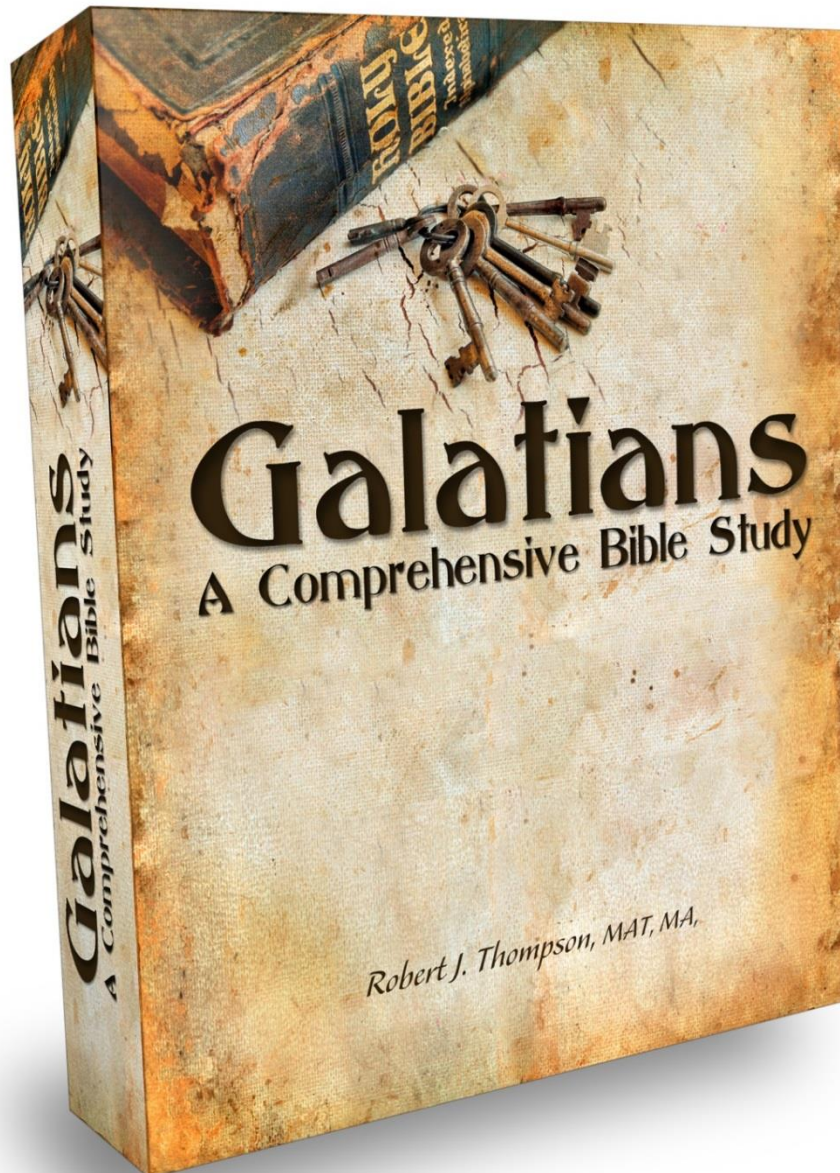


# Galatians

## A Comprehensive Bible Study



Dr. Robert J. Thompson

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## **There Are Three Ways To Use This Study**

### **The Individual Student**

This study is not auto-didactic, in that some of the answers may not be completely derived without use of the key. However, an individual seeking a more advanced study of the Word may employ this study with no reservations that he may be answering the questions incorrectly. The key provided allows the individual the opportunity to look back at the answers as a self-diagnostic tool to determine whether or not the correct answer has been determined.

### **The Small Group Bible Study**

This study might be used in a small group setting with a single, or group facilitator. This offers a small group with little or no formal Bible education an opportunity to conduct a more in-depth study of the Word without having to spend hours in preparation or classroom study. The key provides the facilitator the necessary tools to offer clues to direct, or simply guide members of the group to the correct answers. Should the group arrive at an incorrect conclusion, the facilitator can offer correction without fear of supplying erroneous or speculative answers.

### **The Church or Class Setting**

This study may be useful both in and out of the classroom. It was developed with both introductory level and intermediate/advanced students in mind. As often as possible, the Analogy of Faith (allowing Scripture to interpret Itself) has been used to arrive at the correct answers. However, when the Bible is silent on matters of history, geography, language interpretation, etc., Key Points have been inserted for clarification or interpretive purposes.

### **A Word of Caution**

This study is intended for all student levels, but may be more advanced than you're used to. This study cannot be rushed, or moved through in a few days. Some of the material will require more time, discussion, and cross referencing for deeper appreciation and understanding. Cross references provided are in no way exhaustive, and outside resources may be helpful. Emphasis has been placed on the Word of God as the primary resource, with multiple cross references for accuracy, and students should have no trouble following the progression of thought once all references are carefully read and studied.

Don't be discouraged that you may be asked to look up the same verses many times throughout this study. The multitude of cross referencing will help you to memorize passages that you may not ordinarily study on your own. Cross referencing will also help you to learn that the Bible is vastly interconnected, and can be used to interpret Itself.

Important: Before you begin this study, take some time and read the book of Galatians all the way through, preferably in one sitting.

# 1 *The Apostle Paul*

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*Read Galatians Chapter 1, Verses 1-2*

Some Key Facts About the Apostle Paul:

Paul authored 13 of the 27 New Testament books, and may have authored the book of Hebrews. He was a Tentmaker by trade, and an apostle by calling (Acts 18:1-3; Ephesians 3:6-8). Educated as a Pharisee, he was more zealous than many Jews at the time (Acts 22:3), and his zeal extended to his being a passionate persecutor of Christians (Acts 7:58; Acts 8:1-3). He was converted by none other than Jesus Himself, and was stoned (almost to death) on his first missionary journey at Lystra (Acts 9:1-31; Acts 14:8-19). Paul met with the Jerusalem Council, the Church there, and the elders (by name James and Peter) to discuss salvation and whether or not believers had to keep the law in order to be saved (specifically being circumcised and keeping the laws of Moses). (Acts 15; Galatians 2:1). On his second missionary journey he was joined by Timothy (Acts 16:1-3), and on his third missionary journey he spent two-plus years in Ephesus (Acts 19). He was taken into Roman custody and jailed (Acts 22:24), where he wrote the Prison Epistles: Colossians, Philemon, Ephesians, and Philippians. Tradition tells us that Paul was martyred by the Roman emperor Nero around A.D. 62-65. As an apostle, Paul taught that it was impossible to be so bad that God would not forgive a person, going so far as to describe himself as being saved, though he was the chief among sinners. (1 Timothy 1:15) As proof of this, Paul writes in his letters that, prior to his conversion, he relentlessly persecuted Christians (Acts 7:58; 8:1-3; 9:1-18; 22:5,19; 26:10-11; Galatians 1:13), yet God's grace was sufficient to save him.<sup>1</sup> Galatians may well be Paul's first inspired letter, thus it is his oldest, and its age serves to confirm the fact that he'd known the believers in Galatia for a very long time. This key fact serves to set the stage for the opening to Galatians.

What is important to remember about Paul is his tremendous capacity to build relationships with people, especially those whom he brought to the Lord. As you read through chapter 1, notice how his letter begins, and how it differs from his other letters.

1. When completing the chart below, consider the tone of the openings coupled with the emotional verbiage compared to Paul's opening in Galatians. In the first five verses of Galatians, Paul's sense of urgency for the believers and his close relationship to them come across loud and clear. In Galatians, unlike his other letters, he dispenses with the pleasantries and platitudes and gets right to the point, much the same way we do with close friends or loved ones. Think what you might say to your closest friend if they chose to wear pajamas to a black tie event, then consider what you might say to an acquaintance or a friend you've only had for a short time. Paul doesn't offer much in the way of personal greeting in Galatians, but addresses his message directly to "the Churches of Galatia." Paul seems to have earned the right to get right to the heart of the matter without much concern for stepping on toes, so as to move these believers forward into a proper understanding of the Gospel of Jesus Christ.<sup>2</sup> By contrast, the following passages will offer insight into the relationships Paul had with the Galatian believers. Take note of the warm and gentle approach Paul takes, using kind words as he builds them up. Look for specific words that denote relationships.

What specific words that denote relationships?

Bible Reference	Answer
<b>Romans 1:7-13</b>	Beloved of God, grace to you and peace, long to see you, I may be encouraged together with you, brethren.
<b>1 Corinthians 1:1-10</b>	grace to you and peace, plead, brethren, his concern for their ignorance
<b>2 Corinthians 1:1-8</b>	grace to you and peace, many uses of the word comfort, his hope for them is steadfast, brethren
<b>Ephesians 1:1-3; 15</b>	grace to you and peace, he heard of their love for the saints, he didn't cease giving thanks for them
<b>Philippians 1:1-6</b>	Saints (very personal), grace to you and peace, he thanks God for them, prays for them, he has them in his heart, he longs for them
<b>Colossians 1:1-9</b>	saints and faithful brethren, gives thanks for them, prays for them, he knows of their great love, does not cease to pray for them

Bible Reference	Answer
<b>1 Thessalonians 1:1-4</b>	Grace to you and peace, gives thanks for them always, praying for them, remembers their faith, love, and patience, beloved brethren.
<b>2 Thessalonians 1:1-3</b>	Grace to you and peace, thanks God always for them, brethren, the love they have for each other, he boasts about them.
<b>1 Timothy 1:1-2</b>	A true son, grace, mercy, and peace, he urged him.
<b>2 Timothy 1:1-3</b>	Beloved son, grace, mercy, and peace, thanks God for him without ceasing, prays for him night and day, greatly desiring to see him.
<b>Titus 1:4</b>	A true son, grace, mercy, and peace.
<b>Philemon 1:1-2</b>	Beloved friend, fellow laborer, beloved Apphia, Archippus, fellow soldier, grace to you and peace.
<b>Draw a Conclusion about the relationship Paul seemingly has with the Galatians.</b>	Again, Paul seems to be able to skip the pleasantries and get right to the point. This seems to indicate a close relationship that resembles something more like family than acquaintance.

2. Where does a person obtain the right to tell another what to do? How is it that Paul begins his letter with a strong sense of authority? Where does Paul get his authority? This question is being posed because we see Paul, in his opening sentence, staunchly defending his authority as an Apostle! Paul, also called Saul, was not one of the original Apostles who lived with Jesus (Mark 3:14; Luke 6:13). The story of Paul's conversion is found in Acts 9:1-22. Read these passages and compare them to Galatians 1:1-14. There are several parts of his conversion that should be of interest to us. Let's look at each of these in turn.

Bible Reference	Question	Answer
<b>Acts 9:1-22</b> <b>Galatians 1:13-14</b> <b>Philippians 3:4-5</b>	Who was Paul before his conversion?	Paul was a zealous Jew who was eager to rise in the ranks of his religion. He wanted to destroy the Christian Church because it was so counter to his religion. Notice that he was zealous for the "traditions of his fathers."
	What was his purpose in life, or his duty?	To destroy the Christian Church.
	What was the foundation for his zealousness?	His pedigree and his desire to rise through the ranks of Judaism.
	Where did he get his authority to take down the Christian Church?	The High Priest
	Ultimately, where did Paul get his authority from, man or God?	Man
<b>Acts 9:1-22</b> <b>Galatians 1:1-14</b>	From whom did Paul receive the Gospel?	Jesus Christ
<b>Acts 9:1-22</b> <b>Galatians 1:1-14</b>	What is the point Paul is trying to make concerning from whom he did <i>not</i> receive the Gospel?	He did not receive it from man, or through men.
<b>Acts 9:1-22</b> <b>Galatians 1:1-14</b>	Lastly, draw a conclusion as to why would Paul go to such great lengths to demonstrate where he got his information about Christ from.	The juxtaposition of man and God is clearly the point. Paul proves that he did get his authority and information from man, but now from God. This gives him tremendous authority.



3. Let's get back to Galatians 1:1, and study Paul's Apostolic Authority. Paul gets his authority to teach these Galatian believers by claiming the TITLE of Apostle.<sup>5</sup> This is significant because when the early Church thought of Apostles, they undoubtedly thought of the original twelve. By using a literal hermeneutic and examining Scripture in light of its historical context, we can see why Paul used the title so often in his letters. Read the Key Point below, Acts 9:15, and 1 Corinthians 15:3-11. Offer two pieces of evidence for why the title of Apostle would give Paul authority to preach and teach.
  1. Acts 9:15: Paul was set apart specifically by Christ, Himself. This alone would serve to give Paul definite authority.
  2. 1 Corinthians 15:3-11: Paul also gives himself authority by placing himself in the ranks of the twelve original Apostles, being special messengers of Jesus Christ.
4. Having the title of Apostle was Paul's first source of authority, but he offers an even greater source; God, Himself. It might have been easy for Paul to simply state that he received his authority from God, but he doesn't. Why does he elaborate in Galatians 1:1 the way he does?

In stating that his authority comes directly from Jesus Christ AND God the Father working in perfect harmony, this affords Paul the ability to say that he has authority from deity, that is BOTH God the Father and God the Son.<sup>6</sup>

#### APOSTLE



"A person sent by another; a messenger; envoy. This word is once used as a descriptive designation of Jesus Christ, the Sent of the Father (Heb 3:1; John 20:21). It is, however, generally used as designating the body of disciples to whom he entrusted the organization of his Church and the dissemination of his Gospel, 'the twelve,' as they are called (Matt 10:1-5; Mark 3:14; 6:7; Luke 6:13; 9:1). We have four lists of the apostles, one by each of the synoptic evangelists (Matt 10:2-4; Mark 3:16; Luke 6:14), and one in Acts (1:13). No two of these lists, however, perfectly coincide."<sup>3</sup>

"NT:652 *APOSTLE* ἀπόστολος (ap-os'-tol-os),"<sup>10</sup> "one who fulfills the role of being a special messenger (generally restricted to the immediate followers of Jesus Christ, but also extended, as in the case of Paul, to other early Christians active in proclaiming the message of the Gospel) - apostle, special messenger."<sup>4</sup>

5. Paul states emphatically that he received his authority from God, and not from man. This is important for many reasons. Paul's distinction between God and man serves to remind his readers that his authority is not man-made, and that it is genuine. The real question is why does Paul feel the need to defend his Apostolic authority? In 1 Corinthians 15:1-11, Paul sets the record straight on three matters concerning Apostolic authority, on the reason for the Gospel, and one of the reasons why he has to defend his authority. Read these passages and give evidence for Paul's assertions.

**Read 1 Corinthians 15:1-11 - Three matters concerning Paul's Apostolic Authority:**

Bible Reference	Question	Answer
15:1-11 (v.10) Galatians 1:11-12	From whom did Paul receive the Gospel from?	Paul received this Gospel directly from Jesus.
15:9	What title does Paul say he has?	He calls himself the least of the Apostles, but an Apostle nonetheless.
15:10	How does Paul say he came by the title of Apostle?	He is an Apostle by the grace of God.
15:1-2	According to Paul, what is the reason for the Gospel?	Paul indicates that the Gospel he preached is the one that saved the Corinthians because they believed.
15:5-11	How does Paul put himself on par with the other Apostles?	Paul lists James and Peter by name, then includes the other apostles while making it clear that whether he, or the <i>other</i> apostles preach the Gospel, the fact remains that they have the authority and that those who heard believed.
15:1-11	What is the reason Paul gives in these passages for defending his apostolic authority?	Paul says that he's not worthy to be an Apostle because he persecuted the Church. If he thought that, don't you think it's reasonable that others might think that also?
	How could this be used against him?	Some might even try to pervert his message and use his past against him.

6. This brings us to the discussion of why Paul spends so much time defending his Apostolic authority. Notice that Paul makes it clear that he did not receive his Gospel or his authority, or even his title of Apostle, from men, but from God. Consider why he wants the Galatian readers, and us too for that matter, to know that his authority is not man-made, but God-made. The reason may well be that Paul's Gospel message required authentication if he wanted people to believe. The title of Apostle, and the fact that it came directly from Jesus, would serve this purpose. Another reason he was constantly defending his Apostolic Authority was that the Judaizers would follow Paul from city to city, challenging his authority, and perverting the Gospel.<sup>8</sup> Who were these Judaizers, and what did they have against the Apostle Paul? Basically, the Judaizers were Jews who taught one must keep the Law in order to be saved, and they challenged Paul's authority, and the authenticity of his message. Judaizers, from the Koine Greek *Ioudaizo* (Ἰουδαῖζω), literally means to live as a Jew. Read the Key Point below for a detailed description.

### JUDAIZERS

"In Gal 2:14 it means to "live like Jews" (RSV, NEB, NASB, Phillips), "follow Jewish customs" (NIV), or "live by the Jewish law" (Barclay). The context for this reference is the episode in Antioch when Paul condemns Peter's withdrawal from table fellowship with Gentile Christians. Peter's actions are viewed by Paul as a serious compromise of the Gospel of salvation by grace through faith alone, lending support to the position that sought to impose Jewish ceremonial law on the Gentiles. Thus, Paul interprets Peter's withdrawal in terms of its effect in compelling Gentile Christians to live like Jews."<sup>7</sup>



The term Judaizers can be found in ancient literature, such as the Septuagint in the book of Esther 8:16-17, in Josephus' *Jewish War* "when the Syrians thought they had ruined the Jews, they had the Judaizers in suspicion also" (2.18.2, Whiston Translation, in Apostolic Fathers collection), in Ignatius' Letter to the Magnesians 10:3: "It is absurd to profess Christ Jesus, and to Judaize. For Christianity did not embrace Judaism, but Judaism Christianity, that so every tongue which believeth might be gathered together to God." - Roberts Translation, and in the twenty ninth law of The Council of Laodicea of around A.D. 365 that says, "Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ."

Let's take a closer look at the Judaizers and find out what they were teaching. Complete the chart below to determine the central tenants of both the Judaizers and the Apostles.

Judaizers Acts 15:1	The Apostles Acts 15:2; 24
Salvation cannot be obtained apart from keeping the Law of Moses, especially being circumcised.	Paul and Barnabas greatly disputed this, indicating that they gave no such command.
Judaizers Acts 15:5	The Apostles Acts 15:7-11
Believers must be circumcised and must keep the Law of Moses.	Salvation is through believing the Gospel by faith. The Jews couldn't keep the Law, so why should we tell people they have to?

7. Notice in Galatians that Paul doesn't explain who the Judaizers were or what they believed. It's like listening in on one side of a telephone conversation. You only get to hear answers to questions, or maybe questions but no answers. Paul's letter was written in response to some information he had, but he doesn't say what it is. It's our job to extrapolate the other side of the information we don't have. So, given that we now have a better understanding of who the Judaizers were, and what they believed, let's consider why Paul might have to work so hard to defend his authority and his message.

**Read Acts 15:7-29**

Question	Answer
<b>Did the Judaizers have authority granted to them from the Jerusalem Council to say people must keep the Law?</b>	No. The Jerusalem Council flatly denied that they gave the Judaizers the command that believers had to be circumcised.
<b>What was the decree from the council, and how did the council affect Paul's authority?</b>	The decree was that they were only to believe, per Peter (Acts 15:7), and that they were to "abstain from things offered to idols, from blood, from things strangled, and from sexual immorality" (Acts 15:29), a message replete in the Bible.
<b>Draw a conclusion as to why Paul started Galatians the way he did.</b>	Paul was defending himself from an attack by the Judaizers. Though not written, the Galatians were obviously being told that Paul was not a real Apostle, that he didn't live with Jesus, and that his message cannot be authenticated.

8. Since we can conclude that the Judaizers were attacking Paul’s credentials, let’s examine how the council viewed him?

Bible Reference	Question	Answer
Acts 15:1-11	What was the difference between how Peter said people were saved, and how Paul said people were saved?	Paul and Peter were saying the same thing: salvation came not through the Law but by the Gospel through faith.
Acts 15:23-26	What evidence is given demonstrating that Paul was accepted?	The letter sent to the brethren was sent by the apostles, elders, and the brethren in Jerusalem calling Paul “beloved.”
Acts 15:1-29	Where is it indicated that Paul was not considered an Apostle?	It isn’t. Paul is among those sent, was in attendance at the Council, and is, therefore, considered an Apostle by the Council.

9. Now that Paul has established his credentials and his authority, let’s turn to his opening statements concerning his appointment as an Apostle, and how it didn’t come from men.

Bible Reference	Question	Answer
Galatians 1:15-24	Who did <u>NOT</u> confer the title of Apostle on Paul?	Those in Jerusalem: specifically the Apostles Peter and James.
Acts 13:1-4	Since the word apostle means “a person sent,” who actually sent Paul?	The Holy Spirit is the one who actually sent Paul out.

10. In a power struggle, one who holds a superior commissioning would hold sway over those whose basis is only their words.<sup>5</sup> Given this, consider the power struggle taking place in Galatia. The Judaizers and Paul are both working to capture the hearts and minds of both the believers and non-believers living there. Only one could be right. Given what you know about the power struggle between Paul and the Judaizers, why might Paul find it necessary to list his credentials?

If a dispute can only be settled based on the authority of one person's word over another person's word, Paul clearly wins. His commission is from God, while the Judaizers have only their word. Paul isn't speaking for himself, or even for the Apostles (because he is one), but for the Lord Jesus, and God the Father whose power raised Him from the dead. Paul's credentials, now speak for themselves.

Let's take one last look at the commissioning of Paul before we move on. Critics of Paul's authority and Apostolic title would charge that Paul did, in fact, receive his commissioning from men by citing Acts 9:10-19, thus discrediting his message. When you read these passages, it does, indeed, sound like there is a contradiction in the Scriptures; that what Paul is describing in Galatians 1:1-2 lies in opposition to what is being taught in Acts 9:10-19. Because Ananias laid hands on Saul (Paul) and he received his sight, the charge could easily be made that Paul's commission came from, or at least, through man.

11. Remember that doctrine should never be based on a single Scripture passage, but on the analogy of faith. In other words, let the Scriptures interpret the Scriptures. In this case, look at Acts 22:12-21 for the answer to this seeming contradiction. What was Ananias's true role, as recorded by Luke in Acts?

Here we see that Saul (Paul) received his revelation directly from Jesus, and that Ananias was simply God's messenger sent to relate to Paul what he was called to do. (Acts 22:14.)

In the rest of the passage we find that Jesus did actually speak to Paul, telling him to depart, and that He would send him far from the Jews.

Paul's authority is neither from men, nor through men. His title of Apostle, as well as his message, is divinely commissioned and authenticated by the Lord Jesus, and God the Father.

# 2 *The Churches of Galatia*

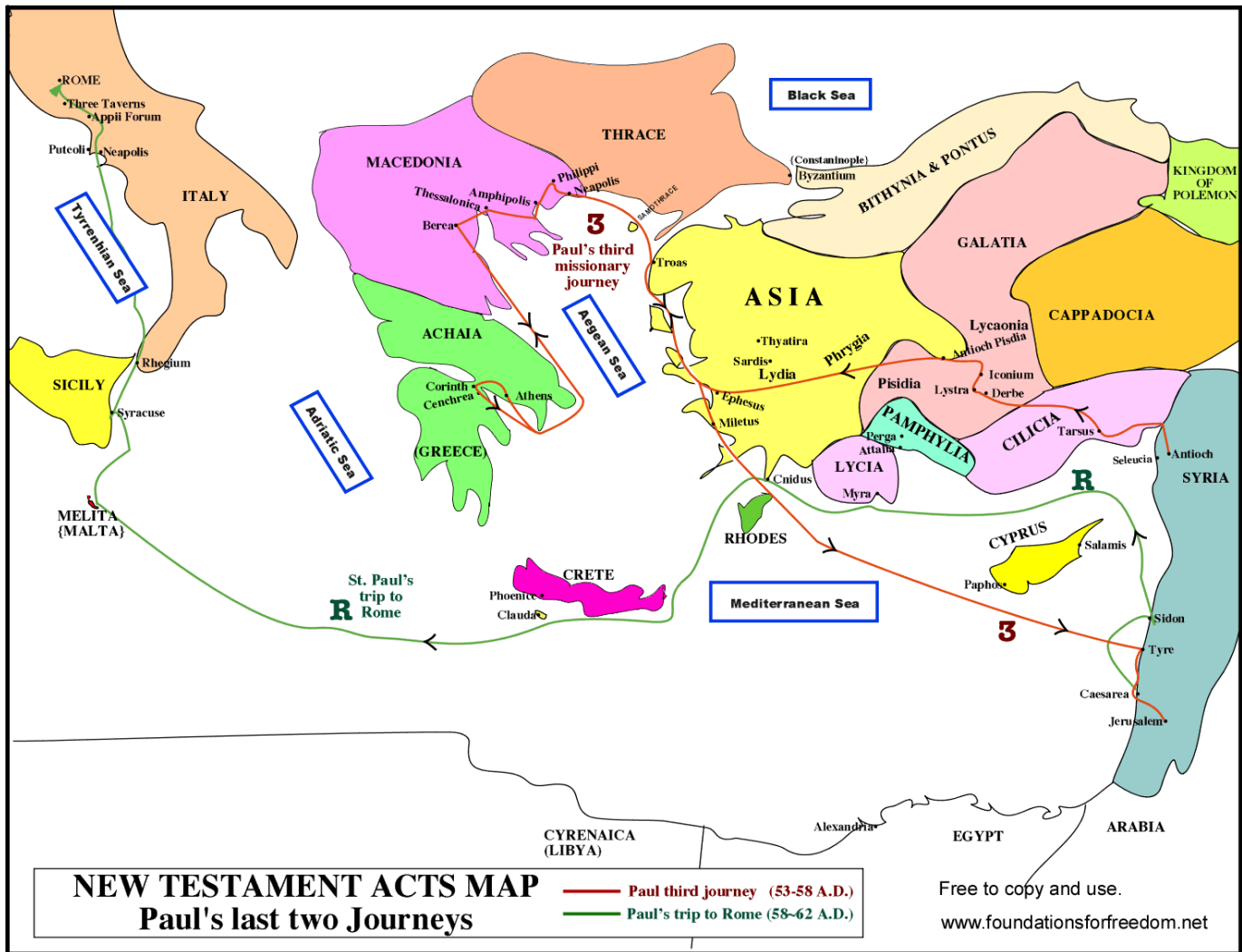
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*Read Galatians Chapter 1, Verse 2*

Paul visited the Roman province of Galatia, located on the peninsula of Asia Minor, near the Mediterranean Sea, during his first, second, and third missionary journeys. Galatia can be seen in two ways: the first is the ethnic region (in the northern portion of the province) settled by the Gauls, and the second is the Roman province that included the cities and regions in the south of Antioch, Pisidia, Iconium, Lystra, Derbe.<sup>8</sup>

Whether you believe this letter was written to the Churches of South Galatia, or to the ethnic region, your understanding of the important doctrines will not change, nor will your Christian growth be stunted from studying it.

Acts 13:1-14:28 records Paul's first missionary journey. The first thing to consider is who sent Paul on this journey. Careful study clearly indicates that it was the Holy Spirit, Himself, who sent Paul (Acts 13:2, 4), and this speaks volumes about his Apostolic Authority and the authentication of his message. What we're looking for in this section is a better understanding of what Paul was doing on this journey. This is important because it will help us understand what Paul means when he writes, "to the Churches in Galatia." The study of Paul's missionary journeys is not to be feared for their scope, or neglected for their volume. To gain a better understanding of the recipients of this letter, complete the following chart related to Paul's first missionary journey before drawing a conclusion.





<b>Acts 13:1-14:28</b>	<b>Location</b>	<b>Verse</b>
<b>Start (1)</b>	Syrian Antioch	Acts 13:1
<b>Stop (2)</b>	Seleucia	Acts 13:4
<b>Stop (3)</b>	Salamis, Cyprus	Acts 13:4-5
<b>Stop (4)</b>	Paphos	Acts 13:6
<b>Stop (5)</b>	Perga in Pamphylia	Acts 13:13
<b>Stop (6)</b>	Antioch in Pisidia	Acts 13:14
<b>Stop (7)</b>	Iconium	Acts 14:1
<b>Stop (8)</b>	Lystra (and Derbe, cities of Lycaonia, and to the surrounding region)	Acts 14:(6)8
<b>Stop (9)</b>	Derbe	Acts 14:20
<b>Stop (10)</b>	Lystra	Acts 14:21
<b>Stop (11)</b>	Iconium	Acts 14:21
<b>Stop (12)</b>	Antioch	Acts 14:21
<b>Stop (13)</b>	Passing through Pisidia, they went to Panphylia to the city of Perga	Acts 14:24-25
<b>Stop (14)</b>	Attalia	Acts 14:25
<b>Stop (15)</b>	Antioch	Acts 14:26

- Let's take a closer look at Acts 13:1-14:28, searching the section for details concerning Paul's mission to Galatia including his actions, message, and people he interacted with. Take careful note of what he was doing, how he was building relationships, and how he was received by those who believed. Remember, we're seeking to determine who the Churches in Galatia were, and why Paul is able to speak to them the way he does in Galatians.

### ACTIONS

Bible Reference	Question	Answer
Acts 13:5	What did Paul do when he arrived in Salamis?	He preached the word of God in the Synagogue to the Jews.
Acts 13:8-11	Why did Paul blind the sorcerer?	The sorcerer was trying to turn Sergius away from the faith.
Acts 13:46	How did Paul interact with the Jews who were blaspheming?	He boldly demonstrated from the OT that the Jews rejected the Lord and thus God turned to the Gentiles.
Acts 13:49	What was the result of Paul's actions?	The Word of the Lord was being spread all over the region.
Acts 14:23	What was the result of Paul's actions?	They set up Churches and appointed elders.

## MESSAGE

Bible Reference	Question	Answer
Acts 13:8 Jude 3	What did Paul preach?	THE Faith.
Acts 13:16-41	How does Paul use David to prove Jesus is the Messiah?	David died and saw corruption, but God raised Jesus from the dead so He would see no corruption.
Acts 13:44	What did the people want to hear?	The Word of God
Acts 13:48	Why were the Gentiles happy?	The Gentiles were to receive the Word and thus salvation.

## INTERACTIONS

Bible Reference	Question	Answer
Acts 13:7	What did the proconsul, Sergius Paulus, want with Paul?	He wanted to hear the word of God.
Acts 13:14-42	What did the people want?	They wanted to hear about Jesus and about salvation.
Acts 13:44	Who came out to hear the Word of God?	Almost the whole city.
Acts 14:1	Who were being saved?	A great multitude of both Jews and Greeks.
Acts 14:19-22	What was the effect of the preaching of the Gospel?	They made many disciples, and strengthened their faith.

2. Given everything we've read and studied in these passages, and given how Paul relates to those he's writing to in Galatians, how can we characterize Paul's mission to the Churches in Galatia and the surrounding areas?

The journey demonstrates Paul's covering of the region, the setting up of Churches there, and his interaction with both Jews and Gentiles, believers and non-believers.

3. There is evidence that the Judaizers followed Paul from city to city to oppose his message and his authority. Complete the chart to find this evidence.

Bible Reference	Where Was Paul?	Where Did The Judaizers Come From?	What Actions Did The Judaizers Take Against Paul?
Acts 14:19	Lystra	Antioch and Iconium	They persuaded the people, and then stoned Paul.
Acts 17:13	Berea	Thessalonica	Once the Jews heard that Paul was preaching the Word of God, they stirred up the crowd.

4. In Acts 14:3, the Bible says that Paul was in Galatia a long time. This was not just a quick trip, preach the Gospel, and bail. The amount of time Paul spent in Galatia speaks volumes about his relationship to these believers, giving us tremendous insight into the tone of his letter "To the Churches in Galatia." Paul's missionary journeys in Acts offer us much in the way of background information that helps us understand the book of Galatians. Given what we've studied in Acts, draw a conclusion as to why Paul writes the way he does in the opening of Galatians.

Bible Reference	Question	Answer
Who were these Galatians?		We can surmise that these Galatians were both believers and brethren. One might even call them family.
Philemon 10 1 Corinthians 4:15	Describe Paul's relationship to them.	Paul clearly means to address those with whom he spent a long time, preaching and teaching Christ, and encouraging, strengthening, and exhorting. One does not build this kind of relationship quickly, nor is it to be taken for granted. He was their father in the Lord.

Bible Reference	Question	Answer
	<p><b>If these Galatians were simply acquaintances, would Paul have written the opening to Galatians the same way?</b></p>	<p>It seems unlikely that Paul would have written such a bold and unsympathetic letter to people he barely knew.</p>
<p><b>Galatians 1:6-9</b></p>	<p>Why is Paul writing to these Galatians?</p>	<p>Paul is warning them about the Judaizers.</p>
	<p>What is the best possible outcome for believers if they don't listen to Paul?</p>	<p>They were in danger of being led astray by false teachings.</p>
	<p>What is the worst possible outcome for un-believers if they don't listen to Paul?</p>	<p>They were being blocked from accepting the true Gospel and attaining salvation.</p>

# 3 *The Gospel of Christ*

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*Read Galatians Chapter 1, Verses 3-4*

Be careful here that you don't gloss over the tremendous power of these two most important words, *grace* and *peace*. While many rightfully see this as nothing more than the standard Christian greeting of the time, the Holy Spirit intended something much more significant when He chose for Paul to write these words.

What do we know so far? Well, Paul is an Apostle of Jesus Christ, who received his authority directly from God and not from man or through any man. Next, we see Paul writing to counteract the effects of the lying Judaizers who were attacking Paul and the true Gospel message of salvation by faith alone. Now we see Paul beginning his polemic not only with an attack on the Judaizers, but also with a defense of the Gospel of Jesus Christ.

1. Paul begins his attack on the Judaizers and his defense of the faith by contrasting grace and works. Let's begin with a discussion of grace. Read the following definitions of grace and underline or circle the significant words that stand out to you.



"NT 5485. **GRACE** χάρις *cháris* (khar'-ece),"<sup>10</sup> "gen. *cháritos*, fem. noun from *cháiro* (5463), to rejoice. Grace, particularly that which causes joy, pleasure, gratification, favor, acceptance, for a kindness granted or desired, a benefit, thanks, gratitude. A favor done without expectation of return; the absolutely free expression of the loving kindness of God to men finding its only motive in the bounty and benevolence of the Giver; unearned and unmerited favor. *Cháris* stands in direct antithesis to *érga* (2041), works, the two being mutually exclusive. God's grace affects man's sinfulness and not only forgives the repentant sinner, but brings joy and thankfulness to him."<sup>9</sup>

## **GRACE**

"The word *grace* in biblical parlance can, like forgiveness, repentance, regeneration, and salvation, mean something as broad as describing the whole of God's activity toward man or as narrow as describing one segment of that activity. An accurate, common definition describes grace as the unmerited favor of God toward man."<sup>7</sup>

2. For a more definitive definition of Grace, combine the Key Terms box above with Ephesians 2:4-9, then complete the chart below regarding this grace and our salvation:

Bible Reference	Question	Answer
Ephesians 2:4	Why did God bestow His grace on us?	God bestowed His grace on us simply because He loves us.
Ephesians 2:5	Why didn't we deserve God's grace?	Because we were already dead in our trespasses.
Ephesians 2:5-6	What is our position right now because of God's grace?	We are alive, together with Christ, sitting in the heavenly places.
Ephesians 2:7	What is the deeper answer to why God bestowed His grace on us according to this verse?	This allows God to show the immeasurable richness of His grace and kindness throughout the ages.
Ephesians 2:8	What two mechanisms are at work for our salvation?	We are saved <b>BY</b> grace <b>THROUGH</b> our faith.
Ephesians 2:8-9	What are the three specific clarifications given in these verses about how we are saved?	<ol style="list-style-type: none"> <li>1. That our salvation is not of anything we've done on our part.</li> <li>2. Our salvation is not by our own works.</li> <li>3. Our salvation is strictly the gift of God.</li> </ol>
Ephesians 2:9	Explain why we can't boast about our salvation.	If you're given a gift, and you boast about it, it's no longer a gift is it?

3. Keep in mind that the Judaizers teach that you cannot be saved unless you keep the Law. This is essentially working for your salvation. Paul uses grace and peace to both defend the faith and attack the Judaizers. Either you are saved by the grace of God or you are saved by works, but it cannot be both. Read Romans 4:4-5. Pay careful attention to Paul's use of the term debt, and demonstrate how he is both attacking and defending at the same time when he says "grace and peace to you."

Bible Reference	Attack	Defense
Romans 4:4-5	Paul is saying that if one works, he is owed a debt by God, and salvation is no longer a gift. This is the attack on the Judaizers. Work cannot be involved in salvation, period.	Paul states flatly that God freely gives righteousness to the believer's account if he believes and does not work. This is the defense of the Gospel. God's gift is not of works.
Romans 4:4-5	DRAW A CONCLUSION:	Paul is saying in Romans that you cannot be saved by both works and faith because they are mutually exclusive.

4. Paul doesn't stop with grace, but adds peace to confirm what grace affords the believer here on earth. The word *peace* is significant for many reasons. Let's take a look at a few so we can get an idea of what Paul is saying in Galatians.

Bible Reference	Question	Answer
Hebrews 13:20	How is God described?	God is the God of peace.
2 Thessalonians 3:16	How is Jesus described?	Jesus is the Lord of peace.
Colossians 3:15	What is the exhortation?	To allow the peace of God to rule in our hearts.
John 14:27	Ultimately, what are we to take from these verses?	Having God's peace is absolutely critical to living in a fallen and sinful world.



5. The word *peace* carries with it all of the usual meanings one would expect: tranquility, happiness, health, prosperity, etc. When applied to God, it takes on a much larger meaning. It is not surprising then that the prophet Samuel wrote in Judges that God is “Yehovah Shalom (yeh-ho-vaw’ shaw-lome’); Jehovah (is) Peace. OT:3073 יהוה שָׁלוֹם”<sup>10</sup>  
 When Paul uses the word *peace* in Galatians 1:3, don’t overlook from whence this peace comes. This peace, and grace, comes directly from “God the Father and our Lord Jesus Christ.”

Bible Reference	Question	Answer
<b>Philippians 4:6</b>	What specifically are we not to worry about?	We’re not to worry (be anxious) about ANYTHING.
<b>Philippians 4:6</b>	What exactly and specifically are we supposed to take to the Lord?	We’re to bring ABSOLUTELY EVERYTHING to the Lord.
<b>Philippians 4:6</b>	What three mechanisms are we to use for what we bring to the Lord?	1. Prayer
		2. Supplication (petition for oneself)
		3. With Thanksgiving
<b>Philippians 4:7</b>	What is the promised result if we follow God’s prescription? The Greek word translated guard literally means to keep, to hold fast, and to protect.	We gain the peace of God that will guard our hearts and minds.
<b>Psalms 46:10-11</b>	What is our admonition that ties into our study of God’s peace?	We are admonished to “be still.” Then we’re admonished to KNOW that God is God!
<b>Psalms 46:10-11</b>	How does God’s exaltation give us peace?	We know that God will not be thwarted, and that His plan and program will be completed. We have peace because we can <i>know</i> that God is in control.
<b>Psalms 46:10-11</b>	How can we KNOW God is with us?	It says so! God is our refuge!

# 4 Christ, Our Propitiation

## Read Galatians Chapter 1, Verse 4

Since we know that the result of our sin is death (Romans 6:23), that all of us have sinned and fallen short of God's glory (Romans 3:23), and that in God's eyes our righteousnesses are like filthy rags (Isaiah 64:6), we can know for sure that we can do nothing to earn our salvation. We stand convicted because of our sins, and God will righteously judge those sins and send any whose sins are not paid for to Hell. The Good News is that Christ is our propitiation, paying for our sins by satisfying God's judgment against sin through His death. Christ is our propitiation, reconciliation, substitution, redemption, and justification. Let's examine the word Propitiation:



"OT:3722 ATONEMENT כָּפַר *kaphar* (kaw-far'),"<sup>10</sup> "to cover over, atone, propitiate, pacify." This root is found in the Hebrew language at all periods of its history, and perhaps is best known from the term Yom Kippur, "Day of Atonement." Its verbal forms occur approximately 100 times in the Hebrew Bible. Kapar is first found in Gen 6:14, where it is used in its primary sense of "to cover over." Here God gives Noah instructions concerning the ark, including, "Cover it inside and out with pitch" (RSV). (The KJV translates, "Pitch it within and without with pitch.") Most uses of the word, however, involve the theological meaning of "covering over," often with the blood of a sacrifice, in order to atone for some sin."<sup>12</sup>

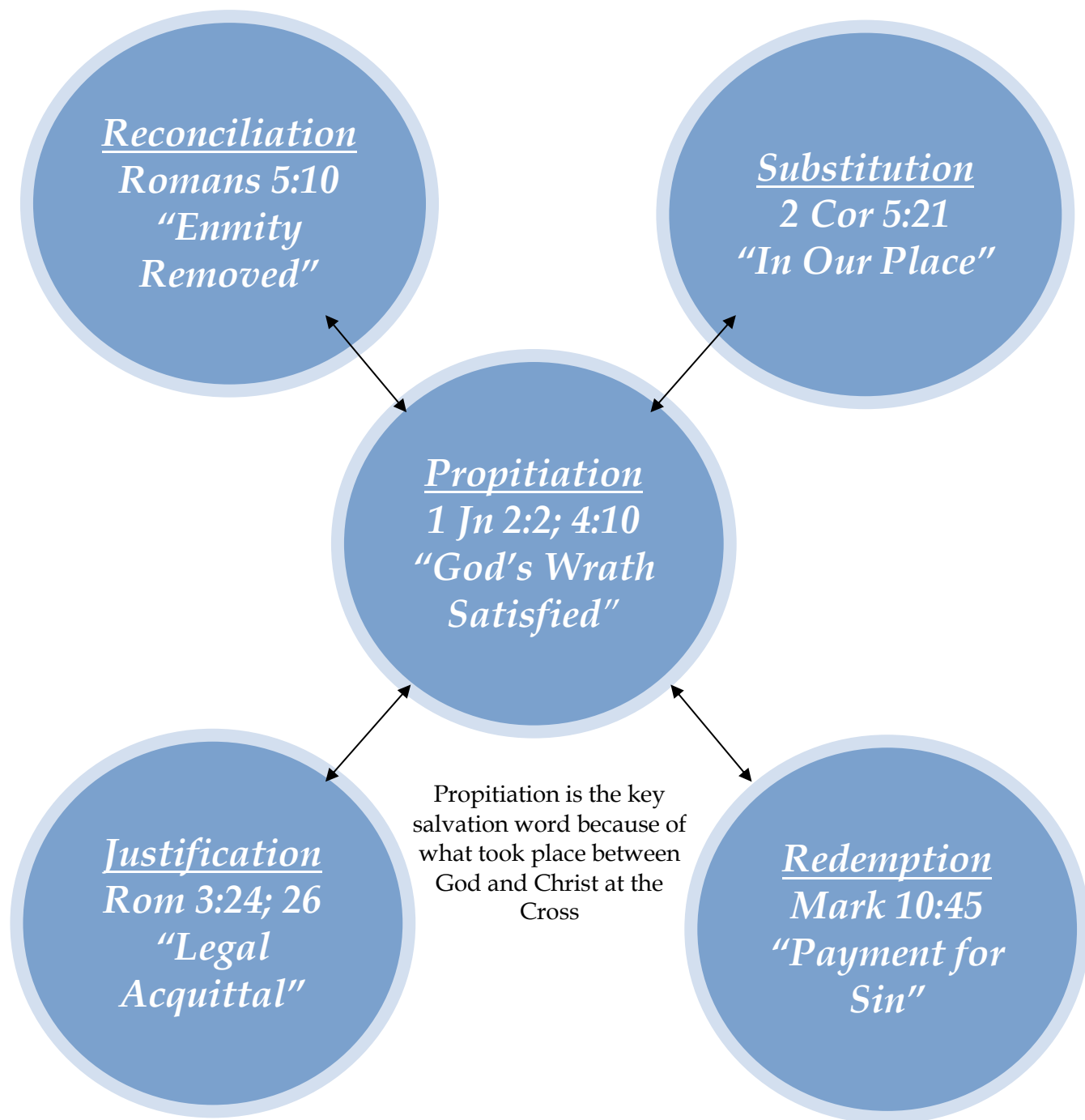


### **Atonement:** An Old Testament Term

Man and God are separated because of man's sin. Because of man's sin, he is deserving of death. However, God provided a method by which man's sin might be atoned for, or covered. These sins, though covered, were not done away with because God's justice had not yet been satisfied. Those who believed God, and followed His method for atonement, had the experience of their guilt taken away, until their sins were ultimately paid for by the one sacrifice that satisfied God's justice, Christ's death, and the subsequent application of His blood for all who believe.

### **Propitiation:** A New Testament Term

Christ's sacrifice was not a mere atonement, or covering, for sin. His sacrifice was a true propitiation, or satisfaction, of God's justice. This once and for all paid the price for sin and satisfied God's justice. His sacrifice satisfied God's justice for the OT saints because of their belief, and also for any NT saints who believe in Him.



<b>REDEMPTION</b>	The Sinward Aspect of Salvation
Problem	Man is a slave of sin.
Solution	Christ is the perfect, divine solution for sin.
<b>RECONCILIATION</b>	The Manward Aspect of Salvation
Problem	Man is a sinner, and enemy of God.
Solution	Christ is the perfect, divine solution for the sinner.
<b>PROPITIATION</b>	The Godward Aspect of Salvation
Problem	Man has sinned and offended God.
Solution	Christ is the perfect, divine solution for the offended holiness of God.

1. Propitiation means that God's wrath is turned away because Jesus satisfied the requirements set forth in Romans 6:23. Complete the chart below for a clearer picture of Christ's propitiation.

Bible Reference	Question	Answer
Hebrews 2:17	What did God do to Christ?	God made Him like His brethren in order to make propitiation for our sins.
Romans 3:23-25	In whom do we find redemption?	Jesus
	How is this redemption realized (manward and Godward)?	Manward our redemption is realized through faith; Godward setting forth Christ to be the propitiation through the blood of Christ.
1 John 2:2	For whose sins specifically is Jesus the propitiation?	The whole world
1 John 4:10	Why is Jesus our propitiation?	Because God loved us!

2. When Paul says in Galatians 1:4 that Christ gave Himself for our sins, he's talking about the propitiation. Because of Christ's sacrifice for sins God's wrath is satisfied, but we are also reconciled.

Bible Reference	Question	Answer
Mark 10:45	What did Jesus come to do?	Give His life a ransom (the payment for sin).
Romans 3:24-26	How are we justified?	We are justified by God's grace, through faith in the shed blood of Jesus.
Romans 5:10	How are we reconciled to God?	We're reconciled through the death of Jesus.
2 Corinthians 5:21	What is Christ to us?	He is our substitution.

3. Read Colossians 1:19-22. Here we see an explanation of Paul’s assertion that Christ “gave Himself for our sins.” Paul is affirming that Christ made peace (satisfied God’s judgment) through the blood of His cross. This means that while we were separated from God, we are now reconciled to Him, and our sins are paid for. Therefore, those who are in Christ will no longer be judged for their sins, because Christ paid the penalty of their sins for them. This is the propitiation, or satisfaction of God’s judgment, through Christ’s shed blood.

Bible Reference	Question	Answer
<b>Ecclesiastes 7:20</b>	Given the definition of holiness*, what kind of relationship can we have with a Holy God apart from Christ’s work on the cross?	By the definition of holiness, we can have no relationship with Him because of our sin and His holiness.
<b>Psalms 51:5</b>	What can we do to correct our sinfulness?	According to the Psalmist, we can do nothing because we were born in sin.
<b>Hebrews 4:13</b>	Is there any way to hide our sin from God?	We cannot hide our sin, as all things are open to God.

\* Set apart for God, to be, as it were, exclusively His; separated, pure, clean.

4. Jesus gave Himself, meaning that He sacrificed Himself on the cross, shedding His blood for the forgiveness of sins. (Ephesians 1:7; 5:2) We have to remember that it’s not the death of Jesus that is God’s satisfaction, but the shedding of His blood. When we examine Old Testament typology, this comes through loud and clear.

Bible Reference	Question	Answer
<b>Leviticus 17:11</b>	What specifically is in the blood?	The life of the flesh.
<b>Leviticus 17:11</b>	Where is the blood supposed to go, and for what purpose?	The blood goes on the altar. To make atonement.
<b>Leviticus 17:11</b>	What specifically makes the atonement?	The blood makes the atonement.
<b>Hebrews 10:1-4</b>	What couldn’t these animal sacrifices do?	They couldn’t make one perfect, and they couldn’t take away sins.

## 5. Atonement and Reconciliation Review Chart

Bible Reference	Question	Answer
Colossians 1:14 Ephesians 1:7; 5:2	What is required for our redemption?	The sacrifice, in blood, of Jesus.
Leviticus 16:6; 15 Hebrews 9:12	What is the significance of the blood?	For Aaron, the sacrificial blood was for the atonement. Jesus took His own blood into the Holy of Holies to obtain eternal redemption.
Hebrews 9:22	Why is the blood necessary?	Without the shedding of blood there is no remission of sin.
Exodus 12:13	What was the sign given in order that they be spared His wrath?	The blood was the sign.
	What did God <i>HAVE</i> to see?	God had to see the blood.
	The result of the sign?	When God saw the blood, He said He would pass over them; Passover/ No Death
Isaiah 53:5 Matthew 20:28 Hebrews 9:28	What did Jesus come to earth to do?	Jesus came to give His life to pay the ransom price.
Matthew 26:28	What was the purpose of Christ shedding His blood?	Christ shed His blood for the remission of sins.
Revelation 5:9	Can we know for sure that His blood reconciled us to God?	Yes. Christ's blood reconciled us to God.
1 John 1:7	What does His blood do for us?	His blood cleanses us from <u>ALL</u> sin.
Romans 5:8-10	How does God make sure we escape death, and reconcile us to Himself?	God demonstrated His love for us by sending His Son, Jesus, to die for us.
	What three things do we receive from His death?	Through His blood we are <i>justified</i> , <i>reconciled</i> , and <i>saved</i> .

6. Paul emphasizes in Galatians 1:4 that Christ gave Himself **FOR** us. To better understand the OT sacrifices, or coverings, and the NT sacrifice of Christ as a propitiation, Hebrews chapter nine contains many references to the ritual sacrifices performed by the Israelite priests. It further contains references to Christ as a **better** sacrifice. An example would be that He needed to offer Himself only once, rather than year after year. So, how do we know that the OT sacrifices were only meant to point to the coming sacrifice in the Person of Jesus? Read the following verses and answer the question using each one.

Bible Reference	OT Sacrifices Point To The Sacrifice of Jesus
Hebrews 8:5	The earthly tabernacle was only a shadow or copy of the one in Heaven.
Hebrews 9:9	The priest's sacrifices were only symbolic because they couldn't clear the conscience.
Hebrews 9:11	Christ came as a High Priest of the good things <i>TO COME</i> .
Hebrews 10:1	The Law was only a shadow of the good things <i>TO COME</i> .
Colossians 2:16-17	The festivals, the new moons, and Sabbaths were only shadows, but Christ is the substance.

7. There is much Biblical evidence that points to Christ fulfilling the Old Testament typology that is pictured in the sacrificial system. We're going to look at some of that evidence in the chart below:

Bible Reference	Question	Answer
Exodus 12:3	What animal did God say to use for the Passover?	A lamb
Exodus 12:5-7	What is significant about how the lamb's blood is to be used?	The lamb's blood was to be put on the doorposts as a sign.
Exodus 12:12-13	What did God need to see in order to pass over and not bring judgment?	God needed to see the blood.

Bible Reference	Question	Answer
John 1:29	What title was Jesus given?	Jesus was given the title of Lamb of God.
John 1:29	What was He here to do?	He came to take away the sins of the world.
John 1:29	Consider how Old Testament typology* works, and ask yourself why Jesus was given this particular title?	Jesus was to be God's sacrificial Lamb, to be the atonement for the sins of the world.

➤ **TYPES:** *A figure, representation, or symbol of something yet to come: an event in the Old Testament that foreshadows another in the New Testament.*

8. The Levitical Law indicated that any sacrificial lamb must be without spot or defect. How did Jesus, as the Lamb of God, compare with the Levitical requirements?

Bible Reference	Question	Answer
Hebrews 4:14-15	What makes Jesus the perfect sacrifice?	He was without sin.
Hebrews 9:14	How does Jesus compare to the lamb from the Passover?	He, too, was spotless.
1 Peter 1:18-19	How does Jesus compare to the lamb from the Passover?	Jesus is described as having the same attributes: a lamb without blemish or spot.



9. We're still working on Paul's statement in Galatians 1:4 that Jesus gave Himself for our sins. In stark contrast to the Levitical Sacrificial system, the book of Hebrews argues that Jesus was God's perfect sacrifice. Complete the chart below to uncover this truth.

Bible Reference	Question	Answer
Hebrews 10:5	In the Levitical system, the priests prepared the sacrifices. In contrast, how was Jesus' sacrifice prepared?	God prepared this sacrifice by preparing a body for Jesus.
Hebrews 10:6	How would Jesus' sacrifice be different?	God took no pleasure in the animal sacrifices.
Hebrews 10:7, 9	How do these passages represent Jesus as the perfect sacrifice?	Jesus says that the whole of the Bible tells of His desire <i>to do God's will</i> .
Hebrews 10:8	What is the specific contrast between Jesus and the old sacrifices?	The burnt offerings that God took no pleasure in were offered under the Law.
Hebrews 10:1; 10	What is the most significant contrast between the old sacrifices and Jesus?	The body of Jesus was offered as a sacrifice not year by year but once for all.

10. Colossians 1:20 says that God reconciled all things to Himself through the sacrificial blood of Jesus. This reconciliation is specifically spelled out in Scripture, and is alluded to when Paul says that Christ gave Himself for our sins. Complete the chart below by following the progression as the Scripture passages are laid out.

Bible Reference	Question	Answer
Hebrews 9:25-26 Hebrews 10:12	Offer several pieces of evidence that prove that this one sacrifice was sufficient for all sin for all time.	<ol style="list-style-type: none"> <li>1. His offering was not annual, but was a onetime thing, contrasting OT priests.</li> <li>2. He put away sin by the one sacrifice of Himself.</li> <li>3. He offered ONE sacrifice for sins FOREVER!</li> </ol>
Hebrews 10:1 Hebrews 10:12	What is the significance of Jesus sitting down?	The sacrifices the Israelite priests made, they made year after year. Once Christ offered Himself, He sat down, indicating His work was finished.
Colossians 1:20 2 Corinthians 5:18-20 Romans 11:15	What specifically has been reconciled?	ALL THINGS: Specifically, all things in heaven or on earth.

11. Let's be clear about this propitiation. Christ is a substitute *for* us, in that He died in our place. Read the following verses and write down evidence of this substitutionary act.

Bible References	Substitutionary Act
2 Corinthians 5:21	God made Jesus, who was sinless, to be sin FOR us.
1 Peter 2:24	Jesus bore OUR sins in His own body. By <u>HIS</u> stripes <u>WE</u> are healed.
Isaiah 53:5	But He was wounded for <u>OUR</u> transgressions, He was bruised for <u>OUR</u> iniquities; The chastisement for <u>OUR</u> peace was upon Him, And by His stripes <u>WE</u> are healed.

12. Docetism is the first century heresy that claimed Jesus was not actually incarnate, but that He only appeared to become flesh, and thus never suffered on the cross, never died, and was never raised from the dead. However, it was absolutely essential for Jesus to become a man in order to be our propitiation. Complete the chart looking for evidence of this fact.

Bible Reference	Question	Answer
<b>Hosea 13:14</b>	What did God say He would do?	God says He will ransom them from the power of the grave and redeem them from death.
<b>Acts 2:22-24</b>	What evidence is there that Jesus came in the flesh?	<ol style="list-style-type: none"> <li data-bbox="878 625 1513 716">1. Jesus was crucified.</li> <li data-bbox="878 716 1513 806">2. Jesus was put to death.</li> <li data-bbox="878 806 1513 896">3. Jesus was raised up by God.</li> <li data-bbox="878 896 1513 1056">4. Jesus' resurrection "put an end to the agony of death" NASB (this means that without Him actually dying, death would still be possible.)</li> </ol>
<b>Hebrews 2:14</b>	What evidence is there that Jesus was actually a flesh and blood man?	<ol style="list-style-type: none"> <li data-bbox="878 1098 1513 1247">1. Jesus shared the same flesh and blood.</li> <li data-bbox="878 1247 1513 1402">2. Jesus had to die in order to destroy him who had power over death, the devil.</li> </ol>

13. The Key Point below sums up the Gospel in that Jesus came to give His life and pay the price to meet God's justice. Once paid, the only condition on any man is that he believe that the Lord Jesus paid the price for him. Read the Key Point and underline any words that stand out concerning Christ as the propitiation for our sins.



"**RANSOM** is the **price** or **payment** made for our **redemption**, as when it is said that the Son of man 'gave his life a ransom for many' (Matt 20:28; compare Acts 20:28; Rom 3:23,24; 1 Cor 6:19,20; Gal 3:13; 4:4,5; Eph 1:7; Col 1:14; 1 Tim 2:6; Titus 2:14; 1 Peter 1:18,19. In all these passages the same idea is expressed). The **debt** is represented not as cancelled but as **fully paid**. The slave or captive is not liberated by a mere gratuitous favor, but a ransom price has been paid, in consideration of which **he is set free**. The original owner receives back his alienated and lost possession because he has bought it back 'with a price.' This price or ransom is always said to be Christ, His blood, His death. **He secures our redemption by the payment of a ransom.**"<sup>3</sup>

"**RANSOM** NT:3083 λύτρον *lutron* (loo'-tron) or NT:487 ἀντίλυτρον *antilytron* (an-til'-oo-tron),"<sup>10</sup> "A price paid for freeing a captive; implies vicarious, **equivalent substitution**, "a ransom for many" (Matt 20:28; Eph 1:7; 1 Peter 1:18-19). Man was the **slave** of Satan, **sold under sin**. He was unable to ransom himself, because absolute obedience is due to God; therefore no act of ours can satisfy for the least offense. Lev 25:48 allowed one sold captive to be redeemed by one of his brethren. The Son of God therefore became man in order that as our elder brother He should redeem us (Heb 2:14-15)."<sup>14</sup>

14. Getting back to Paul in Galatians 1:4, conservative scholars believe that the definition of the Greek word "NT:5228 ὑπέρ *huper* (hoop-er'),"<sup>10</sup> **FOR**, is to be determined by the context of the passage. In this case, Paul uses this preposition to mean substitution, ***in place of*** or ***instead of***. Given what you've learned about atonement, propitiation, and the Lord Jesus, how does Paul's use of the word **FOR** relate to the message of the Judaizers?

Answers here may include reasoning from Paul's point of view to remind the Galatians how their salvation actually works, and to abandon, once and for all, the heretical ideas of the Judaizers that one must work to attain salvation. Christ gave His life to pay for our sins. If works are a necessary component to salvation, then Christ's sacrifice did not remove our sins, indeed, it won't even cover them. Therefore, there is no longer a need for atonement because that points to a final sacrifice, and the final sacrifice is no longer propitious because it cannot satisfy God's justice.

# 5 *The Deliverance*

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## *Read Galatians Chapter 1, Verse 4*

In the previous chapter, we studied that Christ sacrificed Himself for our sins (and for the sins of the entire world - 1 John 2:2), and by doing so satisfied God's righteous requirement that sin be paid for. He did this in order to **deliver** us. Paul links this act of deliverance with this present evil age, but doesn't explain what he means. The Greek word Paul uses which is translated **evil** is distinctive in that it often carries a different meaning from its modern usage. Wuest notes that the word evil is not from kakos but poneros. He states that "the kakos man may be content to perish in his own corruption, but the poneros man is not content unless he is corrupting others as well, and drawing them into the same destruction with himself. Satan is not called the kakos one but the poneros one[Matt. 13:19; Mk. 4:15]."<sup>16</sup> So, the age we're being delivered from seeks to drag all men down to destruction. However, since believers have been delivered, it is for us to study the Scriptures and examine what I believe are the three layers of meaning behind what it means to be delivered from this present evil age:

- I. **Justification:** We have been delivered: Since believers have been legally declared righteous, we are thus delivered from the bondage of sin and death.
- II. **Satan's Influence:** We are being delivered: Our deliverance from the present power of evil.
- III. **The Rapture:** We will ultimately be delivered: Our future deliverance out of the world.

Read the Key Point below to gain a better understanding of the Greek word Paul uses, which has been translated into English as **deliver**.

**Deliver** "NT:1807 ἐξαίρομαι exaireo (ex-ah-ee-reh'-o),"<sup>10</sup> to rescue or set someone free from danger - to set free, to rescue, to deliver.<sup>4</sup>

- \* According to *Vine's Expository Dictionary of Biblical Words*,<sup>12</sup> the verb *deliver* that Paul uses in Galatians 1:4 literally means:
  - \* To take out.
  - \* Denotes, in the middle voice, to take out *for oneself*.
  - \* Hence, to deliver, to rescue.
  - \* The person who does so having a special interest in the result of his act.
  - \* Thus it is used, in Galatians 1:4, of the act of God in *delivering* believers *out of this present evil world*.
  - \* The middle voice indicating His pleasure in the issue of their *deliverance*.



1. In the direct context of Paul's letter we see him rebuking the Galatian believers for returning to the bondage of Judaism that Christ freed them from. We can explore this deliverance in more detail by examining the first and second layers of Paul's meaning of *deliver* (deliverance from the bondage of sin and death, and deliverance from the power of Satan), and applying the definition of this Greek word as *rescue*. When we do this, we find that Jesus gave Himself for our sins *so that* we might be rescued (delivered) from the power of Satan, and the power of sin and death. Complete the chart below by following the progression.

Bible Reference	Question	Answer
<b>2 Corinthians 4:3-4</b>	Who has veiled the minds of the people from hearing the Gospel that keeps them from being saved?	Satan, the god of this world.
<b>Acts 26:15-16</b>	Why did Jesus send Paul to the Gentiles?	Paul was to be a minister and a witness of what he had seen and of what Jesus would reveal to him.
<b>Acts 26:17-18</b>	Since Satan is keeping the Gospel from those who are perishing, for what five reasons was Paul being sent to the Gentiles?	1. To open their eyes.
		2. To turn them from the darkness to the light.
		3. To turn them from the power of Satan to God.
		4. So they would receive forgiveness of sins.
		5. So they would receive an inheritance.
<b>Acts 2:22-24</b> <b>Romans 6:9</b>	What was impossible?	That death could hold, or have power over, Jesus.
	Why?	Death no longer has dominion over Him.
<b>Romans 6:1-3</b>	When Christ died, who died with Him?	Believers who are in Christ, died with Christ.

Bible Reference	Question	Answer
<b>Romans 6:4-5</b>	Since we were buried with Him in death, what can we expect?	We can expect to be raised in the newness of life because of His resurrection.
<b>Romans 6:6</b>	What are we no longer slaves of?	Sin
<b>Romans 6:7-14</b>	Since we've died with Him, what have we been freed from?	The power of sin, and from death.
<b>Romans 8:1-2</b>	What are believers free from?	The law of sin and death.
<b>Colossians 1:13</b>	What have we been delivered from?	The power of darkness!
<b>John 8:31-36; 14:6</b>	Who set us free?	Jesus, The Truth sets us free.
<b>Ephesians 6:10-18</b>	Since we've been freed from Satan's influence, what eight tools are we encouraged to use to keep it that way?	<ol style="list-style-type: none"> <li>1. The whole armor of God:</li> <li>2. Truth</li> <li>3. Righteousness</li> <li>4. Gospel of Peace</li> <li>5. Faith</li> <li>6. Salvation</li> <li>7. The Word of God</li> <li>8. Prayer</li> </ol>

2. The idea of being delivered is replete in the Scriptures, especially in the New Testament. The charts below will help set the stage for our examination of Paul's third layer of meaning behind what it means to be delivered from this present evil age. We're going to look at three Greek words that are translated as (among others): deliver, set free, and rescued. Once we have a good working knowledge of what it means to be delivered, we'll examine how the Rapture delivers the Church out of, and keeps it from, the Tribulation.

Bible References	<b>Deliverance - Setting Free</b> Deliver - NT:1807 ἐξαίρω exaireo (ex-ahee-reh'-o) <sup>13</sup>
Acts 7:9-10	Stephen tells the Sanhedrin of God's deliverance of Joseph from his afflictions after being sold into slavery.
Acts 7:34	God sends Moses to deliver the children of Israel from their afflictions in Egypt.
Acts 12:11	Delivered is used to describe God's deliverance of Peter from prison.
Acts 26:17	Christ will deliver Paul from both the Jews and the Gentiles.
Galatians 1:4	God will deliver us from this present evil age.
Acts 23:12-30 "Rescued"	Luke writes that Paul was rescued (delivered) by Roman commander Claudius Lysias from a group of 40 Jews sworn to kill him.
<b>Deliver:</b> NT:4506 ρύομαι rhoumai (hroo'-om-ahee) <sup>13</sup>	
"The meaning in the NT is always 'to save' with God as subject and persons as object." <sup>23</sup>	
2 Corinthians 1:8-10	Paul was delivered, is being delivered, and will be delivered from death.
2 Timothy 4:17-18	Paul is being delivered from every evil work for the continuance of the Gospel.
2 Peter 2:9	Peter describes how the Lord is able to deliver the godly out of temptations.



<b>Bible Reference</b>	<b>Set Free, Delivered</b> NT:1659 ἐλευθερώω eleutheroo (el-yoo-ther-o'-o) <sup>13</sup>
<b>John 8:32-36</b>	We are set free from the power of sin.
<b>Romans 6:14-22</b>	We are set free from the power of sin, so that we should no longer be slaves to sin. In this instance we were “delivered” into freedom and out of sin.
<b>Romans 8:1-2</b>	Christ Jesus has made us free from the law of sin and death.
<b>Romans 8:18-22</b>	The entire creation will be delivered from the bondage of corruption brought on by sin.
<b>1 Corinthians 15:51-57</b>	When we are delivered, we will be changed and be rescued from the death grasp of Satan (Death is swallowed up in victory), the fallen flesh (we will be incorruptible and immortal), the evil world system (the Law), and the coming wrath of God (we will not be here).

3. The Church of Christ has one primary function given in The Great Commission. Jesus commanded us to make disciples of all nations and preach the Gospel (Matthew 28:19; Mark 16:15). He's commanding us to be a witness to what Paul calls this present evil age (Philippians 2:15). However, the Lord will not work through His Church forever, but will deliver it from this present evil age at the Rapture, hence Paul's third layer of deliver. It is our contention that the Church will be delivered out of, and not simply through the Tribulation. We believe that Paul's use of the Greek preposition "ἐκ (ek),"<sup>10</sup> translated from in Galatians 1:4 means out of and not simply through, and denotes "exit or emission out of, as separation from something with which there has been close connection."<sup>15</sup> This understanding is important because when the Tribulation begins, and the wrath of God is poured out, some would have us believe that we (The Church) will not be delivered out of, but through these trials. Fortunately for us, the original language here clearly means out of. Since this preposition is connected to this present evil age, we know that the Church will be removed from, separated from, or exit from it. This is the Rapture of the Church.

The word Rapture is derived from the Greek word *harpázœ*, and although we don't find the English word Rapture in Scripture by name, it can be easily discerned from a careful reading and grouping of key verses. We will be spending a considerable amount of time examining this term as it relates to Paul's third layer for the word deliver in Galatians 1:4. Begin with the Key Point below to gain a fuller understanding of the Greek word *harpázœ* that is translated in 1 Thessalonians 4:17 as caught up. Once you have a good working knowledge of the term, continue on and complete the chart. Each verse has something to say about this very important term.

**Caught Up** "NT:726: ἁρπάζω *harpázœ* (har-pad'-zo),"<sup>10</sup>



- \* To seize, carry off by force: Matthew 12:29.
- \* To seize on, claim for oneself eagerly: Matthew 11:12.
- \* To snatch out or away: Matthew 13:19, John 10:28f.
- \* To rescue from the danger of destruction: Jude 23.
- \* To seize and carry off speedily: John 6:15; Acts 23:10.
- \* Used of divine power transferring a person marvellously and swiftly from one place to another, to snatch or catch away: Acts 8:39; 2 Corinthians 12:2, 4; 1 Thessalonians 4:17.<sup>15</sup>
- \* Compare how the Lord Jesus was caught up in Revelation 12:5

Bible References	Harpázœ - Caught Up
<b>Matthew 11:12</b>  <u>Take By Force</u>	Taking of the kingdom of heaven by force.
<b>Matthew 13:19</b>  <u>Snatches Away</u>	The word of the kingdom is snatched away from what is sown in the heart.
<b>John 6:15</b>  <u>Take By Force</u>	Jesus took Himself away from the hands of those who were going to take Him by force.
<b>John 10:11-12</b>  <u>Catches</u>	The wolf snatching sheep.
<b>John 10:28-29</b>  <u>Snatch</u>	The impossibility of anyone's snatching believers out of the hands of Jesus Christ and God the Father.
<b>Acts 8:39</b>  <u>Caught Away</u>	Philip being snatched away by the Holy Spirit from the Ethiopian eunuch.
<b>Acts 23:10</b>  <u>Take Him By Force</u>	Paul is taken by force from among the mob bent on tearing him apart.
<b>2 Corinthians 12:2,4</b>  <u>Caught Up</u>	Paul was caught up into the third heaven.
<b>1 Thessalonians 4:17</b> <b>This verse is linked to</b> <b>Philippians 3:21</b>  <u>Caught Up &amp;</u> <u>Transformed</u>	When Christians who are alive at Christ's appearing are <b>caught up</b> they will be transformed and receive their glorified bodies.
<b>Revelation 12:5</b>  <u>Caught Up</u>	Jesus was caught up to God and His throne.

4. There are other passages that should be considered that concern the Rapture, or catching away, of the Church. Complete the chart below to discover the richness of the Scriptures concerning the Rapture.

Bible Reference	Question	Answer
John 14:1-3	What does Jesus promise upon His return?	Jesus promises to return and receive us to Himself.
1 Thessalonians 4:17	Where is Jesus when He catches us (the Church) away?	Jesus descends and, while in the air, catches the Church up to Himself.
Revelation 3:10	What does Jesus promise concerning the Tribulation?	Jesus promises to keep us from the hour of trial that will come upon the earth.

5. This last entry, Revelation 3:10, demonstrates that we will be kept *from* the hour of judgment. Again, some contend that we will simply be saved *through* this Tribulation, but the Bible does not support this contention. Revelation 3:10 supports a Pre-Tribulational rapture of the Church, where believers will be caught away *before* the start of the Tribulation (a.k.a. Daniel's 70<sup>th</sup> week See Daniel 9). MacArthur points out that when compared to the judgment passages (Matt 13:34-50; 24:29-44; Rev 19:11-21), the rapture passages contain no mention of judgment. Given this, he concludes "that the Rapture occurs at a time other than the judgment."<sup>5</sup> What do the following passages have to say about the wrath of God and The Church?

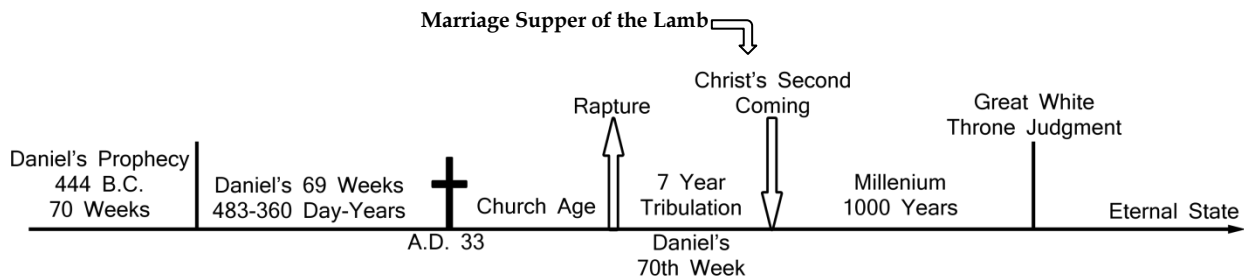
Bible Reference	Question	Answer
Romans 5:9	*In the Greek, the article "the" is before the word wrath, indicating a specific wrath; God's judgment. Given this, what does the tense of <i>the wrath</i> we'll be saved from indicate?	The future tense indicates the wrath of God during the Tribulation.
1 Thessalonians 1:9-10	What action does Jesus take concerning the wrath to come?	Jesus delivers us from the wrath to come.

Bible Reference	Question	Answer
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<b>1 Thessalonians 5:1-11</b>	What will the Church NOT be overtaken by?	The Day of the Lord
	What is the Church NOT appointed to?	<u>THE</u> Wrath (*see note above, same article)
<b>Revelation 3:10</b>	** What specific time period will the church in Philadelphia be kept <u>from</u> , and not <u>through</u> ?	The church in Philadelphia will be kept from the HOUR of trial.

\*\*\*"The sweeping nature of that promise extends far beyond the Philadelphia congregation to encompass all faithful churches throughout history. This verse promises that the church will be delivered from the Tribulation, thus supporting a pretribulation Rapture."<sup>5</sup>

"If Christ had meant to say that they would be preserved through a time of trouble, or would be taken out from within the Tribulation, a different verb and a different preposition would have been required. Though scholars have attempted to avoid this conclusion in order to affirm posttribulationism, the combination of the verb "keep" (terein) with the preposition "from" (ek) is in sharp contrast to the meaning of keeping the church "through" (dia), a preposition which is not used here. The expression 'the hour of trial' (a time period) makes it clear that they would be kept out of that period. It is difficult to see how Christ could have made this promise to this local church if it were God's intention for the entire church to go through the Tribulation that will come on the entire world."<sup>56</sup>



To be clear, Paul is indicating in Galatians 1:4 that the Church will be delivered out of the Tribulation at the Rapture. However, there is great confusion in the Body of Christ over terms surrounding the Second Advent (or Second Coming) of Christ. There are four terms that are causing the confusing:

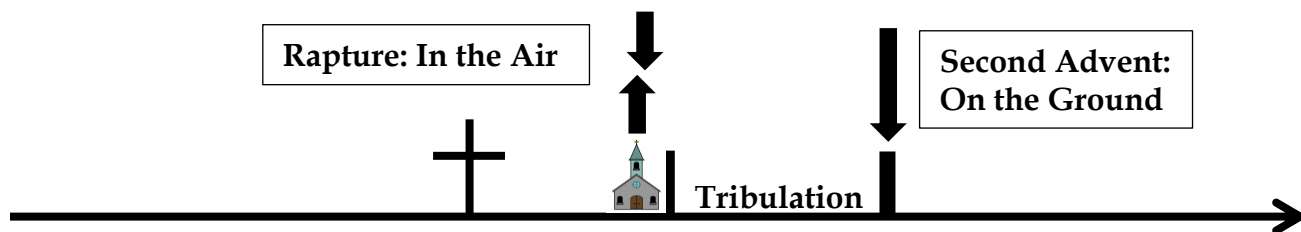
- 1. The Glorious Appearing
- 2. The Rapture
- 3. The Return of Christ
- 4. The Second Coming

Two of these terms, the Rapture and the Second Coming, are often used interchangeably, and are causing the confusion.

Term	Also Known As	Definition
The Glorious Appearing	The Rapture	Christ Comes in the Air <b><u>FOR</u></b> His Church
The Return of Christ	The Second Advent (Coming)	Christ Returns to the Earth <b><u>WITH</u></b> His Church

The Second Coming and the Rapture are two SEPARATE events. In the broadest sense, Jesus came, and will come again in fulfillment of promises God made to Israel. The Church is completely separate and different.

First Advent (Coming)	RAPTURE	Second Advent (Coming)
Jesus Christ came to earth in the most humble of circumstances as a baby in Bethlehem, just as prophesied.	Jesus Returns for The Church	Jesus will return, glorified, exalted, with the armies of heaven at His side, and will set up the Kingdom promised to Israel.
Jesus fulfilled many prophecies of the Messiah at His birth, life, ministry, death, and resurrection. However, there are some Messianic prophecies that Jesus has not yet fulfilled.		Christ will return to fulfill these remaining prophecies.
Jesus was the suffering Servant.		Jesus will be the conquering King.



6. Just to clear up the confusion, the charts below compare the Glorious Appearing passages with Christ's Second coming passages, and demonstrate that the Rapture is a separate event from Christ's Second Coming where He sets foot on the Earth.

1. Where is the Church found in relation to Jesus coming in each event?		
Rapture	John 14:1-3 1 Thessalonians 4:14-17	Jesus comes <u>FOR</u> His Church.
Second Advent	Zechariah 14:5 Colossians 3:4 Jude 14-15 Revelation 19:11-16	Jesus comes <u>WITH</u> His Church.

2. Where does Jesus appear in each event?		
Rapture	1 Thessalonians 4:13-18	Christians are caught up to meet Jesus in the air.
Second Advent	Zechariah 14:4 Revelation 19:11-21	Jesus' feet touch the earth.

3. Who is taken and who is left behind?		
Rapture	1 Thessalonians 4:13-18	Christians are taken first and unbelievers are left behind.
Second Advent	Matthew 13:24-30 Matthew 13:36-43	The wicked are taken first, but the righteous (the tribulation saints) are left behind.

4. Who gathers the believers?		
Rapture	1 Thessalonians 4:16-17	Christ
Second Advent	Matthew 24:31	Angels

5. What does Christ come to do?		
Rapture	1 Thessalonians 4:16-17	Gathers Believers
Second Advent	Matthew 25:31-46	Brings Judgment

6. What does Christ do with true believers and unbelievers?		
Rapture	1 Thessalonians 4:16-17	He snatches them away.
Second Advent	Matthew 25:31-46	The go away to eternal punishment.

7. What will Jesus do at each event?		
Rapture	Revelation 19:6-9	Jesus will gather His Bride, the Church, unto Himself in preparation for the Marriage Supper of the Lamb.
Second Advent	Zechariah 14:3-4 Jude 14-15 Revelation 19:11-21	Jesus will execute judgment on the earth and establish His Kingdom.

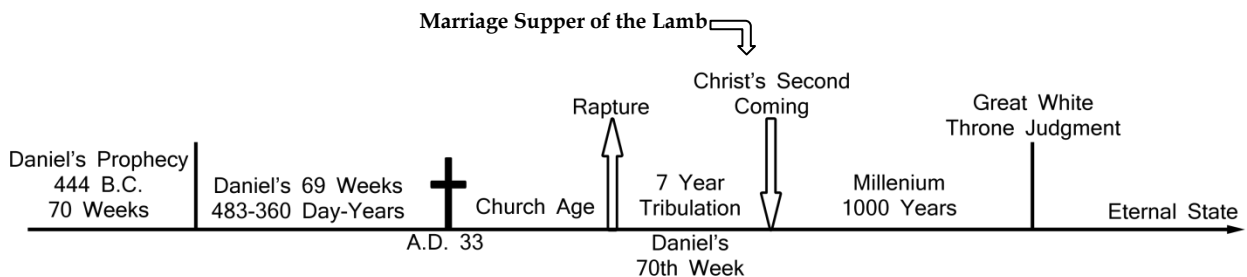
8. When does the Marriage Supper of the Lamb take place?		
Rapture	Revelation 19:6-9	The Marriage Supper of the Lamb takes place in Heaven AFTER the Glorious Appearing (Rapture) of the Church.
Second Advent	Revelation 19:11-21	War on earth comes AFTER the Marriage Supper of the Lamb at the Second Coming when the King of kings and Lord of lords lays the smackdown on evil!



If You're Still Not Convinced, Continue On From Here:

9. How long will each event be?		
Rapture	1 Corinthians 15:51-52	Rapture will happen in a moment, in the twinkling of an eye (Blink- it's over!).
Second Advent	Zechariah 12:10 Matt 24:30 Revelation 1:7	The Second Coming will be a slow coming. Everyone will see Jesus coming with great power and great glory!

10. Who will see Jesus at each event?		
Rapture	1 John 3:2, 1 Corinthians 15:52	Only those who are looking for Him (Christians) will see Him.
Second Advent	Revelation 1:7	Every eye will see Him and those who have rejected Him will wail.



11. Will Jesus shout?		
Rapture	1 Thessalonians 4:16	Jesus will descend from Heaven with a shout (calling for the saints at the resurrection).
Second Advent	Revelation 19:11-21	No shout is mentioned, although the Lord does slay the wicked with the sword of His mouth.

12. Will there be a resurrection at each?

Rapture	1 Thessalonians 4:13-18 1 Corinthians 15:51-54	A resurrection will take place.
Second Advent	Zechariah 12:10; 14:4-5 Revelation 1:7; 19:11-21	There is no resurrection spoken of.

13. What about the timing of each event?

Rapture	Revelation 3:3 1 Thessalonians 5:4-6	Can happen at any time...maybe even now, which is why we are to be WATCHING for the return of Jesus Christ!
Second Advent	Daniel 9:24-27 Matthew 24:29-30 2 Thessalonians 2:3-8	Will occur at the end of the seven-year tribulation period.

14. What role will the angels of Heaven have?

Rapture	1 Thessalonians 4:13-18	No angels are sent to gather the Church.
Second Advent	Matthew 13:39, 41; 49; 24:31; 25:31 2 Thessalonians 1:3-10	Angels will be sent to gather people together for judgment.

15. What about the resurrected bodies?

Rapture	1 Thessalonians 4:14-16	Those who died in Christ will return with Jesus in their resurrected, glorified bodies.
Second Advent	Revelation 19:11-14	Christians will return with Jesus already in their resurrected bodies riding on white horses.

16. White horse for Jesus or no white horse for Jesus?		
Rapture	1 Thessalonians 4:14-16	Jesus doesn't return riding a white horse.
Second Advent	Revelation 19:11	Jesus will return riding a white horse.

17. What is the message each event will bring for mankind?		
Rapture	1 Thessalonians 4:18 Titus 2:13; 1 John 3:1-3	Will bring with it a message of hope and comfort.
Second Advent	Joel 3:12-16 Malachi 4:5 Revelation 19:11-21	Will bring with it a message of judgment.

There are many more arguments for the Pre-Tribulational Rapture of the Church, but none more compelling than this: The doctrine of Imminence is clearly taught, in that we are to look for His Glorious Appearing to come at any moment. (Luke 12:40). The biggest problem for the MID/POST-Tribulational view of the Rapture comes from the accurate timeline that was given by the Angel Gabriel to the prophet Daniel. This gives an exact timetable for when the Messiah would come, when He would be crucified, and when He would return. What it doesn't give is the length of time for the Church Age. 70 weeks were given for Israel in Daniel's prophecy, but only 69 of those weeks have transpired. Each week is seven years. Anti-Christ will be revealed in the second half of the 70<sup>th</sup> week, and Messiah returns at the end of that same week giving us a timetable for when the Messiah will return to Earth the second time. Both MID and POST Trib views cannot work with the doctrine of Imminence.

# 6 *The World That Is Evil*

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*Read Galatians Chapter 1, Verses 4-5*

The focus of this chapter will be centered on God’s sovereign will and ***His choice*** to deliver us through the actions of His servant, Jesus. In the previous chapter we studied that Christ gave Himself so that He might deliver us, and that the word translated as ***deliver*** carried with it three layers of meaning: Justification, Satan’s Influence, and the Rapture. Jesus’s act of giving Himself according to the will of God served to demonstrate that He was in perfect obedience to the Father’s sovereign will. Our study is threefold:

- 1) We’ll examine the obedience of Christ as God’s perfect servant.
  - 2) Since Paul characterizes this age as evil (poneros), and we know Satan is the god of this world, we’ll examine how Satan works in opposition to God’s will through his attempt to corrupt mankind and ultimately doom it to share his fate in Hell.
  - 3) We’ll conclude with a study of the present evil age using Galatians 1:4 as a “reminder that God is not interested in improving the world, or making men comfortable in it, but in delivering men from it.”<sup>31</sup>
1. “The definition of a servant is one whose will is totally absorbed in the will of his master, and performs the will of his master through the consecration of his body.”<sup>40</sup> Paul tells us that Jesus gave Himself for our sins according to the will of God. With these two pieces of information in mind, complete the chart below that describes, from the Scriptures, that Jesus was the perfect servant of God.

<b>Bible Reference</b>	<b>Jesus-Servant of God’s Will</b>	<b>Answer</b>
<b>John 5:30</b>	What is it that Jesus seeks?	Jesus seeks only to do the will of the Father.
<b>John 6:38</b>	Why did Jesus come? Why didn’t He come?	Jesus specifically says He didn’t come to do His own will, but the will of the Father.
<b>Hebrews 10:4</b>	Why did Christ have to come into the world?	Christ came into the world because the blood and sacrifices of animals could not take away sin.

<b>Bible Reference</b>	<b>Jesus-Servant of God's Will</b>	<b>Answer</b>
<b>Hebrews 10:5</b>	How was Christ able to become the sacrifice for sin?	A body was prepared for Him to be offered for a sacrifice for sin.
<b>Hebrews 10:7</b>	In the volume of the Book it is written of this person to do what?	To do the will of God.
<b>Hebrews 10:10</b> <b>Hebrews 10:12</b>	What is the will of God?	It was God's will that Jesus be offered as a sacrifice for the sins of all.
<b>Luke 22:42</b>	Even facing torture and death, what was Jesus' focus?	Jesus was focused on His Father's will.
<b>Philippians 2:8</b>	How obedient was Jesus willing to become?	Jesus was willing to be put to death, and even willing to be crucified.
<b>Galatians 3:10</b>	What is the curse of the Law?	Anyone who doesn't keep all of the Law is cursed.
<b>Galatians 3:13</b> <b>1 Peter 2:24</b> <b>1 Peter 3:18</b>	Why is it significant that Jesus would allow Himself to be crucified?	Christ was willing to become a curse for us by transferred the curse of the Law from sinners to Himself.
<b>Matthew 20:28</b>	What is the definitive statement Jesus makes that demonstrates He is the perfect servant?	He not only didn't come to be served, but came to serve in the most significant way anyone can by giving His life.

2. Jesus is God's perfect servant doing the Father's will, but by contrast Satan still seeks his own will by working to elevate his throne above God. To further his goal, Satan counterfeits all that God does, hoping to gain the worship of the world, while at the same time encouraging opposition to God's kingdom. As a result, Satan is the ultimate source behind every false cult and false world religion, and will do anything and everything in his power to oppose God and those who follow Him.<sup>53</sup> We've already studied that Satan is called the evil (poneros) one who seeks to drag all of us down with him to destruction. This pits his will against God's will, as God's will is to save mankind, but Satan's is to corrupt and eventually doom mankind to the same fate that awaits him: Hell. The chart below serves to demonstrate the conflict between God and Satan.

Bible Reference	God vs. Satan	Answer
Isaiah 14:12-16	What does Satan want?	Satan said he would ascend above God, making himself like God.
Isaiah 14:12-16 Revelation 20:10	What will the consequences be for Satan?	The consequences will be that he will be cut down to the ground, and brought down to the lowest depths of the Pit.
Isaiah 14:11-15 Hebrews 10:1-5	What is the fundamental difference between Jesus and Satan?	Jesus' focus is always God's will: "Thy will, thy will, thy will." Satan's focus is always his own will: "I will, I will, I will."
John 8:44-45	What six descriptors does Jesus offer of Satan?	1. He was a murderer from the beginning.
		2. He does not stand in the truth.
		3. There is no truth in him.
		4. When he speaks a lie, he speaks from his own resources (or nature).
		5. He is a liar.
		6. He is the father of lies.
Matthew 4:3 1 Thessalonians 3:5	How do these passages show, via temptation, that Satan is at odds with God?	Matthew: Satan tempts God. 1 Thess: Satan tempts men.

Bible Reference	God vs. Satan	Answer
<b>2 Corinthians 4:4</b>	What is Satan doing to thwart God's plan?	Satan, as god of this world, has blinded the people so they won't see/hear the Gospel of Jesus Christ.
<b>Compare John 3:16 &amp; Revelation 12:10</b>	What action is Satan engaged in that proves he's not God's servant?	God loves us so much that He gave His only Son to die for us, while Satan accuses us before God day and night.
<b>Compare John 14:6 &amp; Revelation 20:3</b>	How do these passages prove that Satan is at odds with God?	Jesus is THE truth, while Satan deceives the nations.
<b>1 Peter 5:8</b>	What warning does Peter offer us concerning Satan?	Peter warns us to keep on the lookout for Satan, as he is constantly seeking to devour us.

3. *The Big Lie* is a propaganda technique coined and used by one of the biggest liars in history next to Satan himself: Adolph Hitler. The Big Lie basically says that people are more apt to believe a big lie than a small lie because they either will not or cannot believe someone would be so brazen as to tell such a colossal lie! It has been said that the greatest lie the Devil ever told was convincing humanity that he didn't exist. However, Satan not only exists, he is actively working against God to try to make himself a god. In his attempts to accomplish this task, Satan has been running a counterfeit program that mirrors every aspect of God's plan and program. The chart below demonstrates that Satan is, in fact, working his counterfeit program, and the longer you study the Scriptures, the more evidence you will see of this truth. Keep in mind, though, that this is only an excerpt of a much longer list. Before we begin, however, answer the following question from Ephesians 6:11-12 to set the stage:

<b>What do we <u>NOT</u> wrestle against?</b>
Flesh and Blood
<b>What <u>DO</u> we wrestle against?</b>
1. Principalities
2. Power
3. Rulers of the darkness of this age
4. Spiritual hosts of wickedness in the heavenly places.

Given what we know about Satan being the ponesos one (not content unless he is corrupting others as well, and drawing them into the same destruction with himself), complete the chart below looking for Satan’s counterfeit program.


Bible Reference	True Christianity	Satan’s Counterfeits
Philippians 2:13 v Ephesians 2:2	God works in His children.	Satan works in his children.
Romans 1:16 v Galatians. 1:6-7; 2 Corinthians 11:3-4	We read of the Gospel of Jesus Christ.	Satan also has a gospel or two or three...:  Different Gospel: <i>Of another kind</i> Not Another Gospel: <i>Of the same kind</i>
Luke 6:13 v 2 Corinthians 11:13	Jesus has his “Apostles.”	Satan has his apostles.
Revelation 7:3 v Revelation 13:16	God will by his angels “seal” His servants in their foreheads.	Satan marks the foreheads of his servants.
Matthew 4:4-10 v Matthew 4:6	Jesus quoted scripture.	Satan knows and quotes the Scriptures.
Matthew 28:19 v Revelation 20:10	God is a Trinity - made up of God the Father, God the Son, and God the Holy Spirit.	Satan has his own unholy trinity - himself, the beast, and the false prophet.
Genesis 1:1 v 2 Thessalonians 2:3-4	In the beginning GOD!	Satan is a counterfeit god.



4. Again, since Satan is the ponesos one (not content unless he is corrupting others as well, and drawing them into the same destruction with himself), why should we be concerned about Satan?

Bible Reference	Question	Answer
<b>Romans 1:16</b>	What is the power of God unto salvation?	The Gospel
<b>Romans 10:17</b>	Where does our faith, and thereby our salvation, come from?	Faith comes by hearing, and hearing comes by the word of God.
<b>Luke 8:4-8 (parable)</b> <b>Luke 8:11-12 (interpretation)</b>	How can Satan affect our salvation?	Those who hear the word can have the devil come and take away the word out of their hearts, lest they should believe and be saved.
<b>2 Corinthians 2:10-11</b>	Why do we have to forgive?	If we don't, Satan can take advantage of us.
<b>2 Corinthians 11:14</b>	How does Satan deceive us?	He transforms himself into an angel of light.
<b>Ephesians 6:11</b>	Why do we need the armor of God?	To stand against the wiles of the Devil.
<b>Ephesians 6:12</b>	Why is Paul so concerned about Satan?	Because we face fierce and relentless spiritual opposition from Satan and his demons.
<b>1 Thessalonians 2:19</b>	Who stopped Paul from going to the church at Thessalonica?	Satan
<b>1 Timothy 4:1-2</b>	How does Satan subvert the Doctrines of God?	He propagates doctrines of demons.
<b>Revelation 12:10</b>	What action is Satan undertaking against us?	He accuses us before God day and night.

5. In Galatians 1:4, when Paul uses the Greek word translated as age, he is neither referring to a set period of time, nor evil in general. We're going to have to dig deeper than the surface level reading to fully understand Paul's meaning. Let's review the choice of Greek words Paul uses that are translated as evil and age, starting with the Key Point below.



