misunderstands freedom and thinks that he is free to behave as he wants.
72. ____ Obedience by those who recognize God's grace is motivated by an effort to add to God's grace.
73. ____ When Paul recognized his salvation by grace, he labored more abundantly in appreciation for his salvation than he did under the legal system of Judaism.
74. ____ Paul exhorts the Galatians that they not allow anyone to turn them away from their salvation by grace.
75. ____ Under grace we work in order to earn our salvation.
76. ____ Christians are free from the bondage of sin in the sense that they are free from the necessity of perfect law-keeping in order to be justified.
77. ____ The term "yoke of bondage" was difficult for the Jews to understand.
78. ____ If one seeks to add meritorious actions of law or good work to God's grace, then salvation through Christ will profit him nothing.
79. ____ If the Galatians submitted to the judaizing teachers by being circumcised in order to manifest submission to law-keeping, Christ would profit them nothing.
80. ____ If one seeks to be justified by law-keeping, it is not necessary that he keep all the law in order to be saved.
81. ____ The judaizing teachers were boasting about keeping the law as a requirement for salvation, though they were not keeping all the law.
82. ____ Those who would turn to their own performance of law and good works in order to save themselves are separated from God.
83. ____ What profits in Christ is a faith or trust in God's grace that generates loving actions in our lives, both toward God and toward our fellow man.
84. ____ The Galatians had started off in the correct direction of their Christian race, but the judaizing teachers had directed them from their goal.
85. ____ The calling the Galatians were receiving from the judaizers was a call of God to works.
86. ____ Paul uses the metaphor "leaven" in this context to refer to a positive influence the Galatians were receiving.
87. ____ Christians have become dead to the necessity of perfect law-keeping by the death of Jesus on the cross.
88. ____ Paul lacked confidence in the Galatians' ability to interpret his letter so as to reject the influence of the legalists.
89. ____ In a state of biblical ignorance, churches are prone to accept as doctrine the traditions of men.
90. ____ If one intimidates the flock of God to believe and follow his own opinions, he brings judgment upon himself.
91. ____ Paul was being persecuted by those who taught salvation by the grace of God.
92. ____ Legalism causes continual tension within a congregation.
93. ____ Paul wished that the judaizing teachers would cut themselves off from the fellowship of the church.
94. ____ Those who legally bind where God has not bound, cause division, and thus should be marked.
95. ____ Through grace one is called to life.
96. ____ Grace does not set one free from obedience to God's law.
97. ____ The foundation of the law of God is obedience.
98. ____ When one man's opinion is pitted against another, and thus causes strife, the church loses its joy.
99. ____ Debates in churches over opinions and issues tend to draw the members' attention away from saving the lost.
100. ____ Any credit for spiritual growth must go to the person who is struggling to be faithful to God.
101. ____ One who considers outward performance of law to be the primary emphasis of religion often neglects inner holiness.
102. ____ The life that is directed by the Spirit is opposed to the life that is lived in fulfillment to the lust of the flesh.
103. ____ "Led by the Spirit" means that one is brought under the subjective influence of the Spirit to be directly controlled by the Spirit.
104. ____ If one seeks to live according to the legal requirements of God's law in order to be justified, he is under the bondage of law.
105. ____ Works of the flesh are those behavioral patterns of life that are contrary to the will of God.
106. ____ Adultery refers to such sexual activities as lesbianism and homosexuality.
107. ____ The practice of sorcery was the exercising of control over people by fear.
108. ____ Selfish ambitions refer to the desire of an individual to be recognized.
109. ____ Revelries refers to a sectarian attitude to divide the church over denominational issues.
110. ____ Those who would bind on the church that which God has not bound are committing heresy.
111. ____ Longsuffering is the natural result of peace with God because of His mercy and grace.
112. ____ Fruit of the Spirit is the natural result of one recognizing his salvation by grace.
113. ____ The gentle person is in control of his being.
114. ____ When one crucifies himself, he makes a decision to not follow after the lust of the flesh.
115. ____ The word "walk" is used by Paul to refer to one legally following after the works of law so as to justify himself.
116. ____ When one believes that meritorious works are necessary in order to merit salvation, he often becomes vainglorious in his relationship with fellow members of the church.