The word *evil* is not from "NT:2556 κακός *kakos* (kak-os');<sup>10</sup> here but "NT: 4190 πονηρός *poneros* (pon-ay-ros')." "<sup>10</sup> "In the latter word, the positive activity of evil comes out far more decidedly than in the former. The *kakos* man may be content to perish in his own corruption, but the *poneros* man is not content unless he is corrupting others as well, and drawing them into the same destruction with himself. Satan is not called the *kakos* one but the *poneros* one. This present age is described by Paul as *poneros*. The English word which best translates this Greek word is *pernicious*.<sup>16</sup>

\* *Pernicious literally means highly injurious or destructive; causing insidious harm or ruin.*<sup>56,57</sup>

The Greek word Paul uses that is translated as age is better understood as, "the state of things found existing in a cycle of time," or, the material world in general.<sup>17</sup> Paul is describing the age, or the state of the world itself, as evil, or pernicious. The question of why the age itself is pernicious can be answered in two ways: Sin and Satan. Sin: Romans 5:12 tells us sin entered the world through one man, and because of that sin, death came in as well, and because everyone has sinned, everyone dies. Satan: We know the age is pernicious because of Satan, himself. As ruler of this world, he is in constant conflict and opposition to God's plan and program. Go all the way back to the Garden when Satan lied to Eve, and consider what he was trying to do from the beginning: destroy God's plan. So, since Satan is pernicious, and the age is pernicious, then this age, or the state of the world, is, by definition, actively trying to destroy not only itself but everyone associated with it. As an example of this we find that the Judaizers (being part of this pernicious age) were actively seeking to drag the believers away from Christ by mixing Law Keeping with Grace, since we know that only by faith, and not keeping the Law, can one be saved. (Galatians 2:16) This might seem like a stretch, but if you complete the chart below to discover who has power over this age, you may think differently:

Bible Reference	Question	Answer
<b>Ephesians 6:12</b>	Who has power over this age, or world?	Principalities, powers, the rulers of the darkness of this age, spiritual hosts of wickedness in the heavenly places.
<b>2 Corinthians 4:4</b>	What does Satan use his power to do?	Satan uses his power to blind people from hearing the Gospel.
Bible Reference	Question	Answer

<b>Job 1-2:7</b>	What power does Satan have?	Satan had the power to send raiders to attack Job's family, call down God's fire from heaven, power over the wind, and to strike Job with boils.
<b>Revelation 12:9 John 12:31</b>	What does God call the Devil in these verses?	The Great Dragon, the Devil, and Satan. Ruler of this world.
<b>Matthew 4:8-9</b>	How do these verses demonstrate Satan's authority?	Satan has the authority to give all the kingdoms of the world to whomever he wills.
<b>Luke 8:26-33</b>	How does this passage demonstrate the power of demons?	Demons have the power to indwell or possess people and take over their bodies.
<b>Luke 13:11-16</b>	How long did Satan have control over this woman?	18 years!
<b>Ephesians 2:1-2</b>	What title is Satan given in this passage?	The title Satan is given is prince of the power of the air.
	What evil work is this passage showing that the Devil is doing?	The Devil is working in the sons of disobedience.
<b>2 Thessalonians 2:1-4</b>	How do these passages indicate Satan actively seeks to destroy God's plan?	Satan wants people to worship the anti-christ as god, and not the true and living God.
<b>2 Thessalonians 2:9-12</b>	What power will the anti-christ have, and where does he get it?	Satan will give him power, signs, and lying wonders to deceive people.
<b>Revelation 12:9</b>	Whom does Satan seek to deceive?	The whole world!
<b>1 John 5:19</b>	How much power does the Devil have?	He has power over the whole world.

6. Jesus gave us two parables that demonstrate the power Satan has in this sinful and fallen world. He is actively working to keep us in bondage and away from Christ. In both parables, Jesus offers the interpretation that shows this truth. Paul's struggle with the Judaizers in Galatians is a perfect example of how Satan uses temptations, distractions, and lies to lure us away from Christ. Complete the chart below, while keeping in mind that Satan is the god of this pernicious age.

### The Parable of the Sower

Bible Reference	Parable	Interpretation
Luke 8:5 Luke 8:11	What is the seed?	The Word of God
Luke 8:5 Luke 8:12	Who are those by the wayside where the seed was sown?	The ones who hear the Word of God
Luke 8:5 Luke 8:12	Who has power, and what power does he have?	The Devil has the power to take the Word from those who hear so they can't believe and be saved.
Luke 8:6 Luke 8:13	What causes these to fall away?	Temptation by the Devil
Luke 8:7 Luke 8:14 Matthew 4:8-9	Who has the power to tempt people with riches and glory?	The Devil

### The Parable of the Wheat and the Tares: Matthew 13:24-30 & 13:36-43

Bible Reference	Parable	Interpretation
Matthew 13:24 Matthew 13:37-38	Who sows the good seed?	The Son of Man sows the good seed.
	What is the field?	The field is the world.
Matthew 13:25 Matthew 13: 38-39	Who is the enemy?	The Devil
	What did he do?	He sowed tares among the wheat.

Obviously, there are many applications that can be made from Christ's parable of the Wheat and the Tares, but none more important than as it links to Paul's teaching in Galatians 1:4. The Lord Himself will deliver us from this present evil age. However, we must not make the mistake of interpreting this parable as being related to the Church. This parable refers to the Second Coming, not the Glorious Appearing. At His Glorious Appearing (Titus 2:13), Christ comes for the Church, and at His Second Coming (Zechariah 14:1-5), Jesus returns to earth with the Church to set up His earthly kingdom.

**The Parable of the Wheat and the Tares: Matthew 13:24-30 & 13:36-43**

<b>Bible Reference</b>	<b>Parable</b>	<b>Interpretation</b>
<b>Matthew 13:25</b> <b>Matthew 13: 38-39</b>	Who are the good seeds?	<a href="#">The Sons of the Kingdom.</a>
	Who are the tares?	<a href="#">The Sons of the Wicked One.</a>
<b>Matthew 13:25-26</b>	Where are the tares in relation to the wheat?	<a href="#">The tares are among the wheat.</a>
<b>Matthew 13:41</b>	How are the tares described?	<a href="#">They are described as those who practice lawlessness.</a>
<b>Matthew 13:43</b>	How is the wheat described?	<a href="#">They are described as righteous who shine as the sun.</a>
<b>Matthew 13:28-29</b>	Why doesn't the owner allow his servants to immediately gather the tares?	<a href="#">Because this will destroy the wheat in the process.</a>
<b>Matthew 13:30</b> <b>Matthew 13:39</b>	What is the harvest?	<a href="#">The end of the age.</a>
<b>Matthew 13:30</b> <b>Matthew 13:39</b>	Who are the reapers?	<a href="#">The Angels of the Lord.</a>
<b>Matthew 13:30</b> <b>Matthew 13:41</b>	Who directs the reapers?	<a href="#">The Son of Man.</a>
<b>Matthew 13:30</b> <b>Matthew 13:41-42</b>	What will happen to the tares?	<a href="#">They will be gathered, cast into the furnace of fire, and burned.</a>

# 7 Another Gospel?

Read Galatians Chapter 1, Verses 6-7

Now that we have established that Satan is in control of this world and is actively seeking to drag humanity down with him and away from God, we must turn our attention to the instruments of his design; specifically his guile, his knowledge, and most of all, his use of people. Satan uses a counter program to that of Christ's program, and seeks to subvert, twist, and challenge Him and His message at every opportunity. From the very beginning, Satan tried to show his power and authority, while at the same time, subverting God's.

1. Paul hadn't been gone from the Galatian believers for very long before Satan went on the attack, attempting to pervert the Gospel Paul had given them; and it was working, as they were very quickly turning away. The chart below gives us a good starting place for looking at Satan's attempt to draw mankind away from God.

Bible Reference	Question	Answer
Genesis 3:1-5	What was Satan's first attempt at countering God's program?	God said that if Adam and Eve ate from the Tree of the Knowledge of Good and Evil they would die. Satan told Eve that that was wrong, and that they would NOT die.
Genesis 3:4-5	What did Satan suggest to Eve that God was keeping from her?	Satan was suggesting that God wanted to keep them from becoming like Him; like God.
Genesis 3:1-5 Titus 1:1-2	What aspect of God's character was Satan casting doubt on?	Satan was casting doubt on God's honesty, making it seem like He was not telling Adam and Eve the whole truth.
Genesis 3:1-5	Given what we've learned about Satan being the ponerous one, what was Satan's ultimate goal?	Satan's goal was to bring them down and keep them from God.

2. Jesus warned His disciples that false teachers would come into the Church, showing great signs and wonders (Matthew 24:24). In fact, we are warned repeatedly to be on our guard against false teachers. Notice the link Peter makes between the Old Testament and the New Testament in 2 Peter 2:1, stating that there *were* false prophets and there *will be* false teachers. This idea of false prophets and false teachers is not new. There have always been false teachers and prophets because there has always been a counter program that Satan perpetrates.

Bible Reference	Question	Answer
<b>Deuteronomy 13:1-5</b>	Given what you've learned about Satan and Eve, why would God offer this command?	Satan is always seeking to tempt man away from God just like he did with Eve, thus God issues this test and command to follow only Him and NOT Satan.
<b>Jeremiah 14:14</b>	What three things does God say He didn't do concerning the false prophets?	1. God didn't send them.
		2. God didn't command them.
		3. God didn't speak to them.
<b>Lamentations 2:14</b> <b>1 Timothy 4:1</b>	Where are these false visions coming from?	Demons
<b>Acts 13:1-10</b> <b>Galatians 1:6-7</b>	What was the goal of Elymas the sorcerer?	To keep the proconsul away from the faith.
<b>Acts 13:1-10</b> <b>Galatians 1:6-7</b>	Who does Paul identify as the source of Elymas' deceit and fraud?	The Devil
<b>Ezekiel 22:28</b>	What does a false prophet have to use to authenticate his false message?	The false prophet has to say his message came from God.

3. There are two tests that God gave to the children of Israel to determine if what they were teaching or prophesying was truly from God, and both are found in Deuteronomy.

Bible Reference	Question	Answer
Deuteronomy 13:1-18	What is the first test to determine the truth of the teacher or prophet?	Were they trying to lead the children of Israel away to worship other gods.
	What should be done about it?	If they were, they were to be killed.
Deuteronomy 18:20-22	What was the second test?	If a prophet speaks something that is not from the Lord, it will not come to pass, and he must therefore die.

4. With a better understanding that the Bible demonstrates false teachers and prophets come from Satan, we can begin to examine the counter program he is running. For example, Jesus identifies who the false teachers are, and who they are being used by, when He says these people are from their father, the Devil. (John 8:44) He adds to this by explaining how Satan has *no truth* in him and *continually lies*. Part of Satan's counter program that we must be aware of involves the use of signs and wonders. Here's why: God did signs and wonders (Exodus 7:7-10; Psalm 135:9), the prophets did signs and wonders (1 Kings 18:36-38), Jesus did signs and wonders (Acts 2:22), the apostles did signs and wonders (Acts 2:43), and Satan will do signs and wonders as well (Matthew 24:24). While the Bible tells us that signs and wonders will accompany false teachers during the Tribulation, they are currently over for the Church age. The signs were for the Jews to authenticate the Gospel message, and are in no way to be considered for the Church. However, Satan still has power and can still demonstrate false signs today. It is imperative for the Church to see this truth, and not be taken in by these false signs. The chart below will help you to see this important truth.

Bible Reference	Question	Answer
Matthew 16:1	Why did the Pharisees want a sign?	They wanted to test Jesus.
Matthew 16:1-4	Why does Jesus not give them the sign they wanted?	Jesus wouldn't give them a sign because only a wicked and adulterous generation wanted one.



Bible Reference	Question	Answer
1 Corinthians 1:22	What do Jews require to believe?	Jews are the ones who seek a sign.
	What about the Gentiles?	Gentiles only want wisdom.
1 Corinthians 1:23	Instead of a sign, what did the Jews get?	The Jews were given the message of the Cross.
	What was the result?	The message was a stumbling block.
John 4:48	How does this passage demonstrate that the Jews needed a sign to believe?	Because Jesus states it flatly.
Isaiah 28:9-14	How does God say He will speak to His people?	With another tongue.
1 Corinthians 14:21 1 Corinthians 14: 22b	So what are tongues for?	A sign.

5. While the signs and wonders will return with Satan as he empowers the anti-christ (2 Thessalonians 2:9), this will happen only after the Rapture of the Church. In the meantime, however, Satan uses lies and false signs (like the gift of tongues) to keep unbelievers away from the truth of the Gospel, and believers in a state of confusion and contention in order to render them ineffective as witnesses to the that truth. It is because of this that Paul sent the Galatian believers the warning that some want to pervert the Gospel. Complete the chart below for a clearer picture of Satan as the Father of Lies.

Bible Reference	Question	Answer
Acts 5:3	How does Satan affect Ananias?	He fills his heart so that he will lie to the Holy Spirit.
Ephesians 6:11	Why do we need the whole armor of God?	Because the Devil is constantly scheming against us.

Bible Reference	Question	Answer
<b>1 Peter 5:8</b>	Who is against us, and how often does he try to devour* us?	The Devil is our adversary, and he is constantly looking to devour us.
*Literally in Greek: to cause the end of, to swallow up. <sup>4</sup> "prowls around" in Greek: to abide, live, or pass one's life, to live, behave, go about doing. <sup>4</sup>		
<b>John 13:2</b>	Who filled Judas with the idea to betray Jesus?	Satan filled Judas' heart.
<b>John 13:27</b>	What action did Satan take to secure the Lord's betrayal?	Satan actually possessed Judas.
<b>1 Chronicles 21:1</b>	Who tempted David to sin?	Satan
<b>2 Corinthians 11:13-14</b>	Who are the false apostles associated with?	Satan

6. We've seen that Satan is associated with lies, deceptions, frauds, and working counter to the program of Christ. We know that Jesus and Satan are not opposites, like two sides of the same coin, since Jesus is God, and Satan is an inferior, created being. However, Scripture does offer us a view of Christ that opposes Satan's lies, deceptions, etc.

Bible Reference	Question	Answer
<b>John 1:14</b>	What was Jesus full of?	Grace and Truth
<b>John 1:17</b>	What did Jesus bring us?	Grace and Truth
<b>John 14:6</b>	What, specifically, does Jesus say that He IS?	Jesus says He is THE TRUTH
<b>John 3:17</b>	How is Jesus unlike Satan in this passage?	Jesus didn't come to condemn the world, but to save the world.
<b>1 Timothy 2:5-6</b> <b>1 John 2:2</b>	Satan wants to condemn the whole world. For whom, then did Jesus come?	The whole world!

7. Paul says in Galatians 1:6-7 that these believers were turning to another Gospel, a perverted Gospel. Since there is only one way to salvation, and that is by grace through faith, “the Gospel modified is the Gospel voided.”<sup>2</sup> The Bible offers a very specific method by which men are saved. First men are drawn, then they repent, then they believe and are saved, but belief must be in the Gospel. The charts below will demonstrate the fact that we MUST believe in the Gospel (and only the Gospel) for our salvation. If we add anything to that message (or take anything away) we are changing it into another Gospel that cannot save. This is why the Bible is so crystal clear on how to obtain salvation. It cannot be by anything but belief. Remember, God seeks man and wants him to be saved, while Satan works counter to this by deceiving man and trying to devour him. Since men are saved by hearing the Gospel (Romans 10:17), Satan tries to keep men from hearing the Gospel, or perverting it by adding works, lies, and/or false doctrines to it. If a person believes anything but the pure Gospel, he cannot be saved.

Bible Reference	Focus for Salvation	Bible Reference	Focus for Salvation
John 3:16-18	Belief	John 6:40	Belief
John 11:25-26	Belief	John 12:46	Belief
John 20:31	Belief	Acts 10:43	Belief
Acts 16:30-31	Belief	Ephesians 2:4-5	Grace
2 Timothy 1:9	Grace Not Works	Romans 10:9	Belief
Romans 11:6	Grace Not Works	Galatians 2:21	Grace Not Works
Ephesians 2:8-9	Grace Not Works	1 John 5:10-14	Testimony

#### HOW ARE MEN DRAWN TO GOD?

Bible Reference	Drawn to God How?	Bible Reference	Drawn to God How?
Jeremiah 31:3	God Draws	John 6:44	The Father Draws
John 11:25-26	Hear & Believe Word of God	John 12:32	Christ Draws
Romans 1:16	The Gospel Draws	Romans 10:14	Word of God Draws
Romans 10:17	Word of God Draws	2 Timothy 1:12	We are persuaded

**ONCE DRAWN, WHAT DOES GOD EXPECT US TO DO?**

Bible Reference	What To Do?	Bible Reference	What To Do?
Acts 17:30	REPENT	2 Peter 3:9	REPENT
1 Chronicles 16:11	SEEK HIM	1 Chronicles 22:19	SEEK HIM
Amos 5:6	SEEK HIM	Zephaniah 2:2-3	SEEK HIM
Isaiah 11:10	SEEK HIM	Isaiah 45:22	SEEK HIM
Luke 11:9-13	SEEK HIM-ASK	Acts 17:22-27	SEEK HIM

Bible Reference	Question	Answer
John 5:40	Before we can be saved, what must be present?	A Willingness to believe.
Romans 1:16	What is the power of God unto salvation?	The Gospel
Romans 10:14-16	What is the progression for salvation?	1. The Word/Gospel must be proclaimed.
		2. The Word/Gospel must be heard.
		3. The Word/Gospel must be believed.
Romans 10:17	Where do we get the faith to believe?	Faith comes from hearing the Word of God.
Luke 6:47 Matthew 11:28 John 6:35; 7:37	Who can come to the Lord for salvation?	ANYONE!
John 6:63 Acts 11:14 1 Corinthians 1:18	What gives Life?	The Word of God
1 Corinthians 4:15 1 Corinthians 15:1-2	What method does God use to save men?	God uses the Gospel to save.

Bible Reference	Question	Answer
Hebrews 4:12	HOW is the Gospel able to save men? Aren't they just words on a page?	The Gospel is LIVING and POWERFUL.
James 1:18 1 Peter 1:23	What, specifically, does the Word of God do?	Causes men to be born again.
Acts 16:30-31	What is the question, and what is the simple answer?	What do I have to do to be saved? Believe on the Lord Jesus!
John 14:6	What is the ONLY way salvation?	Through Jesus

8. It is absolutely critical that you **KNOW** the Bible and **BELIEVE** that salvation is by grace alone through faith alone. The chart above may seem repetitious, but it's helpful considering the Devil places great emphasis on adding works to faith in order to nullify the simple Gospel message. Paul's letter serves to protect the Galatian believers from the false Gospel of the Judaizers, and to protect us from so many false religions today that claim one must add works to achieve salvation. He uses the Greek term *thaumazo*, translated *marvel*, which means in this context "astonished or dumbfounded."<sup>19</sup> He is dumbfounded at how quickly these Galatians have apostatized. Paul uses the Greek verb translated *so soon* that indicates the Galatians were transferring to another Gospel very shortly after receiving the Gospel from him.<sup>6</sup> He scolds his friends for not rebuking these Judaizers who were preaching to them another Gospel. In the same way, the Apostle John warns not to even greet or allow into your house those bringing another doctrine! (2 John 10). These Galatian believers welcomed the Judaizers and very quickly transferred themselves to another Gospel, away from the teachings of grace.<sup>8</sup> So, what is this "other" Gospel? The Greek language has two separate words that can both be translated into English as *another*. Paul uses both Greek words in Galatians 1:6-7: "NT:243 ἄλλος *allos* (al'-los)"<sup>10</sup> and "NT:2087 ἕτερος *heteros* (het'-er-os)"<sup>10</sup>. *Allos* means another of the **same kind**, while *heteros* means another of a **different kind**. The big question here is what does Paul mean when he says *another* Gospel? Does he mean one of the same kind or one of a different kind? Take a look at some other uses of these Greek words in Scripture and see if you can figure out, simply from the context, which Greek words are used when.

Bible Reference	Allos or Heteros?	Explanation
John 14:16-17	Allos The same kind.	Another like Himself. The Holy Spirit is God!
Acts 7:17-19	Heteros A different kind.	A different King all together.

Bible Reference	Allos or Heteros?	Explanation	
Matthew 13:24	Allos The same kind.	Another parable of the kingdom. Same type.	
Hebrews 5:5-6	Heteros A different kind.	v.5 - Psalm 2:7	A different Psalm
		v.6 - Psalm 110:4	

εἰς	ἕτερον	εὐαγγέλιον	ὃ	οὐκ	ἴστιν	ἄλλος
unto	another	gospel	Which	not	is	another
1519	2087	2098	3739	3756	2076	243
eis	héteron	euangélion	hó	ouk	éstin	álio

Bible Reference	Allos or Heteros?	Explanation
Galatians 1:6-7	Using the Interlinear above, why is Paul using Heteros for the Gospel the Galatians are believing?	He juxtaposes the two Greek words to show that the gospel the Judaizers were bringing was not the same as the one he preached.
Galatians 1:7	How does prove this Gospel is different?	The second (heteros) is linked to the word perversion.

9. Paul indicates that the Galatians were being *troubled* by some. The context of the letter indicates that these are clearly the Judaizers, as they are seeking to pervert the Gospel by adding Law keeping for salvation. The context here can be made more clear by looking at other uses of the same word, *troubled* "NT:5015 ταρασσω *tarasso* (tar-as'-so),"<sup>10</sup> which means "to stir up, or to shake, or to agitate."<sup>9</sup> In the Greek, this word is a present tense participle indicating that the action is ongoing and continuous.<sup>6</sup> Look at the following verses and write a correlating comparison with how Paul uses the word here in Galatians 1:7:


Bible Reference	How Does It Compare With Galatians 1:7?	
Matthew 2:1-3	Herod	Being king of Jews, would clearly have reason to be troubled, or agitated, that another King of the Jews had been born.
	Jerusalem	The text also indicates that all of Jerusalem was also troubled. The Magi were probably Parthians, very powerful, and enemies of Rome. They likely traveled with a contingent of soldiers.

Bible Reference	How Does It Compare With Galatians 1:7?
<b>Matthew 14:25-26</b>	Like the Galatians who were being troubled with new information, the men would be troubled, or agitated, given they're seeing a man/ghost walking on water.
<b>Acts 15:22-29</b>	The Gentiles in Antioch, Syria, and Cilicia had their souls troubled when the Judaizers told them they must be circumcised. The Galatians were also troubled when the Judaizers (who would follow the disciples with the intent to stir up trouble amongst the people) told them lies about how to be saved.
<b>Acts 17:13</b>	When Paul says in Galatians 1:7 that some trouble you, he is saying what is stated in Acts, that the Jews were there specifically to stir up trouble after the Word was preached.  <i>Not the same Greek word, but is linked to the above Acts passages.</i>

10. When Paul says that these Judaizers want to *pervert the Gospel*, we use our English vocabulary and determine that it must be something revolting or morally objectionable. This is not incorrect, just not entirely accurate. Given that we are Christians, and view any corruption of the Gospel as perverse, it would follow that we would interpret Paul's words thusly. However, Paul had something more specific in mind. Notice that the Judaizers do not deny the Gospel, but instead attempt to change it by adding to it;<sup>8</sup> this is the perversion that Paul wrote to the Galatians about. The following examples demonstrate the four areas where this perversion, or change, would occur. Look them up and write them here.

Bible Reference	What Does This Perversion Of The Gospel Change?
<b>Galatians 3:3</b>	Since they began in the Spirit, they believe they are now being made perfect by the flesh.
<b>Galatians 4:9-10</b>	They now observe the obligatory days and months and seasons and years.
<b>Galatians 5:2</b>	They believed they had to be circumcised to be saved.
<b>Galatians 5:4</b>	They were attempting to be justified by the Law.

11. Changing the Gospel is a very serious matter. Paul emphatically states in 5:2 that if they add circumcision to the Gospel, this is adding works to the means of salvation, and that “Christ profits them nothing.” God vigorously warns us in Scripture that His words are not to be trifled with. Take a look at the Key Point below, and the verses that follow, and write out a summary of what Paul means when he says that they want to pervert the Gospel. The verses may seem to be repetitious, but this will help you build a solid argument for the defense of this doctrine.

	<p><b>Would Want To</b></p>	<p>“NT:2309 θέλω <i>thélæ</i> (thel’-o), fut. <i>thelêsæ</i>. To will, wish, desire, implying active volition and purpose.”<sup>10</sup></p>
	<p><b>Pervert</b></p>	<p>“NT:3344 μεταστρέφω <i>metastréphæ</i> (met-as-tref’-o),”<sup>10</sup> “future <i>metastrépsæ</i>, from <i>metá</i> (3326), denoting change of place or condition, and <i>stréphæ</i> (4762), to turn. To turn about from one direction to another. In the NT, to turn into something else, to change. Trans. and followed by <i>eis</i> (1519), into (James 4:9). “The sun shall be turned into darkness” (Acts 2:20 quoted from Joel 2:31). In a bad sense, to change for the worse, to pervert (Gal 1:7).”<sup>9</sup></p>

Bible Reference	Question	Support Of Paul’s Teaching
<p><b>Matthew 15:1-13</b></p>	<p>How are the Scribes and Pharisees the same as the Judaizers?</p>	<p>Just like the Judaizers added the Law to Faith, the Pharisees and the scribes added to God’s Word by changing, or perverting, what God commanded, teaching the doctrines of men as if they came from God.</p>
<p><b>Matthew 15:12-13</b> <b>Matthew 13:40-42</b></p>	<p>What does the Father do to that which is not from Him?</p>	<p>He removes it, binds it, and casts it into the fire.</p>
<p><b>Deuteronomy 4:2; 12:29-32</b> <b>Revelation 22:18-19</b></p>	<p>What are we expressly forbidden from doing?</p>	<p>We are not to add or take away from that which God commands. The Judaizers were adding to the command of God to believe for salvation.</p>
<p><b>Acts 26:16-17</b></p>	<p>What did Jesus tell Paul to do?</p>	<p>Jesus commanded Paul to take the words He gave him to the Gentiles.</p>
	<p>What didn’t He tell him to do?</p>	<p>Jesus didn’t tell him paraphrase, or change, or add to His words.</p>



Bible Reference	Question	Support Of Paul's Teaching
<b>Proverbs 30:1-6</b>	What does adding to God's Word do?	Since "every word of God is pure," adding anything to it makes that person a liar.
	What does it make the Judaizers?	The Judaizers were liars, in that they were adding to the words of God.

**What does Paul mean when he says that the Judaizers want to pervert the Gospel?**

# 8 Anathema!

## Read Galatians Chapter 1, Verses 8-9

1. Anyone who teaches the Word of God must be careful to present the Gospel clearly and accurately; not adding anything to it or taking anything away from it. As Dr. Steel points out, "The Gospel modified, is the Gospel voided. Our Gospel rests on a person: Jesus Christ. Adding anything renders Christ's work useless, because if Christ cannot save us, He can't save anyone."<sup>2</sup> This makes sense because if you can do anything for your salvation, then Christ didn't have to die. Paul just got done telling the Galatians that he was incredulous about their turning to another (*heteros*) Gospel. This Greek word literally means another of a ***different kind***; thus a different Gospel. Paul was writing to warn the Galatians about a group that was "perverting" the Gospel by adding works (Law Keeping) to it, thus making it void. This group, called Judaizers, was teaching another (*heteros*) Gospel. To begin our study of Galatians 1:8-9, it is imperative that we have a handle on the true Gospel so we can compare it to the perverted one the Judaizers were teaching.

Bible Reference	Question	Answer	
Galatians 1:8-9	To reiterate, who should the Galatians be wary of that preach a different Gospel?	1.	Anyone, including the Apostles.
		2.	Angels from heaven preaching any other Gospel.
1 Corinthians 15:1-4 Acts 16:30-31	What, specifically, is the Gospel Paul preached that the Galatians received?	Death	Christ died for our sins according to the Scriptures.
		Burial	Christ was buried.
		Resurrection	He rose again the third day according to the Scriptures.
		Belief	Believe

2. The Gospel has very easy to understand, yet very specific mechanics for how it works. The chart below will help guide you into a better understanding of these mechanics.

Bible Reference	Question	Answer
Romans 3:23	Who has sinned?	Everyone has sinned.
Romans 6:23	What is the punishment for sins?	Death
	What is the gift of God?	Eternal Life
Romans 5:8 1 Peter 2:24	Who took our punishment for us, and how did that happen?	Christ too our punishment by dying <u>FOR</u> us.
2 Peter 3:9*	Having the knowledge that Jesus died for our sins is not enough. We must first agree with God that we are sinners and are in need of a savior. What does Peter say God is waiting for?	God is waiting for all people to come to repentance.  <i>*The Greek word for repent literally means to change the mind and agree with God.</i>
Acts 16:30-31 John 3:16	<u>Knowing</u> that Jesus died for us, and even agreeing with this information is not enough to save us. What must we do to be saved?	<u>BELIEVE</u> on the Lord Jesus Christ!
Romans 1:16	What does God specifically use that Paul says is the power of God to salvation?	The Gospel
1 Corinthians 1:18 1 Corinthians 1:21	Though worded differently than Romans, what is the power of God that saves?	The message of the cross, a.k.a. the Gospel.
Hebrews 4:12	Offer three reasons for why the Word of God has the power to save.	1. It is living and powerful. 2. It pierces and divides. 3. It discerns thoughts and intentions.
<i>There is much more to consider about how the Gospel works, but for our purposes in this study, this is salvation in a nutshell.</i>		

3. Paul tells the Galatians that no one should preach any other Gospel than the one he preached while he was with them. As noted above, Paul includes himself in this “we” category of those who shouldn’t preach another Gospel. This may be a tool to separate himself from the Judaizers, or to defend his message to the Galatians. In any case, we must examine the Judaizers, as they were the ones who were actually preaching another Gospel. “In the early church, those who taught a combination of God’s grace and human effort were called Judiazers. The word Judaizer comes from a Greek verb meaning ‘to live according to Jewish customs.’ The word appears in Galatians 2:14 where Paul describes how he confronted Peter for forcing Gentile Christians to Judaize.”<sup>58</sup> Complete the chart below to get a better feel for the Judaizers.

Bible Reference	Question	Answer
Acts 15:5 Acts 15:24	Who were they?	These were Jewish believers who taught you had to keep the Law.
	Where did they come from?	It would seem that the Judaizers were from the Church at Jerusalem.
Acts 15:1	What were the Judaizers teaching?	You had to be circumcised in order to be saved.
Acts 15:5	What two things did those of the Pharisees say was necessary for salvation?	1. You had to be circumcised.
		2. You had to keep the Law of Moses.
Acts 15:7-9	Contrary to the Judaizers, what does Peter say is necessary for salvation?	1. Hear the word of the Gospel and believe.
		2. Faith
Acts 15:24	What two things did the Council declare the Judaizers were doing to the Gentiles?	1. They were troubling them saying they had to be circumcised to be saved.
		2. They were unsettling their souls.
Pay careful attention to the two conflicting messages the Galatians were receiving:		
1. Paul’s message of the Gospel: Salvation is by grace through faith alone.		
2. The Judaizer’s message of Salvation by grace through faith but added Law Keeping.		

4. As noted, Paul lumps himself in with apostles, and even angels from heaven, to be accursed if they preach another Gospel even though the message he received was revealed to him directly by Jesus, Himself. The reason he does this is because we are told to test the message anyone is preaching in order to discern whether it is true or false, and that includes pastors, teachers, parents, voices, demons, angels, everyone!

Bible References	How can we discern what is true from what is false?	
<b>Matthew 7:15-20</b>	<p>We can judge the people by their fruit. If they bear good fruit we can trust them more than one who doesn't.</p> <p><i>*Note: The false prophets were teaching false doctrine, and while this is bad fruit, works can demonstrate bad fruit as well.</i></p>	
<b>Mark 7:14-16</b>	<p>Listen to what comes out of their mouths. If what come out defiles a man, do not listen.</p>	
<b>Acts 17:10-11</b>	<p>Search the Scriptures daily to discern what is true.</p>	
<b>Romans 12:2*</b>	<ol style="list-style-type: none"> <li>1. Don't allow yourself to be conformed to this world.</li> <li>2. Be transformed by the renewing of your mind.</li> </ol> <p><i>*Greek: Renewing means to change, become something entirely new, different, and superior.</i></p>	
<b>Ephesians 5:8-18</b>	v. 8	Walk as children of the Light.
	v. 10	Find out what is acceptable to the Lord.
	v. 11	Don't fellowship with the unfruitful works of darkness, but expose them instead.
	v. 15	Walk wisely.
	v. 16	Use your time wisely.
	v. 17	Understand the Lord's will.
	v. 18	Be filled with the Spirit.
<b>Hebrews 5:12-14</b>	<p>Grow to maturity in the Word of God, so that you may be able to discern both good and evil.</p>	

5. Growing to maturity gives us the skills to discern both good and evil, and to know what is true from what is false. One cannot grow to Spiritual maturity apart from studying the Word of God, and the one who diligently studies invariably finds Christ at the center. Paul received his Gospel directly from Jesus, and warns the Galatians not to turn from THAT message to the one the Judaizers were preaching. The Gospel centers on Jesus because He is not only the center of the Scriptures (as we will study), He is the center of God’s plan and program, and is, and should be, the center of our lives and ministries. Complete the chart illustrating Christ’s centrality, and the importance of growing in the knowledge of Him.

Bible Reference	Question	Christ The Center
<b>John 1:1</b>	Who was in the beginning?	The Word
	Who was with God?	The Word
	Who is the Word?	The Word is God
<b>John 1:4-5</b>	How is the Word described?	As light!
<b>John 1:6-8</b>	Who came to bear witness of the light?	John (The Baptist)
<b>John 1:14</b>	What happened to the Word?	He became flesh and dwelt among us.
<b>John 1:15-18</b>	Who specifically is the Word?	Jesus Christ-the only begotten Son
<b>John 5:39</b>	What Scriptures is Jesus talking about?	The Old Testament.
	What do they testify of?	They testify of Jesus.
<b>Luke 24:27</b>	Jews say, “Moses and all the Prophets,” meaning the Old Testament. According to this passage, where is Jesus to be found in the OT?	Jesus expounds to them in ALL THE SCRIPTURES the things concerning Himself!
<b>Luke 24:44</b>	Who is the focus of “the Law of Moses and the Prophets and the Psalms”?*	Jesus
	* <i>The Law - The Prophets -The Psalms together make up the TaNaKh</i> <ul style="list-style-type: none"> <li>• <i>Torah (Teaching, the Five Books of Moses)</i></li> <li>• <i>Nevi'im (Prophets)</i></li> <li>• <i>Ketuvim (Writings) – hence TaNaKh.</i></li> </ul>	


Bible Reference	Question	Christ The Center
<b>Hebrews 10:7</b>	What part of the Bible is about Jesus?	The whole of the Scriptures is written about Jesus.
<b>Colossians 1:13-16</b>	Who is the focus of these passages?	Jesus
	Who created ALL things?	Jesus
	Why were all things created?	They were created FOR Jesus.
<b>Revelation 4:11</b>	Who created ALL things?	All things were created by Jesus.
<i>To identify the WHO read 3:21-4:11</i>	How do ALL things exist?	All things exist by His will.
<b>Psalms 104:1-6</b>	Who laid the foundations of earth and heaven?	God laid the foundations of the earth, and made the heavens.
<b>1 Corinthians 3:11</b>	Name all the foundations we are to build on. Remember, Christ is at the center of the Scriptures.	There is NO OTHER foundation except Christ!
<b>Hebrews 1:2</b>	What, specifically, is Jesus heir of?	Jesus was appointed heir of <u>ALL</u> things.
<b>2 Peter 3:18</b> <b>Colossians 1:10</b>	What are we to grow in?	Grace and knowledge of God and Jesus.
<b>2 Peter 1:3</b>	How do we get everything that pertains to life and godliness?	Through the <u>KNOWLEDGE</u> of Jesus.
<b>2 Timothy 3:16-17</b> Since Christ is the center of the Scriptures, what are the Scriptures good for?	1. <u>Doctrine</u>	4. <u>Instruction in righteousness.</u>
	2. <u>Reproof</u>	5. <u>To make us complete.</u>
	3. <u>Correction</u>	6. <u>To thoroughly equipped us for every good work.</u>

Paul wrote to the believers in Galatia to warn them of the false teachings of the Judaizers. In the same way, it is our responsibility today to warn about false teachers that pervert Christ and His teachings. Further, we must warn that if Christ is not central, if the Word of God is not studied, if we don't know the doctrines of the faith, we become vulnerable and susceptible to false teachings, false teachers, and false religions. Unfortunately, we cannot warn about what we do not know. The charts that follow offer us a chance to study these false religions and false doctrines and refute them directly from the Bible.

#### 6. Mormon Teaching: *Many Gods*

"I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods..."

*Teachings of Presidents of the Church: Joseph Smith, 36-44*

	<b>Biblical Definition of the TRINITY/TRIUNITY of God:</b>
	<ul style="list-style-type: none"> <li>• "The Bible teaches emphatically that there is but one God, but the Bible also teaches that the unity of God involves plurality. Thus in describing the nature of God, we speak of a plural unity, or more specifically a Tri-Unity."<sup>60</sup></li> <li>• One God, self-revealed in Scripture, coexisting in three persons: God the Father, God the Son, and God the Holy Spirit.</li> <li>• Within the one divine essence or nature of the Godhead we have three persons who are coequal and coeternal, and who are not three parts, personalities, or modes.</li> </ul>

Bible Passages	Questions	Refutation
1 Corinthians 8:5-6	Which members of the Trinity are described as God?	The Father is God.
John 20:28-29		The Son is God.
Acts 5:3-4		The Holy Spirit is God.
Matthew 28:19 1 Corinthians 12:4-6	How do these passages demonstrate that each member of the Trinity is a distinct person?	Each person of the Godhead is separately named.
John 3:16-17	How does the fact that God <u>sent</u> His Son into the world demonstrate distinct persons of the Trinity?	Since the Father sent the Son into the world, He cannot be the same person as the Son.



Bible Passages	Questions	Refutation
John 14:26 John 16:7	How do these passages demonstrate distinct persons of the Trinity?	Both Jesus and the Father sent the Holy Spirit; therefore, the Holy Spirit must be distinct from the Father and the Son.
John 16:28	What two pieces of evidence does Jesus offer that demonstrates distinct persons of the Trinity?	The Son came <u>from</u> the Father. The Son will <u>return to</u> the Father.
Genesis 1:26*	While it doesn't prove the Trinity, identify the three plural words God uses to identify Himself. <i>*The Hebrew word for God is אֱלֹהִים 'elohiym (el-o-heem)', and is PLURAL.</i>	Us, Our, and Our.
John 10:30-33* John 20:28 Philippians 2:6 Colossians 2:9	Who did Jesus claim to be that demonstrates the unity of the Trinity? <i>*Greek: One literally means one in unity, will, nature, and purpose.</i>	Jesus claimed to be, and is in fact, God!
Genesis 2:7 Job 33:4	What is attributed to both God the Father and God the Holy Spirit that demonstrates the unity of the Trinity?	Both God the Father and God the Holy Spirit created man.
Genesis 1:2 Job 26:13 John 1:1-3	Who participated in the creation that demonstrates the unity of the Trinity?	All three members of the Trinity took part in the creation.
Deuteronomy 6:4 Isaiah 43:10 1 Corinthians 8:4	What is the absolute nature of God that refutes this Mormon teaching?	There is only one true triune God.

**7. Mormon Teaching: God, Once a Man, Progressed to Godhood**

“God himself was once as we are now, and is an exalted man. . . . I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see...[H]e was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did. . . .”

*Teachings of the Prophet Joseph Smith, p.345*

*Mormon Doctrine, p. 321*

*Joseph Smith, Times and Seasons, Vol. 5, pp. 613-614*

*Orson Pratt, Journal of Discourses, Vol. 2, p. 345*

*Brigham Young, Journal of Discourses, Vol. 7, p. 33*

Bible Reference	Question	Answer
Genesis 21:33 Psalm 90:2 Isaiah 40:28	How long has God been God?	God has always been God.
John 4:24 Luke 24:39 Hosea 11:9 Numbers 23:19	What is God’s physical nature? What do these say God is expressly NOT?	God is spirit. God is NOT an exalted man with flesh and bone.
Malachi 3:6 Isaiah 40:13	What do these passages indicate about how God grows and changes?	God does not change or grow in knowledge.
Exodus 8:10 2 Samuel 7:22 Isaiah 43:10; 44:6-8 45:5, 21-22; 46:9 1 Corinthians 8:5-6	How do these passages refute the Mormon teaching that there are many other gods?	There is none like Him, He is unique, He is the only true God.
John 1:1; 14	Doesn’t Jesus becoming a man prove Mormonism?	Becoming a man is vastly different from progressing to become a god.

**8. Mormon Teaching: Humans Can Become Gods**

“Here, then, is eternal life – to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you”  
*The King Follett Sermon By Joseph Smith, Jr.(1805–1844)*

Bible Reference	Question	Answer
Isaiah 43:10	Why can't humans become Gods?	Gods cannot be formed after God.
Isaiah 42:8	How does this passage serve to illustrate the above?	God will share His glory with no one!

**9. Mormon Teaching: Jesus and Satan**

“On first hearing, the doctrine that Lucifer and our Lord, Jesus Christ, are brothers may seem surprising to some – especially to those unacquainted with latter-day revelations. But both the scriptures and the prophets affirm that Jesus Christ and Lucifer are indeed offspring of our Heavenly Father and, therefore, spirit brothers.”

*The Church of Jesus Christ of Latter-Day Saints, How can Jesus and Lucifer be spirit brothers when their characters and purposes are so utterly opposed?<https://www.lds.org/ensign/1986/06/i-have-a-question?lang=eng>.*

Bible Reference	Question	Answer
John 1:1-5	What did Jesus create?	Jesus created EVERYTHING.
	Given the above, why can't Satan and Jesus be Spirit brothers?	Satan is only a created being, and therefore was created BY Jesus.
Ezekiel 28:11-19 Specifically v.13	What, in this context, is Satan?	Satan is a created being.
John 10:30-31	Who did Jesus say He was that precludes Him from being Satan's brother?	Jesus is ONE with the Father, meaning He is FULLY God.

**10. Mormon Teaching: Salvation**

“There is no salvation without accepting Joseph Smith as a prophet of God.”

Mormonthink, Salvation, <http://mormonthink.com/QUOTES/salvation.htm>.

Bible Reference	Question	Answer
Acts 4:10-12	Who is the ONLY name that offers salvation?	Jesus is the ONLY name that offers salvation.
John 14:6	How does Jesus describe how to get to the Father?	Through Jesus is the ONLY way to the Father.

**11. Mormon Teaching: Salvation**

“One of the most fallacious doctrines originated by Satan and propounded by man is that man is saved alone by the grace of God; that belief in Jesus Christ alone is all that is needed for salvation.”  
*Miracle of Forgiveness, Spencer W. Kimball, p. 206*

“This grace is an enabling power that allows men and women to lay hold on eternal life and exaltation after they have expended their own best efforts.” *LDS Bible Dictionary, p. 697*

“We know that it is by grace that we are saved, after all we can do.” *2 Nephi 25:23*

Bible Reference	Question	Answer
Ephesians 2:8-9 Romans 3:27-28 Titus 3:3-5	How is salvation specifically obtained that refutes this false doctrine?	Salvation is by grace through faith.
	What is expressly excluded for salvation?	WORKS

**12. Mormon Teaching: The Bible**

“The book of Mormon is more correct than the Bible.”

*History of the Church, 4:461*

Bible Reference	Question	Answer
Psalm 12:6 Proverbs 30:5 Psalm 119:89	How is the Bible described that completely refutes this false doctrine?	The Scriptures (Bible) is pure.
		The Scriptures (Bible) is settled in heaven.
2 Timothy 3:16*		The Scriptures (Bible) is God breathed.
2 Peter 1:21	*Given by inspiration of God literally means breathed out by God.	The Scriptures (Bible) came by the Holy Spirit.

**13. Islamic Teaching: *Jesus***

“He [Jesus] is nothing but a slave on whom We bestowed favor, and We made him a pattern for the Children of Israel.” *Sura 43:59*

“The Messiah, Jesus son of Mary, was only a messenger of Allah.” *Sura 4:171*

Bible Reference	Question	Answer
<b>Isaiah 9:6</b>	Who is Jesus according to the Bible?	Mighty God and Everlasting Father.
<b>John 1:1; 14</b>		The Word was God who became flesh and dwelt among us.
<b>John 5:18</b>		Jesus was equal with God.
<b>John 8:48-58</b>		Jesus is God, claiming the name of God, I Am!
<b>John 10:30-33</b>		Jesus IS God.

**14. Islamic Teaching: *Salvation***

“To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.” *Surah 5:9*

“Then those whose balance (of good deeds ) is heavy, they will be successful. But those whose balance is light, will be those who have lost their souls; in hell will they abide.” *Surah 23:102-103*

Bible Reference	Question	Answer
<b>Romans 4:1-8</b>	Why can't salvation be obtained by works?	If salvation were by works, God would owe us something for our efforts.
<b>Romans 6:23 Ephesians 2:8-9</b>	How is salvation described?	Salvation is a gift from God.

15. **Seventh Day Adventist Teaching: Worship Day**

“As the sign of the authority of the Catholic Church, papist writers cite, ‘the very act of changing the Sabbath into Sunday, which Protestants allow of ... because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under sin.’ What then is the change of the Sabbath, but the sign or mark of the authority of the Romish Church – ‘the mark of the beast’?”

*Ellen G. White, The Great Controversy, 1888,*

*<https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=GC&lang=en&collection=2&section=all&pagenumber=448>.*



**SABBATH:** The seventh day of the Hebrew week, set aside for rest and worship after six days of labor. The Hebrew Sabbath begins on Friday at sundown and ends on Saturday at sundown. God provided this holy day for Israel to cease from ordinary labor and to celebrate His rest from creation on the seventh day (Genesis 2:1-3; Exodus 20:8-11; 23:12; Leviticus 16:31; Nehemiah 9:13-14; Luke 23:56).<sup>61</sup>

Bible Reference	Question	Answer
Mark 2:27-28	What distinction did Jesus make about the Sabbath?	It was made for man, not man for it!
Acts 20:7	What day of the week did the Church and Paul meet?	Monday
Romans 6:14	Since the Sabbath was a command given under the Law, why would it not now apply to the Church?	We are not under the Law but under Grace.
Romans 14:5-13	What is the command given concerning which day we should esteem?	We’re not to esteem one day over another, but observe whatever day we’re convinced of to the Lord.
Colossians 2:16-17	How does Paul refute the Seventh Day Adventist teaching that we have the mark of the beast for worshiping on Sunday?	Paul say we’re not to let anyone judge us concerning Sabbaths.

## 16. Jehovah's Witnesses Teaching: *Jesus & Angels*

"Jesus was Michael the archangel who became a man."

JW.ORG, *Who is Michael the Archangel?*, <https://www.jw.org/en/publications/books/bible-teach/who-is-michael-the-archangel-jesus/>.

Bible Reference	Question	Answer
<b>Hebrews 1:5</b>	What four distinctions does God make between Jesus and angels?	1. God never calls angels His Son.
		2. Angels are not begotten of the Father.
		3. Angels do not have God as their Father.
		4. The Father does not have angels as His Son.
<b>Hebrews 1:6</b>	In addition to NEVER calling angels His Son, what does God say ALL the angels will do?	Worship His Son!
<b>Hebrews 1:8-9</b>	To further distinguish between Jesus and the angels, who does God declare His Son to be?	God declares His Son to be God!
<b>Psalms 148:1-5</b>	When v.5 says "let <i>them</i> praise," who is included in v.2 that is relevant to our discussion?	Angels
	What does v.5 say about the origins of angels?	They were created.
<b>John 1:3</b> <b>Colossians 1:16</b>	Since Jesus created everything, what is the implication for the JW's false doctrine that "Jesus was Michael the archangel who became a man."?	Jesus could not have created Himself, therefore He cannot be Michael.
<b>Isaiah 9:6</b> <b>John 1:1; 14</b> <b>John 5:18</b> <b>John 8:48-58</b> <b>John 10:30-33</b>	Similar to Islamic teaching, JW's teach "Jesus was only a perfect man, not God in flesh." <i>Reasoning from the Scriptures, 1985, pp. 306.</i> Who is Jesus really that refutes this false claim?	Jesus IS God!

**17. Jehovah’s Witnesses Teaching: Jesus’ Pre-human Existence - *Jesus as Created Being***

The Watchtower Society teaches that Jesus Christ was the first created being of Jehovah God. Jehovah God created Jesus as a divine-like spirit at some point in ancient, pre-creation time. “This means that he was created before all the other spirit sons of God, and that he is the only one who was directly created by God.” *You Can Live Forever in Paradise on Earth* [Live] [Brooklyn: Watchtower Bible and Tract Society of New York, 1982], p. 58)

Bible Reference	Question	Answer
<b>Isaiah 40:28</b> <b>John 1:1-3</b> <b>Colossians 1:15-18*</b>	Since God created ALL things, and Jesus created ALL things, what does this say about Jesus being preeminent?	<b>Jesus is God with power over creation.</b>
	What doesn’t it say about Jesus?	<b>He wasn’t created, but did the creating.</b>
<i>*Greek: Firstborn is an adjective meaning preeminent: superior in rank or status; superior over His (v.16) creation.</i>		
<b>Colossians 1:16</b> <b>John 1:1-3</b> <b>Hebrews 1:2</b>	Since Jesus created ALL things, how does this preclude Him from being created?	<b>Since Jesus created ALL things, He cannot be both creator and created.</b>
<b>Colossians 2:9-10</b>	Who IS Jesus then?	<b>Jesus is God.</b>
<b>Isaiah 9:6</b>	How do these passages support the fact that Jesus IS God and couldn’t have been created?	<b>Jesus carries the titles of Mighty God AND Everlasting Father.</b>
<b>Micah 5:2</b>		<b>Jesus is from EVERLASTING!</b>



## 18. \*Masonic Teaching: Creation

The Jesus of Masonry did not create the universe, instead Ormuzd from the Zend-Avesta did. Albert Pike, considered to be the father of American Freemasonry, wrote,

In the Zend-Avesta, God is Illimitable Time. No origin can be assigned to Him: He is so entirely enveloped in His glory, His nature and attributes are so inaccessible to human Intelligence, that He can be only the object of silent Veneration. Creation took place by emanation from Him. The first emanation was the primitive *Light*, and from that the King of Light, ORMUZD. By the "WORD," Ormuzd created the world pure. He is its preserver and judge; a Being Holy and Heavenly; Intelligence and Knowledge; the First-born of Time without limits; and invested with all the Powers of the Supreme Being. Still he is, strictly speaking, the *Fourth* Being. He had a *Ferouer*, a pre-existing Soul [in the language of Plato, a *type* or *ideal*]; and it is said of Him, that He existed from the beginning, in the primitive *Light*. But, that *Light* being but an element, and His *Ferouer* a type, he is, in ordinary language, the *First-born* of ZEROUANE-AKHEREINE. Behold, again, "THE WORD" of Masonry; the *Man*, on the Tracing-Board of this Degree; the LIGHT toward which all Masons travel.

Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* (Charleston, 1871), 95.

Once again, a theme presents itself in cultist teachings that we've proven over and over again to be false. Christ created absolutely EVERYTHING! (Colossians 1:16 John 1:1-3; Hebrews 1:2) Masonic teaching is a form of Gnosticism (see below), and is alive and well, being taught in one form or another in the modern world. The chart below offers larger points of Gnosticism that can and must be refuted by the Bible.

*\*Freemasonry refers to the principles, institutions, and practices of the fraternal order of the Free and Accepted Masons.*

**GNOSTICISM - SEE NUMBERS BELOW**

John 14:1-9 Romans 1:18-20	1.	God is knowable.
Colossians 2:9	2.	In Christ is ALL the Fullness of the Godhead!
John 1:1-3 Colossians 1:16-17	3.	Christ created the world!
Genesis 1:31	4.	The creation was VERY GOOD, not evil.
John 14:6	5.	Unity with God comes only through Christ.
Romans 1:16	6.	The Gospel is what saves, if it's believed.
1 John 5:19 2 Corinthians 4:4	7.	Satan is the ruler of this world.
Luke 8:12 2 Corinthians 4:3-4	8.	Satan keeps us from hearing the Gospel, believing, and being saved.
Matthew 20:28 John 1:4-9	9.	Jesus came to give His life! Jesus IS the light!
John 3:16 Acts 16:30-31 Titus 3:5	10.	We don't work for salvation. We believe on the Lord Jesus Christ.

<ol style="list-style-type: none"> <li>1. There is One, Original, True, <i>Unknowable</i>, God.</li> <li>2. The One God emanated Aeons. <ul style="list-style-type: none"> <li>o Pairs of lesser beings in sequence.</li> <li>o Aeons together made up the Pleroma, or fullness, of God.</li> </ul> </li> <li>3. The lowest of these pairs of Aeons was Sophia and Christ. <ul style="list-style-type: none"> <li>o Sophia sinned by seeking to know the unknowable One.</li> <li>o Sophia's sin created the evil Demiurge-a lesser god.</li> <li>o Demiurge created the physical world: matter.</li> </ul> </li> <li>4. Matter is evil because it was created by evil.</li> </ol>	<ol style="list-style-type: none"> <li>5. Human bodies contained within them a divine spark that is part of the true God. <ul style="list-style-type: none"> <li>o The spark strives to obtain unity with the true God.</li> </ul> </li> <li>6. Knowledge "gnosis" enables the divine spark to return to its source, the true God.</li> <li>7. Demiurge created Archons to rule over the material world.</li> <li>8. Demiurge and Archons fight against the spark returning to the true God.</li> <li>9. Christ was sent to earth as a messenger <i>of</i> light from God to give men the gnosis (knowledge) they needed to rescue <i>themselves</i> from the physical world and return to the spiritual world.</li> <li>10. Once man becomes aware of his true nature by way of the gnosis, he can combat the Archons and Demiurge, and attain unity with God.</li> </ol>
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**19. Masonic Teaching: Creation**

“Christian Theologians first made a fetish of the Impersonal Omnipresent Divinity; and then tore the Christos from the hearts of all humanity in order to deify Jesus, that they might have a god-man peculiarly their own.” *J.D. Buck, Symbolism or Mystic Masonry, p. 57*

Bible Reference	Question	Answer
<b>Isaiah 40:28 Colossians 1:16</b>	What do both Jesus and God have in common that refutes this false doctrine?	Both Jesus AND God created All things meaning Jesus IS God.
<b>Isaiah 48:12 Revelation 22:13</b>	What title does God claim that proves the deity of Jesus?	God is the first and the last, and so is Jesus.
<b>Exodus 3:14 John 8:58</b>	What name does Jesus claim that refutes this false doctrine?	I Am – the Self-Existent One.

**20. Christian Science Teaching: Jesus**

Christian Science was begun by Mary Baker Eddy who pioneered new ideas about spirituality and health in 1879. Christian Science is neither Christian nor Scientific. Christian Science denies the essential doctrines of Christianity and has also completely reinterpreted the Bible. The chart below offers some of the false teachings of Mary Baker Eddy.

Bible Reference	Question	Answer
“Christ is the spiritual idea of sonship.” <i>S&amp;H 331:30-31</i>		
<b>Matthew 1:20</b>	By whom was Jesus conceived?	The Holy Spirit.
<b>Matthew 26:63-64</b>	Who did Jesus say He was?	The Son of God.
<b>John 3:16-17</b>	Who did God say Jesus was?	God said Jesus was His Son.
<b>Daniel 9:24-26 Matthew 16:16 Acts 5:42 John 4:25-26</b>	“Jesus was not the Christ.” <i>S&amp;H 333:3-15; 334:3</i> What title does Jesus have that refutes this false teaching?	Jesus is the Christ, the Messiah, the Anointed One.
<b>Isaiah 9:6 John 1:1; 14 John 5:18 John 8:48-58 John 10:30-33</b>	“Jesus Christ is not God, as Jesus himself declared...” <i>S&amp;H 361:12-13</i> Who is Jesus?	Jesus IS God!

## 21. Christian Science Teaching: *Jesus*

“Jesus did not reflect the fullness of God.”

*Science and Health with Key to the Scriptures*, by Mary Baker Eddy S&H 336:20-21

Bible Reference	Question	Answer
John 10:30-33	Who did Jesus say He was? What proof is there from the context?	The Jews were going to stone Him because He was saying He was God.
*Hebrews 1:1-3	Read the box below. How did Jesus reflect the fullness of God?	Jesus is the express image of God!
Colossians 2:9	Why can we say Jesus is more than the reflection of the fullness of God?	Because Jesus <i>has in Him and IS</i> the fullness of the Godhead.

- \* The Greek word for *express image* only occurs in Hebrews 1:3 and literally refers to an engraving tool:
- \* To cut to a point – inscribe – mint – cast – die.
- \* It is an exact reproduction/representation of a particular form or structure.
- \* It refers also to *a stamp* or *impress*, as on a coin or a seal, in which case the seal or die which makes an impression bears the *image* produced by it.
- \* All the features of the *image* correspond perfectly with those of the instrument producing it.

- \* Involved are the two ideas of *representation* and *manifestation*.
- \* Christ both reflects the glory and bears the impress of God’s exact nature.
- \* It is *by* the Son that God is represented and acts.
- \* The phrase expresses the fact that the Son is both personally distinct from, and yet literally equal to, Him of whose essence He is the imprint of.
- \* The Son is God.

## 22. Roman Catholic Teaching: *Sins*

Pope Paul VI, in Apostolic Constitution of Pope Paul VI, *Indulgentiarum Doctrina* wrote, “It is a divinely revealed truth that sins bring punishments inflicted by God’s sanctity and justice. These must be expiated either on this earth through the sorrows, miseries and calamities of this life and above all through death,(3) or else in the life beyond through fire and torments or “purifying” punishments.”

*Libreria Editrice Vaticana, Apostolic Constitution of Pope Paul VI, Indulgentiarum Doctrina, w2.vatican.va/content/paul-vi/en/apost\_constitutions/documents/hf\_p-vi\_apc\_01011967\_indulgentiarum-doctrina.html.*

Bible Reference	Question	Answer
<b>1 Corinthians 15:3</b> <b>1 Peter 2:24</b> <b>Hebrews 9:26</b>	What did <i>Jesus</i> do to take away our sins?	Jesus sacrificed Himself to take away our sins.
<b>Hebrews 10:10-12</b>	Quantify Jesus' sacrifice for sins.	# of sacrifices? <b>One sacrifice.</b>
		# of sins? <b>All sins</b>
		Timeframe? <b>All time.</b>
<b>1 John 2:2</b>	How does this passage quantify the payment for sins?	Jesus paid the price for the sins of the entire world!
<b>Ephesians 2:4-6</b> <b>Colossians 2:12-13</b>	Since we know the wages of sin is death, and we will pay for our own sins through death, what does this Catholic doctrine teach we must be able to do in order to live again?	We would have to be able to raise ourselves from the dead!
<b>1 John 1:9</b>	While our sins are paid for, and we're saved through faith, we still sin daily against God. How are these sins dealt with?	If we sin, He is faithful and just to forgive our sins IF we confess our sins.

**23. Roman Catholic Teaching: Mary**

"She conceived, brought forth and nourished Christ, she presented him to the Father in the temple, shared her son's sufferings as he died on the cross. Thus, in a wholly singular way she cooperated by her obedience, faith, hope and burning charity in the work of the Savior in restoring supernatural life to souls. For this reason she is a mother to us in the order of grace."

*Vatican Council II, Dogmatic Constitution on the Church, Medium, accessed February 17, 2016, <https://www.ewtn.com/faith/teachings/marye7.htm>.*

Bible Reference	Question	Answer
<b>Romans 5:6-8</b>	Who actually died for our sins?	Christ suffered for our sins, not Mary.
<b>1 Peter 2:21-24</b>	Who suffered for our sins?	Christ, not Mary, suffered for our sins.
<b>1 Peter 3:18</b>	Who suffered and how many times did that happen?	Christ suffered ONCE for sins.

Bible Reference	Question	Answer	
John 19:25	While Jesus was suffering for our sins on the Cross, who was up there with Him sharing our suffering?	Mary was with Jesus <u>AT</u> the cross, but did not, in any way, suffer or share in Christ's sufferings.	
Titus 3:4-5	Since Scripture is clear that Mary did NOTHING to restore our souls, how do these passages indicate that are souls are restored?	The washing of regeneration	
1 Peter 1:3-12		Renewing of the Holy Spirit.	
		v. 3	Christ's resurrection.
		v. 5	Through faith.
	v. 12	Faith in the Gospel	
Hebrews 1:3	Who aided Jesus?	No one aided Jesus. He acted alone!	

#### 24. Roman Catholic Teaching: *Mary*

"Taken up to heaven she [Mary] did not lay aside this saving office but by her manifold intercession continues to bring us gifts of eternal salvation." *Ibid.*

Bible Reference	Question	Answer
1 Timothy 2:5	How many mediators do we have and who are they?	We have ONE mediator, and that is Jesus!
Hebrews 7:25	Who does and does not make intercession for us?	Jesus makes intercession for us. Mary has NO part in interceding for us.

25. "Having entered deeply into the history of salvation, Mary, in a way, unites in her person and re-echoes the most important doctrines of the faith: and when she is the subject of preaching and worship she prompts the faithful to come to her Son, to his sacrifice and to the love of the Father." *Ibid.*

Bible Reference	Question	Answer
Romans 6:23	From whom do we receive the gift of salvation?	Salvation is the gift of GOD, not Mary.

Bible Reference	Question	Answer
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<b>Romans 10:14-17</b>	Mary doesn't draw men to God. What does?	Men are drawn when they hear the Gospel preached.
<b>John 6:44</b>	Who specifically draws men to God?	God the Father draws men to Himself.
<b>John 12:32</b>	What action did Jesus undertake to draw all peoples to Himself?	He was crucified.
<b>Exodus 34:14</b> <b>Revelation 22:8-9</b>	What is wrong with Mary being the subject of worship?	We are to worship none other than God!

## 26. Roman Catholic Teaching: Sacraments

"If anyone says that the sacraments of the New Law are not necessary for salvation but are superfluous, and that without them or without the desire of them men obtain from God through faith alone the grace of justification, though all are not necessary for each one, let him be anathema." *The Council of Trent Under Pope Paul III, Canons On The Sacraments In General, <https://www.ewtn.com/library/COUNCILS/TRENT7.HTM>.*

The charts below contain information identifying the seven sacraments of the Catholic Church using their definitions, followed by refutations as to their need for salvation.

Bible Reference	Question	Answer
<b>BAPTISM</b>		
Removes original sin while infusing the act with sanctifying grace.		
<b>1 John 3:5</b>	Who alone took away our sins?	Jesus
<b>Hebrews 9:12</b> <b>Hebrews 10:10-12</b>	Quantify Jesus' sacrifice for sins.	# of sacrifices? One sacrifice.
		# of sins? All sins
		Timeframe? All time.
<b>Isaiah 53:4-12</b>	If baptism removes sin, what is the purpose of Jesus suffering?	There is no purpose.
<b>Luke 23:39-43</b>	If the thief wasn't baptized, then he died with original sin. How does Jesus refute this Catholic doctrine?	Jesus said He AND the thief were to be in the same place that day. So, anything the Catholics attribute to the thief they must also attribute to Jesus.

Bible Reference	Question	Answer
<b>BAPTISM</b>		
Removes original sin while infusing the act with sanctifying grace.		
Luke 7:37-50	What did Jesus specifically say saved this woman?	Her FAITH saved her.
John 5:24 John 6:28-29	Since Jesus paid the price for all sins for all time, what is the only requirement for salvation?	Belief in Jesus.
Ephesians 2:8-9	To be crystal clear, how are we saved and how are we NOT saved?	We're saved by grace through faith. We're NOT saved by works.

### PENANCE

- Penance is “necessary for salvation for those who have fallen after Baptism.” *CATECHISM OF THE CATHOLIC CHURCH, par. 980.*
- “The whole power of the sacrament of Penance consists in restoring us to God’s grace . . . Reconciliation with God is thus the purpose and effect of this sacrament.” *CCC, par. 1468.*
- “As a means of regaining grace and justice, penance was at all times necessary for those who had defiled their souls with any mortal sin.” *Council of Trent, Session 14, c. i.*
- “As regards those who, by sin, have fallen from the received grace of Justification, they may be again justified, when, God exciting them, through the sacrament of Penance they shall have attained to the recovery, by the merit of Christ, of the grace lost: for this manner of Justification is of the fallen the reparation: which the holy Fathers have aptly called a second plank after the shipwreck of grace lost.” *Council of Trent, Session 6, Decree on Justification, Chapter 14<sup>64</sup>*

Bible Reference	Question	Answer
Romans 5:9	What is it that justifies* men? (*declares legally righteous)	The blood of Christ.
Romans 4:3	How did Abraham receive righteousness?	He believed God and it was accredited to his account.
Romans 3:21-26	What does anyone have to do to be justified?	Believe – have faith in Jesus.



Bible Reference	Question	Answer
<b>Romans 6:3-5</b> <b>Colossians 2:10-13</b>	What is the process that takes place when we believe?	<ol style="list-style-type: none"> <li>1. We were baptized into Christ's death.</li> <li>2. We were buried with Him when He died.</li> <li>3. We will be raised to life because He was raised, and we're <u>IN</u> Him.</li> </ol>
<b>John 1:12</b> <b>Galatians 3:26</b>	What is the one requirement to be called a son of God?	Faith in Christ
<b>1 Corinthians 12:13</b> <b>Galatians 3:26-28</b>	What two things happen the moment we place our faith in Christ?	<ol style="list-style-type: none"> <li>1. We are baptized (or placed) <u>IN</u> Christ.</li> <li>2. We become sons of God.</li> </ol>
<b>Ephesians 2:4-6</b> <b>Colossians 1:13</b>	Since we are IN Christ, where are we positionally (not physically)?	Positionally, we are in the Kingdom of God in the heavenly places right now.
<b>Ephesians 1:13*</b>	What action does the Holy Spirit take the moment we're saved?	We're sealed.
<i>*Greek: Sealed literally means "security and permanency, fixed and certain."<sup>12</sup> "The Spirit is a pledge of the inheritance and hence the seal by which believers are marked and appointed for redemption."<sup>26</sup></i>		
<b>Ephesians 4:30</b>	How long does our sealing last?	Until the day of redemption.
<b>Romans 8:38-39</b>	How can we be unsealed?	We can't be unsealed.
<b>Entire Bible</b>	Since we're justified by faith, are IN Christ, and are sealed by the Spirit until we're redeemed, how much of the Catholic teaching on Penance is correct?	None of it.

Bible Reference	Question	Answer
<b>THE EUCHARIST</b>		
Reception and consumption of the actual body and blood of Christ. <i>"If anyone shall deny that the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ, are truly, really and substantially contained in the sacrament of the Holy Eucharist, let him be accursed."</i> Council of Trent		
<b>1 Corinthians 11:23-26</b>	According to Paul, what are the only two purposes of taking the elements of the Lord's supper?	1. <a href="#">To remember His sacrifice.</a>
		2. <a href="#">To proclaim the Lord's death until He comes.</a>

27. The Old Covenant Passover lamb could not and did not take away sin. It was not a means of grace or forgiveness. Neither can celebrating what some call the Eucharist take away your sin. Our Lord's Table serves a wonderful purpose, but it is not a means of grace or forgiveness. The Catholic Church teaches and practices a false doctrine called Transubstantiation. The Catechism of the Catholic Church defines this doctrine in section 1376:

*"The Council of Trent summarizes the Catholic faith by declaring: 'Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.'"*

*Libreria Editrice Vaticana, Catechism of the Catholic Church.*

John makes it clear that Transubstantiation is unbiblical. Read John 6:32-68 and complete the chart below by filling in the answers to the question: According to Jesus, what must one do in order to have eternal life?

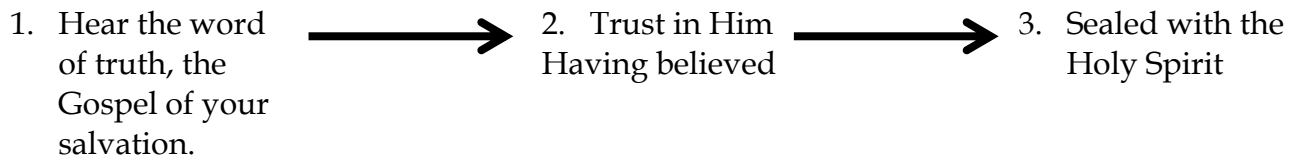
Bible Reference	Answer
<b>John 6:35</b>	<a href="#">Come to Jesus – Believe in Jesus</a>
<b>John 6:40</b>	<a href="#">Believe in Jesus</a>
<b>John 6:47</b>	<a href="#">Believe in Jesus</a>

Bible Reference	Answer
John 6:48-50	Eat the bread that comes down from heaven, Jesus.
John 6:51	Eat the living bread, Jesus, that bread is His flesh.
John 6:53-58	Eat the flesh (bread) and drink the blood of Jesus.

28. The next set of questions, from the same chapter of John and beyond, serve to illustrate what Jesus was actually talking about.

Bible Reference	Question	Answer
John 6:63	How does Jesus define what He is saying, directly disproving Transubstantiation?	Jesus defines His words as Spiritual, and not fleshly.
John 6:63	What actually gives life?	The words Jesus is speaking.
John 6:64	Why were some unsaved?	Because they would not believe.
John 6:67-68	What is it that actually saves?	The words Jesus spoke.
Romans 1:16 1 Corinthians 15:1-2	What is the power of God unto salvation?	The Gospel.
Romans 1:17 Galatians 3:5-7	What do we need to live?	Faith
Romans 10:17	Where does faith come from?	Faith comes by hearing the Word of God.

Bible Reference	Question	Answer
Ephesians 1:13	Breakdown the progression for salvation, taking note of the past tense in the two steps.	1. Salvation came <u>AFTER</u> they heard the Gospel.
		2. They were sealed with the Holy Spirit <u>AFTER</u> they believed.



## 29. Continuing with the Roman Catholic Teaching: Sacraments

The Scriptures teach only ONE anointing of the Holy Spirit that occurs at the moment of salvation when believers are placed in the Body of Christ, i.e. *the Church that is His Body* (Colossians 1:24), and are indwelt by the Holy Spirit. The chart below demonstrates this fact and refutes the false Catholic doctrine of Confirmation:

### CONFIRMATION

- Formal acceptance into the church with special anointing of the Holy Spirit.
- A Bishop anoints the head with oil and says, "Be sealed with the gift of the Holy Spirit."
- "It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. By this anointing the confirmand receives the 'mark,' the *seal* of the Holy Spirit. It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost. From this fact, Confirmation brings an increase and deepening of baptismal grace:
  - it roots us more deeply in the divine filiation which makes us cry, 'Abba! Father!'
  - it unites us more firmly to Christ
  - it increases the gifts of the Holy Spirit in us
  - it renders our bond with the Church more perfect
  - it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross."<sup>69</sup> *Catechism of the Catholic Church*

Bible Reference	Question	Answer
<b>Ephesians 1:13-14*</b>	Since salvation comes AFTER hearing and believing the Gospel, what action by the Holy Spirit <b>IMMEDIATELY</b> follows?	Believers are sealed with the Holy Spirit.
*Greek: Sealed literally means "security and permanency, fixed and certain." <sup>12</sup> "The Spirit is a pledge of the inheritance and hence the seal by which believers are marked and appointed for redemption." <sup>26</sup>		
<b>1 Corinthians 12:12-14</b>	Quantify those who've been baptized into the Body. Take note of the past tense used.	ALL believers are baptized into the Body.
	Why is the past tense important?	The past tense demonstrates placement at the moment of conversion.
	Who actually does the baptizing?	The Holy Spirit.
<b>Romans 8:9-11</b>	How do these passages refute the Catholic teaching that believers have to wait till confirmation before receiving the Holy Spirit?	You either have the Holy Spirit or you don't. There is no middle ground or waiting period.
<b>Acts 2:41</b>	Since the Church IS the Body of Christ, when were these 3,000 added?	The same day they believed.
<b>ANOINTING THE SICK</b> A Priest anoints the sick person's forehead and hands with oil. This is associated not only with bodily healing but with forgiveness of sins. When performed on a dying person, it is called Extreme Unction (or last rites or final anointing). "The special grace of the sacrament of the Anointing of the Sick has as its effects: the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of Penance [and also serves as] the preparation for passing over to eternal life." <sup>70</sup> <i>Catechism of the Catholic Church</i>		
<b>John 3:16</b> <b>Ephesians 2:8-9</b>	Salvation is not determined by confessing all sins the moment before death. Salvation is not determined by "extreme unction," being anointed and prayed over by a priest. How does one actually obtain salvation and forgiveness of sins?	Salvation is determined by personal faith in the Lord Jesus Christ.

Bible Reference	Question	Answer
Acts 10:43 Romans 5:1 <sup>a</sup> Colossians 1:13-14 <sup>ab</sup>	When are a believer's sins forgiven? <sup>a</sup> Justification: legally declared righteous. <sup>b</sup> Take note of the past tense.	The moment we believe.
John 5:24	What two things happen the moment we believe that refutes "preparation for passing over to eternal life"?	1. The believer doesn't come into judgement. 2. The believer passes from death into life.
2 Corinthians 5:17	What proof does Paul offer that demonstrates all of our sins are forgiven?	We become a new creation in Christ. ALL things are new!
Hebrews 10:10-14	Just to be crystal clear about the sins Jesus paid for, quantify His sacrifice for sins.	# of sacrifices? One sacrifice. # of sins? All sins Timeframe? All time.
<b>HOLY ORDERS</b>		
<p>"Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time: thus it is the sacrament of apostolic ministry. It includes three degrees: episcopate, presbyterate, and diaconate...This sacrament configures the recipient to Christ by a special grace of the Holy Spirit, so that he may serve as Christ's instrument for his Church. By ordination one is enabled to act as a representative of Christ, Head of the Church, in his triple office of priest, prophet, and king."<sup>71</sup></p> <p><i>Catechism of the Catholic Church</i></p>		

The Catholic Church makes two vital errors with their false doctrine of Holy Orders:

1. The office of Apostle ceased with Paul, as the Apostles were specifically tasked with building the foundation of the Universal Church. Once the foundation of the Church was completed, their office was no longer necessary. The Bible makes it clear that the work of making disciples continues through the establishment of the New Covenant Priesthood of Believers.
2. The Catholic "three degrees" is a confusion of not only the Greek words used (see below), but is a misrepresentation of the only two Biblical offices prescribed in Scripture: Elder and Deacon.

## Elder, Overseer, Bishop, Shepherd, Pastor

The Bible uses five terms that all refer to the same office in the local church: 1. Elder, 2. Overseer, 3. Bishop, 4. Shepherd, and 5. Pastor. This can be seen by examining the Greek words that are used in the New Testament to refer to church leaders.

Greek	English	Usage
πρεσβυτερος presbyteros	Elder	The noun presbuteros, used over sixty times in the New Testament, means an aged person or elder.
επισκοπος episkopos	Overseer, Superintendent, Guardian, Bishop	The noun episkopos means overseer, superintendent, or guardian, and is also translated "bishop" in some translations.
ποιμην poimēn (noun)	Shepherd, Pastor	The noun poimen means shepherd and is translated "pastor" in one passage (Ephesians 4:11).
ποιμαινω poimainō (verb)	To Tend A Flock, To Shepherd, To Pastor	The verb form is used in John 21:16 when Jesus tells Peter to "Feed" His sheep.

- These four Greek words are used interchangeably in several passages:
- Acts 20:17 - Paul "sent to Ephesus and called for the Elders (presbuteros) of the church."
- Acts 20:28 - "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you Overseers (episkopos), to Shepherd (poimaino) the church of God.
- In Acts 20:17; 28, presbuteros, episkopos, and poimaino are all used to refer to the same group of leaders from the church of Ephesus.
- In Titus 1:5-7 the church leader is called both Elder (presbyteros) in verse 5 and Bishop (episkopos) (Overseer in some translations) in verse 7.
- In 1 Peter 5:1-2 Elders (presbyteros) are told to Shepherd (poimainō) the flock of God, serving as Overseers (episkopo-verb).
- In Ephesians 4:11, the Greek word for Pastors is (poimēn, noun) which means to Shepherd!
- Thus there are three basic Greek words which the writers of the New Testament used interchangeably to refer to the official spiritual leaders of the local church.
- The Catholic Church confuses the Biblical structure of the local church by creating a hierarchy of bishops and priests that simply doesn't exist.

Bible Reference	Question	Answer
<b>1 Peter 2:5; 9</b>	Rather than Catholic priests, who actually makes up the priesthood?	All members of the Body of Christ are Priests.
<b>HOLY ORDERS</b>		
<b>Acts 14:23 Titus 1:5</b>	The Catholic Church confuses the two offices of Apostle and Elder. Which does Paul command be appointed?	Paul commanded that Elders, NOT Apostles be appointed.
<b>Hebrews 7:11-17</b>	What priesthood did Jesus claim?	Jesus' priesthood was after the order of Melchizedek.
	How does the Bible explain the continuation or succession of that priesthood today?	As Christ still lives, there is NO continuation or succession of that priesthood.
<b>1 Timothy 2:5</b>	The Catholic church teaches that "...bishops, in an eminent and visible manner, take the place of Christ himself, teacher, shepherd, and priest, and act as his representative." <sup>71</sup> Who is the ONLY mediator between God and man?	Jesus Christ.
<b>MATRIMONY</b>		
<p>"...the grace of the sacrament thus perfects the human love of the spouses, strengthens their indissoluble unity, and sanctifies them on the way to eternal life (cf. Council of Trent: DS 1799)."<sup>72</sup></p> <p style="text-align: center;"><b>Complete the chart below that shows how we're actually sanctified:</b></p>		
Bible Reference	Biblical Sanctification	
<b>Romans 15:16; 1 Corinthians 6:11</b>	We are sanctified by the Holy Spirit.	
<b>Ephesians 5:26</b>	By the Word.	
<b>Hebrews 13:12</b>	By Christ's sacrifice. Christ's blood.	
<b>Colossians 3:1-5; 2 Corinthians 7:1</b>	By cleansing ourselves.	



Bible Reference	Biblical Sanctification
<b>MATRIMONY</b>	
<b>1 Thessalonians 2:10-12; Ephesians 4:1</b>	By walking worthy.
<b>Romans 12:2</b>	By transforming your mind.
<b>Philippians 4:8</b>	Have your mind on the things of God.
<b>Philippians 3:20-21</b>	By being conformed to Christ.

Before you begin, read chapter 1, verses 8-9. Paul wrote to the believers in Galatia to warn them of the false teachings of the Judaizers. In the same way, it is our responsibility today to warn about false teachers that pervert Christ and His teachings. Further, we must warn that if Christ is not central, if the Word of God is not studied, if we don't know the doctrines of the faith, we become vulnerable and susceptible to false teachings, false teachers, and false religions. Unfortunately, we cannot warn about what we do not know. It was for this reason that we've been studying the false teachings of various cults and denominations, but now it's time to return to our study of Galatians. again, and consider why Paul would reinforce his message by using angels as an example. The following study shows that Paul's reference to angels reinforces the Jewish nature of this heresy being propagated by the Judaizers.<sup>20</sup> The Jews venerated angels, so it should come as no surprise to us that Paul would list them in defense of his doctrine. The Gentile's mind, however, might easily ask why the Jews so venerates angels. Consider four points:

1. The Law is central to the Jewish religion for the worship of God.
2. The Law was given to them by God directly.
3. The Jews testified to the wonders they both saw and heard on Mount Sinai.
4. The Law served as a guide for Israel's entire way of life.

"The Jews saw the Ten Commandments as the most important part of the Bible. They paid more earnest heed to those commandments than anything else. They had good reason. Until Christ, no truth had ever been revealed in the way the commandments were and no truth was authenticated so dramatically or thoroughly. When we study the events of the giving of the Law at Sinai, we understand that that day was burned permanently and indelibly into the collective mind and memory of Israel!"<sup>21</sup>

30. Because angels were the prime ministers of the Old Covenant, the Jews saw them as beings to be venerated. This practice grew during the inter-testamental period when God was silent, and the Jews turned more to angel worship (Colossians 2:18). The chart below sheds more light on this concept, and gives us often overlooked, yet profound, insight concerning angels and the giving of the Law at Mount Sinai.


Bible Reference	Question	Why Angels Are Significant To The Jews
<b>Deuteronomy 33:1-2 Galatians 3:19</b>	What role did angels have in the giving of the Law?	The Law was appointed through angels!
<b>Hebrews 2:2</b>	Where did the steadfast word* come from?	The word <i>spoken through angels</i> proved to be steadfast.
	<i>The word could mean the Law or messages sent by angels.</i>	
<b>Acts 7:52-53</b>	What part did angels play here?	The Law was given at the direction of angels!
<b>Psalms 68:17</b>	Who, and in what number, were with God at Mount Sinai?	Thousands of thousands of angels were at Mount Sinai.
<i>"The number of the chariots, twice ten thousand, thousands upon thousands, is not meant to be exact; it is a way of saying "many thousands" or "the millions" (SPCL). Or else, "too many to count," "more than can be numbered."<sup>73</sup></i>		

31. Paul is writing to warn against even angels from heaven preaching a different Gospel. Given that the Law was central, and given the work of God's ministering spirits, the angels, on behalf of the Jewish people, we can draw the conclusion that Paul used angels to illustrate his position because this would serve to expose the Jewish nature of the offenders, and might even, if they were Christians, rein them back in and stop them from spreading this heresy. However, there may be another aspect to consider. We know that angels are powerful, immortal, and intelligent, and thus could serve to sway people's minds. Therefore, consider the following verses and draw another, or at least corresponding, conclusion as to why Paul would include angels:

Bible Reference	Question	Support Of Paul's Teaching
<b>2 Corinthians 11:14</b>	How might this serve to support Paul's teachings about angels?	Satan disguises himself as an angel of light, and could sway the people's minds toward heresy if they believe he came from heaven.
<b>Revelation 12:3-9</b>	How many fallen Angels are there?	The exact number is not known, but 1/3 fell with Satan.

Bible Reference	Question	Support Of Paul's Teaching
1 Timothy 4:1	What will some turn to that Paul was teaching against?	Some will turn to the doctrines of demons. These are the fallen Angels that Paul warned about.
Revelation 9:20	How will people be treating demons in the end times?	They will be worshiping them.
1 John 4:1	What was John's warning that echoes Paul's?	Test every spirit to determine if it is from God.

Read the Key Point below. In Galatians Chapter 1, Verses 8-9 Paul concludes his argument with the strongest possible words. If *anyone* preaches another Gospel, let them be *anathema*, which is often translated *accursed*. Given the severity of the charge, we should be aware when anyone tries to change the Gospel. Peter warned us to be on guard, as Satan is constantly seeking to devour us. (1 Peter 5:8). Merryman states it best, "The point simply is this: Paul claims that the Gospel he and his team preached was complete, final, absolute, hence not to be tampered with."<sup>6</sup>

	<p>"NT:331 ἀνάθεμα <i>anáthema</i> (an-ath'-em-ah),"<sup>10</sup> "given up or devoted to destruction for God's sake; therefore, given up to the curse and destruction, accursed."<sup>9</sup></p> <p>"A thing devoted to God without hope of being redeemed, and, if an animal, to be slain (Lev 27:28,29); therefore, a person or thing doomed to destruction, Josh 6:17; 7:12, etc. (W., 32); a thing abominable and detestable, an accursed thing, Deut 7:26."<sup>15</sup></p>
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# 9 “Let Me Be Perfectly Clear.”

Read Galatians Chapter 1, Verses 10-14

1. In these passages we read the defense Paul offers against the attacks critics were leveling against his credentials as an Apostle. We’ve previously studied that Paul was an authentic Apostle who was

- Personally called by Jesus in Acts 22:10 and Galatians 1:1.
- Called to be an Apostle by the will of God in Colossians 1:1, Ephesians 1:1, 1 Corinthians 1:1.
- Set apart to be His minister and witness in Acts 9:15; 26:16; Romans 1:1.

We’ve also studied that the Judaizers were attempting to pervert the Gospel Paul taught by telling the Galatians they needed to keep the Law in order to be saved. One way to convince them of this was to attack Paul’s authority as an Apostle in an effort to render his message invalid. Thus, Paul was defending against these personal attacks from the Judaizers that included: 1) He was not a real Apostle, 2) He was attempting to please men by adopting the customs of the surrounding peoples, and 3) He was trying to build up a following for himself. However, even after all that Paul had done to try and destroy the Church, God provides us with ample witness that Paul was, indeed, His chosen vessel. The following chart is offered to demonstrate this fact:

Bible Reference	Question	God’s Witness for Paul
<b>2 Corinthians 12:11</b>	To whom does Paul compare his Apostolic authority?	The most eminent Apostles.
<b>2 Corinthians 12:12</b>	What three witnesses did God give Paul to authenticate him?	1. Signs of an Apostle. 2. Signs and wonders. 3. Mighty deeds.
<b>Acts 9:10-17</b> <b>Acts 22:12-15</b>	Who was Paul’s witness?	Paul’s witness was a disciple at Damascus named Ananias.
	What makes Paul’s witness a credible one?	1. He was a disciple. 2. He was devout. 3. He had a good testimony. 4. He was chosen by Jesus.

Bible Reference	Question	God's Witness for Paul
Acts 9:11-15	What information does Jesus offer that serves as a witness for Paul?	Jesus tells Ananias Paul is His chosen vessel.
Acts 9:15-16	What does the Lord tell Ananias Paul will do for Him?	Paul was to carry the name of Jesus before Gentiles, kings, and Israel, and suffer for Christ's name.
Acts 13:1-3	How did God confirm Paul's calling through the Church?	The Holy Spirit verbally told the Church to separate Paul for He'd called Paul by name.
	What action did the Church take that confirmed Paul's ministry?	They laid hands on him.
Acts 15:12	What did God do for both Paul and Barnabas that served them as a witness?	God did many miracles and wonders.
Acts 19:11-12	What unusual witness did God allow Paul?	Even handkerchiefs or aprons brought from Paul healed the sick and cast out demons.
Romans 15:18-19	By what power did Paul do his mighty signs and wonders?	By the power of the Holy Spirit.
Galatians 2:9	Finally, what strong witness of Paul's Apostolic authority is offered here?	Paul is given the right hand of fellowship by Peter and the other apostles.

2. Paul's Apostolic authority was authenticated by witnesses and by signs. This is significant because Paul was claiming to be an Apostle and to have received his authority and message directly from Jesus. It might have been easy for the Judaizers to attack him on this point, but the fact that Paul did signs authenticated his claims (Galatians 3:5). After all, anyone could *say* he was an Apostle, but to make people believe, God offers signs to authenticate the message and the messenger. As we've seen, Luke records many of Paul's signs in the Acts of the Apostles, especially since signs and wonders were important to Jews. Complete the chart below to uncover exactly why this is so.

Bible Reference	Question	Importance of Signs to Jews
<b>1 Corinthians 1:18-25</b>	Salvation is through the Gospel (message of the cross and not by men's wisdom). If Jews are given a message, what do they want to authenticate it?	The Jews request a sign.
<b>John 2:13-22 Especially v. 18</b>	Example: Jesus drives the moneychangers out of the Temple. What did the Jews ask for to authenticate His message?	The Jews are asking for a sign from Jesus to authenticate His message.
<b>John 2:19-21</b>	What sign did Jesus offer them?	Jesus offered the sign of His resurrection.
<b>John 2:22</b>	What eventually happened because of this sign?	His disciples "believed the Scripture and the word which Jesus had said."
<b>John 4:46-54</b>	What did Jesus state about signs and wonders?	Jesus states flatly that unless the Jews see signs and wonders, they will not believe.
	What sign did Jesus offer?	Jesus healed the nobleman's son.
<b>Mark 16:19-20</b>	After Jesus ascended, how did He authenticate the Apostles?	The Lord confirmed the words the Apostles preached by use of signs.
<b>Acts 2:22</b>	How does Peter authenticate Jesus the messenger and His message?	Through His signs and wonders.
	Who were witnesses to the signs?	These signs and wonders were witnessed by the Men of Israel.

3. Read Galatians 1:10-11. Paul's message was authentic, and so was his Apostolic authority. He begins verse 11 with a very strong statement using the Greek verb that is variously translated as *I make known, I want you to know, or I would have you know*, and means to *certify or declare*. Of Paul's statement, MacArthur concludes it could be translated, "Let me be perfectly clear."<sup>5</sup> Paul received his revelation directly from Jesus, and his message was authenticated by signs and wonders. Notice in v.10 the last attack the Judaizers level against him: he was trying to please men and not God! As we study the defense Paul offers, we will find that this attack couldn't be further from the truth. To prove the truth about Paul, complete the chart below that demonstrates the difference between pleasers of men and pleasers of God.

Bible Reference	Question	Answer
Galatians 1:10	What evidence does Paul offer that he's not a man pleaser?	If Paul were seeking to please men, he would no longer be a bond servant of Christ.
Galatians 1:11-12	What three pieces of evidence does Paul offer that prove his message would not please men?	<ol style="list-style-type: none"> <li>1. Paul's message was not according to men.</li> <li>2. Paul didn't receive his message from men.</li> <li>3. Paul was not taught his message by man.</li> </ol>
1 Corinthians 1:18	How would man pleasers see the Gospel?	They would see it as foolishness.
Acts 22:3	As a man pleaser, what message did Paul previously hold to?	The strictness of the Law.
Galatians 1:13	How did Paul try to please men prior to his conversion?	Paul tried to please men by destroying the Church.
Galatians 1:14	What other actions did Paul take in order to please men?	Paul tried to please men by being more zealous and trying to advance faster and to greater heights than many other Pharisees.
Ephesians 6:5-6 1 Thessalonians 2:4-6	What is the contrast given for pleasing men and pleasing God?	Man pleasers take action for show, and seek their own glory but obedient servants take action from the heart.



4. Paul is clearly not proud of his past, but he brings it up here to illustrate a point about his Apostolic authority. We've already stated that the Gospel is complete and not to be tampered with. Here, Paul gives clear evidence that he neither *received* from man the Gospel that he preached, nor was he *taught* it by man. This is significant because it did not come from a human source, but from God. The Judaizers may have been claiming that Paul was taught by the Apostles, and since they [the Judaizers] came from the Jerusalem council, Paul has no right to challenge their position.<sup>8</sup> They may also have been claiming equal authority with Paul, given they were sent by the "actual" Apostles. They may have attacked him because of his past, but Paul turns the tables by using it to prove that he had nothing to do with the formation of the Church. Further, unlike the Judaizers, his message was authentic because it didn't contradict what Jesus taught the Apostles. Their message, however, added to the Gospel that was taught by the Apostles. We see this clearly in Acts 15:24 with the Jerusalem council's letter indicating they did not tell the Judaizers to teach circumcision. But Paul is not finished with the defense of his authority, indicating in Galatians 1:15 that God separated him from his mother's womb and called him through His grace. The chart below will help you to see a much larger picture than the one most associate with this concept.

Bible Reference	Question	God's Witness for Paul
<b>Jeremiah 1:5</b>	When did God call Jeremiah as a prophet?	God chose Jeremiah before he was conceived to be His prophet.
<b>Jeremiah 1:6-7</b>	What was God's plan for Jeremiah?	God would send him out to speak for Him.
<b>Galatians 1:15-16</b>	In what two ways does Jeremiah's calling authenticate Paul's?	1. Paul and Jeremiah were called before they were even born.
		2. Paul and Jeremiah were both called to preach God's message.
<b>Isaiah 42:1-6</b> <b>Isaiah 49:1-8</b>	Both of these passages speak prophetically of the coming of the Messiah. In what way does this relate to Paul?	Like Jesus, Paul was called long before he was ever born. Further, he was called to the Gentiles.
<b>Luke 1:5-15</b>	How is John the Baptist related to Paul?	John the Baptist was filled with the Holy Spirit before he was even born.
<b>Galatians 1:15</b>	Given the above, how would Paul benefit from his statement of being separated and called?	This statement puts Paul in the same company as the Prophets and Jesus, and serves to authenticate his Apostolic authority.



**Read Galatians Chapter 1, Verses 15-17**

5. Remember where we are with our study of Paul, his Apostolic authority, and the complete nature of the Gospel he was preaching. The Greek word translated as **reveal** literally means: *“to remove a veil or covering exposing to open view what was before hidden. To make manifest or reveal a thing previously secret or unknown (Luke 2:35; 1 Cor 3:13). Particularly applied to supernatural revelation.”*<sup>9</sup> So, when Paul says that God **revealed** His Son to him, he literally means that he received that which was yet unrevealed. This is very significant. The chart below will guide you into a deeper understanding of why, in Galatians 1:16-17, Paul chose this time to write this information, and offers some reasoning as to the defense of his Apostolic authority.

<b>Bible Reference</b>	<b>Question</b>	<b>Paul’s Apostolic Authority</b>
<b>Acts 9:10-22</b> <b>Especially vs.20-22</b>	What two pieces of evidence demonstrates that Paul received the full and complete Gospel?	1. Paul immediately preached Christ. 2. Paul confounded the Jews proving that Jesus is the Christ.
<b>Acts 9:19</b> <b>Galatians 1:17</b>	Where did Paul go after his conversion?	Paul went to Arabia and returned to Damascus.
<b>Galatians 1:16-17</b>	Where, specifically, did Paul say he did NOT go?	Paul says he didn’t go to Jerusalem.
	With whom did Paul NOT meet or confer with?	Paul did not confer with flesh and blood. Paul did not meet with the Apostles.
<b>Galatians 1:16-17</b>	Given the Judaizers were attacking Paul’s Apostolic authority, why would Paul be emphatic about NOT meeting with the Apostles?	To prove that he didn’t get his information from anyone but God.
<b>Galatians 1:18</b>	How long did Paul stay away?	Three years!
<b>Acts 9:26-27</b>	What three evidences does Barnabas offer in defense of Paul and his authority?	1. Paul had met Jesus.
		2. Jesus spoke to Paul directly.
		3. Paul preached in the name of Jesus.

**Read Galatians Chapter One, Verses 18-24**

6. Verse 18 demonstrates several extremely important truths about Paul: where he got his Gospel message, his Apostolic authority, and the Judaizers who were attacking him.<sup>8</sup> The chart below gives you the opportunity to reason through the evidence Paul offers concerning these things.

Bible References	Question	Significance
<b>Galatians 1:18-19</b> <b>Acts 9:19-22</b>	Paul waited three years before going to Jerusalem where he met Peter and James. In that time, how much instruction did Paul receive from the Apostles?	None! He received all of his instruction directly from the Lord.
<b>Galatians 1:18*</b>	If not for theological instruction, why did Paul go to Jerusalem to meet Peter?  <i>*Greek: SEE literally means to get acquainted with.</i>	Paul went to Jerusalem only to get acquainted with Peter.
<b>Galatians 1:18</b>	We contend that Paul received all of his theological instruction directly from the Lord. How does the timeframe he spent with Peter prove this?	Paul was not in Jerusalem long enough to gain the amount of knowledge given to him by Jesus.
<b>Galatians 1:18</b>	Note that the Judaizers were attacking Paul's Apostolic authority. So, even though Paul was with Peter only fifteen days, fifteen days would have been long enough for Peter and James to do what?	While Paul wasn't there long enough to learn the Gospel, he was there long enough to be discovered and exposed as a fraud by those who knew Jesus personally.

7. Verse 19 of Galatians 1 is significant to Paul's argument, but will only be clear if one reads carefully. Use the following chart to compare James' Apostolic authority to Paul's Apostolic authority. For clarification, this James was the brother of Jesus.

Bible Reference	Question	James and Paul
<b>John 7:5</b>	What was the state of belief in Jesus among His brothers?	They did NOT believe in Him.

Bible Reference	Question	James and Paul
<b>Acts 1:14</b>	This event occurs before Pentecost. What was the state of belief in Jesus among His brothers at this time?	James was the brother of Jesus and was apparently converted sometime before Pentecost. Therefore we know that James became a believer.
<b>1 Corinthians 15:7 Galatians 1:19</b>	We know that James, the Lord's brother, did not believe in Him during His ministry, and was not one of the 12 Apostles. Like Paul, however, what title can we infer about James from these passages?	He was an Apostle.
<b>Acts 15:1-2</b>	To whom were Paul and Barnabas sent to resolve the matter of circumcision?	They were sent to the Apostles and Elders.
<b>Acts 15:3-24</b>	Ultimately, what did James judge?	The Gentiles who are turning to God should not be troubled with circumcision.
<b>Galatians 1:19</b>	Given the status of James as an Apostle, what can we conclude about Paul?	Paul was just as much an Apostle as was James.

8. Read Galatians 1:21-24 where Paul caps his discussion by demonstrating that because of the distance between him and Jerusalem (he being in Syria and Cilicia), 1) the Apostles could not have been his teacher in the Gospel, 2) he wasn't commissioned for this ministry by the Apostles, and 3) he could not have been under their authority or subject to their oversight.<sup>31</sup> The first question in the chart deals with this directly, but we cannot conclude our discussion of Paul's Apostolic authority without studying our own Priestly authority as administrators of the New Covenant. The chart below focuses mostly on our Priestly authority and responsibilities.

Bible Reference	Question	Answers
<b>Galatians 1:21-24</b>	Notice that Paul did not receive authority from Peter, but immediately left and preached the Gospel. What was the result?	The people Paul preached to glorified God through him.

Bible Reference	Question	Answers	
Matthew 28:19-20 Mark 16:15	How are we like Paul in that we don't we need special permission to preach the Gospel?	We received our Commission directly from Jesus, in much the same way Paul did.	
	As priests, what is our primary function?	To Complete the Great Commission: Preach the Gospel, Make Disciples of all Nations.	
2 Corinthians 5:20	What is our title and what is our job?	<b>Title</b>	Ambassadors for Christ.
		<b>Job</b>	Implore others to be reconciled to Christ.
1 Peter 2:9	What is another aspect of our job as priests?	To proclaim and be a witness of Him who called us out of darkness.	
2 Corinthians 3:5-6	To whom is the command given to preach Christ?	ALL New Covenant Priests, not just pastors, or even Apostles.	
Acts 26:18	Since we, like Paul, are <u>ALL</u> New Covenant Priests, what are we supposed to be doing?	1. Open the eyes of the blind.	
		2. Turn them from the darkness to the light.	
		3. Turn them from the power of Satan to God so they may receive forgiveness of sins and an inheritance.	
2 Timothy 4:2	As priests, we are called to	1. Preach the Word	2. Convince
		3. Rebuke	4. Exhort
Ephesians 6:4	What is our priestly responsibility to our children?	Raise our children in the training and admonition of the Lord.	
Ephesians 5:25	What is our priestly responsibility to our wives?	Love our wives as Christ loved the Church.	
Colossians 3:16	As priests we are to	1. Let the word of Christ dwell in you richly in all wisdom.	
		2. Teach and admonish one another in psalms and hymns and spiritual songs.	
		3. Sing with grace in your hearts to the Lord.	

Read 1 THESSALONIANS 5:11-22 - AS PRIESTS WE ARE TO: (complete as you read)			
v.11	Comfort each other.	v.15	Always pursue good for you and for all.
v.11	Edify one another.	v.16	Rejoice always.
v.12	Recognize leaders in the Church.	v.17	Pray without ceasing.
v.13	Esteem leaders in the Church.	v.18	Give thanks for everything.
v.13	Be at peace among yourselves.	v.19	Do not quench the Spirit.
v.14	Warn the unruly.	v.20	Do not despise prophecies.
v.14	Comfort the fainthearted.	v.21	Test all things.
v.14	Uphold the weak.	v.21	Hold fast what is good.
v.14	Be patient with all.	v.22	Abstain from every form of evil.
v.15	Keep people from repaying evil for evil.		
<b>1 Peter 2:12</b> <b>Philippians 2:14</b>		How should we conduct ourselves?	Honorably without complaining or disputing.
<b>1 Peter 2:12</b>		Why?	When people see our conduct they may glorify God as a result.
<b>Philippians 2:15</b> <b>Acts 1:8</b>			We are Christ's witnesses.

9. It would seem clear from the Scriptures that, given his past of persecuting the Church, few were ready to accept Paul as a Christian, much less an Apostle. Though his message was sound, and his claims of Apostolic authority were authenticated by signs and wonders, if you read Acts 9:23-29 you'll find a more practical piece of evidence people may have used to accept him as a believer.

The Jews plotting to kill Paul for his preaching certainly seems a fitting piece of evidence exonerating Paul in the minds of the believers. The fact that "he spoke boldly in the name of the Lord Jesus and disputed against the Hellenist" also earned him an attempted homicide, which was significant.

Paul continues heaping up evidence for his Gospel and his authority when he says in Galatians 1:24, "And they glorified God in me." This is a bold claim that certainly would have been met with dispute had it been false, but the fact remains that Paul was already established as an Apostle, having converted untold thousands, set up countless Churches, and even received the right hand of fellowship from Peter, James, and John in Jerusalem (Galatians 2:9).

# 10 Circumcision

Read Galatians Chapter 2, Verses 1-5

1. To understand why Paul went back to Jerusalem, we must look at Acts 15 to construct a timeline of events. The timeline must be viewed in light of *why* Paul is writing his letter to the churches in Galatia: *The Judaizers were perverting the Gospel (Acts 15:24; Galatians 1:7) teaching that men must be circumcised and keep the Law to be saved.* The Bible mentions that Paul visited Jerusalem five times:

- a. The visit after he left Damascus (Acts 9:26-30; Galatians 1:18-20).
- b. The famine visit (Acts 11:27-30).
- c. The visit to attend the Jerusalem Council (Acts 15:1-30).
- d. The visit at the end of the second missionary journey (Acts 18:22).
- e. The final visit which resulted in Paul's Caesarean imprisonment (Acts 21:15-23:35).<sup>55</sup>

As we've previously studied, the first time Paul was there he only spent fifteen days talking to Peter and James. Not long enough to learn the Gospel, but long enough to be exposed as a fraud. Now, however, he returns to Jerusalem for a very specific reason. While the chart below will help you construct a timeline of events, keep in mind that historians dispute the timing of this particular visit to Jerusalem, some contending that it was during the famine visit, though most conclude it was for the Jerusalem Council. These historians reason that, though Paul did make another journey to Jerusalem before this with the collection for the poor saints in Judea (Acts 11:29-30; 12:25), perhaps he didn't mention it here because he hadn't seen the other apostles, or more probably because that journey had no bearing on the point now under debate; circumcision.

Bible Reference	Question	Paul's Timeline
Acts 14:21-23	What were Paul and Barnabas doing on this journey?	v.21 Preached the Gospel.
		v.21 Made many disciples.
		v.22 Strengthened the souls of the disciples.
		v.22 Exhorted them to continue in the faith.
		v.23 Appointed elders in every church.
		v.23 Prayed and fasted.
		v.23 Commended them to the Lord.

Bible Reference	Question	Paul's Timeline
<b>Acts 14:26*</b>	Where did Paul and Barnabas sail to next?	They sailed to Antioch
<i>*Two Antiochs: Antioch of Pisidia (Galatia/Asia Minor) - Acts 13:14-52; 14:21. Antioch of Syria - where the disciples were first called Christians (Acts 11:26) and the location of the missionary sending church for Paul and Barnabas (Acts 13:1-4; 14:26-28).</i>		
<b>Acts 14:27</b>	What did Paul report to the church?	All that God had done with them.
		God had opened the door of faith to the Gentiles.
<b>Acts 15:1</b>	What did the men from Judea teach the brethren?	You must be circumcised to be saved.
<b>Acts 15:2</b>	What was decided by the church after Paul and Barnabas disputed these Judaizer's claims?	They "should go up to Jerusalem, to the apostles and elders, about this question."
<b>Galatians 2:1</b>	Given the timeline above, why did Paul return to Jerusalem?	To meet with the Apostles and Elders to settle the matter of circumcision.
<b>Galatians 2:1, 3</b>	Since the Jerusalem Council determined that circumcision was not necessary for salvation (only faith), why do you suppose Paul took Titus with him?	Paul probably took Titus to prove to the Council that he, being a Gentile, was not compelled to be circumcised and yet was still saved.
<b>Acts 15:5 Galatians 2:3</b>	What other reason does Paul offer for why he returned to Jerusalem and why he's writing to the churches in Galatia?	False brethren were teaching circumcision was necessary for salvation, thus putting men back under bondage of the Law.

2. In Galatians 2:2, Paul indicates that he went to Jerusalem “by revelation.” This has led some to conclude that he was there because of the famine prophesied by Agabus in Acts 11:27-30. That would certainly fit his being sent “by revelation.” It is our position, however, that Paul is writing about his visit to the Jerusalem Council, though some may see a discrepancy because in Acts 15:2-3 Paul was sent by the church in Antioch. There’s two things to consider about why Paul wrote that he went up “by revelation:”
- a. Paul did NOT go to Jerusalem:
    - i. To receive instruction from the Apostles.
    - ii. To accept confirmation of his apostolic title.
    - iii. Because he was summoned by them for preaching a different Gospel. Hence the 14 years of separation.
  - b. Paul doesn’t say he was given a personal revelation. The chart below demonstrates that Paul was no stranger to revelations, and should provide enough evidence to support the position that it was probably the church who received the revelation.

Bible Reference	Question	Paul’s Timeline
Ephesians 3:3-6	What did the Lord reveal to Paul?	“Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the Gospel.”
Acts 16:6-7	What direct actions did the Holy Spirit undertake to intervene in Paul’s plans?	The Holy Spirit forbid them from preaching the Word in Asia. The Holy Spirit did not permit them to go to Bithynia.
Acts 18:9	How did Paul receive instruction?	The Lord spoke to him in a vision.
Acts 22:17-18	How did Paul receive instruction this time?	He was in a trance and the Lord spoke to him.
Acts 27:22-25	How did Paul receive instruction?	An Angel of God stood by his side and spoke to him.
Acts 13:1-2	The church was also no stranger to direct revelation. What revelation was given here?	The Holy Spirit directed the church to separate Paul and Barnabas for work He called them to do.



Bible Reference	Question	Paul's Timeline
Acts 15:1-3* Galatians 2:2*	Since Paul didn't say he personally received the revelation as in the above chart, how might these verses be interpreted?	The revelation may have been given to the church, thus <i>in accordance with</i> might be related to the church that sent Paul and Barnabas.
*The Greek preposition <i>by</i> can be translated <i>in accordance with</i> .		

3. Paul took his Gospel message directly and privately to the “men of reputation,” or the Elders and Apostles (v.2). He didn't do this to find out if what he'd been preaching was right, but rather to make sure he hadn't been working in vain (v.2). We see this from the Greek word *communicated* Paul uses to describe the Gospel he preaches. Rather than translating it *communicated*, it would be better rendered, “of *setting forth* a matter for consideration, ‘laid before (them the Gospel)’.”<sup>12</sup> Remember, Paul's message directly opposed the need for circumcision that the Judaizer's included, and it was for this reason Paul wanted a private meeting. He wasn't worried about his Gospel message, but was concerned that the council would rule against him, thus setting his work back indefinitely (running in vain). If, for approximately 17 years, Paul has been preaching his message, converting people to the faith, and establishing Churches, and the Jerusalem council ruled against him, the Christian faith would have probably died out, and been relegated to the pages of history as just another sect of Judaism.<sup>6</sup> Because we've already studied that the reason Paul went to Jerusalem was to inquire of the council about adding circumcision to the salvation message (Acts 15), something he already knew to be false, we can conclude that his mission was to gain support for his teaching this fact from the Elders and Apostles at the Church in Jerusalem. This would link the fact that he communicated his Gospel with his private meeting. We can build a case for this by examining another timeline of events in the chart below:

Bible Reference	Question	Paul's Timeline
Acts 9:26-27 Galatians 1:18-19	With whom did Paul have a meeting with three years after his conversion?	Peter and James.
Acts 15:4 Galatians 2:1	Whom did Paul meet privately with prior to the Council?	The Church, the Apostles, and the Elders.
Acts 18:18	When Paul returned to Caesarea (on the Israeli coast), who did he meet with?	The Church.

Bible Reference	Question	Paul's Timeline
<b>Acts 21:15-18</b>	With whom did Paul meet when he went to Jerusalem?	James and all the Elders of the Church.
<b>Galatians 2:2</b>	Who can we conclude these men of reputation are?	Apostles and Elders of the Church.

4. The results of this private meeting, and all the meetings Paul had with the Apostles and Elders, can be discovered in the chart below by examining Acts 15:

Bible Reference	Question	Paul's Timeline
<b>Peter:</b>		
<b>Acts 15:6-7</b>	What did Peter conclude about Paul's question of circumcision?	Gentiles should hear the Gospel and believe.
<b>Acts 15:8-10</b>		God purified their hearts by faith.
<b>James:</b>		
<b>Acts 15:13-19</b>	What did James conclude about Paul's question of circumcision?	James concluded that the Gentiles should not be troubled by trying to keep the Law.
<b>Acts 15:24</b>	What did the Apostles, Elders, and Church conclude about Paul's question of circumcision?	The Council gave no command to be circumcised.
<b>Acts 15:25</b> <b>Galatians 2:2</b> <b>Galatians 2:9</b>	What was the ultimate result of Paul's meetings with the Apostles, Elders, and the Church?	The ultimate result of Paul's meeting what they were given the right hand of fellowship.
<b>Galatians 2:2</b>	Given all of the above, what can we conclude about Paul's concern about running in vain?	We can conclude that he had the support of the Council, and that all his work was NOT in vain.

5. At the conclusion of the Jerusalem Council, the Apostles, Elders, and the Church were in one accord with Paul that circumcision was not required for salvation. Paul offers Titus as a test case because Titus was a Gentile, not a Jew, and thus was not “compelled to be circumcised.” Wiersbe points out that “this had been a difficult lesson for the early Christians to learn, because for centuries there had been a difference between Jews and Gentiles.”<sup>62</sup> The chart below will guide you as you examine how this test case unfolded:

Bible Reference	Question	Paul’s Test Case: Titus
<b>Leviticus 20:24, 26</b>	What action did God take regarding Jews and Gentiles?	He separated them.
<b>Deuteronomy 7:1-5</b>	What were God’s specific commands concerning the relationship between Jews and Gentiles?	v.2 1. Conquer them.
		v.2 2. Utterly destroy them.
		v.2 3. Make no covenant with them.
		v.2 4. Show them no mercy.
		v.3 5. Make no marriages with them.
		v.5 6. Destroy their altars.
		v.5 7. Break down their sacred pillars.
		v.5 8. Cut down their wooden images.
v.5 9. Burn their carved images with fire.		
<b>Deuteronomy 7:4</b>	What negative reason does God give for why the Jews shouldn’t intermarry with the Gentiles?	They would turn Israel away from following God to serve other gods.
<b>Deuteronomy 7:4</b>	How does God describe the Jews?	God chose Israel above all the nations of the earth to be His own special treasure.
<b>Leviticus 18:5</b> <b>Leviticus 19:37</b>	How much of the Law were Jews required to keep?	ALL OF THE LAW!
<b>Exodus 12:48</b> <b>Leviticus 12:3</b>	What, specific to our Galatian discussion, would be required of Jews?	Circumcision
<b>Acts 15:4-5</b>	Paul presented his case for salvation sans circumcision. What was the result?	Members of a sect of believing Pharisees rose up saying circumcision was necessary.
<b>Acts 15:24</b>	What did the Apostles, Elders, and Church concluded about Paul’s question of circumcision?	The Council gave no command to be circumcised.

6. Even though the Jews at the Jerusalem Council had a hard time with the new command that the Law needn't be kept for salvation, and even though Paul doesn't lay out the specifics about the new relationship between the Jews and Gentiles, he does accomplish this in his letter to the Ephesian Church.

Bible Reference	Question	Answer
<b>Ephesians 2:11-12</b>	<b>Jews</b>	<b>Gentiles</b>
Note the two groups by their descriptors:	Circumcision	Uncircumcision
	Commonwealth of Israel.	Aliens from the commonwealth of Israel.
	Given covenants of promise.	Strangers from the covenants of promise.
<b>Ephesians 2:13</b>	How has Christ brought near the Gentiles?	Gentiles are brought near by the blood of Christ.
<b>Ephesians 2:14*</b>	What has Christ done with the two groups?	He has made them both one group.
<i>*The middle wall may refer to the dividing wall that separated the Court of the Gentiles from the Court of the Jews in the Temple, or to the enmity between Jews and Gentiles.</i>		
<b>Colossians 3:11; 15</b> <b>1 Corinthians 12:13</b> <b>Galatians 3:28</b>	Who specifically has Christ made into ONE Body?	Greeks (Gentiles), Jews, circumcised, uncircumcised, barbarians, Scythians, slaves, free, male, female. Basically, everyone!
<b>Acts 10:34</b> <b>Romans 2:11</b>	To whom does God show partiality?	God shows partiality to no one.
<b>2 Corinthians 3:13-16</b>	What happens today when the Jews read the Old Testament?	When Jews read the OT, they remain blinded, having a veil on their hearts.
	What happens when they turn to Christ?	When one turns to the Lord, the veil is taken away in Christ.

Bible Reference	Question	Answer	
Luke 6:47 Matthew 11:28 John 6:35 John 7:37	Who can come to Christ for salvation?	ANYONE can come to Christ, both Jews and Gentiles.	
Ephesians 2:11-12	With whom did Christ make peace?	Both Jews and Gentiles.	
Ephesians 2:13-16 Colossians 2:13-14	How did Christ make peace?	He reconciled both groups to God in one body, His body, through His crucifixion.	
Philippians 4:7	On a practical level, what does the peace of Christ do for us?	His peace guards our hearts and minds.	
Ephesians 2:18	On a Spiritual or Theological level, what does it mean to be one in Christ?	We all have access to the Father.	
Ephesians 2:18	What are the mechanics for <u>HOW</u> we access the Father?	1. <b>THROUGH</b>	1. Christ
		2. <b>BY</b>	2. The Spirit
		3. <b>TO</b>	3. The Father
Hebrews 4:14-16	Now that we have access to the Father, what does this afford us?	1. We can come boldly to the throne of grace.	
		2. We can obtain mercy there.	
		3. We can find grace there to help in times of need.	
Galatians 2:3	Given that the Judaizers demanded that Titus be circumcised, what can we conclude about Paul's comments about Titus?	Titus was Paul's proof that the Jerusalem Council affirmed his argument that circumcision was NOT necessary for salvation. Titus was a Christian who'd NOT been circumcised.	

**Read Galatians Chapter 2, Verses 4-5 (remember, v.4 connects to v.1)**

7. Remember that Paul is writing to the people of the Churches in Galatia, telling them not to listen to the Judaizers, calling them **false brethren** (v.4). Paul is warning them that these Judaizers want to return them to a life of bondage under the Law. Who are these **false brethren** and are they really saved? The Greek term Paul uses is “NT:5569 ψευδάδελφος *pseudadelphos* (psyoo-dad’-el-fos)”<sup>10</sup> and means:

“those who had become outwardly members of the Christian Church, sharers in its fellowship of life and love, but in reality were not so inwardly. Therefore, they had no right to be counted as brothers. They had the companionship of the brothers but the real kinship of spiritual life was missing.”<sup>9</sup>


We are warned repeatedly throughout Scripture to be wary of false teachers, false prophets, and false brothers. The chart below gives us only a glimpse of the overwhelming warnings the Bible offers. As you complete the chart, keep in mind that this doesn’t prove these men were unsaved, but it does teach Christians to be on their guards.

Bible Reference	Question	Answer
<b>Matthew 24:24</b>	False teachers may even deceive this group?	The elect.
<b>Acts 20:29-30</b>	Who will false teachers (wolves) not spare?	The flock of God.
	What will happen to them?	They’ll be drawn away.
<b>1 Timothy 4:1</b>	Some will not just depart from the faith, but will listen to whom?	Deceiving spirits and doctrines of demons.
<b>2 Timothy 3:13</b>	What will happen in the last days?	Evil men and impostors will grow worse and worse, deceiving and being deceived.
<b>Jude 4</b>	Paul tells us that these false brethren were brought into the Church secretly. How do these passages show that this act is not a new occurrence, nor should it be considered a practice of the past?	Ungodly men crept in unnoticed.
<b>2 Peter 2:1</b>		False teachers will secretly bring in destructive heresies.

8. Paul tells us in Galatians 2:4 that these false brethren were brought into the Church secretly. In Jude 4 we see that “certain men have crept in unnoticed,” and 2 Peter 2:1-3 shows us that men who serve among us in the local Churches “will secretly bring in destructive heresies.” We should pay careful attention to these examples of how false teachers will enter into fellowship with true believers, because they are, in actuality, nothing more than Satan’s lapdogs. Teaching a false doctrine ignorantly doesn’t necessarily make one’s salvation void. However, these false brethren were brought in secretly for one purpose, and it was neither ignorantly done, nor was it an honest mistake. Jesus warns of this practice in The Parable of the Wheat and the Tares: Matthew 13:24-30 & 13:36-43:

Bible Reference	Parable	Interpretation
Matthew 13:24 Matthew 13:37-38	Who sows the good seed?	The Son of Man sows the good seed.
	What is the field?	The field is the world.
Matthew 13:25 Matthew 13:38-39	Who is the enemy?	The Devil
	What did he do?	He sowed tares among the wheat.

9. The Bible tells us that the Jews are a stiffnecked people (Deuteronomy 9:13), especially when it comes to the Law, because it was their believed method of earning favor with God; by their good works. How, then, might they respond when presented with a Gospel that says God will do everything for you and that all you have to do is believe? The Lord Jesus, Himself, told them that even if they were to see a man rise from the dead, they wouldn’t believe (Luke 16:31). In Galatians 2:4, Paul reveals the true motivations of these pseudo Christians and how they responded to his message of salvation. Use the Key Point below to answer the questions in the following chart.

	<p><b>Secretly Brought In</b> NT:3920 παρείσακτος <i>pareisaktos</i> (par-ice'-ak-tos).<sup>10</sup>          Pertaining to joining with someone under false pretenses and motivations - falsely pretending, joined falsely.<sup>4</sup></p> <p><b>Spy Out</b> NT:2684 κατασκοπέω <i>kataskopeo</i> (kat-as-kop-eh'-o).<sup>10</sup>          To watch or observe secretly and with presumed evil intent.<sup>4</sup>          To inspect, to view closely, in order to spy out and plot against.<sup>15</sup></p> <p><b>Bring into Bondage</b> NT:2615 καταδουλώω <i>katadoulóō</i> (kat-ad-oo-lo'-o).<sup>10</sup>          To enslave utterly, reduce to absolute slavery (2 Cor 11:20); in the mid. to make a slave for oneself (Gal 2:4), that they might make us their slaves.<sup>9</sup></p>
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Bible Reference	Question	Response to the Gospel
Galatians 2:4	How does Paul use <i>secretly brought in</i> to demonstrate these are false brethren?	These false brethren joined the church under false pretenses.
Galatians 2:4	Why can we conclude that these false brethren were more than just casual observers?	They had evil intent and were there to plot against the Church.
Galatians 2:4	What was the ultimate goal of these false brethren?	To bring the Church into the bondage of the Law.

10. Take a look at Galatians 2:4-5 again. Paul accuses these false brethren of sneaking into the Church to spy out the liberty we have in Christ. The four points below succinctly scaffold out the order of events we're studying, and help us answer an obvious question: What does he mean when Paul says we have liberty in Christ?

- a. They spied out (with evil intent) the fact that Paul was not teaching these Christians to comply with the Law of Moses.
- b. Next, they wanted authority from the Apostles, Elders, and the Church to order that Titus should be circumcised.
- c. Finally, if successful at the Jerusalem Council, they'd compel Paul and the converts made under his ministry to comply with the Law; i.e. bring Christians into bondage.
- d. But Paul stood absolutely firm because the truth of the Gospel was at stake for the Galatians and the entire Church. To impose circumcision on Titus would be to deny that salvation was by faith alone and to affirm that in addition to faith there must be obedience to the Law for acceptance before God. Thus the basic issue of the Gospel was involved and Paul would not deviate or yield for a moment.(Galatians 2:5)<sup>55</sup>

So, what does this liberty that the Judaizers were spying out afford the believer that would make those who place themselves under the Law stoop to such surreptitious and malevolent activities? These Judaizers were secretly placed in the body, and as the Greek depicts, wanted to overthrow it. Is the Gospel of Grace so different from the keeping of the Law? To begin to understand Christian Liberty, we have to start with a study of Law and Grace (Old Covenant and New Covenant). The first two charts below will help with this, *and* give you a reference for Christian Liberty. The last chart looks at Liberty in more detail. Keep in mind this is *not* an exhaustive study of Liberty, but a cursory one to help us understand Paul's main argument.



## Christian Liberty Comes In Many Forms

Though not complete, here's a good, working definition: "Liberation from slavery, restraint, or coercion in choice or action. Scripture refers to release from slavery, from physical prison, and from infirmity, but the Bible's chief concern is to proclaim spiritual freedom through Jesus Christ from sin's coercive power and penalty of death (John 8:31-32). 'Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty' (2 Corinthians 3:17)."<sup>61</sup>

1. A believer has been freed from the penalty of sin by faith in Jesus Christ (John 8:31-36; Romans 6:22-23).
2. A believer has been freed from the power of sin in their life by daily faith in Jesus Christ as Lord of one's character and conduct (Romans 6:5-6,14).
3. Believers are freed from the Jewish Law of Moses in that the Law only "exposes" sin in one's life but cannot "forgive" sin (Romans 3:20-22).
4. Believers are freed in respect to such activity that is not expressly forbidden in the Bible. Therefore one can feel free to engage in such activity as long as it doesn't "stumble" or "offend" another Christian (Romans 14:12-16).<sup>63</sup>

Let's begin our study of Law and Grace in an effort to better understand this Liberty we have in Christ:

Bible Reference	Question	Law vs. Grace
<b>James 2:10</b>	How much of the Law must one keep?	100% of the Law must be kept.
<b>Acts 13:39</b>	What can't Law keeping do?	The Law can't justify.
<b>Romans 9:31</b>	What did Israel peruse through the Law but come up short?	Righteousness.
<b>Romans 9:32</b>	Why did Israel come up short?	They failed to seek righteousness by faith.
<b>Galatians 3:24</b>	What was the purpose of the Law?	To bring us to Christ.
<b>Galatians 3:25</b>	Now that faith has come, what is no longer needed?	The Law, our tutor.
<b>Acts 13:39</b>	Where does justification NOT come from?	The Law of Moses.
<b>Acts 13:39</b>	Where DOES justification come from?	Belief

11. In Galatians 2:4, Paul is accusing the Judaizers of attempting to bring believers into bondage (by definition to make them slaves) by placing people back under the Law of Moses. We, as believers, do not function under the Old Covenant, but are priests and administrators of the vastly superior New Covenant. The chart below offers a comparison of both Covenants and paints the picture of what it means to be under the Law. Before you tackle the chart, read 2 Corinthians 3:3-18 to get the big picture.

Bible Reference	Old Covenant - Inferior	New Covenant - Superior
2 Corinthians 3:3	Written with ink.	Written with the Spirit of the living God.
2 Corinthians 3:3	Written on stone tablets.	Written on tablets of human hearts.
2 Corinthians 3:5-6	Does not enable ministers.	Enables, empowers, ministers.
2 Corinthians 3:6	The letter (Law) kills.	The Spirit gives life.
2 Corinthians 3:7-8	Ministry of death.	Ministry of the Spirit.
2 Corinthians 3:7-8	Written and engraved on stones.	(Written on tablets of human hearts.)
2 Corinthians 3:7-8	Glorious.	Even more glorious.
2 Corinthians 3:9	Ministry of condemnation.	Ministry of righteousness.
2 Corinthians 3:9	Has glory.	Exceeds much more in glory.
2 Corinthians 3:10	Had glory, but now has come to have no glory at all.	Has glory that surpasses it.
2 Corinthians 3:11	Passing away.	Remains to this day.
2 Corinthians 3:11	Was glorious.	Much more glorious.

Bible Reference	Old Covenant - Inferior	New Covenant - Superior
<b>2 Corinthians 3:14</b>	Unlifted veil in the reading of the Old Covenant.	Veil is removed in Christ.
<b>2 Corinthians 3:15-16</b>	A veil lies over their heart when Moses is read.	Veil is taken away whenever a person turns to the Lord.
<b>2 Corinthians 3:17-18</b>	Where is the Spirit? Temple Only	Where is the Spirit? Mobile, among all the body.
<b>2 Corinthians 3:17 Galatians 5:1</b>	The Law brings bondage.	The Spirit brings liberty.
<b>2 Corinthians 3:18</b>	Veiled faces.	Unveiled faces.
<b>2 Corinthians 3:18 Exodus 20:19</b>	Glory of the Lord frightened the people.	Believers are being transformed into the image of Christ by the Spirit.
<b>2 Corinthians 3:13</b>	Since we know God authenticates His Covenant with His glory, why was Moses' face veiled?	The Children of Israel were not to see it fade, as it was not time yet for them to see that one day, their covenant would no longer be authenticated by God.
<b>2 Corinthians 3:14-18</b>	How do we know that God no longer associates His glory with the Old Covenant but with the New?	When the Old Testament is read, a veil is over the eyes and hearts of Israel, but when one turns to Jesus, the veil is lifted.
<b>2 Corinthians 4:1-4 Luke 8:12</b>	While Moses had his face veiled to keep Israel from seeing that God's glory was fading, who veils God's glory from man today?	The god of this age, Satan is blinding men from seeing God's glory in Christ.
<b>2 Corinthians 4:1-4 Luke 8:12</b>	Why is the god of this age blinding men from seeing God's glory?	Satan doesn't want men to be saved.
<b>2 Corinthians 4:7</b>	How does the Shekinah glory authenticate our gospel message today?	This treasure is in broken vessels so that the glory can go to God and not ourselves.

12. The Shekinah glory once associated with the Law doesn't affirm the Law now and is no longer associated with the Old Covenant in any way. Returning to the bondage of the Law and trying to live under the Old and New Covenants at the same time is like trying to pull a cart with two mules, one living and one dead.

Bible Reference	Question	Answer
<b>Galatians 2:19</b> <b>Romans 6:14</b>	What is our relationship to the Law?	We are now dead to the law.
<b>Galatians 3:11-14</b>	How has our relationship to the Law changed?	Christ has redeemed us from the curse of the Law so we could receive the promise of the Spirit through faith.
<b>Hebrews 8:7-13</b>	What is happening to the Old Covenant as a result of the New?	It is obsolete and vanishing away.
	Therefore, what glory is associated with the Old?	There is no glory associated with it, none.

13. Today the Shekinah glory is in God's temple where it affirms both His presence and His covenant. We, as believers, are His temple because He dwells within us. This glory is manifest in us very much the same way it was manifested on Moses' face. It manifests Christ to us and changes us into His image as we behold Him.

Bible Reference	Question	Answer
<i>Believers Are Indwelled By:</i>		
<b>Colossians 1:27</b>	Who specifically indwells us the moment we believe?	1. <b>The Son.</b>
<b>Ephesians 4:6</b>		2. <b>The Father.</b>
<b>1 Corinthians 3:16</b> <b>2 Timothy 1:14</b>		3. <b>The Holy Spirit.</b>
<b>Romans 8:9-11</b>		4. <b>The Holy Spirit and Christ.</b>
<b>John 14:20-23</b>		5. <b>The Father and the Son.</b>
<b>Ephesians 2:19-22</b> <b>2 Corinthians 6:16</b>	While the Jews had the Temple in Israel, what does the believer have that is vastly superior?	The believer becomes the actual Temple of God where He actually dwells.
<b>2 Corinthians 3:18</b>	What are we being transformed into?	The image of Christ.

14. In Galatians 2:5, Paul writes that he did not yield to the Judaizers for even a minute so the truth of the Gospel would continue with these Galatian believers. His entire argument demonstrates juxtaposition between the true Gospel and a false gospel. We are free from the bondage of the Law and are justified by faith alone *without* the works of the Law. This is the heart of our Christian Liberty, yet these Judaizers would see believers placed back under the yoke of the Law. The chart below examines the Law side, while the next chapter examines the salvation side of Paul's argument.

Bible Reference	Question	Answer
<b>John 8:34-36</b> <b>Romans 6:7-9</b> <b>Romans 6:18,22</b> <b>Romans 7:24-8:2</b>	What two things are we free from and no longer in bondage to?	<a href="#">Sin and Death</a>
<b>Acts 13:39</b> <b>Romans 6:14</b> <b>Romans 7:6</b> <b>Galatians 3:23-25</b> <b>Galatians 4:3-7</b> <b>Galatians 5:1</b>	How do these passages indicate we are free as they relate to the Law?	<a href="#">We're free from the bondage of the Mosaic Law.</a> <a href="#">We're not under Law but under Grace.</a> <a href="#">We've been delivered from the Law.</a> <a href="#">We're no longer under the tutor of the Law.</a> <a href="#">We're no longer slaves to the Law, but have been redeemed.</a> <a href="#">We're no longer under the yoke of bondage.</a>
<b>Galatians 3:13-14</b>	What did Christ free us from?	<a href="#">The curse of the Law.</a>
<b>Romans 8:15</b> <b>Hebrews 2:15</b>	What have we been freed from?	<a href="#">Fear</a>
<b>Romans 6:5-6, 14</b> <b>1 John 1:9</b>	What aspect of sin have we been freed from?	<a href="#">The power of sin in our daily lives.</a>
<b>Ephesians 1:13</b> <b>Galatians 2:16</b>	What does the simple truth of the Gospel offer that cannot be obtained from the Law?	<a href="#">Salvation: a sealing of the Holy Spirit!</a>

# 11 Bondage or Salvation?

Read Galatians Chapter 2, Verses 4-5

Let's take a moment to make something perfectly clear. When it comes to our works, there is a difference between salvation and sanctification. In other words, there is a significant difference between working to attain salvation, and being saved by believing the Gospel and then trying to be made perfect by adding works. The former person is not saved, while the later one is saved. We know that the Judaizers were attempting to alter the Gospel message of salvation through faith by adding the work of circumcision, but what was their ultimate goal? Paul tells us that they wanted to *bring us into bondage* (verse 4). Bondage is, again, marked out by two distinct paths: If you believe that you must perform works, or keep the Law in any way to obtain your salvation, you are not, nor can you be, saved, but are in bondage. However, if you are saved by faith alone, but try to add works to your sanctification, you are still saved but living in bondage. The charts below attempt to demonstrate the difference between the two, and can be used as witnessing or discipling tools. Note: Because this is such a critical issue, we'll be devoting considerable time and space to ensure a crystal clear picture of salvation.

1. We are saved BY the GRACE of God THROUGH the exercising of FAITH (Ephesians 2:8). Salvation cannot come from any other source than God, by believing on the Lord Jesus Christ. How is this accomplished? Romans 10:13-17 provides us a clear, untainted picture that leaves no room for debate.

## SALVATION

Bible Reference	Question	Answer
<b>Romans 10:13</b>	What is the requirement for salvation?	<a href="#">Call on the name of the Lord.</a>
<b>Romans 10:14</b>	What is the four step process for salvation?	1. <a href="#">The word of God is preached.</a>
		2. <a href="#">The word of God is heard.</a>
		3. <a href="#">Belief is placed in the One about whom the word of God is preached.</a>
		4. <a href="#">The name of the Lord is called on and the person is saved.</a>

**SALVATION**

Bible Reference	Question	Answer
Romans 10:17	What does one HAVE to have in order for this process to take place?	Faith
	Where does it come from?	Faith comes by hearing the Word of God.

2. Let's break this concept down even further in order to eliminate any doubt or confusion about how salvation comes about. Notice there is no mention of proving salvation through works like circumcision.

**SALVATION**

Bible Reference	Question	Answer
Romans 9:30-32	Why did Israel not attain righteousness?	Because they sought it by works of the Law rather than by faith.
Romans 1:17 Romans 10:17 Galatians 3:5-7	What do we need to live?	Faith
	Again, where does faith come from?	Faith comes by hearing the Word of God.
Romans 11:20	Why was Israel broken off?	Because of unbelief.
Ephesians 1:13  Pay careful attention to the timeline of events here:	1. What do you have to do to be saved?	1. Trust in Jesus.
	2. What do you have to hear to be saved?	2. The Word of God - The Gospel.
	3. What is the result of your salvation?	3. Sealed by the Holy Spirit.
	4. When, in the timeline, did salvation come?	4. Salvation came <u>AFTER</u> they heard the Gospel.
	5. When, in the timeline, were these people sealed?	5. They were sealed with the Holy Spirit <u>AFTER</u> they believed.

3. Paul is warning these Galatian believers of the Judaizers' desire to return them to bondage. We are exhorted in Scripture to believe what we hear. Over and over again we are told to believe, yet when exhorted, no mention of Law keeping is given! We cannot mix faith with Law in order to obtain salvation. Faith means "firm persuasion, conviction, belief in the truth; conviction of the truth of anything, belief; confidence, certainty, trust." Note that Paul juxtaposes their bondage in verse four with the truth of the Gospel in verse five.

### SALVATION

Bible Reference	Question	Answer
<b>Matthew 12:21</b>	What will Gentiles trust in?	His name.
<b>Mark 16:16</b> <b>John 3:18</b> <b>John 3:36</b>	What is required for salvation? What results in condemnation?	Belief Unbelief
<b>Luke 7:48-50</b>	What saved this woman?	Her faith.
<b>John 1:12-13</b>	What affords one the right to become children of God?	Receiving Jesus.
<b>John 3:15-16</b>	What is required for eternal life?	Belief in Jesus.
<b>John 5:24</b>	What keeps a person from judgement?	Hearing the word and believing in Jesus.
<b>John 5:39-40</b>	What reason did Jesus give that explains why these people didn't gain eternal life?	They were UNWILLING to come to Him.
<b>John 6:28-29</b>	What was the one work Jesus required?	Believe in Him.
<b>John 6:35</b>	What is the only requirement given?	Belief
<b>John 6:40, 47</b>	What is the only requirement for eternal life?	Belief in Jesus.
<b>John 9:35-38</b>	If regeneration precedes faith, it's odd that Jesus would ask if the man believed. What was his response?	Lord, I believe.



**SALVATION**

Bible Reference	Question	Answer	
<b>John 14:1</b>	What is the exhortation?	Jesus exhorts them to believe in Him.	
<b>John 14:6</b>	What is the only way to the Father?	Through Jesus.	
<b>John 16:7-9</b>	Why does the Holy Spirit convict the world of sin?	Because they do not believe in Jesus.	
	Why would the Holy Spirit HAVE to convict the world of sin if regeneration is required in order to believe?	He wouldn't.	
<b>John 17:20</b>	What is it that will allow people to believe?	The words that are spoken to them.	
<b>John 20:24-29</b>	What did Thomas refuse to do?	Believe	
	If Calvinists are correct, what would the text have to say?	It would have to say that Thomas COULD not believe.	
	What does Jesus exhort Thomas not to do, and then do?	Be NOT:	Unbelieving
		Instead:	Believe
Why did Thomas believe?	Because he'd seen Jesus.		
<b>John 20:30-31</b> <b>1 John 5:13</b>	For what two reasons did John write?	So that we could believe	
		In believing we could have life.	
<b>Acts 2:21</b>	What is required for salvation that is the same as believing?	Calling on the name of the Lord.	
<b>Acts 8:36-37</b>	What was the stipulation offered that was necessary?	He had to believe.	
<b>Acts 10:43</b>	What is required to receive remission of sins?	Belief in Jesus.	

**SALVATION**

Bible Reference	Question	Answer
Acts 11:17-18	When did they receive the gift?	When they believed on the Lord Jesus.
Acts 16:30-31	If the Calvinists are correct, how would these passages have to be rewritten?	"Wait for the Holy Spirit to regenerate you, then you can believe on the Lord Jesus Christ and be saved."
Acts 26:17-18	Again, if the Calvinists are correct, Jesus seems to be sending Paul to do the Holy Spirit's job. What was Paul sent to do?	Open their eyes.
	Ultimately, what is the reason for Jesus sending Paul?	Turn them from darkness to light.
Romans 1:16	What is the power of God to salvation?	Turn them from the power of Satan to God.
Romans 1:17	What makes life possible?	So that they may receive forgiveness of sins. Salvation.
Romans 3:28	How is a man justified (declared righteous)?	The Gospel.
Romans 4:3	What did Abraham do BEFORE righteousness was accredited to his account?	Faith
Romans 4:5	What are the two stipulations for righteousness being accounted?	By Faith.
Romans 4:16-22	What did Abraham do BEFORE he had righteousness accredited to his account?	Abraham believed God.
		You cannot work for righteousness.
		You have to believe in Jesus.

**SALVATION**

<b>Bible Reference</b>	<b>Question</b>	<b>Answer</b>
<b>Romans 9:30-32</b>	Why did Israel not attain righteousness?	Because they sought it by works of the Law rather than by faith.
<b>Romans 1:17</b>	What do we need to live?	Faith
<b>Romans 10:17</b> <b>Galatians 3:5-7</b>	Where does faith come from?	Faith comes by hearing the Word of God.
<b>Romans 11:20</b>	Why was Israel broken off?	Because of unbelief.
<b>Galatians 2:16</b>	Since faith comes by hearing the Word of God, what is the result of our faith?	Justification
<b>Galatians 3:14</b>	What do we receive through faith?	The promise of the Spirit.
<b>2 Thessalonians 2:11-12</b>	For what two reasons are these people condemned?	They didn't believe the truth.
		They had pleasure in unrighteousness.
<b>1 Timothy 1:16</b>	"But I obtained mercy for the reason that in me, as the foremost [of sinners], Jesus Christ might show forth and display all His perfect long-suffering and patience for an example to [encourage] those who would thereafter believe on Him for [the gaining of] eternal life." <sup>79</sup> (Amplified) What requirement is given for eternal life?	Belief in Jesus.
<b>1 Timothy 4:10</b> <b>1 John 2:1-2</b>	Since Jesus is the propitiation for the sins of the whole world, what is the only stipulation men have for salvation?	They have to believe.
<b>2 Timothy 1:12</b>	What is the one word that Paul uses that defeats the Calvinist argument of regeneration preceding faith?	Persuaded

## SALVATION

Bible Reference	Question	Answer
<b>2 Timothy 3:15</b>	What made Timothy wise for salvation?	The Holy Scriptures.
<b>Hebrews 3:12-14</b>	What is odd about this passage if we cannot believe until we're regenerated?	Why would we have to be warned about unbelief?
<b>Hebrews 11:6</b>	Calvinists say that men never seek after God. How does this passage refute that?	God rewards those who seek after Him.
<b>1 John 3:23</b>	What are we commanded to do that makes Calvinism difficult to prove?	We are commanded to believe, but how can we before we're regenerated?

4. If the Judaizers are right, then men must keep the Law in order to be saved, AND continue to keep the Law in order to maintain their salvation. This is the bondage Paul is talking about in Galatians 2:4-5. Though we've studied, at length, the fact that our salvation can only come through faith, we must examine the other side of this bondage issue and study the fact that our works can never save us and can never maintain our salvation.

## NOT WORKS

Bible Reference	Question	Answer
<b>Romans 3:20</b> <b>Galatians 2:16</b>	How CAN man be justified (declared righteous before God)?	We can only be justified by faith in Jesus Christ.
	How CAN'T man be justified?	We cannot be justified by works.
<b>Ephesians 2:8-9</b>	How ARE we saved?	We are saved by grace through faith,
	How AREN'T we saved?	We are not saved by any works we've done because salvation is a gift.
<b>Isaiah 57:12</b> <b>Isaiah 64:6</b>	How does God see our works?	As filthy rags that profit us nothing.

## NOT WORKS

Bible Reference	Question	Answer
Matthew 7:21-23	On what basis were these trying to get into Heaven? Notice what they offer in v. 22.	They're trying to get into Heaven on their own works.
	Why will Jesus reject them?	Jesus will reject them because there was no relationship. They were not born again into the family of God.
Genesis 15:6 Romans 4:1-8	How was Abraham saved?	Abraham believed God and had God's righteousness imputed to him.
Galatians 3:1-14, 16	How are both Jews and Gentiles NOT saved?	Men are NOT saved by works of the Law.
Genesis 12:2-3 Galatians 3:28-29	How are both Jews and Gentiles saved?	All men are saved by grace through faith.
	Given the above, how does God fulfill His promise to bless all the nations of the earth (both Jew and Gentile) through Abraham?	The promise is fulfilled in Christ. That is, justification through faith in Christ.
Galatians 3:2, 5 Romans 10:17	What contrast does Paul ask about?	Was the Spirit received by the works of the Law or by the hearing of Faith?
Galatians 3:3	What does Paul demonstrate here concerning perfection?	Paul demonstrates that perfection cannot come by the works of the Law.
Galatians 3:6	How did Abraham get righteousness credited to his account?	Abraham was accounted righteousness <u>because he believed?</u>
Galatians 3:7-9 Galatians 3:26	Jews believed they were <u>born</u> sons of Abraham (John 8:33, 39). What is the requirement to be a <u>true</u> son of Abraham?	True sons of Abraham have faith (they believe).

**NOT WORKS**

Bible Reference	Question	Answer
Galatians 3:10-14	1. What does the Law bring?	1. The Law brings a curse.
	2. What can the Law NOT do?	2. The Law cannot justify.
	3. What does faith in the promise give?	3. The promise gives the Spirit through faith.
John 3:16 Ephesians 2:8-9 Acts 16:30-31	Count up the exact number of good works required for salvation. Explain.	No works are required for salvation. Faith alone is required for salvation.
2 Corinthians 5:17	What happens the moment we believe?	We become completely new creations in Christ.
Ephesians 2:10	According to this passage, why were we created?	We were created FOR good works.
Romans 8:29 2 Corinthians 3:18	To prepare us for these good works, God transforms us through a process called sanctification. What is the ultimate goal of this process?	To be transformed into the image of His Son.
Colossians 1:9-10 2 Peter 3:17-18	Sanctification rates are different for each believer. How do these passages show this to be true?	If one refuses to grow in knowledge, or produce fruit, their sanctification will be stunted or regress.
1 Peter 1:13-16	Once saved, and the transformation begun, we are exhorted to do many things to further the process. What are they here?  <i>* Number six will be further defined using the definition below.</i>	1. Gird up the loins of your mind. 2. Be sober. 3. Rest fully on His grace. 4. Be obedient. 5. Do not be conformed to former lusts. 6. *Be HOLY!

**\*SANCTIFICATION- BE HOLY!**

- James Steel: “When we speak of *sanctification* we are speaking of the process whereby God works out His plan for separating us from sin unto holiness.”<sup>74</sup>
- In general terms, Sanctification means to set apart for God, and the believer is involved in a threefold process of sanctification: Positional, Experiential, and Consummation.
  - The believer is positionally in Christ, and forever set apart for God.
  - Experientially, believers are being transformed into the image of Christ, being daily set apart from the power of sin in our lives.
  - Finally, our final transformation will occur when the Lord returns for us, and redeems us. (1 John 3:2)
  - “Sanctification...is simply the practical outworking of the doctrine of justification by faith in our lives. We must never separate justification by faith from sanctification (as many Arminians do).”<sup>74</sup>
- Arnold Fruchtenbaum: Sanctification is the impartation of righteousness based on our identification with Christ.
  - The guilt of sin has been dealt with through justification, and we now have freedom from the *penalty* of sin.
  - The power of sin is now on the table through sanctification, and our daily struggle is with the freedom from the *power* of sin.
  - Justification: The Guilt of Sin – God declares us righteous.
  - Sanctification: The Power of Sin – God tries to make us holy.

Using the definitions above, place the following passages with the correct term:

Ephesians 2:4-6	Ephesians 5:26-27	1 John 4:7	2 Corinthians 3:18
Jude 1	1 John 3:2	Colossians 1:13	2 Corinthians 5:17
2 Peter 1:9-10	2 Corinthians 7:1	Romans 12:2	Romans 6:19
Philippians 3:20-21	1 Corinthians 15:51-57	1 Corinthians 15:42-44	Romans 13:12
Colossians 3:9-10	2 Corinthians 4:6	Romans 6:13	1 Corinthians 6:19

Positional	Experiential	Consummational
1 Corinthians 6:19	Romans 6:13	1 Corinthians 15:51-57
2 Corinthians 4:6	Romans 6:19	1 Corinthians 15:42-44
2 Corinthians 5:17	Romans 12:2	Philippians 3:20-21
Colossians 1:13	Romans 13:12	Col 3:9-10
Ephesians 2:4-6	2 Corinthians 3:18	1 John 3:2
1 John 4:7	2 Corinthians 7:1	Ephesians 5:26-27
Jude 1	2 Peter 1:9-10	

<b>Romans 8:5</b> <b>Galatians 5:16</b>	What is the key component for success in our sanctification?	Rely on (walk in) the Holy Spirit.
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5. We're almost done with our study of salvation and sanctification apart from the bondage of the Law. At this point it would be helpful to go back and reread Galatians 1:1 through 2:5 to refresh Paul's big picture argument. When Paul states in 2:4 that the Judaizers want to "bring us into bondage," he's talking about either being saved by works, or attempting to maintain salvation by works. Either of these two brings us into the bondage of keeping the Law.

### NOT WORKS

Bible Reference	Question	Answer
<b>Philippians 1:6</b>	What confidence do we have that God will complete our sanctification?	God began a <u>good work</u> in us and will complete His work.
<b>2 Corinthians 5:17</b>	When (and to what extent) did this work begin?	The good work began when we believed and became completely new creations.
<b>2 Corinthians 9:8</b> <b>2 Peter 1:3-4</b>	Part of our sanctification results in our doing good works. God guarantees we can accomplish our good works by giving us what two things?	God gives us <u>GRACE</u> and <u>SUFFICIENCY</u> in all things to be able to perform good works.
<b>Galatians 3:2-3</b>	Can't we be sanctified by keeping the Law?	<b>NO!</b>
<b>Galatians 4:7-10</b> <b>Galatians 5:1-10</b>	How would Paul view one who is teaching that we must prove faith through works?	He would call out anyone who wants to be back under the law, for he calls the ordinances weak and beggarly elements that serve only to place you back into bondage.
<b>Galatians 5:6</b>	What is the ONLY thing that matters about salvation?	Faith.
<b>Ephesians 2:10</b>	How does this verse contradict the need to show works to prove salvation?	We were created in Christ first <u>FOR</u> not <u>BY</u> the good works God prepared for us to do.
<b>2 Peter 1:5-8*</b>	If we add virtue, knowledge, self-control, perseverance, godliness, brotherly kindness, and love to our faith, what will the result be?	We won't be <u>ineffective</u> or <u>unfruitful</u> in our <u>knowledge</u> of Christ.
	<i>*In verses 5-7 Peter is teaching about our sanctification, not our salvation.</i>	




## NOT WORKS

Bible Reference	Question	Answer
<b>2 Peter 1:9</b>	When someone says you're not saved because you lack fruit, Peter counters this by offering three problems that arise for those who lack these things.	1. They are shortsighted.
		2. They are even blind.
		3. They've forgotten they were cleansed from their old sins.
<b>2 Peter 1:9-10*</b>	Ultimately, would one who lacks these prove to be unsaved?	No, they would be saved, just shortsighted. <i>Salvation is of God. You cannot affect your calling or election.</i>
<i>* Greek: Sure: Bebaios. Dependable, reliable, and trustworthy.</i>		
<b>2 Peter 1:9</b>	Would this be for salvation or sanctification?	Sanctification
<b>2 Peter 3:18 Romans 12:2*</b>	What are we exhorted to do to further our sanctification?	We must grow in the <u>grace</u> and <u>knowledge</u> of Christ by renewing our mind.
<i>* Greek: Renew: Anakainosis. To renew qualitatively, and to cause something to become new and different, with the implication of becoming superior - to make new. Therefore, the idea is a renewing or a renovation which makes a person different than in the past.</i>		
<b>Hebrews 5:12-14</b>	What is the admonition for not growing into a mature Christian (lack of sanctification)?	They should be teaching the deep things of God (solid food) rather than needing to be re-taught the basics (milk).
<b>Hebrews 5:13</b>	What term is given for one who only partakes of milk?	An unskilled babe.
<b>Hebrews 5:14*</b>	How does one become a mature believer?	"by reason of use" literally means Practice!
<i>* Greek: Exercise: Gumnazo (from which we get the English word gymnasium). To exercise vigorously, train, be disciplined, literally to make oneself obey, advanced training.</i>		

**NOT WORKS - WORKS HAVE THEIR PART-JUST NOT FOR SALVATION**

Bible Reference	Question	Answer
<b>Ephesians 4:17-24</b> Given that we know every believer's sanctification progresses at a different pace, it would make sense that we would be exhorted to take actions that would further facilitate our sanctification. Offer four actions.		1. Don't walk in the futility of the mind without understanding.
		2. Put off the old man's corruption and deceitful lusts.
		3. Be renewed in the spirit of your mind.
		4. Put on the new man's righteousness and holiness.
<b>James 1:22</b>	What are we called <u>TO</u> do and <u>NOT</u> to do?	We are called to be doers of the Word and not hearers only.
<b>James 2:20</b>	What kind of faith do we have without works?	A dead faith.
	What do we <u>STILL</u> have, though?	We still have faith.
<b>1 Corinthians 3:9-15</b>	What happens to us if our works are found to be unworthy or non-existent? (see Job 23:10)	We suffer loss of reward.
	How does this judgement impact our salvation?	It doesn't impact our salvation! We're <u>STILL</u> saved.
<b>1 Corinthians 15:1-2</b> What is the fourfold progression for how salvation occurs? <i>(Notice there is no mention of proving salvation through works.)</i>		1. Paul preached the Gospel.
		2. The Gospel was received.
		3. They stand in the Gospel.
		4. They are saved by the Gospel.

6. The Greek word *bondage* that Paul uses in Galatians 2:4 has a slightly different connotation than what our English vernacular provides. We can certainly be in bondage to someone or something, but in the context of how these Judaizers are attempting to place the Galatians into bondage, it takes on a whole new meaning. Read the Key Point below and complete the corresponding chart that demonstrates the effects of placing oneself into bondage.

	<ul style="list-style-type: none"> <li>• NT: 2615. Bondage καταδουλόω <i>katadoulóō</i> (kat-ad-oo-lo'-o).<sup>10</sup></li> <li>• To enslave utterly, reduce to absolute slavery (2 Cor 11:20); to make a slave for oneself (Gal 2:4, 'that they might make us their slaves').<sup>9</sup></li> <li>• To be firmly bound by an obligation or a relationship - to be bound, to be under obligation.<sup>4</sup></li> </ul>
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Bible Reference	Question	Answer
<b>Romans 6:16</b>	How do these passages demonstrate Paul's use of the word "bondage" in Galatians 2:4?	We become slaves to whomever we obey: sin or obedience.
<b>2 Peter 2:19*</b>		For by whom a person is overcome, by him also he is brought into bondage.
*Greek: Overcome: Hettao. To overcome or be overcome as in battle or in a lawsuit; to succumb to, to experience defeat and subjection -to be defeated, conquered, controlled by.		
<b>John 8:34</b>	What was the Lord's take on this problem?	Whoever commits sin is a slave of sin.
<b>1 Corinthians 7:22-24</b>	Becoming slaves to sin is only part of the problem. In the context of our study then, what is the other part?	We can become slaves to men, as well as sin.
<b>Colossians 2:16</b>	Is this an example of becoming slaves to men or sin? Why?	Letting someone judge you "in food or in drink, or regarding a festival or a new moon or sabbaths," is an example of becoming slaves to men: Legalism.

Bible Reference	Question	Answer
<b>Matthew 6:24</b>	What two results occur when one allows himself to become slaves to either sin or men?	1. You will hate the one and love the other.
		2. Or you will be loyal to the one and despise the other.
	What two principles are offered here in Matthew?	1. You cannot serve two masters.
		2. You cannot serve God and anything else.
<b>Romans 6:13</b>	So, what three solutions are there to the problem of allowing yourself to be placed in bondage?	1. Don't present your members as instruments of unrighteousness to sin.
		2. Present yourselves to God as being alive from the dead.
		3. Present your members as instruments of righteousness to God.
<b>Joshua 24:15</b>	The Old Testament offers a practical application for this problem. What is it?	<u>Choose</u> whom you will serve.
		<u>Choose</u> to serve the Lord!

7. This is not the end of the discussion on bondage, law, and grace. Paul will go to great lengths to convince the Galatians that they should NOT, in any way, listen to the message of the Judaizers. In Galatians 2:5, Paul declares most emphatically that they did not submit to being placed under the law. To understand what is going on, you must link Galatians with Acts, as Paul's letter is a retelling of what happened in Jerusalem with the Apostles, Elders, and Pharisees. Paul is absolutely willing to fight and die for the Gospel, because he is a steward of the revealed Word of God. (1 Cor 4:1; Col 1:24-25) The chart below will focus your attention on three key aspects of the argument: what the Pharisees wanted, the reason Paul didn't submit, and the speed with which Paul acted.

Bible Reference	Question	Answer
Acts 15:5	What did the Pharisees want?	The Pharisees wanted believers to be circumcised and keep the Law of Moses.
Galatians 2:5	Why didn't Paul submit to the Judaizers?	Paul did not yield submission so that the truth of the Gospel would continue.
Acts 15:2	How quickly did Paul act?	Paul argued with the Judaizers as soon as they brought their message.
Galatians 2:5		Paul did not submit even for an hour, so his actions were instant!
<p>The Greek phrase literally <i>for an hour</i> is used to designate a relatively short time: <i>for one moment, minute</i>. The phrase, combined with a negative of the same sentence, may be expressed more satisfactorily in some languages as <i>never</i>.<sup>20</sup> See John 5:35; 2 Corinthians 7:8; Philemon 15</p>		

# 12 Paul Accepted!

Read Galatians Chapter 2, Verses 6-10

- Paul concludes his retelling of the Jerusalem council meeting by referring back to those with whom he had the private meeting (Galatians 2:2): James, Peter, and John. What is of interest is why, when referring to them, he uses the Greek word *Dokeo* in 2:2, 2:6, and 2:9. All three verses contain this Greek word which means, in short: those who are considered rulers (see Key Point). We've already established that Paul was a genuine Apostle, obtained his Gospel directly from the Lord, and had been working to spread his Gospel for approximately 17 years before meeting with the Jerusalem Council: 1:18 (3 years), 2:1 (14 years). So, why does Paul use this particular Greek word to describe the Apostles and Elders? Keep in mind that he was heading back to Jerusalem to defend himself and his Gospel message against the Judaizers. Our main focus for these passages will be 1) Paul's assertion of equal Apostolic standing and 2) that his Gospel message is not different from Peter's. Along the way we'll touch on some minor points that are also expressed.



"NT:1380 "δοκέω *dokéō*; (dok-eh'-o)"<sup>10</sup> which means "To think, imagine, consider, appear. It expresses the subjective mental estimate or opinion formed by man concerning a matter. Spoken of those who consider themselves rulers. In Gal 2:6, 'who seem to be something,' who are persons of note, thus *hoi dokoúntes*, those 'who seemed to be pillars' means the chiefs, leaders."<sup>9</sup>

Bible Reference	Question	Answer
Galatians 2:2	How are the Apostles and Elders described in each of these verses?	Those of reputation.
Galatians 2:6		Those who seemed to be something.
Galatians 2:9		Those who seemed to be pillars.
2 Corinthians 11:5-6	Given his choice to use <i>dokeo</i> to describe these Apostles and Elders, we might expect Paul to see himself as lower than these men of reputation. How did Paul <i>actually</i> see himself in comparison to them?	Paul did not see himself as lower than these men of reputation, but as an equal.

Bible Reference	Question	Answer
Galatians 2:6	How do we know Paul saw himself as equal to the Apostles?	Paul indicates that it made no difference to him who they were.
	What theological proof does Paul give that demonstrates he was equal?	Paul states that God shows no personal favoritism.
	What did the Apostles and Elders add to Paul's message and authority?	These men added <u>NOTHING</u> to Paul.

2. We know that the word *Apostle* means "one sent," but in the context of Paul demonstrating his equal standing with the other Apostles, it would be helpful to examine 1 Corinthians 12:28-31 to better understand what Paul means by Apostleship in Galatians 2:8.

Bible Reference	Question	Answer
1 Corinthians 12:28-31 Ephesians 4:11-12	From the context, how did Peter <i>and</i> Paul become Apostles?	Both Peter and Paul were appointed by God to be Apostles.
	How does the Bible specifically <u>categorize</u> an Apostle?	The title Apostle is one of the "gifts" God gave to the Church.
Galatians 2:8	Going back to Galatians, who worked effectively in Peter for the Apostleship to the circumcised?	God did.
	How does the above demonstrate Paul's equal standing as an Apostle?	Paul was no less an Apostle, as God worked in him the same way as He did in Peter.
Galatians 2:8	Given the above, draw a conclusion as to whether there's any difference between Peter and Paul.	There is no difference. Peter and Paul are both equally Apostles.

3. Read Galatians 2:6-9 again. Paul uses a linking phrase *On the contrary* to link v. 6 to vs. 7-9. Essentially he's saying that:

- On the contrary *Not only did the Apostles and Elders add nothing to me...*
- On the contrary *I'm not inferior in any way...*
- On the contrary *But instead of making new suggestions to me...*
- On the contrary *But rather than adding something new to what I had said...*<sup>33</sup>

Paul then goes on to offer evidence that they added nothing to his message or authority, especially as it pertains to the Gospel. The chart below will help you see this important truth.

Bible Reference	Question	Answer
*Galatians 2:7 *1 Thessalonians 2:4 *1 Timothy 1:11	What was Paul's relationship to the Gospel?	Paul was <u>entrusted</u> with the Gospel.
* Greek: Committed: Pisteuo. To entrust, commit in trust to someone, to be entrusted with something, to have something committed to one's trust or charge. <sup>9</sup>		
Titus 1:3	Who and what, specifically, entrusted the Gospel to Paul?	Who: God
		What: God's commandment.
Galatians 2:7-9	Once the Apostles saw that Paul had been entrusted with the Gospel (this was his proof), what were their two reactions?	1. They gave him the right hand of fellowship.
		2. They commended Paul to the Gentiles.


4. In translating the two phrases from Galatians 2:7: *gospel to the Gentiles* and *gospel to the Jews*, we have to be careful to avoid giving the impression that there are two gospels, one for the Jews and another for the Gentiles.<sup>33</sup> We can illustrate two important proofs to demonstrate there is only one Gospel: Greek Grammar and Repetition. The Bible uses repetition of words and phrases to emphasize something is important. For example, one reading of 1 Corinthians 13, where the author uses the word "love" nine times in only 13 verses, communicates to us that love is the focal point of these 13 verses. Let's begin with the grammar.

Bible Reference	Question	Answer
Jude 3*	What, specifically, was delivered to the saints?	THE faith. The article indicates that faith is something: The Gospel.
*Greek: Faith: Pistis. This word is a noun, not a verb. Notice, also, there's an article before the word faith.		



Bible Reference	Question	Answer
<b>1 Thessalonians 2:4</b>	Given that there was one Gospel (one FAITH) delivered to the saints, what were ALL of the Apostles entrusted with?	They were all entrusted with the same (one) Gospel.

Now let's turn to repetition:

	<p><i>“On the contrary, when they saw...”</i></p>
	<ul style="list-style-type: none"> <li>• <i>“Lightfoot</i> says that these phrases denote ‘a distinction in the sphere in which the gospel was to be preached, not a difference in the type of gospel.’</li> <li>• <i>Burton</i> says that the context demonstrates that Paul regarded the distinction between the gospel entrusted to him and that entrusted to Peter as not one of content but of the persons addressed.</li> <li>• <i>Meyer</i> says that this passage does not refer to two different gospels but to the same gospel to be given to two different groups of individuals, whose peculiarities demanded of the preacher a special adaptation to his distinctive audience. He says that the passage cannot be worse misunderstood than it has been <i>by Bauer</i> who maintained that there was a special gospel to the circumcised which maintained the necessity of circumcision, and a special gospel to the uncircumcised which allowed the matter of circumcision to drop.</li> <li>• <i>Burton</i> again says that the words <i>circumcision</i> and <i>uncircumcision</i> are genitives of connection denoting to whom the gospel is to be given. The word <i>gospel</i> (<i>euaggelion</i>) carries its own content of meaning, namely, “a message of good news.”<sup>16</sup></li> </ul>

Bible Reference	Question	Answer
<b>Acts 22:21</b>	Now let's look at repetition. To whom did Jesus send Paul?	Jesus sent Paul to the Gentiles.
<b>Romans 11:13</b>	To whom, specifically, was Paul an Apostle <u>TO</u> ?	Paul was an Apostle <u>TO</u> the Gentiles.
<b>Galatians 2:7</b>	Peter had the Gospel committed to him for which group?	The circumcised. (Jews)
	Paul had the Gospel committed to him for which group?	The uncircumcised. (Gentiles)

Bible Reference	Question	Answer
Galatians 2:8	God worked in Peter to bring the Gospel to which group?	The circumcised. (Jews)
	God worked in Paul to bring the Gospel to which group?	The Gentiles.
Galatians 2:9	Peter and the Apostles were to take the Gospel to which group?	The circumcised.
	Paul was to take the Gospel to which group?	The Gentiles.
Galatians 2:7-9	How many times does Paul make reference to two distinct peoples, making use of the repetition technique?	Three times.
Galatians 2:7-9*	How many times does Paul make reference to the Gospel?	Only once, in v.7.
Galatians 2:7-9	What can we rightly conclude about why Paul would use the repetition technique?	It seems reasonable to conclude that there were two peoples not two Gospels. If there were two different Gospels, Paul may have used repetition to emphasize it.
*Italicized words: Because no language can be translated word for word, the translators added words in the English to make the meaning understandable. Italicized words are added to translations, indicating they're NOT found in the original Hebrew, Aramaic, or Greek but are implied by it. Italics are NOT added for emphasis!		

5. In Galatians 2:9, Paul indicates that he'd been given grace, and that even the Apostles had recognized it! The Greek word translated as *perceived* is ***Ginosko*** and means "to know absolutely;"<sup>13</sup> "to know by experience and observation."<sup>12</sup> In the context of our discussion, what grace was specifically given to Paul?

Bible Reference	Question	Answer
1 Corinthians 3:10-11	Paul was given grace to be what?	Be a wise master builder, laying the foundation for us to build on.

Bible Reference	Question	Answer
<b>Ephesians 3:8</b>	To whom was Paul given grace to preach to?	The Gentiles.
<b>Galatians 2:7-9</b>	What specific group was Paul given grace to preach to?	The uncircumcised (Gentiles).
<b>Galatians 2:10</b>	Both Paul's Apostleship and Message were accepted! To prove this, what did the Council say about each? Don't forget the definition of the Greek Ginosko.	NOTHING! They KNEW he was an Apostle and his message was sound. They only desired that Paul should remember the poor.

6. One of the minor subplots worth examining is Paul's seemingly boastful statement concerning the positions of the Apostles and Elders at the Church in Jerusalem ("whatever they were, it makes no difference to me"). This is actually not boastful at all just simply the truth: God does not have favorites!<sup>5</sup> In the eyes of God, all *believers* are:
- Sons and Heirs - Galatians 4:7.
  - New Covenant Priests - 1 Peter 2:9.
  - Fully Forgiven - Acts 10:43; Colossians 2:13-14.
  - Given Christ's Righteousness - 2 Corinthians 5:21.

Unfortunately, in the eyes of some God *does* play favorites. For example, the Roman Catholic Church prides itself on maintaining that the Pope is Christ's replacement, or vicar, on earth and deserves all of the same authority and power Christ had/has, and that Peter was the first Pope. The problem for the Catholics is that Paul's theme in Galatians 2 clearly contradicts this. In fact, the Bible concludes that Peter is no different from any of the other Apostles. The chart below offers evidence demonstrating Peter to be of no special position, thus confirming Paul's statement that God shows no favoritism.

Bible References	Question	Evidence
<b>Acts 10:25-26</b>	What did Peter NOT accept from Cornelius?	Peter did not accept worship from Cornelius.
	What does this demonstrate that Peter affirms?	This demonstrates that Peter is just a man like no other.
<b>Acts 10:34*-35</b>	According to Peter's own words, why should we consider him just an ordinary man?	God shows no partiality.
* Greek: Partiality: <i>Prosopoleptes</i> . To show favoritism...one who unjustly treats one person better than another...one who shows favoritism, a respecter of persons. God does not show favoritism (in dealing with people). <sup>4</sup>		

Bible References	Question	Evidence
Mark 16:9 John 20:11-18	To whom did the resurrected Lord first appear to?	Jesus appeared to Mary Magdalene first.
	What does this seem to say about Peter and his status and/or position?	It seems reasonable that if Peter were special, the Lord would have appeared to him first.
1 Peter 1:1 1 Peter 5:1 2 Peter 1:1	Peter recognized himself as an Apostle, but never claimed a superior title, rank, or privilege over the other Apostles. How do these passages clearly demonstrate that Peter was NOT the first pope?	Peter referred to himself as a <i>fellow elder</i> and as a <i>bond-servant</i> , never Pope!

7. Paul did not go to Jerusalem to assert his authority, make himself look good, or prove that he was in any way superior to the other Apostles and Elders. The Bible shows us over and over again that Paul was anything but prideful, but was in fact quite humble. The chart below is given to help demonstrate that Paul was, in fact, only a humble servant of Jesus Christ.

Bible References	Evidence That Paul Was Humble
1 Timothy 1:15	Paul calls himself the chief of sinners.
1 Corinthians 15:9	Paul calls himself least of the Apostles, not worthy to be called an Apostle, because he persecuted the Church.
Ephesians 3:8	Paul calls himself "less than the least of all the saints."
Galatians 6:14	Paul didn't boast in himself, his works, his authority, or in anything but the cross of Christ.

8. We'll conclude our study of Galatians 2:7-9 with a summary of Paul's confirmation by the Jerusalem Council of his Apostolic authority and his Gospel message by comparing Galatians 2:9 with Acts 15:22-25. We'll be trying to determine how these passages confirm Paul's authority and message. Given that these "pillars," along with Paul, wrote 21 of the 27 books of the New Testament, Galatians 2:9 may be of particular significance.

Bible Reference	Question	Answer
<b>Acts 15:22</b>	What evidence is presented here that proves the Jerusalem Council recognized Paul's authority and message?	The Apostles and elders were pleased to send Paul, with his message, to Antioch. This means that they had given Paul their blessing, because if he were preaching another Gospel, they would not have sent him.
<b>Acts 15:25</b>	What is Paul called that demonstrates the Council's approval of him?	Paul is called "beloved" by the Jerusalem council.
<b>Galatians 2:9 2 Peter 3:15-16</b>	What final evidence is offered here that proves Paul and his Gospel message were accepted?	The Apostles John, Peter, and James, once they saw that Paul have been given grace by God, gave him the right hand of fellowship.

9. Galatians 2:10 concludes Paul's meeting with the Jerusalem Counsel, Elders, and the Church with them reminding him to remember the poor, something he was all too eager to do. This was not just paying lip service, as Paul had a heart for ministry and missions that included the poor. It must be emphasized, however, that when we examine the Scriptures we find that the focal point for giving is the people **in the Church** (referred to as saints and/or brethren), and not the poor in the community in general. Jesus commanded us in the Great Commission to spread the Gospel to unbelievers, not to ease their material burdens. That being said, helping the poor is very important, but it must be understood that the primary responsibility of the Church is to the Gospel. We must tread carefully so as not to fall into the current trap of replacing missions with social work. "In the past, the majority of theologically conservative missionaries were sent out to do church planting, leadership training...Bible translation [and gospel proclamation]. No longer. Today a growing percentage of new missionaries are being sent to focus on social relief, with the church and the gospel tacked on as something of a theological addendum...where social upliftment gradually trumps the gospel of salvation from sins."<sup>76</sup> The chart below will help you to understand the desire of the Council, and what Paul meant in Galatians 2:10. Keep in mind that this will not be an exhaustive study of this subject.

Bible Reference	Question	The Great Commission	
<b>Matthew 28:19-20</b>	What is the primary function and responsibility of the Church?	1. <a href="#">Make disciples of all the nations.</a>	
		2. <a href="#">Baptizing in the name of the Father and of the Son and of the Holy Spirit.</a>	
		3. <a href="#">Teach them to observe all things that Jesus commanded.</a>	
<b>Mark 16:15</b>	What specifically are we to preach?	<a href="#">The Gospel!</a>	
<b>Luke 24:46-48</b>		<a href="#">Repentance and remission of sins.</a>	
<b>John 20:21</b> <b>Acts 1:8</b> <b>2 Corinthians 5:20</b>	What are the two specific titles Jesus sent us out with?	<a href="#">Ambassadors and Witnesses</a>	
<b>1 Corinthians 15:1-2</b> <b>Romans 10:14-15</b> <b>Acts 26:17-18</b>	What did Jesus send us out to do?	<a href="#">Preach the Gospel.</a>	
		1. <a href="#">Open the eyes of the blind.</a>	
		2. <a href="#">Turn them from the darkness to the light.</a>	
3. <a href="#">Turn them from the power of Satan to God so they may receive forgiveness of sins and an inheritance.</a>			
<b>2 Timothy 4:2</b>	New Covenant Priests are called to?	1. <a href="#">Preach the Word</a>	2. <a href="#">Convince</a>
		3. <a href="#">Rebuke</a>	4. <a href="#">Exhort</a>
<b>Acts 11:27-30</b>	Where was the famine to take place?	<a href="#">The entire world.</a>	
	Where specifically was relief directed?	<a href="#">The brethren dwelling in Judea.</a>	
<b>Romans 12:10-13</b>	Whose needs are we to be mindful of?	<a href="#">The saints.</a>	

Bible Reference	Question	The Great Commission
Romans 15:21-26	Who was Paul going to minister to, and who was to receive the contribution?	The Saints in Jerusalem.
		The poor among the saints.
1 Corinthians 16:1	Who was the collection for?	The saints.
2 Corinthians 8-9 specifically 9:12-13	Who is the primary recipient of the gift?	The saints.
	Who is the secondary recipient?	All men.

10. "D. L. Moody liked to say that when Christians go to the world with a loaf of bread in one hand and a Bible in the other, they'll usually find that sinners will take the bread and ignore the Bible. This, of course, is exactly the problem Jesus confronted in John 6 after feeding the 5,000 [v.1-13]. Interestingly, Jesus' solution wasn't more bread. Instead, it was a decisive, clear gospel presentation intentionally designed to chase off the insincere."<sup>76</sup> This is not to say that looking to the needs of unbelievers is absent from the Scriptures; far from it (Titus 3:14; Gal 6:10 ). We don't feed hungry people because of the Great Commission; we preach the Gospel because of the Great Commission. The only excuse we need to feed hungry people is that we are Christian. The point is that the focus must first and foremost be on the Gospel.

Bible Reference	Question	The Great Commission
John 6:22-26	After being fed the previous day, why were the people seeking Jesus now?	They wanted more bread.
John 6:27-31	After Jesus tells them to believe, what do they want?	They want a sign. Specifically they want bread (v.31)
John 6:41-42	After Jesus tells them that HE is the bread they need, what do they do?	They complain that He is the bread come from heaven.
John 6:47-51	What does Jesus state is necessary for eternal life?	All that is needed is to believe.

Bible Reference	Question	The Great Commission
<b>John 6:60</b>	Jesus reiterates that He is the bread of life, and all one need do is eat of Him to live. What is their reaction?	They complained that this was a hard saying to understand.
<b>John 6:61-64</b>	After offering lengthy illustrations about bread, what does Jesus finally make clear about salvation?	Jesus states that it's not bread, but the words He was speaking, and these words are life!
<b>John 6:66</b>	Jesus' solution was not to give the people more bread, but to give them a clear presentation of the Gospel. What was the reaction?	Many went back and walked with Him no more.
<b>John 6:67-69</b>	Given all of the above concerning feeding and salvation, what was Jesus offering that should serve as our guide? Include what He was NOT offering.	Jesus was the words of eternal life, and not more bread.
<b>Acts 6:1-2</b>	Another good example demonstrating that the Gospel must come before outreach is found by answering the question as to why Deacons were appointed?	The Apostles were not to leave the Word of God.
<b>Acts 6:3-4</b>		The Apostles were to give themselves continually to prayer and the ministry of the Word.
<i>Hint: The focus is NOT the lack of funds for widows who were IN the Church.</i>		
<b>Acts 6:5-7</b>	Taking note of what did NOT happen, what were the three results of this action?	The word of God spread.
		The number of the disciples multiplied greatly in Jerusalem.
		Great many of the priests were obedient to the faith.

Again, we don't feed hungry people because of the Great Commission; we preach the Gospel because of the Great Commission. The only excuse we need to feed hungry people is that we are Christian. The point is that the focus must first and foremost be on the Gospel.



# 13 Peter's Sin!

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*Read Galatians Chapter 2, Verses 11-14*

Paul's rebuke of Peter is significant and affords us an opportunity to study three things: 1) Paul is continuing the theme of defending his Apostolic authority, 2) that believers have an obligation to correct false doctrine and/or sin in the lives of the brethren, and 3) the fact that Peter should have known better, and Paul was justified in correcting him. To begin, let's keep in mind that Paul's Apostolic authority was constantly being called into question; in this case by the Judaizers. To defend his Apostolic authority *and* correct false doctrine at the same time, Paul reminds the Galatians that when the truth of the Gospel is being perverted, even by an Apostle of Peter's stature, it must be corrected quickly. We've gone to great pains thus far to establish that Paul is no less an Apostle than was Peter, no less saved by grace through faith, and no less called and taught directly by Jesus. Therefore, we, using Paul as our example, have every right and obligation to correct false doctrine or perversions of the faith regardless of the stature of the transgressor. This includes the correction of pastors, elders, deacons, and lay teachers.

1. We've previously studied that Paul was not afraid to use strong language, and was able to do so because of his close relationship with the Galatian believers (see chapter 1). So, when Paul uses strong language toward Peter, it serves to demonstrate that though Peter was one of the original Apostles whom the Lord chose (John 15:16; Matthew 4:18-19), he was no different than any other Apostle, even Paul. This is significant for us today in light of the Roman Catholic canonization (*declaration of sainthood*) of Peter! (see Key Point below) When we examine the evidence from the Bible, we find the reality that he was rebuked and was wrong, though not in his inspired writing, more often than all of the other Apostles combined! Please understand that we are not disparaging Peter, just illustrating a point that he was not a saint in the Catholic sense of the word. Peter was an Apostle, but the fact that he is corrected and rebuked shows us that he's more of an Everyman that all believers can relate to than you might have thought. Complete the chart that demonstrates that Peter was not to be seen in any other light except that of a humble servant of Christ.

### *Roman Catholic Definition of a Saint*



- "In the book *Fundamentals of Catholic Dogma*, we read that a saint is '...a member of the Church [who] has been assumed into eternal bliss and may be the object of general veneration.'"<sup>66</sup>
- Further, The Catholic Church believes that saints are capable of interceding on behalf of people on earth and those in purgatory.
- The Church is quick to point out that they do not worship their saints, but only venerate them.

However, the Bible never instructs believers to offer worship, veneration, adoration, or anything similar to anyone but God. Venerate, as defined in the dictionary, has as synonyms:

<i>Revere</i>	<i>Admire</i>	<i>Love</i>	<i>Worship</i>
<i>Cherish</i>	<i>Adore</i>	<i>Regard</i>	<i>Be in awe of</i>
<i>Esteem</i>	<i>Apotheosize</i>	<i>Respect</i>	<i>Hold in awe</i>
<i>Exalt</i>	<i>Appreciate</i>	<i>Reverence</i>	<i>Look up to</i>
<i>Hallow</i>	<i>Deify</i>	<i>Treasure</i>	<i>Put on a pedestal</i>
<i>Idolize</i>	<i>Honor</i>	<i>Value</i>	<i>Think highly of</i>

“The Catholic Church has different degrees of worship: *dulia*, *hyper dulia*, and *latria*. *Dulia* is the honor given to the saints. *Hyper dulia* is the honor given to Mary alone, as the greatest of the saints. *Latria* is the honor given to God alone. In contrast, the Bible always ascribes honor, in the context of worship, to God alone (1 Chronicles 29:11; [Acts 14:8-15]; 1 Timothy 1:17; 6:16; Revelation 4:11; 5:13). Even if there were biblical support for different levels of worship, there still would be no biblical support for offering lower/lesser levels of worship to anyone other than God. Only God is worthy of worship, adoration, praise (Nehemiah 9:6; Revelation 4:11; 15:4), and veneration, no matter how it is defined.”<sup>95</sup>

Bible Reference	Question	Answer
<b>Mark 8:32-33</b>	What happens when Peter rebukes the Lord?	Peter rebuked the Lord, but was rebuked himself by the Lord!
<b>Matthew 26:69-75</b>	Why did Peter weep bitterly?	Peter wept bitterly because he'd denied Christ three times.
<b>Acts 10:13-15</b>	What happens when Peter argues with (or tries to correct) God?	Peter was rebuked by God as to what was right to do.
<b>Galatians 2:11</b>	Why did Paul withstand Peter?	Peter was to be blamed for his conduct.
<b>Galatians 2:14a*</b>	What was Peter specifically doing that caused Paul to rebuke him?	Peter was not holding true to the Gospel.
	<i>*"their conduct was not in step with the truth of the gospel." ESV</i>	
<b>Galatians 2:11-14</b>	Since Paul was the one doing the correcting, using the Catholic definition of a saint, what may we conclude about Peter?	Peter was not above the other Apostles. Paul actually seemed more in line with the Catholic definition of a saint than Peter.

2. Now that we've established that Peter was no greater than the other Apostles, let's break down the events of Paul's illustration so we can draw out some important points of study. As we noted earlier, Paul uses strong language in Galatians 2:11 (see chart below). Given this strong language, and the public nature of Paul's rebuke, we'll try to answer why Paul didn't follow the procedure for dealing with an erring brother that Jesus had specified in Matthew 18:15.

Greek	Translated	Literally Means
Anthistemi	<i>withstood</i>	Carries the idea of: <ul style="list-style-type: none"> <li>• Standing against, resisting in word or deed.<sup>9</sup></li> <li>• Resisting by actively opposing.<sup>4</sup></li> </ul>
Kata Prosopon	<i>to [his] face</i>	<ul style="list-style-type: none"> <li>• In the presence of (someone), is clear, open, and obviously visible so that that person can take notice of it.<sup>65</sup></li> </ul>

Bible Reference	Question	Answer
<b>Matthew 18:15</b>	What method does Jesus prescribe for winning a sinning brother that Paul doesn't use?	Jesus says to show a sinning brother his fault in private. Paul does it publically.
<b>1 Timothy 5:20</b>	On the other hand, what does Paul say here that seems to be the opposite of Jesus?	Paul indicates that sinning Elders should be publically rebuked.
<b>Matthew 18:15</b> <b>1 Timothy 5:20</b>	As we continue to lay out the breadcrumbs, note what the nature of the sin is in Matthew that is not present in Timothy.	The sin in Matthew is personal sin between brothers.
<b>Galatians 2:11-12</b>	What evidence can you find to demonstrate that Peter's sin was public?	Peter was eating with Gentiles, plural.
<b>Galatians 2:13a</b>	Paul was justified in rebuking Peter publically because Peter clearly had tremendous influence. Placing people on pedestals can lead others to err when they err.	Because of his influence, the other Jews joined with Peter in separating themselves.
<b>Galatians 2:13b</b>	In Peter's case, what two groups fell into his transgression? Why? (See Key Point below)	Because of his influence, Peter's behavior had even influenced Barnabas to sin.



The Greek word Paul uses to describe the behavior of Peter, Barnabas, and the other Jews is sunupokrinomai (soon-oo-pok-rin'-om-ah-ee),<sup>10</sup> and is translated in various ways as hypocritical (dissembled in the KJV). We derive the English word *hypocrite* from this Greek word:

- To feign, pretend. Join in pretending, to play the hypocrite with someone.<sup>9</sup>
- To give an impression of having certain purposes or motivations, while in reality having quite different ones - to pretend, to act hypocritically, pretense, hypocrisy.<sup>26</sup>
- In a number of languages ὑποκρίνομαι and ὑπόκρισις are expressed in idiomatic ways, for example:
  - To have two faces.
  - To have two tongues.
  - To be two people.
  - To have two hearts.<sup>26</sup>

Bible Reference	Question	Answer
<b>Matthew 23:1-36</b>	What light do these passages shed on our discussion of public vs. private rebuke?	Jesus, Himself, rebuked the Scribes and Pharisees in <b><u>PUBLIC!</u></b>
<b>Acts 11:1-3</b>	Going back to the root of the problem, who contended with Peter and what were they upset about?	The Judaizers were upset with Peter because he ate with Gentiles.
<b>Read Act 11:4-18</b>		
<b>Acts 11:9</b>	As we continue to breadcrumb this out, find evidence that Peter offers to support the fact that he was correct in eating with Gentiles.	What God calls clean Peter must not call unclean.
<b>Acts 11:12</b>		The Holy Spirit told him to enter their house.
<b>Acts 11:15</b>		When Peter preached, the Holy Spirit descended upon them.
<b>Acts 11:17</b>		Peter could not withstand God who'd given these Gentiles the Holy Spirit.
<b>Matthew 9:9-13</b>	What action did Jesus, Himself, take that Peter should have remembered?	Jesus ate with tax collectors and sinners.
<b>Galatians 2:12</b>	What drove Peter to sin by separating himself from the Gentiles?	Peter was afraid of the Judaizers.

3. Read Galatians 2:11 again. Why did Paul stand against Peter? Paul knew that Peter was in the wrong, and as a good steward and a faithful witness, he was compelled to say something. The Greek indicates that Peter was *worthy of blame*.<sup>9</sup> Thayer’s translation of the Greek even states that Peter “stood condemned”!<sup>15</sup> He wasn’t condemned in the sense that he lost his salvation (since that’s not possible), but rather was condemned because he participated in behavior he knew to be wrong. This was more than just an honest mistake on Peter’s part. He knew that both Jews and Gentiles are made one in Christ, even teaching this very fact himself! The chart below will illustrate this fact.

Bible Reference	Question	Answer
Acts 15:6-7	Whom did Peter say should hear the Gospel and believe?	The Gentiles.
Acts 15:8	To whom did God give the Holy Spirit?	Jews AND Gentiles.
Acts 15:9	What distinction did God make between Jews and Gentiles?	God made NO distinction.
Acts 15:9-11	How are <i>both</i> Jews and Gentiles saved?	By faith.
Romans 12:3	Think about why Paul would rebuke Peter. What evidence does Paul teach in these passages that supports his rebuke of Peter?	We’re not to think more highly of ourselves.
Romans 12:4-5		We are all one body in Christ, and members of each other.
1 Corinthians 12:13 Galatians 3:28	As Peter both knew and taught, what <u>TWO</u> groups, specific to our discussion, are baptized into <u>ONE</u> Body and are <u>ONE</u> in Christ?	Both Jew and Greeks are ONE in Christ.

4. Paul had every right to correct Peter for separating himself from the Gentiles because he feared the Jews (Galatians 2:12), as Christ has now made one new man of both Jews and Gentiles who believe. Peter both knew and taught this fact, but was not practicing it. With the birth of the Jewish nation (beginning with Abraham’s descendants of Isaac through Jacob until now), there have only been two groups of people in the world: Jews and Gentiles. (Acts 13:44-48; 26:17-18; Romans 3:29) Every person on the planet falls into one of these two groups. If you’ve never studied the doctrine that all believers are made one in Christ (from both Jews and Gentiles), the chart below is offered to help you do just that.