Chapter 6

Fill in the blanks:

Answers

faith, judgment, marks, vain, flesh, creature, circumcised, emphasize, boldness, haughty, sure, kingdom, glowing, household, religious, life, deceived, compel, show, works, corruption, part, all, condemnation, burden, meekness, commanded, restore, service, burden, works, mercy, glory, weak, arrogance, judgment, fellowship, compare, pay, works, sows, physical, own

1. In chapter 6 Paul discusses members' responsibility in their ____ to one another.
2. It is the responsibility of the strong to look out for the ____ .
3. The faithful must seek to ____ those who have been overcome by sin.
4. The strong must restore the weak with a spirit of ____ .
5. The legalist often adds to the ____ of the weak instead of restoring them.
6. The law of Christ brings people together into a common bond of ____ .
7. Legalistic thinking promotes ____ among members who compare themselves with one another.
8. Legalists deceive themselves into thinking that they stand justified by their ____ .
9. Paul states that one must examine his ____ work and not be a judge of others.
10. Christians are created in Christ Jesus for good ____ .
11. The legalist is quick to ____ his work with that of others.
12. Every Christian is responsible for his own ____ in reference to service to God.
13. When it comes to final ____, every one will be responsible for his own work.
14. Judgment will be without ____ to those who have shown no mercy.
15. The student is to ____ the teacher for ministering spiritual teaching.
16. If the evangelist ministers spiritual things to the church, the church must minister ____ things to the evangelist.
17. The Lord has ____ that those who preach the gospel should live from the gospel.
18. The Galatians were evidently supporting the judaizing teachers who were leading them to ____ .
19. If one sows to the flesh, he will reap of the ____ .
20. One should not be ____ to think that he can sow sin and reap a spiritual life.
21. If we sow to the flesh, we will reap ____ .
22. A principle of life is that one reaps what he ____ .
23. Those who sow to the Spirit will reap the ____ of God.
24. The one who sows to the Spirit will reap everlasting ____ .
25. Christians must be zealous to do good ____ .
26. As the destruction of those who sow to the flesh is sure, so is life ____ to those who sow to the Spirit.
27. Sons of God by faith can go to judgment with ____ because of their trust in the grace of God.
28. Christians should do good to ____ men.
29. Christians should show special concern to do good to the ____ of faith.
30. In order to ____ what he was writing, Paul wrote to the Galatians with large letters.
31. Legalistic teachers want to make a good ____ in the flesh.
32. Paul said that we must not be ____, but fear.
33. The legalists were seeking to ____ the Galatians to submit to their doctrine.
34. The judaizing teachers were seeking to intimidate the Galatians into being ____ .
35. The judaizers were keeping only ____ of the law.
36. Paul sought to ____ only in the cross of Jesus.
37. Those who trust in themselves will trust in their ____ reports.
38. There is no ____ significance to the act of circumcision.
39. One becomes a new ____ by the blood of Christ.
40. God's grace in the lives of those who serve Him is not in ____ .
41. All Christians are sons of God by ____ .
42. Paul bore on his back the ____ of persecution which he had suffered for preaching the gospel.
43. The Christian has boldness against ____ because of the grace of God.

Chapter 6 Review Exam

True or False:

44. ____ One can be saved but overtaken with sin so as to be lost.
45. ____ Because the spiritual are to help the weak means that the spiritual have overcome sin.
46. ____ In the context of the Galatian letter, the ones who needed to be restored are those who have fallen to the influence of legalism.
47. ____ Legalism promotes arrogance in that it makes one feel that he is more spiritual than a brother who is either less talented or does less good works.
48. ____ If salvation is by works, then there is room for boasting.