Bible Reference	Question	Answer	
<b>Ephesians 2:11-12</b>  Note the two groups by their descriptors:	<b>Jews</b>	<b>Gentiles</b>	
	Circumcision	Uncircumcision	
	Commonwealth of Israel.	Aliens from the commonwealth of Israel.	
	Given covenants of promise.	Strangers from the covenants of promise.	
<b>Ephesians 2:13</b>	How has Christ brought the Gentiles near?	Christ brought the Gentiles near by the shedding of His own blood.	
<b>Revelation 5:9</b>	Whom has Christ redeemed by His blood that would be relevant to our study?	Christ has redeemed people from every	
		Tribe	
		Tongue	
		People	
		Nation	
<b>Ephesians 2:11-16*</b>	What has Christ done with the two groups?	He has made them both one group.	
	<i>*The middle wall may refer to the dividing wall that separated the Court of the Gentiles from the Court of the Jews in the Temple, or to the enmity between Jews and Gentiles.</i>		
<b>Colossians 3:11</b> <b>Galatians 3:28</b>	Who specifically has Christ made into ONE Body?	<b>Greeks (Gentiles)</b>	<b>Jews</b>
		Circumcised	Uncircumcised
		Barbarians	Scythians
		Slaves	Free
		Male	Female
<b>Acts 10:34</b> <b>Romans 2:11</b>	To whom does God show partiality?	God shows partiality to no one.	
<b>2 Corinthians 3:13-16</b>	Explain how these passages demonstrate that Christ does not limit who can come to Him for salvation.	When Jews read the OT, they remain blinded, having a veil on their hearts, but when one turns to the Lord, the veil is taken away in Christ.	

Bible Reference	Question	Answer
<b>Luke 6:47</b> <b>Matthew 11:28</b> <b>John 6:35</b> <b>John 7:37</b> <b>Revelation 22:17</b>	Given what you know about the two groups, what limits does Christ place on who can come to Him for salvation?	There are <b>NO</b> limits. <b>ANYONE</b> can come to Christ, both Jews and Gentiles.
<b>Galatians 2:11-12</b>	Given all of the above, how should Peter have been acting?	Peter should not have separated himself from the Gentiles, but instead should have treated them no differently as they, with the believing Jews, are all one in Christ.

5. Read Galatians 2:12. Peter, being a Jew, should have known better than to separate himself from the Gentile believers to eat only with the Jews. Paul indicates that he feared “those who were of the circumcision.” Determining who these men are who “came from James” might help us understand why Peter feared them.

Bible Reference	Question	Answer
<b>Acts 11:1-3</b>	Who did Peter conflict with?	Those of the circumcision.
	What did they accuse him of?	Eating with Gentiles.
<b>Acts 15:1, 5 (Galatians 1:6-7)</b>	It’s reasonable to conclude the “certain men” in v. 1 are the same as in v. 5. Identify them.	These men are likely Judaizers who were teaching that the Law had to be kept to be saved.
<b>Acts 15:24</b>	If these men are in fact the Judaizers, can we conclude they came with the authority and approval of James?	<b>NO!</b> These men had no authority from James, as he’d already concluded that these men did <b>NOT</b> come from him.



6. Peter should have known better than to separate himself. The chart below gives you a better understanding of what Peter knew, and how he applied it.

Bible References	What He Knew	How He Applied It
Acts 10:28-29	<ul style="list-style-type: none"> <li>• Peter knew that it was unlawful for a Jewish man to keep company with or go to one of another nation.</li> <li>• God showed Peter that he should not call any man common or unclean.</li> </ul>	<i>"Therefore I came without objection as soon as I was sent for."</i>
Acts 15:7-11	<ul style="list-style-type: none"> <li>• God gave the Gentiles the Holy Spirit, just as He did to the Jews.</li> <li>• God made no distinction between Jews and Gentiles, purifying their hearts by faith.</li> </ul>	<ul style="list-style-type: none"> <li>• Peter told the Jerusalem council not to test God, and not to put a yoke on the neck of the disciples which neither their fathers nor they were able to bear.</li> <li>• Peter told the council that the Gentiles were saved in the same manner as the Jews.</li> </ul>
<b>Here is where Peter goes wrong:</b>		
Leviticus 11:45* Leviticus 20:26 Deuteronomy 14:2 Deuteronomy 26:18-19 Exodus 34:14-16 Galatians 2:12	Peter knew that the Jews were to be separate from all the people of the earth, but missed the point of <u>why</u> they were to be separate.	Peter separated himself according to the <u>current</u> teaching on the Law, and not according to Grace. (see bullets below)
*Holy: Hebrew, <i>qudosh</i> . Set apart, specifically <u>from</u> worshiping other gods <u>to</u> worshiping God alone!		

➤ Paul indicates that Peter feared the Judaizers, but his fear goes deeper than just this one group. The Jews, like Peter, believed that it was unlawful to associate with non-Jews, and that this command came down from Moses and the Law. The evidence can be demonstrated from history:

*"It was notorious among the Romans that the Jews kept themselves aloof from other people. Hence the accusation against them, in common with Christians, of being haters of the human race. Tacitus says of them that they hated all people, except their own countrymen, as their enemies, and refused to eat or intermarry with them ("Separati epulis discreti cubilibus," 'Hist.,' 5:5)."*<sup>17</sup>



- Decimus Junius Juvenalis, the first and second century Roman satirical poet, wrote that the Jews were taught by Moses “not to show the way except to one who practices the same rites, and to guide the circumcised alone to the well which they seek” (Sat., xiv., 104, 105).<sup>24</sup>
- Matthew Henry points out that:
 

“Even in Joseph’s time, the Egyptians and Hebrews could not eat together, Gen 43:32. The three children would not defile themselves with the king’s meat, Dan 1:8. They might not come into the house of a Gentile, for they looked upon it to be ceremonially polluted. Thus scornfully did the Jews look upon the Gentiles.”<sup>23</sup>
- The problem with all of this is that the Law makes no such provision, “though the rabbis had added it and had made it binding by custom. There is nothing more binding upon the average person than social custom.”<sup>25</sup> The Jews were supposed to be the light to the world, the beacon on the hill that would draw all men to God, but they failed, and God sent His servant, Jesus, to be a light to the Gentiles (Isaiah 49:6). The Jews were not supposed to despise the Gentiles, but because of their perversion of the Law of Moses that they were to be separated they created for themselves a bigger, better Law; a Law that served to insulate them from everything and everyone so they wouldn’t break God’s Law and be punished.
- The practical intent of the Law was to keep the Jews holy and undefiled by other gods and sinful customs. Because they were continually being punished for breaking God’s commandments (Jerimiah 31:31-32; Ezekiel 44:7; Psalm 78:10-11, 40-42, 56-57, etc.) traditions were established to keep them from breaking the Law - a kind of insulation. This insulation, unfortunately, led to a more extreme Law keeping, which in turn left the Jews little more than legalists.

“Gezeirah (g'-ZAY-ruh): A Fence around the Torah

A gezeirah is a law instituted by the rabbis to prevent people from accidentally violating a Torah mitzvah. For example, the Torah commands us not to work on Shabbat, but a gezeirah commands us not to even handle an implement that you would use to perform prohibited work (such as a pencil, money, a hammer) without a good reason, because someone holding the implement might forget that it was Shabbat and perform prohibited work.

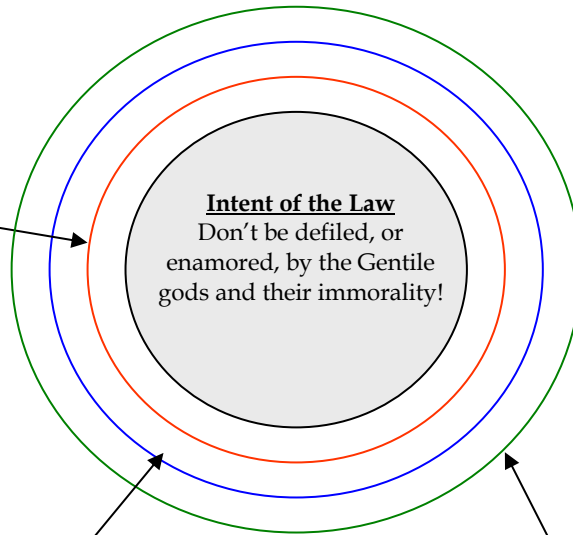
It is important to note that from the point of view of the practicing Jew, there is no difference between a gezeirah and a Torah mitzvah. Both are equally binding; neither can be disregarded on a whim. The difference is generally in the degree of punishment: a violation of Shabbat was punishable by death under Torah law, while a violation of the gezeirah would result in a less severe punishment.

Another difference between a gezeirah and a mitzvah is that the rabbis can, in rare appropriate circumstances, modify or abrogate a gezeirah. Rabbis cannot change the Torah law that was commanded by G-d.”<sup>37</sup>



**Insulation From Breaking The Law**

Don't be around the Gentiles at all!



**Extreme Insulation From Breaking The Law**

Don't even accept an invitation to eat with them, and don't ever go into their houses!

**Way Over The Top, But Safe, Right?**

Avert your eyes so you don't even look at the Gentiles, let alone talk to them!

7. Reread Galatians 2:11-13. One of the problems with Peter's fear is that it was unfounded. Jesus, Himself, taught the truth about the Law. In short, the Law was given to point us to the cross of Christ. We cannot keep the Law, but thankfully, Christ did! In building the gezeirah, the Jews, like Peter here, became lost in the keeping of the Law. The chart below gives us insight into what the Jews (and specific to our study, Peter) should have known about the Law.


Bible References	Question	Jews and the Law
<b>Deuteronomy 6:5</b>	The gezeirah seems to demonstrate that the Jews were not focused on what two (and most important) aspects of the Law?	Love God with all your heart, soul, and strength.
<b>Leviticus 19:18</b>		Love your neighbor as yourself.
<b>Matthew 22:34-40</b>	What was the implication Jesus was teaching them that flies in the face of the gezeirah?	<u>ALL</u> the Law and the Prophets hang on these two concepts.
<b>1 Corinthians 13</b>	Jesus was teaching the principle of love that is the foundation of the Law, yet the Jews were focused on the details. Look carefully at these passages to determine what Paul says is the basis of everything.	Paul makes it clear that LOVE is the basis of everything, mirroring what Jesus was teaching.

Bible References	Question	Jews and the Law
<b>Matthew 23:23</b>	The Pharisees kept the letter of the law, but lost sight of what three aspects of the heart of the law?	Justice, mercy, and faith.
<b>Hosea 6:6</b> <b>Matthew 12:1-8*</b>  <i>*Specifically v.7</i>	What is the overarching principle Jesus was looking for from the Jews?	His desire was for mercy, <u>NOT</u> sacrifice.
<b>Numbers 14:11</b> <b>Numbers 20:12</b> <b>2 Kings 17:1-23*</b> <b>2 Chronicles 20:20</b>	The foundation of everything begins in love, but ends in what?	Belief, faith.
* Pay careful attention to the principle that Israel broke, not the sins they committed or the Law they violated, for there would not be space enough to list all the violations. This is why God gives us principles to follow.		

8. The Jews, insulating themselves from breaking the command to rest on the Sabbath (Exodus 31:15), made it unlawful to do ANY work on the Sabbath. To this day, some even pre-tear bathroom tissue before the Sabbath out of fear of breaking this command. Jesus corrects them in these verses.

Bible References	Question	Jews and the Law
<b>Matthew 12:9-13</b>	The Jews knew to keep the Sabbath, but what is Jesus teaching them about the Law with His practical example?	Jesus is teaching that a human is much more valuable than an animal?
<b>Mark 2:23-28</b>		Jesus tells them that the Sabbath was made for Man, not the other way around.
<b>Galatians 2:11-13</b> <b>John 7:10-13</b>	Shedding some light on Peter's fear in Galatians, we find that because the Jewish leaders had taught this wrong view of the Law for so long, what profound effect did it have on the people?	The people were afraid of the Jews.

9. Read Galatians 2:11-13. We've studied that Peter "stood condemned" (v.11) by the very Gospel he professed. We should note the *before* and *after* actions of Peter: **Before** (v.12) the men came from Jerusalem he ate with the Gentiles, but **after**, he separated himself. Paul tells us the problem with Peter's behavior is that "the rest of the Jews" and Barnabas went along with him. When we study out verse 13 by examining the Key Point below and then completing the chart to see how this term is used elsewhere, we can see the true motivations for their behavior.



The Greek word Paul uses to describe the behavior of Peter, Barnabas, and the other Jews is *sunupokrinomai* (soon-oo-pok-rin'-om-ah-ee),<sup>10</sup> and is translated in various ways as hypocritical (dissembled in the KJV). We derive the English word *hypocrite* from this Greek word:


- To feign, pretend. Join in pretending, to play the hypocrite with someone.<sup>9</sup>
- To give an impression of having certain purposes or motivations, while in reality having quite different ones, to pretend...act hypocritically, pretense, hypocrisy.<sup>26</sup>
- In a number of languages ὑποκρίνομαι and ὑπόκρισις are expressed in idiomatic ways, for example:
  - To have two faces - To have two tongues - To be two people - To have two hearts.<sup>26</sup>

Bible References	Question	Dissembled-Acted Hypocritically
<b>Luke 20:19-20</b>  <b>Psalm 81:15</b>	What is the context of how the word is used in these two passages that helps us understand why the other Jews and Barnabas were acting the way they were?	<p>The Pharisees only <i>pretended</i> to be righteous in order to spy on Jesus.</p> <p>Those who hate the Lord only pretend to submit to Him.</p>
<b>Galatians 2:11-13</b> <b>Proverbs 29:25*</b> <b>Matthew 26:69-75</b>	Peter and Barnabas acting hypocritically serves as an example for us today. "Faithfulness involves more than believing the right doctrine. Right doctrine without right behavior always produces hypocrisy." <sup>5</sup> Offer an example of how these passages can be applied to our lives if/when we, as believers, act hypocritically.	<p>Being hypocritical about what God wants can only lead to ruin. All wrong thinking is wrong thinking about God, and all wrong thinking leads to wrong behavior. Wrong behavior leads to wrong consequences.</p>
Snare: Hebrew, moques. It is used to signify a trap by which birds or beasts are captured (Amos 3:5); a moral pitfall (Prov 18:7; 20:25); and anything that lures one to ruin and disaster (Judg 2:3; Prov 29:6). <sup>9</sup>		

# 14 Walk Uprightly!

## Read Galatians Chapter 2, Verses 14-21

Galatians 2:14 can be broken into three parts: 1) Peter and the others living as they should in light of the truth of the Gospel. 2) Paul confronting Peter openly and publically. 3) Peter trying to make Gentiles live like Jews.

	<p><b>“NT:3716 Walk Uprightly-Straightforward</b> ὀρθοποδέω orthopodeo (or-thop-od-eh’-o),”<sup>10</sup>          “In the assessment of the situation at Antioch the conduct of Peter and the followers of James is characterized... [in that] They deny freedom from the Law and justification by faith alone, v. 16. To walk firmly according to the truth of the Gospel is thus to be obedient to the reality of salvation as accomplished by God in Christ.”<sup>29</sup></p>
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1. We may rightly say from Galatians 2:14 that Peter and the others were not *walking a straight path, not doing what they should do, not behaving as they should, or not living as they should* in front of ALL the members of the Christian congregation in Antioch.<sup>20</sup> Remember, Peter used to eat with the Gentiles but separated himself when the Jews came because he feared them (Galatians 2:12). Add to this the fact that these Jews had already contended with him in Acts 11:1-3 for violating the Law by eating with the “uncircumcised.” When Peter separated himself from the Gentiles, Paul saw this as not walking uprightly (being straightforward) about the truth of the Gospel, and recognized the potentially disastrous implications for both believers and non-believers who witnessed the actions of Peter, the other Jews, and Barnabas! Believers, for example, could be led astray into believing that they had to add something to the Gospel, but worse than that, non-believers could be lead away from Christ completely if they learned they had to keep the Law in order to be saved, only to find out that keeping the Law is impossible! Peter’s actions were serious, and Paul had to act.

Bible References	Question	Answer
Galatians 2:5	How serious was Paul about the truth of the Gospel?	So much so that he wouldn’t stand for heresy even an hour.
Galatians 2:1-5 Ephesians 2:8-9 Romans 3:20	Given the context, what exactly is the truth of the Gospel?	Salvation is by faith, apart from the Law.
Galatians 3:23 Galatians 6:15-16	How are Peter’s actions contradictory to this passage?	He wasn’t walking according to the rule set forth by God and is demonstrating a difference between Jew and Gentile where none exists.

2. We've studied that Paul rebuked Peter in the presence of all because sin committed publicly must be dealt with publically (1 Timothy 5:19-20; Matthew 18:15). Since Peter taught that Jews and Gentiles were saved the same way, by faith, his action of attempting to keep the Law meant that Gentile believers would have to either submit to the Law or break the Law, and thereby lead to confusion in the Church. "Peter had a tendency to compromise his convictions when he was under pressure, (Matt. 16:16-23; 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:15-18, 25-27") and though his personal beliefs were vastly different, his actions here served only as a **poor example**, casting doubt on the fact that God accepts Jews and Gentiles as equals in Christ.<sup>67</sup> Paul's public rebuke was, therefore, necessary. Since we've studied this previously, let's move to the third part of v.14: Peter separating himself. Another way to read Peter's actions is, "If you, who are a Jew, do not live like a Jew but like a Gentile, why on earth do you try to make Gentiles live like Jews"?<sup>55</sup> The word here rendered *compel* means moral compulsion or persuasion, for that was how Paul saw Peter's actions. Often, however, actions speak louder than words. The chart below examines Acts 15 and will help us note the difference between Peter's personal view of the Law in relation to faith, and his actions.

Bible References	Question	Answer
Acts 15:10	What did Peter tell the Jerusalem Council about the Law?	The Law was a burden that was too much for anyone to bear.
Acts 15:9, 11	According to Peter, how are people saved?	Salvation comes through faith.
Acts 15:12-19; 24	How does this passage demonstrate that Peter should not have been <i>making Gentiles live like Jews</i> ?	The Council declared that Gentiles should <b><i>NOT be troubled</i></b> by being forced to keep the Law.
Acts 15:28-29	Peter <i>knew</i> that the Jerusalem Council's letter concluded that believers did not have to keep the Law. In fact, the Holy Spirit's directive was to limit believers to abstaining from what four things? Notice living like Jews was <b><i>not</i></b> one of the commands.	Things offered to idols Blood Things strangled Sexual immorality



3. Read Galatians 2:15-17. It's important to note that Paul uses we five times in this address, emphasizing that he, like Peter, is also a Jew. Paul reminds Peter that they were Jews by birth (*by nature*), and not like the Gentiles sinners. Jews believed that Gentiles were unclean and lived without the restraining force of the Law to keep them righteous! MacArthur states:

“In referring to the Gentiles as sinners, Paul was not using the term in the behavioral sense of public immorality (as it is often used in the gospels), but in the legal sense in which it was frequently used by Jews. In the minds of most Jews, Gentiles were sinners by nature because they had no law to guide them in right living and in pleasing God. But with or without the law, Paul was saying, no person is saved who has not believed in Christ Jesus.”<sup>5</sup>

Paul is telling Peter that since they both knew the Law and were still not justified, no good could come from trying to keep the Law now. Remember that the Jews had several advantages over the Gentiles, yet none of these resulted in justification before God: 1) they had the Old Testament Scriptures and therefore prior knowledge of God, 2) they were given the promise of the coming Messiah, 3) they actually witnessed prophecies being fulfilled, and 4) Jesus came directly to Israel. After rebuking Peter, Paul went on to remind him of what they both knew: God does not justify people by their works of the Law. The focus here is that the Judaizers want to place the Galatians back under the Law. Paul's argument is that the Law cannot justify us, and Peter's actions of separating himself and not eating with the Gentiles sends a message that the Law must be kept! Paul includes himself (*we*) because he is a Jew, just like Peter, and even though the Jews had special knowledge of God and the Messiah, even this did not serve to justify them. The chart below demonstrates that the Gentiles didn't have the advantage of the Law, but Peter (and the Jews) did and should have known better, thus Paul's use of we.

Bible Reference	Question	Answer
<b>Romans 3:1-2</b>	What advantage did the Jews have that the Gentiles didn't?	The Jews had the oracles of God, i.e. the Old Testament.
<b>Romans 9:1-5</b>	What 8 advantages did the Jews have over the Gentiles? <i>In other words, what did the Jews know about that the Gentiles didn't?</i>	<ol style="list-style-type: none"> <li>1. The adoption.</li> <li>2. The glory.</li> <li>3. The covenants.</li> <li>4. The giving of the Law.</li> <li>5. The service to God.</li> <li>6. The promises.</li> <li>7. They had the fathers.</li> <li>8. From the fathers Christ came.</li> </ol>

Bible Reference	Question	Answer
2 Timothy 3:15	What advantage did Timothy have from childhood?	He had the Scriptures that were able to make him wise for salvation.
Ephesians 2:11-13	Who were the Gentiles without?	Christ
	Who were the Gentiles alienated from?	The commonwealth of Israel.
	What were the Gentiles strangers from?	The covenants of promise.
Ephesians 2:11-13 Galatians 3:28-29	What two things have brought us near to (made us partakers in) the covenants of promise?	1. We are IN Christ.
		2. We're brought near to the covenants by His blood.

4. In Galatians 2:16, Paul first rebukes Peter's actions as contrary to the Gospel in a very forceful and yet personal way, and then advances the most powerful definition and defense of the doctrine of Justification\* by Faith found in the Bible. This is exemplified by the fact that Paul, in this one passage, repeats this doctrine THREE TIMES! Justification by faith apart from works is the key to the whole of Christianity! Man cannot be declared righteous by his own works! Period! It is for this reason that Paul rebukes Peter. Complete the chart below concerning Justification.

*\*Justification: The Legal Act of God Declaring or Judging One Righteous.*

Bible Reference	Question	Answer
Romans 3:21-26	What is the sole condition upon which men can be justified?	v.22 Faith in Christ.
		v.22 Belief: Anyone who believes.
		v.26 Faith in Jesus.
Romans 4:2-3	How did Abraham obtain righteousness?	Abraham believed God and was accounted righteous. Not by works, but by faith.



Bible Reference	Question	Answer	
<b>Romans 4:5</b>	What are the two stipulations for our obtaining righteousness?	1.	We do not work for our righteousness.
		2.	Believe on Jesus and our faith will be accounted for righteousness.
<b>Romans 4:20-22</b>	We know that Abraham believed God, but what does v. 21 indicate was the basis for his faith?	Abraham was fully convinced that God was able to perform His promise.	
<b>Philippians 3:9</b>	What three examples does Paul offer for where our righteousness does and does not come from?	Does	1. Righteousness comes from our faith in Christ.
		Does	2. Righteousness comes from God by faith.
<b>NOTE:</b> Righteousness is likened in Scripture to putting on a robe. (Is 61:10; Rom 13:14; Gal 3:27; Rev 3:4-5, 4:4, 19:8) It must be understood that faith is not granted; righteousness is granted because of our faith.		Does	3. Personal righteousness from the Law is no righteousness at all.
		Does Not	
<b>Acts 13:38-39</b> <b>Romans 3:28</b>	How are men justified?	Believing in Jesus.	
	How are men NOT justified?	By the Law of Moses/deeds of the Law.	

5. Paul reminds Peter that justification cannot come by works, but by faith. Faith must be in an object, and that object is Jesus Christ. "Faith is the means by which a person is justified and the action through which a person receives the righteousness of Christ."<sup>27</sup> Paul gives us the formula for the imputation of righteousness in Galatians 2:16.

Justified	Not Justified
Having faith in Jesus Christ.	Not by the works of the Law.
Believing in Christ Jesus so that one is justified by faith.	The works of the Law shall justify no flesh.

6. John MacArthur states that man cannot be justified on the basis of what he does, because the problem is who man is, not what he does.<sup>5</sup> The chart below shows this to be true:

Bible Reference	Question	Who Man Is
<b>Ecclesiastes 7:20</b> <b>Romans 3:23</b>	How many people are considered sinless besides Jesus?	All have sinned, so the answer is zero.
<b>Jeremiah 17:9</b>	In what two ways is man's heart characterized?	Deceitful above all things.
		Desperately wicked.
<b>Genesis 6:5</b>	Prior to the flood, how did God characterize man in relation to sinlessness?	God said that man <u>only</u> wanted to do evil, and do it <u>continually</u> .
<b>Isaiah 64:6</b>	How does Isaiah characterize our works of righteousness?	Filthy rags.
<b>Romans 5:12</b>	Does Paul indicate here that all men die because they continually sin?	No. Paul is saying that we all die because we all sinned (past tense). He's talking about our being IN Adam when he sinned.

7. In Galatians 2:17, Paul asks a rhetorical question, "is Christ a minister [promoter] of sin?" He gives the answer right away: "Certainly not!" But what is it that would make Christ a minister of sin?<sup>8</sup> The Scriptures teach that if we accept what Christ did on the cross by faith, that He died in our place taking the penalty for our sins upon Himself, we are legally declared by God to be justified, or righteous. There is no other way to salvation. The progression of Paul's thought process is as follows:

1. Judaizers were teaching that the Law must be kept to obtain and maintain justification and salvation.
2. Therefore, abandoning the Law in favor of justification by faith makes you a sinner.
3. Christ tells us to be justified by faith in Him and not by keeping the Law. But according to the Judaizers, that is a sin!
4. According to the Judaizers, then, if we follow Him, and don't keep the Law, we're considered sinners, thus Christ is telling us to sin, making Him the minister of sin!

The chart below is designed to reinforce Christ's teaching that justification is by faith alone in Him alone.

Bible Reference	Question	Answer
<b>John 3:18</b>	What is the only condition for salvation?	Belief in Jesus.
	What causes condemnation?	Not believing in Jesus.
<b>John 5:24</b>	What three things does the believer obtain through belief in Jesus?	1. Everlasting life.
		2. Does not come into judgment.
		3. Passes from death into life.
<b>Acts 13:38-39</b> <b>Galatians 2:16</b>	How is one justified?	Belief in Jesus.
	How is one NOT justified?	By the Law of Moses.
<b>Romans 1:16-17</b> <b>Romans 3:28</b>	What do we have to do to have life?	We have to have faith.
<b>Galatians 3:21</b>	How does Paul cap this argument?	If we can obtain righteousness by the Law then Christ died for nothing.
<b>Philippians 1:6</b>	Who is ultimately responsible for our salvation? How is it kept?	God is responsible, as He will complete the work.
<b>Colossians 2:10*</b>	What is our current standing as it relates to our salvation?	We are <u>complete</u> in Christ.
<i>* Greek: Complete: Pleroo. Complete literally means to render perfect<sup>15</sup>, to completely fill or make full<sup>12</sup>, or bring to completion<sup>68</sup>.</i>		
<b>Colossians 2:11</b>	Our completeness in Christ means believers have put off what?	The body of sins in the flesh.
<b>Colossians 2:12</b>	Why have we been completely raised up from the dead?	Because Christ has been raised completely from the dead, and we're IN Him.

Bible Reference	Question	Answer
Colossians 2:13	Though we were dead in our sins, what has our completeness done for us?	Made us alive IN Christ.
Colossians 2:14	How many of the requirements has Christ wiped away for us?	All of them.
2 Peter 1:2-3	What has Christ given us, and in what quantity?	We've been given ALL things that pertain to life and godliness.
2 Corinthians 5:17	Once saved, what becomes new, and in what quantity?	ALL things have become new. We're a completely new creation.
<p>"Because we have all been infected by sin, we cannot keep God's laws perfectly. Fortunately, God has provided a way of salvation that depends on Jesus Christ, not on our own efforts. Even though we know this truth, we must guard against the temptation of using service, good deeds, charitable giving, or any other effort as a substitute for faith."<sup>78</sup></p>		

8. Read Galatians 2:18-19. Paul now switches from the We of verses 15-17, and begins using I to demonstrate that, while Peter fell into sin and was reverting back to keeping the Law, Paul was clear and consistent with respect to his message of salvation by grace alone, through faith alone.<sup>6</sup> Given this, coupled with his rebuke of Peter, we can easily surmise the meaning of verse 18; if Paul were to start preaching or keeping the Law for salvation, he would become a transgressor of his own message! “The point of Paul here is that contrary to the assertion that Christ is made an agent of sin, it is only when a person returns to the old Jewish system of works of law that he becomes a sinner in terms of the Law.”<sup>20</sup> In verse 19, Paul puts the final nail in the coffin of the Law. Because the Law has no power to give life (Galatians 3:21), and it only has the power to condemn (1 Corinthians 3), the Law condemned Paul to death. The good news is that Christ died for him, taking the death penalty Paul was supposed to receive upon Himself. So the question is, when Paul says he died to the Law, what does that mean? “Dying to something means primarily to be rescued from its domination and control. Dying to the Law therefore means that Paul no longer considers the Law as controlling him, as important in his life; he has given up the Law as a valid instrument through which one is put right with God.”<sup>20</sup> Romans 7:1-6 illustrates this very point and gives us our answer to the question “what does ‘died to the Law’ mean.”

Bible Reference	Question	Paul Died To The Law
<b>Romans 7:1</b>	How long does the Law have power* over a man?	The Law has dominion over a man as long as he lives.
*Greek: Dominion, Kurieuo. Literally means “Lord, master. To have or exercise rule or authority over, lord over. Spoken of things as exercising mastery over us.” <sup>9</sup>		
<b>Romans 7:2-3</b>	Using the example of marriage, when is a woman bound by the Law?	The woman is bound by the Law to her husband as long as he lives.
	When is she freed from the Law?	She is released from the Law when her husband dies.
<b>Romans 7:3</b>	Under the Law, what is a woman called if she marries another while her husband lives?	If she marries another man while her husband lives, she will be called an adulteress.
	What power does the Law have over the woman after her husband dies?	None! If her husband dies, she is free from that Law, so that she is no adulteress.

Bible Reference	Question	Paul Died To The Law
Romans 7:4	How have we become dead to the Law?	We are dead to the Law through the body of Christ.
	Who is our new spouse?	Our new spouse is the risen Christ.
	What is our new duty?	Our new duty is to bear fruit to God.
Romans 7:5	Where were we before we were in Christ?	We were in the flesh before we were in Christ.
	What were we doing, and what caused it?	The Law was at work, using our sinful passions to bear fruit to death.
Romans 7:4, 6	What is our new relationship to the Law?	We have been delivered from the law, or dead to the Law.
Romans 6:3-14	In the context, then, how was this new relationship accomplished?	We were in Christ when He died, thus releasing us from the bonds of the Law. We are no longer under Law but Grace.
Philippians 3:2-11	Draw a conclusion about our relationship to the Law, especially as it pertains to our righteousness.	We have no relationship to the Law. Our righteousness comes by faith in Christ.


9. In Galatians 2:19-20, Paul makes several bold statements that powerfully conclude his argument slamming the door on Law keeping with his defense of *\*sola gratia* (the doctrine of salvation by grace alone):

- v. 19 Paul died to the Law. (we have no relationship to the Law because we're IN Christ)
- v. 19 Paul now lives TO God.
- v. 20 Because Paul has been crucified with Christ (died when He died, and raised when He was raised-freed from the power of the Law, Sin, and Death) he no longer lives (especially by the Law having power over him), but Christ now lives IN him. It's no longer Saul the Jew, but the redeemed, saved, and - justified before the Lord - Paul.
- v. 20 Paul now lives by FAITH!

Because of his (and our) position in Christ, Paul died to the Law having been crucified with Christ, and that the Law now has no power over him (or us). Paul continues by stating that *he* doesn't live, but that Christ lives *in him*. What does it mean to be crucified with Christ, and what does Paul mean when he says he now lives to God by faith? The answer to both questions comes from a study of our union with Christ; specifically the mechanisms that take

place when we place our faith in Jesus, and the legal aspects of our relationship to the Law and sin. Paul's emphasis is on Christ alone for ALL things.

The chart below will help you frame your answer to both questions.

	<p>*The Latin word <i>sola</i> means <i>alone</i> or <i>only</i>, and the essential Christian doctrines represented by these five Latin phrases accurately summarize the biblical teaching on these crucial subjects:</p> <ul style="list-style-type: none"> <li>• Sola Scriptura <span style="float: right;"><i>Scripture Alone</i></span></li> <li>• Sola Fide <span style="float: right;"><i>Faith Alone</i></span></li> <li>• Sola Gratia <span style="float: right;"><i>Grace Alone</i></span></li> <li>• Sola Christus <span style="float: right;"><i>Christ Alone</i></span></li> <li>• Sola Deo Gloria <span style="float: right;"><i>For The Glory Of God Alone.</i><sup>60</sup></span></li> </ul>
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### What does "Crucified with Christ" mean?

Bible Reference	Question	Answer
<b>Romans 6:3-4</b>	What are the two mechanisms* that Paul offers concerning our crucifixion with Christ and our relationship to life and death?	1. We were baptized into Christ's death.
		2. When Christ was raised from the dead, we were raised from the dead to walk in newness of life.
<i>*Note: the first mechanism is not referring to water baptism.</i>		
<b>Romans 6:6-7</b>	What do these verses show is our relationship to sin? Remember the marriage imagery. (Romans 7:1-4)	Because we have died, we are free from the power of sin. Once we are dead to sin, we are free from any legal obligation to it.
<b>Romans 6:8-9</b>	Note the mechanisms at work in these passages.	Because we died with Christ, and He was raised from the dead, we were also raised from the dead.
	Given the above mechanisms at work, what power does death have over us?	Therefore, since death has no power over Him, it has no power over us.
<b>Romans 6:10-14 (focus on 12-13)</b>	How do these passages relate to Paul's rebuke of Peter in Galatians 2?	Peter was presenting himself as an instrument of unrighteousness, and thus was sinning.

**What does it mean “it is no longer I who live, but Christ lives IN me”?**

Bible Reference	Question	Answer
Ephesians 2:2-3	Since Paul didn't physically die, he must be talking about living a different way. Prior to his salvation, what was Paul living for?	Desires of the flesh and mind.
Ephesians 4:17-22		Lewdness, uncleanness, greed.
Romans 8:1-4	Paul is saying that he no longer lives for himself, but in conformity with Christ. How is that exemplified and repeated here?	Paul no longer walks according to the flesh, but now according to the Spirit.
Romans 6:5	When Paul says he no longer lives, he's talking about the mechanics of what happens at salvation. So, what enables us to live?	We will live <u>because</u> Christ lives.
Colossians 2:13		Because <u>Christ</u> made us alive!
Romans 8:9-11	Paul says that Christ lives IN him. From these passages, who, specifically, lives IN each believer?	1. The Holy Spirit. 2. Christ, Himself.
Galatians 2:19-20	Paul lives in the flesh, but what two elements allow him to live to God?	Paul lives by faith.
		BECAUSE
		Christ is IN him.

**What does “and the life which I now live in the flesh I live by faith in the Son of God” mean?**

Bible Reference	Question	Answer
2 Corinthians 5:14-15 1 Peter 4:1-2	Paul is no longer living for himself (or the Law), but for Christ. What two reasons are given for why we should live for Christ?	We should live for Christ because He suffered and died because of our sins. Because Christ suffered for our sins, we should live for God's will.



**What does “and the life which I now live in the flesh I live by faith in the Son of God” mean?**

Bible Reference	Question	Answer
Colossians 3:17	What is the extent to which we should live for Christ?	All we do in word or deed!
John 15:4-5	What is the two way street that allows believers to live to God by faith?	Abiding in Christ (and He in us) allows us to produce much fruit.
1 Corinthians 12:6 Philippians 2:13		God works in and through us for His pleasure.
1 Corinthians 12:13	What has the Holy Spirit done to ALL believers that exemplify Paul’s argument that he lives by faith in the Son of God?	Believers have been baptized into Christ and into the church, the body of all true believers.
Romans 6:3-6	To reiterate, what do we share in with Christ that makes all of Paul’s arguments possible?	Having been thus united to Christ, believers share in His death, burial, and resurrection.

**What does “who loved me and gave Himself for me” mean?**

Bible Reference	Question	Answer
Matthew 20:28*	Why did Christ come to earth?	To give His life as a ransom.
<i>*The word translated “for” means “in the place of,” underscoring the substitutionary nature of Christ’s sacrifice. A “ransom” is a price paid to redeem a slave or a prisoner.<sup>5</sup></i>		
2 Corinthians 5:21 1 Peter 2:24 1 Peter 3:18	Christ came to give His life, but what does that specifically mean?	Christ died to pay the penalty for OUR sins, thus He gave Himself for us.
Romans 5:8 1 John 4:10	When Paul says Christ loved him, exactly how much does Christ love us?	So much that He died for sinners who did not deserve it.

10. In Galatians 2:21,

“Paul concluded by affirming that he did *not set aside (nullify) the grace of God*, as Peter had done by his behavior. Peter had nullified God’s grace by implying that it was not enough. He did this by putting himself back under the Law, saying in effect that obedience must accompany grace to make it sufficient. If that were true,

Paul ended, *then Christ died needlessly*. It would then be obedience that saves, not Christ.”<sup>67</sup>

Consider that Peter may have been denying five basic Christian doctrines by separating from the Gentiles: The unity of the church (v. 14), Justification by faith (vv. 15-16), Freedom from the law (vv. 17-18), The very Gospel itself (vv. 19-20), and The grace of God (v. 21). Galatians 2:21, then, should be burned into every believer’s memory, for this verse obliterates every other cultic view that teaches salvation is attainable by anything but God’s grace. The Greek word for *set aside*, “NT:114 ἀθετέω *atheteo* (*ath-et-eh’-o*) literally means to void or neutralize.”<sup>10</sup> The Greek word for *in vain*, “NT:1432 δωρεάν *dorean* (*do-reh-an’*), means ***for nothing!***”<sup>10</sup>The implications for this verse are staggering, but Paul’s main argument is that legalism cannot save. Salvation can only be obtained by faith in the promise of God that was demonstrated by the finished work of Christ. He’s saying that Peter is sending the wrong message to both believers and non-believers: that we need some kind of works to save us, rendering Christ’s death unnecessary. The chart below will breadcrumb these ideas out:

Bible Reference	Question	Answer
<b>Romans 9:30-33</b>	How was Israel trying to obtain salvation?	By works of the Law, not by faith.
<b>Romans 11:13-20</b>	Though they kept the Law, why were the branches (Israel) broken off?	Because of unbelief?
<b>Galatians 2:16</b> Note the ways Paul proves his point that salvation cannot come from Law keeping.		
<b>Verse</b>	<b>Law</b>	<b>Faith</b>
v. 16a	Man is not justified by the works of the law.	Faith in Jesus Christ.
v. 16b	We cannot be justified by the works of the Law.	Belief in Christ Jesus IS justification by faith in Christ.
v. 16c	By the works of the law no flesh shall be justified.	
<b>Galatians 3:21</b>	What two things can the Law in no way provide?	Life and righteousness.
<b>Galatians 5:2-4</b>	How do these passages emphasize Paul’s argument in 2:21?	Christ died for nothing if man can keep the Law and be justified.
<b>Hebrews 7:11</b>	How does the priesthood serve to illustrate Paul’s point in 2:21?	The priesthood, like the Law, cannot make anyone perfect, thus a new priesthood was necessary.

# 15 *Think, People!*

## Read Galatians Chapter 3, Verses 1-3

1. Now that Paul has concluded the **defense** of his 1) Apostolic authority, 2) Independence from the Church at Jerusalem, and 3) Gospel message, he turns his attention directly to the Galatians, themselves. He asks three rhetorical questions designed to get these believers to think about what they're doing.

v. 1 - *Who has bewitched you that you should not obey the truth?*

v. 2 - *Did you receive the Spirit by the works of the law, or by the hearing of faith?*

v. 3 - *Having begun in the Spirit, are you now being made perfect by the flesh?*

In the first question, Paul uses the phrase, "O foolish Galatians." The Greek word for foolish, "NT:453 ἀνόητος anoetos (an-o'-ay-tos),"<sup>10</sup> sometimes means **unintelligent** or **unwise**, but is better rendered here as **unthinking**. The word *unthinking* is important because Christianity is not predicated on emotions but on rational, reasonable thought processes, even though some believe to the contrary. To demonstrate this, we note that Paul doesn't use the Greek word moros that Christ uses in the parables (Matthew 5:22; 7:26; 25:2ff) that refers "to one who is mentally deficient or who plays the fool, particularly in the moral or spiritual realm."<sup>75</sup> He used Anoetos instead demonstrating actions of one who **can** think but **fails** to use his powers of perception. Paul does this deliberately to link the idea from the previous chapter (2:14-21) that salvation by works **foolishly** denies the necessity for grace and declares the death of the Lord Jesus Christ unnecessary (as if to say *what were you thinking!*)<sup>75</sup> Unlike the Latter Day Saints, our faith is not authenticated by a "burning in our bosom," and unlike the Charismatics, we do not need to be "slain in the Spirit" as evidence that we have the Holy Spirit. We have a God who wants to communicate with us, and He has done so without the need for strong emotional experiences (Hebrews 1:1-2). We hear phrases like, *You just gotta have faith, I had an encounter with God, Listen to your heart, or I know what it says, but I **feel** like the Lord is telling me.* The fact is the Bible tells us specifically that we are **NOT** to trust our emotions. This is not to say that Christians are to be emotionless robots, but that we are to exercise our thoughts by reason to garner the truth of what God communicates to us through His Word. Complete the **Heart and Head** charts below, noting how the Greek word for foolish is used and to gain a fuller understanding of what the Scriptures teach about this subject.

Bible Reference	Question	Heart
Luke 24:25-26	How does Jesus demonstrate to these people they're unthinking beliefs?	He points them back to the Scriptures saying they're slow to believe, and then proves it by offering them a reasoned response v.26.

Bible Reference	Question	Heart
<b>Titus 3:3</b>	Which word might best be linked to foolish because it relates to the definition of an unthinking state?	Deceived, as it relates to an unthinking state.
<b>Psalm 14:1</b>	The Psalmist shows that fools disregard God's revelation. How does this link to Paul calling these Galatians foolish?	They were disregarding the revelation given to them that salvation comes by Grace, through Faith by trying to place themselves back under the Law.
<b>Genesis 6:5</b>	Quantify and qualify man's heart.	Man's thoughts and heart were ONLY evil CONTINUALLY!
<b>Proverbs 28:26</b>	What is it that makes one a fool?	One who trusts in his own heart.
<b>Ecclesiastes 9:3</b>	What encompasses man's hearts?	Evil
<b>Jeremiah 17:9</b>	What two ways is the heart described?	1. Deceitful above all things.
		2. Desperately wicked.
<b>Mark 7:5, 17-23</b>	Offer three examples of what defiles a man.	Evil thoughts, adulteries, thefts, deceit, lewdness, blasphemy, pride, foolishness.
	Where does it come from?	From within, out of the heart of men.
<b>James 1:14-15</b>	Where does sin find its germination?	In the temptations and desires of men's hearts.
<b>Isaiah 1:18</b>	What word makes it clear that God is NOT asking for an emotional response?	Reason
<b>Acts 17:11</b>	What did the Bereans do to ensure the words they heard were from God?	They searched the Scriptures.

Bible Reference	Question	Head
Acts 17:2-3	What actions did Paul undertake that proves our faith is based on rational, reasonable, thought processes?	Paul <u>reasoned</u> with the Jews from the Scriptures, <u>explained</u> , and <u>demonstrated</u> .
Acts 17:4, 18:4	Note the result of Paul's actions that coincides with a reasoned belief.	Paul <u>persuaded</u> both Jews and Greeks.
1 Corinthians 14:20	What is Paul asking these believers to do that is counter to an emotional response?	Paul is asking them to mature in their understanding, not children.
Ephesians 4:11-14	Specifically, why did God give the Church gifts to equip and edify us?	Because without these gifts, we would be like children, believing every new doctrine deceitful men propagate.
Colossians 3:10	With what are men renewed?	Knowledge
Philippians 1:9	What two emotional tools does Paul pray we're filled with?	No emotional tool, but knowledge and discernment.
Hebrews 5:12-14*	Paul uses milk and solid food as a metaphor, but what is it that these believers have actually come to need?	They need someone to <u>TEACH</u> them again the <u>FIRST PRINCIPLES</u> .
	Because they've grown dull of perception, what can't they do?	Discern good and evil.
<i>*Senses here, is used figuratively for one who perceives.</i>		

Bible Reference	Question	Heart <u>AND</u> Head
Matthew 13:10-15 Mark 2:6	So you're not left thinking that Christianity is a cold, wooden, intellectual exercise, explain how the heart is used here.	The heart is used to understand and reason.

Bible Reference	Question	Heart <u>AND</u> Head
Acts 8:35-37 Romans 10:10*	Given the figurative language used of the heart, explain how it's used here?	The heart is used here to represent the whole being, not just an intellectual assent. Believe vs. Believe IN.
*Barnes writes concerning the heart, "Not with the understanding merely, but with such a faith as shall be sincere, and shall influence the life. There can be no other genuine faith than what influences the whole mind." <sup>47</sup>		

2. Read Galatians 3:1-3. Paul's first rhetorical question begins by way of shocking them into thinking, when he uses the phrase, "O foolish Galatians." He links this idea of them being *unthinking* with them being *bewitched* which means "led astray, deceived, or lead into evil doctrine."<sup>36</sup> These believers were bewitched into embracing an **unthinking** doctrine that salvation can come through the Law. Those doing the bewitching are likely the Judaizers of 1:7, but since the word "who" is in the singular and not plural, we may conclude that Satan is the author of this heresy. We first studied this concept in Chapter 5 at Galatians 1:4 when we learned that Satan attempting to drag all men down to destruction. He is called *poneros*, meaning he is not content unless he is corrupting others and drawing them into the same destruction with himself. The chart below explores further the idea Paul is conveying about being bewitched.

Bible Reference	Question	Answer
Romans 12:2*	How would this passage help those who have become foolish and/or bewitched by the Judaizers?	The Galatians had been led astray by the Judaizers, and must change their minds and get back on track.
* Greek: Renew: <i>Anakainosis</i> . To renew qualitatively, and to cause something to become new and different, with the implication of becoming superior - to make new. Therefore, the idea is a renewing or a renovation which makes a person different than in the past.		
2 Corinthians 11:3-4	How were the Galatians like Eve?	Their minds were corrupted and were led astray from the simplicity of the truth.

Bible Reference	Question	Answer
<b>Galatians 2:21</b>	What false doctrine were the Galatians bewitched about?	That righteousness comes through the Law. Grace vs. Law
<b>Galatians 3:1</b>	What was Paul's admonition concerning what he taught them about?	Paul reminds them that they were taught in person the fact that Jesus was crucified.
<b>Romans 6:17 Galatians 3:1 Galatians 5:7</b>	What were the Galatians NOT doing that would cause Paul to admonish them?	They were NOT being obedient to the truth!
<b>2 Thessalonians 1:1-10 (Especially v.8)</b>	Keeping with Paul's argument, what is it that causes men to be punished with everlasting destruction?	They did not obey the Gospel of Jesus Christ.
<b>John 3:16-21</b>	Lack of obedience to the truth leads to condemnation. How does Jesus exemplify the idea that Paul is trying to convey?	Obedience to the truth means believing in Jesus for eternal salvation. Jesus exemplifies Paul point that not obeying leads to everlasting destruction.
<b>Hebrews 5:12-14</b>	These Galatians, who have been deceived and are unthinking, have lost what ability?	They've lost the ability to discern good and evil!



3. Notice in Galatians 3:1 that Paul doesn't answer his own question (*who has bewitched you?*) with a response of, *The Judaizers, that's who!* This is unnecessary in light of the previous portions of his letter that deal specifically with the Judaizers. Nonetheless, Paul stresses that these believers were not obeying the truth; the truth that centers on Christ's finished work. The only explanation for their disobedience must be that they were put under some kind of spell because, as he states, "Jesus Christ was clearly portrayed among you as crucified"! The Greek word for portrayed literally refers to posting up or displaying public announcements or notices for all to see. However, Paul isn't talking about portraying Jesus as hanging on the cross, as the Catholics like to portray Him. We know this because the word crucified is in the perfect tense in the Greek that "emphasizes a past complete action resulting in certain and positive present effects."<sup>19</sup> This means the crucifixion of Christ was a one-time historical fact with continuing results into eternity.<sup>5</sup> In other words, Paul didn't portray among the Galatians "the figure of a dead Christ on a crucifix, but of the risen, ascended Christ who had been crucified, who was alive, whose glorified body still bore the marks of the nails and the scars of the crown of thorns, and who is the living Savior by virtue of His work on the Cross."<sup>16</sup> Paul is talking about the risen Lord, alive from the dead! The Galatians were being intellectually inconsistent and self-contradictory by attempting to place themselves back under the Law since Paul makes it clear that they'd already received the clear, perfect, and complete Gospel message directly from him. For Paul, the death of Christ proves his point: the death of Christ means that the Law is no longer the means by which to live for God or to live righteously! The chart below serves to support Paul's main point about the crucified Christ.

Bible Reference	Question	Answer
<b>Revelation 1:18</b>	Since the Greek word for crucified is in the perfect tense, it must be emphasized that Paul is not talking about the past. How does this passage prove Paul's point?	Jesus states that He <u>was</u> dead, lives <u>now</u> , and will be alive for <u>evermore</u> .
<b>Acts 2:22-24; 32</b>	Peter demonstrates the same past, present, and future aspects of Christ's resurrection. What additional proof can you see that helps make Paul's argument about Jesus being clearly portrayed?	They were witnesses to these events related to the resurrection.
<b>John 20:25-29</b>	Since Paul clearly portrayed the risen Lord, how do these passages demonstrate that we have a thinking, and non-experiential faith?	We don't have to see or experience to believe.



Bible Reference	Question	Answer
1 Corinthians 2:2	The Judaizers were telling the Galatians they needed to keep the Law. Since <i>crucified</i> is again in the perfect tense, how does Paul oppose this idea when he speaks of the crucified Christ?	Since crucified encompasses the entire Gospel, Paul determined not to teach ANYTHING except that Gospel, thus Christ's death was sufficient, and they needn't return to the Law.
Galatians 6:14	What is the only thing Paul boasts about?	Christ crucified!
Galatians 2:21	What are the implications if Christ had NOT been crucified and raised?	Christ died for nothing.
1 Corinthians 15:12-20		Our faith is empty and futile.
		We are still in our sins.

4. Paul's second and third rhetorical questions come in Galatians 3, verses 2 and 3.

v. 2 - *Did you receive the Spirit by the works of the law, or by the hearing of faith?*

v. 3 - *Having begun in the Spirit, are you now being made perfect by the flesh?*

Here Paul, through the Holy Spirit, anticipates and eliminates the Calvinist doctrine of Total Depravity: the teaching that one is regenerated *first* by the Holy Spirit *before* he accepts Christ by faith. Total Depravity does not mean that a person is as depraved and sinful as he can be, but that his entire nature is tainted by sin and therefore he cannot respond to the Gospel, or any means by which God draws him, until he is first regenerated, or born again, by the Holy Spirit. Careful examination of some key verses reveals the truth that faith in the promises of God, or the Word of God, must *precede* regeneration by the Holy Spirit. These Galatian believers, Paul states, received the Spirit by the *hearing of faith*. As the chart below uncovers, this is fundamentally important to Paul's overall argument that salvation can only come by faith.

Bible Reference	Question	Answer
Galatians 3:2	How did the Galatians receive the Spirit?	By the hearing of faith.
	How did the Galatians <u>NOT</u> receive the Spirit?	By the works of the Law.

Bible Reference	Question	Answer
<b>1 Peter 1:23</b>	How is one born again?	Through the word of God which lives and abides forever.
<b>James 1:21</b>	What is able to save?	The implanted word of God.
<b>Romans 10:14</b>	What is the four step process for salvation?	
1. One preaches the Word of God.	2. One hears the Word of God.	
3. One believes in Him whom the Word of God is preached.	4. One calls on Him and is saved.	
<b>Romans 1:16</b>	What is the power of God that leads everyone who believes in it to salvation?	The Gospel of Christ.
<b>Luke 8:11, 15</b>	In the parable of the Sower, what is it that leads to the bearing of fruit?	The seed that is the word of God.
<b>Luke 8:15</b>	How were these able to bear fruit?	They heard the word of God.
<b>Romans 10:17</b>	Since Paul already stated in Galatians 3:2 that they received the Spirit by the hearing of faith, what light does this verse shed on how we obtain our faith?	Our faith comes by hearing, and hearing by the word of God.

5. Hebrews 11:1 is a perfect example of what Paul is talking about in Galatians 3:2-3: Faith. Here we do not a definition, but a description of what faith actually does. Paul uses the Greek words *Hypostasis* and *Elegchos*, translated substance or assurance and evidence.

“The difference between assurance and evidence would be minimal were it not for the phrase qualifying each: of things hoped for and of things not seen. The first involves future hope; the second involves present realities that are unseen. The first includes the hope of the resurrection, the return of Christ, and the glorification of the saints. The second involves unseen realities, such as the forgiveness of sin through Christ’s sacrifice and the present intercession of Christ in heaven. Hope is faith relating to the future; conviction is faith relating to the present.”<sup>80</sup>

Faith “makes things hoped for as real as if we already had them, and it provides unshakable evidence that the unseen, spiritual blessings of Christianity are absolutely certain and real.”<sup>31</sup> Our faith, then, is the confidence that God will keep His promises. It’s no wonder, then, that Paul uses Abraham as his example.

Bible Reference	Question	Answer
<b>Romans 4:16-22</b>	Paul holds up Abraham to the Galatian believers to illustrate his point. Here, what did Abraham do BEFORE he had righteousness accredited to his account?	He was fully convinced that God would perform what He promised.
<b>Romans 4:5</b>	Our faith is accounted to us for righteousness, but how do we obtain faith?	We must believe on Him who justifies.
<b>Hebrews 11:6</b>	What is the essence of faith?	Faith is belief in the promises of God.
<b>2 Corinthians 4:17-18</b>	When it comes to what we’re looking for, what marks the difference between the seen and the unseen?	Temporary and Eternal
<b>Ephesians 2:8</b>	What must we have to obtain salvation?	Faith

Studying Paul's second rhetorical question from v. 2 (*Did you receive the Spirit by the works of the law, or by the hearing of faith?*) allows us to parallel the Judaizers' false doctrine that one must keep the Law to be saved (Acts 15:1), with the false doctrine of Lordship Salvation. Here's a list of false teachings held by Lordship proponents:

- One must make Jesus Lord of all aspects of his life before he can turn to Christ and be saved.
- One who does not make Jesus Lord of his life *after* salvation, was never truly saved to begin with. A. W. Tozer makes his position on Lordship salvation clear when he says, "...true obedience is one of the toughest requirements of the Christian life. Apart from obedience, there can be no salvation, for salvation without obedience is a self-contradictory impossibility...we need to preach again...a Christ who will either be Lord of all or he will not be Lord at all!"<sup>82</sup>
- One must repent (wrongly defined as letting go of sin or stopping all his sinful activity) before he can be saved. In short, a person cannot cling to their sins and cling to Christ at the same time, for "a sinner who rejects Christ's authority in his life does not have saving faith, for true faith encompasses a surrender to God."<sup>83</sup>
- One who truly believes unto salvation must show evidence in his life that demonstrates a total surrender to Christ's Lordship.

Two thousand years after Paul's letter to the Galatians, we still find in this false doctrine the idea that Law keeping for salvation is alive and well. Lordship Salvation is parallel to the Judaizers' false doctrine in that it requires works to achieve justification. Paul is teaching the exact opposite; one must receive the Spirit *by faith*, and not by any works. Salvation must be by faith alone, in Christ alone. If salvation means turning to God IN faith and FROM sin, then we have a works-based salvation. One of the problems with Lordship Salvation stems from a misunderstanding of Repentance. This Greek word literally means a changing of the mind to agree with God. "In the NT repentance primarily relates to the Greek words *metanoéō* and *metáōia*, meaning to understand something differently after thinking it over. This change of mind necessarily leads to changed actions, in keeping with the Greek view that the mind (*noús*) controlled the body."<sup>84</sup> Repentance, then, is the change in thought, understanding, and recognition that man is sinful and in need of a savior. Since it is not possible, due to our sin nature, to stop sinning completely, the false understanding of repentance (meaning to stop sinning) cannot be a requirement for salvation any more than keeping the Law can be. The chart below will guide you into a deeper understanding of true Biblical repentance, and will help shed light on what Paul is teaching about salvation and works.

6. Repentance and faith can be understood as being two sides of the same coin. It is impossible to place your faith in Jesus Christ as the Savior without first changing your mind about who He is and what He has done. Let's read Acts 2:22-38. While you read, consider three things: 1) Remember the definition of repentance. 2) Remember also, that these were Jews who rejected Christ and His claims, but are now confronted by Peter who was a witness to His resurrection. 3) What Peter is focusing on concerning repentance in his sermon on the Day of Pentecost.

Bible Reference	Question	Repentance	
Acts 2:38	How does Peter conclude his sermon?	He concludes with a call for the people to repent. Change their minds about who Jesus is.	
Acts 2:36	What does Peter ask the people who rejected Christ to repent from (change their minds)?	Peter is calling the people to change their minds about Him, to recognize that He is indeed "Lord and Christ"	
Acts 2:22-38	Peter is accusing these Jews of putting to death the Lord of Glory. What is he asking them to change their minds about now?	Change From	Change To
		A rejection of Christ as the Messiah.	To faith in Him as both Messiah and Savior.
Acts 3:1-19*	Since the foundation of salvation is FAITH, what does Peter ask the people to repent about?	Peter tells the people to repent about Jesus, whom they crucified.	
	What would the result be?	The result would be that their sins would be blotted out.	
* The Greek word in 3:19 for <b>convert</b> literally means "to turn hearts to, to cause a change of attitude in a positive and acceptable direction, to make well-disposed toward, to make friendly toward, to cause to become acceptable."			

7. Read Peter's story in Acts 11:1-18. Here we see that Jews were not permitted to eat with Gentiles, and they were not permitted to eat unclean things. Though Peter's story covers both of these topics, his main focus is that the Gospel has been given to the Gentiles, as well as the Jews. Paying careful attention to the first and last verses, we'll uncover in Peter's story our focus on repentance unto salvation.

Bible Reference	Question	Repentance and Salvation
Acts 11:18	What does repentance lead to?	Repentance leads to life.
Romans 6:23	What is the wages of sin?	Death
Acts 2:38	If sin equals death, what leads to life?	The remission of sins.

Bible Reference	Question	Repentance and Salvation
Acts 10:43	What is remission of sins synonymous with?	Salvation
Acts 11:17	Peter never mentioned <i>repentance</i> to the Jewish brethren. Rather, he referred to what?	Believing
Acts 11:1-18	The text explicitly equates <i>repentance</i> to what?	Believing for the remission of sins and eternal salvation.
Galatians 3:2	How do people receive the Holy Spirit?	By Faith.

8. Repentance is a command, not a request. Further, when studying about repentance, it is important to include what Jesus had to say on the subject. The chart below focuses on the command to repent.

Bible Reference	Question	Command
Acts 17:30	What is the command given by God?	The command is to repent.
	To whom is the command given?	God commands ALL MEN - EVERYWHERE to repent.
Luke 24:46-47	What does Jesus say about repentance?	Jesus taught that repentance and remission of sins should be preached in His name to all nations.
Matthew 26:28 Luke 24:46-47 Hebrews 9:22	What does repentance have to do with salvation?	Change your mind about Jesus shedding His blood for the remission of sins.
Matthew 26:28 Acts 10:43	Linking these passages, what is the common thread that pertains to salvation?	Answers will vary: Salvation IS the remission of sins. Salvation is ONLY through Jesus' shed blood.

Bible Reference	Question	Command
Galatians 3:2	Since repentance cannot mean to completely turn from and stop sinning, how is one saved?	By Faith.

9. Galatians 3:3 continues to demonstrate the error of the Calvinist doctrine of Total Depravity. Since Romans 10:14-17, Ephesians 1:13, and John 3:16-21 clearly demonstrate that we have to **first** hear the Gospel, and **then** either believe it to be true (faith), or reject it, verse three emphasizes the error of Total Depravity, as taught by extreme Calvinists, because the Galatians had first begun in the Spirit, which they received by hearing the Gospel and believing by faith. If Total Depravity, as taught by extreme Calvinists, was accurate, the Holy Spirit would come **FIRST** in the progression. Note how the progression Paul offers in Galatians 3:1-3 shows their error:

Bible Reference	Question	Paul's Progression
Galatians 3:1	What, specifically was portrayed?	FIRST: Christ was preached to them from the beginning, so the Gospel was clearly presented.
Galatians 3:2	How, specifically, did the Galatians receive the Spirit?	SECOND: The Galatians heard the Gospel, believed by faith, and received the Holy Spirit.
Galatians 3:3	How, specifically, did the Galatians begin their walk with the Lord?	THIRD: The Galatians began their Christian walk <i>in the Spirit</i> .
Romans 2:28-29	According to Paul, how can one be saved through the Law?	They cannot be saved through the Law. Circumcision is of the heart, IN the Spirit, NOT in the Law.
Galatians 5:1-2	Galatians are trying to do by placing themselves back under the Law. Paul calls it what?	He calls it a yoke of bondage.
	What is the end result of Law keeping concerning sanctification?	The end result is that sanctification cannot happen.

10. In Galatians 3:3, the Greek word translated as *flesh* refers to our works. While the word can, and often does, refer to our human nature – our sinful desires if you will – here Paul uses the word to indicate our own efforts; specifically, however, he means keeping the Law. It’s important to note “that reception of the Spirit does not mark a second or higher stage after justification, a second blessing. It belongs to initial justification, and now (since Pentecost) takes place at the moment of conversion.”<sup>67</sup> This is important because at the moment one puts their faith in Christ, as many as forty occurrences take place instantly. What’s more, none of these actions can be accomplished by the believer! In Galatians 3:2, Paul makes it clear that salvation cannot and did not come by keeping the Law. Since the Galatians cannot be saved by works, Paul asks if they could “expect to grow in holiness or Christian maturity by the law? If the power of the Spirit was necessary to save them, could they complete the process by fleshly efforts?”<sup>31</sup> In 3:2, the action that takes is Justification: the act of God legally declaring the believer righteous. The process in 3:3, on the other hand, is Sanctification: the action of slowly transforming a believer into the image of Christ. Paul’s argument is simple: one cannot be sanctified by his own works any more than he can be justified by his own works. The order is Biblically clear: Gospel Preached + Gospel Believed = Salvation. Note there are no works involved. If one were able to actually, mechanically, save oneself, he would have to be able to physically accomplish all the other 40 or so mechanics that take place at the moment of salvation. The Scriptures are clear that once someone believes the message of the Gospel and accepts the free gift of salvation, God the Holy Spirit undertakes very specific occurrences that the believer simply has no way of undertaking. The chart below demonstrates the mechanics of what happens to the new believer. As stated, there are as many as forty actions that take place the moment one puts their trust in Christ, but we will only cover a few here.

Bible Reference	Question	Answer
<b>John 7:37-39</b>	What, specifically, did Jesus promise? What was the only stipulation on the part of the hearer?	Jesus promised the Holy Spirit to those who believe.
<b>Romans 6:3-5 Colossians 2:10-12**</b>	What is the three step process that takes place when we believe?	1. *We were baptized into Christ’s death. 2. We were buried with Him when He died. 3. We will be raised to life because He was raised.
	Specifically, <i>where</i> do you have to be for all of the above to take place?	<u>IN</u> Him.
* It must be understood that this is not a reference to water baptism.		
** This is not a reference to physical circumcision.		



Bible Reference	Question	Answer
<b>Romans 3:24-30</b>	What takes place in a legal sense when we believe?	We are justified, meaning we are declared legally righteous.
<b>John 3:1-12</b> <b>2 Corinthians 5:17</b> <b>Galatians 5:16</b>	What happens to our nature when we believe?	We are born again and become an entirely new creation.
<b>Ephesians 1:13</b> <b>Ephesians 4:30</b> <b>2 Timothy 2:19</b>	What happens to us in an eternal sense the moment we believe?	We are sealed by the Holy Spirit until the day of redemption.
<b>Ephesians 2:19</b> <b>Philippians 3:20</b>	Note the two ways our citizenship changes.	We become citizens of heaven and no longer of earth. We become members of the household of God.
<b>John 1:12-13</b>	Note by whose will these actions takes place?	This is God's doing, and not our own.
<b>John 3:18</b> <b>Romans 8:1-3</b>	How does our eternal standing change?	Believers are no longer condemned.
<b>Romans 5:10</b> <b>2 Corinthians 5:18-19</b>	How does our relationship with God change?	We were once enemies of God, but are now reconciled to Him.
<b>1 Corinthians 12:13</b>	To reiterate, what happens the moment we believe?	We are baptized into the Body of Christ.
<b>2 Corinthians 5:17</b>		We become completely new creations in Christ.

Bible Reference	Question	Answer
<b>Colossians 1:27</b>	One of the most important aspects of our salvation process is the fact that we're indwelt. Further, it is simply not possible that we can force this indwelling to take place. So, who, specifically, indwells a believer at the moment of belief?	1. <a href="#">The Son.</a>
<b>Ephesians 4:6</b>		2. <a href="#">The Father.</a>
<b>1 Corinthians 3:16</b> <b>2 Timothy 1:14</b>		3. <a href="#">The Holy Spirit.</a>
<b>Romans 8:9-11</b>		4. <a href="#">The Holy Spirit and Christ.</a>
<b>John 14:20-23</b>		5. <a href="#">The Father and the Son.</a>
<b>Galatians 3:2</b>	Given all that takes place at the moment of salvation, how would a reasonable person answer Paul's question? In other words, which of the mechanics could a reasonable person accomplish on his/her own?	<a href="#">The answer is that we cannot accomplish ANY of the mechanics that occur the moment we're saved.</a>
<b>Galatians 3:3</b>	If we can't accomplish the mechanics of what takes place at salvation, what chance do we have of sanctifying ourselves through our works?	<a href="#">The simple answer is that we have not chance. We need the power of the Holy Spirit for both justification AND sanctification.</a>

11. Verses 1-3 demonstrate that the Galatians began by accepting the Gospel and receiving the Holy Spirit. Now, however, in verse three, Paul speaks of being made perfect, but not the way we think of perfection today. In the Greek, being made perfect, “NT:2005 ἐπιτελέω epiteleo (ep-ee-tel-eh’-o),”<sup>10</sup> means “to bring to an end, accomplish, perfect, execute, complete.”<sup>15</sup> Paul’s point in verse three is Spiritual maturity for the Galatians, not salvation. The middle voice in the Greek seems to indicate that the Galatians believed they could make themselves perfect by their own effort, but the present tense shows us that this act is in progress.<sup>19</sup> Don’t overlook the tremendous contrasts being offered in this verse:

- Beginning vs. Ending
- Spirit vs. Flesh
- Human Effort vs. Divine Intervention
- Salvation vs. Sanctification.

Man can never accomplish what the Holy Spirit does. Remember, ours is a sinful nature, wicked, deceitful, and idolatrous. Paul tells us in Romans 8:29 that we are being transformed into the image of Christ, and the Greek tells us it is a process. Paul’s message to the Galatians is that the **Holy Spirit** began a good work, and will complete it, **Himself!** (Philippians 1:6) Paul asks two simple questions centered on the process that is being accomplished by the Spirit. By completing the chart below, we can see in more detail how this process takes place.

Bible Reference	Question	Answer
John 3:6	What fundamental difference is indicated by this verse?	The flesh and the Spirit births are different.
Romans 8:7-9	What three truths are given about the Spirit and the Flesh in these verses?	1. Either you are in the Flesh or you are in the Spirit. 2. The Spirit can please God, but the flesh cannot. 3. Salvation belongs to those who have the Spirit.
Romans 8:5-6, 13	How do life and death mingle with Spirit and Flesh?	Living by the flesh = Death Living by the Spirit = Life
Galatians 5:17	Describe the war.	The flesh and the Spirit are in continual struggle, leaving the believer doing what they don’t want to do.

12. Paul makes it clear that the Galatians cannot achieve Spiritual maturity on their own, or by their own works. The process of becoming Spiritually mature (Sanctification) is what Paul had in mind in verse three. To emphasize this point, the following chart offers a more detailed look into exactly *how* we, as believers, are sanctified. Note that while we have responsibility, we cannot accomplish this task *on our own*, as if we are simply working through a checklist of tasks.

Verse	How We Are Sanctified
Romans 15:16; 1 Corinthians 6:11	We are sanctified by the Holy Spirit.
Ephesians 5:26	By the Word.
Hebrews 13:12	By Christ's sacrifice.
Colossians 3:5; 2 Corinthians 7:1	By cleansing ourselves.
1 Thessalonians 2:12; Ephesians 4:1	By walking worthy.
Romans 12:2	By transforming our minds.
Philippians 4:8	Having our minds on the things of God.
Philippians 3:21	By being conformed to Christ.

# 16 *Suffering or Stupidity?*

*Read Galatians Chapter 3, Verse 4*

- Paul’s next rhetorical question centers on the Galatians giving up on what they believed. The Greek verb, “NT:3958 πάσχω pascho (pas’-kho),”<sup>10</sup> translated by the King James version as *suffered*, can be translated as either positive (*benefited*), negative (*suffered*), or neutral (*experienced*). The three different translations, then, would look like this:

Positive: Have you *benefited* so much in vain?

Negative: Have you *suffered* so many things in vain?


Neutral: Have you *experienced* so many things in vain?

However, there are many reasons to translate this verse in the negative. The Pulpit Commentary, for example, states that “in the forty passages or more in which the verb πάσχω [pascho (pas’-kho)]<sup>10</sup> is used in the New Testament, it never is used of good treatment, but always of bad.”<sup>17</sup> Further, “Paul habitually uses it in the sense of suffering evil, and there is no decisive instance, either in the New Testament or the Septuagint, of the neutral sense. In Greek and Roman Classical authors, where it is used of the experience of benefits, it is always accompanied by some qualifying word. When it stands alone it signifies ‘to suffer evil.’”<sup>24</sup> In Galatians 3:4, Paul lets the verb stand alone, indicating that these Galatian believers had, in fact, suffered ill. Luke recounts the persecutions that took place in the region of Galatia in the book of Acts, and Paul here seems to be reminding these Galatian believers of the error of turning from Grace to Law. Unfortunately, he doesn’t state their sufferings explicitly, but since Galatia is a region (Asia Minor), we can study these sufferings by looking more closely at Acts and applying them to Paul’s letter.

Bible Reference	Question	Answer
<b>Acts 14:1-22</b> <b>Especially v.22</b>	Though the specific sufferings are about Paul and Barnabas, what did Paul say would happen to believers here?	Paul said that it was with many tribulations that we enter the Kingdom of God.
<b>Galatians 6:12</b>	How might this be interpreted as Galatian believer sufferings?	This is a direct reference to suffering in Galatians who were “being persecuted for the cross of Christ”

2. Another way to look at the sufferings Paul mentions in Galatians 3:4 is by examining Jesus. He suffered in fulfillment of the OT prophecies concerning the Messiah (Isaiah 53). However, His suffering did not end with His death, but would, in fact, extend to all believers. The world, seeing that they could no longer persecute Him, turned on His Church. The chart below illustrates many things Jesus told us concerning His, and our, sufferings that will help make this clear.

Bible Reference	Question	Answer
Colossians 1:24*	How does Paul demonstrate that the suffering of the Church would continue? See the Amplified version of the Bible below:	Paul is saying that his sufferings (and the Church by extension) are the result of what the world couldn't do to Christ.
<i>And in my own person I am making up whatever is still lacking and remains to be completed [on our part] of Christ's afflictions, for the sake of His body, which is the church.<sup>80</sup></i>		

	<p>* It is important to note that Paul is in no way adding to the finished work of Christ. His sufferings were gained by way of his work in preaching the Gospel. We as believers suffer as Christ suffered in that we are hated by the world. However, our sufferings produce maturity (1 Pet 1:6-7), patience (James 1:3), and privileges with Christ during the Millennium (2 Tim 2:12; Rev 5:10; 20:6).<sup>6</sup></p>
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Bible Reference	Question	Answer
Galatians 1:13	What personal evidence does Paul offer of the sufferings of the Church and how it took place?	Paul admits to persecuting the Church, even trying to destroy it.
Colossians 1:13-18	Who, specifically, is the head of the Church?	Christ is the Head of the body, the Church.
Acts 22:7	Who, specifically, was Paul persecuting that drives this point home?	Paul says that he was persecuting Jesus, Himself.

Bible Reference	Question	Answer
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<b>John 15:18-20</b>	What does Jesus have to say about the cause of our, and the Galatians', suffering?	Because the world hates Jesus, the world hates His followers as well.	
	Can you offer a reason for the why we do or do not suffer?	Suffering	The reason we suffer is because we are not of the world, but of Jesus, and therefore the world hates us.
		Not Suffering	If we're not suffering, we may be because we're too much like the world.
	What did Jesus say would happen to us because of Him?	Jesus said that if they persecuted Him, they will also persecute us.	
<b>2 Timothy 3:10-12</b>			
	In accordance with Jesus' words, how does Paul continue this message?	The message is that all who desire to live godly IN Christ Jesus <u>will</u> suffer persecution.	

3. It is interesting to note that these Galatians already suffered. This past tense should not be overlooked. Their sufferings may have led them to seek an easier way out, and by accepting the Judaizers' message of Law keeping, their sufferings would most certainly have ended. If we are going to stand for Christ, and bear His name, we must expect persecution.

Bible Reference	Question	Answer
<b>Acts 13:44-50</b>	What brings on this suffering that is *common to Paul, Christ, and us?	What is common to all is the preaching of the Gospel.
	What happened to Paul as a result?	Paul was persecuted and expelled from the region.
* Be specific as to what the commonality is and the result for Paul, because we, as believers, can expect the same.		

4. Luke tells us in Acts that during Paul's first missionary journey in Galatia he suffered terribly for the cause of Christ, but Paul recognized that it was for good reasons: 1) the cause of Christ, 2) the edifying of His Body the Church, and 3) the sanctification of the believer. The chart below will help us understand why he would ask the Galatians his rhetorical question about suffering in vain, especially since the Bible makes it clear that suffering is not a bad thing.

Bible Reference	Question	Answer
<b>Romans 5:1-5</b>	What should our attitude be toward our suffering?	We should glory in our tribulations.
	Why?	We know that tribulation produces perseverance, character, and hope.
<b>Galatians 3:3</b> <b>Romans 5:1-5</b>	For the Galatians, what conclusion can be drawn that would make tribulations a positive thing?	Paul concludes that the hope produced through tribulation will not disappoint, because the love of God has been poured out in Christian's hearts by the Holy Spirit who was given to them.
<b>James 1:2-4</b>	According to James, what does tribulation produce and how is it produced?	Tribulation produces patience.  Patience is produced by the testing of our faith.
<b>Acts 5:38-42</b>	What were the Apostles commanded NOT to do?	They were commanded not to speak the name of Jesus.
	What was the result that aids our discussion of the suffering in Galatians 3:4?	They rejoiced that they were counted worthy to suffer <i>for</i> Him.
<b>1 Thessalonians 1:6-7</b>	Suffering for the Gospel is a theme in the Bible. Link what Paul is saying to the Galatians to what he said to the Thessalonians.	The believers in Thessalonica were saved when they received the word through much affliction the same way the Galatians did, and became examples.
<b>2 Timothy 2:10</b>	Using Paul as our example, why did he say he endured the suffering?	Paul suffers for the sake of the elect so they may obtain salvation.



<b>Philippians 1:12-14</b>	<b>Question</b>	<b>Answer</b>
<b>Philippians 1:12</b>	Again, using Paul as our example, what is the most important aspect of our sufferings that must be remembered?	Paul said that the things which happened to him have actually turned out for the <i>furthurance of the gospel</i> .
<b>Philippians 1:13</b>	What was Paul's testimony that we should strive to make our own?	Paul's chains were in Christ, and everybody knew it! It is a tremendous testimony when someone says of you, "his chains are in Christ."
<b>Philippians 1:14</b>	If these Galatian believers suffered in vain, then their testimony would become useless. What was the end result about Paul's sufferings in these passages?	The brethren had become much bolder to speak the Word without fear.

5. Continuing with our study of Paul's rhetorical questions, we find in the first part of Galatians 3:4 that Paul appealed to the fact that whatever suffering the Galatians had gone through for the Gospel of grace, was now wasted if they plan on returning to (or turning to) the Law. Obviously these believers could not lose their salvation, but what of the blessings that would be lost as a result? Examining Paul's letter to Timothy gives us a perfect example of Paul's teaching in Galatians.

<b>Bible Reference</b>	<b>Question</b>	<b>Answer</b>
<b>2 Timothy 2:1-3</b>	What does Paul tell Timothy that he must endure?	<b>Hardship</b>
<b>2 Timothy 2:4</b>	What is the goal?	<b>To please the Lord.</b>
<b>2 Timothy 2:5-6</b>	What rewards does Paul offer?*	<b>A crown and first to receive food.</b>
* <i>The hard-working farmer ought to be the first to receive his share of the crops.</i> <sup>88</sup> NASB		
<b>2 Timothy 2:7-9 Isaiah 55:11</b>	Paul suffers for the Gospel, even being chained, but what is never chained?	<b>The Word of God.</b>

Bible Reference	Question	Answer	
<b>2 Timothy 2:10</b>	What is the reward for Paul's sufferings which serves as our and the Galatian's example?	Salvation for those he reaches with the Gospel.	
<b>2 Timothy 2:11-12</b>	What eternal reward does Paul offer if we endure?	We will reign with Christ.	
<b>Philippians 1:27-29 Galatians 3:4</b>	If the Galatians really did suffer for nothing, what might they be losing out on that Paul describes here?	Paul said that we were GRANTED to suffer for Christ's sake. This means that we don't HAVE to suffer, but that we GET to suffer.	
<b>1 Corinthians 3:11-15</b>	If Paul is saying to the Galatians that all their sufferings were in vain (or wasted), note the positive results of our work.	+	We receive rewards.
	What, especially, will the Galatians lose if they return to the Law (this would be the negative side)?	-	We suffer loss of those rewards.

6. The second part of Galatians 3:4 is very important to the overall message Paul is trying to convey. When Paul asks, "have you suffered in vain - if it was in vain," below are some possibilities of what he may have been saying:

- *Have you suffered for nothing? If it really was for nothing.*
- *I hope better things of you, for I trust you will return from legalism to grace; if so, as I confidently expect, you will not have suffered so many things in vain.<sup>80</sup>*
- *I simply cannot believe it of you - that you suffered all that for nothing.*

When Paul says "if indeed it was in vain," he's saying he doesn't believe that these Galatians "really" gave up on the Gospel message. Wuest translates it this way: "So many things did you suffer in vain? If indeed they really were in vain?"<sup>16</sup> Paul finds it hard to believe that everything the Galatians have experienced has not meant a thing to them. Surely it meant something! "It leaves a loophole for doubt in the apostle's mind that the Galatians really were [moving] away from grace to Law. It implies an unwillingness on his part to believe this."<sup>16</sup> Paul is implying that if they did, in fact, suffer for nothing, he believed his readers would still come to their senses. Regardless of whether or not they suffered for nothing, we, as believers must remember that even with all of our suffering, we have confidence and hope. Read Romans 4:16-25 and 8:35-39, and find evidence of this fact.

Bible Reference	Question	Answer
Romans 8:35	Who (or even what) can separate us from the love of Christ?	Absolutely nothing. Not even ourselves.
Romans 4:21* Romans 8:38**	Paul is absolutely confident that nothing can separate us from the Love of God. How is Paul like Abraham?	Both Paul and Abraham were convinced or persuaded that God will always keep His promises.
What example do Paul and Abraham offer believers who suffer?		Answers will vary, but should focus on our confidence and hope that God will, by faith, give them assurance even through suffering.
*Greek: Fully Convinced: Plerophoreo. Most surely believe, fully know (persuaded), be fully assured, be convinced.		
** Greek: Convinced: Peitho. Convince, persuade, trust believe, have confidence in. "to come to believe the certainty of something on the basis of being convinced" <sup>4</sup>		

# 17 Remember Abraham?

Read Galatians Chapter 3, Verses 5-9

1. Paul's next rhetorical question continues the thought of verses 2 and 3 by use of the word **THEREFORE**. In Galatians 3:2, Paul asks if these believers received the Spirit by the Law (*salvation*), and in 3:3 he asks if they plan on being made perfect by that Law since they began in the Spirit (*sanctification*). Here in this part of verse five, Paul connects the two by focusing on God's task of imbuing believers in the Galatian church with special gifts of the Spirit, i.e. working miracles.<sup>16</sup> We see this explicitly throughout the book of Acts. Paul is going to answer his own question as to whether God works by Law or faith in verse 6, but here he asks simply on **what basis** God provides the Spirit and performs miracles as if to say, *Can the Law produce the Spirit? Can the Law produce miracles among (or IN) the believers?* "The point...is that these Galatians still had the attesting power of the miracles among them, proving that grace and not works was the way of salvation."<sup>16</sup> Just as in v.2, it may be better to shift from a question to a statement: *"God does not give you the Spirit and cause miracles to happen among you because you do what the Law requires; rather, he gives you the Spirit and causes miracles to happen among you because you hear the good news and believe it."*<sup>20</sup> Before we start to unpack Paul's question, however, we must examine what the Scriptures are teaching concerning "He who supplies the Spirit to you," because that's where Paul begins. We have to examine **what** is being given and to **whom**. The Greek word translated **supplies** has the idea of "supply abundantly, and giving freely and liberally."<sup>20</sup> What is very telling, however, is the fact that this is in the present tense, meaning that this is not a one-time act, but that God the Father is **continually** giving or supplying the Holy Spirit. This demonstrates that the Holy Spirit was at work in the Galatian churches right up to the time of Paul's letter, though He was being hindered as these believers slowly turn back to the Law.<sup>16</sup> The chart below will help shed some light on the supplying of the Holy Spirit.

Bible Reference	Question	Answer
Acts 1:4-8	What was the promise of the Father?	Jesus told the disciples that the Father promised to baptize them with the Holy Spirit.
	What two things were they to receive?	They were to receive the Holy Spirit and Power.

Bible Reference	Question	Answer
<b>Luke 11:13</b>	What did the Father promise to give to any who asks?	The Father promised to give the Holy Spirit to any who ask.
	What works played a role in the Father's promise?	There are no works involved; it is a gift from God to any who ask for it.
<b>John 7:37-39</b>	In these passages, what two things does Jesus affirm about the Spirit?	Jesus affirms that anyone who 1) <b><u>believes in Him</u></b> will receive 2) rivers of flowing water from their hearts; that is <b><u>the Holy Spirit</u></b> .
	How does this tie into the context of Galatians 3:5.	The Spirit is <b><i>GIVEN</i></b> upon belief, or faith, and not by works of the Law.
<b>John 16:13</b> <b>1 John 2:27</b>	What will the Holy Spirit give to us?	The Holy Spirit will guide us into all truth and teach us all things.
<b>1 Corinthians 2:12-14</b>	What and from whom did we receive when we received the Holy Spirit?	We were given knowledge of God, from God.
	What is the contrast given that relates to this knowledge?	The contrast is that he who does not have the Holy Spirit cannot understand spiritual things.
<b>Ephesians 3:1-7</b> <b>John 14:26</b>	What is Paul able to accomplish?	Paul is able to understand the mystery that Jews and Gentiles should be fellow heirs in Christ, and he is able to convey that message.
	Why and how is able to accomplish this?	He is able to accomplish this because of the power given to him through the Holy Spirit.
<b>2 Corinthians 9:10</b>	What can we see God supplying from these passages?	Seed and bread (both physical and in the spiritual seeds we sow).
<b>Colossians 2:18-19</b>		God increases the Body of Christ.
<b>2 Peter 1:10-11</b>		An entrance into the Kingdom of God.

2. Paul states that God performs miracles among the Galatian believers. “The word miracles is from *dunamis*, used in I Corinthians 12:7-10 (miracles), and in II Corinthians 12:12 (wonders).”<sup>16</sup> In Galatians 3:5, Paul may be describing the Holy Spirit’s work in the giving of Spiritual Gifts, but may also be referring to “miraculous events God had worked among the Galatian believers, or...to the spiritual *power*...that the Father bestows on His children through His Spirit...*over* Satan, sin, the world, the flesh, and human weakness.”<sup>5</sup> Since the word *dunamis* basically means inherent power or ability, and “all the words derived from the stem *dúna-* have the meaning of being able, capable,”<sup>9</sup> what is God doing when He is working miracles? The chart below (mostly from Corinthians) offers several examples of how this word is used in Scripture, and may help you better understand what Paul is teaching.

Bible Reference	Question	Answer
<b>1 Corinthians 2:1-5</b> v.4 - <i>dunamis</i> - <i>power</i> v.5 - <i>dunamis</i> - <i>power</i>	Note: 1. How Paul preached.	1. Paul preached not using human wisdom, but in the power of the Spirit.
	2. The desired result of his preaching (and what it is based on).	2. This would result in the Corinthians’ belief based on God’s power.
<b>1 Corinthians 12:28-29</b> v. 28 - <i>miracles</i> v. 29 - <i>miracles</i>	According to Paul, and his use of the word <i>dunamis</i> in both verses, what are some <i>able</i> to do?	Work miracles.
<b>2 Corinthians 12:9-12</b> v.9 - <i>power/strength</i> v.10 - <i>strong</i> v.12 - <i>mighty deeds</i>	Note the juxtaposition Paul offers here.	Paul juxtaposes his weakness against God’s power.
	What was his boast in, and what was the result?	Boast: Paul boasted in his own weaknesses. Result: So that the power of Christ might dwell in him.
<b>Ephesians 3:20-21</b> v.20 - <i>who is able</i>	What is it that works IN us?	God’s power works in us.
	What is God able to do as a result?	God is able to do exceeding abundantly beyond all that we ask or think.

Bible Reference	Question	Answer
Acts 6:8	What did Stephen have power to do?	He did great signs and wonders.
2 Corinthians 13:1-3	Who does Paul say Christ is mighty ( <i>dunateo</i> ) IN?	The Corinthian believers.
2 Corinthians 13:4 <i>Dunamis</i>	How, specifically, does Christ live?	Christ lives by the power of God.
2 Corinthians 13:4 <i>Dunamis</i>	How will we, as believers, be able to live with Christ?	By the power of God!
Galatians 3:5* Philippians 2:13 Ephesians 2:2	<p>Since Paul's argument is that salvation and sanctification cannot come by the Law, and because "the [present] tense of the verb [<i>works miracles</i>] indicates not something that happened in the past, but something going on at the time of writing,"<sup>31</sup> what is the most likely use of <i>dunamis</i> here:</p> <ul style="list-style-type: none"> <li>• Miracles witnessed AMONG believers (like signs) or</li> <li>• The miracle of regeneration and/or Spiritual Gifts IN the believer? The next two questions will cover this topic in more detail.</li> </ul>	The Holy Spirit is imbuing believers with power: especially Spiritual Gifts. Thus, it is more likely that He is working IN the believer and probably not among them with signs and wonders.
<p>* Greek: Miracles: <i>Dunamis</i>: Used over 100 times in the NT. Inherent power or ability, and "all the words derived from the stem <i>dúna-</i> have the meaning of being able, capable."<sup>9</sup> Narrowly, it denotes a supernatural power; broadly the word denotes strength, both physical and moral.</p>		



3. Go back and re-read Galatians 3:2-5. Paul says in Galatians 3:5 that God works His miracles among the Galatians, but the Greek allows for the word to be translated as IN, as well. Is God working miracles AMONG or IN the Galatians? We've concluded above that it's likely IN, since the Greek word means to be able, capable, or have the power to do something, but let's dig a little deeper. We've studied that verse two is about the Holy Spirit's work of salvation, and verse three is about the Holy Spirit's work of sanctification, but this part of verse five seems to connect the two by focusing on the Holy Spirit's task of imbuing believers with Spiritual Gifts to enable them to live the Christian life. Paul asks if each step was accomplished by Law or Faith.

"The word for *supplies* here is in the present continuous tense. The Father goes on and on ministering His Spirit to us so that we can go on and on living the supernatural life, which is ours by virtue of our faith in Christ. Paul wants his Galatian friends to remember that the Christian life is a supernatural life. It can be explained only in terms of God. The only explanation for the Christian life is God. No such thing could be claimed about the kind of life to which the Judaizers wished to initiate the Christians in Galatia. What was supernatural about getting circumcised and observing the Sabbath and abstaining from certain kinds of food? Indeed, what was supernatural about the Judaizers themselves?"<sup>77</sup>

The short chart below offers the two views of IN and AMONG.


Bible Reference	Question	Answer
<b>Acts 14:3</b>	Why would this be an example of miracles being performed <i>Among</i> and not <i>In</i> ?	The works (signs and wonders) were granted by God to be done BY their hands!
<b>Galatians 2:8*</b>	How would this be an example of <i>In</i> and not <i>Among</i> ?	God is the one who is working IN both Peter and Paul by granting them the abilities of an Apostle.
* Greek: <i>Worked: Energeo: "To cause or make possible a particular function - to cause to function, to grant the ability to do."</i> <sup>4</sup> <i>Inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth.</i> <sup>13</sup>		
<b>Ephesians 2:2</b>	What now works <i>In</i> the sons of disobedience?	The spirit of anti-christ.
<b>Philippians 2:13</b>	Who is working <i>In</i> believers?	God works in believers.



Bible Reference	Question	Answer
Ephesians 1:15-20	What is the ultimate <i>working In</i> found in these passages?	God raising Christ from the dead!
Galatians 3:2-5	Given the context of Paul's argument, which is more likely: that God is working miracles <i>In</i> or <i>Among</i> these Galatians?	Both IN and Among are good candidates, but IN seems more likely given that the Holy Spirit is received (salvation), and is continually being given (sanctification).

4. Galatians 3:5 is a return to 3:2 in that all aspects of the work of the Spirit are accomplished by faith and not by works of the Law. Since Galatians 3:2 is about salvation, and 3:3 is about sanctification, it seems to follow that 3:5 is a continuation of the process whereby the Holy Spirit imparts Spiritual Gifts, i.e. miracles, whereby the believer is empowered to live the Christian life by faith! Paul's question of whether these miracles were performed by the Holy Spirit on the basis of the works of Law or the hearing of faith can be studied by examining Acts 14. Remember, the Greek word translated Miracles is *Dunamis*: Used over 100 times in the NT. Inherent power or ability, and "all the words derived from the stem *dúna-* have the meaning of being able, capable."<sup>9</sup> Narrowly, it denotes a supernatural power; broadly the word denotes strength, both physical and moral.

Bible Reference	Question	Answer
Acts 14:1-10	What works of the Law did Paul witness the lame man doing?	No works of the Law.
Acts 14:9-10* Romans 10:17	What was the only action the lame man took in this passage? *Here <i>faith</i> is a noun.	He heard Paul speaking.
Acts 14:9	What did Paul see that the lame man had?	The lame man had faith.
Acts 14:10	Once Paul observed that the lame man had faith to be healed, what resulted?	The lame man was healed; he leaped and walked.

Bible Reference	Question	Answer
 <p>“Suppose that the man had said to Paul, ‘Sir, you are evidently a man of God. How can I be healed of my lifelong lameness?’ And suppose that Paul had replied, ‘Keep the commandments, worship God, avoid idolatry, do not profane God’s holy name, keep the Sabbath, and honor your parents. Don’t kill, commit adultery, steal, bear false witness, or covet,’”<sup>77</sup> would the man have been healed?</p>		
<b>Acts 14:1-10</b> <b>Galatians 3:5</b>	Using the above Key Point, and the context of Paul’s argument of Faith vs. Law keeping, explain why the man would NOT have been healed.	The Holy Spirit is the one who healed this man because of his faith, not because of any works of the Law he’d done.
<b>Philippians 4:13</b>	To live the Christian life, we need God’s Holy Spirit working miracles ( <i>inherent power or ability</i> ) working IN us every minute of every day. Exactly how can Paul do ALL things?	Through Christ who gives him strength.
<b>John 15:5-6*</b>	What can we do on our own?	Nothing!
	How CAN we do ANYTHING?	We can do anything when we abide in Christ.
* <i>Greek: Abide: Meno: “to live in fellowship/union with; to remain united with.”</i> <sup>20</sup> * <i>“To be and remain united with him, one with him in heart, mind, and will.”</i> <sup>9</sup>		
<b>1 Corinthians 12:6-11</b>	v.6 Who is God working in?	Believers
	v.7-11 How do these passages relate to Galatians 3:2-5?	It is the Spirit, by God’s direction, who enables a believer’s Spiritual Gifts.
<b>Galatians 5:17</b>	What is the ONLY way to live the Christian life?	By walking IN the Spirit.
<b>2 Corinthians 3:5</b> <b>Galatians 3:5</b>	How does the event in Acts support Paul’s argument of faith over works of the Law?	Since the Law kills and the Spirit gives life, by no works of the Law will the Spirit operate; it must always be by faith.

5. Read Galatians 3:6. In order for us to understand how Paul convinces the Galatians, and the Judaizers, that justification is by faith and not works of the Law, we must understand where these Jews are coming from. There are two main pillars upon which Jews build their spiritual life and relationship to God. The first is upon Abraham as their father, the one with whom God made the covenant and gave the sign of circumcision (Genesis 15-17). The second is on the Sinaitic Law, given by God to the Jews wherein they vowed their obedience and were bound to Jehovah (Exodus 24:7). Paul uses both pillars of Abraham and the Law to prove his point: Abraham *believed* and *was then* credited with righteousness *BEFORE* the Law was even given. (Genesis 15:4-6; Romans 4:3; Galatians 3:16-17) So, the answer to the question in Galatians 3:5 (does one receive the Holy Spirit by works of the Law or by the hearing of faith?) is taken for granted here in 3:6. The Judaizers misinterpreted Abraham's justification as by the Law, so Paul now turns the tables when he uses their very own teachings about the Law and Abraham against them to demonstrate the truth of Gospel, that salvation is by faith. He uses the term *just as*, "NT:2531 καθώς *kathos* (kath-ocē),"<sup>10</sup> which literally means "a marker of cause or reason, often with the implication of some implied comparison - 'inasmuch as, because.'"<sup>4</sup> Just as (or in the same way as) is the answer to his rhetorical question: faith or law? The answer is *FAITH*, because justification and sanctification comes in the *same way* as Abraham was justified: by faith and not works. Therefore, works cannot be added to the Gospel message. But this is only the beginning of the story. Paul is about to lead the Galatians, and the Judaizers, back into the Old Testament Scriptures to uncover the truth of the Gospel. We will begin where Paul begins, with Abraham as the father of the Jews. Paul tells the Galatians that Abraham *believed God, and it was accounted to him for righteousness*. The argument here is not that salvation, justification, etc., is by faith and not works, though that is true enough. The argument here demonstrates how these Judaizers misinterpreted their position with God by misunderstanding Abraham, their father. Abraham was justified by faith. Let's take a closer look at who Abraham was and what his relationship to God was.

Bible Reference	Question	Answer
Galatians 3:6-29	What is central to Paul's argument that serves to answer his question in 3:5?	
v.6	Abraham believed!	
v.7	Sons of Abraham only by faith.	
v.8	God would justify the Gentiles by faith.	
v.9	Believers have faith just like Abraham.	
v.11	Justification is by faith, not Law.	
v.12	The Law is NOT of faith.	
v.14	We receive the promise of the Spirit by faith.	
v.21	Life doesn't come from the Law.	
v.22	We receive the promise of the Spirit when we have faith in Jesus.	
v.24 Law	The Law was our tutor to bring us to Christ.	
v.24 Faith	We are justified by faith.	
v.26	We are sons of God through faith in Christ.	

Bible Reference	Question	Answer
<b>Romans 4:10</b>	What is significant about WHEN Abraham believed?	Abraham believed long before he was circumcised
<b>Galatians 3:6</b>	What imputes righteousness?	Faith and not Law.
<p>Genesis 15:6 reads, "And he believed in the LORD, and He accounted it to him for righteousness." The Hebrew here tells us much more than Abraham simply believed in the existence of God. "Believed in," literally means that Abraham trusted in the promises of God. He trusted that God would do all that He promised. Read the following verses and indicate what Abraham and Sarah did. What is the overriding component to all of them?</p>		
<b>Hebrews 11:8</b>	Abraham believed God by faith.	
<b>Hebrews 11:9</b>	Abraham believed God and dwelt in the land of promise.	
<b>Hebrews 11:10</b>	Abraham believed God and waited.	
<b>Hebrews 11:11</b>	Sarah judged God faithful and believed she would conceive.	
<b>Isaiah 64:6</b> <b>Romans 4:1-4</b>	How was Abraham NOT justified?	Abraham was not justified by his works.
<b>Romans 4:5-6</b>	What is the juxtaposition offered by Paul here that strengthens his argument?	Faith and works are juxtaposed. God imputes righteousness apart from works.

6. Reread Galatians 3:5-9. This idea that God imputes righteousness, or in this case accounted it to Abraham because of his belief, is extremely important. Abraham was not, himself, righteous, but had the righteousness of God imputed to him. Imputed literally means “an ancient bookkeeping term that meant ‘to put to one’s account,’ ‘to register as one’s own,’ hence ‘to impute or attribute to.’ God imputed righteousness to Abraham on the basis of faith, i.e., without Abraham earning it!”<sup>6</sup> We must be absolutely clear on this point. Abraham believed God and had righteousness accounted to him. His belief must never be construed as a work! Our Reformed brethren teach that believing is a work, and since we cannot work for our salvation (Ephesians 2:8-9; Romans 10:17), we must be *given* faith. This is not the case, as faith always looks to, or relies on, the merits of its object.<sup>6</sup> The object in Abraham’s case would be the promises of God, and in our case the promises of God as they are evidenced by the finished work of Christ. We’ve already established earlier in this study that the only requirement for salvation is belief. Our belief, however, is a state of being, not an action, and therefore not a work. Every verb falls into one of two categories: Dynamic (Action) or Stative (State of Being). The technical meaning of stative verbs is static, or not moving, as opposed to dynamic verbs that are in action. Believe, Believed, and Believing are all static, or a state of being.<sup>34,35</sup> One must believe in order to be saved: Once you believe, you’ve transferred from one state of being (unbelief) to another state of being (belief). There is no action on your part. We actively do nothing to believe, or doubt, or trust? Doubting is another example of a stative verb. There is no action, just a state of being. Abraham trusted in God’s promises. The action is God’s, not Abraham’s. Abraham trusted in, believed, that God would act in accordance with His promises. It was Abraham’s faith in God that produced God’s action of imputing righteousness to him. Because one of the pillars upon which Judaism is built is that Abraham is the father of the Jews, and because the Law came down through the Jewish people and was essential to their belief system, the Judaizers were attempting to add the works of the Law to faith. Paul uses Abraham to demonstrate their misconception about salvation. The Judaizers insist on adding circumcision to faith because that is the rite that would make them sons of Abraham, and inheritors of the promises of God. However, in Galatians 3:7 Paul flatly states that *only those who are of faith are sons of Abraham*. This should not have come as any surprise, since both Old Testament saints and New Testament saints were, and are, saved by faith! This Gospel message has NEVER changed. Individual effort never, ever saved anyone! Our task will be to expand on Paul’s ideas to uncover 1) who these sons of Abraham are, 2) exactly what does Abraham have to do with the Gospel, and 3) how the Judaizer’s message is different from what Scripture teaches. The chart below will help guide you into a deeper understanding of the truth of the Gospel.

Bible Reference	Question	Answer
Galatians 3:8	What did Abraham receive, as told in the Old Testament?	Abraham had the Gospel preached to him in the Old Testament.
John 8:56-58 Hebrews 4:1-2	How do we KNOW that Abraham heard the Gospel?	Abraham heard the Gospel, and was glad to see Jesus’ day. This demonstrates that he heard the Gospel.

Bible Reference	Question	Answer
<b>Romans 4:9-12</b>	What is the relationship between faith and the need to be circumcised?	Circumcision is not necessary, because Abraham received the sign of his faith, his circumcision, <b>AFTER</b> he had faith, not <b>BEFORE</b> .
<b>Galatians 3:7</b>	Who are the true sons of Abraham, and who aren't?	Both Jews and Gentiles who exercise faith are sons of Abraham.
<b>Romans 4:13</b>	What is required to be heir?	Faith
<b>Romans 4:14</b>	What two results occur if one can be an heir through faith?	1. Faith is made void. 2. The promise made of no effect.
<b>Romans 4:15</b>	What does the Law bring?	Wrath
<b>Romans 4:16</b>	Who is Abraham father to?	All that have faith.
<b>Romans 4:17</b>	Who, specifically, did Abraham believe?	God
<b>Romans 4:18</b>	What did Abraham do to become the father of many nations?	Believe
<b>Romans 4:19</b>	What was Abraham not weak in?	Faith
<b>Romans 4:20</b>	What would have caused Abraham to waver at the promise of God?	Unbelief
	What actually happened?	Abraham believed God, and his faith was strengthened.

Bible Reference	Question	Answer
<b>Romans 4:21-22</b>	What was Abraham's state of being BEFORE he was accredited with righteousness?	Abraham was fully convinced that God was able to perform what He promised.
	What is the object of Abraham's faith?	The object of Abraham's faith is the promises of God. He believes that God will do what He promised He would.
<b>Hebrews 11:6 John 8:39-47</b>	What does physical descendency have to do with the Gospel?	Being born in the line of Abraham is not enough. One must have faith in order to seek after God. These Jews were depending on their lineage, and did not have saving faith like Abraham, as the Gospel preaches.
<b>Romans 2:29</b>	The Judaizers thought that they were justified because of their lineage. Is this belief True or False?	False: Justification comes through a change of heart, not by virtue of your birth. Circumcision in the flesh may bring praise from men, but not from God.
<b>Galatians 5:7</b>	Who is a true son of Abraham?	Jews and Gentiles who appropriate the promises of God by faith are considered sons of Abraham.
<b>Romans 4:11</b>	The Judaizers were adding circumcision to faith. What does this passage say that circumcision really is?	Circumcision was the sign, a seal of the righteousness of the faith
	Note the timing of Abraham's circumcision in relation to his faith.	Abraham already had faith while still <i>uncircumcised!</i>

7. One of the false teachings that have crept into the Church is that of Replacement Theology: the Church replacing Israel, and by extension, those who are of faith are Spiritual Jews. This is never indicated in Scripture. Further, when the Bible speaks about Jews, it is always in reference to national Israel. Many teach, including some Christians, that once the Jews rejected their Messiah, and He turned to the Gentiles, the Jews were abandoned. Some go so far as to teach that the Church is now Spiritual Israel. This is misunderstanding and/or misinterpretation, and is never taught in Scripture. Replacement Theology is patently false.



Paul's reference to Abraham in Galatians is not just for the Judaizers. God did turn from the Jews to the Gentiles (Isaiah 49:6), but He did not abandon Israel. Complete the chart below, but understand it is in no way exhaustive of the many, many verses that expound this truth.

Bible Reference	Question	Pertaining to Israel's Longevity
Jeremiah 31:31-32*	Offer three pieces of evidence that proves God will NEVER abandon Israel.	The Lord <i>will make</i> (future) a New Covenant after the Tribulation (those days) with Israel.
Jeremiah 31:33-34*		He will put His Law in their minds and on their hearts and He will forgive their sins and remember them no more.
Jeremiah 31:35-37*		If the universe changes its very nature (light, stars, limitlessness), then, and only then will God cast out Israel. Obviously the meaning is that this will never happen.
<i>*Note the future tense in Romans 11:25-29 that relates directly to Jeremiah. This all happens AFTER the Tribulation.</i>		
Isaiah 49:6 Romans 11:23-24	What does God tell His Servant, Messiah, is too small a thing?	Raise up the tribes of Jacob, and restore the preserved ones of Israel.
Romans 9:1-5	Who is Paul describing? Who is he NOT describing?	Paul is describing national Israel, not the Church.
Romans 11:1-5	How do these verses prove that God did not abandon Israel?	Paul states that God did not cast out His people, and names them as Israel. In fact, He has saved a remnant during this present age.
Romans 11:11	Did the Jews fall?	The Jews did not fall, but only stumbled.
	Why would God make them jealous if He were done with them?	He wouldn't.



Bible Reference	Question	Pertaining to Israel's Longevity
Isaiah 49:6 Romans 11:25	When will Israel's blindness end?	When the time of the Gentiles is over.
Romans 11:25 2 Corinthians 3:14-16	Is Israel's blindness absolute and/or complete?	No! When a Jew turns to the Lord, the veil is taken away.
Romans 11:26-27	When the times of the Gentiles are ended (v25), what three things will God do for Israel?	<ol style="list-style-type: none"> <li>1. Israel will be saved.</li> <li>2. God will turn away ungodliness from Israel.</li> <li>3. God will take away their sins.</li> </ol>
Romans 4:19-22 Romans 11:27	What is significant here that directly relates to Abraham's salvation?	God keeps His promises!
Romans 11:28	What does this verse say about how God feels about Israel?	Israel is still considered beloved by God.
Romans 11:29	Is it possible for God to forget His promises to Israel?	For the gifts and the calling of God are irrevocable. That pretty much says it all.
<p>It must be considered that the Great Tribulation is called the time of Jacob's Troubles (Jeremiah 30:1-11), where Israel and Judah will be regathered from exile, they will be disciplined, but will ultimately be saved. Further, since the Rapture occurs before the Tribulation, if the Church were Israel, and the Tribulation is for Israel, then Israel (Spiritual) will be gone! Replacement Theology simply does not stand the test of sound hermeneutical principles. In short, Scripture does not support Replacement Theology. The Church IS NOT Israel. (see also Matthew 24:6-8, 1 Thessalonians 4-5, and Revelation 6-12)</p>		

8. When Abraham had the Gospel preached to him (v.8), and God promised that through him all the nations of the earth would be blessed (v.8), it cannot be overlooked that that blessing could only come through faith (v.9). “Thus the justification of uncircumcised Gentiles was anticipated in the universal aspect of the Abrahamic Covenant when God announced the gospel (lit., “the good news”) ... to Abraham.”<sup>55</sup> Paul’s understanding of justification by faith is not limited to Abraham, but covers circumcision, Law keeping, the Great Commission, and the very Word(s) of God. Complete the chart below that ties several pieces of Paul’s argument together for form a clear picture of salvation by faith alone.

Bible Reference	Question	Answer
<b>Genesis 15:6</b> <b>Romans 4:3</b>	How is Abraham justified?	He believed God, and God imputed to him righteousness.
<b>Habakkuk 2:4</b> <b>Galatians 3:11</b>	How is justification achieved? but the just      by his faith      shall live <u>6662</u> <u>530</u> <u>2421</u> צַדִּיק                      אֱמוּנָה                      יַחַי W-tsadiyq      be°-muwnaatow      yich-yeh	By faith. The justified, by faith, shall live.
<b>Galatians 2:3</b> <b>Galatians 3:6-9</b> <b>Galatians 5:2-3</b>	Since the Judaizers were clearly pointing to circumcision for salvation, how are Titus and Abraham the same?	Neither Abraham nor Titus were justified by keeping the Law. Justification is by faith alone.
<b>Genesis 12:3</b> <i>See also: 18:18;</i> <i>22:18; 26:4; 28:14.</i>	Paul is making an important point when he quotes Genesis: Note what two groups God intended the blessing for (long before the Law), that supports his overall point.	God intended to include the Gentiles as well as the Jews.
<b>Galatians 3:8; 4:30</b> <b>John 7:38</b> <b>Romans 9:17</b>	Notice the personification of the Scriptures. Since the Scriptures didn’t exist yet for Abraham, what does Paul’s uses this literary device mean for the inspiration of Scripture?	Since Paul views the Scriptures as if they were God speaking, we may rightly conclude that the Bible we have is totally and completely inspired (the very Word of God).
<b>Matthew 28:19-20</b> <b>Mark 16:15</b> <b>Luke 24:46-48</b> <b>Acts 1:8</b> <b>2 Corinthians 5:20</b>	How does the Great Commission demonstrate that through Abraham all the nations of the earth will be blessed?	That blessing of justification by faith is available to all nations through the good news of Jesus, which the promise to Abraham foretold.

# 18 Christ or Curse?

## Read Galatians Chapter 3, Verses 10-14

1. Paul begins his argument that the Law can never justify by use of a parallelism called chiasm. Chiasms utilize a unique repetition pattern for clarification and emphasis. Here we find the parallels in the *curse of the law* and *salvation by faith* were A is parallel with A and B with B:

- A. 3:10 cursed is everyone (who does not obey the law)
- B. 3:11 (the righteous) will live (by faith)
- B. 3:12 (the man who follows the law) will live (by the law)
- A. 3:13 cursed is everyone (who is hung from a tree)

Paul is attempting to illustrate that what the Judaizers are offering is not salvation at all, but a curse. He does this by quoting Deuteronomy 27:26 in vs. 10. Galatians 3:10 serves as a confirmation of 3:9 (those of **faith** are **blessed** with believing Abraham) because if you're depending on keeping the Law for your salvation, you can't share in the blessing of Abraham because you're under the curse of that very Law. It's not a surprise that Paul would introduce the concept of **blessing** and **cursing** by quoting Deuteronomy, as Jews would have been intimately familiar with both, having studied the Scriptures their entire lives (John 5:39). For Paul, there is either salvation that comes through faith (blessing), or there is a curse that comes from the Law. The reason is simple: Keep the **entire** law **continually** or fall under the curse, for the Law demands continual obedience. When talking about the Law in contemporary settings, most people don't look past the Ten Commandments written on the stone tablets (Ex. 20 2-17. Deut. 5:6-21). There are actually 613 commandments (mitzvot); some are positive (thou shalt), while others are negative (thou shalt not).<sup>32</sup> In Galatians, when Paul is talking about the Law, he means the **entire** Law of Moses. The Key Point and the chart below will help you begin to analyze this concept. (*Bear in mind that the Law was never intended to achieve salvation, but to show men their sin and point them to the Savior.*)



"NT:1696 ἐμμένω emmeno (em-men'-o),"<sup>10</sup>

- "**Continue**, to remain in, continue; properly, in a place: to persevere in anything, a state of mind, etc.; to hold fast, be true to, abide by, keep."<sup>15</sup>
- "This word combines NT:1722 ἐν **en** (en); a primary preposition denoting (fixed) position (in place, time or state), with NT:3306 μένω **meno** (men'-o); a primary verb; to stay (in a given place, state, relation or expectancy)".<sup>10</sup>
- "The word is in the durative tense (the on-and-on tense). This means that the verb is used in the everywhere, always, and in everything sense of the word."<sup>6</sup>

Bible Reference	Question	Answer
<b>James 2:10-11</b> <b>Galatians 5:3</b>	According to Paul and James, how many of the 613 mitzvah (commandments) must be kept?	All of them!
<b>Acts 15:10</b> <b>Romans 7:7-12</b>	According to Peter and Paul, who was able to keep the Law?	Nobody was able to keep the Law.
<b>Galatians 3:10</b>	What do <b>Continue</b> and <b>All</b> present a clear picture of that a person must do in order to live (have life) by the Law.	They must keep all of the Law on a continual basis.
<i>Greek: Continue: Emmeno: To hold fast, be true to, abide by, keep.<sup>15</sup></i>		
<i>Greek: All: Pas: All, any, every, the whole.<sup>10</sup> See Key Point</i>		
<b>Galatians 3:10</b> <b>Deuteronomy 27:26</b> <b>Leviticus 26:14cf*</b>	Paul uses <i>continue in</i> but Deuteronomy uses <i>confirm</i> ? Doesn't this prove they're not the same? Leviticus and the definition below gives you your answer. What does God make perfectly clear?	God makes it clear that ALL of His commandments must be kept, or cursings will ensue.
<i>*The entire chapter need not be read to get the big picture.</i>		
<i>Hebrew: Confirm: Quwm: to follow, to fulfil, to persist, to show by one's life. "Cursed is he who does not support and give assent to the words of this Law to do them [as the rule of his life]." (AMP)</i>		

2. It's important to understand that Galatians 3:10 does not speak of those who break the Law but that justification cannot come from those who are *of the works* of the Law, that is, those depending on the Law to find favor with God. How do all of the following passages confirm this fact?

Bible Reference	Question	Answer
<b>Luke 10:25-28</b>	What aspects of the Law must be kept in order to have life?	There is absolutely no mention of keeping or performing works of the Law. Life comes through love for God.
<b>Acts 13:38-39</b>	Show how justification IS and IS NOT attained.	Justification is by faith in Christ. Justification cannot come by the Law of Moses.
<b>Romans 3:19-20</b>	How can man be justified by the Law?	One cannot be justified by works of the Law.

Bible Reference	Question	Answer
Romans 3:28	Show how justification IS and IS NOT attained.	Justification is by faith.
		Justification occurs apart from works of the Law.
How many times does Paul show, in this one verse, that justification cannot come by works of the Law, but by faith in Christ?	Justification is by faith.	Justification is not by the Law.
	Man is justified by faith in Jesus.	Man is not justified by the works of the law.
	Belief in Jesus = justification by faith.	Justification is not by the works of the Law.
		By the works of the Law no flesh shall be justified.
Philippians 3:9	Personal righteousness come through:	The Law
	God's righteousness come by:	Faith in Christ
Galatians 3:7-10 John 8:31-59 Romans 4:1-12	Paul mirrors the very words of Jesus. What are the ONLY works that result in life?	Belief/Faith in Jesus.

3. In Galatians 3:10-11, Paul cites the Scriptures of Deuteronomy 27:26 and Habakkuk 2:4 respectively to prove that **NOT** being justified by the law is **EVIDENT** (*very clear, obvious*). Deuteronomy proves that justification cannot be by the Law, while Habakkuk proves it must be by faith. Habakkuk's quote, "The just shall live by faith," is repeated three times in the New Testament (Romans 1:16-17, Galatians 3:10-14 (11), and Hebrews 10:38-39) and is here given to support the Scripture's claim that works *cannot* justify. When examining all four instances of Habakkuk's quote in the original Hebrew and Greek using an interlinear, we find the word order very telling. The Bible makes it completely clear from both Old and New Testaments what it means to have *life* according to *faith*, as the Key Points and chart below demonstrate.

NT	It is	δῆλον, evident	ὅτι for	ὁ the	δίκαιος just	ἐκ <u>BY</u>	πίστεως <u>FAITH</u>	ζήσεται shall live
OT		צְדִיק The Just		בְּאִמּוּנָתוֹ <u>BY HIS FAITH</u>			חַיֵּי Shall live <sup>30</sup>	



“OT:2421 חַיָּה *chayah (khaw-yaw)*,”<sup>10</sup> “**Shall Live:** to live, to have life, to remain alive, to sustain life, to live prosperously, to live forever, to be quickened, to be alive, to be restored to life or health.”<sup>28</sup>



“OT:530 אֱמוּנָה *‘emwnah (em-oo-naw)*,”<sup>10</sup> “**By Faith:** The basic meaning of ‘emunah is ‘certainty’ and ‘faithfulness.’ Man may show himself ‘faithful’ in his relations with his fellow men (1 Sam 26:23). But generally, the Person to whom one is ‘faithful’ is the Lord Himself.”<sup>12</sup>

“This very important concept in biblical doctrine gives clear evidence of the biblical meaning of ‘faith’ in contradistinction to the many popular concepts of the term. At the heart of the meaning of the root is the idea of certainty. And this is borne out by the NT definition of faith found in Heb 11:1.”<sup>29</sup>

Bible Reference	Question	Answer
John 3:14-16	Belief in Jesus assures what two things?	The one who believes will not perish.
		The one who believes will have everlasting life.
John 3:36	While the believer has everlasting life, what two assurances does John offer to the one who doesn't believe in Jesus?	The unbeliever will not see life.
		The unbeliever has the wrath of God abiding on him.
John 5:24	What two other assurances does John offer to the one who believes in Jesus?	The believer will not come into judgment.
		The believer has passed from death into life.
Romans 6:21	What is the ultimate end for the slave of sin (the unbeliever)?	Death
Romans 6:22	What is the ultimate end for those who believe in Jesus?	Everlasting Life
Romans 6:23	What is the gift of God? <i>Don't forget in whom we have this gift.</i>	Eternal life <b>IN</b> Christ Jesus our Lord.

Bible Reference	Question	Answer
1 Peter 1:3-4	In what three ways is our assured inheritance (our salvation) described?	It is incorruptible and undefiled.
		It does not fade away.
		It is reserved in heaven.
1 Peter 1:5	What specifically keeps our salvation assured?	The power of God.
	How is our salvation assured?	Through faith in the power of God.
1 John 5:10-11	What did God give to believers?	Eternal life.
	Where is our life?	In Christ.
1 John 5:12	John cannot make this doctrine plainer. What do believers have, and what do unbelievers have not?	Both answers are LIFE.
1 John 5:13 Galatians 3:11	John wrote these words for a specific purpose. What is that purpose that ties perfectly into Paul's use of Habakkuk's quote in Galatians 3:11?	Belief = Life

4. When we tie Galatians 3:11 and 3:12 together, we see the clear picture Paul paints for these Galatian believers who are being swayed to place themselves under the Law. He does this by placing two Old Testament quotations back to back: Habakkuk 2:4 (3:11) and Leviticus 18:5 (3:12). It seems plain that the Law says **Do** and live, while grace says the opposite of **Believe** and live. By placing themselves back under the Law, they're unwittingly placing themselves under God's curse (Galatians 3:10). We can get a deeper understanding of Paul's *Law vs. Grace* argument by borrowing from his letter to the Romans where he quotes the same passage from Leviticus but adds much more detail and explanation. Read Romans 10:1-13 and complete the chart below.

Bible Reference	Question	Answer
Romans 10:1	What is the focus of this chapter, as stated here?	Israel's salvation.
Romans 10:2-3	Why didn't Israel submit to God's righteousness?	They were seeking to establish their own righteousness.



Bible Reference	Question	Answer
<b>Romans 10:4, 5*</b> <b>Philippians 3:9</b> <b>Galatians 3:11-12</b>  <i>Leviticus 18:5*</i>	Moses indicated that righteousness from the Law only comes through perfect obedience to it (though it would be a works based righteousness as opposed to a divine, faith based, imputation). Since Christ kept the Law perfectly, and was the end of righteousness from the Law, where does our righteousness come from?	Faith – Belief.
<b>Romans 10:4-5</b> <b>(Galatians 3:12)</b>	Again we see that Law says DO while Grace says BELIEVE v.4 Righteousness comes by v.5 If kept, righteousness comes by v.6 Righteousness comes by	Believing Keeping the Law Faith
<b>Romans 10:6*, 7**, 8***</b>  <i>Deuteronomy 30:12*, 13**, 14***</i>	Paul goes on to quote several OT passages to demonstrate that salvation can come from only one source. What is that source?	The source of salvation must be faith/belief.
<b>Genesis 49:24</b> <b>Psalm 118:22</b> <b>Isaiah 8:14</b> <b>Acts 4:8-12</b> <b>Romans 10:9-11*</b>  <i>Isaiah 28:16*</i>	Paul quotes from Isaiah 28:16, but takes for granted his audience will understand the context. The OT passages here give the context from which you can answer these questions: 1. Who is the Stone? 2. What should the Jews have been able to recognize concerning salvation?	1. The Stone is Christ (the Messiah). 2. Salvation comes by <u>FAITH</u> in Christ.
<b>Romans 10:12-13*</b> <b>Galatians 3:10-12</b>  <i>Joel 2:32*</i>	To add a touch of finality to his argument, what does Paul show by quoting Joel that ties back to his argument in Galatians?	Salvation comes NOT by the works of the Law, but by trust and faith in God (calling on His name).



5. Paul has gone to great lengths so far to lay out his argument to these Galatians that the Law cannot save them, but if we step back and take a look at the big picture we can see that by listening to the Judaizers, and placing themselves back under the Law of Moses, these believers are giving up so much more. The chart below illustrates exactly what the Law CAN'T do:

Bible Reference	What Can't The Law Do?	Answer
Galatians 2:16	What Can't The Law Do?	The Law cannot justify.
Galatians 2:21	What Can't The Law Do?	The Law cannot give righteousness.
Galatians 3:2	What Can't The Law Do?	The Law cannot give the gift of the Spirit.
Galatians 3:18	What Can't The Law Do?	The Law cannot guarantee a believer's spiritual inheritance.
Galatians 3:21	What Can't The Law Do?	The Law cannot give life.
Galatians 4:8-10	What Can't The Law Do?	The Law cannot give liberty and free from bondage.
The Bible	Why, then, go back into the Law?	Seems pretty clear that since the Law CAN'T, one should not try to live by it.

6. We've studied that man cannot be justified by the Law, for no one is able to maintain the righteous requirements of the Law, largely because the entire Law must be kept perfectly and continually (James 2:10; Galatians 3:10-11). Here in Galatians 3:12, Paul makes a definitive statement that Faith and Law cannot be Scripturally combined, demonstrating that they are mutually exclusive and utterly incompatible. He backs up his statement by quoting Leviticus 18:5 "the man who does them shall live by them". We will be studying Paul's argument in Galatians 3:12 in three ways: 1) We will again be borrowing from Paul's letter to the Romans to clarify and expand our understanding of what he is explaining in Galatians 3:12, 2) We will be examining Paul's choice to quote Leviticus 18:5, a passage that itself is quoted four more times in the Old Testament, demonstrating that Israel could not keep the very Law they were pushing on the Galatians and should have known better, and 3) We will offer an application of Paul's argument that we simply cannot please God by our own works; we must have faith!

1) We will again be borrowing from Paul's letter to the Romans to clarify and expand our understanding of what he is explaining in Galatians 3:12

Bible Reference	Clarify and Expand	Answer	
Romans 4:1-3	Note both of Paul's arguments concerning Abraham's justification.	Justified	By Faith
		Not Justified	By Works
Romans 4:4-8	Note both sides of justification that even David knew, but the Judaizers clearly do not!	v. 5 says don't work, but what?	Believe
		v. 6 says God imputes what, apart from what?	Righteousness Works
Romans 4:9-12	How is the timing of Abraham's faith and circumcision crucial to our understanding of justification by Law keeping?	Abraham was circumcised AFTER he already had faith proving that justification is by faith and not by keeping the Law.	
Romans 4:13	Note both sides of Abraham's promised inheritance.	Promise was made.	Through the righteousness of faith.
		Promise was NOT made.	Through the Law.
Romans 4:14	What two effects would the Law have on this inheritance?	Faith is made void.	
		The promise has no effect.	
Romans 4:16-18 Ephesians 2:8	What is the <i>foundation</i> for our promise for both Jews (with the Law) and Gentiles (without the Law)?	Grace through Faith!	
Romans 9:30-33	To add a touch of finality to Paul's argument, why were the Jews NOT justified?	They did not seek it by faith, but by works of the Law.	

2) Examine Paul's choice to quote Leviticus 18:5 (quoted four more times in the OT), demonstrating that Israel could not keep the very Law they were pushing on the Galatians and should have known better.

Bible Reference		Not Even Israel Could Keep Their Own Law!	
Galatians 3:12 Nehemiah 9:1-16		To Paul's point, give seven examples of Israel NOT keeping the Law.	
v.16	1. They acted proudly.		
	2. They hardened their necks.		
	3. They did not heed God's commandments.		
v.17	1. They refused to obey.		
	2. They hardened their necks.		
	3. And they were not mindful of God's done among them.		
	4. They appointed a leader to return to their bondage.		
Galatians 3:12 Nehemiah 9:18-38		Continuing to make Paul's point, note the examples of Israel NOT keeping God's Law.	
v.26	1. They were disobedient and rebelled against God.		
	2. They cast God's law behind their backs.		
	3. They killed God's prophets.		
	4. They worked great provocations.		
v.28	They did evil in the sight of God though He gave them rest after they cried out to Him.		
v.29	1. They acted proudly.		2. They did not heed God' commandments.
	3. They sinned against God' judgments.		4. They shrugged their shoulders.
	5. They stiffened their necks.		6. They would not hear.
v.30	They would no listen to God.		
v.33	They know they've done wickedness in the sight of God.		
v.34	1. They have not kept God's Law.		
	2. They have not heeded God's commandments.		
Galatians 3:11-12 Ezekiel 20:1-32 11, 13, 21	God uses repetition to prove the same point that Paul is making. What's Paul's point?	Israel continually disobeyed God, turning from His Law demonstrating they couldn't keep His Law. Law cannot lead to life, but faith can.	

3) We will offer an application of Paul’s argument that we simply cannot please God by our own works; we must have faith!

Bible Reference	Question	Answer
<b>Numbers 14:11</b>	What did God want that relates to our application?	God wanted the Hebrews to believe.
<b>Psalm 78:1-22</b>	Why was God angry with His people?	They would not believe in God, or trust in His salvation.
<b>Hebrews 11:6</b>	What is the one component that is absolutely necessary to please God?	FAITH
<b>Hebrews 3:16-19</b>	Specifically, why were the Hebrews unable to enter God’s rest?	Unbelief
<b>Matthew 7:21-23</b>	Using vs. 22 as your proof, why did these have no relationship with Jesus that has direct application to our study of salvation by faith vs. works?	They were attempting to gain entrance to the Kingdom of Heaven by their works!

7. In Galatians 3:13, Paul abruptly switches gears and offers the solution for the curse of the Law: Christ pays the penalty required by the Law by “bearing the universal curse of the whole human race”<sup>79</sup> and redeeming us from that curse. We know from Galatians 2:16 and 3:10-11 that anyone trying to be justified by the works of the Law must, but cannot, keep all of the Law, and are therefore under the curse of the Law. Further, Paul shows us from 3:11 that we have life through faith alone! The good news is that Christ redeemed us (paid our price) by taking on the penalty we deserved; death. The Greek word *redeemed*, “NT:1805 ἐξαγοράζω *exagorazo* (ex-ag-or-ad’-zo),”<sup>10</sup> literally means “to redeem...by payment of a price, to recover from the power of another, to ransom, buy off.”<sup>15</sup> Thus, the price Jesus paid to free us from the curse of the Law is one of substitution. In other words, Christ “actually purchased believers from slavery to sin and from the sentence of eternal death.”<sup>5</sup> The chart below will aid your study of Christ redeeming us from the curse of the Law.

Bible Reference	Question	Answer
<b>Galatians 4:5</b>	Since everyone is under the curse of the Law, this passage connects to our study. Who did Christ redeem?	Those who were under the Law.

Bible Reference	Question	Answer
<b>Matthew 20:28</b> <b>1 Peter 1:18-19</b> <b>Ephesians 1:7</b> <b>Hebrews 9:12</b>	What did Christ have to give up in order to free us (redeem us) from slave market?	He gave His live, and He shed His own precious blood.
<b>John 3:16-17</b> <b>1 Timothy 2:6</b> <b>2 Peter 2:1</b> <b>Hebrews 10:10-12</b> <b>1 John 2:2</b>	To be specific, whom did Christ shed His blood and pay the penalty of death for?	Christ died to pay the penalty for all mankind.
<i>*This answer will help refute the false Calvinist doctrine of Limited Atonement; that Christ died not for the sins of the world, but only for the Elect.</i>		
<b>John 6:47</b> <b>Acts 13:38-39</b> <b>Acts 16:31</b>	While it is true that Christ died to pay the penalty for all sin, what must man do in order to be saved?	We have to believe.
<b>1 Peter 1:18</b>	Taking another look at 1 Peter, what does Peter say we were NOT redeemed by, and how does this help make Paul's point?	We were not redeemed by tradition from your fathers."  This clearly points to the fact that the Law cannot redeem anyone.
<b>1 Peter 1:19</b>	What were we redeemed by, and how does <i>this</i> help make Paul's point?	We were redeemed by the precious blood of Christ.  We must have faith in what Christ did, and not in what we can do.

8. In Galatians 3:13, Paul links us being redeemed with Jesus “having become a curse for us.” This redemption that Paul is writing about is from the curse of the Law, but redemption also comes in the form of salvation. Christ redeemed us, or bought us out of the slave market, never to be put up for sale again. Romans 8:1 tells us that if we are in Christ, there is NO condemnation, and Jesus tells us in John 5:24 that whoever believes in Him will have everlasting life and not come into judgment! These are comforting words, but there is a sobering aspect that must never be forgotten. Paul emphasizes that Christ became that curse FOR us at His crucifixion. He uses Deuteronomy 21:23 to prove his point that according to the law, “...when condemned criminals were hanged on a tree, it was a sign of their being under the curse of God.”<sup>31</sup> The chart below delves more deeply into Paul’s argument.

Bible Reference	Question	Answer
<b>Acts 5:30</b>	How do these passages support Paul’s rightful use of Duet 21:22-23?	Peter and the other apostles indicate that Jesus was murdered by hanging on a tree. A clear reference to Deut.
<b>1 Pet. 2:24</b>		Here Peter references Christ’s crucifixion “on the tree.”
<b>2 Corinthians 5:21</b> <b>Galatians 3:13</b>	How does this passage support Paul’s argument that Christ became a curse FOR us?	Christ died and was hung on a tree even though He didn’t commit any sins. He became accursed of God FOR us.
<b>John 5:24</b> <i>(link with the above passages)</i>	“If the Law shows every person to be under God’s curse, how can we escape God’s wrath?” <sup>67</sup>	Since Christ voluntarily took the wrath of God directed toward us upon Himself; He became the object and bearer of God’s curse. All we have to do is have faith.
<b>1 Peter 3:18</b>	Even though Christ committed no sin, for whom did He suffer?	Christ suffered for the unjust (sinners).
	Supporting Paul’s assertion, how does Peter indicate why He did?	He did it to bring us to God.

11. Paul says in Galatians 3:14 “that the blessings of Abraham might come upon the Gentiles in Christ Jesus.” What blessings is he talking about? Consider the following:

- 1) Abraham believed God and it was accounted to him for righteousness. (Galatians 3:6)
- 2) Abraham had the Gospel preached to him, saying that in him all the nations would be blessed; this included both Jews and Gentiles. (Galatians 3:8)

- 3) Salvation is not of the Law, but by faith. (Galatians 3:11)
- 4) No one can keep the Law, and therefore all are accursed of God. (Galatians 3:10)
- 5) Christ became flesh, kept the Law, became its curse in our place, died, and came back to life, defeating death and sin. (John 1:14; Hebrews 4:14; Galatians 3:13; 1 Corinthians 15:4; 1 Corinthians 15:54-57)

It is worth noting Paul's use of the Greek word translated as **IN** and not **THROUGH** when it comes to our blessings so that, "Just as God promised that in Abraham the nations would be blessed, so now it is in Christ Jesus that that blessing has come about."<sup>20</sup> The chart below answers the question: What blessings would come upon Gentiles in Christ? Before we can answer that, however, we must examine a key detail about vs. 14. This passage is made up of (in Greek) two dependent clauses that depend on vs. 13. Each is introduced by the conjunction meaning **so that** or **in order that** demonstrating that Christ redeemed us for a specific purpose.

Bible Reference	Question	Answer	
<b>Galatians 3:8-9</b> <b>Galatians 3:13-14</b>	Identify the two reasons Christ has redeemed us from the curse of the Law.	<b>So That</b>	The blessing of Abraham might come upon the Gentiles in Christ Jesus.
		<b>So That</b>	We might receive the promise of the Spirit through faith.
<b>Galatians 3:8-9</b>	What, specifically, is the blessing of Abraham?	Justification by faith, apart from works.	
<b>Galatians 3:13-14</b>	If we are justified when we exercise faith, what is the implication about when we receive the Spirit?*	We receive the Spirit at the same time we're justified. In other words, this seems to defeat the false doctrine of a second blessing of the Holy Spirit.	
<i>* This effectively counters the false doctrine of a second blessing of the Holy Spirit.</i>			
<b>Colossians 2:11-12*</b> <b>(Romans 3:28)</b>	List the three blessings Paul enumerates that come from being IN Christ.	Believers have been spiritually circumcised.	
		We were buried with Jesus	
		We were raised with Him from the dead through faith.	
<i>* "The words putting off are from the noun apekdyssei ("total breaking away from"), which occurs only here in the New Testament. This putting off of the old life occurs at the moment of salvation, when a believer is buried with Christ in baptism by the Spirit (cf. 1 Cor. 12:13) and is raised with Him to new life."<sup>55</sup></i>			



Bible Reference	Question	Answer
<b>2 Corinthians 5:17*</b>	How does Paul describe the blessing that come from being IN Christ?	<b>We are a brand new creation.</b>
* "New in the Greek implies a new nature quite different from anything previously existing, not merely recent, which is expressed by a different Greek word (Ga 6:15)." <sup>79</sup>		
<b>Romans 8:1</b>	What blessing does Paul specifically offer that results from being IN Christ.	<b>There is NO condemnation.</b>

9. "God's promise to Abraham in Genesis 12:3 does not mention the Holy Spirit. But Paul tells us here [Galatians 3:14], by inspiration of God, that the gift of the Holy Spirit was included in God's unconditional covenant of salvation with Abraham."<sup>31</sup> Paul tells the Galatians, "that we might receive the promise of the Spirit through faith." In 3:2 he asks a rhetorical question, "did you receive the Spirit by the works of the Law, or by the hearing of faith," and his answer is unequivocally: "by faith." This matter of receiving the Spirit is detailed in the chart below.

Bible Reference	Question	Answer
<b>Acts 2:38-39</b> <b>Luke 11:13</b>	How do both Peter and Luke characterize Paul's "promise of the Holy Spirit"?	<b>The Holy Spirit is characterized as a gift from God.</b>
<b>Luke 11:13</b> <b>Galatians 3:1-14</b>	How does Luke support Paul's assertion concerning how one receives the Holy Spirit?	<b>All we have to do is ask in faith.</b>
<b>John 7:37-39</b>	What two things HAD to happen BEFORE the Holy Spirit would be sent?	<b>Jesus had to be glorified.</b>
<b>John 16:7</b>		<b>Jesus had to depart.</b>
<b>John 14:16-17, 26</b>	Note who is it that the Father will send.	<b>The Father will send the Holy Spirit</b>
	Once sent, where will He be?	<b>The Holy Spirit will dwell <u>IN</u> the believer.</b>



Bible Reference	Question	Answer
Ephesians 1:13	When one believes and receives the gift of the Holy Spirit, what action does the Spirit take?	The Spirit seals them.
Ephesians 1:14	How is the Spirit defined that demonstrates our eternal security?	The Spirit is defined as our guarantee; that we're sealed until the day of redemption.
Acts 1:4-5	What is the promise given here?	The promise of the Father, as stated by Jesus, of the giving of the Holy Spirit.
Acts 2:1-4	When was the promise fulfilled?	Shortly after Jesus ascended into Heaven, the Holy Spirit descended.
Galatians 3:14, 16, 17, 18, 21, 22, 29.	What seems to be a recurring element in all of these passages that also pertain to the Ephesians and Acts passages above that might serve to cap Paul's argument about the Law?	Promise seems to be the recurring element. The Law never promised life. Faith, however, does.

# 19 Covenant of Promise

Read Galatians Chapter 3, Verses 15-18


1. Paul has just concluded his argument, proving from the Old Testament, that salvation and justification must be by faith, and that the Law was never intended to justify anyone! Now he is about to make crystal clear that the Abrahamic Covenant is still in effect, demonstrating that the Law cannot change, add to, or annul that covenant that God has confirmed. He begins by changing his tone and his focus by using the term *brethren*. Paul shifts from speaking ABOUT the Judaizers, to speaking directly TO fellow believers in Christ.

Bible Reference	Question	Answer
Galatians 1:1-2 Galatians 3:15	Note the change in tone from Paul's opening to now.	Paul's tone changes from <i>abrupt</i> to <i>peacemaking, or conciliatory</i> .
Colossians 1:1	Note the differences in Paul's greeting here from his initial greeting to the Galatians.	Paul calls believers in Colossae <i>saints</i> and <i>faithful brethren</i> . In Galatians he just says The Churches of Galatia.

2. Read Galatians 3:15. Once Paul establishes his change of focus and tone, he continues by offering an everyday example that everyone would know and understand: Contracts. He's going to compare the promise (or covenant) God made to Abraham with contracts that people enter into every day. Another way to translate this passage might be, "...I'm going to compare God's promise with something that happens all the time, or What I have been talking about is similar to what you yourselves know about."<sup>20</sup> The chart below offers other examples of his technique.

Bible Reference	Question	Answer
Romans 3:5 Galatian 3:15	How does Paul use human terms to destroy the logic of the world?	"He is simply paraphrasing the weak, unbiblical logic of his opponents – the product of their natural, unregenerate minds." <sup>5</sup>
Romans 7:1-6	How does Paul use human terms here to describe a theological point?	Paul uses the marriage and death of a spouse to demonstrate how our salvation works.

3. Continuing with Paul’s argument in Galatians 3:15 that “In human affairs, when a covenant or will is signed and sealed, no one would think of changing the document or adding to it. If human testaments cannot be broken, how much less can God’s!”<sup>31</sup> Paul contends that when men enter into contracts, finalization takes place when the documents are signed, serving to **confirm** them as legally binding. Once confirmed, they cannot be changed, **added to**, or **annulled** (negated) (see Key Point below). The Amplified Bible does a very good job of rendering the true meaning from the original: “To speak in terms of human relations, brethren, [if] even a man makes a last will and testament (a merely human covenant), no one sets it aside or makes it void or adds to it when once it has been drawn up and signed (ratified, confirmed).”<sup>80</sup> This is exactly Paul’s argument because “Even if Paul’s opponents admitted that Abraham was justified by faith, those Judaizers might have argued that the Law, coming at a later time, entirely changed the basis for achieving salvation.”<sup>55</sup> The Judaizers were adding to the contract God confirmed with Abraham when it comes to salvation and justification, but Paul takes it a step further by pointing out that they’re trying to add conditions to our inheritance (v18).

	<p><b>Confirmed</b> - NT:2964 κυρώω <i>kuróō</i> (koo-ro'-o)<sup>10</sup> Contracted, authority, confirmation. To give authority, establish as valid, confirm.<sup>9</sup></p>
	<p><b>Annul</b> - NT:114 ἀθετέω <i>atheteo</i> (ath-et-eh'-o)<sup>10</sup> To set aside, i.e. (by implication) to disesteem, neutralize or violate.”<sup>10</sup></p>
	<p><b>Add/ Add To</b> -NT:1928 ἐπιδιατάσσομαι <i>epidiatássomai</i> (ep-ee-dee-ah-tas'-som-ahee),<sup>10</sup> To arrange in order, appoint in addition, supplement (Gal 3:15), to ordain something in addition.<sup>9</sup></p>

Bible Reference	Question	Answer
<b>Genesis 12:1-3 Genesis 15:18-21</b>	Who granted the promise proving the Law can't add conditions to receiving the inheritance?	The promise was granted by God, Himself.
<b>Galatians 3:17-18 Exodus 12:40</b>	What specifically can time (430 years to be exact) NOT change?	Time cannot change the contract confirmed by God.
<b>Galatians 3:18 Romans 4:5</b>	What conflict is created concerning Law and Grace if the Judaizers are correct?	The promise cannot be by BOTH Law AND Grace.

Bible Reference	Question	Answer
Malachi 3:6 James 1:17 Romans 11:29	Since it was God who confirmed the covenant with Abraham, and “Even human covenants, once confirmed, are considered irrevocable and unchangeable,” <sup>5</sup> what can we conclude about the Abrahamic covenant that helps make Paul’s argument?	A covenant made by and unchanging God, who honors His promises, cannot be changed by adding Law to it.

4. Read Genesis 3:15-16 and Galatians 3:16. Paul concludes that the promises God made to Abraham were neither to him alone, nor simply to his descendants after him. The promises were made specifically to Christ. The Judaizers might well counter by stating that even though Abraham and his descendants were originally saved by faith, they, the Jews, were subsequently put under the Law, and therefore must keep the Law, in addition to faith, for justification.<sup>31</sup> Greek and Hebrew grammar, as well as English, allows for the word Seed to be either singular or plural. In this case, however, the Holy Spirit has Paul demonstrate the word to be singular; i.e. Christ.<sup>5</sup> The Seed idea is often obscured when scholars translate the Greek and Hebrew words as *descendants*. God’s Seed promise (not descendants) that Paul is talking about can be traced back to Adam and Eve in Genesis 3:15. This Seed promise in Genesis is clearly about Christ, the coming Messiah. Throughout the Scriptures we see God’s promised Messiah, the Seed line, protected and preserved. While Paul’s Seed argument is presented in Galatians 3:16, we can trace the protection and preservation of this Seed line of Christ from Genesis all the way to the Crucifixion. As an example, we find that from the very beginning, there has been a struggle between God and Satan for either the Seed’s preservation or its destruction. Of course, in the end, we discover that it was really only Satan who was struggling. The chart below is not comprehensive, but offers a good starting point for a study on the struggle for the Seed.

#### The Seed Is Promised By Way Of Eve

- † Genesis 3:15 - Seed of the Woman (Eve): God promised a Savior and He would come from Eve.
- † Genesis 4:25 - Cain kills Abel. This first attempt to corrupt the Seed by Satan was thwarted by God when He gave Eve Seth.

#### The Seed Is Preserved By Way Of Noah From Seth to...

- † Genesis 5:32 - Seth had many children and in his line was Noah. Noah, then would be the line the Seed would follow.
- † Genesis 6:5-8 - God saw that man was wicked and was going to kill them all, thus ending the promise of the Seed. But Noah found grace in God’s eyes.
- † Genesis 9:20-27 - God curses the son of Ham, and blesses Noah’s son Shem. It is through Shem that the Seed would come.

### The Seed Is Preserved By Way Of Building A Nation: The Jews

- † **Genesis 11:10, 27** - Shem is the progenitor of Abraham, and Abraham is in the direct line of the Seed.
- † **Genesis 11:30** - Sarai was barren, yet God promised her a son that would continue the line of the Seed.
- † **Genesis 12:12-19** - Abram almost loses Sarai to Pharaoh, but the Lord intervenes. Had Pharaoh kept Sarai, the Seed line would have been broken.
- † **Genesis 15:1-4, 17:19** - God promises Abraham a son, and makes an everlasting covenant with him.  
The Seed would come through Abraham and the promise would not be altered by the Law.
- † **Genesis 21:2-3** - God gives Abraham a son, Isaac, thus continuing the Seed line.
- † **Genesis 21:12** - In Isaac, Abraham's Seed would be called, not Ishmael. Therefore, the Seed would have to come through Isaac, even though Isaac was second born.
- † **Genesis 25:21-23** - Isaac pleads with the Lord, and the Lord gives him twins. But God said that Jacob would be favored over his older brother, and the Seed would come through Jacob even though he was born second.

### The Seed Is Preserved Through The Sons Of Jacob

- † **Genesis 37:27, 50:20** - Joseph, son of Jacob, is sold into slavery, but God preserves the Seed through the famine by placing Jacob in control of Egypt's food supply.
- † **Exodus 1:7** - The children of Israel thrive and prosper in Egypt, thus protecting the Seed.
- † **Exodus 2:10, 12:12-13** - Moses is saved and raised in the Pharaoh's house, preserving the Seed, for he will be used of God to save the Israelites and lead them out of Egypt.

### The Seed Is Preserved Through Establishing Israel As A Nation & The Giving Of The Law

- † **Exodus 19:5-6; 1 Samuel 11:15** - God establishes Israel as a nation. God makes Saul the first king of Israel. This serves to protect the Seed by giving Israel stability and room to grow
- † **2 Samuel 22:1** - God spared David from all his enemies and Saul, thus preserving the Seed, for the Seed would come through David.

### The Seed Is Preserved In Babylon

- † **Jeremiah 29:1-10, 30:3** - Rather than being destroyed by the Babylonians, God causes the Israelites to go into captivity in Babylon, thus growing them and prospering them under the umbrella of Babylonian protection. God promises to return them to Israel.  
The Jews are allowed to return to the land after Babylon is conquered by the Medo-Persians. The Seed prevails. Alexander the Great conquers the Medo-Persians, but his empire later falls to the Romans. It is during the Roman period that the Seed would be born. Roman custom for conquering territory was to leave the culture, government, citizenry intact. This offered the Seed an opportunity to grow and prosper under the protection of the *Pax Romana*.
- † **Matthew 2:13-16** - The Seed is protected from Herod's massacre of the innocents.

### The Seed Is Preserved From Satan's Grasp

- † **Acts 2:22-24** - Jesus was delivered by the determined purpose and foreknowledge of God, when the Jews took Him with Lawless hands, crucified Him, and put Him to death. But God raised Him up because it was not possible that He should be held by death.

Use the above information to complete the chart.

Bible Reference	Question	Answer
Genesis 4:25 1 John 3:11-12	How did God keep Satan from destroying the <u>Seed</u> line?	God gave Eve Seth after Satan got Cain to kill Abel.
Genesis 6:5-8	How did Satan hope to destroy the <u>Seed</u> line?	By corrupting the world so God would destroy it.
Genesis 21:12	How did Abraham almost ruin the <u>Seed</u> line?	He didn't trust God, and had his son, Ishmael with the bondwoman, Hagar.
	How did God protect it?	Even though Isaac was born second, God decreed that in Isaac the <u>Seed</u> would be called, not Ishmael.
Exodus 1:7	Though the land was in famine, how did God use Israel to protect the <u>Seed</u> line?	They prospered and multiplied.
2 Samuel 22:1	Since the <u>Seed</u> would come through David, how does this passage demonstrate how God preserved the <u>Seed</u> line?	God protected the <u>Seed</u> line by protecting David from all his enemies, even Saul.
Jeremiah 29:1-10 Jeremiah 30:3	How does God preserve the <u>Seed</u> line in these passages?	Rather than being destroyed by the Babylonians, God causes the Israelites to go into captivity in Babylon, thus growing them and prospering them under the umbrella of Babylonian protection. God
Matthew 2:13-16	How does God preserve the <u>Seed</u> line in these passages?	The <u>Seed</u> is protected from Herod's massacre of the innocents.

5. Read Galatians 3:16. Since all the promises were made to Christ, and will be fulfilled in Christ, these promises must remain in effect. Since Christ hadn't come when the Law was given, the covenant with Abraham could not have been then fulfilled and won't be fulfilled until the coming of Christ, the Seed, to whom the promises were made. In order to get a better understanding of what Paul is talking about, the chart below offers a detailed picture of the promises made to Abraham and his Seed:

**The Abrahamic Covenant - God's Salvation Covenant**  
**Genesis 12:1-8, 13:14-17, 15:1-21, 17:1-21, 22:15-18**

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**WHAT DOES GOD PROMISE ABRAHAM?**

† **Genesis 12:2a**

- God would make of him a great nation.
- He, himself, would be blessed.
- His name would be great.
- He would bless others.

† **Genesis 13:16; 15:5; 17:1-2, 7; 22:17**

- God promised Abraham's descendants will be like the dust of the Earth, the stars of the heaven, and the sand on the seashore.

† **Genesis 17:6**

- God promises Abraham that kings would come from him.

† **Genesis 12:1, 7; 13:14-15, 17; 15:17-21; 17:8**

- God promises Abraham he would inherit the land of Canaan: From the river of Egypt to the great river, the River Euphrates.

† **Genesis 15:1-4 Genesis 17:16-21**

- God promised that Abraham would receive a son through his wife Sarah who would be the heir to the promise.

† **Genesis 15:13-14**

- God promised Abraham that his descendants would undergo the Egyptian bondage.
- God promised to emancipate that Seed from enslavement in a foreign land after four hundred years in the fourth generation. That Seed would become very wealthy. God's judgment was promised against the nation that oppressed Abraham's descendants.

† **Genesis 15:15**

- To allow Abraham himself to live to a ripe old age and then die in peace.

† **Genesis 17:3-4, 6**

- God promised Abraham that other nations would come forth from Abraham.

† **Genesis 17:20**

- Ishmael was promised greatness. He would produce twelve princes and become a great and populous nation. But the Abrahamic covenant was not to be ratified in him.

**WHAT ARE THE THREE BLESSING AND OR CURSINGS?**

† **Genesis 12:3**

† **Genesis 22:18**

- Those who bless Israel will be blessed.
- Those who curse Israel will be cursed.
- In Abraham ALL will ultimately be blessed.

## WHAT KINGS CAME FROM ABRAHAM?

- † 1 Samuel 16:13            David
- † 1 Kings 1:38-39            Solomon
- † Revelation 19:16            Jesus

## WHAT DID GOD PROMISE ABRAHAM AND SARAH?

### † Genesis 17:5; 15

- God promised to change Abraham's name from Abram (exalted father) to Abraham (father of a multitude).
- God promised to change Sarai's name from (my princess) to Sarah (the princess). She, too, would be blessed. The promised Seed would come through her. She would be a mother of nations and kings.

## WHAT DID GOD PROMISE ABRAHAM HIS DESCENDANTS?

### † Genesis 17:7

- God's covenant was established between Him and Abraham's Seed throughout their generations.
- It was to be an everlasting covenant.

Bible Reference	Question	Answer
<b>Genesis 12:3</b> <b>Genesis 22:18</b> <b>Galatians 3:8</b>	What, specifically, did God promise Abraham that relates to Paul's discussion?	God promised that in Abraham, all the nations would be blessed.
<b>Galatians 3:1-14</b> <b>Especially v. 8</b>	How would God bless all the nations of the earth through Abraham?	The promises / blessing made to Abraham would be fulfilled in Christ.
<b>Galatians 3:9; 14</b>	Looking at the big picture, then, what blessing does Abraham get that we receive also?	Abraham (and us) receive the blessing of the Holy Spirit through faith.
<b>Galatians 3:14</b> <b>Galatians 3:16</b>	What is the promise from v.14 that Paul is again taking up in v.16	Gentiles receiving the promise of the Holy Spirit by faith.
<b>Galatians 3:16</b>	Given the context of Paul's overall argument of salvation and justification, HOW will all the nations be blessed?	The offer of salvation because of what Christ did, taking the sins of man upon Himself, blesses EVERYONE.



Bible Reference	Question	Answer		
Galatians	Paul's big picture argument demonstrates that everything hinges on	Promise	NOT	Works
		Christ	NOT	Moses
		Faith	NOT	Law

6. Paul's interpretation of the word Seed in the singular is significant because the promises were made specifically to Christ.

"Such a reading of the Scripture bolsters his contention that through being "in Christ," the Galatians already have received the promise to Abraham (3:14). Since the promises were made both to Abraham and to Christ, those in Christ also inherit the promises to Abraham."<sup>20</sup>

The basic progression looks like this:

1. All of the promises made to Abraham are made to Christ.
2. Anyone who is IN Christ partakes of these promises.
3. However, there are both spiritual and physical promises.
4. The Church doesn't partake of the physical promises, though we are with Christ, ruling and reigning.
5. The Church is blessed with believing Abraham. This is the salvation by grace through faith part.
6. The Church, however, only partakes of the land promises, as they specifically relate to Israel.

Bible Reference	Question	Answer
Galatians 3:29	In order to partake of the promises, what is essential?	It is essential that one be IN Christ.
Romans 4:13	How is our inheritance obtained?	By faith.
	How is it NOT obtained?	By the Law.
Romans 4:14	If the Judaizers are right and Paul wrong, what two impacts would be apparent?	Faith is made void.
		The promise made of no effect.
Romans 4:16 Galatians 4:28-29	Who is found to be Abraham's <u>Seed</u> ?	Everyone who has faith.

Bible Reference	Question	Answer
Romans 11:26*	In the spiritual <u>Seed</u> (Body of Christ) there is no distinction between Jew and Greek, but in the literal <u>Seed</u> (Israel), what promises still remain, in part, to be fulfilled?	All Israel will be saved.
Genesis 15:18-21		The land from the river of Egypt to the river Euphrates.
<i>*See also: Romans 9:3-4 (Israel) &amp; Ephesians 3:6 (Partakers)</i>		
John 7:37-39 Luke 24:49 Acts 2:38-39	The promise Paul writes about was not a new concept. What two promises are focused on in these passages?	1. The Holy Spirit.
		2. Salvation
Galatians 3:14, 16, 17, 18, 21, 22, 29.	In case you missed the important, recurring, theme, look to these passages and you'll see that the _____ comes through _____	1. Promise
		2. Faith

7. Read Galatians 3:17. "The Abrahamic covenant promised justification by faith [see chart below]. In the 430 years between the giving of this covenant and the law's appearance, God justified man by faith."<sup>81</sup> Therefore, if, as Paul points out, a human *last will* cannot be altered (v.15), God's ratified covenant cannot be either. The Law, coming 430 years later, cannot make void God's provision of justification by faith. It must be remembered from 3:12 that the law is not of faith. Faith and law cannot mix, thus the Law cannot cancel out or annul what was *confirmed by God in Christ*.(v.17). Complete the chart below, paying careful attention to Paul's point that part of the blessing God gave to Abraham was justification by faith.

Bible Reference	Question	Answer
Galatians 3:2	What distinction does Paul make as to how the Galatian believers received the Holy Spirit?	By the hearing of faith, and not by the works of the Law.
Galatians 3:5	How, specifically, does God supply the Holy Spirit?	By the hearing of faith.
Galatians 3:6	How, exactly, was Abraham declared righteous?	He believed God!

Bible Reference	Question	Answer
Galatians 3:7	Paul indicates to the Judaizers that there is only one way a person can claim to be a son of Abraham.	One must have faith.
Galatians 3:8-9	How does one receive the blessing of Abraham?	By faith.
Galatians 3:10-11	What distinction does Paul make here that indicates how one is and is not justified?	Justification is by faith, and not by the law.
Galatians 3:12	When it comes to being justified (note: <i>live by them</i> ), what two things don't mix?	Law and Faith.
Galatians 3:13-14	What did Christ do so we could receive the blessing of Abraham?	He became a curse for us, taking the punishment for our sins.
	What IS the blessing of Abraham?	That we might receive the promise of the Spirit through faith!

8. Galatians 3:18 states, “For if the inheritance is of the Law, it is no longer of promise; but God gave it to Abraham by promise.” Here we find that the subject of the verb *gave* is God (see Key Point below), and neither man, nor the Law, have any part in the giving of our inheritance. MacArthur states that “man cannot succeed in perfectly keeping the Law, and God cannot fail in perfectly keeping the promise.”<sup>5</sup> Paul’s point is that the promise God gave to Abraham was salvation by faith (v.14) through the *Seed*, and is, and must be, unconditional (Ephesians 2:4-9). We also know that the Law was nothing but conditional. Given this information, if the Judaizers add works of the Law to God’s promise, the repercussions for God and His promise are staggering. Remember Paul’s argument in Galatians 2:21; “if righteousness comes through the law, then Christ died in vain.” All of the following must be considered:

1. God would be unfaithful in His promise, if it began as unconditional, and then He added conditions to it.
2. It would make the promise of God worthless because He would effectively be unable to keep His first promise, thus rendering the new promise (with the additions) worthless.
3. It would mean that Christ didn’t have to die for our salvation because all we have to do is earn it ourselves.
4. The promise God gave is continuing to this day. Therefore, God would not change His promise to include works of the Law, which would in effect nullify His promise.



**Gave:** NT:5483 χαρίζομαι charizomai (khar-id'-zom-ahee)<sup>10</sup>

Primarily denotes to show favor or kindness, to give freely, bestow graciously; in this sense it is used almost entirely of that which is given by God.<sup>12</sup>

Consider that the promise made to Abraham was made hundreds of years before the Law, and that Paul wrote his letter hundreds of years after the Law. When Paul wrote his letter to the Galatians, he wrote the word gave in the Greek perfect tense that indicates that what God gave, salvation by faith, is still continuing and will continue forever.<sup>17</sup>

Galatians 3:14 tells us that the blessings of Abraham were that the Gentiles would receive the promise of the Spirit through faith. The inheritance Paul speaks of in verse 18 is this same Spirit, but much more. What is the inheritance that Paul wrote about in verse 18? There are several aspects of this that will be made clear by completing the chart below.

Bible Reference	Question	Answer
<b>1 Peter 1:3-5*</b> What seven aspects of our inheritance does Peter reveal?		1. <b>We are born again</b>
2. <b>We have a living hope*</b>	3. <b>It is incorruptible.</b>	4. <b>It is undefiled.</b>
5. <b>It does not fade away.</b>	6. <b>It's reserved for us in Heaven.</b>	7. <b>Our salvation is kept by God's power through faith.</b>
<i>*Living Hope: Christ's resurrection is a pledge that all who die in Christ will be raised from among the dead.<sup>31</sup></i>		
<b>1 Corinthians 15:50-58</b>	What three aspects of our inheritance does Paul reveal?	1. <b>The dead will be raised incorruptible.</b>
		2. <b>Immortality.</b>
		3. <b>Death is swallowed up in victory.</b>
<b>Galatians 3:26-29</b>	What three things happen when you put your faith in Christ?	1. <b>We become sons of God.</b>
		2. <b>We become Abraham's <u>Seed</u>.</b>
		3. <b>We become heirs of the promise made to Abraham.</b>

Bible Reference	Question	Answer
<b>Colossians 1:12-14</b>	List four parts of our inheritance given in these passages.	1. He has delivered us from the power of darkness.
		2. He has conveyed us into the kingdom of the Son of His love.
		3. Through His blood we have redemption.
		4. We have forgiveness of sins.
<b>Romans 8:16-17</b> <b>Colossians 3:4</b>	What does it mean to be an heir with Christ?	We will be glorified with Christ.

9. While we will be covering the many aspects of becoming sons and heirs further in the study, consider Paul's overall point in Galatians 3:15-18. The term *inheritance*, in the Greek is "NT:2817 κληρονομία *kleronomia* (klay-ron-om-ee'-ah),"<sup>10</sup> which means "what is given to one as a possession; the eternal blessedness in the consummated kingdom of God which is to be expected after the visible return of Christ."<sup>15</sup> Now that we've uncovered the fact that the promise is an inheritance for those who have faith and are in Christ, we can summarize Paul's main argument concerning the Judaizers, and their attempt to add works of the Law to this promise. Because an inheritance is a gift and is not something that one works for, adding works to a gift serves to nullify it, and in to Paul's point, renders Christ's death pointless (Galatians 2:21). Paul's main argument is that salvation comes by faith, and cannot come by the Law because the Law cannot alter or abolish the promise that is still in force. John Phillips writes,

"Suppose that I were to give one of my children a promise - I will buy you a laptop computer for Christmas. I give a promise, no strings attached, backed by the integrity of my character and pledged by my given word. A promise is a promise. What if, a few weeks later, I were to add some conditions, some rules and laws that the child had to obey if he or she wished to get that present? I would have perjured myself, broken my word, gone back on my promise. I would have changed the ground rules. I would be making the attainment of the coveted object hinge upon works, something that had to be done to earn the reward and not my original unconditional promise. It would no longer be a gift but something to be earned. God does not behave like that. His character is such that it is impossible for Him ever to go back upon His promise once He has given it."<sup>77</sup>

The chart below will help guide into a deeper understanding of the gift, the promise, and the requirements for accredited righteousness.

Bible Reference	Question	Answer
<b>Romans 4:5</b>	How is righteousness accredited to one's account?	Belief on Him who justifies.
	How is righteousness NOT accredited?	By working.
<b>Romans 4:13</b>	How was God's promise to be appropriated?	Faith
	How was God's promise NOT to be appropriated?	Works of the Law.
<b>Romans 4:14</b>	What does being an heir according to the Law do to faith?	Faith is made void.
	What happens to the promise if it can be appropriated by works of the Law?	The promise made of no effect.
<b>Galatians 3:18</b> <b>Romans 4:1-4</b>	Explain Paul's point about the relationship of the Law to God's promise, and ultimately our inheritance.	These are like oil and water. The Law cancels out God's promise, and makes our inheritance no inheritance at all, but something God owes us.
<b>Micha 7:18-20</b> <b>Luke 1:67-80</b>	God's promise to Abraham was much, much more than simply land and children. What do these passages add to your understanding of Paul's argument about our inheritance?	Our inheritance is that of salvation, pardoning of sins, and is centered on God's mercy!

# 20 Why the Law?

## Read Galatians Chapter 3, Verse 19-24

1. As we've previously studied, Paul has already taught that
  - a. The Galatians had received the Holy Spirit by the hearing of faith, and not by works of the law (3:2-5).
  - b. Those who put themselves under the Law put themselves under the curse of the Law (3:10-14).
  - c. Christ redeemed us from that curse by becoming a curse for us (3:13).
  - d. Since Law and faith are not the same thing (3:12), the Promise God made to Abraham (that salvation is by faith) cannot come through the Law (3:14).

“An indignant Judaizer was sure to respond with objections to Paul’s insistence that the Law could not give the Holy Spirit (vv. 1-5); could not bring justification (vv. 6-9); could not alter the permanence of faith (vv. 15-18); but does bring a curse (vv. 10-12).”<sup>55</sup> Paul responds by asking and answering his own question: “If justification is by faith plus nothing, 14-18, and not at all by works of the law, what then is the purpose of the law?”<sup>85</sup> Before we begin, it cannot be overstated that the Law was never intended as a means toward salvation. “It was to enable Israel to know how to avoid sin and thus God’s temporal judgment as a corporate people, so that she could begin to fulfill her role in representing Him in the world.”<sup>87</sup> The Law was not only for Israel, however, as Paul is about to teach. God preserved the Law in Scripture so that Gentiles could recognize that man cannot, through any kind of law keeping, save themselves, and therefore are in need of a savior. Though we will be studying this topic in far more detail, the chart below is offered only to demonstrate Paul’s overall point that the Law did, indeed, have a purpose, and that it was not to save.

Bible Reference	Question	Answer
Galatians 3:24	The Law was, specifically, to do what?	Bring us to Christ.
	So that...	We might be justified by faith.
<i>Greek: Tutor: Paidagogos: “A servant whose office it was to take the children to school; (by implication [figuratively] a tutor, instructor, schoolmaster.”<sup>10</sup></i>		
Acts 18:38-39	What could the Law NOT do?	The Law cannot justify.



Bible Reference	Question	Answer
<b>Matthew 5:17</b> <b>Galatians 3:19</b> <b>Romans 10:4*</b>	What is Christ's function as it pertains to Law and faith?	Christ fulfilled the Law, thus ending its purpose in order to bring us to Himself.
*Greek: End: Telos: Stands in the emphatic first position in the Greek sentence. It means that Christ is the designed end (termination) or Purpose-Goal of the Law (cf. Gal. 3:24), the Object to which the Law pointed. <sup>55</sup>		

2. Paul answers his own presumed objection of *the purpose of the Law* by offering a very simple, yet difficult to interpret, statement: "It was added because of transgressions." In conveying his message, he chooses his Greek words very carefully. For example, Paul used here the Greek word *parabasis*, translated as *transgressions*, meaning a violation of explicit law, instead of *hamartia*, sin, that is missing the mark, a deviation from the course of right conduct, or a failure to achieve a standard (specifically, God's standard). It must be understood that before the giving of the Law, man's wrongdoing was recognized as *hamartia*, sin.<sup>16</sup> "The law was intended to reveal sin in its true character as transgression. Sin existed before the law, but man did not recognize it as transgression until the law came."<sup>31</sup> There are four main interpretations of Paul's statement:

- 1) To restrain transgressions.
- 2) To reveal transgressions.
- 3) To provoke transgressions.
- 4) To awaken a conviction of transgressions.<sup>67</sup>

In order to gain a better understanding of the difference between transgression and sin, we can examine how Paul uses each in both Galatians and Romans.

Bible Reference	Question	Answer
<b>Romans 3:20*</b>	What does the Law give us?	The true knowledge of sin.
*Greek: Knowledge: Epignosis: To recognize something as being what it truly is. <sup>4</sup> In this case, it shows sin to be exceedingly sinful!		
<b>Romans 4:15</b> <b>Romans 5:13</b>	Since sin was in the world before the Law, and the Law brings us a true knowledge of sin, what can't happen before the Law was given?	People could not violate the Law before there was a Law.



Bible Reference	Question	Answer
<b>Romans 5:20*</b> <b>Romans 7:7</b>	We could say, then, that Law turns sin into transgression. What else does the Law do?	It caused people to be super aware of their sins, and thus cause people to see all the more that they were sinning.
	The Law showing man his abundant sinfulness had what profound effect when it comes to salvation?	It showed man his need for a savior.
<p><i>*Greek: Abound: Pleonazo: To present in abundance, multiply.<sup>65</sup></i>  <i>"To increase considerably the extent of an activity or state, with the implication of the result being an abundance, to become more and more, to multiply. It may be difficult in some languages to speak of 'sin increasing,' but in Rom 5:20 one can say 'where people sinned more and more.'"<sup>4</sup></i></p>		
<b>Romans 7:7</b>	The Law given to make men more fully conscious of what?	Their sins!
<b>Romans 7:8*</b>	Being more conscious of their sins, what did the Law produce?	All manner of evil DESIRE!
<p><i>*As an example, a "wet paint - do not touch" sign makes men want to touch it!</i></p>		
<b>Genesis 3:1-7</b> <b>1 Timothy 2:14</b>	How can we apply Paul's use of the word transgression in Galatians 3:19 to what happened to Eve?	Eve transgressed God's command not to eat of the Tree of the knowledge of good and evil.

3. What purpose then does the law serve? It was added because of transgressions. Paul makes it very clear that the Law was NOT added TO the Abrahamic Covenant, as it was not possible to annul or add to (make new provisions to) God's promise (Galatians 3:15-18). Further, we know that even after the Law was given, it could not keep men from sinning! Paul brings out this important point, focusing on the Judaizers' claim that salvation could in any way come through Law keeping. The Law actually pointed out man's transgressions, provoked him to sin more, and "was brought in alongside of grace as a measure to show sinners the real nature of their sin and thus their need of a Saviour who in infinite grace offers them a salvation free in answer to faith."<sup>16</sup> Paul teaches that the Law was subordinate to the Promise, and offers three categories of facts to prove his point.
1. The Nature of the Addition. Why and How was the Law given?
  2. The Timing of the Addition.
    - a. This is in relation to the Abrahamic Covenant.
    - b. This is also in relation to Christ as the Seed to whom the promises were made.
  3. The Mediator.

### Subordinate because of the Nature: Why and How was the Law given?

Bible Reference	Question	Answer
Galatians 3:19* Romans 7:13 Romans 5:20**	How may we conclude the superiority of the Abrahamic Covenant simply by reading the definitions below?	The AC was complete in and of itself. The Law was brought in alongside it, to show men their need of a savior.
	Why was the Law given that shows the Abrahamic Covenant to be superior, in that it did not need this?	The Law was brought in alongside to show men their exceeding sinfulness.
*Greek: Added: Prostithemi: The meaning is not that something had been 'added' to the promise with a view to complete it, which the apostle denies, but that something had been given "in addition" to the promise. <sup>12</sup>		
**Greek: Entered: Pareiserchomai: To enter in alongside. <sup>15</sup>		
Romans 3:19-23	The Law was given to show all men, specifically, Jews and Gentiles, what three things?	That all men have sinned.
		All men are guilty.
		All men have fallen short of the glory of God.

### Subordinate because of the Timing of the Addition

Bible Reference	Question	Answer
Galatians 3:17	When did the Law have its beginning?	430 years AFTER the Abrahamic Covenant.
Galatians 3:23*	How does Paul demonstrate the temporary (and inferiority) nature of the Law?	It kept men under guard until Christ came.
*Greek: Kept Under Guard: Phroureo: Literally means to enclose with no hope of escape!		
Galatians 3:19 Galatians 3:24-25	How do we know that Law was only temporary and actually had an end?	It would end when the Seed (Christ) came.

### Subordinate because of the Timing of the Addition

Bible Reference	Question	Answer
<b>Romans 5:20</b>	Since the Law entered only to show men their exceeding sin, and not for salvation, how does the entrance timing show the superiority of the Abrahamic Covenant?	Salvation was never predicated on anything we do, like law keeping. Salvation by faith was already established in the Abrahamic Covenant.
<b>Galatians 3:19</b> <b>Galatians 3:24-25</b>	To reiterate, how does Paul demonstrate the inferior nature of the Law to the AC?	Paul states that the Law was only given until Christ came. Now that He has come, the Law is no longer necessary.

### Subordinate because of the Mediator

Bible Reference	Question	Answer
<b>Genesis 15</b> <b>Hebrews 6:13-14</b>	Is the Abrahamic Covenant conditional or unconditional? Explain.	This covenant is unconditional because it doesn't depend on Abraham to do anything, but is conditioned only upon what God will do.
<b>Genesis 15:7-12</b> <b>Genesis 15:17-18</b>	How was God's covenant ratified, and who participated?*	God (the smoking oven and burning torch) passed between the cut pieces of animal. God was the only participant.
<i>*This demonstrates the unconditional nature of this covenant.</i>		
<b>Exodus 19:3-5</b>	With whom did God make this covenant?	The covenant was instituted with the house of Jacob = sons of Israel = Nation of Israel.
<b>Deuteronomy 28:1-14</b> <b>Deuteronomy 28:15-68</b>	Examine the promise of Blessings and Curses. Is this covenant conditional or unconditional?	Conditional: If Israel is obedient, then God will bless them, but if they disobey, then God will punish them.

## Subordinate because of the Mediator

Bible Reference	Question	Answer
<b>Deuteronomy 33:2*</b> <b>Acts 7:51-53</b> <b>Galatians 3:19**</b> <b>Hebrews 2:2</b>	Who acted as mediator between God and Israel in the giving of the Law?	Angels
<i>*Hebrew: Saints; Qodesh: Angels.</i> <i>**Greek: Mediator; Mesites: One who mediates between two parties.<sup>9</sup></i> <i>One who causes or helps parties to come to an agreement, with the implication of guaranteeing the certainty of the arrangement - go-between.<sup>4</sup></i>		
<b>Exodus 24:12</b>	We've established that Angels acted as a mediator for the giving of the Law, but who was the second mediator?	Moses
<b>Genesis 15</b>	Who acted as mediator between God and Abraham in the giving of the Promise?	No one.
<b>Galatians 3:19</b>	How does Paul use the mediator to demonstrate the Law is inferior?	<p>Since there was no mediator between God and Abraham for the Promise, but two for the Law (Moses and Angels), the Law was clearly inferior to the Promise because the Promise needed no mediator.</p>

4. We know from Galatians 3:16 that the Seed is Christ. We also know from Galatians 2:21 that salvation/justification cannot come from the Law. We've seen that the Law was added because of transgressions and that the Abrahamic covenant was not set aside with the coming of the law (3:15-18). The Law was originally given to the Jewish people "to enable Israel to know how to avoid sin and thus God's temporal judgment as a corporate people, so that she could begin to fulfill her role in representing Him in the world."<sup>87</sup> The Law still functions today for the unsaved, serving to drive men to Christ for salvation. For the believer, however, the Law is no longer necessary (3:25). Paul indicates that the Law was introduced between the Promise and the Fulfillment of that Promise. The fulfillment of the Promise to Abraham of salvation by faith is found in Galatians 3:10 (a confirmation of 3:9- those of faith are blessed with believing Abraham) because if you're depending on keeping the Law for your salvation, you can't share in the blessing of Abraham because you're under the curse of that very Law. God made His Promise specifically to Christ who would fulfill the Law, and keep God's Promise. That the Law was our tutor to bring us to Christ will be studied a little later on, when we examine Galatians 3:22-25. For now, however, Paul's point is that the Law was temporary until Christ came to fulfill (in part) the Promise to Abraham.

Bible Reference	Question	Answer	
<b>Romans 7:4</b>	How have believers become dead to the Law?	Through the body of Christ.	
<b>Romans 8:1-4</b> <b>Galatians 3:16</b>	How does Paul describe the Law, especially in relation to salvation?	The Law was weak and could not free us from sin and death.	
	How does Christ fulfill God's Promise to Abraham?	Christ condemned sin in the flesh, so that all who are in Christ have fulfilled the righteous requirement of the Law.	
<b>Romans 10:1-13</b> - Paul expands the nature of Christ's fulfilment of the Promise here.			
<b>Romans 10:1</b>	What is the focus of this chapter, as stated here?	Israel's salvation.	
<b>Romans 10:2-3</b>	Why didn't Israel submit to God's righteousness?	They were seeking to establish their own righteousness.	
<b>Romans 10:4, 5*</b> <b>Philippians 3:9</b> <b>Galatians 3:11-12</b>  <i>Leviticus 18:5*</i>	Moses: righteousness from the Law only comes through perfect obedience to it (works based, not divine, faith based, imputation). Since Christ kept the Law perfectly, and was the end of righteousness from the Law, where does our righteousness come from?	Faith - Belief.	
<b>Romans 10:4-5</b> <b>(Galatians 3:12)</b>	Again we see that Law says DO while Grace says BELIEVE		
	v.4	Righteousness comes by	Believing
	v.5	If kept, righteousness comes by	Keeping the Law
	v.6	Righteousness comes by	Faith

Bible Reference	Question	Answer
<b>Romans 10:6*</b> <b>Romans 10:7**</b> <b>Romans 10:8***</b>  <i>Deuteronomy</i> <i>30:12*, 13**, 14***</i>	Paul goes on to quote several OT passages to demonstrate that salvation can come from only one source. What is that source?	The source of salvation must be faith/belief.
<b>Genesis 49:24</b> <b>Psalms 118:22</b> <b>Isaiah 8:14</b> <b>Acts 4:8-12</b> <b>Romans 10:9-11*</b>  <i>Isaiah 28:16*</i>	Paul quotes from Isaiah 28:16, but takes for granted his audience will understand the context. The OT passages here give the context from which you can answer these questions: 1. Who is the Stone? 2. What should the Jews have been able to recognize concerning salvation?	1. The Stone is Christ (the Messiah). 2. Salvation comes by <u>FAITH</u> in Christ.
<b>Romans 10:12-13*</b> <b>Galatians 3:10-12</b>  <i>Joel 2:32*</i>	To add a touch of finality to his argument, what does Paul show by quoting Joel that ties back to his argument in Galatians?	Salvation comes NOT by the works of the Law, but by trust and faith in God (calling on His name).
<b>Galatians 3:19</b> <b>Hebrews 11:6</b>	When Paul says that the Law was temporary, lasting only until the Seed (Christ) came, and given all of the above, summarize his overall point about our relationship to the Law and the Promise.	
Our relationship to the Law.		Answers will vary, but should include a summation of the fact that we're no longer under Law.
Our relationship to the Promise.		Answers will vary, but should include the fact that because of our faith, we have salvation according to the Promise made to Abraham and Christ.

5. Read Galatians 3:20. "In every case where mediation is necessary, there must be mutual obligation and responsibilities agreed upon by two parties."<sup>6</sup> In other words, "A mediator implies a covenant between two parties both of whom have responsibilities."<sup>55</sup> What Paul is telling us is that the Promise had no mediator, and required none because only God was involved (Hebrews 6:13). In other words, a mediator is not necessary if there aren't two parties involved. Since the Promise came to Abraham and Christ directly through God, a mediator is unnecessary. The fact that the Law required a mediator reveals that it is inferior to the Promise because the Law requires that man keep his part of the obligation. The very fact that he can't, tells us that the Law was weak (Romans 8:3). Paul is saying that the Promise of salvation by faith was made to Christ, through Abraham, and is based solely on God, and therefore cannot

and will not fail. God alone is the responsible party. This is what makes the Promise of faith superior to the Law. The Law depends on man, who cannot keep his end of the bargain. For the Promise, the only obligation man has is to have faith that God will keep His end. A powerful application to Paul's argument is man having access to God. The chart below breadcrumbs out this idea of access.

Bible Reference	Question	Answer
Exodus 19:10-12	God used Moses as his mediator, and gave him what two commands to limit access to Himself?	1. God had Moses set boundaries to keep the people away.
		2. He warned them not to even touch the mountain or they'd be put to death.
Exodus 19:17	What action did Moses take that demonstrates his role as mediator?	He brought the people out to meet God.
Exodus 30:6	Where did God meet with the High Priest?	Behind the veil.
Exodus 30:10 Hebrews 9:7 Hebrews 9:19-22	What was the role of the High Priest that demonstrates a limited access to God that the Law required?	The High Priest in the Old Testament would enter the holy of holies once a year to make a sacrifice for sins of himself and others.

6. Access to God was extremely limited and is the picture God gives by using the veil: ***Only*** the High Priest could approach God, and then ***only*** with blood, and then ***only*** once each year. Our High Priest, Jesus, gives us access to God that only the High Priest of Israel had. (Hebrews 4:14-16) Study this in the chart below:

Bible Reference	Question	Answer
John 14:6	What is the <b><i>FIRST</i></b> title Jesus ascribes to Himself?	He calls Himself The WAY.



Bible Reference	Question	Answer
Hebrews 10:19-20	What exactly is the veil?	The veil is the flesh of Jesus.
	Unlike in the O.T. when only the High Priest could enter the Holiest, who can enter the Holy of Holies today?	Believers can enter the Holy of Holies.
	What specifically did the blood of Jesus open that makes entry into the Holiest possible for believers today?	Through the sacrifice of His flesh and by His blood, Jesus opened a <u>new and living WAY</u> .
John 14:6 Hebrews 10:20	The O.T. way into the God's presence was going behind the veil in the Temple, but today <u>Jesus</u> is the new and living way into the presence of God. How does John <u>further</u> prove this fact?	John describes Jesus as <u>The WAY</u> .
		This is solidified when Hebrews uses the phrase " <u>through the veil</u> ."
		Jesus states that the only way to the Father was <u>through</u> Him, indicating that He is the WAY.

7. Some may object to Paul's argument that salvation by faith through the Promise to Abraham has no mediator, since Jesus, Himself, is described as our mediator (1 Timothy 2:5). This may be why Paul chose his unusual ending to Galatians 3:20: *God is one*, "For Jesus is not a mediator separating the two parties in the covenant of promise or grace, as Moses did, but ONE in both nature and office with both God and man."<sup>79</sup> Even a cursory study of the Trinity proves that because Jesus IS God, and is not, therefore, a mediator between God and man, but God the Father and man.

Bible Reference	Question	God Is One
Galatians 3:17	How is Jesus described here?	God IN Christ.
Isaiah 9:6-7	In what four ways do these passages prove that Jesus and God are co-equal?	1. The Son is called Mighty God.
		2. The Son is called Everlasting Father.
		3. The Son will be eternal.
		4. The Son's kingdom will last forever.



Bible Reference		Question		God Is One	
<b>John 20:27</b>		What two titles does Thomas ascribe to Jesus that proves He is co-equal with God?		1. Lord 2. God	
<b>Exodus 3:14 John 8:58</b>		What/Who's name does Jesus claim?		God's name: I Am.	
<b>John 1:1-2, 14 Colossians 2:9</b>		How does the Bible describe Jesus?		Jesus IS God!	
<b>1 Corinthians 15:20-28 2 Corinthians 5:18-19 Zechariah 14:9</b>		Though God in Christ is reconciling all things to Himself, and Christ is interceding for us with God the Father, what will eventually happen to His role that demonstrates He is unlike Moses as mediator?		His mediatorial office will cease once God completes His reconciliation of all things.	
<b>Ephesians 4:4-6</b>		Offer evidence from Ephesians of Paul's argument that God is one.			
<b>4:4</b>	1. One Body	<b>4:5</b>	1. One Lord	<b>4:6</b>	1. One God and Father.
	2. One Spirit		2. One Faith		2. Who is above all.
			3. One Baptism		3. Through all.
		4. In you all.			
<b>Galatians 3:8, 16, 28</b>		How does God, being One, unite all believers, without distinction, to Himself?		God promised Abraham and Christ that ALL nations and people groups would be blessed.	
<b>Ephesians 1:7-10</b>				God will gather ALL things in heaven and earth IN Christ.	
<b>Galatians 3:20</b>		If the unity of God (The Trinity) is unity with His people, what does He have NO need of that concluded Paul's point?		God has no need of a mediator.	

8. Read Galatians 3:21. In Paul’s next rhetorical question, he uses the Greek preposition kata, translated as **against**. To help clarify his use of this word, it would be helpful to restate his question as,

- Do the words of the Law **say something different** from what God has promised?<sup>20</sup>
- Do the Law and the promises **contradict** each other?<sup>67</sup>
- Is the Law then **contrary** to the promises of God?<sup>80</sup>

Paul immediately answers his own question by using “the strongest Greek negative to disdain the idea that the law and the promise are at opposite purposes.”<sup>5</sup> The Law and the Promise don’t conflict simply because God designed them for different purposes. “The purpose of the Law was never to provide justification. It served as a mirror to show people their sinfulness, and that they are slaves of sin: ‘the Scripture has shut up everyone under sin.’ When they realize they cannot save themselves, they will be open to receiving salvation as a gift by faith.”<sup>67</sup> Paul has been arguing that the **Law** was not given to fulfil the Promise, but that **Christ**, the Seed, would fulfil the Promise. Since Law and Grace operate in different spheres, it’s incumbent upon the exegete to study the process by which each function. Wuest illustrates:

*Here is a father who has discovered that his son has disobeyed his commands. He calls the son’s attention to the law which he broke, and pronounces him guilty. He uses this very sentence of guilty to bring the boy to see his misdemeanor in its true light. The son becomes repentant, and the father assures him of his forgiveness. The father is not in conflict with himself when using law to bring his son to a realization of the true nature of his disobedience, in order that he might repent and thus put himself in a position where the father can forgive him. God is not in conflict with Himself when He gives the law that man might come to see his sin as a transgression or violation of His holy will, which is the first step in his act of repentance and faith, and which latter is answered by God with the gift of eternal life.<sup>16</sup>*

We can examine the purpose of the Law and the purpose of the Promise, side by side, in order to see what God, the author of both, intended for each.

Bible Reference	Question	Purpose of the Law and Promise	
<b>Galatians 3:19</b>	What is the simple answer to why God gave the Law?	It was added (laid alongside) because of transgressions.	
<b>2 Corinthians 3:1-7</b>	What does Paul say the Law does in v.6?	Paul argues that the Law kills.	
	What does Paul call the Law in v.7?	The ministry of death.	
<b>2 Corinthians 3:8-9</b> <b>Galatians 3:21</b>	How is each purpose of Law and Grace described here?	Law	Ministry of condemnation.
		Grace	Ministry of righteousness.

Bible Reference	Question	Purpose of the Law and Promise
Romans 9:30-32 Galatians 3:21	Even though the Jews perused God's righteousness, why were they unable to attain it?	The Jews tried to attain God's righteousness by works of the Law and not by faith.
Galatians 3:21	Given the above, what did God NEVER intend the Law for?	The Law was never intended to bring life.
Romans 3:21-26 Romans 5:17-21 Philippians 3:8-9 John 3:14-18	In Romans 6:23, Paul juxtaposes wages with the gift. Since Jesus is the propitiation for all sins, what does Grace (the Promise) offer that the Law cannot?	Grace offers the believer Christ's righteousness, and eternal life.
Ephesians 2:8-9 Galatians 2:16	To be absolutely definitive, how <u>CAN</u> men be saved?	By grace through faith.
	How can men <u>NOT</u> be saved?	By works.

9. Read Galatians 3:21. Paul has been arguing to the Galatians that the Law and the Promise have vastly different purposes, and now hammers home his point that the Law cannot give life or make one righteous. Dr. Thomas Constable puts it this way:

*"It rivets upon us the conviction that we cannot be justified by anything we can do. Like the Israelites in Egypt, we are commanded to make bricks without straw, to be perfectly holy when we have none of the makings of holiness—to love God with all our hearts and the neighbor as ourselves when we are without divine charity. A law can lay down what people ought to do, but it cannot give them the power to overcome the temptations to do evil."*<sup>67</sup>

Note that Paul equates *life* with *righteousness*. This is not a unique occurrence, as he "At several points in his letters, when speaking of God's salvific activity in Christ...uses the concept of *life*. For Paul, God is the giver of life, which entails much more than fleshly existence."<sup>86</sup> The word *life* is best understood as "eternal life, spiritual life, or moral life, as opposed to physical existence. This kind of life is made possible by man being in a right relationship with God...[or] simply as a state brought about by a right relationship with God."<sup>20</sup> Paul's use of *life* should be understood in light of his immediate use of the word *righteousness*, for as we know, God imputes His *righteousness* to one who believes, and then grants the believer eternal *life*.

Bible Reference	Question	Answer
Ephesians 2:1-9 Galatians 3:21	Offer evidence that Paul is speaking of Spiritual and not physical life.	vs.1-3 A physically dead person cannot walk and fulfill desires.
		vs.4-6 We were only dead in our trespasses, but Jesus made us alive WITH Him.
John 11:25-26 Galatians 3:21	How does Jesus demonstrate that Paul is speaking of Spiritual and not physical life?	Believing is equated with eternal (spiritual) life.
Colossians 2:13 Galatians 3:21	If this kind of life is equated with being in right relationship with God, how does Paul equate life with righteousness in Colossians?	Life comes by <u>having trespasses wiped out</u> : right relationship with God.
Colossians 3:1-4	How does Paul demonstrate that his is a Spiritual life, and not a physical one?	Paul states we died, but clearly we didn't die physically.
Romans 5:20-21 Romans 8:10 Galatians 3:21	Why, specifically, do believers who are indwelt have the life that Paul is talking about in Galatians?	Because of righteousness.