49. ____ If salvation is by faith, then there is room for boasting.
50. ____ A legalist will show a spirit of gentleness in restoring the fallen.
51. ____ It is the responsibility of brothers and sisters to help one another in spiritual matters in order to help one another to be faithful.
52. ____ One who compares with others his own performance of law and good works will think himself to be something better than others.
53. ____ Christians are created in Christ Jesus for good works, for they are not created in Christ by good works.
54. ____ Christians are created in Christ Jesus by good works in order to do good works.
55. ____ Each Christian must bear his own responsibility for his personal relationship with God.
56. ____ Legalism encourages people to be judges of one another.
57. ____ God will show mercy in judgment even to those who do not show mercy to one another in this life.
58. ____ It is the responsibility of the church to support those who minister in spiritual things.
59. ____ If the Galatians sowed by supporting the judaizing teachers, they would reap the consequences of a legalistically oriented church.
60. ____ If one sows spiritual things he will reap that which is of the flesh.
61. ____ One must not let himself be led to believe that he can escape the consequences of that which he sows.
62. ____ Those who sow to the flesh after the spirit of legalism, will reap the anathema of God.
63. ____ Christians have a responsibility to do good to fellow Christians, but not to the unbelievers.
64. ____ It was a method of legalistic teachers to recruit members of the church in an effort to glory in the members they had won to their position.
65. ____ The legalists of Galatia were at least consistent in that they keep the whole law.
66. ____ Paul did not glory in his performance of law, but in his salvation by the grace that proceeded from the cross.
67. ____ Any work as circumcision in order to acquire justification will profit nothing.
68. ____ Christians by faith work because they are saved, not in order to be saved.
69. ____ The holy nation of God, the true Israel that was bringing forth fruit to God, were the physical descendants of Abraham.
70. ____ The judaizers boasted in their circumcision, whereas Paul could show only the scars of persecution that resulted from preaching the cross.
71. ____ It is the grace of God that compels us to preach Jesus.

FINAL REVIEW EXAM

Multiple choice:

- ____ If God determines the destiny of individuals based on the merit of their keeping of law and amount of meritorious deeds, then what must we conclude about the judgment of God?
(A) God judges with respect of persons, (B) Such does not affect the judgment of God, (C) God has predestined individuals to be saved, (D) God will eventually save all men
- ____ What would represent the belief of the judaizing teachers?
(A) Salvation is completely by keeping of law, (B) God's grace must be supplemented by law-keeping and meritorious works, (C) One must return to keeping all Old Testament laws, (D) One is saved by faith and grace, regardless of law-keeping
- ____ In the parable of the prodigal son, who manifested the spirit of legalism?
(A) The prodigal son, (B) The father, (C) The eldest brother, (D) None of the preceding
- ____ What fundamental biblical principle of salvation is the foundation upon which Galatians is written?
(A) The just shall live by faith, (B) Love your neighbor, (C) God is love, (D) Obedience to law
- ____ In the Galatian letter, what does Paul defend in his attack against legal justification?
(A) The justice of God, (B) The loving nature of God, (C) The gracious nature of God, (D) All the preceding
- ____ Which statement would express the specific theme of Galatians?
(A) Fear God and keep His commandments, (B) Contend for the faith, (C) Justification by faith and freedom in Christ, (D) Jesus is the Christ and Son of God
- ____ To the churches of what region of Galatia was the letter written?
(A) Northern Galatia, (B) Southern Galatia, (C) All Galatia, (D) Central Galatia
- ____ If the Galatian letter were written in 48 or 49, what significant thought would be taught?
(A) Apostasy to legalism can come quickly after conversion, (B) The message of the letter should be considered first principles, (C) This would probably be the first inspired written document of the New Testament, (D) All the preceding
- ____ When one seeks to be justified by law, what is his relationship with God?
(A) He has fallen from grace, (B) He has a relationship that is based on obedient faith, (C) He has a relationship based on faith, (D) None of the preceding
- ____ What is the direct result of joy?
(A) Love, (B) Peace, (C) Faith, (D) Self-control
- ____ How is one led by the Spirit?
(A) He is subjectively controlled by the Spirit's influence, (B) He is directed by the Spirit-inspired word, (C) He works miracles, (D) All the preceding
- ____ What sin did Paul say was a sectarian attitude that divided the church?
(A) Dissension, (B) Revelries, (C) Contentions, (D) Selfish ambitions
- ____ What did Paul say was the responsibility of students who are taught in the word of God?
(A) Honor their teacher, (B) Encourage their teacher, (C) Support their teacher, (D) Help in the teaching
- ____ What would those who sowed to the Spirit eventually reap?
(A) A good reputation, (B) Escape from persecution, (C) Everlasting life, (D) Fellowship of the church
- ____ What did Paul mean with reference to leaven?
(A) The word of God would permeate the church, (B) The influence of the faithful would encourage the fallen, (C) The legalistic influence of the legalists would influence the whole church, (D) All the preceding
- ____ What did Paul specifically say was the responsibility of the spiritual?
(A) To disfellowship sinners, (B) To preach the word, (C) To help the weak, (D) All the preceding
- ____ To whom did Paul say Christians must do good?
(A) Our enemies, (B) Those under law, (C) The faithful, (D) All men, especially members of the church