10. Throughout his many letters, Paul brings to light the idea that there is a righteousness that comes from the Law, and a righteousness that is imputed by God apart from works; the latter would be Christ's righteousness. However, there is a clearly negative denotation to the Law's righteousness that the chart below will breadcrumb out.

Bible Reference	Question	Answer
Romans 10:5	What is the requirement that Moses gives for one to attain righteousness by the Law?	One must keep the Law in order to have its righteousness.
Philippians 3:1-6 Philippians 3:9a	How/where did Paul say he gained his Law righteousness?	Paul lists his Hebrew pedigree, his zeal for persecuting the Church, and by perfectly keeping the Law.

Bible Reference	Question	Answer
<b>Philippians 3:7-8</b>	Once saved, in what two ways did Paul describe his righteousness that came from the Law?	Loss & Rubbish
<b>Philippians 3:9</b>	How does Paul describe the two types of righteousness?	His OWN that came from the Law. From God by faith.
<b>Isaiah 64:6</b>	How does God actually see ANY and ALL of our righteousnesses?	As filthy rags.
<b>Matthew 7:21-23</b> <i>See also:</i> <b>Romans 9:30-32</b> <b>Romans 10:2</b>	Since we know that justification has always been by faith, what did the works of these “followers of Christ” gain them?	Nothing, because they didn’t seek Jesus by faith.

11. You will recall Paul’s argument from Galatians 2:21 that if the Law could achieve righteousness for man, God sent His ONLY Son to suffer and die for the sins of the world for nothing! This concept is echoed here in 3:21, as Paul continues his argument that if the Law could provide righteousness (life) it would have done so!

Bible Reference	Question	Answer
<b>Hebrews 7:11-19*</b> <b>Galatians 3:21</b> <i>*Focus on 11 and 19</i>	What could the Levitical Priesthood, and by extension Law Keeping, NOT provide?	Perfection. The Law made nothing perfect.
<b>Hebrews 7:11, 18, 19</b> <b>Galatians 3:21</b>	What proof does Paul offer that the Law could not provide perfection?	1. The Law was <i>weak and unprofitable</i> . 2. Another Priest was necessary because the Law couldn’t make anything perfect.
<b>Hebrews 10:1</b>	How is the Law described?	A shadow of (and not the very image) of the good things to come.
	What CAN’T the Law do?	Make one perfect.

Bible Reference	Question	Answer
Hebrews 10:2	How does this passage prove the Law couldn't make anyone perfect?	If the Law could make one perfect, the sacrifices would have <u>ceased</u> to be offered.
Hebrews 10:3 Galatians 3:19	What was the purpose of the sacrifices under the Law that is similar to Paul's argument in Galatians?	In the Law was a <u>reminder</u> of sin.
Hebrews 10:4 Galatians 3:21	Definitively put, what could the Law NOT do?	It could NOT take away sins.

12. Read Galatians 3:22. Paul's question and answer from v.22 demonstrates most convincingly that the Law has no power to give life. The Law was given to show men their need for the promise of life through faith in Jesus. (see Galatians 2:16; 3:9) Now, in v.23, he brings his argument back around to his original point that salvation is by faith alone when he uses the Greek word *alla*, NT:235 **But** ἄλλὰ *alla* (al-lah'), to mean *on the contrary*.<sup>4</sup> In other words, Paul extends his answer of NO to his question, *is the Law against God's promises and/or give life and righteousness*, by use of **but** (*on the contrary, this being impossible, unimaginable, however*) "the law fulfills its actual function by shutting all humanity up within the bounds of acknowledged sin. It condemns them so that they might turn from attempts to please God through legalism and instead receive the promise of God through faith in Jesus Christ."<sup>75</sup> It is important to note that Paul moves from the rhetorical to the definitive by use of the words *faith*, *given*, and *believe*, and that "there is no mention of *doing* or *law-keeping*."<sup>31</sup> It is critical to understand that it is not Paul that is making the claim that everyone is confined under sin, but the Scripture itself! Paul correctly uses ***the Scripture*** as metonymy and/or as a personification since the Word of God is so much more than simply words on a page. Hebrews 4:12, for example, describes the Bible as ***living and powerful***, while Romans 1:16 shows us that the Gospel is the ***power of God***. Over and over again the Bible God reveals that His Word (The Word of God), itself, has the power to change men! The chart below may seem large, but it is necessary to convey this extremely important doctrinal point. As a very wise woman once wrote in my Bible (okay, it was my mother-in-law, Ann Steel), "This Book will keep you from sin and sin will keep you from this book."

Bible Reference	Question	Answer
Jeremiah 23:29	What three ways is God's Word described?	1. Like a Fire 2. Like a Hammer 3. It breaks rocks in pieces.

Bible Reference	Question	Answer
<b>John 6:63</b>	What does Jesus indicate gives life?	The words He speaks.
<b>John 6:68</b>	How did Peter describe Jesus' words?	The words of eternal life.
<b>John 15:3</b>	What made them clean?	The words Jesus spoke to them.
<b>John 17:17</b>	How are men sanctified?	The Word of God.
<b>Acts 2:14-37</b>	What specifically moved these people so deeply?	Peter's sermon.
<b>Acts 11:12-14</b>	What specifically would save the household?	The words that Peter would tell them.
<b>Romans 1:16</b>	What is the power of God to salvation?	The Gospel.
	What is the ONLY requirement for salvation?	Believing the Gospel.
<b>Romans 10:17</b>	Faith is required for salvation. Where does one obtain this faith?	Hearing the Word of God.
<b>1 Cor. 1:18; 21</b>	What does God use to save men?	The message of the cross: The Gospel.
<b>1 Cor. 4:15</b>	How did Paul "birth" these Corinthian believers?	Through the Gospel.
<b>1 Cor. 15:1-2</b>	What did Paul preach?	The Gospel
	What did the Corinthians do with what Paul preached?	They received it. Literally, they joined it to themselves.
	Where did the Corinthians who believed find their standing?	They found their standing in the Gospel.
	Ultimately, what saved these Corinthians?	They believed the Gospel.



Bible Reference	Question	Answer
<b>1 Thess. 2:13</b>	What does the word of God physically do?	It effectively works in those who believe.
<b>Jeremiah 23:29 Hebrews 4:12</b>	How is the Word of God (that we are to preach) presented that proves it is more than just words on a page?	<ol style="list-style-type: none"> <li>1. It is living and powerful.</li> <li>2. It pierces and divides the soul and spirit, and joints and marrow.</li> <li>3. It discerns the thoughts and intents of the heart.</li> </ol>
<b>James 1:18</b>	What does God use to <i>bring us forth</i> ; literally <i>gave birth to us</i> ?	The word of truth.
<b>James 1:21</b>	What is able to save?	The Word of God.
<b>1 Peter 1:23</b>	How are men born again?	Through the Word of God.

13. When Paul says that **ALL** are confined under sin, he uses the neuter gender of this Greek word because “it serves by its universality to designate every class of men, all mankind,”<sup>15</sup> in their totality. “The neuter is naturally used when the most comprehensive term is desired.”<sup>75</sup> Take a look at 1 Corinthians 10:23 where Paul makes crystal clear use of this same Greek word four times. The chart below is offered to show you various ways the same Greek word conveys the same message as in Galatians 3:22 that ALL means ALL.

Bible Reference	Question	Answer
<b>1 Corinthians 10:27*</b>	Which word used here, not translated as ALL, fits the context of our study of ALL?	Variously translated depending on Bible Version: <i>Whatever-Everything-Anything</i> .
	Given our understanding of ALL, how selective can we be?	We can't be selective at all (pun intended).
<b>Ephesians 1:10* Colossians 1:20*</b>	How does Paul elaborate on the word all in this verse?	He includes all to mean both on Earth and in Heaven.
*Similar usage of the neuter for this Greek word.		



14. In Galatians 3:22, there are several ways to translate the phrase, has confined (NT:4788 *συγκλείω sugkleio soong-kli'-o<sup>10</sup>*):

- A strong term meaning to lock up securely.
- To enclose on all sides with no way of escape.
- All mankind...hopelessly trapped in sin, like a school of fish caught in a net. <sup>5</sup>

Paul is declaring “that the whole world is trapped and under the dominion of sin. When people recognize this and give up attempts to please God by their own works, the way is prepared for them to receive the promise of salvation through faith in Jesus Christ.”<sup>31</sup> The reality found here is that man simply has no power to save himself, no matter how hard or how much he works. There is only payment for sin, and the Scriptures declare that it is death (Romans 6:23). However, since man has no power raise himself back to life after death, we must put our faith in Christ who not only paid for all sin for all time through His death (Hebrews 10:12), raised Himself back to life (John 2:19, 10:10) that any who are trusting in Him are placed in His body, and are, therefore, raised to newness of life (Romans 6:3-6). Remember, the Law was given to show men their sins, and drive them to Christ for salvation. The chart below defines that ALL men are confined under sin, just as Paul laid out in Galatians 3:22:

Bible Reference	Question	Answer	
<b>Romans 3:9</b>	What two groups of people does Paul say is under sin?	Jews and Greeks.	
<b>Romans 3:19</b>	Since the Law was given to show men their sin, who is guilty before God?	The whole world.	
<b>Romans 3:23</b>	What word here is echoed in Galatians 3:22, and what does it pertain to?	ALL	Sin
<b>Romans 11:32*</b> <b>Galatians 3:22-23*</b>	What is the result of all men being confined to disobedience?	God is able to have mercy on ALL.	
<i>*Same Greek word is used in all three verses: sugkleio</i>			
<b>Isaiah 53:6</b>	To be clear about who sins, what does Isaiah say?	All have gone astray and turned to his own way.	
	What is the only solution to this problem?	God laid the iniquity of us all on His Son.	

15. The very small Greek word translated *that* in Galatians 3:22 must be given greater consideration, because once translated into English it tends to lose some of its meaning. The word literally means *in order that* or *so that* indicating that the purpose of God confining the entire world under sin was *so that* He “could give to those who believe in Jesus Christ what he promised.”<sup>20</sup> Remember, the Law was given not to impart life or fulfill God’s promise, but to show men their need of a savior. Therefore, since everyone (and everything) is confined under sin, “the goal is to demonstrate that there is no hope of escape from sin by means of works, and so to ensure that the promise comes only by faith.”<sup>86</sup> It must be absolutely understood that it is the promise that is being given, and not faith. The Judaizers were telling the Galatians that they would receive the promise as a result of their works. Paul is correcting this false teaching in that the promised gift is the result of faith! As John Phillips puts it:

*“The Law was given to prove something - our utter inability to attain a standard of righteousness acceptable to a holy God by any amount of law keeping and the fact that no law exists that can give life. The Law underlines death. The promise was given to provide something - the life and the righteousness that we need, both of which are found in Christ alone.”<sup>77</sup>*

The United Bible Society offers several ways this verse could be reworded to make it more clear in English that the promise of God comes only through faith:

- *So that God could give to those who believe in Jesus Christ what he promised.*
- *What he promised comes to them only by their trusting in Jesus Christ.*
- *What God promised if they trusted in Jesus Christ.*
- *What God promised to give them if they put their trust in Jesus Christ.<sup>20</sup>*

“The key words in verse 22 are **faith, given, and believe**. There is no mention of *doing* or *law-keeping*.”<sup>31</sup> The chart below is intended to focus your attention back to what Paul means by “the promise,” and on the belief of those who appropriate God’s promise.

Bible Reference	Question	Answer
Galatians 3:14	What is it that we are promised if we have faith?	The Holy Spirit.
2 Timothy 1:1 Romans 4:11 Galatians 3:21 Hebrews 9:15	What is it that the promise pertains to? Theologically, what does your answer mean?	Life Righteousness, Salvation, Eternal Life.
1 John 1:24	What flat statement does John make about what God’s promise is?	John states that God’s promise is eternal life.
John 3:15-16	What is the result of belief the Jesus is promising?	Eternal life.

Bible Reference	Question	Answer
John 3:17-18	Why is a person condemned?	Because he has NOT believed in Jesus.
John 3:36 John 5:24 John 6:40 John 11:25-26	What is the common thread that ties these passages together, and underscores Paul's point in Galatians 3:22?	Belief in Jesus results in everlasting life.
Acts 10:43 Galatians 3:21-22	Since the wages of sin is death (Rom 6:23), what is another way of saying belief equates to life?	Belief in Jesus equals remission of sins.
Acts 16:30-31 Galatians 3:22	What is the only requirement for salvation?	Believe on the Lord Jesus Christ.

16. The English translation of Galatians 3:23 begins with *before faith came*. In the Greek, however, there is a definite article (*the*) that is sometimes left out in English because "In Greek the definite article is sometimes unimportant and need not be translated at all."<sup>89</sup> To support the need for the definite article, it should be noted that the word for *faith* is a noun and not a verb. For example, one wouldn't say in English, Before car came, but would say, Before *the* car came. "The article here identifies the faith mentioned in this verse with the faith spoken of in verse 22, personal faith in Jesus Christ as Saviour, exercised in this Age of Grace."<sup>16</sup> We have to be careful not to presume a different method of salvation pre and post Christ, or that the Law was ever a means of salvation. Faith has, since Adam, been the one and only requirement for salvation. The Scriptures are replete with examples of saving faith, and Paul emphasizes this fact in Romans 4:1-8 when he names Abraham, David, and other OT people that were justified by faith. Abraham's faith looked forward to Christ and the fulfilment of God's promise, while our faith looks back to the finished work of Christ on the cross. In order to keep what Paul is saying in context, it might help to construct a simple timeline. The chart below serves this end by answering the question, *what IS this "faith" Paul mentions?*

Bible Reference	Question	Answer
Galatians 3:22	What <i>faith</i> is Paul referring to?	Paul is referring to faith in Jesus.
	What does this subjective faith appropriate for the believer?	The promise made to Abraham.
Galatians 3:18	What is the promise made to Abraham?	The promise of an inheritance.

Bible Reference	Question	Answer
Galatians 3:14	What is the promised inheritance?	That we might receive the promise of the Spirit through faith.
Galatians 3:8	What blessing was Abraham promised?	That God would justify the Gentiles by faith.
Galatians 3:7	What was the only component necessary to be a son of Abraham?	Faith
Galatians 3:5-6	How did Abraham obtain righteousness from God?	He believed.
Galatians 3:2	How do we receive the Holy Spirit?	By faith.
Galatians 3	Can you identify what Paul is trying to convey?	Salvation is by faith!

17. In Galatians 3:23, the word translated *before* is a clear indicator of time, and Paul uses it to emphasize the importance of the revealing of Jesus and His redeeming work. To reiterate, “Justifying faith was operative in the Old Testament but faith in the person and work of Christ did not come *until* He was revealed.”<sup>55</sup> Faith was always the means of salvation, though Abraham’s faith was prophetic (looking forward – Galatians 3:8), and ours is historic (looking back).<sup>16</sup> As we’ve just studied above, faith must have an object, and Paul makes it clear that Jesus is, and must be, the object of our faith that *came*; *before the faith came* (see v.1, 13, 14, 16, 17, 19, 22, 24, 26, 27, 28, 29). Paul’s point to these Galatians (that even Abraham knew) is to rest in, and not abandon, faith in Jesus for the Law, as neither salvation nor sanctification can be obtained through the Law! He continues by reminding them that Israel was kept under guard by the Law. Note the use of *we* and *the Law*. This is a clear reference to Israel being “under the protective custody of the Law, God thus shielding His people from the evil heathen rites surrounding them.”<sup>55</sup> The Law was originally given to the Jewish people “to enable Israel to know how to avoid sin and thus God’s temporal judgment as a corporate people, so that she could begin to fulfill her role in representing Him in the world.”<sup>87</sup> In Galatians 3:23-24, Paul uses two figures of speech to describe the relationship to the Law: Kept under guard by the Law (v.23) (meaning imprisoned-**constantly** and **perpetually**) & the Law was our Tutor (v.24) (child-custodian).

“Kept us all locked up as prisoners translates two Greek verbs. The first may be rendered *kept us guarded*, with the purpose not of protection but of restriction. The second is the same word used in verse 22, but here it has the present participle form, indicating continuous action, and therefore can be translated *being held in confinement*, or *being imprisoned*. What Paul is trying to picture to us is that the Law

is like a stern jailer who not only has imprisoned us, but who has made sure that we remain imprisoned by stationing himself on the outside where he can guard us.”<sup>20</sup>

We’ll get back to the second figure of speech a little later. For now, however, let’s work on this one.

Bible Reference	Question	Answer
<b>Galatians 3:19</b>	To be clear, who is Paul talking about when he says, <i>before the faith came</i> ?	Jesus, the seed!
<b>Galatians 4:4</b>	Paul’s big picture argument is very linear. At what specific time would the faith come?	When the fullness of time had come.
<b>Daniel 9:24</b> <b>Acts 1:7</b>	Who sets the times and seasons?	God.
<b>Romans 11:25</b>	As an example of how God sets the times, how long will Israel be blinded?	Until the time of the Gentiles is over.
<b>Galatians 3:23</b> <b>Romans 7:1-6</b>	Paul indicates that his “brethren” were being held by and delivered from what?	The Law.
<b>Galatians 3:22</b> <b>Romans 3:9</b>	Who was confined under sin?	Everyone!
<b>Romans 1:18-21</b>	The application for Galatians 3:23 is that <i>we</i> are all under <i>a</i> Law if we are not under grace. What does Paul argue about men’s guilt who do not have <i>the</i> Law?	Even though the Gentiles didn’t have the Law, they were still guilty before God because they had God manifested in them,
<b>Romans 2:12-16</b>	What accuses and is a witness against Gentiles without the Law?	Their conscience still bears witness to the truth of their sinfulness and inability to keep God’s commands.
<b>1 Corinthians 9:20-21</b> <b>Romans 1:18-21</b> <b>Romans 2:12-15</b>	What evidence is there that proves all men are without excuse (confined under sin-in the same prison-kept under guard by the Law so that escape is not possible)?	All men have a law from God, have the knowledge put in them by God, and choose to suppress the truth.

Bible Reference	Question	Answer
<b>Romans 10:4</b>	The Jews saw the Law and the extended gezeirah ( <i>see chapter 13</i> ) a protection, Paul saw it as a prison until the faith (Christ) came. What, therefore, is the end of the Law?	Christ is the end of the Law for righteousness for everyone who believes.
<b>James 2:10-11 Galatians 5:3</b>	According to Paul and James, how many of the 613 mitzvah (commandments) must be kept?	All of them!
<b>Acts 15:10 Romans 7:7-12</b>	According to Peter and Paul, who was able to keep the Law?	Nobody was able to keep the Law.
<b>Galatians 3:10</b>	What do <b>Continue</b> and <b>All</b> present a clear picture of that a person must do in order to live (have life) by the Law.	They must keep all of the Law on a continual basis.
<i>Greek: Continue: Emmeno: To hold fast, be true to, abide by, keep.<sup>15</sup></i>		
<i>Greek: All: Pas: All, any, every, the whole.<sup>10</sup></i>		
<b>Galatians 3:21</b>	What could the Law not give?	Life!
<b>Galatians 3:11</b>	What was necessary for life?	Faith!
<b>Galatians 3:22-23</b>	Given that all of the Law must be kept (something that is not possible), let's go back to Paul's argument, and ask why the Law kept us under guard. In other words, if the goal is liberation from the Law, what is purpose of the prison?	To make us realize that we needed faith because we couldn't keep the Law.
<i>Remember: "the Law cannot justify (Gal. 2:16), give life (Gal. 3:21), give the Holy Spirit (Gal. 3:2, 14), sanctify (Gal. 3:21; 5:5; Rom. 8:3), make perfect, or permanently deal with sin (Heb. 7:19)."<sup>90</sup></i>		
<b>Galatians 3:19</b>	What are the three words Paul uses to indicate time?	Until.
<b>Galatians 3:23</b>		Before.
		Afterword.

Bible Reference	Question	Answer
<b>Galatians 3:16; 19 Galatians 3:22-23</b>	Tie it all together: What three words (that are all related to the same person) is each time reference related to?	The promised Seed. Christ. The Faith.
<b>Genesis 12:1-3 Galatians 3:51-23</b>	What is Jesus being revealed the fulfillment of?	God's covenant with Abraham.
<b>Galatians 3:23 Romans 1:16-17</b>	"It was necessary...for God to bring home to us our need of a Savior by proving to us our inability to keep His law." <sup>77</sup> So, Paul's argument is that we are held in prison by the Law until our only hope was revealed. What is that hope?	Jesus, the faith. The very Gospel.
<b>Galatians 3:2 Galatians 3:8 Galatians 3:10-14 Galatians 3:21-22</b>	The Scriptures confine all under sin, and the Law imprisons us until the Faith (Jesus and the Gospel) is revealed. What, then, is the end result; the blessing of Abraham?	Receiving the Holy Spirit. Justification by faith.

18. In Galatians 3:23-24, Paul uses two figures of speech to describe the relationship to the Law: *Kept under guard by the Law* (v.23), meaning imprisoned-**constantly** and **perpetually**, and *the Law as a Tutor or Child-Custodian* (v.24). Unfortunately, there are several problems with the translation of verse 24 into English that must be addressed:

- 1) "The words *to bring us* [or *to lead us*] are not in the original [Greek], but were supplied by the translators of the King James tradition."<sup>31</sup>
- 2) These words were added because of the incorrect translation of the Greek word *pedagogue* as a *tutor* or *schoolmaster*. "The pedagogue did not teach. Therefore the translation *schoolmaster* is wrong; if Paul had meant this, he would have used *didaskalos* rather than *paidagogos*."<sup>75</sup>
- 3) The final problem is related to the Greek preposition *eis* that "can have either a purposive, *unto Christ*, or a temporal, *until Christ*, meaning."<sup>91</sup>



Taking 1 & 2 together, we find that the missing words were supplied to make the English word *tutor* fit with *to Christ*. Unfortunately, the English meaning of a pedagogue as a teacher or tutor has supplanted the original meaning which was a strict governess or harsh disciplinarian whose job was “to keep watch of those committed to its care, to accompany them with its commands and prohibitions, and to keep them in a condition of dependence and restraint, thus continually bringing home to them the consciousness of being shut up in sins.”<sup>24</sup> Another way to see the pedagogue was one who “protected [their charge] from evil influences and demanded their obedience...the dominant image was that of a harsh disciplinarian who frequently resorted to physical force and corporal punishment as a way of keeping his children in line.”<sup>67</sup> Seeing the pedagogue as a teacher or tutor (in English), coupled with the added words *to bring us*, has led many to the conclusion that the Law led people through teaching and instruction to Christ. This was NOT the function of the Law. “As a strict enforcer of rules and regulations and a watchful supervisor, the pedagogue would be an appropriate symbol of the Law and logically connected to the jailer of verse 23 in terms of function, namely, strict supervision.”<sup>20</sup>

“In a proper sense the law does lead us to Christ not by weaning us from our sins but rather revealing them clearly and even causing them to be multiplied and increased to the point where we stand before God utterly void of any hope of self-reclamation. Yet this convicting, condemning, killing function of the law is not an end in itself but rather, the silent preparation for the revelation of faith.”<sup>90</sup>

This brings us to #3, the last translation issue related to time. Given that Paul has consistently used temporal terms (*until* v.19, *before* and *afterword* v.23, and *after* v.25), it is best to translate eis in temporal terms and render the phrase *until Christ*. The chart below will help clear up some of the misconceptions related to these mistranslations.

Bible Reference	Question	Answer
Galatians 3:23-25	Since “the pedagogue...was not a <i>schoolmaster</i> ...but a slave to whom a son was committed from age six or seven to puberty...[being] disciplinarians...charged with guarding the children from the evils of society and giving them moral training,” <sup>55</sup> from what two things did Christ’s coming <i>deliver</i> us from?	*The protective custody of the
		Prison
		**The harsh discipline of the
		Pedagogue
*Greek: Kept: Phroureo: Kept under guard by the Law (v.23).		
**Greek: Tutor: Paidagos: The Law was our pedagogue (v. 24).		
Galatians 3:23-25	If we leave out the supplied words <i>bring us to</i> , what, in a temporal sense, did the Law do for Israel?	The law kept the Jews imprisoned, revealing their sin, and their need of a savior: keeping them <i>up to or until</i> the coming of Christ who would save them from their sines.



Bible Reference	Question	Answer	
Galatians 3:13-14 Galatians 3:21 Galatians 3:24	“The Mosaic Law was never intended to provide salvation for lost Israelites. God gave it to His redeemed people...to let them know their responsibilities as redeemed people. It had a <i>regulatory</i> purpose and a <i>revelatory</i> purpose, but never a <i>redemptive</i> purpose.” <sup>67</sup> In what sense, then, did the Law “lead” people to Christ?	It led them <i>to Christ</i> in the sense that it prepared them for the coming of Christ, by showing them that human righteousness was inadequate, and that they needed a righteousness that only God could supply.	
Romans 10:4	Follow the reasoning of the next few questions. What does Christ’s coming do to the Law?	He is the end of the Law for righteousness.	
2 Corinthians 3:1-7	By contrast, then, what does Paul say the Law does in v.6?	Paul argues that the Law kills.	
	What does Paul call the Law in v.7?	The ministry of death.	
2 Corinthians 3:8-9 Galatians 3:21	How is each purpose of Law and Grace described here?	Law	Ministry of condemnation.
		Grace	Ministry of righteousness.
Galatians 3:24 Acts 13:38-39 Romans 3:20-26	“The Law was a taskmaster. It constantly demanded, ‘Do this! Don’t do that! Set aside this day, this week, and this year. Pay your tithes. Bring your offerings.’” <sup>77</sup> If the purpose of the Law is to demonstrate to men that they couldn’t keep it, and were therefore in need of a savior, what is the end result of Christ’s coming that Paul has been hammering home this whole chapter ( <i>and in Romans, in Acts, well, everywhere</i> )?	That justification can only come by faith in Christ!	

Bible Reference	Question	Answer		
<b>Galatians 3:6</b> <b>Galatians 3:25</b>	Lest we forget about Abraham, consider that “the role of the Law was never intended to be an end in itself. It was necessary that Israel should know the restrictions and restraints of the Law. Only thus would they be able fully to appreciate all that they had in Christ. Now, however, the schoolmaster is not needed.” <sup>77</sup> What is Paul pointing the Galatians back to?	Abraham	Justification by?	Faith
		The Law	Justification cannot come by?	The Law
		Christ	The Faith has come. What is no longer needed?	The Law

# 21 Sons and Heirs

## Read Galatians Chapter 3, Verses 25-29

1. In Galatians 3:25-26, we see the juxtaposition of Paul’s argument between an immature child (those needing a disciplinarian v.25) and a mature son and heir (v.26). Here he is referring to the Roman system of adoption (elaborated on in 4:1-7) where he uses *nēpios* (child) and *huios* (son) to draw a distinction between being a young child under the Law (*paidagōgos*) and being a fully mature and legally recognized *huios* (son) by faith in Christ. Now that the faith (Jesus Messiah) has come, the child can be declared a son and heir. But why don’t we see the word child in v.25? When we exegete the Greek word translated *tutor* (*Paidagogos*) in vs.25, we discover that it is made up of two Greek words: *pais* meaning *a boy or child* and *ago* meaning *to lead*.<sup>12</sup> The pedagogue (the Law), then, was to **lead**, discipline, and keep under guard the **child** until such time as he/she reached maturity and could be declared a son and heir. Paul is going to elaborate on this in Galatians 4:1-7, but for now it’s important to differentiate between simply being a child of God (Genesis 1:26-27) and being a son and heir. “While God is the Father of all people in a general sense because he created them..., only those who have put their faith in Jesus Christ are God’s true spiritual children.”<sup>5</sup> The charts below explore the concepts that all men are created in God’s image, but only those born again are considered sons and heirs.

Bible Reference	Question	Answer
Acts 17:24-28	What evidence do we find in these passages to prove that all men* are God’s children?	God made everything.
		He gives to all life, breath.
		We are His offspring.
* It’s important to note that the word son ( <i>huios</i> ), while masculine here, must be considered in a broader, non-gender-specific sense, applying equally to mature sons and daughters of God. In Genesis 5:2, God clearly created man male <b>and</b> female. Galatians 3:28 makes it clear that those who have put on Christ are not defined by gender.		
John 8:38-47 1 John 3:10	How does John support Paul’s juxtaposition that believers are sons of God and unbelievers are sons of the Devil?	Both Jesus and John make it clear that there are believers who are from God, and unbelievers who are from the devil.

Bible Reference	Question	Answer
Romans 8:14-17	What are the hallmarks of being a son?	1. Being led by the Spirit of God.
		2. Receiving the Spirit of adoption.
		3. We can we cry out, Abba, Father.
		4. The Spirit Himself bears witness with our spirit that we are children of God.
		5. We are heirs of God and joint heirs with Christ.
Romans 9:6-8	Who is an actual child of God?	Children of the promise.
	Who is NOT?	Children of the flesh.
Galatians 3:26 John 1:12	What is the requirement to be a son of God?	Receiving Christ by Faith.
1 John 3:1	What has been bestowed on one who puts his faith in Christ?	The title <i>children of God</i> .

2. "Johannine theology establishes the condition of believers as God's children with reference to their having been begotten by God... A person becomes a *child of God* by being born of God."<sup>92</sup> Paul's point here in Galatians 3:25-26 is that being born again (being declared an adult son) through faith in Jesus frees us from the bondage of the Law (Paidagogos). In Galatians 3:26, Paul uses the term *sons of God* where *sons* is the Greek word *huios* referring to the legal status conferred on a mature son. John uses the Greek word *teknon* meaning *child*, but while *son* is typically a reference to a legal status, John "attaches both the ethical relation and that of conferred privilege, as well as that of birth, to *teknon*."<sup>24</sup> The chart below will briefly examine these two concepts.

Bible Reference	Question	Answer
John 1:12-13	What three specific acts (that are really one) gives us the right to become children of God?	1. Receiving Christ.
		2. Believing in His name.
		3. Being born of God.

Bible Reference	Question	Answer
<b>John 3:3</b>	What is the stipulation to seeing the kingdom of God?	Being born again.
<b>John 3:1-10</b> <b>Galatians 3:25-26</b>	It is important to note the change from <i>we</i> (vv. 23, 24, 25) to <i>you</i> (vs. 26) indicating a focal shift from Israel to both Gentiles AND Jews. Prove from these passages that the Jews didn't know they "were not born through the Law, but rather were brought up by the Law...So, the Law did not give life to Israel; it regulated life." <sup>67</sup>	In John 3:10, Jesus admonishes Nicodemus when He said to him, "Are you the teacher of Israel, and do not know these things?"
<b>James 1:18</b> <b>1 Peter 1:23</b>	By what means does God bring us forth (being born again)?	His Word.
The following questions serve as a review of Paul's main points concerning faith and the Law.		
<b>Galatians 2:17</b>	What is a believer doing when placing himself back under the Law?	A believer makes Christ a minister of sin.
<b>Galatians 2:19</b>	What is the believer's relationship to the Law?	The believer has died to the Law.
<b>Galatians 3:1-5</b>	How has the believer received all the benefits of the Spirit?	Through faith.
<b>Galatians 3:10-14</b>	What does the Law bring?	A curse.
<b>Galatians 3:21</b>	What is the Law incapable of doing?	Giving and sustaining life.
<b>Galatians 3:23</b>	Before Christ came (the faith), what purpose did the Law serve for Israel?	It kept them under guard until the faith came.
<b>Galatians 3:24</b>	Considering the temporal elements in Paul's arguments, how long was Israel to be kept by the harsh disciplinarian?	Until Christ was revealed.
	What would the end result be?	Justification by faith.

Bible Reference	Question	Answer
Acts 4:12 Galatians 3:26	"The Word of God knows nothing of the so-called universal Fatherhood of God and the universal brotherhood of man." <sup>19</sup> What is the only stipulation to being considered a true son of God?	Only those who exercise faith in Christ are sons of God.
Ephesians 2:8-10	What is the only human condition of salvation?	Faith in our Lord Jesus Christ.

3. Christians are transformed from *children* to full *sons* and *heirs* through adoption. In Galatians 3:27, Paul begins his explanation of the Roman type of adoption, but without a cultural understanding of the times, we might easily miss it. We'll offer the short version here and then expand on it when we reach Galatians 4:1-7. We know that the *pedagogue* of v.24 was not technically a teacher (the English translation *schoolmaster* or *tutor* being wrong), but was rather a child minder and disciplinarian instead. "Paul's point is that this responsibility [of the pedagogue] ceased when the child entered into the fullness of his position as a son, becoming an acknowledged adult by the formal rite of adoption by his father."<sup>75</sup> "Under Roman law the age of maturity for a child was set by his father and involved a ceremonial donning of the toga virilis and his formal acknowledgement as son and heir."<sup>55</sup> To be a son meant that you were adopted by your father and legally declared a son and heir. "Adoption means one thing today but back in Roman times, when the N.T. was written, it meant something else. Adoption today means placing someone outside of the blood line legally into a family. A child who is not a natural child of the family, someone else's child, is placed into the family. That is not what adoption meant in the Bible."<sup>93</sup> The Greek word translated *adoption* is a compound of two words and literally means *son placement*: *huios*: son and *tithēmi*: to place, to designate.<sup>94</sup> The chart below delves deeper into this subject of adoption, maturity, and son placement.

Bible Reference	Question	Answer
Romans 9:3-4 Exodus 4:22 Hosea 11:1 Deuteronomy 14:1-2	Originally, what was God's unique relationship to Israel as it pertains to Paul's argument in Galatians?	Adoption into God's family was originally a uniquely <i>Jewish</i> blessing.
Galatians 3:26-29	How do Gentiles now fit into the adoption plan?	Now adoption has also come to Gentiles, and everyone who puts their faith in Christ receives the adoption.

Bible Reference	Question	Answer
<b>Romans 8:13-14</b>	What makes one a son of God?	Being led by the Spirit of God.
<b>Romans 8:15</b>	What Spirit do believers receive?	The Spirit of adoption.
<b>Romans 8:16</b>	What does the Holy Spirit bear witness to?	That we are sons of God.
<b>Romans 8:16*</b> <b>John 1:12-13</b> <b>John 3:5-7</b> <b>1 John 3:1-2</b>	Besides being adopted into God's family as sons, believers are also what?	Born into God's family.
* Greek: Children: Tekna: born ones; parent and child relationship; sons; Paul associates the idea of Christians as God's children with that of their adoption by God. When one cries out in the Spirit 'Abba! Father!' this shows the believers that they are 'God's children' (Rom 8:16); as children they are also heirs, i.e., fellow heirs of Christ (v. 17). <sup>91</sup>		
<b>Romans 8:17</b> <b>Galatians 3:29</b>	Ultimately, what does sonship bring?	Believers are heirs and joint heirs with Christ.

4. In Galatians 3:27, Paul uses specific language that relates to his overall argument of adoption: *baptized into Christ* and *put on Christ*. These would be familiar to his readers because they understood that Paul was speaking of Roman adoption. "A Roman child became an adult at the ... Liberalia... [and was] ...formally adopted by the father as his acknowledged son and heir and received the toga virilis in place of the toga praetexta."<sup>75</sup> In the same way the newly adopted Roman son puts on a new toga, Paul uses *put on Christ* to relate a believer's baptism into Christ to this ceremony. When a believer puts his faith in Christ, and *puts on Christ*, the imagery is the same as the son putting on the new toga. *Putting on Christ* and being *baptized into Christ*, then, are references to a believer's baptism by the Holy Spirit. This baptism may be defined as that work the Spirit of God undertakes when He places the believer into union with Christ and into union with other believers in the Body of Christ (The Church) at the moment of salvation. We must remember, however, that Spirit Baptism and water baptism are not the same. Water baptism is a picture of the actual, physical, Spirit Baptism.

"That is all that water baptism is. No more, no less. Behind the picture, however, is a spiritual reality - Spirit baptism. It is the work of the Holy Spirit to put the believer "in Christ" and to establish the mystical relationship to which Paul here refers and of which water baptism is a symbol and a type. "For by one Spirit," Paul says, "are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13). The Holy Spirit puts the believer in Christ and Christ into the believer."<sup>77</sup>



A literal translation of *put on* in the Greek is to be clothed or to put on clothes: *Greek: Put On: Endyo̅: from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): — array, clothe (with), endue, have (put) on.*<sup>10</sup> In addition to the Roman Liberalia, we see the idea of reaching maturity (and by extension clothing ourselves in Christ) in the Jewish Bar Mitzvah ceremony. Here Jewish boys turning thirteen were declared “Sons of the Law (Commandment).”<sup>37</sup> Now as an adult, he would have the right to participate in the study of the Scriptures, and even comment on them. He would also have responsibilities in the Jewish community. Another example would be Greek children who underwent a rite of passage where they were, upon turning 18, declared ephebos, or “one approaching manhood.” This meant they would enter military, or citizenship, training for two years in the ephebian college, and would finish by taking the ephebic oath. Upon completion, these men achieved the status of full citizens and were given a spear and a shield.<sup>36</sup> This meant they were considered full citizens who could vote, participate in the Assembly, and defend the city. To better understand what Paul is teaching and language, we have to:

- 1) Look at the specific *mechanics* that take place when we’re baptized into Christ, and then
- 2) Examine the Biblical references for *putting on Christ*.

Bible Reference	Question	Answer
<b>MECHANICS</b>		
<b>1 Corinthians 12:12-13; 27</b> <b>Ephesians 4:4-6</b> <b>Galatians 3:28</b>	To whom are believers joined by this baptizing work of the Holy Spirit?	<a href="#">We are joined to Christ.</a>
<b>1 Corinthians 12:12-27</b> <b>Romans 12:4-5</b> <b>Colossians 1:24</b>	While this baptism joins us with Christ, what other union occurs? ( <i>this would be two sides of the same coin</i> )	<a href="#">Believers are joined to each other as The Church, Christ’s Body.</a>
<b>Romans 6:1-3</b>	What two specific mechanisms take place the moment we put our faith in Christ?	1. <a href="#">We were baptized into Chris’s death.</a>
		2. <a href="#">When Christ was raised from the dead, we were raised from the dead to walk in newness of life.</a>
<b>MECHANICS</b>		
<b>Romans 6:1-3</b>	When Paul says we <i>put on Christ</i> , into whose body have we been baptized?	<a href="#">We are baptized (placed) into Christ’s body.</a>




Bible Reference	Question	Answer
<b>MECHANICS</b>		
<b>Romans 6:4-14</b> <b>Galatians 3:27</b>	The implications of our being IN Christ when He died and rose again are far reaching, yet very basic. The following questions relate to the mechanics of what Paul means to be baptized into/put on Christ.	
<b>Romans 6:4</b>	Because of the mechanics of our baptism, what are able to do?	Walk in the newness of life.
<b>MECHANICS</b>		
<b>Romans 6:5</b>	Since we died when He died, what is the next logical step for us?	We are raised with Him when He was resurrected.
<b>Romans 6:6</b>	Because we were crucified when He was crucified, thus paying the debt for our sins, what is the result?	We are no longer slaves of sin.
<b>Romans 6:7</b>	Why are we free from sin?	Because we died to sin when He died.
<b>Romans 6:8-9</b>	Explain the implication of Christ's death <i>for us</i> .	If death couldn't hold Him, it cannot hold us!
<b>Romans 6:10-11*</b>	How are we to see ourselves, given our baptism into Christ?	Dead to sin.
* Greek: Reckon: Logizomai. To consider, conclude, or realize. "The verb is a present imperative in the Greek text, indicating that we should definitely and constantly view ourselves this way." <sup>67</sup> We must understand and believe that this is absolutely true! In this way we can resist the temptations of sin, as it has no power over us.		
<b>Romans 6:12-13</b> Given the mechanics of our baptism, what are Paul's five commands?	1. Do not let sin reign in your mortal body.	
	2. Do not obey it in its lusts.	
	3. Do not present your members as instruments of unrighteousness to sin.	
	4. Present yourselves to God as being alive from the dead.	
	5. Present your members as instruments of righteousness to God.	

Bible Reference	Question	Answer		
<b>MECHANICS</b>				
<b>Romans 6:14</b>	What are the two ultimate conclusions we can draw from our baptism into Christ (putting on Christ)?	1. Sin has no dominion over us.		
		2. Because we are not under law but under grace.		
<b>Colossians 2:11-12</b> <b>Galatians 3:26-27</b>				
	What does Paul argue is the one thing necessary to achieve being baptized into Christ?	Faith		
<b>PUT ON CHRIST</b>				
<b>Romans 13:13</b>	What is associated with our former conduct?	Revelry	Drunkenness	Lewdness
		Lust	Strife	Envy
<b>Ephesians 4:20-24</b>		Deceitful lusts.		
<b>Romans 13:14</b>				
	What is the result of our putting on Christ?	We make no provision for the flesh, to fulfill its lusts.		
<b>Colossians 3:9-14</b>				
	Once newly clothed with Christ, what are we to put on?	Tender mercies.		Kindness
		Humility		Meekness
		Longsuffering		Bearing with one another.
		Forgiving one another.		Above all these things put on love.
<b>PUT ON CHRIST</b>				
<b>Galatians 3:27</b> <b>Romans 13:14*</b>	Paul's use of our baptism is meant to focus on our being in UNION with Christ, and not on what?	The Law		
* Greek: Put On: Endyō: from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively): — array, clothe (with), endue, have (put) on. <sup>10</sup>				
<b>Romans 8:1</b>				
	What does it mean to be IN Christ?	There is no condemnation to those who are IN Christ.		

Bible Reference	Question	Answer
<b>PUT ON CHRIST</b>		
<b>2 Corinthians 5:17</b>	What happens the moment we enter into union with Christ through Spirit Baptism?	We become a new creation IN Christ.
<b>2 Corinthians 5:21 Philippians 3:8-9</b>	What happens to a person who puts faith in Christ, enters into union with Christ, and goes through all the mechanics that take place at salvation?	We become the righteousness of God IN Him.
<b>Galatians 2:20 Galatians 3:27</b>	What does it really mean (the reference to Roman adoption notwithstanding) to be in union with Christ?	Christ LIVES IN us!

5. In Galatians 3:28, Paul makes statements that we might have a tendency to overlook and simply declare the obviousness of them. However, Paul is not erasing the Scriptural distinctions between men and women, or even slaves and freemen, but is discussing our position in Christ, and that God shows no partiality between believers. There were vast distinctions between Jews and Gentiles in the Law of Moses, and there were detailed Laws and customs concerning women, slaves, and children that had to be followed. For example, in the Law Gentiles could not become practicing Jews unless they were circumcised and agreed to keep the Law (Exodus 12:48-49),<sup>39</sup> men offered sacrifices, while women could not, and in the same vein, free men, and not slaves, could offer sacrifices.<sup>8</sup> The Jews were called by God *a holy people, a chosen people*, and “*a special treasure above all the peoples who are on the face of the earth*” (Deuteronomy 14:2). They were called upon to keep themselves separate and holy (Leviticus 11:44-45). Paul writes verse 28 to demonstrate that these distinctions made by the Law no longer pertained to one’s justification. His argument is that the believer’s position is very much changed in that his standing before God is solely based on his faith in Christ. Don’t mistake the heavenly position with earthly distinctions. Clearly there are still differing races and sexes, and obviously there are still Jews. Our position in Christ does not erase these on earth. Further, the Scriptures teach that there are very different roles for men and women. Complete the next set of questions to gain a better understanding of these roles in the Christian home, the hierarchical relationships of the family, and how they relate to our relationship with the Lord.

	<ul style="list-style-type: none"> <li>• NT: 5293 <b>SUBMIT</b> ὑποτάσσεσθαι hupotasso (hoop-ot-as'-so).<sup>10</sup></li> <li>• To submit to the orders or directives of someone - to obey, to submit to, obedience, submission.<sup>4</sup></li> <li>• To submit to one’s control; to yield to one’s admonition or advice: absolutely.<sup>15</sup></li> <li>• This is not due to her being inferior to her husband, for they are both equal before God. It is a willing personal subjection demonstrated in Eph 5:21 (submitting to one another in the fear of God).<sup>9</sup></li> </ul>
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Bible Reference	Question	Answer
<b>Colossians 3:18-4:1</b> <b>Key Point: <i>Submit</i></b>	While Paul is emphasizing our positional relationship in Galatians 3:28, in Colossians 3:18 he gives wives a directive to be in submission to their husbands. Define the word submit in your own words.	To submit is to voluntarily yield your will to another's. This is a voluntary submission, as man and woman have equal standing before God.
<b>Genesis 3:16</b>	The Bible makes specific distinctions between men and women, and we have no right to ignore them. God ordained that there should be a hierarchy in the home, and He began with Adam and Eve at The Fall. What two aspects of Eve's curse pertain to this topic?	Eve's desire would be for her husband,  Her husband would rule over her.
<b>1 Timothy 2:11-14</b>	In keeping with the curse, what two things do these passages say that pertains to this topic? In these passages,  What are the two reasons God gives us for this distinction?	Women are to learn in silence with all submission.  Women are not permitted to teach or have authority over men.  Adam was formed first, then Eve.  Adam was not deceived, but the woman being deceived, fell into transgression.
<b>Ephesians 5:22-24</b>	Because Eve was deceived, what distinction does God place on men and women?	Men were set as the head of their wives.
<b>1 Peter 3:7</b> <b>2 Timothy 3:6-7</b>	What three reasons does God give for the distinctions between men and women?	1. Women are the weaker vessel. 2. Women are gullible. 3. Women are being easily led astray.

6. God purposed that men and women would each have differing characteristics. Women’s conduct, for example, is to be chaste, and their spirits are to be quiet and gentle, so that their husbands, who do not obey the Word, might see them and be won (1 Peter 3:1-6). The idea of submission, given by Peter, does not give husbands a license to be tyrants and dominate women. Getting back to the heart of Paul’s argument, what do each of the following verses tell us about men, women, and what Paul is teaching in Galatians?

Bible Reference	Question	Answer
<b>Ephesians 5:22-33</b>	How, specifically, are men to treat their wives?	Husbands must respect, and love their wives as Christ loves the Church, <i>and</i> as husbands love themselves.
<b>Colossians 3:19</b>		Husbands are not be bitter toward them.
<b>Galatians 3:28</b>	Though there are distinctions, what is standing IN Christ?	All are ONE in Christ.
<b>John 17:21-22</b>	What is the difference between male and female?	There is no difference. We are one with God, both male and female.
<b>1 Corinthians 11:11-12</b>	What does Paul say here about the distinctions between men and women?	This demonstrates that neither men nor women are independent of each other. Even though woman came from man, man cannot come except through women.
	What is the most important aspect?	But what is important is that ALL things come from God.

7. While there are rolls and distinctions in the family, the Bible speaks not of domination but of love. The family is most important to the Lord, as it acts to strengthen, protect, and edify His creation. Genesis 2:18 and 20-24 tell us that God started the first family by making woman from the man because it was not good that he should be alone. God gave woman to man to be a helper to him. Men and women were distinct, but of *one flesh*. The distinctions for the family continue with the children in Colossians 3:20. Children are to obey their parents in ALL things. However, notice that fathers are not to provoke their children because they may become discouraged. The Greek word for *provoke*, “NT: 2042 ἐρεθίζω *erethizo* (er-eth-id’-zo),”<sup>10</sup> should not be overlooked. It means “to cause someone to feel resentment,”<sup>4</sup> the opposite of love. Paul goes on to make it clear in Galatians 3:28 that, in Christ, there is no distinction between slaves and freemen. However, here on earth, the distinctions are very clear. Keep in mind that the

perception of slavery in today's society is far different than that of antiquity. For example, people under the Law could sell themselves into slavery to pay for their debts, but could easily buy themselves back out. Buying freedom was a common practice in the Roman Empire as well. Further, upon completion of a term of service, many slaves chose to stay with their masters because of the security and profit to be gained (Exodus 21:4-6). As believers, we are all servants to the Word, in that we must be obedient to its commands. Now, Colossians 3:22 discusses the relationship of bondservants to their masters. While there is little in the NT about Christian rulers, there is much concerning positions of service and servanthood.<sup>31</sup> Notice that Paul includes both slaves and freemen in Galatians 3:28. Servants of Christ must serve using His example. Jesus, Himself, came into the world not to be served, but to serve (Matthew 20:28). The questions below will help to explain the examples given for us to follow:

Bible Reference	Question	Answer
Titus 3:1	What is the believer's relationship to those who rule?	We are to obey rulers and authorities placed over us.
Romans 13:1-2		We are to be subject to the governing authorities because they are placed there by God. Disobedience to the authorities God has placed is to resist the ordinance of God.

8. Many of the writers of the New Testament give themselves the title of bondservant. Isaiah 42:1, Matthew 12:15-18, and Philippians 2:5-7 tell us that Jesus is the servant of God. Hebrews 10:7 and 9 tell us specifically that a servant is one who does the will of his master. When we think of a servant, we think of the word *slave*. When we think of the idea of a slave we think of work. After all, that is pretty much what slaves do. But...we miss much of the idea of servanthood. "A servant is one whose will is totally absorbed in the will of another. Servanthood and servitude are two different things. Associate servitude with labor if you will. Associate servanthood with the singular word *will*."<sup>40</sup> The two key characters are Jesus and Satan.

Bible Reference	Question	Answer
Isaiah 14:12-15	What role does Satan play concerning the concept of servanthood?	Satan seeks to do his own will.

Bible Reference	Question	Answer
John 4:34, 5:30, 6:38	What role does Jesus play concerning the concept of servanthood?	Jesus only seeks to do the will of the Father.
Isaiah 14:12-15 John 4:34, 5:30, 6:38	Given the definition of a servant, why is Jesus a servant but Satan is not?	Only Jesus seeks to do the will of the master; His Father, God! Satan only seeks his own will.
Colossians 3:22-25  <i>Remember, the idea here is will, not service.</i>	If, in verse 22, the bondservant only obeys when the master is watching (eyeservice), why is that person not a true servant?	A servant is totally absorbed in the will of the master. Eyeservice only proves that when the boss is not watching, the servant is engrossed in his own will.
Colossians 3:22-23	How are bondservants supposed to obey?	1. With sincerity of heart. 2. Fearing God. 3. Heartily as to the Lord.
Colossians 4:1	How are masters to treat their bondservants?	Masters to give what is just and fair.
Colossians 3:22-23 Colossians 4:1 Matthew 20:28	If we're servants of Christ, then we should be absorbed in His will: submitting to one another (wives to husbands, children to parents, bondservants to masters, etc). What are these hierarchies individual pictures of?	The servant relationship demonstrated by Jesus for us.
Galatians 3:28	There are earthly distinctions between people, but summarize Paul's point in writing this list out.	We are all positionally one/equal IN Christ.

9. In Galatians 3:29, Paul uses the Greek word εἴγε, "NT:1489 **IF** eíge (i'-gheh); particle from *ei* (1487), if, and *ge* (1065), indeed. A particle of emphasis or qualification meaning if at least, if indeed, if so be, followed by the indicative mood and spoken of what is taken for granted (Eph 3:2; 4:21; Col 1:23; Sept: Job 16:4)."<sup>9</sup> This assumes that the statement is true by the writer and would be better rendered, And **SINCE** you are Christ's, then you are Abraham's seed, and



heirs according to the promise. Believers “inherit the promise of justification by faith as Paul explained earlier (cf. Gal. 3:6-9).”<sup>55</sup> This does NOT mean Christians become Jews, as this would negate Paul’s arguments of distinctions of v.28! “God promised some things to all the physical descendants of Abraham (e.g., Gen. 12:1-3, 7). He promised other things to the believers within that group (e.g., Rom. 9:6, 8). He promised still other things to the spiritual seed of Abraham who are not Jews (e.g., Gal. 3:6-9).”<sup>67</sup> Galatians 3:29 “functions not only as the climax of Paul’s argument in this section, but picks up again the theme started in verse 7 and referred to again in verses 9, 14, and 16, namely, the question of who are the real descendants of Abraham.”<sup>20</sup>

Bible Reference	Question	Answer
Galatians 3:7	What is required to be a real descendant of Abraham?	Those who are of faith.
Galatians 3:8	How would God justify the Gentiles?	By faith.
Galatians 3:9	How is anyone blessed with believing Abraham?	By having faith.
Galatians 3:14 Galatians 3:16	What is the promise from v.14 that Paul is again taking up in v.16	Gentiles receiving the promise of the Holy Spirit by faith.
Galatians 3:16	Given the context of Paul’s overall argument of salvation and justification, HOW will all the nations be blessed?	The offer of salvation because of what Christ did, taking the sins of man upon Himself, blesses EVERYONE.
Galatians 3:18	What is the method God uses that secures the <i>heirs by faith’s</i> inheritance?	The heirs will receive their inheritance because God promised He would give it to them.
Galatians 3:16-18 Galatians 3:26-29	The Judaizers were offering the Galatians part in becoming Abraham’s seed, but how does Paul make it clear they already are?	The promises were made to Christ, and believers are already spiritual sons of Abraham through faith.



Bible Reference	Question	Answer
<b>Ephesians 3:6</b>	What do Gentile believers share with Jewish believers?	Gentile believers are to share the same body of Christ with Jewish believers.
	How did they come by the promise?	They would come by the promise by way of the Gospel.
<b>Hebrews 9:15</b>	Jesus fulfilled the requirements of the first covenant that we might receive the promise of God. In this passage, how is our inheritance characterized?	Our inheritance is characterized as eternal.
<b>Titus 3:7</b>	We know that our inheritance is eternal, but what does Titus link to this eternity?	We are promised eternal life.
<b>Hebrews 1:14</b>	Another aspect of our inheritance that is linked to the Titus passage is found here.	We will inherit salvation.
<b>Hebrews 11:7</b>	Here we see a picture of our salvation, but what is the most important aspect of this passage that relates to our eternal salvation?	Noah became the inheritor of righteousness by faith.
<b>James 2:5</b> <b>Revelation 5:10</b>	What do these verses offer us a glimpse into, concerning another aspect of our inheritance?	Another part of our inheritance is that we will inherit the Kingdom of God and that we will reign with Him during the millennium.
<b>Revelation 21:7-8</b>	Finally, but not exhaustively, what will believers inherit?	Believers will inherit all things, but especially the nature of God being our God and we being His son.
	What will those who do not believe inherit	Unbelievers will inherit the lake which burns with fire and brimstone.

Bible Reference	Question	Answer
<b>1 Peter 1:3*</b>	What has Jesus begotten us to?	A living hope
<i>*Living Hope: Christ's resurrection is a pledge that all who die in Christ will be raised from among the dead.<sup>31</sup></i>		
<b>1 Peter 1:5</b>	What specifically keeps our salvation assured?	The power of God.
	How is our salvation assured?	Through faith in the power of God.
<b>1 Peter 1:3-5*</b> What seven aspects of our inheritance does Peter reveal?		1. We are born again
2. We have a living hope*	3. It is incorruptible.	4. It is undefiled.
5. It does not fade away.	6. It's reserved for us in Heaven.	7. Our salvation is kept by God's power through faith.

# 22 All Grown Up!

Read Galatians Chapter 4, Verses 1-7

We know that Paul is linking his previous arguments to Galatians 4:1-7 because of his opening words; words we could rightly translate in several ways: 1) *Let me put this another way*, 2) *I would also like to say*, or 3) *But I will continue what I was just saying*.<sup>20</sup> The two main arguments he's linking to are 1) illustrating the difference between *children* and *sons/heirs* (3:7, 14, 26), and 2) showing that our inheritance of God's promises come only through faith (3:18, 22, 29). In linking to his previous arguments, Paul is drawing from the common practices of the times when he states that a child is no different from a slave, even though he is the heir to his father's estate. Let's review our discussion of Roman, Greek, and Jewish practices wherein a boy's status changed when he became, or was declared, a man.

The Jewish boy, before his thirteenth birthday, was under the control of his father. When a boy became a Bar Mitzvah (*Son of the Commandment*) he was now obligated to follow the commandments of God and often gives a speech beginning "today I am a man."<sup>37</sup> Now the new man was allowed to comment on the Scriptures, marry, and even testify before religious courts.<sup>37</sup> Greek children in Athens, at age 18, once they had taken the ephebic oath, were granted full citizenship as men, and were no longer considered boys.

The Roman Liberalia, where a boy took off the *toga praetexta*, a toga worn by children, and put on the *toga virilis*, served to signify passage from boyhood to manhood. This ceremony took place at the time appointed by the father. Roman law made it clear that a boy had no part in his inheritance, and in fact had no more legal status than that of a slave. Roman children were considered *heir de jure*, not *heir de facto*.<sup>42</sup> This means that while they were legally entitled to their inheritance (*heir de jure*) they were not in actual possession of it (*heir de facto*).

Paul uses these well-known practices to illustrate Israel's transformation (as well as a believer's change) from child to son by juxtaposing the word translated *Child* (v.1) with the word translated *Son* (v.6-7). Read the Key Point box below and note the difference in legal status:



- ❖ Child: Greek: Nēpio: *Infant, young child, a minor, not of age*.<sup>96</sup>  
The child was kept in subservience like a slave in that he enjoyed no freedom and could make no decisions. In fact the heir as a child was under guardians (*epitropous*, different from the *paidagōgos* in 3:24-25) who watched over his person, and trustees who protected his estate.<sup>55</sup>
- ❖ Son: Greek: Huios: *Emphasizes the idea of relationship, and considers especially the inward, ethical, and legal aspects*.<sup>97</sup>
- ❖ The term **son** denotes a legal status, that of a liberated, mature person in possession of the inheritance (*fulfilled promise*).<sup>19</sup>

Children and Sons are not the same thing. The chart below sums up Paul's comparison of Roman to Jewish Law concerning sonship. (Keep in mind that all analogies break down at some point, so we cannot be dogmatic about these comparisons.)

WHO?	SONS AND CHILDREN	
<b>Romans</b>	Roman Children were guided into understanding of morals and standards of Roman society by being placed under a pedagogue.	
<b>Jews</b>	Jews were guided into the morals and standards of God by being placed under the Law (their pedagogue).	
<b>Romans</b>	Roman children moved from <i>heir de jure</i> ( <b>entitled</b> ) to <i>heir de facto</i> ( <b>possession</b> ) and received their full inheritance when they were declared full sons by their fathers.	
<b>Jews &amp; Gentiles</b>	Jews and Gentiles move from <i>heir de jure</i> ( <b>entitled</b> ) to <i>heir de facto</i> ( <b>possession</b> ) when they place their trust in Christ by faith.	
<b>Jews</b>	The Jews were considered <i>heirs de jure</i> by virtue of their blood line from Abraham. They were not considered sons and heirs until they were declared sons by virtue of their faith; <i>heirs de facto</i> .	
<b>Galatians 3:7 Galatians 3:26 Galatians 4:1-2</b>	While relationship is indicated in both <i>son</i> and <i>child</i> , what is the key difference between the two that relate to Paul's argument?	The key difference seems to relate to legal status, and the heir obtaining his inheritance.

1. Let's take a moment to examine in greater detail the different usages of the words translated *heir* and *child*:

Bible Reference	Questions About Nēpio	Answer
<b>Galatians 4:1</b>	What title does the child have?	Heir
<b>Galatians 4:1</b>	What is the heir master of?	All
<b>Galatians 4:1</b>	Though master of all, why does the heir actually control nothing?	The heir is equated with a slave, having no rights, no freedoms, and could make no decisions.

Bible Reference	Questions About Nēpio	Answer	
<b>1 Corinthians 3:1-2</b>	We've established that the <i>child</i> had no rights, but what can we learn about how Paul uses this word here in Corinthians?	These believers are literally like babies. Babies must have milk because they cannot handle solid food.	
<b>Hebrews 5:12-14</b>	What are the three direct implications of this correlation between children and mature adults?	v.12	They need to be retaught the first principles.
		v.13	They're unskilled in the Word.
		v.14	They cannot discern good and evil.
<b>See also:</b> <b>1 Corinthians 14:20</b>	Would you put this child in charge of a vast estate?	No.	
<b>1 Corinthians 13:11</b>	What is the related juxtaposition Paul offers here?	Paul shows the distinct difference between an immature child and a mature man.	
<b>Ephesians 4:11-16</b>	Paul uses the same Greek word for <i>child</i> here as he does in Galatians, juxtaposing children (v.14) with grownups (v.15). Note the differences between mature believers and immature children.	Children, not mature believers, are tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting.	

**Read Galatians 4:1-2**

2. Paul now links Galatians 4:1 with 4:2 when he says that the heir, because he is a minor child, is the same as a slave. The two Greek words Paul uses in verse 2, *guardians* and *stewards*, are not the same, and in fact carry very different meanings depending on the usage. "In fact the heir as a child was under guardians (epitropous, different from the paidagōgos in 3:24-25) who watched over his person, and trustees who protected his estate."<sup>55</sup> The translation of these Greek into English might be confusing depending on the translation you're using. For example, the NKJV translates this same Greek word, epitropos, as *guardian* in Galatians, but as *steward* in Matthew and Luke.

- The word translated guardians is "NT:2012 ἐπίτροπος (ep-it'-rop-os),"<sup>10</sup> and universally carries the meaning of one to whose care or honor anything has been entrusted; a curator,

guardian but can also mean a person who guides, directs, and shows concern for - 'guardian, leader, guide.<sup>15</sup>

- The second word translated stewards is “NT:3623 οἰκονόμος oikonomos (oy-kon-om’-os),”<sup>10</sup> and carries the meaning of a fiscal manager or one who administers an estate or household, and deals strictly with the estate, property, and finances. The literal meaning is the manager of a household or estate, a house, or land, steward (usually a slave or freedman).<sup>98</sup>
- A secondary definition may help to clear up some of the translation confusion. “An administrator, a person who manages the domestic affairs of a family, business, or minor, a treasurer, a chamberlain of a city, a house manager, overseer, steward. The oikonomoi also had some charge over the sons of a family, probably in respect to monetary matters, thus differing from the epítropoi (2012), guardians or tutors (Gal 4:2).”<sup>9</sup>

We can examine the words Paul uses in more detail by studying other passages that use the same word. This will give us a better sense of Paul’s illustrations.

Bible Reference	Question	Guardians and Stewards
<i>Epitropos</i>		
Matthew 20:8	Who was responsible for paying the laborers? Note who is NOT responsible.	The steward is responsible. The owner is not responsible.
<i>Oikonomos</i>		
Luke 12:42	What does the master make the steward ruler over?	His household.
Luke 16:1	Whose goods was the steward wasting?	The master’s goods.
Luke 16:3	What did the master take away?	The stewardship.
Romans 16:23	What is Erastus’ title?	Treasurer of the city.
1 Corinthians 4:1	What are believers stewards of?	The mysteries of God.
1 Peter 4:10		The Grace of God.
1 Corinthians 9:16-18	What does Paul say, specifically, he is a steward of?	The Gospel.

3. It is important to note that Paul has already compared the Law to a *prison warden* (3:22-23) and a *disciplinarian* (3:24), and now to *guardians* and *stewards* (4:2) demonstrating that both the heir and the slave are in bondage. Paul's argument to the Galatians against the Judaizers is that they're being asked to return to the bondage and slavery of the Law. He often uses the common practices of the time to illustrate his points, and we can turn to Romans 7:1-6 to view another such time that illustrates this bondage:

Bible Reference	Question	Bondage to the Law
<b>Romans 7:1</b>	How long does the Law have power* over a man?	The Law has dominion over a man as long as he lives.
* Greek: <i>Dominion, Kurieuo</i> . Literally means "Lord, master. To have or exercise rule or authority over, lord over. Spoken of things as exercising mastery over us." <sup>9</sup>		
<b>Romans 7:2-3</b>	Using the example of marriage, how long is a woman bound by the Law?	The woman is bound by the Law to her husband as long as he lives.
	When is she freed from the Law?	She is released from the Law when her husband dies.
<b>Romans 7:3</b>	Under the Law, what is a woman called if she marries another while her husband lives?	If she marries another man while her husband lives, she will be called an adulteress.
	What power does the Law have over the woman after her husband dies?	None! If her husband dies, she is free from that Law, so that she is no adulteress.
<b>Romans 7:4</b>	How have we become dead to the Law?	We are dead to the Law through the body of Christ.
	Who is our new spouse?	Our new spouse is the risen Christ.
	What is our new duty?	Our new duty is to bear fruit to God.
<b>Romans 7:5</b>	Where were we before we were in Christ?	We were in the flesh before we were in Christ.
	What were we doing, and what caused it?	The Law was at work, using our sinful passions to bear fruit to death.

Bible Reference	Question	Bondage to the Law
<b>Romans 7:4, 6</b>	What is our new relationship to the Law?	We have been delivered from the law, or dead to the Law.
<b>Romans 6:3-14</b>	Use the context to tie it all together. How was this new relationship accomplished?	We were in Christ when He died, thus releasing us from the bonds of the Law. We are no longer under Law but Grace.
<b>Philippians 3:2-11</b>	Draw a conclusion: what is our relationship to the Law, especially as it pertains to our righteousness?	We have no relationship to the Law. Our righteousness comes by faith in Christ.
<b>Galatians 3:22-24</b> <b>Galatians 4:1-2</b>	To review, then, to what four things does Paul compare the bondage of the Law?	Prison Warden Disciplinarian Guardians Stewards
<b>Galatians 4:2</b>	Using Paul's illustration, at what time does the child become free from the bondage of the stewards and guardians?	At the appointed time of the father.

4. In Galatians 4:3, Paul's use of *we* indicates that both Jews and Gentiles were children (*Nēpio: Infant, young child, a minor, not of age.*<sup>96</sup>) living in bondage. He clarifies what we were in bondage to with the phrase *elements of the world*. Scholars debate the meaning of this phrase, and rightly so, as Paul gives no declarative statement as to its meaning, but assumes his readers would understand. He's using the Greek word, "NT:4747 στοιχῆτον *stoiceion* (stoy-khi'-on),"<sup>10</sup> which has several nuanced meanings:
- Any first thing, from which the others belonging to some series or composite whole take their rise, an element, first principal.<sup>96</sup>
  - The basic parts, rudiments, elements, or components of something.<sup>9</sup>
  - Elemental spirits...things placed in line or in a row, like an alphabet...or...basic elements of the universe, whether physical (2 Pet. 3:10) or spiritual.<sup>67</sup>
  - To walk or march in rank.<sup>77</sup>
  - First principles.

Thomas Constable offers four views of *Stoicheion*:<sup>67</sup>

- Basic philosophical or religious teachings.
- The material components of the universe: earth, water, air, and fire.
- The host of spiritual beings that Satan heads up. Other names for this vast company of demonic beings are principalities, powers, the enemies of God, and the rulers of this age.



4. Elementary stages of religious experience. Jew=Law - Gentile=Pagan Religion.

The chart below offers a look at how this word is used elsewhere in Scripture. This should afford a better understanding of what Paul means here in Galatians:

Bible Reference		Question	Answer
2 Peter 3:10,12		To what is Peter referring when he uses the word translated <i>elements</i> ?	The basic elements of earth, water, fire, and air.
Hebrews 5:12		What is the specific use of <i>Stoicheion</i> here referring to figuratively?	Figuratively it refers to the elements or first principles of Christian doctrine.
Colossians 2 <i>Possible examples:</i>		We can apply the definition of <i>Elementary stages of religious experience</i> to these passages, noting that there are several examples that Paul offers that these believers must not put their trust in. What two things might he be referring to that relates to our definition?	This could refer to either
Jew	Pagan		1. The Law. OR
v.11 v.13 v.16 v.18 v.20 v.21 v.22	v.8 v.15 v.20 v.22		2. Pagan religion.
Galatians 3:23-25 Galatians 4:2 Galatians 4:3-4 Galatians 4:9-10		If Paul is speaking against the Judaizers who want to put the Galatians back under the Law, he would be speaking to both Jews and Gentiles. Given the context of Paul's overall argument, what is the most likely meaning of <i>elements of the world</i> ?	Paul is most likely referring to the Law of Moses. We wouldn't rule out the inclusion of pagan religious practices, however.

If we focus our attention on Paul's use of *stoicheion* as it pertains to the Law in his overall context (though not abandoning the idea of the world's religions or the physical/spiritual elements), we can narrow the focus of *stoicheion* to the very specific and detailed 613 Laws of Moses. Their *first principles* were contained in ordinances and rituals. Paul's entire argument thus far is that salvation is by faith and not the Law. The Judaizers would have the Galatians return to a past *stoicheion* that cannot save. Our *first principles* must be Jesus and the Gospel.

### 613 COMMANDMENTS BREAK DOWN INTO CATEGORIES:

The Do's - 248 Positive Mitzvot/Commandments	
Relationship to God	Torah
Temple and the priests	Sacrifices
Vows	Ritual purity
Donations to the temple	The sabbatical year
Concerning animals for consumption	Festivals
Community	Idolatry
War	Social
Family	Judicial
Slaves	Torts
The Don'ts - 365 Negative Mitzvot/Commandments	
Idolatry and related practices	Prohibitions resulting from historical events
Blasphemy	Temple
Sacrifices	Priests
Dietary laws	Nazirites
Agriculture	Loans, business, and the treatment of slaves
Justice	Incest and other forbidden relationships
The monarchy	

*Edited by Rev. Jack A. Molloy and Rev. Nathan Knibb*

5. In the most technical sense, our *first principles* begin with God, of course, who exists *outside of* and *independent from* the creation, but because Christ is our starting and ending point *within* the creation, we begin the conversation with Him. All logic and reasoning must begin with a premise (a first principle embraced by faith) and it must be cohesive. Jesus Christ is our *stoicheon* because He alone stands as the first principle from which all our reasoning descends both cohesively and comprehensively. This is unlike pagan religions, the Law, or even cosmology (the study of the physical universe). The chart below serves to deepen our understanding of Paul's *elements of the world*.

Bible Reference	Question	Answer
Genesis 1:1	Who was in the beginning?	God
John 1:1-3; 14		Jesus
Colossians 1:16	What exactly is Jesus responsible for creating?	1. All things in heaven and that are on earth.
		2. All things visible and invisible.
		3. All thrones or dominions.
		4. All principalities or powers.
		5. ALL THINGS!

Bible Reference	Question	Answer
Colossians 1:16	For who were all things created that demonstrates our <i>stoicheion</i> ?	Jesus!
Genesis 15:6 Habakkuk 2:4 Romans 4:3 Romans 4:6-8	How has salvation ALWAYS been achieved?	By faith!
Acts 4:11-12 Psalm 118:22 John 14:6	If salvation is always by faith, what is the <i>stoicheion</i> of our salvation?	Faith IN Jesus.
1 Corinthians 15:1-2	If our <i>stoicheion</i> is Jesus, the Gospel contains the elements of our faith. What three actions are presented concerning the Gospel Paul preached?	1. It was received.
		2. They stood in it.
		3. They were saved by it.
1 Corinthians 15:3-5	What are the three elements of the Gospel?	1. Christ died for our sins.
		2. He was buried.
		3. He rose again the third day.
John 3:16	The word Gospel means good news. What is the good news presented here?	The God loved the world so much that He gave His Son that anyone who believes in Him has eternal life!
Romans 1:16 Romans 10:17	What offers the power to save?	Belief in the Gospel.
Galatians 2:16	What is Paul's argument, then, about our <i>stoicheion</i> ?	The Law cannot save. Only faith in Jesus Christ brings about justification and salvation.

6. Galatians 4:4 has four parts that must be studied:

- a. God's Perfect Timing.
- b. The Eternal Sonship of Christ.
- c. The Humanity of the Son.
- d. The Ethnic Identity of the Son.

We can see what Paul means in 4:2 when he says *until the time appointed by the father* as an obvious reference to the Roman Liberalia wherein the boy is declared a full son by his father, and is formally adopted into the family. Timing for the Liberalia was solely up to the father. In the same way, 4:4 demonstrates that the timing of when the Son would be sent was solely up to God the Father. Paul's example is a parallel to God choosing to send His Son at the perfect time for the spreading of the Gospel. We can see how this played out in history in several ways: Language, peace, roads, and crucifixion. The Greek language, for example, had been spread throughout the known world by Alexander the Great, and had become the most widely recognized language, both in the spoken and written form. The New Testament Bible was written, almost entirely in Greek, and even the Old Testament was translated into Greek (*The Septuagint*). As Greek had become so widely known, this served as the perfect time to spread the Gospel. Further, the Roman Empire had achieved a lasting peace, the Pax Romana, and had built roads throughout the empire that were protected by soldiers, thus making it the ideal time and place for the spreading of the Gospel. As the Messiah was to be crucified (Psalm 22:16; John 20:25), and as the Romans had perfected crucifixion, the time was perfect for the Father to send His Son. While the political, military, economic, linguistic, and cultural conditions were perfect, the timing of Messiah's coming was also perfectly foretold in Daniel. The chart below is designed to teach about God's perfect timing, especially as it relates to Galatians 4:4.

Bible Reference	Question	God's Perfect Timing
<b>Romans 11:25</b>	Exactly when will God end Israel's partial blindness?	Until the fullness of the Gentiles has come in.
<b>Romans 11:25-26</b> <b>Isaiah 49:6</b>	When God is finished with the Gentiles, what has He timed out to happen?	God will restore Israel at that time.
<b>Romans 5:6*</b>	How is God's perfect timing revealed here?	Christ died at the perfect time for the ungodly.
* Greek: Due Time: Kairos: A fixed and definite time, the time when things are brought to crisis, the decisive epoch waited for, opportune or seasonable time, the right time. <sup>96</sup>		

Bible Reference	Question	God's Perfect Timing
John 7:6 John 7:8 John 7:30 John 17:1	What is Jesus referring to as it pertains to God's perfect timing?	His crucifixion.
Mark 1:14-15 2 Samuel 7:8-17	How is God's perfect timing revealed here?	God promised a kingdom, and in His perfect timing, it had arrived.

7. Galatians 4:4 has four parts that must be studied:

- a. God's Perfect Timing.
- b. The Eternal Sonship of Christ.
- c. The Humanity of the Son.
- d. The Ethnic Identity of the Son.

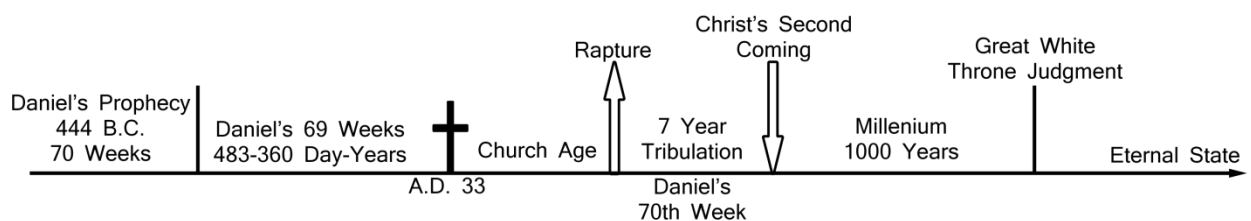
Read Daniel 9:24-27. There are four decrees concerning the rebuilding of Jerusalem that Scripture records. Thomas Constable notes:

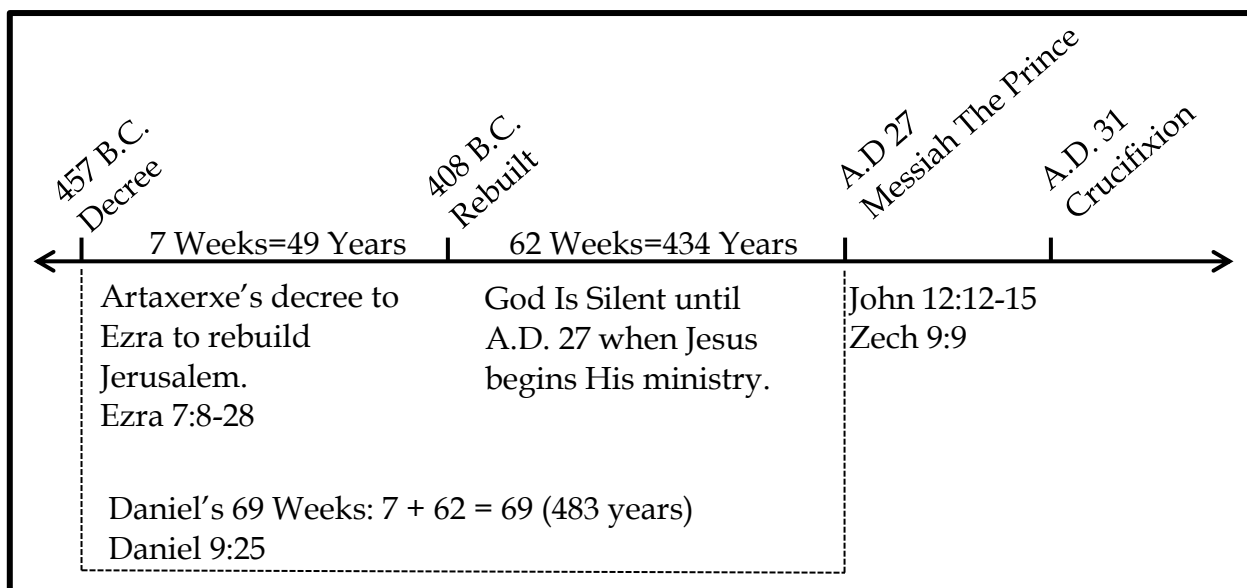
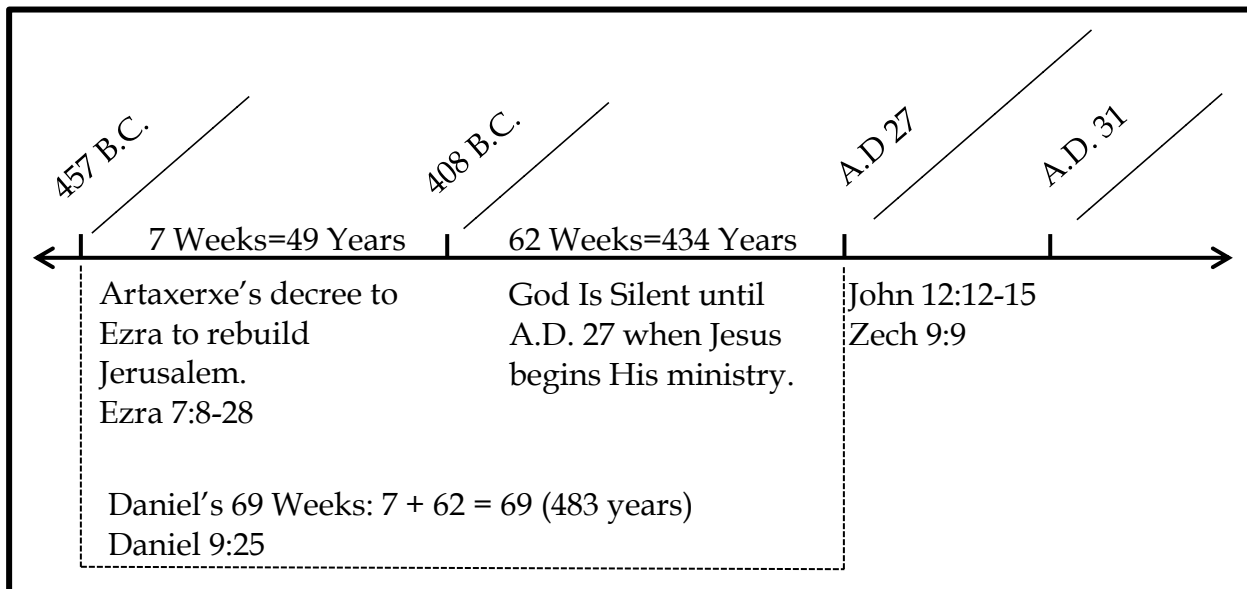
1. Cyrus' decree to rebuild the temple in 538 B.C. (2 Chron. 36:22-23; Ezra 1:1-4; 6:2-5).
2. Darius I's decree in 512 B.C. confirming Cyrus' earlier one (Ezra 6:1, 6-12).
3. Artaxerxes' decree in 457 B.C. (Ezra 7:11-26).
4. Artaxerxes' decree authorizing Nehemiah to rebuild Jerusalem 444 B.C. (Neh. 2:1-8).

*The first two of these decrees authorized the rebuilding of the temple, and the third provided for animal sacrifices in the temple. Only the fourth one gave the Jews permission to rebuild Jerusalem, and it seems to be the one in view here. The Jews encountered opposition as they sought to rebuild and refortify their ancient capital, as the Book of Nehemiah records. The date 444 B.C., then, probably marks the beginning of this 490-year period.<sup>67</sup>*

It is important to realize that the 69 seven year periods have to be calculated using a specific start date: 457 BC or 444 BC can both be used depending on the calendar used and the number of days in each year: Gregorian (solar-365) or Jewish (solar-365/lunar-360). Either way, Jesus concludes His public ministry and is crucified at the end of Daniel's 69<sup>th</sup> week. I'm working under the assumption that the best date to use is 457 BC. I do not, however, discount the 444 BC start date. Use the large timeline box and fill in the four events that take place that reflect God's perfect timing.

Hebrew: Weeks: Shabu'im: Sevens, Sevens, a period of time of seven days or years. Here, seventy periods of seven years.





7. Galatians 4:4 has four parts that must be studied:

- a. God's Perfect Timing.
- b. *The Eternal Sonship of Christ.*
- c. The Humanity of the Son.
- d. The Ethnic Identity of the Son.

While these are important theological pursuits, the controversy stems from the second part of Galatians 4:4: "God sent forth His Son." While this passage might seem innocuous, there arose a question as to the doctrine of the Eternal Son. Was the second person of the trinity eternally God's Son, or was He simply God who became the Son at His birth? Below are two charts, one opposing the Eternal Sonship of Christ, and the other defending it. Complete each chart, and then decide for yourself which is correct. There is, by way of warning, only one correct answer.

### The Second Person of the Trinity was NOT Eternally the Son

“Those who teach this view would include Ralph Wardlaw, Adam Clarke, Albert Barnes, Jimmy Swaggart, Finis J. Dake (*Dake’s Annotated Reference Bible*), Walter Martin (author of *Kingdom of the Cults*). Popular Bible teacher John MacArthur, Jr. for many years denied the doctrine of the Eternal Sonship of Christ, but he has changed his position and now embraces this doctrine.”<sup>43</sup>  
The following chart is their “proof” that Jesus was not eternally the Son of God.

Bible Reference	Question	The Eternal Sonship of Christ
2 Samuel 7:14 Hebrews 1:5	Consider what the Son <u>will be</u> .	Both of these verses indicate that Christ <b>WILL BE</b> God’s Son, but isn’t yet.
Luke 1:32, 35	Again, what <u>will</u> the Son be called?	Again, Jesus will be called the Son of God.
Hebrews 1:5-6 Psalm 2:7	How does Hebrews 1:5-6 interpret Psalm 2:7 prophetically?	Psalm 2:7 only refers to Christ’s incarnation, and that He would be the Son at His birth.
John 1:1	What is Jesus called? What is He not called?	The Word. The Son.
John 1:14	When does Jesus become the Son?	After His birth, when He took on flesh and dwelt among us.
John 1:18	How is verse 18 the proof?	Verse 18 tells us that no one had ever seen God, until He became flesh, the Son.

### The Second Person of the Trinity was ETERNALLY the Son


Parts of the following have been adapted from Middletown Bible Church.<sup>43</sup> The following chart demonstrates that Jesus was, in fact, the Second Person of the Trinity, the Eternal Son of God.

Bible Reference	Question	The Eternal Sonship of Christ
Colossians 1:13	How does the Kingdom advocate Eternal Sonship?	The Kingdom belongs to the Son.

Bible Reference	Question	The Eternal Sonship of Christ
<b>Colossians 1:16</b>	How does the creation advocate Eternal Sonship?	The Son created all things before He was born. Therefore, the Son created the Kingdom that He conveyed us into, and He created everything else long before He was born.
<b>John 1:18</b> <b>John 10:38</b>	<i>In the bosom of the Father</i> indicates "the role that the Son was going to play in the incarnation. <i>Eis</i> is used, indicating that the Father was in the Lord and the Lord Jesus was in the Father." <sup>9</sup> What does this say about Eternal Sonship?	"The Son and the Father have always been one (John 10:30)." <sup>9</sup>
<b>1 John 4:10,14</b> <b>John 20:21</b> <b>Galatians 4:4</b>	How do these verses point to Eternal Sonship?	"The Father SENDING the Son implies that Christ existed as the Son prior to His mission." <sup>43</sup>
<b>Mark 12:1-12</b>	How does this parable point to Eternal Sonship?	This "points to Christ as being the Son prior to His coming into the world. The son of the vineyard owner was the son long before he was sent on his mission." <sup>43</sup>
<b>John 3:16</b>	How does this verse point to Eternal Sonship?	"God gave His Son, implying that Christ was God's Son before He was given. God the Father did not give One who would become His Son, but He gave One who already was His Son." <sup>43</sup>
<b>John 17:24</b>	What is the relationship between the first and second person of the trinity? How does this point to Eternal Sonship?	There is clearly a familial relationship between the Father and the Son that existed before the foundation of the world.



Bible Reference	Question	The Eternal Sonship of Christ
<b>Proverbs 30:4</b>	How does this verse point to Eternal Sonship?	God's Son had a name, and therefore existed as the Son, long before He was born.
<b>Daniel 3:25</b>	From the perspective of a literal hermeneutic, one might declare that this is only one <i>LIKE</i> the Son of God. However, don't miss the clear implication.	If there is one <i>LIKE</i> the Son of God, there is a Son of God!
<b>Isaiah 9:6</b>	Specifically, what did God give us?	He gave us a Son!
<b>Hebrews 1:2</b> <b>Hebrews 13:8</b>	Taken together, what does this say about the Eternal Sonship?	Since Jesus is the same throughout eternity, He was ALWAYS the Son.
<b>1 John 3:8</b> <b>1 John 5:20</b>	Who was manifested? Note it doesn't say became.	Jesus, the Eternal Son.
<b>John 11:27*</b>	How does this verse point to Eternal Sonship?	The Son was to come into the world.
* Amplified Bible: She said to Him, "Yes, Lord; I have believed and continue to believe that You are the Christ (the Messiah, the Anointed), the Son of God, He who was [destined and promised] to come into the world [and it is for You that the world has waited]." The Coming One was a Messianic title. <sup>80</sup>		
<b>Galatians 4:4</b> - Given the two charts, and the various Scripture passages you've studied, and reading the Key Point below, draw a conclusion as to the Eternal Sonship of Christ:		

	<p><b>FOR DISCUSSION:</b> Removing Eternal Sonship "destroys the internal relationships within the Trinity, because if the Son was not eternally begotten by the Father then neither did the Spirit eternally proceed from the Father through the Son. It also destroys the Fatherhood of the first person, since without a Son there is no Father. Thus the fundamental familial relations among the persons of the Godhead are destroyed and replaced by mere social relationships, a bare existence of three persons in the Godhead. Prior to the incarnation, there is no longer the Father, the Son, and the Holy Spirit, but simply Number One, Number Two, and Number Three – the numbers themselves being an arbitrary designation."<sup>44</sup></p>
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7. Galatians 4:4 has four parts that must be studied:

- a. God's Perfect Timing.
- b. The Eternal Sonship of Christ.
- c. ***The Humanity of the Son.***
- d. The Ethnic Identity of the Son.

Jesus had to be both fully God and fully Man to accomplish the task of redeeming mankind. When we analyze the verse we see Paul demonstrating this by pointing to three distinct components of Jesus: He was a man (*born of a woman*), He was Jewish (*born under the Law*), and He was God (*God's Son*). Let's start our study of why Jesus had to be born a living, breathing human being.

Bible Reference	Question	The Humanity of the Son
Genesis 3:15 Galatians 3:16	What specifically did God promise in the protoevangelium that sheds light on Paul's statement?	God promised the Messiah would be the seed of a woman; He would be human.
Isaiah 7:14	What promise does God make that proves Paul's point that Jesus would be human?	The virgin shall conceive and bear an actual Son.
Isaiah 9:6		A child is born. An actual human child.
Hebrews 4:15	Why did the Messiah HAVE to take on human flesh?	So that He could sympathize with our weakness.
2 Samuel 7:12-13; 16 Jeremiah 33:17 Luke 1:30-33 Romans 1:1-3	What promise of God is fulfilled by Jesus becoming human?	God promised that the throne of David would always have a king sitting on it. Jesus is that human King!
Galatians 3:10-13 Romans 6:23 Philippians 2:5-8	How did Jesus, in human form, satisfy the demands of the Law?	He became a curse for us, and allowed Himself to be crucified.
1 Corinthians 15:3-4 Romans 4:25 Galatians 1:4	What, specifically, did Jesus do for us that He could do as a human?	He paid the penalty of sin for us by dying on the cross.

7. Galatians 4:4 has four parts that must be studied:

- a. God’s Perfect Timing.
- b. The Eternal Sonship of Christ.
- c. The Humanity of the Son.
- d. The Ethnic Identity of the Son.

Fruchtenbaum points out in Galatians 4:4 that God’s Son needed three distinct components when he writes that the “kind of Redeemer that was necessary to rectify the situation under the Law was the Jewish God-Man.”<sup>8</sup> Only Jews were required to keep the Law of Moses, so to fulfill the Law, Jesus had to be born a Jew under the Law. Keep in mind that the whole purpose of the *The Jerusalem Council* was to settle the matter of whether or not the Gentiles had to keep the Law: the answer was no! (Romans 2:12; 3:1-2; Ephesians 2:12; Acts 15:10, 24)

Bible Reference	Question	The Ethnic Identity of the Son
<b>Matthew 1:1</b> <b>Matthew 1:18-20</b> <b>Matthew 15:22</b> <b>Matthew 21:9</b> <b>Mark 10:47</b> <b>Luke 3:23-38</b> <b>Romans 1:3</b>	What family was Jesus born into?	<a href="#">King David’s family.</a>
<i>Matthew records the family line of Jesus through His legal father, David.</i> <i>Luke records the family line of Jesus through His mother, Mary, who is also in David’s line.</i>		
<b>Hebrews 7:14</b> <b>Revelation 5:5</b> <b>Genesis 49:10</b>	What Tribe did Jesus descend from?	<a href="#">Judah</a>
<b>John 4:22</b>	With whom did Jesus clearly identify?	<a href="#">The Jews.</a>
<b>Deuteronomy 18:15</b> <b>Acts 3:19-26</b>	Who is the subject of both passages, and how do they prove His ethnic identity?	<a href="#">The Prophet who is one like Moses, raised up from the “brethren” proves Jesus (being the fulfillment of this prophecy) was born Jewish.</a>
<b>Matthew 5:17-18</b> <b>Galatians 4:4*</b>	Having been born subject to the Law, what did Jesus come to do?	<a href="#">Fulfill the Law.</a>
<b>Galatians 3:13</b>	In fulfilling the Law, what did Jesus do?	<a href="#">He became a curse for us, having redeemed us from the curse of the Law.</a>

Bible Reference	Question	The Ethnic Identity of the Son
How did Jesus perfectly obey the Law in order to fulfill it? The following passages will shed light on Jesus being born subject to the Law.		
<b>John 8:45-47</b> <b>2 Corinthians 5:21</b> <b>Hebrews 4:15, 7:26</b> <b>1 Peter 2:22</b> <b>1 John 3:5</b>	What characteristic did Jesus have that no other person has EVER had that made Him uniquely qualified to fulfill the Law?	He was completely sinless.
<b>John 15:10</b>	What did Jesus do that ties into His fulfilling the Law?	He kept God's commandments.
<b>Matthew 5:17-18</b>	What two things does Jesus speak about concerning the Law?	He came NOT to abolish, but to FULFILL the law.
<b>Romans 10:4</b>	What is the effect of Jesus having perfectly fulfilled the Law?	The end of the Law for righteousness.
<b>Hebrews 9:12</b> <b>Hebrews 10:1-4</b>	If the blood sacrifices ceased because Christ fulfilled all that they were pointing toward, what is the implication for the Law?	It has been fulfilled and done away with.
<b>Hebrews 7:20-28</b>	What does the end of the Levitical priesthood imply?	Christ fulfilled the Law, so it's no longer needed.
<b>Hebrews 8:13</b> <b>2 Corinthians 3:7-11</b>	Once fulfilled, what happens to the Law?	It fades away.
* Greek: Under: Hypo: subject to; in this case Jesus was born subject to keep the whole Law of Moses. <sup>79</sup>		

8. In Galatians 4:5, we see that Jesus was born for our redemption (*to be purchased out of the slave market*), and in doing so He fulfills two tasks:

*“First, He came to redeem (exagorasē) those under Law. This is not a redemption from the curse of the Law (as in 3:13), but from a slavery to the entire Mosaic system. The emphasis is not on the penalty of the Law as in 3:13, but on its bondage. Since Christ redeemed and set free those who were under the Law, why should Gentile converts now wish to be placed under it?”*

*Second, Christ's Incarnation and death secured for believers the full rights of sons ("the adoption of sons," KJV). All the enjoyments and privileges of a mature son in a family belong to those who have entered into the benefits of Christ's redemptive work."<sup>55</sup>*

In our previous study of bondage, we uncovered that Jews were under bondage to keep the entire Law of Moses, while Gentiles were under bondage to the *elements of the world* (Galatians 4:3). In both cases, all humans were under bondage, or slaves. God sent His Son into the world to “redeem those who were under the law, ‘that we might receive the adoption as sons.’” Christ redeemed (bought out of the slave market) those who were under the Law, by perfectly keeping the Law. This enabled Him to become the perfect sacrifice God demanded, and to pay for the sins of the world (1 John 2:2). His sacrifice satisfied God’s perfect justice. The Bible tells us that the wages of sin is death (Romans 6:23), and that Christ defeated death when He rose from the dead (Hebrews 2:14-15). Therefore, any who place their faith in Christ have been redeemed. In other words, “Christ, by nature Son of God, became Son of man, that we, by nature sons of man, might become sons of God.”<sup>31</sup> Let’s review what, specifically, our adoption is:

1. Roman adoption (what Paul is alluding to) was the ceremony where the father has his own son declared a mature adult.
2. The time was set by the father (again, what Paul is alluding to in 4:2).
3. Because sons and slaves were not different, sons could not be declared adult sons so long as they were slaves.
4. Once an adult, the son was no longer under tutors, administrators, managers, guardians, pedagogues, etc.
5. The Greek word for adoption comes from two words: son and placement.
6. Once a person accepts God’s free offer of salvation, he is instantly placed IN Christ, becomes a new creation, and is viewed as an adult son. This is Paul’s argument when he says we have *put on Christ* in 3:27; the believer has put on the Roman robe of manhood (*toga virilisa*).
7. The believer is now adopted into God’s family, and is now a joint heir with Christ.

The chart below is designed to explore our adoption as sons into God’s family:

Bible Reference	Question	Adoption Into God’s Family
Galatians 4:7	We can start by asking how our status has changed.	We are no longer slaves but sons.
Ephesians 2:11-13	When we were slaves, who were we without?	Christ
	Who were we alienated from?	The commonwealth of Israel.
	What were we strangers from?	The covenants of promise.

Bible Reference	Question	Adoption Into God's Family	
<b>Ephesians 2:11-13</b> <b>Galatians 3:28-29</b>	What two things have brought us near to <i>(made us partakers in)</i> the covenants of promise?	1. We are IN Christ.	
		2. We're brought near to the covenants by His blood.	
<b>Ephesians 2:19</b>	How does this passage describe our status before belief and after?	Before	After
		Strangers and foreigners.	Fellow citizens with the saints.
			Members of the household of God.
<b>John 1:11-12</b>	What is the requirement to become a son of God?	General	Specific
		Receive Christ	Believe in His name.
<b>Romans 8:14-15</b>		Be led by the Spirit of God.	
<b>John 1:13</b>	Once we believe, what is God responsible for?	Our new birth into His family.	
<b>Galatians 3:26</b>	What is it that makes one a son?	Faith in Jesus Christ.	
<b>Philippians 3:20</b>	Now that we've been adopted as sons, where is our citizenship?	Our citizenship is in Heaven.	

9. Galatians 4:6-7 can easily be considered a culminating text when we sequence passages from chapter 3. The next several questions and their corresponding charts will examine the following:

- 1) Believers have been adopted into the family of God as full, mature, legal sons.
- 2) The result of becoming sons is that we have the Holy Spirit as a witness of our salvation.
- 3) Not only do we have the Holy Spirit, but the entire Trinity plays a role in our salvation.
- 4) Once adopted, God sends the Holy Spirit into the believer's heart (the seat of understanding, knowledge, and will), and cries out Abba, Father.
- 5) The newly adopted son is now allowed to use the familiar term for God: Abba! This is a term children or slaves were forbidden to use, but sons were allowed.

6) Israel did not consider God as they're Father, and did not pray as such. Jesus, changing the nature of prayer, always prayed to the Father. As such, sons can now approach God the same way!

It must be clearly understood that "While God is the Father of all people in a general sense because he created them, only those who have put their faith in Jesus Christ are God's true spiritual children. Unbelievers are the children of Satan."<sup>5</sup> All mankind is created in God's image, and in a sense, are children of God, but to be declared a full son and heir of God requires a change in status that can only be wrought by faith in Christ.

Bible Reference	Question	Adoption Into God's Family
<b>Acts 17:24-29</b> <b>Genesis 1:26</b>	What do these passages teach about man's relationship to God?	In a general sense, because God created everything, we are His offspring or children.
<b>John 8:37-47</b>	What two things is Jesus making clear about the universal Fatherhood of God?	1. It doesn't exist. 2. These that do not believe are sons of the Devil.
What is the juxtaposition here that relates to sonship?		
<b>Ephesians 2:1-7</b>		<b>Titus 2:7-8; Romans 12:1</b> <b>1 Peter 2:9; Galatians 5:22-23</b>
<b>Sons of the Devil</b>		<b>Sons of God</b>
Walk according to him, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath.		In all things show yourself to be a pattern of good works.
		Present your bodies a living sacrifice.
		Proclaim the praises of Him who called you out of darkness into His marvelous light
		Walk in the Spirit-bear the fruit of the Spirit.
<b>1 John 5:19</b>	What definitive proof is offered here that demonstrates the difference between being a son of God and a son of the Devil?	The whole world is under the sway of the wicked one, except for those who are of God.

10. We've spent some time addressing our change of status from *child* to *son*, and here in Galatians 4:6 Paul offers two pieces of evidence of this change: 1) He uses the Greek word *hoti* translated *because* that confirms of our placement into God's family, and 2) Paul offers a powerful witness to our sonship: the Holy Spirit. The reality is that *sons* get the Holy Spirit,



while *children* do not! God sent His Son (v.4), but now sends His Spirit *because* we are no longer *children* but *sons*! One of the strongest proofs of sonship is that “we have a new form of address for God. The Spirit invites us to join in his invocation, crying ‘Abba, Father.’”<sup>91</sup> “Instead of looking upon God as a Judge, they could now look upon Him as their Father with whom they have the privilege of living as His sons.”<sup>16</sup> Therefore, because we are sons, God sends His Spirit to serve as a witness that is addressed below.

Bible Reference	Question	Witness to Our Sonship	
<b>Romans 5:5</b> <b>Romans 8:14-16*</b>	What powerful and unequivocal witness does Paul offer to our sonship?	The Holy Spirit is our witness to our sonship.	
* Greek: <i>Witnes: Symmartyreo</i> : to testify jointly, i.e. corroborate by (concurrent) evidence: testify unto, (also) bear witness (with), bear witness, testify unto, bear witness with.			
<b>1 John 5:10-12</b>	What does the witness of the Holy Spirit (and in this case Jesus, also) provide the believer?	Eternal life.	
<b>1 John 5:13</b>	What two things does the believer gain because of this witness?	1. We can KNOW we’re saved.	
		2. We can continue to believe.	
<b>2 Corinthians 1:21-22; 5:5</b>	Who is the guarantee of our inheritance that also serves as our witness?	The Holy Spirit.	
<b>Romans 8:9-11</b>  <i>See also Galatians 4:6</i> <i>John 14:17</i>	What are the two <i>results</i> of the indwelling offered here (that also relate to the witness of our sonship)?	v.9	If the Holy Spirit dwells in you, you belong to God!
		v.11	If the Holy Spirit dwells in you, you have life!
<b>Ephesians 1:13-14</b>	What does being sealed by the Holy Spirit guarantee?	Our inheritance!	
<b>Titus 3:7</b>	We know that our <i>inheritance</i> is eternal, but what does Titus link to this eternity?	We are promised eternal <i>life</i> .	



Bible Reference	Question	Witness to Our Sonship
<b>Hebrews 1:14</b>	Another aspect of our inheritance that is linked to the Titus passage is found here.	<a href="#">We will inherit salvation.</a>
<b>Galatians 4:6</b>	Bring it all back to where we started: Apart from sonship, what results in our being declared sons?	<a href="#">God sends us the Holy Spirit.</a>

11. Galatians 4:6 offers us a unique opportunity to study the Trinity as it relates to our salvation. Salvation “consists in its fullness of acts by God the Father in sending both God the Son and God the Holy Spirit.”<sup>75</sup> The chart below is designed to examine the sending of both the Son and the Spirit, and then looks at the role each member of the Godhead plays in our salvation.

Bible Reference	Question	The Trinity In Our Salvation
<b>Galatians 4:4</b> <b>John 6:44</b> <b>John:21:21</b>	Who did God send?	<a href="#">The Son.</a>
<b>Isaiah 48:16</b>	Who ALSO sends the Son?	<a href="#">The Holy Spirit.</a>
<b>John 14:16-17</b> <b>John 14:26</b> <b>Galatians 4:6</b>	Who does God send?	<a href="#">The Holy Spirit.</a>
<b>John 15:26</b> <b>John 16:7</b>	Who ALSO sends the Holy Spirit?	<a href="#">Jesus</a>
<b>Acts 1:8</b> <b>Acts 2:1-4</b>	When was the Holy Spirit sent?	<a href="#">Pentecost</a>
<b>1 John 4:10</b> <b>1 John 4:14</b> <b>2 Corinthians 5:21</b> <b>1 Peter 3:18</b>	What role does the Son play in our salvation?	<a href="#">He is the propitiation (satisfying God’s perfect justice) for our sins.</a>
		<a href="#">He is the savior of the World.</a>

Bible Reference	Question	The Trinity In Our Salvation
Ephesians 1:13-14	What role does the Holy Spirit play in our salvation?	We are sealed by the Holy Spirit.
John 3:7-8		We are born again by the Spirit.
1 Corinthians 12:13		The Spirit places us IN Christ's body.
Romans 8:9	Note the names given to the Holy Spirit to shed light on the ever present Trinity.	The Spirit of God.
Philippians 1:19		The Spirit of Jesus Christ.
John 15:26		The Spirit of Truth.
Acts 1:8 Matthew 28:19		The Holy Spirit.

12. Continuing our study of Galatians 4:6, we find God sending His Spirit *into our hearts*. In English, expressions associated with the heart are often seen as emotional, passionate, and/or relating to love in general, but in the Greek, when Paul says the Spirit is being sent into our hearts, he means "the center of intellectual, moral, and spiritual life."<sup>20</sup> To elaborate we find that :

"...in many languages one does not speak of the Spirit being *in one's heart* but rather *in one's life* or *in one's inner self*. In fact, in some languages it would be more appropriate to translate the second clause of this verse as *God sent his Son's Spirit to control us*, or *...to guide us*. Such an expression would have much more significance than one which merely speaks of sending a Spirit into one's heart, particularly if the expression for *heart* has no relation to will or emotion."<sup>20</sup>

The Greek word translated *heart* is not a reference to the organ or the location of mental and spiritual *feeling*, but "to the inner person, the seat of understanding, knowledge, and will, and takes on as well the meaning conscience."<sup>65</sup> In the same way, the Greek word translated *crying out* must not be viewed as *weeping* or *shouting*, but rather the word should be seen as the "earnestness with which one speaks"<sup>20</sup> In this context, "it is used to describe a loud or earnest cry or even a public announcement."<sup>16</sup> Looking at how this Greek word is used in other passages will help to unlock the meaning of the next words, Abba, Father!

Bible Reference	Question	Cry Out
Isaiah 42:1-2	What does crying out here mean?	It is equated with not speaking at all!
Mark 3:10-11	This is clearly not an emotional outburst, so how is crying out being used?	It's simply recognition of Jesus as the Son of God.
Luke 19:37-40	While emotional, what do the stones crying out really signify?	It would be a testimony of Jesus as Messiah.
Matthew 27:23 Luke 23:18	What two things do the people cry out for (or want)?	The crucifixion of Jesus and the release of Barabbas.
Acts 7:59-60 Luke 23:46	What is the nature of both cries?	Prayer to the Father.
Acts 14:8-18	Link the emotional state of the people in v.11 to what the nature of this crying out really is.	Paul and Barnabas were crying out to be heard.
Acts 23:6-7*	How do we know Paul's crying out is not necessarily emotional?	He we crying out at a crucial point, and his words caused an emotional dissension.
<i>Greek: Cry Out: Krazo: Earnestness with which one speaks.<sup>20</sup> A loud or earnest cry or even a public announcement.<sup>16</sup></i>		
Galatians 4:6	Of all the uses of this Greek word, what is the best characterization of its use here?	As a prayer from the very center of our being.

13. This change is representative of our change in status: Because believers are *sons*, we have the indwelling of the Holy Spirit, AND we now get to call God by the familiar Abba! If we tie all this together with Paul's overall argument of Law vs. Faith, we see that these Galatian believers have absolutely everything *now*, that they could never *gain* by returning to Law keeping! When we compare Galatians 4:6 with Romans 8:15 here's what we find:
- Galatians: the Holy Spirit does the *crying out*.
  - Romans: it is the believer doing the *crying out* by (or through) the Holy Spirit.

We need only go back and review to solidify that our new relationship with God as sons is evidenced by our indwelling of the Holy Spirit, our ability to address God as Abba, God sending His Son to redeem us, and God sending His Spirit into our hearts. What more do we need?

Bible Reference	Question	Abba, Father	
<b>Romans 8:12-13</b>	How are believers to both live and NOT live?	<i>Live</i>	By the Spirit.
		<i>Not live</i>	By the flesh.
<b>Romans 8:14</b>	Those who are led by the Spirit have what title?	Sons of God.	
<i>The following passages are given to build and reinforce Paul's overall argument in Romans and Galatians:</i>			
<b>Galatians 3:2</b>	What is the juxtaposition of how one does and does not receive the Spirit?	<i>Does</i>	By Faith.
		<i>Does not</i>	The Law.
<b>Galatians 3:7</b>	What is required to be a son of Abraham?	Faith	
<b>Galatians 3:10-14</b>	How, specifically, do we receive the Spirit?	Through faith, and not by works of the Law.	
<b>Galatians 3:26</b>	What is it that makes one a son of God?	Faith in Christ Jesus.	
<b>Galatians 4:4-6</b>	What have we received now that we've been adopted as sons?	We've received the Spirit in our hearts.	
<b>Romans 8:15</b>	How does Paul's argument here directly relate to his entire Law vs. Faith argument in Galatians?	We did not receive the spirit of bondage (the Law), but instead we were adopted as sons through faith.	

14. The believer, now legally declared a son, has a new relationship with God the Father, as evidenced by the new form of address: Abba. It is often taught that the word Abba should be considered a term like *daddy* used of small children, but this is not very accurate.

“...we oversentimentalize this word when we refer to it as mere baby talk and translate it into English as *daddy*. The word Abba appears in certain legal texts of the Mishna as a designation used by grown children in claiming the inheritance of their deceased father. As a word of address Abba is not so much associated with infancy as it is with intimacy. It is a cry of the heart, not a word spoken calmly with personal detachment and reserve, but a word we *call* or *cry out* (krazo).”<sup>67</sup>

“*Abba* [Aramaic], *Father* [Greek] is a familiar form of address, combining the Aramaic and Greek words for *father*. No slave could address the head of a family in this fashion; it was reserved for members of the family, and expresses love and confidence.”<sup>31</sup> Consider our previous study of our change in status from a small *child* (Nēpio), to a *son* (Huios). Given that children were no different from slaves (Galatians 4:1), it’s not surprising that they did not (and could not) address their father in this way. In fact, “in Jesus’ day...no one ever addressed God directly as *My* Father, because it would have been thought disrespectful....”<sup>75</sup> Even though in Israel God was their Father and they His son, “God was never considered to be father of the individual.”<sup>75</sup> It was Jesus, Himself, that *emphasized* the Father Son relationship. He was the one who always prayed *to the Father!* “The only exception is one that actually enforces the significance of the phrase, for it was the cry wrung from Christ’s lips at the moment in which he was made sin for mankind and in which the relationship to the Father that had been his was temporarily broken.”<sup>75</sup> While the Father son relationship is replete in the Old Testament between God and the nation of Israel (Exod 4:22; Ps 103:13; Isa 64:8; Jer 3:19; Hos 11:1), the emphasis of God as Father to the individual is sparse at best. The chart below helps to demonstrate these important facts, and illustrates a believer’s change from *child* to *son* (member of God’s family).

Bible Reference	Question	Jesus’ Use of Abba, Father
<b>Matthew 11:25-27</b>	How many times does Jesus refer to God as Father?	Five times.
<b>Mark 14:36</b>	How does Jesus address God?	Abba, Father.
<b>Luke 23:34</b>	Even on the cross, how does Jesus address God?	Father
<b>John 17:1-5</b> <b>Galatians 4:6</b> <b>Romans 8:14-17</b>	In Jesus calling God His Father, what benefit do believers derive from this? Focus on v.3 for your answer.	God knows us and we can now call Him Father, too!

Bible Reference	Question	Jesus' Use of Abba, Father
Matt 27:46 2 Corinthians 5:21 1 Peter 2:22-24 Galatians 2:13	Why would this passage be significant to our study of Jesus using Father?	Here Jesus uses the formal God instead of Father because His fellowship with the Father was temporarily broken.
<b>John 20:17</b>	What is the relationship of Jesus to God, and because of His relationship, what is our relationship to God?	God is Jesus' Father, and because we are in Him, we are now Sons of God as well.
<b>Matthew 23:9</b>	What is the strict ordinance given in this passage?	Do not call anyone on earth your father; for One is your Father, He who is in heaven.
	Who flagrantly violates this ordinance?	The Roman Catholic Church.

15. Read Galatians 4:3 and 4:7. Paul is going to conclude his argument from v.3, changing from the plural of v.6 to the singular of v.7 to demonstrate to his reader the individual nature of being sons and heirs. Tying v.1-7 together in the table below, we see that the believers are of the seed of Abraham by faith, but more so they are sons of God through faith! Therefore, Paul states that because you are saved by faith, not by the Law, you are a son. The word translated *if* is a "Greek first-class condition of logic, meaning *since* you are a son. There is no doubt about it. Then an heir."<sup>81</sup> Therefore you are

1. No longer a slave, but a son.
2. No longer under subjection to the elemental spirits/Law.
3. No longer a minor heir with no rights to the inheritance.
4. No longer under the harsh tutelage of the paidagogos.
5. No longer are you shut up in the prison house of sin.
6. No longer are you under the curse of the law.

Since we've already studied the nature and specifics of our inheritance, the chart below focuses on what it means to be an heir.

←		FAITH	→	
Abraham's Seed			Sons of God and Heirs	
3:2-3; 5	By Faith!	Law Keeping?	Through Faith!	3:26
3:6-7	Sons of Abraham	Slaves-Bondage	Sons of God	4:5-6
3:9; 29	Heir of God's Promises		Joint Heirs with Christ	4:7
3:2; 14; 22	Promise of the Spirit		God Sends His Spirit	4:6
3:18	Inheritance by Faith		Adopted as Sons	4:5
<b>Slaves 4:1-2</b>	←	NOT LAW	→	<b>No Longer Slaves 4:7</b>

Bible Reference	Question	Heir/Inheritance	
<b>Galatians 3:14; 29</b>	What does the believer inherit?	The promises of Abraham; specifically the Holy Spirit.	
<b>Galatians 3:21 John 10:28-29</b>	What does the believer inherit in this passage?	Eternal life.	
<b>Galatians 5:21 James</b>	What is promised here that the believer will inherit?	The Kingdom of God.	
<b>Ephesians 1:11</b>	Where does the believer find his inheritance?	In Christ.	
<b>Ephesians 1:13-14</b>	Who is the guarantor of our inheritance?	The Holy Spirit.	
<b>Romans 8:14-17</b>	How are believers MORE than heirs of God?	We are JOINT heirs with Christ.	
<b>Luke 22:29-30</b>  <i>See also:</i> <b>Revelation 3:21</b>	What three specifics are given about our being joint heirs with Christ?	<ol style="list-style-type: none"> <li>1. We are given a kingdom.</li> <li>2. We get to eat and drink at Christ's table in His kingdom.</li> <li>3. We will sit on thrones judging the twelve tribes of Israel.</li> </ol>	
<b>Revelation 21:1-2</b>	What will believers inherit at the start of the Millennium?	The New Jerusalem.	
<b>Revelation 21:3</b>	What new relationship does the believer inherit?	God will be with them personally.	
<b>Revelation 21:4</b>	What four things will the believer inherit?	<ol style="list-style-type: none"> <li>1. God wipes away every tear.</li> <li>3. No more sorrow.</li> </ol>	<ol style="list-style-type: none"> <li>2. No more death.</li> <li>4. No more pain.</li> </ol>
<b>Revelation 21:7</b>	Quantify the believer's inheritance?	All things!	

Bible Reference	Question	Heir/Inheritance	
<b>1 Peter 1:3-4</b>	What four ways is our inheritance described?	1. Incorruptible	2. undefiled
		3. Does not fade away.	4. Reserved in Heaven
<b>1 Peter 2:9-10</b>	Describe the seven parts of our inheritance that is earthly, and pertains to believers now.		
	1. We are a chosen generation.	5. We get to proclaim the praises of Him who called us out of darkness into His marvelous light.	
	2. We are a royal priesthood.	6. We once were not a people but are now the people of God.	
	3. We are a holy nation.	7. We had not obtained mercy but now have obtained mercy.	
	4. We are His own special people.		
<b>Ephesians 3:1-6</b>	What two things are the Gentiles heirs of with the Jews?	1. The Gentiles are fellow heirs of the body of Christ.	
		2. They are also the partakers of His (God's) promise.	
<b>Titus 3:1-7</b>	What are believers heirs to?	We are heirs of eternal life.	
	How is the inheritance obtained?	We obtained it by being justified by God's grace and mercy through Christ.	



# 23 *Don't Go Back!*

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## *Read Galatians Chapter 4, Verses 8-10*

There seems to be much debate concerning who Paul is speaking to in these verses. Some conclude that he is speaking strictly to the Gentile Galatians who were once pagan and worshiped gods of wood or stone, while others believe he is speaking to the Jews alone, continuing his argument that the Law cannot justify. The context of the letter should be applied to determine that he is in fact speaking to both. The context here is that Christ is everything. He is the center of the Bible, the center of our lives, the center of God's plan and program, and ultimately, He is the center of everything (Luke 24:44-48). It doesn't matter whether you're a Jew serving the Law, or a Gentile serving pagan gods, anyone who is without Christ is serving other gods (Joshua 24:15; Luke 16:13). "*Serving those which by nature are not gods,*" includes money, fame, charity, good works, rituals, ordinances, false gods, the stars, etc. God did not promise to save anyone based on their own works. Those who believe they will achieve justification by means other than the Son of God do serve gods, but gods of their own invention.<sup>45</sup> Paul's previous argument centers on justification by faith in Jesus Christ. "Without the doctrine of justification there can be only ignorance of God. Those who refuse to be justified by Christ are idolaters. They remain under the Law, sin, death, and the power of the devil."<sup>45</sup>

8. But then, indeed, when you did not know God, you served those which by nature are not gods.
9. But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?
10. You observe days and months and seasons and years.

1. The key to Galatians 4:8 is the word *know*:

- NT:1492 εἶδω *eido* (i'-do).<sup>10</sup> In this case it literally carries the idea of volition, to know and approve or love; hence spoken of men, to care for, take an interest in.
- Of God, to know God, i.e., to acknowledge and adore God.<sup>9</sup>

It absolutely does not mean to know **about** God. This is an intimate knowledge, one of family, and one of love. The Galatians did (now) know God. His argument is simple: "you're now sons and heirs of God through Christ, sons of Abraham by faith, justified by faith, and the list goes on. So, why would you EVER want to return to your former beliefs, especially now that you know (and are known by) God? Complete the chart so we can cement in our heads what Paul means when he says "know God". This will help unlock the rest of the passages.

Bible Reference	Question	Know
Romans 1:18-20	Who has knowledge of God?	All men have knowledge of God.
	By what three methods did they come by this knowledge?	1. God manifested this knowledge in all men.
		2. God has shown His knowledge to them.
		3. God's attributes are clearly seen in the creation.
Galatians 4:8	Since all men have a knowledge of God, use the definition of <i>know</i> to demonstrate what they did NOT do with this knowledge.	All men have a knowledge of God, but in this case they didn't acknowledge or adore God.
John 10:14	What is the relationship between Jesus and all believers?	Jesus knows those who belong to Him, and those who believe know Him.
John 8:19	Describe the relationship between Jesus and the Father.	Jesus knows the Father and the Father knows His Son.
	How does this differ from the relationship between the Father and the Pharisees?	The Pharisees did not know the very Father they professed to know because they did not know Jesus.
John 8:42	What does Jesus say about the Pharisees and the knowledge we're studying?	Jesus states that if the Pharisees had God as their Father, they would love Him. If they knew God, they would love Jesus.

Bible Reference	Question	Know
John 8:44-47	How is this passage a good representation of Paul's overall argument in Galatians 4:8?	Paul states that those who don't know God serve other gods. Here, the Pharisees do not to the will of God, but of their father, the Devil. It is he they serve, not God.
Exodus 5:2	What is the relationship between Pharaoh and God?	Pharaoh did not KNOW God.

2. John 8:47 tells us that if God is our Father we will believe the words of Jesus. Once we believe, there are many things we *Can Know*. Obviously there are far too many examples in the Bible of what we can know, but this sampling may be of use to you.

Bible References	What We Can Know
1 John 5:19-20	1. We know that we are of God.
	2. The whole world lies under the sway of the wicked one.
	3. And we know that the Son of God has come and has given us an understanding, that we may know Him who is true.
	4. And we are in Him who is true, in His Son Jesus Christ.
	5. This is the true God and eternal life.
1 John 5:13	1. That you have eternal life.
	2. That you may continue to believe in the name of the Son of God.
1 John 3:5	1. That He was manifested to take away our sins.
	2. In Him there is no sin.
Colossians 3:23-24	That from the Lord you will receive the reward of the inheritance.

Bible References	What We Can Know
<b>2 Corinthians 4:14</b>	That He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you.
<b>Romans 6:8-9</b>	<ol style="list-style-type: none"> <li>Knowing that Christ, having been raised from the dead, dies no more.</li> <li>Death no longer has dominion over Him.</li> </ol>

3. Paul states that to turn to anyone or anything besides Christ is idolatry. Vine tells us that these Galatians *knew* God in the most intimate of ways:

NT:1097 γινώσκω ginosko (ghin-ocē'-ko),<sup>10</sup> frequently indicates a relation between the person 'knowing' and the object known; in this respect, what is 'known' is of value or importance to the one who knows, and hence the establishment of the relationship, here the 'knowing' suggests approval and bears the meaning 'to be approved.' "<sup>12</sup>

This is more than mere head knowledge, but is in fact a saving knowledge. 1 Corinthians 8:3 states that if anyone loves God, that person is KNOWN by Him. To be known by God is to enjoy special fellowship with Him. Complete the chart below to uncover this fellowship God had with the Galatians, and with all believers.

Bible Reference	Question	Know
<b>1 John 1:3</b>	Who are the three persons with whom we have fellowship?	<ol style="list-style-type: none"> <li>Other believers.</li> <li>God, the Father.</li> <li>God, the Son.</li> </ol>
<b>2 Corinthians 13:14</b>	With whom do we share communion?	We share communion with the Holy Spirit.
<b>John 17:21</b>	What is the relationship that Paul is describing in Galatians 4:9 when he says that God knows us?	That believers all may be one in God. As Christ is in the Father, and the Father is in Him, and He is in us, that we are all one.
<b>John 14:20-23</b>	What is the promise Jesus makes to believers?	Jesus promises that He and the Father will come to the believer and make their home there.

4. In Galatians 4:8, Paul emphasizes that the gods these Galatians want to return to are not gods at all! To be clear, these gods were both inanimate objects like statues, but were also “existent beings, fallen angels, demonic spirits, the ta stoicheia tou kosmou described earlier. These elemental spirits were indeed real enough: they could appear on earth in various guises, they could perform miracles, and wreak havoc in the world of nature.”<sup>91</sup> Scripture is replete with examples of false gods, as the chart below will attest.

Bible Reference	Question	False gods
<b>2 Chronicles 13:9</b>	How does God characterize the gods of the new priests that the Israelites have made?	God says they are not gods at all.
<b>Isaiah 37:15-16</b>	How is God characterized?	The ONLY God!
<b>Isaiah 37:17-19</b>	What two reasons are given for why the gods of Assyria were cast into the fire?	1. They were not gods. 2. They were only the work of men’s hands.
	For what reason were these false gods destroyed?	They were only wood and stone.
<b>Jeremiah 2:11 Jeremiah 5:7 Jeremiah 16:20</b>	How are the false gods characterized three times?	They are NOT gods.
<b>Jeremiah 16:20</b>	What is the consequence of them making false gods?	God says He will make them know that He is God.
<b>John 12:31 Ephesians 2:1-3</b>	Who is the ruler of this material world?	Satan
	What power did Satan have over you as an unbeliever?	We conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath.
<b>1 John 5:19</b>	Quantify the power Satan has.	He has power over the whole world.
<b>2 Corinthians 4:4</b>	What specific power does Satan have over men?	He can blind men so they cannot receive the Gospel and be saved.

Bible Reference	Question	False gods
Romans 1:16 Romans 10:17 1 Corinthians 1:18 Hebrews 4:12	What does God use to combat Satan's power referenced above?	The Gospel is the power of God unto salvation.

4. Continued: In Galatians 4:8, Paul admonished these Galatians by telling them they once served other gods, and now that they knew God (4:9), they were turning (Greek present tense) away from Him. Remember all the way back to Galatians 1:6? Paul said that he marveled at how quickly they were turning away from Christ. The question before us, however, is not that they were listening to the Judaizers and turning **FROM** Christ, but, instead, what they were turning **TO**. Here we are again looking at the same Greek word as in 4:3, "NT:4747 στοιχείον stoicheion (stoy-khi'-on),"<sup>10</sup> "the rudiments, or first principles, or elements of religions training, or the ceremonial precepts common alike to the worship of Jews and of Gentiles."<sup>15</sup> Why does Paul continually refer to slavery and bondage (3 times now)? The reason is because the Law is **only** slavery and bondage. He's trying to get it in their heads that these stoicheia they want to return to are weak and beggarly:

- Weak: "NT:772 ἀσθενής asthenes (as-then-ace'), Weak, more feeble, impotent, sick, without strength, weak."<sup>10</sup>
- Beggarly: "NT:4434 πτωχός ptochos (pto-khos'),"<sup>10</sup> "Beggarly, pertaining to being of inadequate or insufficient value - 'of little or no value, relatively worthless,'"<sup>4</sup>

To be clear, the elements or shoicheia Paul is likely referring to is the Law, but, as Constable points out they may "refer to all the things in which people place their trust apart from the living God. Both Jewish and Gentile converts had lived bound to worldly elemental forces until Christ released them. These forces, even today, include everything in which people place their trust apart from God: their gods to which they become slaves."<sup>67</sup> The chart below is designed to show the relationship between knowing God for salvation and the elements that are completely powerless to save.

Bible Reference	Question	Stoicheia
Exodus 5:2	Why did Pharaoh not obey God?	He did not know God!
Romans 1:18-19	What is it that men suppress?	The knowledge of God!

Bible Reference	Question	Stoicheia	
Romans 1:20-24	What two reasons does Paul offer for why men were punished?	1.	They exchanged the knowledge of God for the lie.
		2.	They worshiped the creation instead of the Creator.
Joshua 24:2; 15 Psalm 115:4-11	What two choices do men have?	To serve the living God or to serve dead idols.	
Acts 14:11-15	What did Paul call the elements priest of Zeus brought out?	He called them useless.	
1 Corinthians 10:14-21	What are the two elements? <i>(one profitable the other not)</i>	1.	The cup and bread of Jesus Christ.
		2.	Sacrifices to idols.
	To whom are the sacrifices to idols really made?	Demons	
Romans 8:1-3	How does Paul describe the Law (what these Galatians want to return to)?	He said it was weak.	
Romans 8:4-11	What can the Spirit give that the Law cannot?	Life!	
Acts 15:11	What did Peter call the Law?	A yoke that no one can bear.	
Hebrews 7:18	What does Paul call the Law here that perfectly reflects his usage in Galatians 4:9?	Weak and unprofitable.	
Hebrews 7:19	What could the Law make perfect?	Nothing.	
Hebrews 10:38-39	Note the positive and negative views of salvation.	Positive	Those who believe unto salvation.
		Negative	Those who draw back unto perdition.

Bible Reference	Question	Stoicheia
<b>1 Corinthians 1:21</b>	Why did the world not know God?	The world used worldly wisdom instead of the wisdom of God.
<b>Romans 1:16</b>	What specific wisdom does God use to save?	The Gospel.
<b>1 Corinthians 8:3</b>	What is the indicator of one who is known by God?	One who loves God.
<b>Ephesians 1:13</b>	What happens AFTER one hears and believes the Gospel?	Believers are sealed with the Holy Spirit.
<b>Romans 10:10-17</b>	Noting that there is no mention of the Law (the weak and useless elements), what is absolutely necessary for salvation?	Hearing and believing the Word of God - The Gospel!

5. In Galatians 4:10, Paul writes, “*You observe days and months and seasons and years.*” To the untrained eye, these observances may seem to be of pagan origin, but are in fact referring to Jewish Law. Merryman notes that “the verb [observe] is present middle indicative from παρατηρέω [“paratereo (par-at-ay-reh’-o)”].<sup>10</sup> The present tense indicates they kept on doing this; the middle voice, that they were intensely interested in their own profit from this; the indicative mood, their meticulous observance was a reality.”<sup>6</sup>

<b>Days</b>	Weekly Sabbaths
<b>Months</b>	New Moons
<b>Seasons</b>	Festivals
<b>Years</b>	Jubilee - Sabbatical - New Year

The chart below and the Jewish Calendar chart will help you see the Jewishness of these observances.

Bible Reference	Question	Jewish Calendar
<b>Genesis 2:1-3 Exodus 20:8-11</b>	How does this relate to Paul’s use of <u>days</u> in Galatians 4:10?	Weekly Sabbaths



Bible Reference	Question	Jewish Calendar
<b>Numbers 28:11-14</b> <b>Numbers 29</b> <b>Isaiah 1:11-14</b> <b>Isaiah 66:23</b> <b>1 Samuel 20:5</b> <b>2 Chronicles 2:4</b>	How does this relate to Paul's use of <u>months</u> in Galatians 4:10?*	The appearance of the New Moon, or monthly observances.
* "OT:2320 <i>שִׁבְעַת הַיָּמִים</i> New Moons, commonly used as an equivalent to our word <u>month</u> because the month began when the thin crescent of the new moon was first visible at sunset." <sup>29</sup>		
<b>Leviticus 23:4-7</b> <b>Leviticus 23:15-21</b> <b>Leviticus 23:24</b> <b>Leviticus 23:26-27</b> <b>Leviticus 23:34</b>	How does this relate to Paul's use of <u>seasons</u> in Galatians 4:10?	<a href="#">Passover</a> <a href="#">Feast of Weeks</a> <a href="#">Feast of Trumpets</a> <a href="#">Day of Atonement</a> <a href="#">Feast of Tabernacles</a>
<b>Leviticus 25:3-4</b> <b>Leviticus 23-25*</b>	How does this relate to Paul's use of <u>years</u> in Galatians 4:10?	This could be referring to the seventh year, or the Sabbatical year.
* <i>Years probably indicates the Year of Jubilee, the fiftieth year in which slaves were to be freed, family lands returned to their original owners, and the land left fallow (see Lev. 23-25). The Jews commemorated all these feasts in order to please God.</i> <sup>99</sup>		

### Seven Jewish Feasts – Short Table

<b>Passover</b>	Pictures	<b>Death of Jesus Christ</b>
<b>Feast of Unleavened Bread</b>	Pictures	<b>Burial of Jesus Christ</b>
<b>Feast of First Fruits</b>	Pictures	<b>Resurrection of Christ</b>
<b>Pentecost</b>	Pictures	<b>Giving the Holy Spirit &amp; Birth of the Church</b>
<i>These Spring Feasts are considered to be an interrelated whole with Pentecost as the completion of the process begun at Passover. Each fulfilled its Messianic symbolism on the very day of the feast in AD 33.</i>		
<b>Rosh HaShanah-Feast of Trumpets</b>	Pictures	<b>Rapture of the Church</b>
<b>Yom Kippur-Feast of Atonement</b>	Pictures	<b>Second Coming of Jesus Christ</b>
<b>Sukkot-Feast of Tabernacles</b>	Pictures	<b>Millennial Reign of Jesus Christ</b>
<i>These Fall feasts symbolize events still ahead. We live between the already and the not yet, between Messiah's first coming as servant and His second coming as Lord of all.</i>		

# The Seven Jewish Feasts

Appointed Feasts and Holy Convocations of Leviticus 23

*So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ. Colossians 2:16-17*

Month of Nisan		Month of Sivan	
14 <sup>TH</sup>	15 <sup>TH</sup>	17 <sup>TH</sup>	7 <sup>TH</sup>
<b>SPRING FEASTS</b>			
		3 days	50 days
<b>Passover</b>	<b>Unleavened Bread</b>	<b>Firstfruits</b>	<b>Pentecost</b>
Exodus 12	Leviticus 23:6-8	Leviticus 23:9-14	Leviticus 23:15-22
Matthew 26:17-27 Leviticus 23:5		Deuteronomy 26:1-11	Deuteronomy 16:10
<b>Crucifixion</b>	<b>Burial</b>	<b>Resurrection</b>	<b>Holy Spirit</b>
John 18:28	John 6:47-51	1 Corinthians 15:20-23	Acts 1 & 2
1 Corinthians 5:7	Acts 2:29-32	James 1:18	
----->			
<b>Feasts fulfilled at Christ's 1<sup>st</sup> Coming</b>			
<b>Priestly Role - Suffering Servant</b>			

	Month of Tishrei		
	1 <sup>ST</sup>	10 <sup>TH</sup>	15 <sup>TH</sup>
	<b>FALL FEASTS</b>		
	Daniel's 70 <sup>th</sup> Week		
<b>Trumpets</b>	<b>Day of Atonement</b>	<b>Tabernacles</b>	
Leviticus 23:23-25  Numbers 29:1-6	Leviticus 23:26-32 Zechariah 12:10 Zephaniah 1:14-18 Zechariah 13:1	Leviticus 23:33-44 Isaiah 65:17-19 Ezekiel 43:7 Micah 4:1-3	
<b>Rapture</b>	<b>2<sup>nd</sup> Coming</b>	<b>Millennium/Heaven</b>	
1 Thessalonians 4:13-18 Revelation 4:1-6 1 Corinthians 15:51-52 Philippians 3:20-21	Matthew 24:29-30 Luke 21:25-28 Revelation 19:11-21 2 Thessalonians 1:5-10 Romans 11:25-27	Revelation 20:1-6 Revelation 21:1-27 Revelation 22:1-6 John 14:1-6	
Church Age	----->		
	<b>Feasts fulfilled at Christ's 2<sup>nd</sup> Coming</b>		
	<b>Kingly Role - Coming King</b>		

6. *Days for the Christian are not the same as for the Old Testament saints. Having Church services on Sunday, for example, is not a commandment like keeping the Sabbath was for Israel. Seventh Day Adventism teaches that any who do not worship on Saturday, the Sabbath, have the mark of the beast and are going to Hell. "Here we find the mark of the beast. The very act of changing the Sabbath into Sunday, on the part of the Catholic Church, without any authority from the Bible" (Ellen G. White, The Mark of the Beast, page 23). "Sunday-keeping is an institution of the first beast, and ALL who submit to obey this institution emphatically worship the first beast and receive his mark, 'the mark of the beast...' Those who worship the beast and his image by observing the first day are certainly idolaters, as were the worshippers of the golden calf." (Advent Review Extra, pages 10 and 11, August, 1850, as quoted in "Seventh-day Adventism Renounced" by D.M. Canright, 1914). "By the time Matthew wrote his gospel, the church had adopted the first day of the week, the day on which Christ rose in triumph from the tomb, as its weekly day of worship (Acts 20:7; 1 Cor. 16:1-2)."*<sup>77</sup> But even the observance of the first day of the week is not a mandatory rule. The Old Testament believer found his rest in a day; the New Testament believer finds his rest in Christ. God rests in Christ, and so do we (Matt. 11:28-29; Heb. 4:1).

Bible Reference	Question	Days for the Christian
<b>Romans 14:1-13</b>	What does Paul teach about Sunday worship?	A believer must be convinced in his own mind about which day to worship.
	What is his overall point?	Don't judge a weaker brother!
<b>Colossians 2:16-17</b> <b>Galatians 4:10</b>	How does Paul deal with Seventh Day Adventism, even before it was invented?	Paul concludes that we cannot judge, as the SDA do, with regard to which day we worship.
	How does this passage link to Galatians 4:10?	Paul is concluding that the days, months, seasons, and years are only a shadow of the substance which is Christ.
<b>Matthew 11:28-30</b> <b>Hebrews 4:1</b>	The Jews found their rest on the Sabbath day. Where do Christians find their rest?	Christians find their rest IN Christ.

# 24 We're Still Brothers...

Read Galatians Chapter 4, Verses 11-16

1. Paul has employed reason, commands, and sarcasm, but now he begins his appeal to the Galatians on a personal level relative to their mutual relations in the Gospel.<sup>6</sup> This first verse in no way indicates that saved persons can lose their salvation (1 Corinthians 3:11-15). What is in view here is that Paul is afraid that he has preached the Gospel of Jesus Christ to the point of exhaustion (Greek perfect tense - *for no good reason.*) Paul is not concerned about his time or effort, but for these Galatians. If these Galatians return to the bondage of the Law, their labors in the Body become worthless for the cause of Christ. The chart below covers a few topics related to Paul's argument:
  - a. A believer CANNOT EVER lose their salvation.
  - b. Paul's work would be in vain because turning back to the Law will profit them nothing.
  - c. Satan would love nothing more than to derail a Believer to become ineffective.

Bible Reference	Question	Eternal Security
John 3:15-16 John 4:14 John 5:24	How does this passage prove that Paul is not talking about a believer losing salvation?	The key word here is <i>eternal</i> . The believer obtains ETERNAL life, not temporary life.
Romans 8:33-39	These passages clearly teach that NOTHING can separate us from the love of Christ. What would that include that is NOT listed?	WE cannot separate ourselves from the love of Christ.
John 3:3	How does can a person who is born again, but unborn?	They can't be unborn.
Philippians 1:6	What does this passage say about losing our salvation?	Nothing. It says Christ WILL finish the work He began in the believer.
Hebrews 7:25	* To what degree is a believer saved?	The uttermost.
* Full-ended, i.e. entire...completion...all complete, perfect completely, perfectly, utterly. <sup>96</sup>		

Bible Reference	Question	In Vain
<b>2 John 1:8</b>	What is the danger that John speaks of that links to Paul's work being for nothing?	The believer may lose the rewards they worked for.
<b>1 Corinthians 3:11-15</b>	This passage makes it crystal clear that salvation cannot be lost. However, what CAN be lost?	The rewards, meaning all that the believer labored for, can be lost.
<b>1 Corinthians 15:57-58</b>	How does Paul encourage the believer here that links to our study of Galatians 4:11?	They will be rewarded and that their labor (their work of the Lord) is not in vain!
<b>Galatians 5:2</b>	How do we know that these Galatian believers have not completely turned to the Law?	They've not yet been circumcised according to the Law.
	What benefit does circumcision have for the believer?	None at all. It profits nothing.

Bible Reference	Question	Ineffective Believers
<b>Galatians 5:2-6</b>	* How might Satan convincing a Believer to return to the Law render them ineffective?	Now, instead of resting by faith, they're working to keep the entire Law.
<i>* This would clearly be a Works vs. Rest issue.</i>		
<b>Hebrews 5:12-14</b>	In what two ways has Satan rendered these Believers ineffective?	1. They should be teaching by now, but instead need to be retaught the basics.
		2. They cannot discern good and evil.
<b>1 Thessalonians 2:17-18</b>	How, specifically, did Satan hinder Paul?	He kept Paul from returning to see the Believers in Thessalonica.
<b>1 Thessalonians 3:5</b> <b>Galatians 4:11</b>	What tool does Satan use to render the work of God's ministers vain?	Temptation

Bible Reference	Question	In Vain
<b>1 Timothy 3:1-7</b> <b>1 Peter 5:8-9</b>	How does Satan ensnare Church leaders/ Believers in order to render them ineffective?	Satan is looking for ANY opportunity to destroy a Believers reputation, so that no one will hear their testimony or believe their teaching.
<b>1 Timothy 4:1-3</b> <b>2 Timothy 4:3-4</b>	What is the ultimate consequence of Believers giving in to Satan's lies?	Believers will depart from the faith.
<b>Romans 16:17-20</b>	What tactic does Satan use on a Church-wide scale?	He tries to sow division in the Body of Christ.
<b>2 Corinthians 11:3</b> <b>Galatians 4:11</b>	Paul is fearful that all the work he'd done could be rendered useless. What tool does Satan use to accomplish this?	He uses deception.
<b>1 Corinthians 12:12-21</b>	The Church IS the Body of Christ. What happens to the work of the Body if one part becomes ineffective?	That part of The Body - eye, hand, foot, etc. - will no longer be effective and thus the cause of Christ suffers.

2. In Galatians 4:12, we have two sides of the same coin: Become like me, as I became like you. So, which is it? If we look at the context of his entire argument we find an easy solution to this oddity. Paul has been urging these believers NOT to put themselves under the bondage of the Law. So, on the one side of the coin, Paul strongly urges his brethren (fellow believers) to become like him. Simply put, Paul was a Jew who was no longer under the Law. He was urging these believers to do the same, and be free from the clutches of the Law. Now, turn the coin over and we see the other side. "The Gentile Galatians had never been under law, and were not under it now. Thus the apostle says: "I became like you. I, who was a Jew, now enjoy the freedom from law which you Gentiles always had."<sup>31</sup> We can rewrite Paul's words to make it more clear:

- *Make a break with the Law, even as I have.*
- *Do not be subservient to the Law, even as I am not.*
- *As far as the Law is concerned, be like me.*<sup>20</sup>

Let's review our study of Galatians 2:19-20:

Paul makes several bold statements that powerfully conclude his argument slamming the door on Law keeping with his defense of \*sola gratia (the doctrine of salvation by grace alone):  
*w. 19 Paul died to the Law. (we have no relationship to the Law because we're IN Christ)*

w. 19 Paul now lives TO God.

w. 20 Because Paul has been crucified with Christ (died when He died, and raised when He was raised-freed from the power of the Law, Sin, and Death) he no longer lives (especially by the Law having power over him), but Christ now lives IN him. It's no longer Saul the Jew, but the redeemed, saved, and - justified before the Lord - Paul.

w. 20 Paul now lives by FAITH!

Because of his (and our) position in Christ, Paul died to the Law having been crucified with Christ, and that the Law now has no power over him (or us). Paul continues by stating that he doesn't live, but that Christ lives in him. The chart below will help to clear up what Paul is talking about. In short<sup>87</sup>

Become like me	<i>Paul became like they were: free from the law.</i>
I became like you	<i>He exhorted them to become like he is: dead to the law and alive in Christ.</i>

Bible Reference	Question	Become Like Me-I Became Like You
<b>Galatians 2:11-14, 17</b>	Why did Paul withstand Peter?	Peter was behaving like a Jew, in essence demanding that the Gentiles observe the Law.
<b>Galatians 2:19-20 Review</b>	What does Paul mean when he urges these believers to become like him?	Paul is saying not to allow the Law to have power over them, as it has no power over him.
<b>1 Corinthians 9:19-23 Galatians 4:12</b>	In Corinthians, what is the opposite message Paul gives to justification by the Law?	The Law here is only utilized in order to reach those who are under the Law with the Gospel.
<b>Philippians 3:1-10</b>	List all the benefits Paul offers for Law keeping?	There are no benefits. He counts them ALL a loss.
<b>Galatians 4:12 Galatians 6:14-15</b>	What should the Galatians consider about becoming like Paul?	The Law will profit them nothing but loss.
<b>Acts 15:1-29</b>	What is the command by the Jerusalem Council for believers to keep the Law?	There is no command to keep the Law. Quite the opposite.

## Grace Vs. Law

*The following chart is adapted from a table in the New King James Study Bible.<sup>99</sup>*

The Galatian believers, under pressure from Jewish legalists, were considering rejecting the Gospel of Grace and reverting back to dependence on the Mosaic Law for salvation. Paul wrote this letter to outline the dramatic differences between the two approaches to God.

Place the correct answers next to the passage:

USE THESE TO COMPLETE THE CHART BELOW.	
Begins and ends with Christ.	Is motivated by love.
Brings liberty.	Is motivated by pride.
Centered on circumcision.	Is the way of the flesh.
Centers on the cross of Christ.	Is the way of the Spirit.
Depends on human effort.	Justifies sinful men.
Depends on the power of the Holy Spirit.	Keeps one a slave.
Is a blessing.	Makes Christ nothing.
Is a curse.	Makes one a son of God and an heir of Christ.
Is based on faith.	Results in bondage.
Is based on works.	Results in estrangement from Christ.
Is God's desired end for His people.	Results in intimacy with Christ.
Is incapable of resulting in justification.	Was intended to be only a means to an end.

Grace		Law	
<b>Galatians 2:16</b>	<i>Is based on faith.</i>	<b>Galatians 2:16</b>	<i>Is based on works.</i>
<b>Galatians 2:16-17</b>	<i>Justifies sinful men.</i>	<b>Galatians 2:16-17</b> <b>Galatians 3:11</b>	Is incapable of resulting in justification.



Grace		Law	
Galatians 2:20	Begins and ends with Christ.	Galatians 5:3	Makes Christ nothing.
Galatians 3:2-3, 14	Is the way of the Spirit.	Galatians 3:3	Is the way of the flesh.
Galatians 3:14	Is a blessing.	Galatians 3:13	Is a curse.
Galatians 3:23-25	Is God's desired end for His people.	Galatians 3:23-25	Was intended to be only a means to an end.
Galatians 3:27	Results in intimacy with Christ.	Galatians 5:4	Results in estrangement from Christ.
Galatians 4:6-7	Makes one a son of God and an heir of Christ.	Galatians 4:7	Keeps one a slave.
Galatians 5:1	Brings liberty	Galatians 5:1	Results in bondage.
Galatians 5:16-18 Galatians 5: 22-23	Depends on the power of the Holy Spirit.	Galatians 5:19-21	Depends on human effort.
Galatians 5:13-14	Is motivated by love.	Galatians 6:3 Galatians 13-14	Is motivated by pride.
Galatians 6:12-14	Centers on the cross of Christ.	Galatians 5:11 Galatians 6:12-15	Centered on circumcision.

3. Read Galatians 4:12b-16 as a whole. This provides context for Paul's statement about them not injuring him. Even though Paul was very harsh in opening his letter, calling the Galatians fools and the Judaizers accursed, he's clearly speaking to family when addressing these Galatian believers, and has given them a very logical, straightforward, yet passionate, and loving argument concerning the doctrines of salvation and justification. His deep concern for them is evident, especially given his statements about laboring to exhaustion for nothing! It helps to remember that Paul preached the Gospel to these Galatians personally, and is in effect their pastor. How, then, does a pastor correct his flock but with a spirit of meekness (2 Timothy

2:24-26). We see that Paul mitigated “his sharp words with gentle sentiments in order to win” the Galatians back to him, and through application attempted to reestablish the bonds of unity he shared with them in Christ.<sup>45</sup> It might seem as though Paul was offended by their turning their backs on Christ to return to the Law, but that’s just not the case. Luther writes in his commentary a brief dialogue between Paul and the offending Galatians that may shed some light on this verse:

*“I am not angry with you,” says Paul. “Why should I be angry with you, since you have done me no injury at all?”*

*To this the Galatians reply: “Why, then, do you say that we are perverted, that we have forsaken the true doctrine, that we are foolish, bewitched, etc., if you are not angry? We must have offended you somehow.”*

*Paul answers: “You Galatians have not injured me. You have injured yourselves. I chide you not because I wish you ill. I have no reason to wish you ill. God is my witness, you have done me no wrong. On the contrary, you have been very good to me. The reason I write to you is because I love you.”<sup>45</sup>*

Since the original Greek texts contained no chapter headings, punctuation, or anything else our modern study Bibles have, it would be helpful to link Paul’s statement about not being injured with the next few verses. The timeline looks like this:

Verse	Timeline
12	<i>You haven’t injured me because of you’ve turned your back on me and Christ.</i>
13	<i>I labored through my malady until I preached the Gospel to you.</i>
14	<i>Even though my infirmity may have caused disgust, you treated me like Christ Himself!</i>
15	<i>You were so good to me you would have even give me your very eye!</i>
16	<i>Now, though, have I become your enemy because I’m telling you the truth?</i>

When looked at as a whole, it’s interesting that God uses Paul’s physical malady to reach the Galatians *after* they begin turning to the Law. Consider that God has always used the weak, poor, and despised to accomplish His work in order that the glory would be His and not man’s.<sup>31</sup> Complete the following chart taking care to note the infirmities Paul mentions, and the glory that rightly belongs to God.

Bible Reference	Question	Infirmities and Glory
2 Corinthians 12:7	How does Paul describe his infirmity?	Paul describes his infirmity as a thorn in his flesh, and as a messenger of Satan to buffet him.

Bible Reference	Question	Infirmities and Glory
<b>2 Corinthians 12:7-9</b>	Why did God give him this infirmity?	Paul was given this infirmity so that he would not be exalted.
<b>2 Corinthians 12:7-10</b> <i>Look at this from Paul's AND God's perspectives.</i>	What did God mean when He said, "My strength is made perfect in weakness"?	1. God wanted to keep Paul humble.
		2. God gives grace to endure trials so that He gains the glory and man learns dependence.
		3. God demonstrates His strength by giving people who are weak great strength.
<b>1 Corinthians 2:1-5</b> Offer several examples of how Paul demonstrates the power and glory of God, and not himself.	What did Paul NOT come with?	Paul came to the Corinthians not with excellence of speech or wisdom.
	How was his demeanor?	He was weak, fearful, and trembling.
	What two elements did Paul NOT use?	His speech and preaching was not with persuasive words of human wisdom.
	How was the Lord magnified through Paul?	His preaching was a demonstration of the Spirit and of power.
	Ultimately, in who should and should not people put their faith?	Their faith should not be in the wisdom of men but in the power of God.
<b>Isaiah 53:2-3</b> <b>John 8:50</b> <b>Mark 10:45</b>	When Paul says these Galatians received him just as like Christ, note who these verses are written about and how is this person like Paul.	The Lord Jesus, who was not beautiful to look at, so that men might not believe His words through sheer charisma. Paul was the same, in that he labored to magnify the Lord and not Himself, just as Jesus labored to magnify the Father, and not Himself.

4. Paul begins his discussion in verse 12b by reminding the Galatians that they didn't injure him at all, and continues the sentiment through 13 and 14 that they treated him like family. Human beings are naturally sensitive, and tend to move away from, or be repulsed by, that which is grotesque or horrific. Paul's trial in his flesh was to be judged in this very way. What a trial for both Paul and the Galatians, for it is often difficult to look at, let alone listen to and accept, one whose physical appearance is disfigured, deformed, or diseased, despite our best intentions or desires. But these Galatians, Paul says, did not reject him, and did not despise him. The Greek word for *received* "NT:1209 δέχομαι dechomai (dekh'-om-ahee),"<sup>10</sup> means "To admit, accept. To receive kindly, welcome as a teacher, friend, or guest into the house... In the sense of to admit to one's presence. By implication in, to bear with."<sup>9</sup> That they received Paul is important, and serves to set up the context of vs.16, when Paul intimates that the Galatians have turned on him, and have begun listening to the Judaizers instead. What, then, is the four-fold progression of reception the Galatians offered Paul in Galatians 4:14-15?

Bible Reference	Question	Happy With Paul?
<b>Galatians 4:13</b>	Note step <b>ONE</b> in the progression of reception Paul received from the Galatians at first.	They allowed Paul to preach the Gospel even though he had a gross physical malady.
<b>Galatians 4:14</b>	Note step <b>TWO</b> in the progression of reception Paul received from the Galatians at first.	The Galatians received Paul as an Angel of God.
<b>Galatians 4:14</b>	Note step <b>THREE</b> in the progression of reception Paul received from the Galatians at first.	The Galatians received Paul as though he were Jesus, Himself.
<b>Galatians 4:15</b>	Note step <b>FOUR</b> in the progression of reception Paul received from the Galatians at first.	The Galatians received Paul with such exuberance that they would have plucked out their own eyes for him.

5. Galatians 4:15-16 are tied together by virtue of the Galatian change in attitude toward Paul. "What [Where] then was the blessing you enjoyed," is better rendered by the Amplified Bible as "What has become of that blessed enjoyment and satisfaction and self-congratulation that once was yours [in what I taught you and in your regard for me]?"<sup>80</sup> The Greek perfect tense of *become* in verse 16 signifies a permanent state. Given that the Gospel hasn't changed, and Paul hasn't changed, there can be only one conclusion as to who has changed. It would seem as though these Galatian believers were giving up on the joy found in the Gospel, and Paul by extension.

Bible Reference	Question	What Changed?
<b>Galatians 1:6</b>	To review, who were the Galatians turning from?	They were turning from the Lord Jesus.
	What were they turning to?	Another gospel.
<b>Isaiah 29:13</b> <b>Galatians 4:13-15</b>	What similarities do you see between Israel and these Galatian believers as it pertains to turning?	They both turned their hearts away from the Lord and to the Law.
<b>1 Corinthians 4:15</b> <b>Galatians 4:15-16, 19</b>	How does this passage link to our study of Paul viewing these Galatians as family?	Paul is their “father” because he preached the Gospel that ultimately saved these believers.
<b>Galatians 2:4-5, 14</b>	Paul says he’s become the enemy because he’s telling them the truth. What is that truth?	The truth he’s telling them is the truth of the Gospel!
<b>John 17:17</b>	What does Jesus pray that relates to our discussion in Galatians?	He says that God’s Word IS truth. This is the truth Paul is telling the Galatians.
<b>Galatians 4:16</b>	Given the context of Paul’s message, what would the truth be?	In the big picture, that truth is that the Word saves and not the Law.
<b>Ephesians 1:13</b> <b>1 Peter 1:22-23</b> <b>James 1:18</b> <b>Romans 1:16</b>	How do ALL of these passages reinforce the truth Paul is preaching? This is something the Law cannot do.	All of these clearly teach that salvation is BY and THROUGH the Word of God; the Gospel.
<b>Amos 5:10</b> <b>John 7:7</b> <b>John 8:45</b> <b>John 3:16-21</b> <b>John 15:18-19</b> <b>Galatians 4:16</b>	Why has Paul become the enemy?	Paul, like the Lord Jesus, spoke the truth, but the world doesn’t want to hear that truth.

# 25 Zealous, okay... But...

Read Galatians Chapter 4, Verses 17-20



“NT:2206 Zealous ζηλόω zeloo (dzay-lo’-o), affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous (-ly affect).”<sup>10</sup>

“To be zealous, filled with zeal, zealously affected whether in a good or bad sense, to make a show of zeal, to profess affection in order to gain someone as a follower; to desire zealously.”<sup>9</sup>


Paul uses the term *zealous* three times in verses 17-18, emphasizing that zealousness can be both good and bad. The *they* are obviously the Judaizers who *court* the Galatians. The Key Point above gives us a literal meaning for the phrase *zealously court you*. These Judaizers were actively engaged in affecting the Galatians in order to seal their commitment to Judaism. Notice how Paul, in verse 18, turns the same word around to make the Galatians zealous for Christ. He also indicates that these Judaizers were not courting the Galatians *for good*. The Greek word for *good* is “NT:2573 καλῶς, kalos (kal-ocē’),”<sup>10</sup> “pertaining to a positive moral quality, with the implication of being favorably valued - good, fine, praiseworthy. They have a deep concern for you, but their intentions are not good.”<sup>4</sup> So, when Paul says the Judaizers are *not* courting the Galatians for good, we can be sure that their objectives are entirely spurious.

1. To get a big picture look at these Judaizers, we must look into their past, their motives, and their desires, and we’re going to use Scripture to do it. The questions and passages below will help you to see exactly what Paul already knows about his Jewish brethren, and what he wants the Galatians to appreciate.

Bible Reference	Question	Judaizers
Acts 17:13	Who were the Judaizers and what did they do?	These were Jews from Thessalonica who followed Paul to Berea and caused trouble for him there by stirring up the crowds.
Acts 14:19	What was the consequence when the Judaizers came to Lystra?	The crowds were persuaded against Paul, and he was stoned, dragged out of the city, and left for dead.

Bible Reference	Question	Judaizers
Acts 14:1-2	What did the Judaizers do to the Gentiles that they surely did to the Galatians?	They stirred up the Gentiles and poisoned their minds against the brethren.
Romans 10:1-4 Galatians 4:17	Paul has legitimate concerns for these Galatians. What, specifically, is the righteousness these Jews were trying to obtain?	They were trying to establish their own righteousness.
	How were they trying to obtain it?	Through the Law.
	What righteousness should the Jews have been trying to obtain?	God's righteousness.
	What is the only method for obtaining this righteousness?	Faith in Christ.
Matthew 23:13 Matthew 23:15	For what reason did Jesus Himself condemn those who follow the Law and not God?	They could not reach heaven by keeping the Law, and they kept others from reaching it as well.

2. There is very good reason why the Bible commands us to fellowship with likeminded believers (Hebrews 10:25). Cultists must separate, or *exclude*, you from other believers, from your pastor, and from sound Biblical teachings before they can corrupt you. Since the Judaizers were only seeking their own glory and a self-established righteousness, what is it that they wanted to *exclude* the Galatians from? Keep in mind the difference between Paul and the Judaizers when Paul writes that *they* wanted the Galatians *to be zealous for them*. Barnes puts it this way, "They wish to exclude us, that is, me, the apostle, in order that they may have you wholly to themselves. If they can once get rid of your attachment to me, then they will have no difficulty in securing you for themselves."<sup>46</sup> Alienating the Galatians from Paul would tie these Galatians to the Judaizers, thus giving them what they want, a following. And it was working! Read the Key Point, and then answer the questions on the chart below about the word Zealous.

	<p>The Greek word for <i>exclude</i> is, "NT:1576 ἐκκλείω ekkleio (ek-kli'-o),"<sup>10</sup> " (from (Herodotus) Euripides down); to shut out Gal 4:17 (viz. from contact with me and with teachers cooperating with me); equivalent to <i>to turn out of doors</i>: to prevent the approach of one, passive in Rom 3:27."<sup>15</sup></p>
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Bible Reference	Question	Zeal or Zealous	
<b>1 Corinthians 12:31</b>	Zeal can be both good and bad. How is it used in these passages?	Good or Bad?	This is a desire for the best gifts.
<b>1 Corinthians 13:4</b>		Good or Bad?	Envy of what someone else has.
<b>1 Corinthians 14:39</b>		Good or Bad?	Desire to prophesy.
<b>Acts 7:9</b>		Good or Bad?	Jealous of a brother.
<b>Galatians 4:17</b>		Good or Bad?	Self-Glory.
<b>Galatians 6:12-13</b>	What are the three true motives behind the Judaizers desire to court the Galatians?	1. They wanted to make a good showing in the flesh.	
		2. They wanted to avoid Christian persecution.	
		3. They want to boast in the Galatians following them.	
<b>Romans 16:17</b> <b>Galatians 4:17</b>	What might these Judaizers be using on the Galatians?	Smooth words and flattering speech.	

3. Verse 18 seems like a very gentle admonishment, as a mother speaking to her toddler. Paul tells the Galatians that zealousness in courting them is not a bad thing, but is in fact good *if* the ones being zealous have good intentions. He is not jealous about others teaching the Galatians, and in fact rejoices in their continued learning. However, there is a stern lesson that the Galatians, and everyone for that matter, should take concerning false teachers. Is it any wonder Paul's letters are considered Scripture?

Bible Reference	Question	False Teachers
<b>Acts 17:11</b>	Rather than simply listening to someone determine the truth, what must we do?	Search the Scriptures daily to find out whether these things are so.
<b>2 Peter 1:19</b>	Given what we find in Acts 17:11, and now that we have the Scriptures, what is our next step?	Since we have the prophetic word confirmed, we would do well to heed what it teaches.
<b>John 5:39</b>	What is it that the actual words of Scripture do NOT contain in a physical sense?	The Scriptures, themselves, do not contain eternal life. We are not saved by the Bible.



Bible Reference	Question	False Teachers
<b>Luke 24:44</b>	What are the Scriptures intended to do?	The Scriptures do, however, contain all that that is written about Christ, and are intended to point men to Him.
<b>1 Thessalonians 2:13</b>	How are the Thessalonians and the Galatians similar?	Both the Galatians and the Thessalonians received the word and were saved.
	Where did the Galatians go wrong?	The Galatians, however, went wrong when they supplanted the Word of God with the word of men.
<b>Job 23:12</b> These Jews knew the story of Job inside and out and could have easily taught the Galatians this lesson, thus courting them zealously for Christ, but sought the Law for them instead.	What lesson could the Galatians learn from Job?	Job did not depart from the commandment of God. Rather, he treasured the words of God more than his necessary food.
	What should the Galatians have done with the two messages: Paul's and the Judaizer's.	The Galatians could easily take this to heart, and should treasure the word that Paul gave to them.
<b>Titus 2:11-15</b> <b>Galatians 4:18</b>	Being zealous is a good thing. What, specifically, should the believer be zealous for?	Good works.

4. Paul continues his motherly tone with the Galatians, calling them his *little children*. "There is a Jewish saying that 'if one teaches the son of his neighbor the Scriptures, it is reckoned as though he had begotten him'."<sup>8</sup> Continuing the family relationship analogy, the chart below explores what Paul means here in Galatians 4:19 when he writes, "*for whom I labor in birth*"?

Bible Reference	Question	Little Children
<b>1 Thessalonians 2:7</b>	Note the similarities in tone with how Paul speaks to the Galatians.	He used the same tone, referring to them with the mother child relationship.

Bible Reference	Question	Little Children
<b>Philemon 10</b>	Link this passage with Galatians 4:19.	Paul is experiencing again the birth pangs, or painful travails of childbirth, <sup>15</sup> which he underwent when he brought these Galatians to Christ.
<b>1 Corinthians 4:15</b>	Link this passage with Galatians 4:19.	He is their spiritual father. <sup>8</sup>
<b>1 Thessalonians 2:11-12</b>	What gives Paul the right to admonish these believers, and by extension the Galatians?	Paul is their spiritual father, and as such, has the right (through family) to admonish.

5. The Greek word Paul chooses in verse 19 for, “*until Christ is formed in you,*” is “NT:3445 μορφώω morphoo (mor-fo’-o);”<sup>10</sup> which means “to give outward expression to one’s inward nature.”<sup>19</sup> It does not indicate that they needed to be born again because their “inward nature” has already been formed. If this were not the case, Paul would be asking these Galatians to give an outward expression of their inner sin nature. Indeed, Paul is looking for something completely different: Spiritual Maturity!

Bible Reference	Question	Christ Formed In You!
<b>John 15:5 Philippians 2:13 Galatians 4:19</b>	If Paul wants these Galatians to become spiritually mature, what do these passages offer as the only starting place?	Believers cannot accomplish anything apart from Christ who is working in and through them.
<b>Philippians 1:27</b>	Paul is clearly admonishing the Galatian’s spiritual defection, and their poor treatment of him. What are the two things in this passage that the Galatians are clearly not doing?	<ol style="list-style-type: none"> <li>The Galatians are clearly not walking worthy of the Gospel of Christ.</li> <li>Paul obviously heard of their affairs, which prompted his letter: they’re not standing fast for the faith of the Gospel.</li> </ol>
<b>Ephesians 4:13-16 Colossians 1:27-28</b>	While not salvation this time, what is it that Paul is laboring for?	That these Galatians would become mature believers.

Bible Reference		Question	Christ Formed In You!			
1 Corinthians 14:20		Note the juxtaposition about understanding Paul offers here that pertains to Christ being fully formed.	In understanding: <b>BE NOT</b>		Children	
			In understanding: <b>BE</b>		Mature	
2 Peter 1:5-8		What is the formula (for lack of a better term) for spiritual maturity?	Add to your faith:			
Virtue	→	Knowledge	→	Self-Control	→	Perseverance
Godliness	→	Brotherly Kindness	→	Love	What's the fruit of this?	
You will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.						

6. The outward expression Paul is speaking of in Galatians 4:19 (when he says he will continue to labor until they reach spiritual maturity) is manifested in good works, but it is also manifested in other areas as well. For example, Colossians 1:10 offers four outward expressions of our inward nature:

1. We are to walk worthy of the Lord.
2. We are to fully please Him.
3. We are to be fruitful in every good work.
4. We are to increase in the knowledge of God.

What does it mean to walk worthy of the Lord? Micah 4:5 and Psalm 74:18 tell us not follow other gods, but the Lord God only. Ephesians 4:1-3 and 5:2-4 offer many examples of what it means to walk worthy.

Ephesians 4:1-3 and Ephesians 5:2-4	
Walk Worthy in this Way	Walk Worthy by not Acting in this Way
1. Live with all lowliness and gentleness.	1. Fornicating
2. Live with longsuffering.	2. Being unclean
3. Bear with one another in love.	3. Coveting

**Ephesians 4:1-3 and Ephesians 5:2-4**

**Walk Worthy in this Way**

**Walk Worthy by not Acting in this Way**

4. Endeavor to keep the unity of the Spirit in the bond of peace.

4. Filthiness

5. Walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God.

5. Foolish talking or coarse jesting

**Colossians 3:17**

What is the ultimate in walking worthy of the Lord?

Do EVERYTHING (word or deed) giving thanks to God.

**Colossians 1:10**

Paul prays that the Colossians would bring forth fruit. What does "being fruitful in every good work" mean? The Bible offers several examples of bearing fruit. Read the following verses and explain what it means to bear fruit.

**1 Corinthians 16:15**

What fruit is being exemplified here?

Bringing others to a saving knowledge of Christ.

**Hebrews 13:15**

Fruit comes from many places. What is the fruit?\*

The fruit here is the sacrifice of praise from our lips to God, giving Him thanks.

\* As an example, a song ABOUT praising God is NOT the same as a song PRAISING God.

**In Hebrews 12:11**

What is the fruit that should not be feared because it's for our own good?\*

\*\*The fruit here is submitting to the disciplinary correction of God.

\* Remember, Hebrews 12:6 tells us that if God loves you, He will chasten you.

\*\*Discipline only works to help you grow if you're willing to accept the discipline and change. If you're only going to endure the punishment and there's no real change, then there's no fruit.

**Romans 15:26-28**

What is the fruit here?

The fruit is the giving of ourselves, even monetarily.

7. Using, or relying on, the fruit of our works to demonstrate our changed nature can be a double edged sword. Ephesians 2:8-10 shows the two sides of this sword by offering a salvation contrast. This idea links up nicely with Matthew 5:16 concerning letting our light shine before men. The first side of the sword is that we are created FOR good works, while the other side states flatly that we aren't saved AS A RESULT OF our works. The contrast is that salvation is a gift, and we cannot work for it. The Judaizers were trying to place the Galatians back under the Law, back under a works based system, which was never intended to save, only to point to the Savior. The fruit of your works are to shine so as to draw men to Christ, not draw Christ to men. If you think your works will in any way save you, you are in the Judaizer's camp. Once saved, believers have a knowledge of the Lord. However, to grow in Him, to gain a fuller understanding of Him, and to walk in His ways, we must turn to the Scriptures:

Bible Reference	Question	Walk Worthy
<b>Colossians 1:10</b>	How does this passage emphasize spiritual growth?	Paul tells us to increase in the knowledge of God.
<b>1 Peter 2:2</b>	What should new Christians desire?	The pure milk of the Word.
<b>Hebrews 5:13-14</b>	What is the problem with milk?	If we stay on milk and don't switch to solid food, we will be unskilled in the word of righteousness and unable to discern both good and evil.
<b>Hebrews 5:12 and 14</b>	How does the author admonish the believers?	The author tells the believers they should be teaching by now, but that they need to be re-taught the basics.
	What must the believer do to make the transition from milk to solid food?	The believer must exercise his mind by studying the Scriptures.
<b>Proverbs 9:10</b>	What does the fear of the Lord offer?	Wisdom
	What does the knowledge of God offer?	Understanding
<b>Proverbs 2:1-5 Galatians 4:19</b>	What do the passages in Proverbs have to do with Paul and spiritual maturity?	Spiritually maturity stem from study, growing in knowledge, and dependence on God.

8. In Galatians 4:20, Paul writes that being present with the Galatians would serve his purposes better, likely so that he could gauge their reaction. However, since he can't be there, his letter will have to be firm, like a parent admonishing their children (see vs.19). The Greek word for doubt is "NT:639 ἀπορέω aporeo (ap-or-eh'-o),"<sup>10</sup> which means "to doubt, hesitate, be perplexed, not knowing how to proceed, determine, speak or act." <sup>9</sup> It's almost as if he's saying, "I'm at my wits' end with you."<sup>20</sup> He would like to be there, to change his tone, but he can't. Another way to put it would be that "Paul could put his heart into his voice. The pen stands between them. He knew the power of his voice on their hearts."<sup>16</sup> A concise way to see this would be that "Paul did not enjoy being stern with those whom he cared about, but he didn't know what else to do about their situation since he could not be with them physically."<sup>100</sup> We see this same thing in John's writings.

Bible Reference	Question	In Person
<b>2 John 12</b> <b>3 John 13-14</b>	What is John's desire that mirrors Paul's?	They both are uncomfortable writing, and would much rather speak face to face.
<b>1 Thessalonians 2:17-18</b> <b>1 Corinthians 4:19-21</b> <b>Galatians 4:20</b>	Identify the two patterns in these passages that mirror Paul's sentiments in Galatians.	Paul would much rather deal with them face to face. Paul much rather not be harsh, but instead have a spirit of love and gentleness.
<b>Romans 1:11</b> <b>1 Thessalonians 3:6, 10</b> <b>1 Corinthians 16:7</b>	How do these passages continue Paul's pattern?	Paul's pattern is to be with his converts face to face.
<b>2 Corinthians 11:3-4</b>	What was Paul's similar fear found in the Corinthian church? <i>Note the context below:</i>	Paul didn't want them to be deceived either, and believe a different gospel.
<b>Galatians 1:6-7</b>	Paul marvels that they're turning way so quickly to a different gospel.	
<b>Galatians 1:7-8</b>	Paul warns them not to listen to anyone who teaches you a different gospel.	
<b>Galatians 2:4</b>	Paul warns that false brethren were trying to bring them back into bondage with this false gospel.	
<b>Galatians 3:1</b>	Paul asks who has bewitched them so they wouldn't obey the truth.	
<b>Galatians 3:2</b>	Paul asks a rhetorical question: did you receive the Spirit by Law or Faith?	
<b>Galatians 4:11</b>	Paul fears for these Galatians, that all his work might have been for nothing, so he writes them to correct them.	

# 26 *1 Law, 2 Covenants*

## *Read Galatians Chapter 4, Verses 21-31*

Paul is perplexed as to why anyone, especially these Galatians, would ever place themselves back under the Law and into bondage and slavery. Paul uses allegory (see Key Point) to link Abraham's story and the two covenants with Law and Faith. Through this, Paul is attempting to show that "the two mothers represent two covenants and two communities, and the antagonism between the two sons represents in a sense the conflict between the false teachers and the Galatian believers. The point of the whole argument is that there are two groups claiming to be the sons of Abraham: those who are in bondage and those who are free."<sup>20</sup> We've already studied that works of the Law can never justify (Galatians 3:11), and that Abraham, himself, knew and practiced this (Galatians 3:6). Abraham had faith and received the promise of salvation through his Seed, Jesus Christ. Looking forward, Abraham had only the Word of God to base his faith on, but these Galatians had the crucified Christ to look back on. The Promise (Christ) had come, so why go back? Abraham rejoiced to see Christ's day (John 8:56), shouldn't these Galatians also rejoice? Because the Jews held Abraham in such high esteem, it's not surprising that Paul, in Galatians 4:22, returns to Abraham to show those who what to return to the Law what it actually teaches. Unfortunately for the modern reader, Paul takes for granted much of the history by assuming his audience already knows what the two covenants are (*Abrahamic & Mosaic*), who the players are (*Abraham, Sarah, Isaac, Ishmael*), and what the two mountains represent (*Mt. Sinai & Mt. Zion*). For the modern Gentile reader, study will have to be undertaken in order to make sense of Paul's writing. The outline for the proceeding study will go something like this:

1. Background on Abraham and Sarah, God's promise to give them a son, and their subsequent lack of faith resulting in the birth of Ishmael.
2. We'll examine the many contrasts Paul uses to teach that the Law cannot justify anyone!
3. Next, we'll study the Abrahamic and Mosaic Covenants in detail.
4. Once we have a handle of all of that, we'll build charts that take apart each verse so we can ultimately see the big picture.



In verse 24, Paul uses the word "NT:238 ἀλληγορέω *allegoreo* (al-lay-gor-eh'-o),"<sup>10</sup> translated as **symbolic** (this use of allegory must not be confused with a literal hermeneutic. See below).

To speak allegorically is to use an illustration, but one that is based in fact. In this case, Paul is using the story of Abraham and Sarah.

**Literal Hermeneutic:** Literal - Normal - Historical - Grammatical - Plain - Ordinary - Primary - Usual - Common Sense Meaning

**Principle #1** - God created language in order to communicate with His creation and authored the Bible to that end.

**Principle #2** - When interpreting the words God used to communicate with us, read every word in the same Literal - Normal - Historical - Grammatical - Plain - Ordinary - Primary - Usual - Common Sense meaning it would have in its normal usage (i.e. take each word literally).

**Principle #3** - Literal Interpretation means to



**EXEGETE:** Drawing the meaning out of the text, not **EISOGETE:** Superimposing a meaning onto the text.

1. **Normal:** Take the normal approach to understanding what words mean, or were intended to mean when originally written. Authors use words to communicate meaning, not to obscure meaning. Do not go beyond what is written...beyond the normal, everyday meaning. (e.g. the four rivers of Gen. 2 represent mind, body, soul, and spirit - this goes beyond the normal meaning of the word river).

2. **Literal:** Doesn't rule out Types - Symbols - Figures of Speech - Genre Distinctions, as each has a literal, non-mysterious, understanding behind it:

- **Types:** A figure, representation, or symbol of something yet to come: an event in the Old Testament that foreshadows another in the New Testament. The correspondence between two historical figures like Adam and Christ (Rom 5:14); the correspondence between the heavenly pattern and its earthly counterpart, e.g., the divine original behind the earthly tent/tabernacle (Acts 7:44; Heb. 8:5; 9:24). There are several categories – persons (Adam, Melchizedek), events (flood, brazen serpent), institutions (feasts), places (Jerusalem, Zion), objects (altar of burnt offering, incense), offices (prophet, priest, king).

- **Symbols:** It is important to distinguish types from symbol and allegory. A symbol is an object or act that stands for something else; usually a visible image which represents a concept: David, recognizing that man is vulnerable to the attack of sin, sees God as a "fortress of defense" (Ps 31:2, 71).

- **Figures of Speech:** An intentional departure from straight-forward, literal use of language for the purpose of clarity, emphasis, or to convey vivid imagery in the reader's mind.

- o **Simile:** A figure of speech that compares things using "like" or "as." Matthew 10:16 "Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves."

- o **Metaphor:** A figure of speech that declares a thing IS another thing (no like or as): John 6:35 And Jesus said to them, "I am the bread of life."

- o **Hyperbole:** A figure of speech of exaggeration or extravagant words. John 21:25 "And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written."

- o **Irony:** A figure of speech using words to mean the opposite! 1 Kings 18:27 "And so it was, at noon, that Elijah mocked them and said, 'Cry aloud, for he is a god; either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping and must be awakened'."

- o **Euphemism:** A figure of speech using vague or mild words in place of words that may be considered too blunt or harsh. Adam knew Eve in Genesis 4:1.

1. In Galatians 4:22, Paul begins his illustration by citing Abraham, the progenitor of the Hebrew race, and upon whom most Jews based their salvation<sup>5</sup> (Matthew 3:7-9; John 8:33-44). Abraham had two choices, believe in the promise of God through faith, or attempt to work out the promise by means of his own effort. Before we can begin our study of the passage, the background must first be studied. The chart below is offered to review the background. Summarize each of the following Scripture references.

Verses	Age	Background on Abraham
Genesis 12:1-4	75	God promises to make Abraham a great nation, bless him, make his name great, and through him to bless all the families of the earth.
Genesis 15:1-4	?	Abraham complained to God that His promise could not be fulfilled because he was childless. He was also afraid that his servant would have to be his heir. God stated that one who comes from Abraham's own body would be his heir.



Verses	Age	Background on Abraham
Genesis 16:1-3	86	Sarah complained that God had not allowed her to conceive, so she gave Abraham her maid/servant so that she would fulfill God's promise of descendants to Abraham.
Genesis 16:11	100	In 16:11, God told Hagar, Sarah's maid, that she would have a son, and that she would call him Ishmael.
Genesis 17:19-20		However, in 17:19-20, God told Abraham that he and Sarah would have a son and call him Isaac. God made an everlasting covenant with Abraham and Isaac, but He also blessed Ishmael with twelve princes and made him a great nation.
Genesis 21:1-3	?	God kept His word, and Sarah conceived and bore Abraham a son, Isaac.
Genesis 21:8-14	103	When Isaac was weaned, Ishmael scoffed. Sarah told Abraham to cast out Hagar and Ishmael. God said it was okay to do that because He would bless Ishmael. However, it was through Isaac that Abraham's seed would come.

2. In Galatians 4:22, Paul illustrates his point through Abraham's two sons. More than the simple birth of two children, however, Paul emphasizes the Works versus Grace, or God versus human merit struggle. God keeps His promises, but we see here that Abraham and Sarah were unwilling to wait on Him. This chart will conclude our background study.


Bible Reference	Question	Works Vs. Grace
Genesis 16:1-3	How did Abraham and Sarah try to fulfill God's promise through their own efforts?	Being impatient, Abraham had a son through Sarah's maidservant Hagar.
Genesis 16:12	What was the result?	The result was that Ishmael was born who would be against every man, and every man against him.

Bible Reference	Question	Works Vs. Grace
Genesis 21:1-3	How did God, Himself, keep His promise?	Abraham trusted God, and conceived a son, Isaac, by Sarah.
Galatians 3:16 Galatians 3:25 Galatians 3:29	What was the result?	The results were that the promised Seed, Christ, came through that union, and God's promise was fulfilled.

3. Now that you have the background, let's turn our attention to Galatians 4:22-23. Paul is going to build his argument against the Law by use of contrasts. In this way he can teach those who desire to return to the Law, what the Law actually says. As you read 4:22-31, take note of all contrasts:

<b>Two Sons</b>	<i>Ishmael</i>	vs.	<i>Isaac</i>	<i>v.22</i>
<b>Two Statuses</b>	<i>Bondwoman</i>	vs.	<i>Freewoman</i>	<i>v.22</i>
<b>Two Paths</b>	<i>Flesh</i>	vs.	<i>Promise</i>	<i>v.23</i>
<b>Two Covenants</b>	<i>Mosaic</i>	vs.	<i>Abrahamic</i>	<i>v.24</i>
<b>Two Mountains</b>	<i>Mount Sinai</i>	vs.	<i>Mount Zion</i>	<i>v.24</i>
<b>Two Results</b>	<i>Bondage</i>	vs.	<i>Freedom</i>	<i>v.24-26</i>
<b>Two Woman</b>	<i>Hagar</i>	vs.	<i>Sarah</i>	<i>v.24</i>
<b>Two Cities</b>	<i>Earthly-Jerusalem Now</i>	vs.	<i>Heavenly-Jerusalem Above</i>	<i>v.25-26</i>
<b>Two Seed Lines</b>	<i>Abraham's - Works -Ishmael</i>	vs.	<i>Abraham's - Faith - Isaac</i>	<i>v.28</i>
<b>Two Choices</b>	<i>Abraham's -Hagar</i>	vs.	<i>God's -Sara</i>	<i>v.28</i>
<b>Two Conceptions</b>	<i>Physical</i>	vs.	<i>Spiritual (see v.29)</i>	<i>v.29</i>

Consider also that rather than "denying outright their descent from Abraham, Paul simply reminds his opponents that Abraham had two sons (Ishmael and Isaac are meant, though Abraham did have other sons later) and asks, in effect, which of these two children the legalizers take after." The chart below is designed to examine Paul's statement in Galatians 4:22-23.

	<p><b>SOMETHING TO CONSIDER:</b> It is important to understand that [today] Jewish heritage is primarily defined by Jewish Law as one who is born of a Jewish mother.<sup>37</sup> Patrilineal descent, the argument goes, defines one's tribe, not one's Jewishness. There is great debate in Judaism over this topic, but the focus seems to center on the giving of the Law. Descent was patrilineal before the Law was given at Sinai, but matrilineal after the Law was given. Whichever side of this debate you come down on, it doesn't change the fact that Isaac was God's choice, and Ishmael was not.</p>
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Bible Reference	Question	Contrasts	
Galatians 4:22 Genesis 21:8-21	Who were the two Women?	NAME	TITLE
		1. Hagar	1. Bondwoman
		2. Sarah	2. Freewoman
Galatians 4:23 Galatians 4:28-29	How were the two sons born?	NAME	TITLE
		1. Ishmael	1. According to the Flesh
		2. Isaac	2. Through the promise
Galatians 4:21-25	Identify the two covenants.	NAME	TITLE
		1. Hagar	1. Mosaic Covenant
		2. Sarah	2. Abrahamic Covenant
Galatians 4:25-26	What do the two covenants correspond with?	NAME	TITLE
		1. Hagar	1. Mosaic Covenant
			Jerusalem Now
		2. Sarah	2. Abrahamic Covenant
Jerusalem Above			
Galatians 4:25-26	What do the two covenants bring?	NAME	TITLE
		1. Hagar	1. Mosaic Covenant
			Bondage
		2. Sarah	3. Abrahamic Covenant
Freedom			
Galatians 4:29	Who is the persecutor and who is the persecuted?	NAME	TITLE
		1. Hagar	1. Mosaic Covenant
			Persecutor
2. Sarah	2. Abrahamic Covenant		
Galatians 4:30	Who is the true heir according to the promise of God?	NAME	TITLE
		1. Hagar	1. Mosaic Covenant
			Not the true heir
		2. Sarah	2. Abrahamic Covenant
True heir			

Bible Reference	Question	Contrasts
2 Thessalonians 2:9-12	What will the consequence be for not believing in the promises of God?	God will send strong delusion to those who don't believe so they will believe the lie and be condemned.
John 3:18 Romans 8:1 Revelation 20:15	What is the eternal consequence of not resting on the promise of God for salvation?	Condemnation and eternity in Hell.
Genesis Romans 9:6-9 Galatians 3:16	Explain <i>according to the flesh</i> .	This means that Ishmael was born according to human merit in an attempt to fulfill God's promise to Abraham that he would have a son. Those who became a nation by the will of God were not counted as the seed of Abraham. The Seed, Christ, would come through Isaac.
Galatians 3:29	Explain <i>through promise</i> .	This means that Isaac was born to Abraham in fulfillment of God's promise that Abraham would have a natural son with Sarah. The Seed, the promised Christ, would come through Isaac.
Genesis 35:10-12	Given matrilineal descent, what is significant about Sarah and Hagar, with respect to the promise God made to Abraham and the Seed line?	Sarah gave birth to Isaac, who in turn gave birth to Jacob, and it was through this line that God would keep His promise. God promised to prosper Ishmael, but His Seed would come through Sarah. The fact that Jews follow a matrilineal line demonstrates the importance of Sarah and Hagar. Isaac and Jacob would be considered Jews, while Ishmael, born to Hagar, would not be. Therefore, even though Ishmael is a son of Abraham, he is not of the promised Seed line.

4. Paul's main argument for salvation by faith is illustrated in Romans 4:13-21. Answer the questions below that correspond with the passages in Romans. Keep in mind Paul's emphasis in Galatians that the Law cannot justify, true sons of Abraham are those who have faith, and Abraham should be the example (faith - not Law keeping) for salvation.

<b>Bible Reference</b>	<b>Question</b>	<b>Salvation By Faith</b>
<b>Romans 4:13</b>	What is the contrast given here?	The promise was not made through the Law, but through the righteousness of faith.
<b>Romans 4:14</b>	What is the relationship between heirship and the Law?	If those who are of the law are heirs, faith is made void and the promise made of no effect.
<b>Romans 4:16</b>	What two reasons are given that make faith so important?	If by faith, God's grace comes into play. If by the Law, it's not of grace. Faith is exercised by both Jews and Gentiles.
<b>Romans 4:17-22</b>	What is the crux of Paul's argument, both here and in Galatians?	Abraham believed, and had faith, thus was accounted righteousness.
<b>Romans 4:23-25</b>	Why was Abraham's story written?	We glean the benefit of salvation by faith from Abraham's story. Any who hear this story should understand justification by faith, and not by works.

5. We turn now to Paul’s allegory in Galatians 4:24-26. Dr. Steel emphasizes that “an allegory is used to demonstrate a principle, as Jesus does with His parables. No new doctrine is learned from allegories, symbols, or figures of speech, but they are used to illustrate or teach *already revealed* doctrine.”<sup>2</sup> Paul, by the power of the Holy Spirit, uses the historical Sarah and Hagar to illustrate a deeper (*not new*) truth. In these passages he uses the historical persons to illustrate the *works versus grace - freedom versus slavery* doctrine that has already been revealed. By way of introduction/review/familiarization, take the following terms and place them on the chart below in their correct and corresponding locations. Once you complete that, we’ll move on to the deeper study of each of the *two covenants*.

• Bondage (Slavery)	• Sarah
• Freedom	• Ishmael
• Hagar	• Jerusalem
• Heavenly Jerusalem	• Mount Calvary
• Isaac	• Mount Sinai
<b>Abrahamic Covenant</b>	
<b>Mosaic Covenant</b>	
Sarah	Hagar
Freedom	Bondage (Slavery)
Isaac	Ishmael
Mount Calvary	Mount Sinai
Heavenly Jerusalem	Jerusalem

## The Abrahamic Covenant - God's Salvation Covenant

### Genesis 12:1-8, 13:14-17, 15:1-21, 17:1-21, 22:15-18

6. The second of the big four covenants is called the Abrahamic Covenant. We may rightfully describe it as the salvation covenant. It was made to Abraham and his seed for all generations. While folks were saved before this covenant was put in place, it nonetheless teaches the fundamental principle of salvation which has applied to all men for all time. The chart below is designed to be a resource when completed, as it breaks out the specifics of the Covenant.

Bible Reference	Question	Abrahamic Covenant
<b>Genesis 15</b> <b>Hebrews 6:13-14</b>	Is this covenant conditional or unconditional? Explain.	This covenant is unconditional because it doesn't depend on Abraham to do anything, but is conditioned only upon what God will do.
<b>Genesis 15:7-12</b> <b>Genesis 15:17-18</b>	How was God's covenant ratified, and who participated?*	God (the smoking oven and burning torch) passed between the cut pieces of animal. God was the only participant.
<i>*This demonstrates the unconditional nature of this covenant.</i>		
<b>The Provisions of the Covenant</b>		
<b>Genesis 12:2a</b>	What does God promise Abraham?	God promises to make of him a great nation.
<b>Genesis 13:16;</b> <b>15:5; 17:1-2, 7;</b> <b>22:17</b>	What does God promise Abraham?	Abraham's descendants will be like the dust of the Earth, the stars of the heaven, and the sand on the seashore.
<b>Genesis 17:6</b>	What does God promise Abraham?	God promises Abraham that kings would come from him.
<b>1 Samuel 16:13</b> <b>1 Kings 1:38-39</b> <b>Revelation 19:16</b>	What kings came from Abraham?	1. David 2. Solomon 3. Jesus
<b>Genesis 12:1, 7;</b> <b>13:14-15, 17;</b> <b>15:17-21; 17:8</b>	What does God promise Abraham?	God promises Abraham the land of Canaan: From the river of Egypt to the great river, the River Euphrates.