18. ____ What were the judaizers doing in reference to those they compelled to be circumcised?
(A) Giving glorious reports of their own accomplishments, (B) Compelling them to go forth to circumcise others, (C) Keeping their works secret, (D) None of the preceding
19. ____ What burden must every Christian bear?
(A) The consequence of his sin, (B) To work sufficiently to be pleasing to God, (C) His responsibilities as a good soldier of the cross, (D) The responsibility of his brother
20. ____ Other than Galatians, what other New Testament book deals specifically with the problem of legal justification?
(A) 1 Timothy, (B) John, (C) Romans, (D) 1 Corinthians
21. ____ Why did the Jews add many religious practices, and eventually, religious traditions to the observance of God's original laws?
(A) In order to guarantee obedience to God's law, (B) Because God had given further instruction to do so, (C) Because they desired to establish their own religion, (D) Because of the influence of pagan religions
22. ____ During what missionary journey did Paul start the churches in Galatia?
(A) First, (B) Third, (C) Fourth
23. ____ In their digression to legal religion, to what point had the Jews of Jesus' day gone?
(A) To adding traditions to the law of God, (B) To rejecting the commandment of God, (C) To ignoring the existence of God, (D) To being nonreligious
24. ____ What prompted Paul to write Galatians?
(A) He wanted to give them added instruction he had not taught when he established the churches, (B) As new converts, they were being influenced to believe in legalism and not justification by grace, (C) Because they were now older Christians and needed to go beyond first principles, (D) None of the preceding
25. ____ Of whom was it said that they sought to establish their own righteousness?
(A) The Gentiles, (B) The Jews, (C) The Corinthian Christians, (D) The idolaters of Galatia
26. ____ What was the primary mission of the judaizing teachers?
(A) To evangelize the lost, (B) To save the saved, (C) To encourage those churches that were established by Paul, (D) To reaffirm salvation by grace
27. ____ As a former Pharisee, what advantage did Paul have in discussing the subject of legalism?
(A) He understood that the Pharisees approached God on the basis of faith, (B) He knew the Pharisees were humble in relation to obedience, (C) He knew the Pharisees totally depended on the grace of God, (D) He understood the legalism of the Pharisees
28. ____ What was the principal erroneous belief of the rich young ruler?
(A) He trusted in his performance of law, (B) He came to Jesus believing he could not inherit eternal life, (C) He trusted in his riches, (D) None of the preceding
29. ____ Who was the seed of whom Paul spoke?
(A) Abraham, (B) Christ, (C) Moses, (D) The word of God
30. ____ What is the freedom we enjoy in Christ?
(A) Freedom from law, (B) Freedom from the Old Testament, (C) Freedom from sin, (D) Freedom from having to be justified by law-keeping
31. ____ What did Paul say would nullify the promise?
(A) Its fulfillment, (B) God would change His mind, (C) Rejection by the Jews, (D) Attempts to earn it by law-keeping
32. ____ What was to be done with Hagar and her children?
(A) Cast out, (B) Kept in fellowship for instruction, (C) Ignored, (D) Marked
33. ____ What purpose did the Old Testament law serve?
(A) Confined man to sin, (B) Brought men to faith in Christ, (C) Gave man behavioral direction, (D) All the preceding
34. ____ Why did Paul use the allegory of Hagar and Sarah?
(A) As an added argument of his point, (B) To prove that the law is dead, (C) To correct misunderstandings concerning the history of Hagar and Sarah, (D) To illustrate his argument against the judaizing teachers
35. ____ What was the purpose of the law as a tutor?
(A) To condemn men to sin, (B) To bring men to Christ, (C) To justify men of sin, (D) All the preceding

36. ____ How did the judaizers' zeal affect the Galatians?
(A) It did not affect them, (B) The judaizers' zeal gave the impression that the judaizers preached truth, (C) The judaizers' zeal reminded them of their former life of idolatry, (D) None of the preceding
37. ____ To what does the "fullness of the time" refer?
(A) The time when Jesus came, (B) The final coming, (C) The end of the world, (D) The giving of the Old Testament law
38. ____ How did the Galatians receive Paul when he preached the gospel to them?
(A) With caution, (B) With regret, (C) As an angel of God, (D) They first rejected him
39. ____ What did the Galatians receive because they were sons?
(A) Their salvation, (B) The Spirit, (C) The law of Christ, (D) Their faith
40. ____ To what does the term "Judaism" refer?
(A) Strict obedience to what God required in the Old Testament, (B) The form of religion out of which the Galatians were converted, (C) The religion to which the Galatians were apostatizing, (D) The Jews' religion with all their religious traditions that had been added to God's original Old Testament law
41. ____ What does legalism do in reference to the grace of God?
(A) Nothing, (B) It affirms that grace is not sufficient, (C) It compliments grace, (D) It exemplifies grace
42. ____ What were the burdens the Jewish religious leaders placed on the shoulders of the Jews?
(A) Strict obedience to the commandments of God, (B) Jewish religious traditions, (C) The customs of the Romans, (D) All the preceding
43. ____ What was the legalism of the judaizers?
(A) They turned the law of Christ into a legal system, (B) They rejected the grace of God for circumcision and ceremonies, (C) They added to the grace of God the necessity of circumcision and ceremonies, (D) They turned from the love of Christ to the Old Testament law
44. ____ What is the tendency of religious people in reference to their practice of religion?
(A) To move toward the development and binding of accepted religious traditions, (B) To draw closer to the will of God, (C) To become nonreligious, (D) None of the preceding
45. ____ To what does Paul have reference when he uses the word law with the article?
(A) Reference to the law of Christ, (B) Reference to the Old Testament law, (C) Reference to the Old Testament covenant, (D) Reference to law in general
46. ____ What does it mean to be righteous before God?
(A) To stand in a correct relationship with God because of perfect law-keeping, (B) Having worked sufficient good deeds, (C) Having a combination of obedience to law and good deeds, (D) Being justified from sin as a result of one's response to the grace of God
47. ____ What happens when one recognizes the grace of God?
(A) He seeks justification by law-keeping, (B) He feels meritorious deeds are now profitable, (C) He is motivated by obedient thanksgiving, (D) He can now disobey without feeling guilty
48. ____ What was the blessing of Abraham?
(A) That Abraham became a great nation, (B) That Abraham was an example of faith, (C) That Abraham was chosen of God, (D) That through Abraham the Redeemer would come
49. ____ What does it mean to live in the flesh?
(A) To live according to law, (B) To trust in oneself to keep law and do meritorious deeds, (C) To be in the body until death, (D) To seek God's grace while living
50. ____ What was the curse of the law?
(A) It condemned in that no one could keep it perfectly, (B) It was not complete, (C) It was terminated in Christ, (D) It was given to Israel only
51. ____ How had the Galatians been bewitched?
(A) Sorcerers were working in their midst, (B) They had taken their eyes off Jesus and focused on their ability to perform law, (C) They had lost their belief in Jesus, (D) All the preceding
52. ____ What determines a true son of Abraham?
(A) Jewish heritage, (B) Faith, (C) Obedience to Old Testament law, (D) Lineage from Abraham

53. ____ How had the Galatians received the Spirit?
(A) Through the laying on of the judaizers' hands, (B) By works of law, (C) Through meritorious deeds, (D) By the laying on of Paul's hands
54. ____ When Jesus poured out atoning blood on the cross, for whom was atonement made?
(A) Those who lived before Mt. Sinai, (B) Those who lived under the Old Testament law, (C) Those who live after the cross, (D) All the preceding
55. ____ When Paul talked about suffering because of his preaching, from whom did the suffering primarily come?
(A) The Romans, (B) The Jews, (C) Apostate brethren, (D) Gnostics
56. ____ What Old Testament character did Paul use to prove the erroneous position of legalism to the judaizing teachers?
(A) Moses, (B) David, (C) Sarah, (D) Abraham
57. ____ What is the relationship between legalistic religion and cultic religion?
(A) Both regiment followers to a code of rules, (B) Followers of both demand conformity to established opinions and interpretations of the group, (C) Emphasis in both groups is placed on the outward performance of rules, (D) All the preceding
58. ____ What does legalism do in reference to division in the church?
(A) Legalism does not affect unity, (B) Legalists demand conformity to codes and regulations, and thus, promote division when some do not submit to such, (C) Legalists promote unity by regimenting the church to one set of traditions, (D) All the preceding
59. ____ What is meant by the "perfect law of liberty"?
(A) The Old Testament law was perfect for its purpose, (B) The law of Christ gives principles with freedom to apply, (C) The Old Testament law was perfected by the law of Christ, (D) Law that frees Christians from all law
60. ____ What did Paul say in reference to grace and boasting?
(A) One should boast of his own works, (B) Boasting is excluded, (C) Grace gives occasion for boasting, (D) Boasting promotes unity
61. ____ How did legalism promote discrimination in the Galatian church?
(A) Legalism encourages differences in culture, (B) The judaizers believed they had an advantage to faith and law because of their historical relationship with Abraham, (C) The judaizers dissolved any differences between race, (D) The legalists promoted the equal function and work of male and female in Christ
62. ____ How does legalism affect boasting?
(A) One's works are often compared with another brother's work, (B) One is led to believe that he can boast of his faith, (C) One often boasts in his brother's work, (D) All the preceding
63. ____ What was the primary reason Paul so strongly opposed legalism?
(A) It divided churches, (B) Legalism assumes the insufficiency of God's grace, (C) It exalted the performance of man, (D) All the preceding
64. ____ How did Paul die to law?
(A) By recognizing that it would not justify, (B) By recognizing that he was not subservient to any law, (C) By knowing that law died, (D) All the preceding
65. ____ What did Peter's actions in Antioch manifest?
(A) An attack against the very nature of the gospel, (B) A denial of freedom in Christ, (C) The insufficiency of God's grace, (D) All the preceding
66. ____ What would be the consequences of the Galatians' return to law in order to be justified?
(A) They would fall from grace, (B) They would return to a covenant of condemnation, (C) They would be excluded from fellowship with God and the church, (D) All the preceding
67. ____ Who followed Peter's actions in Antioch?
(A) Only Peter withdrew, (B) Barnabas and Titus, (C) Barnabas and all the Jewish brethren, (D) Barnabas, Titus and all the church
68. ____ In reference to sin, what does law provide?
(A) System of forgiveness, (B) Atonement by obedience to law, (C) Prescriptions on how to acquire forgiveness by meritorious deeds, (D) No provision for atonement

69. ____ What were the judaizing teachers doing in reference to their denial of the truth of the gospel?
(A) Inviting the church back into a covenant of condemnation, (B) Adding to the Gentiles' faith, (C) Denying the grace of God, (D) Denying the existence of the church
70. ____ If one is saved by grace, then which statement is true?
(A) One is saved by grace and the meritorious works of law, (B) We are saved by grace that moves us to be obedient to God's law, (C) One is saved by grace only, (D) One is saved by the meritorious works of law
71. ____ Before whom did Paul correct Peter in Antioch?
(A) Before the elders, (B) Privately, before himself and Silas, (C) Before the judaizers, (D) Before the whole church
72. ____ What is the relationship between legalism and the work of the flesh?
(A) Legalism does not promote strict adherence to the commandments of God in reference to the sins of the flesh, (B) Legalism does not affect the flesh, (C) The legalist justifies work of the flesh that does not fall under his code of conduct, (D) Emphasis of the legalist is on his inner self, and thus, one is guarded against works of the flesh
73. ____ How did Paul receive the gospel?
(A) Directly from God, (B) From Peter and James, (C) From the apostles, (D) From the Jerusalem church
74. ____ What authority did Paul have as an apostle?
(A) He had no authority, (B) The same authority as a Christ-sent apostle, (C) He was a church-sent apostle, (D) None of the preceding
75. ____ What is the final result of preaching another gospel?
(A) Rebuke by the brethren, (B) Disfellowship from the church, (C) Public refutation before the church, (D) Destruction from the presence of God
76. ____ What is the foundation to the truth of Christianity?
(A) The truth of God's word, (B) The faith of the disciples, (C) The history of the church, (D) The resurrection of Jesus
77. ____ How does one go beyond the doctrine of Christ?
(A) By rejecting the gospel, (B) By ignoring the gospel, (C) By adding to the gospel, (D) All the preceding
78. ____ What is the inner result of one's recognition of salvation by grace?
(A) Faith in God, (B) Peace and joy in our hearts, (C) Doubt concerning salvation, (D) Anxiety
79. ____ What was "perverting" the gospel?
(A) Rejecting the gospel, (B) Adding meritorious works to God's grace, (C) Denying the gospel, (D) Falling from belief in the gospel
80. ____ About what did Paul marvel concerning the Galatians?
(A) Their faith in God, (B) Their defense of the truth, (C) Their evangelism, (D) None of the preceding
81. ____ What is the other gospel?
(A) Legalism, (B) The pagan doctrines of idolatry, (C) Roman religion, (D) The Old Testament law
82. ____ Who directed Paul to go to the Jerusalem meeting of Acts 15?
(A) The Antioch church, (B) The Antioch elders, (C) God, (D) It was Paul's personal decision
83. ____ What were the legalistic Jews doing among the churches?
(A) Preaching the gospel of unity, (B) Encouraging evangelism, (C) Edifying the churches to be strong in the faith, (D) Recruiting churches to their legalistic doctrine
84. ____ Why did Paul write in Galatians that he had talked with the Jerusalem leaders concerning the subject of his preaching?
(A) To show that he was an apostle, (B) To show that he and those in Jerusalem agreed on the one gospel they all preached, (C) To manifest the truth of his apostleship, (D) None of the preceding
85. ____ What did Paul state was distinctive about the mission outreach of his and Peter's work?
(A) They were to go to all the world, (B) They were to work together to evangelize Rome, (C) Paul was to go to the Gentiles and Peter to the Jews, (D) Paul was to go to the Gentiles and Peter was to stay in Jerusalem
86. ____ Who was not compelled to be circumcised in Jerusalem?
(A) Barnabas, (B) Silas, (C) Paul, (D) None of the preceding

87. ____ What special group of people did the Jerusalem leaders encourage Paul to remember?
(A) The Jews, (B) The Gentiles, (C) The poor, (D) The rich
88. ____ How did Paul refer to those brethren who were brought in to spy out our liberty?
(A) As brethren, (B) As false brethren, (C) As spies, (D) As hypocrites
89. ____ To what does the phrase "truth of the gospel" refer?
(A) Salvation by grace and works, (B) Justification by law, (C) The doctrine of Christ, (D) Salvation by God's grace as revealed on the cross
90. ____ What word did Paul use to refer to being brought under a system of justification by law-keeping?
(A) Bondage, (B) Freedom, (C) Liberty, (D) Faith
91. ____ What was Paul's former behavior in reference to Judaism?
(A) He was as all Jews, (B) He excelled in the Jews' religion, (C) He was indifferent, (D) He was tolerant of other religions
92. ____ Who went with Paul from Antioch to the Jerusalem meeting of Acts 15?
(A) James and Barnabas, (B) Titus, Barnabas and Peter, (C) Barnabas and Silas, (D) Barnabas and Titus
93. ____ What is Paul's argument concerning His conversion?
(A) There is no argument from such, (B) He was converted in a miraculous manner, (C) The radical change of his life can be explained only in the fact that God personally called him, (D) He was converted because his conscience bothered him
94. ____ What was the problem in the church that necessitated the Acts 15 meeting in Jerusalem?
(A) Lack of evangelism, (B) Jewish legalism, (C) Division over idolatry, (D) Organization of the church
95. ____ To where did Paul first go after his conversion in Damascus?
(A) Jerusalem, (B) Syria, (C) Cilicia, (D) Arabia
96. ____ When Paul was converted, who was glorified?
(A) The church, (B) Paul, (C) Ananias, (D) God
97. ____ How many years was it after his conversion that Paul went to Jerusalem?
(A) 3, (B) 14, (C) 5, (D) 1
98. ____ After his first visit to Jerusalem when he was converted, where did Paul go?
(A) Back to Damascus, (B) To Arabia, (C) To Cilicia, (D) To Cyprus
99. ____ Why did Paul go to Jerusalem after his conversion?
(A) To meet Peter, (B) To make sure he preached the true gospel, (C) To meet the church, (D) All the preceding
100. ____ Who were accepted as prominent leaders in the church of Jerusalem?
(A) Matthew, James, and Peter, (B) Peter, James and John, (C) James and John, (D) Matthew, James, John and Peter