Bible Reference	Question	Abrahamic Covenant
<i>The Provisions of the Covenant</i>		
<b>Genesis 12:2</b>	What are the four blessings?	1. God would make of him a great nation.
		2. He, himself, would be blessed.
		3. His name would be great.
		4. He would bless others.
<b>Genesis 12:3</b> <b>Genesis 22:18</b>	What are the three blessing and or cursings?	1. Those who bless Israel will be blessed.
		2. Those who curse Israel will be cursed.
		3. In Abraham <u>ALL</u> will ultimately be blessed.
<b>Genesis 15:1-4</b> <b>Genesis 17:16-21</b>	What does God promise Abraham?	God promised that Abraham would receive a son through his wife Sarah.
<b>Genesis 15:13-14</b>	What does God promise Abraham?	God promised Abraham that his descendants would undergo the Egyptian bondage.
<b>Genesis 17:3-4, 6</b>	What did God promise Abraham?	God promised Abraham that other nations would come forth from Abraham.
<b>Genesis 17:5; 15</b>	What did God promise Abraham and Sarah?	God promised to change Abraham's name from Abram (exalted father) to Abraham (father of a multitude).  God promised to change Sarai's name from (my princess) to Sarah (the princess).
<b>Genesis 17:9-14</b>	What was the sign of the covenant to be?	Circumcision on the eighth day. Other cultures practiced circumcision, but Israel was unique as to the timing.



Bible Reference	Question	Abrahamic Covenant
<i>The Provisions of the Covenant</i>		
<b>Genesis 17:7-8, 13, 19</b>	How long with this covenant last?	Both the covenant and the land possession would be everlasting.
<b>Jeremiah 31:35-37</b>	How do these passages demonstrate the everlasting nature of this covenant?	God declared that as long as the sun, moon, and stars continue to shine, Israel will continue as a nation.
	How is this a better sign than even the rainbow from the Noahic Covenant?	The rainbow only appears occasionally, while the sun, moon, and stars are a continuous reminder of God's faithfulness to His promises to Israel as a nation.
<b>Genesis 15:6</b> <b>Romans 4:1-8</b>	How was Abraham saved?	Abraham believed God and had God's righteousness imputed to him.
<b>Galatians 3:1-14; 16</b>	How are both Jews and Gentiles NOT saved?	Men are NOT saved by works of the Law.
<b>Genesis 12:2-3</b> <b>Galatians 3:28-29</b>	How are both Jews and Gentiles saved?	All men are saved by grace through faith.
	Given the above, how does God fulfill His promise to bless all the nations of the earth (both Jew and Gentile) through Abraham?	The promise is fulfilled in Christ. That is, justification through faith in Christ.

7. God keeps His promises and this wonderful Abrahamic Covenant is in full effect today. Blessing (in salvation and our walk) comes from resting on the promises of God by faith. Upon first consideration, this seems so sensible we are tempted to wonder why all men simply do not believe God and rest on His promises. The Apostle Paul explains why this goes against our natures. He uses the life of Abraham (and the struggle between Ishmael and Isaac) to make his point that the flesh despises the doctrine of promise. The flesh wants to perform and strive for supremacy. The Spirit calls us to rest on the promises of God. There are earthly and eternal consequences for not resting on God's promises.

Bible Reference	Question	Spirit vs. Flesh
<b>Genesis 15:1-4</b>	What did God promise Abraham?	God promised that he would have a son from his own body.
<b>Genesis 16:1-12</b>	How did the flesh of Abraham and Sarah work contrary to God's promise?	Because they hadn't conceived a son yet, they chose to use the servant, Hagar instead which led to the birth of Ishmael.
<b>Genesis 16:5-12</b> <b>Galatians 4:21-29</b>	Given that Muslims claim a direct descendancy to Ishmael through Mohammad, and given the conflict between Arabs/Muslims and Israel, what would the consequence be of Abraham and Sarah not resting in God's promise?	Because Abraham and Sarah didn't rest in God's promises, God multiplied not only Ishmael's descendants, but in doing so, multiplied Israel's problems as well.

## The Mosaic Covenant - God's Schoolmaster Covenant

### Exodus 19-24 & Deuteronomy 29-30

8. The Mosaic Covenant, The Old Covenant, The Law of Moses, or simply The Law is the most well-known covenant in the Bible, and remains a foundation of Jewish practices to this day. Even non-Bible readers have a general knowledge of the stone tablets that represent the famous Ten Commandments. However, the Old Covenant is far more involved than what was represented in those tablets. For example, this covenant was given by God, to the children of Israel, ordained by angels, administered by Moses through the Aaronic priesthood (Aaron was Moses' brother), and contains 613 actual commandments. The chart below will not be exhaustive, but will help you better understand this Covenant. Remember, the Mosaic Covenant is an administration of the Abrahamic Covenant.

Bible Reference	Question	Mosaic Covenant
<b>Genesis 15:13-16</b> <b>Exodus 2:23-24</b>	What promise to Abraham did God remember?	God would judge the Egyptians who had afflicted Israel for 400 years and bring the Israelites back to the land He promised to Abraham.
<b>Exodus 19:3-5</b>	With whom did God make this covenant?	The covenant was instituted with the house of Jacob = sons of Israel = Nation of Israel.
<b>Deuteronomy 28:1-14</b> <b>Deuteronomy 28:15-68</b>	Examine the promise of Blessings, and the promise of Curses. Is this covenant conditional or unconditional?	Conditional: If Israel is obedient, then God will bless them, but if they disobey, then God will punish them.
<b>Exodus 20:8-11</b> <b>Exodus 31:12-18</b>	With what sign did God seal this covenant?	The keeping of the Sabbath was God's sign between Israel and Himself.
<b>Deuteronomy 4:39-40</b>	As an administration of the Abrahamic Covenant wherein God promises the land, what is the condition for Israel to enjoy that land?	Israel was to keep God's commandments and statutes.


Bible Reference	Question	Mosaic Covenant
<b>Romans 7:1</b> <b>Galatians 3:19-25</b>	What was the purpose of the Law as it pertains to salvation?	The Law was given to show men their sins, but ultimately to be a tutor to point them to Christ.
<b>Colossians 2:16-17</b> <b>Hebrews 10:1</b>	How is the Law described in these passages, and what purpose did it serve?	The Law is described as a shadow of Christ, thus a foreshadowing of the coming Christ.
<b>Galatians 3:13-14; 19</b> <b>Romans 10:4</b> <b>Hebrews 10:3-12</b>	At what time and under what conditions did the Mosaic Covenant come to an end?	Christ, having fulfilled the Law, brought an end to the Law with the sacrifice of Himself.

9. The Old Covenant was a temporary covenant with a temporary purpose. The Bible pictures the Law as Israel's schoolmaster. In Bible times this title represented the servant who was responsible for *bringing the child to the teacher*. In the same way, this law forced Israel to consider Christ by *bringing the Jews to Christ*. One purpose of this law was to show men that they could not possibly please God with their efforts. They would always fail. As such, it closed men off from any hope that they could please God in themselves and forced them to consider Christ. Follow the chart's progression below and draw a conclusion about why the Law was given.

Bible Reference	Question	Response To The Law
<i>Temporary</i>		
<b>Romans 10:4</b> <b>Ephesians 2:15</b>	Was the Law under the Mosaic Covenant meant to last forever?	No, Jesus is the end of the Law.
<b>Hebrews 10:1-10</b>	What was the Law only a shadow of?	The Law was a shadow of the good things to come; that is Christ.
<b>Colossians 2:16-17</b>	What is the substance of the Law?	Christ.
<i>Insufficient</i>		
<b>Romans 3:28</b> <b>Galatians 2:16</b>	What can't the Law do?	The Law cannot justify anyone.

Bible Reference	Question	Response To The Law
<i>Insufficient</i>		
<b>Romans 3:20</b> <b>Romans 7:7</b>	If we can't be justified by the Law, what do we gain from the Law?	We gain the knowledge of sin.
<b>Galatians 3:10</b>	What happens if a person doesn't keep the Law?	They are cursed.
<b>James 2:10</b> <b>Romans 10:5</b>	Can't we just keep most of the Law in order to have life?	No, all of the Law must be kept!
<i>Promise</i>		
<b>Galatians 3:13-14</b>	What blessing do we receive because Jesus fulfilled the Law?	The promise of the Spirit through faith.
<b>Galatians 3:19</b> <b>Romans 7:7</b>	If we can't be justified by the Law, why was the Law given?	Paul tells us the Law was added because of transgression.

10. If we read Galatians 4:24-25 with the idea of bondage in mind, it helps explain the relationship between Hagar and Mount Sinai. Read Exodus 19:1-8, 24:6-8, and Genesis 16:2, and the Key Point below. The overarching principle Paul is using here in Galatians is that Hagar was a slave girl, in bondage, and Mount Sinai was the place where bondage to the Law began for Israel.

	<p>"OT:8198 שִׁפְחָה shiphchah (shif-khaw'),"<sup>10</sup>  "a maid, a maid-servant, a slave-girl  a) a maid, a maid-servant (as belonging to a mistress)  b) used of address, speaker, humility (figurative)"<sup>28</sup>  Also from "OT:4940 מִשְׁפָּחָה mishpachah (mish-paw-khaw'); maid, was a slave who could be given as a gift to a daughter when she married (Gen 29:24,29)."<sup>29</sup></p>
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To better understand the two mountains, we turn to the book of Hebrews, a highly evangelistic New Testament book directed particularly at the Jewish people who were struggling with this matter of the Old Covenant. The author provides some exhilarating words of encouragement for those who have walked away from the Old Covenant and, at the same time, admonitions for those who have not left the Law. The verses in Hebrews 12:18-24 are critical to our thinking, but the chart below expands on these ideas.

## MOUNT SINAI

Bible Reference	Question	Mount Sinai
Hebrews 12:18; 20 Exodus 19:12	What restriction was placed on this mountain?	This mountain wasn't to be touched.
Hebrews 12:18 Exodus 19:18 Exodus 20:18 Exodus 24:17 Deuteronomy 4:11 Deuteronomy 5:22-26	What physical manifestations describe this mountain that would cause men to fear?	<ol style="list-style-type: none"> <li>1. It burned with a consuming fire and smoke</li> <li>2. Blackness</li> <li>3. Thick Darkness</li> <li>4. Tempest</li> <li>5. Earthquakes</li> <li>6. Clouds</li> <li>7. Thunderings</li> <li>8. Lightning Flashes</li> </ol>
Hebrews 12:19 Exodus 19:16 Deuteronomy 5:24-27	What two sounds were so loud that men trembled?	<ol style="list-style-type: none"> <li>1. The voice of God</li> <li>2. A loud trumpet</li> </ol>
Hebrews 12:21	How did Moses react?	Even Moses trembled with fear.
Exodus 34:29-30	What was the reaction of the children of Israel when they encountered God's Shekinah glory?	They were afraid to approach Moses, whose face shown with the Shekinah glory.

## MOUNT ZION CONTRASTED WITH MOUNT SINAI

Bible Reference	Question	Mount Zion
Hebrews 12:22	You've come to:	<ol style="list-style-type: none"> <li>1. The city of the living God.</li> <li>2. The heavenly Jerusalem.</li> <li>3. An innumerable company of angels.</li> </ol>

## MOUNT ZION CONTRASTED WITH MOUNT SINAI

Bible Reference	Question	Mount Zion	
<b>Hebrews 12:23</b>	You've come to:	4. The general assembly and church of the firstborn who are registered in heaven.	
		5. God the Judge of all.	
		6. The spirits of just men made perfect.	
<b>Hebrews 12:24</b>	You've come to:	7. Jesus the Mediator of the new covenant.	
		8. The blood of sprinkling that speaks better things than that of Abel.	
<b>Hebrews 4:16</b> <b>Exodus 20:18</b>	Contrast the approach to God.	<b>ZION</b>	<b>SINAI</b>
		We can come boldly to the throne of God.	The Hebrews stood afar off from the mountain of God.

11. Hebrews 8:6 demonstrates three ways the New Covenant is superior to the Old:

- a. Jesus has a more excellent ministry.
- b. Jesus is the Mediator of a better covenant.
- c. The New Covenant was established on better promises.

Read Hebrews 12:18-24, as these passages alone demonstrate that the Old Covenant and its mountain were associated with terror. In sharp contrast, the New Covenant is:

**SACRIFICIAL - SUPERIOR - EFFECTIVE - ENACTED - SUFFICIENT.**

Complete the chart below by using these words to answer the question *The New Covenant is*, and then answering the questions associated with these words:

Bible Reference	Specifics	The New Covenant is:
<b>Hebrews 7:20-24</b> <b>Hebrews 12:18-24</b>	The New Covenant and its mountain are associated with blessing.	<b>SUPERIOR</b>
<b>Bible Reference</b>	<b>Question</b>	<b>Answer</b>
<b>Luke 22:14-20</b> <b>1 Corinthians 11:23-25</b> <b>Hebrews 9:15-20</b>	What did Jesus inaugurate with His own blood?	<b>The New Covenant</b>

Bible Reference	Specifics	The New Covenant is:
1 Timothy 2:5 Hebrews 8:6 Hebrews 12:24	This New Covenant is already in place and is being mediated by our mediator, the Lord Jesus Christ. (Its first phase is well underway.)	ENACTED
Bible Reference	Question	Answer
Hebrews 9:7-12 Hebrews 9:24-26	What enabled Christ to enter the Holy of Holies in Heaven?	His own blood
Bible Reference	Specifics	The New Covenant is:
Hebrews 12:24 1 Peter 1:1-2	This covenant is based on the blood of sprinkling. (Note: While Abel's shed blood cried out for vengeance, Christ's blood satisfied God's wrath).	SUFFICIENT
Bible Reference	Question	Answer
Exodus 24:8 Hebrews 9:16-22	Explain how and what things were purified.	Purification was by the sprinkling of blood, for all things.
	Why is this purification necessary?	No blood = no remission of sins.
Leviticus 16	Who was responsible for making atonement and what was required that corresponds to our study here?	The High Priest was responsible for making atonement, and he had to sprinkle the sacrificial blood.
<b>SACRIFICIAL - SUPERIOR - EFFECTIVE - ENACTED - SUFFICIENT</b>		

Bible Reference	Question	Answer
Hebrews 2:17 Hebrews 4:14	Who is our High Priest?	Jesus is our High Priest
Bible Reference	Specifics	The New Covenant is:
Hebrews 12:24	Christ's blood was sprinkled on our behalf. It was not sprinkled on the ground at the cross, but was actually sprinkled in a priestly act by our Mediator.	SACRIFICIAL



Bible Reference	Question	Answer
<b>Ephesians 2:11-18*</b>	What two groups of people is Paul referring to?	Jews and Gentiles
<i>*The middle wall may refer to the dividing wall that separated the Court of the Gentiles from the Court of the Jews in the Temple, or to the enmity between Jews and Gentiles.</i>		
<b>Romans 10:12-13</b> <b>Galatians 3:28</b>	What is the difference between Jews and Gentiles?	There is no difference. Anyone who calls on the name of the Lord will be saved.
Bible Reference	Specifics	The New Covenant is:
<b>Hebrews 12:24-28</b>	This New Covenant, though initiated at the cross, forms the basis of fellowship for all of God's people for all time. This Mt. Zion and the city of the living God is not just for Jews. The terms general assembly and church are not just speaking of the church which is His body. They refer to all of God's people for all time. The kingdom referred to in 12:28 is not simply the millennial kingdom, it is a reference to God's grand rule over all of history.	EFFECTIVE
<b>SACRIFICIAL - SUPERIOR - EFFECTIVE - ENACTED - SUFFICIENT</b>		

12. Paul makes a very powerful claim in Galatians 4:25. We know that Hagar was a slave girl, and we know that the Law brought those under it into slavery. We also know that anyone who was born to a Jewish mother was a Jew, in the same way anyone who was born to a slave was a slave. Hagar was born a slave, and so her children would be thus. Now, Jerusalem has always been, and still is, the cultural, religious, and political center of Judaism. Since we know that Jerusalem was the center for Jews who were still seeking their own righteousness by keeping the Law (Romans 10:3), and were by extension still in slavery to the Law, why would Paul link the city with Hagar and not with Sarah? For a group who prided themselves on their lineage to Abraham, this seems a stinging characterization for the Judaizers who were attempting to keep the Law, and attempting to convert the Galatians back into it.

Bible Reference	Question	Why Hagar and Not Sarah?
<b>Galatians 3:26-29</b>	What makes you part of the seed line of Abraham?	Faith in Christ.

Bible Reference	Question	Why Hagar and Not Sarah?
<b>Galatians 4:1-7</b>	What is it that makes one a true son? Note what the Law cannot do.	Faith in Christ leading to adoption as sons. The Law is only bondage, not sonship.
<b>Romans 9:6-8 Galatians 4:25</b>	How would linking Jerusalem to Hagar serve as an indictment of the Judaizers?	Since Hagar was a slave, the Judaizers were slaves to the Law. These Judaizers were not seeds of Abraham at all, because Abraham had faith.

13. Paul continues now with Galatians 4:26, when he writes, about the Jerusalem that is above and free. While the earthly city of Jerusalem represents works and slavery to the Law, the *Jerusalem above* is quite different. The verses below will guide you into a better, though not exhaustive, understanding of the heavenly city, Jerusalem.

Bible Reference	Question	Heavenly Jerusalem
<b>Revelation 21:1-2 Galatians 4:26</b>	What did John see concerning the heavenly city?	The holy city, New Jerusalem.
	Where was the city coming from?	It was coming down out of heaven (from above) from God.
	How does John describe the city?	It is prepared as a bride adorned for her husband.
<i>See also</i> <b>2 Corinthians 11:12 Ephesians 5:22-33</b>		
<b>John 14:2-3</b>	How do these verses fit in with the New Jerusalem?	Jesus said He was going to prepare a place for us, and that His Father's house had many mansions. This is the New Jerusalem.
<b>Revelation 21:27</b>	Is this a real city? Who will live there?	This is a real city, and all those whose names are written in the Lamb's Book of Life will live there.
<b>Philippians 3:20</b>	What light does this shine on your understanding of the <i>Jerusalem above</i> ?	This verse confirms that the heavenly city, Jerusalem above, will be our city, and our abode.

Bible Reference	Question	Heavenly Jerusalem
Hebrews 11:16	What has God prepared for us?	A heavenly country, a city.
Micah 4:1-2	From an OT & NT perspective, why are these passages significant to the heavenly city?	This demonstrates that this was a prophecy from the Old Testament, and not only a New Testament prophecy.

14. When Paul writes that the *Jerusalem above is free*, there are several characteristics of this statement that may apply. For instance, freedom from the Law is clearly in view, and freedom to choose as well. Given Paul's repeated references to slavery and bondage, it seems apparent that John 8:31-36 has the best application. Note the words of our Lord, Jesus, but don't overlook the objection, as this is the crux of the matter.

Bible Reference	Question	Application To Galatians: <i>free</i>
John 8:31-32	List both criteria for freedom.	1. Belief is the first criterion for freedom. 2. The second criterion is to abide in Jesus' word.
	What is the result? Believe it or not, the result is not freedom.	The result is that you will <i>know</i> the truth, and the truth will set you free.
John 8:33	What was the objection?	They claimed freedom based on being Abraham's descendants.
John 8:34	In what way does Jesus prove they were in bondage?	Jesus tells them that whoever commits sin is a slave of sin. In this way, every man is in bondage.
John 8:36	What is the solution to their bondage?	They need the Son.
Galatians 4:25-26	So, what is the difference between the "free" Jerusalem, which is above, and the Jerusalem which is below?	The Jerusalem above is free, because we have freedom in the Son.
		The Jerusalem below represents bondage and the Law.

15. Paul's use of the phrase, *mother of us all*, ties in with is family theme here: two mothers, two sons, two births, etc. His use of adoption, seed, and Abraham as the father also ties into the family these, especially given that one cannot be a true son without faith. What Paul means by the use of mother is quite simple: Anyone who places their faith in Christ has a new birth, and is made one in the Body of Christ. The chart below expands on this subject:

Bible Reference	Question	Mother Of Us All?
<b>John 3:1-21</b> <b>1 Peter 1:22</b>	How does this tie into Paul's family theme?	One must be <i>Born Again</i> in order to be saved.
<b>2 Corinthians 5:17</b> <b>Galatians 6:14</b>	What happens when one believes?	That person is made a new creation in Christ.
<b>Ephesians 2:11-12</b>	Who is Paul addressing: Jews or Gentiles?	Gentiles
<b>Ephesians 2:13</b>	What is it that brings believers near to Christ?	His blood.
<b>Ephesians 2:14-18</b>	Who is Christ making one man out of?	Both Jews and Gentiles who believe.
<b>Ephesians 2:19-22</b>	What three pieces of evidence does Paul offer that proves we are now one with Christ in His Body?	<ol style="list-style-type: none"> <li>1. We are fellow saints not foreigners.</li> <li>2. We have been fitted together into a holy temple in the Lord.</li> <li>3. We've been built together into a dwelling place for the Holy Spirit.</li> </ol>
<b>John 17:20-21</b> <b>Acts 16:30-31</b> <b>Romans 1:16</b> <b>Ephesians 1:13</b>	What does belief gain the believer? Who is united together with Christ?	Union with both the Father and Jesus! EVERYONE who believes the Word of God.
<b>Romans 12:3-5</b> <b>Ephesians 4:4</b> <b>Galatians 3:28</b> <b>1 Corinthians 12:13</b>	What do all of these passages demonstrate that proves Paul's statement, " <i>the mother of us all</i> "?	We are ALL ONE in Christ. One in His Body.

Bible Reference	Question	Mother Of Us All?
<b>2 Corinthians 3:7-16</b>	Finally, how does this passage argue that even Jews, who rejected Christ, can still be saved and placed in union in the Body?	Even though the veil is still on their eyes when reading the OT, when anyone turns to Christ, the veil is lifted.

16. In Galatians 4:27, when Paul quotes from Isaiah 54:1 in the Septuagint, he's linking the two Jerusalems, the two Woman, and God intervening for the barren Sarah to his argument about justification by faith over the Law. Paul's reference is to Israel's restoration following the years of Babylonian captivity, but it must be noted that this prophesy for Paul has yet to be fulfilled. This suggests that he's looking forward to the final outcome in the Millennial Kingdom. Abraham's physical descendants through Sarah's son Isaac and through Hagar's son Ishmael will be far fewer in number than those of his spiritual descendants, i.e. The Church. The Jerusalem above (mother of us all) will have many more descendants because of both the Jews and the Gentiles who will be joined together in Christ. "The greater number of children that the barren woman finally had refers not to Sarah's biological children, for she birthed only one (Isaac)—rather, to the large number of Isaac-like believers in Jesus ("the seed of Abraham" as Paul called them in 3:29)."<sup>101</sup> Paul is speaking eschatologically, but the reality (Spiritual though not physical) is that the believer is *already* in God's Kingdom.

Abrahamic Covenant	Mosaic Covenant
Sarah	Hagar
Freedom	Bondage (Slavery)
Isaac	Ishmael
Mount Calvary	Mount Sinai
Heavenly Jerusalem	Jerusalem Now
<b>Isaiah 54:1</b>	
Sarah - Barren	Hagar - Not Barren
Sarah - More Children	Hagar - Fewer Children
Sarah - Mother of us all	Hagar - Mother of Slavery to the Law
Jerusalem Above - Filled with Believers	Jerusalem Now - Desolate
Sarah - Married but barren.	Hagar - Abraham as her surrogate husband.

Bible Reference	Question	Believer's Current Position	
<b>Ephesians 2:4-7</b>	Where is the believer, technically? Focus on the word IN.	The believer is IN Christ, IN the heavenly places.	
<b>Philippians 3:20</b>	Here Paul offers both the believer's physical location and their spiritual.	Physical	Here on earth waiting for the Lord's return.
		Spiritual	Heaven
<b>Colossians 3:1-4</b>	At the last day, where will the believer be?	The believer will be with Christ at His appearance.	

17. Paul is now going to apply his allegory to the reality of which family line one belongs. The Judaizers were telling these believers they had to keep the Law in order to be justified. This family line can only lead to slavery. Paul is telling them the truth: It's not about Law keeping, but about faith. This family line leads to freedom, sonship, and an inheritance. We need to go back to Paul's earlier arguments to understand his statement that believers are *children of promise*. Paul says in Galatians 3:14 "that the blessings of Abraham might come upon the Gentiles in Christ Jesus." What blessings is he talking about? Consider the following:

- 6) Abraham believed God and it was accounted to him for righteousness. (Galatians 3:6)
- 7) Abraham had the Gospel preached to him, saying that in him all the nations would be blessed; this included both Jews and Gentiles. (Galatians 3:8)
- 8) Salvation is not of the Law, but by faith. (Galatians 3:11)
- 9) No one can keep the Law, and therefore all are accursed of God. (Galatians 3:10)
- 10) Christ became flesh, kept the Law, became its curse in our place, died, and came back to life, defeating death and sin. (John 1:14; Hebrews 4:14; Galatians 3:13; 1 Corinthians 15:4; 1 Corinthians 15:54-57)

Paul's interpretation of the word *Seed* in the singular is significant because the promises were made specifically to Christ. (Galatians 3:16)

"Such a reading of the Scripture bolsters his contention that through being "in Christ," the Galatians already have received the promise to Abraham (3:14). Since the promises were made both to Abraham and to Christ, those in Christ also inherit the promises to Abraham."<sup>20</sup>

The basic progression looks like this:

- 1) All of the promises made to Abraham are made to Christ.
- 2) Anyone who is IN Christ partakes of these promises.
- 3) However, there are both spiritual and physical promises.
- 4) The Church doesn't partake of the physical promises, though we are with Christ, ruling and reigning.
- 5) The Church is blessed with believing Abraham. This is the salvation by grace through faith part.

6) The Church, however, only partakes of the land promises, as they specifically relate to Israel.

In Galatians 4:28, Paul is going to link Isaac, as the promised child, to the promise of the Spirit coming to believers only through faith. This is the crux of his entire argument, and the reason he's writing this letter.

Bible Reference	Question	Children of Promise
<b>Genesis 15:1-4</b>	What did God <i>promise</i> Abraham?	God promised that he would have a son from his own body.
<b>Genesis 16:1-12</b>	How did the flesh of Abraham and Sarah work contrary to God's <i>promise</i> ?	Because they hadn't conceived a son yet, they chose to use the servant, Hagar instead which led to the birth of Ishmael.
<b>Genesis 12:3 Genesis 22:18 Galatians 3:8</b>	What, specifically, did God promise Abraham that relates to Paul's discussion?	God promised that in Abraham, all the nations would be blessed.
<b>Galatians 3:1-14 Especially v. 8 John 3:16</b>	How would God bless all the nations of the earth through Abraham?	The promises / blessing made to Abraham would have descendants, one of whom would be Christ. Since it is through Christ that salvation comes, and is open to anyone, all the nations are blessed through Abraham.
<b>Galatians 3:9; 14</b>	Looking at the big picture, then, what blessing does Abraham get that we receive also?	Abraham (and us) receive the blessing of the Holy Spirit through faith.
<b>Galatians 3:14 Galatians 3:16</b>	What is the promise from v.14 that Paul is again taking up in v.16	Gentiles receiving the promise of the Holy Spirit by faith.
<b>Galatians 3:16</b>	Given the context of Paul's overall argument of salvation and justification, HOW will all the nations be blessed?	The offer of salvation because of what Christ did, taking the sins of man upon Himself, blesses EVERYONE.




Bible Reference	Question	Children of Promise
John 7:37-39 Luke 24:49 Acts 2:38-39	The promise Paul writes about was not a new concept. What two promises are focused on in these passages?	1. <a href="#">The Holy Spirit.</a> 2. <a href="#">Salvation</a>
Galatians 3:14, 16, 17, 18, 21, 22, 29.	In case you missed the important, recurring, theme, look to these passages and you'll see that the _____ comes through _____	1. <a href="#">Promise</a> 2. <a href="#">Faith</a>

18. Paul states flatly in Galatians 4:28 that believers are as Isaac was, children of promise. He continues the instruction in v.29: The allusion again is to which family you belong to. Anyone who hears the Gospel and believes it, has faith, and is, therefore, placed or adopted into the family of Abraham. The Judaizers are being told this truth about Abraham, and that if they really want to follow him, they must have faith, just as he did. Relying on your family line is insufficient for justification. Being born of the flesh is not the same as being born of the Spirit.

Bible Reference	Question	Flesh vs. Spirit
John 3:6 Galatians 4:29	What distinction does Jesus make to Nicodemus?	<a href="#">That which is born of the flesh is not the same as that which is born of the Spirit.</a>
Romans 8:1	What does one have who walks according to the Spirit?	<a href="#">That person is not condemned.</a>
Genesis 17:18-21 Genesis 21:12	Which family line did God choose?	<a href="#">Isaac's</a>
Romans 4:13-25 Romans 9:7-8 Galatians 4:29	What distinction does Paul make about family lines as to who the true seed line is?	<a href="#">Children of the flesh are NOT in God's family. Only those of the promise (that is by faith) are in God's family.</a>



19. The Ishmaelite people grew to become the Arab people, and have often lifted their hands against God’s chosen people. Paul has two elements of persecution in mind in Galatians 4:29. The first is the persecution of Israel at the hand of the Ishmaelites. The second would be the persecution of Christians at the hand of the world. Read the Key Point, the Timeline, and complete the chart.

	<p>The phrase <i>And he shall dwell in the presence of all his brethren</i> “is an idiomatic use of the Hebrew <i>al penē</i> (lit., “upon/against the face of”). More particularly, it means “in defiance/disregard of,” ...Thus the idiom and context denote a hostility on the part of Ishmael (and his descendants) against his brethren (Isaac and his descendants and even Ishmael’s kin).<sup>19</sup></p>
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1947 U.N. Partition Plan	<ul style="list-style-type: none"> <li>• Growing tensions between Arabs, Jews, and the British.</li> <li>• Britain announced its plan to pull out of the region and turned the Mandate over to the UN.</li> <li>• November 29, 1947: UN General Assembly voted to compromise by partitioning the Palestine Mandate into an Arab and a Jewish state.</li> <li>• Jews accepted the partition. Arabs in the Mandate and Arab states rejected the partition.</li> <li>• UN votes for partition; Arabs in the area, seeking to block Jewish statehood, attacked Jews.</li> </ul>
May 14, 1948 Israel War of Independence (1948 War)	<ul style="list-style-type: none"> <li>• Declaration of Israel as the Jewish State.</li> <li>• British leave Palestine.</li> <li>• May 15-Egypt, Syria, Iraq, Lebanon, Jordan, Saudi Arabia declared war on Israel.</li> <li>• Egyptian, Syrian and Jordanian invasion began.</li> </ul>
April 3, 1949 Armistice Israel-Arab States	<ul style="list-style-type: none"> <li>• Israel gained about 20% more territory than was originally allotted to it by the UN Partition.</li> <li>• Approximately 700,000 Arabs fled.</li> <li>• Neighboring Arab states refused to allow them into their countries.</li> <li>• Remaining Arabs became Israeli citizens and now comprise 20% of Israel’s population.</li> <li>• 900,000 Jews were forced to flee Arab countries; two-thirds being absorbed by Israel.</li> </ul>
Oct. 29, 1956 Suez Campaign	<ul style="list-style-type: none"> <li>• In retaliation for             <ul style="list-style-type: none"> <li>○ Escalating border raids.</li> <li>○ Closure of the straits of Tiran and Suez Canal to Israeli shipping.</li> <li>○ And to prevent Egyptian use of newly acquired Soviet arms in a war.</li> </ul> </li> <li>• Israel invades the Sinai Peninsula-occupies it for several months, with the French and British.</li> </ul>
May, 1964 PLO founded	<ul style="list-style-type: none"> <li>• Palestine Liberation Organization forms.</li> <li>• Aim of destroying Israel.</li> <li>• The Palestinian National Charter (1968) officially called for liquidation of Israel.</li> </ul>
May, 1967 Egypt Acts	<p>Egypt, Jordan, Syria, and Iraq move their armies to Israel’s borders.            Egypt closed the international water way, the Straits of Tiran, to all Israeli shipping, an act of war according to international law.            Arab leaders publically state their intentions to destroy Israel.            Diplomacy fails, and Israel preemptively strikes the Arab armies mobilized on its borders.</p>

June 5-10,1967 6-Day War	<ul style="list-style-type: none"> <li>• Six-Day war ensued between Israel and Egypt, Syria, Jordan, and Iraq.</li> <li>• Israel destroys the Egyptian air force on the ground, conquers and occupies: <ul style="list-style-type: none"> <li>○ Gaza Strip and the Sinai Peninsula from Egypt</li> <li>○ West Bank and East Jerusalem from Jordan</li> <li>○ Golan Heights from Syria.</li> </ul> </li> <li>• Israel offered to return captured land in exchange for peace treaties and recognition of its right to exist.</li> <li>• It removed the barriers in the Old City and allowed all religions control of and free access to their holy sites.</li> <li>• UN resolution 242 called for Israeli withdrawal, establishment of peace.</li> </ul>
1967-1970 Attrition Battles The War of Attrition	<ul style="list-style-type: none"> <li>• Arab nations meet and declared their unwillingness to make peace, recognize, or even negotiate with Israel.</li> <li>• Egypt's small-scale attacks against Israeli positions continue until Anwar Sadat comes to power in 1970.</li> <li>• During this same period, the PLO attacked Israeli military personnel and civilians from bases in Jordan, Lebanon, Syria, and Egypt.</li> <li>• It also carried out airplane hijackings and terrorist attacks outside of Israel.</li> <li>• In 1970, after an attempt by the PLO to overthrow Jordan's King Hussein, the Jordanian army attacked PLO forces in what became known as "Black September."</li> <li>• Fighting continued until June of 1971 when Jordan succeeded in evicting the PLO.</li> <li>• The PLO moved its base of operations to Lebanon.</li> </ul>
Oct. 6, 1973 Yom Kippur War Jewish Day of Atonement (October War)	<ul style="list-style-type: none"> <li>• In a surprise attack, Egypt and Syria attacked Israel on Yom Kippur, the holiest day of the Jewish year.</li> <li>• Egypt retook the Suez Canal and a narrow zone on the other side.</li> <li>• Syria reconquered the Golan Heights.</li> <li>• Following massive US and Soviet resupplying of the sides, Israel succeeded in pushing back the Syrians and threatening Damascus.</li> <li>• In Sinai, the IDF crossed the Suez Canal and cut off the Egyptian Third Army.</li> <li>• After the war, Israel retained the territories captured in 1967, but not any additional land.</li> </ul>

Bible Reference	Question	Persecution Then and Now
Genesis 21:8-11 Galatians 4:29	When did the persecution begin?	When Isaac was weened.
	What happened?	Ishmael mocked Isaac.
Psalm 83:2-6	How does this relate to Paul's statement in Galatians that the Ishmaelites persecute Israel?	They conspired to "cut them off from being a nation..." so that "the name of Israel may be remembered no more.
Timeline	From 1947-1973, characterize the relationship between Israel and their Arab neighbors.	Hostile, warlike, aggressive, etc.
Matthew 5:10-12 John 15:20	What did Jesus teach about why persecution would ensue?	Because of His name.

Bible Reference	Question	Persecution Then and Now
<b>2 Timothy 3:12</b>	What will happen to anyone trying to live a godly live in Christ?	They will be persecuted.
<b>Galatians 5:11</b> <b>Acts 9:29</b> <b>Acts 13:49-50</b>	How could Paul relate to this persecution?	He was enduring it firsthand.
<b>Matthew 27:1-2</b>	What did the Jews, who wanted to keep the Law, do to Jesus?	They plotted to kill Him.
<b>Acts 8:1</b>	What four ways was Paul guilty of this persecution before his conversion?	1. He made havoc of the church.
		2. He entered every house.
		3. He dragged off men and women.
		4. He put them in prison.
<b>Genesis 39</b>	How was Joseph a victim of persecution?	He was thrown into prison.
<b>Daniel 3:8-23</b>	Why were Shadrach, Meshach, and Abed-Nego persecuted?	Thy refused to worship the golden image.

20. Think about what Paul is saying to these Judaizers in Galatia about their family line. They believe themselves to be “legitimate, God-honored descendants of Abraham through Isaac.”<sup>5</sup> The chart below looks specifically at answering the question of who one’s true father is?

Bible Reference	Question	Family Lines
<b>John 8:39</b>	Who did the Jews say their father was?	Abraham
<b>John 8:39-40</b>	How does Jesus correct them?	If Abraham was their father, they’d do his works. They didn’t, they wanted to kill Him.

Bible Reference	Question	Family Lines	
<b>John 8:41-44</b>	Who'd works were the Jews really doing?	Their father, the Devil.	
<b>Galatians 3:7-9</b> <b>Galatians 3:29</b> <b>Romans 2:28-29</b> <b>Romans 4:9-25</b>	Throughout all of these passages, overarching sign of being in the family of Abraham is faith/belief. Count them up.	Faith #	12
		Belief #	5

21. In Galatians 4:30, Paul's point about the Judaizers not being heirs of the promise is damning, but serves as a tremendous source of encouragement for the Galatian believers. It also serves as a solemn warning to all who are only born of the flesh.<sup>19</sup> Paul, like Jesus, appeals to the Scriptures to render his verdict: Law and Grace don't mix. You're either children of the Freewoman or Children of the Slavewoman. There can be no inheritance from the Law. This is Sarah's point about casting out Hagar and Ishmael.

Bible Reference	Question	Heirs
<b>Genesis 21:10-13</b> <b>Genesis 18:19-21</b>	Even though Abraham was sad that his son Ishmael would be cast but and not be heir, it is important to note God's reaction to Sarah's demand.	The action was God sanctioned.
<b>Galatians 3:8-9</b> <b>Galatians 3:22</b> <b>Romans 4:3</b>	Abraham is Paul's focal point in refuting the Judaizers. What is his doctrinal point?	Justification is by faith, not works.
<b>Matthew 7:21-27</b>	What did the people coming to Jesus use as their justification for kingdom entrance?	All the works they did in Jesus' name.
	What three reasons does Jesus give for His commanding them to depart?	1. He never knew them - no relationship.
		2. They only practiced lawlessness.
		3. They heard His word, but did not do them.
<b>John 1:12</b> <b>John 3:16, 36</b> <b>John 5:24</b> <b>John 6:29, 40, 47</b> <b>Romans 3:28</b>	What is the ONLY work Jesus requires for salvation/justification?	Faith - Belief in Him.

Bible Reference	Question	Heirs
<b>John 8:35</b>	How is Jesus reinforcing Paul's point?	The slave doesn't inherit but the son does.
<b>Romans 8:17</b>	"Believers were not children of the slave woman ...driven away...denied a share in the inheritance. Rather all believers are children of the free woman." <sup>55</sup> What do believers have because of our son status?	We are heirs of God and joint heirs with Christ.

22. While Genesis 21: 10-12 is focused on God's choice for His Seed line through Isaac, and His demonstration that Ishmael has no inheritance through Abraham, Paul's point is all the more important for the Galatians as a call to expel the Judaizers and their false doctrines. This is true today, as Paul's prophesy in 1 & 2 Timothy makes clear.

Bible Reference	Question	Cast Out False Teachers/Doctrine
<b>Galatians 1:8-9</b>	What is Paul's specific instruction pertaining to false doctrine and those who preach it?	Do not believe a different Gospel.
		Those who teach false doctrine are to be considered accursed.
<b>1 Timothy 4:1</b>	Why will some depart from the faith in latter times?	They give heed to deceiving spirits and the doctrines of demons.
<b>2 Timothy 4:3-4</b> <b>Galatians 4:31</b>	Why is it so important to cast out false teachers?	People will turn away from the truth and won't endure sound doctrine.
<b>Titus 1:10-14</b>	What is the parallel here to Paul's argument in Galatians?	The Judaizers were teaching a form of Law keeping, and must be stopped.

23. Paul's use of *therefore* or *so then* is intended to sum up his entire argument of justification by faith and not by Law. Notice he shifts from *you* to *us*, thus including himself with everyone who believes the true Gospel (Galatians 1:8-9). Also, 4:31 should be taken together with 5:1, as these two are inexorably linked. One can be a child of the slavewoman or of the freewoman, but not both. Note in 5:1 Paul's continuation of the theme: it is Christ who frees, but the Law is nothing but bondage. "The apostle...appealed to the Galatians to stand firm in...liberty, for having been delivered from slavery...they were in danger of becoming entangled in slavery to the Mosaic Law."<sup>55</sup>

Bible Reference	Question	Stand Fast In Freedom
Acts 15:10 Galatians 5:1	What does Peter call the Law that Paul echoes?	A yoke of bondage.
Matthew 11:29-30	What contrast does Jesus offer?	Belief in Him is rest, not work.
1 Corinthians 16:13	What are believers to stand fast in?	The faith.
Philippians 1:27	What three things are believers to stand fast in?	One spirit.
		One mind.
		Striving together for the faith of the gospel.
Philippians 4:1 1 Thessalonians 3:8	What are believers to stand fast in?	The Lord.
2 Thessalonians 2:14-15 Galatians 1:8-9	What are the <i>traditions which you were taught</i> ?	The Gospel.
Galatians 5:1	Who procured our freedom?	Christ.
Galatians 4:9 Colossians 2:20	What does Paul emphatically state a believer should NOT return to?	The Law


Bible Reference	Question	Stand Fast In Freedom
<b>Hebrews 7:18-19</b>	What three ways is the Law described? This will tie nicely into Paul's argument.	<ol style="list-style-type: none"> <li data-bbox="912 222 1521 279">1. <i>Weak</i></li> <li data-bbox="912 279 1521 336">2. <i>Unprofitable</i></li> <li data-bbox="912 336 1521 390">3. <i>Makes nothing perfect.</i></li> </ol>

# 27 Stand Fast!

Read Galatians Chapter 5, Verses 1

Galatians 4:31 and 5:1 serve as a bridge between what came before (we're children of freedom, not slavery) and that which follows (now that Christ has obtained your freedom, act like it). Galatians 5:1 is about our practice in Christ. The Law would say that if you earn your freedom you will become free, but it gives neither the power nor the means to achieve it. Grace, on the other hand, says that you have been made free, so in gratitude don't throw it away by trying to keep the Law.<sup>31</sup> The practice of Law keeping is contrasted with the practice of Christ-like behavior. We don't do good to achieve grace (Romans 5:8), we have grace, so do good. We are to *stand fast* in the liberty we have in Christ. Notice Paul's immediate contrast: Stand fast, and don't throw away your liberty by being *entangled again with a yoke of bondage*. The Amplified Bible captures the essence of this practice: "In [this] freedom Christ has made us free [and completely liberated us]; stand fast then, and do not be hampered and held ensnared and submit again to a yoke of slavery [which you have once put off]."<sup>80</sup>

Liberty means freedom, but the vastness of its meaning must not be overlooked! The liberty (freedom) that we are to *stand fast* in, is freedom *from* several things: The Greek word used in the New Testament carries several meanings, all of which apply to Paul's argument:

	<ul style="list-style-type: none"> <li>➤ "NT:1658 ἐλεύθερος eleutheros (el-yoo'-ther-os);"<sup>10</sup></li> <li>➤ Freedom <i>from</i> sin (Rom 6:18 ff.)</li> <li>➤ Freedom <i>from</i> the law (Rom 7:3-4; Gal 2:4)</li> <li>➤ Freedom <i>from</i> death (Rom 6:21-22; 8:21).<sup>26</sup></li> </ul>
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1. What is essential to this freedom is the way in which it was achieved for us and what it results in. Galatians 5:1 and John 8:36 offer us a perfect starting point, and both serve to answer the question of how we are made free. The clear answer is that **Christ made us free**. Complete the chart below for a deeper understanding of this miracle of God's grace.

Bible References	How Is Freedom Achieved?
Galatians 3:13	Christ redeemed us from the curse of the Law by becoming a curse for us.
Galatians 4:4-5	God sent His Son to redeem those who were under the Law so they could receive the adoption as sons.
Galatians 5:13	We are called by the Gospel to freedom.



Bible References	How Is Freedom Achieved?	
Romans 5:8-9	Christ died FOR us and saved us from the wrath to come.	
Romans 6:17-18	We were delivered from the slavery of sin into the slavery of righteousness because we obeyed the call of the Gospel.	
Romans 8:1-4	Christ's sacrifice condemned sin in the flesh, freeing believers from the law of sin and death.	
2 Corinthians 3:17-18	We are being transformed in to the image of Christ by the Holy Spirit. Because of this, we have liberty.	
Galatians 5:1	What is Paul's admonition to anyone who would put themselves back under the Law?	Since Christ sacrificed Himself for us, and gave us this freedom, so that we <i>could</i> stand fast in it, going back under the Law means throwing this away.

2. Given that our position is fixed in Christ through our belief in His saving act, we must consider our practice of living like Him. The Galatians were in grave danger of giving up the Liberty that came at so great a cost; the life of our Savior. In this section of Galatians, Paul makes several exhortations to the Galatians in an attempt to correct their practice. It is vital to every believer to hear his words, as the expectation to live Christ-like carries great rewards (2 Timothy 4:8), and in some cases dire consequences (1 Corinthians 11:30). Paul exhorts the Galatians to *stand fast* in their liberty, and the Holy Spirit uses him to change their actions and attitudes to exhibit more Christ-like behavior. This is the process of Sanctification, whereby we are transformed into the image of Christ (Romans 8:29). Unfortunately, submission to this transformation is often neglected and/or abandoned. In a fantastic twist of Biblical irony, Paul's exhortations to these rebellious Galatians were given by inspiration of the Holy Spirit, who is the one who accomplishes the sanctifying work (2 Corinthians 3:18). His very letter is a form of sanctification (if read and adhered to). In these words we see that we should live as if we belonged to Christ, and not to the Law. The question remains, then, how does one live Christ-like? Living by faith would be the clear departure point: "The spiritual descendants of Sarah and Isaac should live as *they* lived, by faith. 'By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised' (Heb 11:11), and 'by faith Isaac blessed Jacob and Esau, even regarding things to come (v.20).'"<sup>5</sup> Therefore, in order to live like Christ, we must undergo sanctification. This process, which serves to emulate our freedom in Christ, can be found in the chart below.

Bible Reference	Question	Sanctification for Christian Practice	
<b>Romans 12:2</b> <b>Colossians 3:10</b>	What transforms us in these verses?	The renewing of our minds through the acquisition of knowledge.	
<b>James 4:7</b>	What is the command?	Submit to God & Resist the Devil.	
	How does submitting aid our sanctification?	This gives us the power to resist the Devil.	
<b>2 Peter 1:3</b>	What have we been given?	God's divine power has given to us all things that pertain to life and godliness.	
	How did we get it?	We obtained it through the knowledge of Him who called us.	
	How does this aid our sanctification?	We use this knowledge to live godly lives.	
<b>1 John 2:15-17</b>	What is the command?	The command is to not love the things of the world.	
	What is the exhortation? <i>(This one's a little tougher)</i>	The exhortation is to do the will of the Father.	
<b>Hebrews 12:5-8</b> <b>Romans 1:24</b> <b>Matthew 15:12-14</b> <b>Psalms 103:9</b>	How do these passages concern themselves with submissions and sanctification as true sons of God?	Positive	If we are true sons of God, He will chasten us to conform us to the image of His Son.
		Negative	If we do not submit to that chastening, God will leave us to our sin and we will suffer the consequences.

# 28 *Fallen From Grace?*

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## *Read Galatians Chapter 5, Verses 2-6*

Paul is about to make four exceedingly strong statements that, if not interpreted correctly, can lead to tremendous confusion:

v.2 - *Christ will profit you nothing.*

v.3 - *Debtor to keep the whole law.*

v.4 - *Estranged from Christ.*

v.4 - *Fallen from grace.*

On the surface it may seem that Paul is telling the Galatian believers that if they put themselves back under the Law, they will lose their salvation. This cannot be the case, however, as “the overall, consistent testimony of the NT...[is] that every true believer in the Lord Jesus Christ is eternally saved, that no sheep of Christ will ever perish, and that salvation depends entirely on the finished work of the Savior, and not on man’s feeble efforts (John 3:16, 36; 5:24; 6:47; 10:28).”<sup>31</sup> Since believers cannot lose their salvation, what does Paul mean by these four statements? It would be helpful to ask to whom Paul is writing:

1. Is Paul writing to true believers?
2. Is Paul writing to people who say they believe, but really don’t?
3. Is Paul writing to unbelievers?

The answer to all of these questions is YES! In each case, the Holy Spirit has something to say to each of the three persons reading Paul’s letter.

Condition	What The Holy Spirit Means For Them - The Short Version
<b>True Believers</b>	Those saved by grace through faith will be unable to live a godly, Christ-like life if all they’re doing is trying to keep the Law.
<b>Not <u>True</u> Believers</b>	Any attempt to be justified by the Law (adding Law to Grace) cannot ever result in salvation.
<b>Unbelievers</b>	The Law simply cannot ever justify a person, so there’s no hope of salvation.

1. While each of the three conditions above is true, we're going to proceed from the standpoint that Paul is speaking to true believers. When we look at the big picture of Paul's letter, we find ample evidence that he's writing to warn true believers not to listen to the Judaizers who want to place them back under the Law. The chart below offers ample evidence of this position.

Bible Reference	Question	Flesh vs. Spirit
<b>Galatians 1:11; 3:15; 4:28; 36; 5:11; 13; 6:18</b>	What does Paul routinely call his readers that mark them out as true believers?	Paul calls them brethren.
<b>Galatians 3:2</b>	What did these Galatians receive that marks them as true believers?	The Holy Spirit.
	How did they receive it originally?	They received the Spirit by faith.
<b>Galatians 3:3</b>	How does this verse demonstrate a true believer?	Paul says they <i>began</i> in the Spirit, indicating true salvation.
<b>Galatians 3:13-14</b>	How do the words <i>us</i> and <i>we</i> impact how we view these Galatians.	Paul included himself along with the Galatians. Since he believes, it follows they do also.
<b>Galatians 3:26-27</b> <b>Galatians 4:6-7</b>	What two pieces of evidence can you find to support true belief?	They were baptized into Christ.
		Paul calls them sons of God!
<b>Galatians 3:28</b>	Who is IN Christ?	They are!
<b>Galatians 4:9</b>	What two pieces of evidence do you see here that demonstrates true belief?	They KNOW God!
		They're KNOWN BY God!
<b>Galatians 4:31</b>	Who does Paul include as being of the freewoman?	Paul includes them and himself.

Bible Reference	Question	Flesh vs. Spirit
<b>Galatians 5:1</b>	Paul doesn't say they need to believe, but to do what?	Stand fast in what they already believe.
<b>Galatians 5:7*</b>	Paul doesn't indicate they cannot or will not believe. What two reasons here may indicate true belief?	They ran well. They were only being hindered by the Judaizers.
* Paul is fond of using race/sports imagery. "It is important to note that Paul never uses the image of the race to tell people how to be saved. He is always talking to Christians about how to live the Christian life. A contestant in the Greek games had to be a citizen before he could compete." <sup>67</sup>		
<b>Galatians 5:10</b>	What does Paul say he has regarding these believers?	He has confidence in them.
<b>Galatians 5:13</b>	What do these Galatians already have that Paul warns they shouldn't use for an opportunity for the flesh?	They already have Christian liberty.
<b>Galatians 5:16</b>	What must one have before one can walk in it?	The Holy Spirit.
<b>Galatians 5:17-18</b>	What do we find here that we would NOT find in an unbeliever?	The new Spirit or new nature wrought by salvation.
<b>Galatians 6:12-13</b>	Paul offers two reasons for why the Judaizers want the Galatians to be circumcised, and it has nothing to do with salvation?	So the Judaizers can avoid persecution. So the Judaizers can boast in these Galatians.
<b>Galatians 6</b>	What does Paul do that he wouldn't do to an unbeliever?	Paul exhorts them to live Christ-like.

2. In Galatians 5:2, Paul attacks the Judaizer's message that salvation must include faith AND circumcision. This was the central tenant at the Jerusalem Council that was finally resolved. The chart below is included as a review, since we've already studied this.

Bible References	Question	Answer
Acts 15:1	What did the men from Judea teach the brethren?	You must be circumcised to be saved.
Acts 15:2	What was decided by the church after Paul and Barnabas disputed these Judaizer's claims?	They "should go up to Jerusalem, to the apostles and elders, about this question."
Acts 15:10	What did Peter tell the Jerusalem Council about the Law?	The Law was a burden that was too much for anyone to bear.
Acts 15:9, 11	According to Peter, how are people saved?	Salvation comes through faith.
Galatians 2:1	Given the timeline above, why did Paul return to Jerusalem?	To meet with the Apostles and Elders to settle the matter of circumcision.
Galatians 2:1, 3	Since the Jerusalem Council determined that circumcision was not necessary for salvation (only faith), why do you suppose Paul took Titus with him?	Paul probably took Titus to prove to the Council that he, being a Gentile, was not compelled to be circumcised and yet was still saved.
Galatians 2:3	Given that the Judaizers demanded that Titus be circumcised, what can we conclude about Paul's comments about Titus?	Titus was Paul's proof that the Jerusalem Council affirmed his argument that circumcision was NOT necessary for salvation. Titus was a Christian who'd NOT been circumcised.
Acts 15:5 Galatians 2:3	What other reason does Paul offer for why he returned to Jerusalem and why he's writing to the churches in Galatia?	False brethren were teaching circumcision was necessary for salvation, thus putting men back under bondage of the Law.

3. It is absolutely true that the most straightforward interpretation of Galatians 5:2 is that salvation cannot come if one adds works (circumcision) to faith. Christ's work on the Cross would have no value if one could attain salvation by his/her own works. (Galatians 2:21) However, the Greek present tense Paul uses, along with the third class condition, indicates that their circumcision was yet future.<sup>19,6</sup> This means they weren't trying to be justified (saved) by their works, but were starting to believe that circumcision was necessary. Paul's point in Galatians 5:2 was to convince these Galatian believers that if they return to the Law, Christ would have no value in their lives, as Christ has already freed them from Law keeping (Ch.4). We know that justification cannot come by or through the Law (Galatians 2:15-21), so Paul, here in 5:2, must be speaking about the Christian life because believers must depend on Christ to live a godly life. We're not ignoring the interpretation that the Holy Spirit has to other things to say to each of our three groups (see chart below), but will instead continue our focus on Paul's audience as true believers.

Condition	What The Holy Spirit Means For Them - The Short Version
<b>True Believers</b>	Those saved by grace through faith will be unable to live a godly, Christ-like life if all they're doing is trying to keep the Law.
<b>Not <u>True</u> Believers</b>	Any attempt to be justified by the Law (adding Law to Grace) cannot ever result in salvation.
<b>Unbelievers</b>	The Law simply cannot ever justify a person, so there's no hope of salvation.


For our immediate audience, what is in question is their walk with the Lord, their Christian growth, and their ability to live a godly Christian life.

Bible References	Question	Living a Godly Life in Christ
<b>Proverbs 3:5-7 Galatians 5:2</b>	What exhortations mirror Paul's warning?	<a href="#">Don't trust in our own understanding, but rather lean on God to direct our paths.</a>
<b>Philippians 4:13</b>	What can the believer do?	<a href="#">The believer can do all things through Christ who strengthens him.</a>
<b>2 Peter 1:2-3</b>	What, specifically, does Peter tell us allows for life and godliness? Notice it's not the Law?	<a href="#">Knowledge of God and the Lord Jesus.</a>



Bible References	Question	Living a Godly Life in Christ
Romans 6:12-16	Why does sin no longer have power over the believer?	Because we are no longer under the Law, but under grace.
Hebrews 4:15-16	Who are we to turn to in times of need? What do we obtain?	We turn to Christ for grace.
1 Thessalonians 5:19 Acts 7:51	Since we're under grace with the Holy Spirit indwelling us, what are we exhorted not to do?	Quench the working of the Spirit in our lives.
Eph 6:10-18	Why are we exhorted to put on the armor of God?	Because Satan wants us to become ineffective.


4. In Galatians 5:3, when Paul is writing about circumcision, it must be remembered that circumcision to the Jews had become not the outward sign of the covenant between God and Abraham, but instead had come to symbolize human merit that served to garner God's favor.<sup>31</sup> MacArthur writes that circumcision "was to be a constant reminder to all generations of Jews, for whom God desired to cut away the evil from their hearts (cf. Deut 30:6; Jer 4:4; 9:24-26). God's desire [was] to cleanse the heart by faith in Him and to impute His grace to the believer." <sup>5</sup> Being a *debtor to keep the whole Law* was serious business. Examine the Greek word for *debtor*

	<p>"NT:3781 ὀφειλέτης <i>opheiletes</i> (of-i-let'-ace),"<sup>10</sup> which means "one morally bound to the performance of any duty."<sup>9</sup> Once the Galatian believers accepted circumcision, they abandoned the liberty for which Christ liberated us and bound themselves to the slavery of legalism.<sup>19</sup></p>
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Go back and reread Galatians 3:9-10. Paul is attempting to illustrate that what the Judaizers are offering is not salvation at all, but a curse. He does this by quoting Deuteronomy 27:26 in vs. 10. Galatians 3:10 serves as a confirmation of 3:9 (those of **faith** are **blessed** with believing Abraham) because if you're depending on keeping the Law for your salvation, you can't share in the blessing of Abraham because you're under the curse of that very Law. It's not a surprise that Paul would introduce the concept of **blessing** and **cursing** by quoting Deuteronomy, as Jews would have been intimately familiar with both, having studied the Scriptures their entire lives (John 5:39). For Paul, there is either salvation that comes through faith (blessing), or there is a curse that comes from the Law. The reason is simple: Keep the *entire* law *continually* or fall under the curse, for the Law demands continual obedience. This is the life Paul is warning the Galatians believers NOT to fall into. When talking about the Law in contemporary settings,



most people don't look past the Ten Commandments written on the stone tablets (Ex. 20 2-17. Deut. 5:6-21). There are actually 613 commandments (mitzvot); some are positive (thou shalt), while others are negative (thou shalt not).<sup>32</sup> In Galatians, when Paul is talking about the Law, he means the *entire* Law of Moses. The Key Point and the chart below will help you begin to analyze this concept. (*Bear in mind that the Law was never intended to achieve salvation, but to show men their sin and point them to the Savior.*)

	<ul style="list-style-type: none"> <li>➤ NT:1696 ἐμμένω emmeno (em-men'-o),<sup>10</sup> <b>Continue</b>, to remain in, continue; properly, in a place: to persevere in anything, a state of mind, etc.; to hold fast, be true to, abide by, keep.<sup>15</sup></li> <li>➤ This word combines NT:1722 ἐν en (en); a primary preposition denoting (fixed) position (in place, time or state), with NT:3306 μένω meno (men'-o); a primary verb; to stay (in a given place, state, relation or expectancy).<sup>10</sup></li> <li>➤ The word is in the durative tense (the on-and-on tense). This means that the verb is used in the <u>everywhere, always, and in everything</u> sense of the word.</li> </ul>
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Bible Reference	Question	Keep the Entire Law
<b>James 2:10-11</b> <b>Galatians 5:3</b>	According to Paul and James, how many of the 613 mitzvah (commandments) must be kept?	<i>All of them!</i>
<b>Acts 15:10</b> <b>Romans 7:7-12</b>	According to Peter and Paul, who was able to keep the Law?	<i>Nobody was able to keep the Law.</i>
<b>Galatians 3:10</b>	What do <b>Continue</b> and <b>All</b> present a clear picture of that a person must do in order to live (have life) by the Law.	<i>They must keep all of the Law on a continual basis.</i>
<i>Greek: Continue: Emmeno: To hold fast, be true to, abide by, keep.<sup>15</sup></i> <i>Greek: All: Pas: All, any, every, the whole.<sup>10</sup> See Key Point</i>		
<b>Exodus 19:8</b>	What is the quantity given concerning the Law?	<i>ALL and ALL!</i>
<b>Galatians 5:3</b>	What kind of godly life can be maintained when one tries, and fails, to keep the entire Law?	<i>No kin of Godly life.</i>

In Galatians 5:4, Paul is in no way saying that if these Galatians become circumcised, they lose their salvation. If you interpret 5:4 to mean one can lose their salvation, you've missed Paul's entire argument, and the argument of the entire New Testament. Salvation depends solely on the Work of Christ. It is in Him we must place our faith. Any feeble attempt by us to merit enough favor of God to earn salvation is just silly! A quick look at the Gospel of John and this becomes

crystal clear (John 3:16, 36; 5:24; 6:47; 10:28). One cannot be **UN**justified, and the Bible **never** speaks of such a thing (Romans 8:30). Paul is simply continuing his contrast of Law and Grace, emphasizing that there cannot be a mixture of Law and Grace on any level. These two, as Paul has been laboring to convey, are mutually exclusive to each other. Consider the pairs:

<b>Justification</b>		
<b>Law</b>	<b>or</b>	<b>Grace</b>
<b>Salvation</b>		
<b>Works</b>	<b>or</b>	<b>Faith</b>
<b>Ways of Life</b>		
<b>Slavery</b>	<b>or</b>	<b>Freedom</b>


5. Looking at Galatians 5:4, we can see the difficulty translators have had with the Greek verb used by Paul, “NT:2673 καταργέω katargeo (kat-arg-eh’-o).”<sup>10</sup> This word has been translated in many ways in various translations of the Bible.

<b>King James</b>	<b>Christ is become of <i>no effect</i> unto you</b>
<b>New King James</b>	<b>You have become <i>estranged</i> from Christ</b>
<b>New American Standard</b>	<b>You have been <i>severed</i> from Christ</b>
<b>New International Version</b>	<b>You...have been <i>alienated</i> from Christ</b>
<b>This verb literally means</b>	<b>Taken out of the sphere of operation.<sup>26</sup> To render idle, unemployed, inactive, inoperative.<sup>15</sup></b>
<b>Modern vernacular</b>	<b>To be out of business.<sup>6</sup></b>

5. This word is used 25 times by Paul, once by Luke (13:7) and once in Hebrews 2:14-15. Interpreting this verb is contingent on its connection to the next part of the verse, “*you who attempt to be justified by law.*” We know that the Judaizers were trying to convince the Galatians to be circumcised, thus adding works to grace. Considering all that we’ve studied so far (Paul’s entire argument taken in context with the above translations of the Greek verb), we can answer the following question: What relationship would these Galatians have with Christ if they attempt to become justified by the Law? If they attempt to be justified by the Law, these Galatians would make the relationship to Christ inoperative, of no effect. They would literally be ***out of business*** when it came to Christ. Paul’s big picture argument is that these Galatians are saved, but are trying to add circumcision to their faith because the Judaizers are telling them they have to. The fact is that they don’t. These are free people, trying to go back into slavery; a freeperson acting like a slave. Let’s look at how this word is used in Scripture:

Bible Reference	Question	Of No Effect
Hebrews 2:14-15 Galatians 5:4	Translated <i>destroy</i> , how does this relate to Paul's use?	If death no longer has any effect on the believer, neither does Christ if these Galatians place themselves back under the Law.
Romans 4:13	Translated at <i>no effect</i> , what inheritance comes through the Law?	No inheritance. It has to be by faith, for Law has no effect on inheritance.
Romans 7:1-4	Translated as <i>released</i> , what hold does the Law have on the wife whose husband dies?	There is no hold. The Law has no effect on her.
Galatians 5:4	How much impact can Christ have on one who is <i>estranged</i> from Him?	He can have no impact on their lives.

6. Galatians 5:4c, "*you have fallen from grace*," is one of the most misused, misunderstood, and misinterpreted passages in all of Scripture, and in no way teaches that one can lose his salvation. Paul's use of the phrase means simply that one has moved away from living Christlike, and isn't allowing the Holy Spirit to work through him. Living by the Spirit is contrary to living by the flesh. Living by the flesh is an act of disobedience and can actually interfere with a Spirit filled life. Paul is telling these Galatians to examine what they're about to do. Look at the two definitions for the Greek word translated *fallen*

	<p>➤ NT:1601 ἐκπίπτω ekpipto (ek-pip'-to),<sup>10</sup> and means (a technical, nautical term) to drift off or be blown off one's course and hence run aground.<sup>4</sup></p> <p>The word also carries the meanings to no longer experience a state or condition - to be outside of, to experience no longer.<sup>4</sup></p>
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These Galatians were being blown off course; they were being diverted away from Christ and were going to be run aground, so to speak. Once these Galatians accepted the bonds of the Law, how could they experience the grace of God in their lives? "Obviously true Christians will not reject the true way of salvation, but they confuse themselves and others when they try to live by works, because the mark of true discipleship is continuing obedience to Christ (John 8:31)."<sup>5</sup> Living by the Spirit is to accept the guidance of Him who was given to guide us into all truth. The believer lives by grace, not by works.

Bible Reference	Question	Walking in God's Grace
2 Corinthians 13:1-6	What does Paul tell the Corinthians to do? Note it's not "follow the Law."	He tells them to examine and test themselves to see if they're in the faith.
	What was Paul's conclusion about them?	They did, indeed, have Christ in them.
2 Corinthians 9:8 Ephesians 2:10	How does God's grace impact our lives?	God gives us all sufficiency in all things to do good works.
John 15:3-5	How does this verse apply to God's grace?	We can't do anything apart from Chris.
Galatians 5:4	If the Galatians stop abiding in Christ, and turn to the Law, what will they be able to accomplish?	Nothing.
2 Peter 3:17 Galatians 5:1 Galatians 5:4	How do Peter's words connect to the definition of <i>fallen</i> ?	Not remaining steadfast to what they learned would cause them to be blown off course.
Ephesians 4:11-14	What happens to the believer who gets blown off course?	They get duped by tricky, cunning, crafty, dectieful men and fall for every false doctrine that comes along.
Revelation 2:1-5	Though fallen, or blown off course, what can these believers do to restore their fellowship with Christ?	They can repent.

7. In Galatians 5:5, Paul switches pronouns from **YOU** (anyone who seeks to be justified by the works of the Law) to **WE** (meaning true Christians). Here, along with v.6, we find more evidence that Paul is speaking to true believers, as he "united the three basic Christian virtues...: faith, hope, and love. The Holy Spirit makes all three possible."<sup>67</sup> (1 Corinthians 13:13) His use of the word **Hope**, which in the Greek, means something that is expected or taken for granted, can be easily misunderstood in English. In Greek, the word translated *hope* is more than wishful thinking; it is an **expectation** of obtaining something. Hope and expectation are contrary to workings. In this case, Paul is juxtaposing the Christian, based on God's promises, waits for what he expects while the Judaizer is working for his righteousness that will never come! (Galatians 2:16, 21) The list of what the Christian hopes for/expects is

long, but ultimately results in our glorification with Christ. The chart below offers instances that give us hope because of what Christ did, and not because of what we did or didn't do. Placing our trust in His work will give us eternal life, and the power to live a godly Christian life. Placing our trust in the Law, or any works, robs us of this power, and places us in bondage. Paul, here in Galatians 5:5, emphasizes the believer's expectation through the Holy Spirit's production of righteousness in us. The Law, on the other hand, expects perfection, results, and absolute obedience. The Greek word used for *eagerly wait* is "NT:553 ἀπεκδέχομαι apekdechomai (ap-ek-dekh'-om-ah-ee),"<sup>10</sup> and means "to await eagerly or expectantly for some future event - to look forward eagerly, to await expectantly."<sup>4</sup> What is being waited for is at the heart of this verse.

Bible Reference	Question	Hope & Expectation	
<b>1 Timothy 1:1</b>	What is our hope?	Christ is our hope.	
<b>1 Thessalonians 5:8-11</b>	What is the key to our hope of salvation?	God didn't do.	God did not appoint us to wrath.
		Christ did.	Christ died for us.
<b>Titus 3:4-7</b>	What is our hope and expectation?	Eternal life.	
<b>Romans 8:19</b>	What is the expectation of the entire creation?	The revealing of the sons of God.	
<b>Romans 8:23</b>	Even though God has redeemed and adopted us, what more redemption and adoption is there for us to experience at the Rapture?	The redemption of our glorified body.	
<b>Philippians 3:21-21</b>		We receive our glorified bodies.	
<b>1 Corinthians 15:50-58</b>		Our inheritance.	
<b>Ephesians 1:13-14</b>		A dwelling place.	
<b>John 14:1-2</b>		We will be like Jesus.	
<b>1 John 3:2</b>			
<b>Romans 8:24-25</b>	How do we wait for what we expect?	We wait with perseverance.	
<b>1 Corinthians 1:7-8</b>	What will the revealing of Jesus that we hope for ultimately do for us?	Render us blameless.	

Bible Reference	Question	Hope & Expectation	
Hebrews 9:28	What two things do we hope for?	The second appearance of Jesus Christ.	
		The salvation He brings.	
2Timothy 4:7-8	What is it that Paul expects that we can, too?	The crown of righteousness.	
1 Peter 1:3-4	What four ways is our inheritance described?	1. Incorruptible	2. undefiled
		3. Does not fade away.	4. Reserved in Heaven
1 Peter 1:13	What are we to rest our hope FULLY on?	The grace brought to us at the revelation of Jesus.	

8. Galatians 5:6 is an extension of Paul’s main point concerning the contrast between faith and works, Law and Grace, and freedom and slavery. Circumcision doesn’t matter, as all believers are ONE IN CHRIST! (3:28; 6:15) No one is saved because he is circumcised, and no one is condemned because he isn’t circumcised;<sup>8</sup> what matters is faith. Link this idea to Paul’s use of *through the Spirit* in v.5, and we see that “when you live by grace, you depend on the power of the Spirit; but under Law, you must depend on yourself and your own efforts.”<sup>67</sup> Circumcision means seeking righteousness and godly living through the Law, and thus you are a slave to keep the whole Law continually! We, who are IN Christ by faith, are not slaves to our works like the Law keepers. On the contrary, Christians work for very, very different reasons. Look at the Amplified Version’s treatment of this verse before you answer the questions below: “For [if we are] in Christ Jesus, neither circumcision nor uncircumcision counts for anything, but only faith activated and energized and expressed and working through love.”<sup>80</sup> A believer’s faith works **through** love. In other words, “faith leads to the development of the fruit of the Spirit in which love is prominent (Gal 5:22). It is through love that faith reveals and proves itself, as the Epistle of James indicates.”<sup>75</sup>

Bible Reference	Question	Faith Works Through Love
1 Samuel 16:7 Romans 2:25-29	Paul’s point that what you do in your flesh (circumcision) doesn’t matter. What does God care about?	God looks at the heart. Circumcision doesn’t matter to God for salvation.

Bible Reference	Question	Faith Works Through Love
<b>Matthew 22:34-40</b> <b>Galatians 5:14</b>	What did Jesus make perfectly clear, that Paul reiterated about the Law?	The Law is fulfilled through LOVE!
<b>Galatians 5:6, 13, 14</b> <b>John 13:34-35</b>	What is it that it makes it possible to fulfill Christ's command to love one's neighbor?	Faith working through love!
<b>Hebrews 13:20-21</b> <b>Titus 3:8</b>	Why do we do works?	Works are profitable for us, as God perfects us by our works.
<b>2 Timothy 2:14-21</b>	What purpose do our works serve?	Our good works are used of God to spread godliness, so as not to damage the faith of others.
<b>Colossians 1:3-4</b>	What two things does Paul commend the Colossian believer for that ties into Galatians 5:5-6?	Their Faith. Their love for the saints.
<b>Colossians 1:5-10</b>	What does the knowledge of the Gospel produce?	Good works - fruit!
<b>James 2:14-26*</b> <b>Galatians 5:6</b>	Faith <i>produces</i> works. The two keys to properly interpreting James are found in v.14 and v.26: <i>Profit &amp; Dead</i> . What does faith without works profit a person?	It profits him nothing. He may have faith, but without works it's a dead faith.
<i>* In v.22, the Greek word τελειόω teleioō - translated as perfect literally mean complete, not better.</i>		
<b>Galatians 5:22</b>	Since "faith leads to the development of the fruit of the Spirit," what is prominent here that makes Paul's point perfectly?	Love is prominent.
<b>Romans 13:8-10</b> <b>Matthew 5:17</b>	Keeping in mind that the Law has already been fulfilled IN Christ, how do these verses contrast those of the Law and those of faith?	All of the Law is fulfilled in love, therefore those who work through love, fulfill the law. The Law keepers are trying to fulfill the Law, but it has already been fulfilled in Christ.



# 29 *All For The Want Of A Nail!*

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*Read Galatians Chapter 5, Verses 7-12*

Paul's love for these Galatian believers is as clear as is his contempt for those who would *pervert the Gospel of Christ* (Galatians 1:7). The next six verses offer us a glimpse into his emotions, both *for* the believer, and *against* the false teachers. Paul emulates the very nature and style of the Lord Jesus, pointing out ungodliness while encouraging those who were caught in sin's trap (John 4:7-26, 8:3-11; Matthew 23:13-36). "Paul was longsuffering with those who were caught in sin...But also like the Lord, the apostle's most scathing denunciations were reserved for those who pervert God's truth and lead others into falsehood."<sup>5</sup> In Galatians 5:7, Paul employs the athletic race metaphor he's so fond of (Acts 20:24; 1 Corinthians 9:24; 2 Timothy 4:7; Hebrews 12:1). He tells the Galatians that they were running well. This image carries with it the notion of one who is progressing, applying strenuous effort, and rushing (as toward battle). In this case, the Galatians have begun their Christian walk in earnest, *obeying the truth* until such time as they were persuaded otherwise. Paul's question of who hindered them uses the metaphor indicating one who cuts in front of the lead runner, to slow or hinder him. The identity of the one who did the cutting is not really in question. "Though many false teachers were disturbing the Galatians, the singular pronoun (who) indicates the leader of the Judaizers was in view here. The result was that the believers were no longer obeying the truth, but were attempting to complete the race by legalistic self-effort rather than by faith."<sup>55</sup> Paul is denouncing those who have come to Galatia with false teachings that hinder salvation and/or Christian growth, and who carry little or no weight compared to him. He spent the first part of the letter establishing and defending his Apostolic authority, going so far to declare that he *advanced in Judaism beyond many of [his] contemporaries in [his] own nation* (Galatians 1:14). These believers, no doubt, knew that he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee" (Philippians 3:5). Therefore, Paul might well be saying, "who are these that come to you with teachings contrary to what I've taught you?" Paul was an Apostle of the Lord, received his knowledge directly from Jesus, and was an expert in the Old Testament. He taught with authority from the Lord, and taught the true meaning of the Abrahamic covenant. Note the tone with which Paul addresses the believers. He commends them by telling them they started well, and then turns his guns on the Judaizers. Jesus did the same, speaking gently to the woman at the well, and the woman caught in adultery, but severely condemned the Scribes and Pharisees.

1. Paul is asking a simple question about these believers NOT obeying the truth. He doesn't elaborate on what this truth is, as he's already laid out that the truth is the Gospel that he preached to them, that they were turning away from: Salvation/Justification is by faith alone, and not by any works! The chart below takes the reader through a linear understanding of what Paul is teaching.



Bible Reference	Question	Obey The Truth
<b>1 John 3:23</b>	Simply stated, what is God's commandment?	To believe on the name of His Son Jesus Christ.
<b>John 6:29</b>	What is the command of Jesus?	Believe in Jesus.
<b>John 6:40</b>	What is the will of God for ANYONE?	Everyone who sees the Son and believes in Him may have everlasting life.
<b>John 17:17</b>	What specifically is this truth Paul is speaking about?	Jesus's Word IS truth.
<b>Mark 16:15</b>	What did Jesus command?	That the Gospel be preached in all the world.
<b>John 17:20</b>	What would result in the preaching of the Word?	People would believe.
<b>Romans 10:13</b>	What is the requirement for salvation?	Call on the name of the Lord.
<b>Romans 10:14</b>	What is the four step process for salvation?	1. The word of God is preached.
		2. The word of God is heard.
		3. Belief is placed in the One about whom the word of God is preached.
		4. The name of the Lord is called on and the person is saved.
<b>Romans 10:17</b>	What does one HAVE to have in order for the four step process to take place?	Faith
	Where does it come from?	Faith comes by hearing the Word of God.


Bible Reference	Question	Obey The Truth
<b>Romans 9:30-32</b>	Why did Israel not attain righteousness?	Because they sought it by works of the Law rather than by faith.
<b>Romans 1:17</b> <b>Romans 10:17</b> <b>Galatians 3:5-7</b>	What do we need to live?	Faith
	Again, where does faith come from?	Faith comes by hearing the Word of God.
<b>Romans 11:20</b>	Why was Israel broken off?	Because of unbelief.
<b>Ephesians 1:13</b>  Pay careful attention to the timeline of events here:	1. What do you have to do to be saved?	1. Trust in Jesus.
	2. What do you have to hear to be saved?	2. The Word of God - The Gospel.
	3. What is the result of your salvation?	3. Sealed by the Holy Spirit.
	4. When, in the timeline, did salvation come?	4. Salvation came <u>AFTER</u> they heard the Gospel.
	5. When, in the timeline, were these people sealed?	5. They were sealed with the Holy Spirit <u>AFTER</u> they believed.
<b>2 Timothy 4:2</b>	What was Paul's simple command to Timothy?	Preach the Word.
<b>Hebrews 5:9</b>	Simply put, what occurs if you obey the Gospel?	Eternal salvation.
<b>Romans 10:16, 21</b>	Will everyone obey the Gospel?	No. Israel was a disobedient people.
<b>Romans 16:25-26</b>	What are people to be obedient to?	The faith. The Gospel. The preaching of Jesus Christ.
<b>Acts 6:7</b>	What resulted in the preaching of the Word of God?	The number of the disciples multiplied greatly in Jerusalem. A great many of the priests were obedient to the faith.

2. Galatians 5:8 is better rendered, "That which persuaded (you) did not come from the one who called you."<sup>4</sup> The Greek word *persuasion* is, "NT:3988 πεισμονή peismone (pice-mon-ay'),"<sup>10</sup> and means, "the means by which someone is caused to believe - that which persuades, the means of convincing."<sup>4</sup> Here, Paul is doing the persuading in an attempt to rectify the persuasion of the Judaizers. He makes two powerful points: People are called AND hindered.

Bible Reference	Question	Calling and Hindering	
<b>Galatians 3:1</b>	How does this passage echo Paul's question in 5:7?	Someone is hindering these Galatians from obeying the truth.	
<b>2 Thessalonians 1:3-12</b> <b>Luke 8:11-12</b> <b>2 Corinthians 4:3-4</b>	Who/What is persuading these Galatians NOT to believe the truth?	Satan	
<b>Galatians 5:8</b>	What is the denunciation Paul gives here?	The message the Judaizers brought to persuade the Galatians did not come from God!	
<b>1 Corinthians 1:9</b> <b>1 Peter 5:10</b>	Who calls mankind?	God!	
<b>2 Thessalonians 2:13-14</b> <b>See also:</b> <b>1 Corinthians 1:18-23</b> <b>1 Corinthians 15:1-11</b> <b>Romans 1:16</b> <b>James 1:18</b>	What mechanism does God use to call mankind to Himself?	<b>v.13</b>	Belief in the truth!
		<b>v.14</b>	The Gospel!
<b>2 Corinthians 10:4-5</b> <b>Hebrews 4:12</b> <b>1 Timothy 2:4</b> <b>Colossians 1:9</b> <b>Hebrews 10:26</b>	What does God use to combat false teachings?	The knowledge of Him, of salvation, and of the truth.	
<b>Romans 1:16-18</b> <b>Romans 10:16-17</b>	Once the truth of the Gospel is heard, what is necessary for salvation?	One must obey the truth: Believe!	

Bible Reference	Question	Calling and Hindering
2 Thessalonians 1:1-10	What are the consequences for unbelief?	Everlasting destruction from the presence of the Lord.
Romans 1:18-25	Why are people disobedient to the truth of the Gospel?	Men suppressed the truth so they could live according to the lusts of their hearts.
Romans 2:8		People are self-seeking.
John 3:19-20		Men love darkness and hate the light that exposes their evil deeds they love.
Galatians	Given the above, why is Paul's letter all the more important?	There are eternal and temporal consequences for disobedience. A warning may serve to get people on the right track.

3. Paul's next foray into legalism is Galatians 5:9 that reads, "A little leaven leavens the whole lump." Leaven is defined as, "An agent, such as yeast, that causes batter or dough to rise, especially by fermentation. An element, influence, or agent that works subtly to lighten, enliven, or modify a whole."<sup>48</sup> Theological fermentation is at the heart of Paul's message. The Key Point below demonstrates Paul's next denunciation, arguing that even the *smallest* doctrinal heresy can lead to fractures in Churches, and, in this case, a turning away from the faith. These Judaizers are teaching false doctrine, and are leading the Galatians away from Christ. This leaven can keep people from coming to Christ by faith, and can keep saved people from living according to the Spirit and having a full, godly, Christian life.


	<p>For want of a nail, the shoe was lost, For want of a shoe, the horse was lost, For want of a horse, the rider was lost, For want of a rider, the battle was lost, For want of a battle, the kingdom was lost, And all for the want of a nail!<sup>47</sup></p>
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Bible Reference	Question	A Little Leaven
Matthew 16:6-12 Galatians 5:7-9	What does Jesus equate the leaven with that is Paul's point also?	False doctrine.

Bible Reference	Question	A Little Leaven
1 Corinthians 5:1-2	What resulted in the wicked one not being removed from the Church?	The people are puffed up (arrogant).
1 Corinthians 5:3-6		The people haven't mourned this wickedness.
1 Corinthians 5:7-8		The people were glorying in the wickedness.
		Without the purging of the leaven, malice and wickedness remains.
Galatians 5:2-3	In this case, what is the leaven?	Circumcision
Galatians 5:3	Yeast (leaven) causes the dough to expand. If circumcision is left unchecked, what might it expand to?	Keeping the ENTIRE Law.
Ecclesiastes 9:18	Note the range of expansion and destruction here?	ONE sinner can destroy MUCH good!
1 Corinthians 15:33	What is the relevant warning here?	Good habits are corrupted by the evil company one keeps.

4. Paul now states in Galatians 5:10 that he has “*confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.*” This confidence he has is in the Greek perfect tense, which indicates that Paul’s mind is at rest, and the issue is considered closed. Further, *in the Lord*, means in, by, and through the Lord. *No other mind* simply means that they will think only one way, referring to his presentation of the Gospel when he was with them, or now through his letter. Paul is denouncing the Judaizers who are troubling the Galatians with their false doctrines. He has reserved for them the **judgment** of God using the Greek word, “NT:2917 κρίμα *krima* (kree’-mah),”<sup>10</sup> meaning “More often a sentence of punishment or condemnation, implying also the punishment itself as a certain consequence.”<sup>9</sup> The commendation is clear in that Paul is absolutely convinced that these Galatians will reject the false teachings being presented to them. His tone, again, is Christ like in that he doesn’t reprimand them, but instead encourages them, saving his harshest words for the false teachers. The chart and Key Point below will help the reader to understand Paul’s confidence.

Bible Reference	Question	Paul's Confidence	
Philippians 1:6-7	Offer evidence that show's Paul's confidence in these Galatian believers.	v.6	Since God, Himself, started His work in them, He will complete what He started.
		v.7	Believers are partakers of God's grace through the Gospel. This includes these believers.
1 Corinthians 3:15	Given the Key Point below, how would Paul regard these Galatians?	He would regard them as backslidden, as his confidence in this is evident.	
Jude 24-25 Ephesians 1:13	How might we apply these passages to the Galatians?	God will keep them secure until the end. This is a hallmark of Eternal Security.	
John 6:40 John 10:28-29	Paul's confidence is rooted in God's promises. Here, John indicates what type of life for the believer?	Everlasting Life!	



“Apostasy is not the same as backsliding. Only a genuine believer can backslide. There is restoration for the backslider. The Holy Spirit convicts the backslider, and the Father chastens the backslider. The backslider might die in his sinful condition, but he will still go to heaven. He will be *saved, so as by fire* (1 Cor 3:15). Only an unbeliever can become an apostate. An apostate is a person who has been enlightened to the truth but who turns away from it. He repudiates it and embraces some kind of error. The apostate crucifies afresh the Son of God and puts Him to an open shame. It is impossible to renew this kind of person to repentance. God abandons him to his false beliefs. He has despised the Spirit of grace.”<sup>77</sup> (John Phillips Commentary Series (27 Vols.))

**THIS IS WHERE I LEFT OFF WITH THE REVISIONS.  
MORE WILL BE ADDED AS I COMPLETE IT.**

5. Paul answers his own assertion in Galatians 5:11, "And I, brethren, if I still preach circumcision," with "why do I still suffer persecution? Then the offense of the cross has ceased." The meaning of this is plain if we consider that this is a letter. In a letter, we typically only see one side of the discussion, not unlike listening in on one side of a phone conversation. In this case, Paul was accused of being inconsistent with his practices, even becoming like Peter (Galatians 2:11). 1. To understand what Paul was being accused of, read Acts 16:1-3. 2. Now read 1 Corinthians 9:19-20 to answer why these accusations were false. 3. Couple these two examples and write down what Paul is saying in Galatians 5:11.
1. Paul had Timothy circumcised, and was thus being accused of flip-flopping on circumcision. How could Paul tell these Judaizers not to preach circumcision, when he did the exact same thing with Timothy, a Christian?
2. The answer Paul gives is that "For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law."
3. Paul is saying that if he had been preaching circumcision, as his accusers say, he would not still be persecuted!

Galatians 5:11 Paul thought it wise for some Christians, such as Timothy, to undergo circumcision for the sake of effective ministry (Acts 16:3). However, he did not teach that it was necessary for salvation. (Const2014)

Galatians 5:11 Paul's point here was that if he was teaching that circumcision was necessary for salvation, the Judaizers would not have "persecuted" him. (Const2014)

Galatians 5:11 "if, as they say, I continue to preach that men must be circumcised." (UBS Handbooks for New Testament)

**Galatians 5:11 Then the offense of the cross has ceased. The Greek word for offense is Stumbling Block - The Jews stumbled at the simple offer of salvation by faith as opposed to Law Keeping.** Romans 9:33

Paul preaches only the Cross - 1 Cor 2:2, 1:23, Gal 3:1, 6:14

Jerusalem Council settled the matter: Galatians 5:11 (Acts 21:17-26). For Paul it was perfectly acceptable for Jewish believers in Jesus to have their infant sons circumcised so long as no salvific significance was attached to this ethnic ritual. (NAC NT 18 Vol)

Galatians 5:11 Some scholars have also seen in this verse a veiled reference to another incident in Paul's ministry, one that occurred in the South Galatian city of Lystra. When Timothy joined Paul and Silas on their missionary tour, Paul had his young friend circumcised so that he would have greater access to the Jewish communities on their evangelistic mission (Acts 16:3). Timothy's mother was Jewish, and Paul no doubt justified this act along the line of the principle of accommodation set forth in 1 Cor 9:20, "To the Jews I became like a Jew, to win the Jews." (NAC NT 18 Vol)

Galatians 2:1-5, Not even Titus was compelled to be circumcised.

6. Galatians 6:12 proves that the Judaizers were seeking their own glory, and were seeking to escape the persecutions that being a Christian bring about. *"As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ."* Previously we studied that to be a Christian means that we will suffer (John 15:18-20). However, we also know that this suffering is to be reveled in, not escaped from (Romans 5:1-5). In Galatians 5:11, Paul tells us that if he were to preach circumcision, *"Then the offense of the cross has ceased."* The cross would no longer be offensive to the Jews because they could simply add it to their works-based system of justification, and thus maintain their superiority (Galatians 6:12). The Jews had much to lose if the cross ended the Law, but more so because of their Gezeirah - the "Fence around the Torah."

You will remember that a Gezeirah is "a law instituted by the rabbis to prevent people from accidentally violating a Torah mitzvah."<sup>37</sup> In Acts 6:13, when the Jews stoned Stephen, they did so not because he preached Christ, but because he spoke "blasphemous words against this *holy place* and the *law*."<sup>5</sup> The cross is offensive because salvation must be by grace alone, and justification must be by faith alone. Take away the Law, and the Jews are just like everyone else. Everyone now has equal access to the Father through the Lord Jesus Christ (Ephesians 2:18). It isn't very hard to see why Paul denounces these Judaizers, and their attack on his teachings. They stand in direct opposition to him, and to the Gospel of Christ. This offense, however, was not a new doctrine. In fact, it was prophesied long before Paul, but was expounded on by Christ and the Apostles.

Bible References	The Cross of Offense
Isaiah 28:16 What will God do?	God will lay in Zion a tried stone, a precious cornerstone, a sure foundation.
Isaiah 8:14 What does this passage prophesy about Christ?	He will be as a sanctuary, but a stone of stumbling and a rock of offense to both the houses of Israel, as a trap and a snare to the inhabitants of Jerusalem.
Psalms 118:22 What does the Psalmist prophesy?	The stone which the builders rejected Has become the chief cornerstone.



<b>Acts 4:8-12</b> Whom does the Apostle Peter say is the stone Isaiah and David prophesied about?	Peter proclaims that Jesus is the very stone that Isaiah and David prophesied about.
<b>1 Corinthians 3:11</b> Whom does the Apostle Paul say the foundation is?	For no other foundation can anyone lay than that which is laid, which is Jesus Christ.
<b>Romans 9:30-33</b> What does Paul say are the problems with the Jews concerning the stone of offense?	Paul states that the Jews did not seek righteousness by faith, but by the works of the Law, and that when Jesus came, they stumbled because they did not believe in Him.

7. Galatians 5:12 offers us the most caustic words Paul writes in the whole of the New Testament. *"I could wish that those who trouble you would even cut themselves off!"* Most Biblical scholars say that Paul is referring to either the act of castration practiced by the "cult of Cybele, a popular pagan nature goddess in Asia Minor during Paul's day...[where] devout male worshipers in the cult castrated themselves, and all its priests were self-made eunuchs,"<sup>5</sup> or the more symbolic act of the Judaizers removing themselves from the midst of the Galatians.<sup>31</sup> Since the verb *cut themselves off* is "unmistakably future middle"<sup>6</sup> in the Greek, and literally means to amputate, and since the main argument of the Judaizers is circumcision, there is little doubt that Paul wishes great pain on these men. Martin Luther's take on this verse is that it is simply another example of Biblical cursing. It's not as though the Bible is without cursing. The word *curse*, or a derivation of it, is found almost 200 times in the New King James Bible. Given that the denunciation and commendation are fairly obvious here, below are some of the more exotic cursings in Scripture. Keep in mind, however, that the New Testament is quite clear about our usage of cursings (Luke 6:27-28; Romans 12:14), and of course, we're not Apostles, either.

Bible References	Cursings
<b>Acts 8:14-21</b>	Peter cursed the sorcerer's sin of trying to buy the power of laying on of hands.
<b>Romans 9:3</b>	Paul wished he was accursed from Christ for the salvation of his brethren the Jews.

<b>Genesis 12:1-3</b>	God promised to curse any who curse Abraham.
<b>Deuteronomy 23:2</b> <b>Did God take fornication seriously?</b>	One of illegitimate birth shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD.
<b>Malachi 3:8-9</b>	Don't rob the Lord of tithes and offerings.
<b>Genesis 11:7</b>	God curses men's languages and gives everyone a different one.

# 30 *A Call To Freedom!*

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## *Galatians Chapter 5, Verses 13-15*

*“For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. 14 For all the law is fulfilled in one word, even in this: ‘You shall love your neighbor as yourself.’ 15 But if you bite and devour one another, beware lest you be consumed by one another!”*

Paul has already demonstrated that legalism, as a means of justification, or as a way of living before God, is contrary to the Word of God, and stands in direct opposition to Christian Liberty. The Liberty believers possess is freedom *from* the Law, from an oppressive system that was impossible to keep.<sup>5</sup> It is also freedom in the knowledge that *Christ* has made us free, as opposed to a works based system that forever placed the worker in bondage not only to his deeds, but also to his conscience (Hebrews 9:9). Paul is teaching that it was only after Christ came and fulfilled the Law that men finally felt right with God, having their consciences cleansed, and having His righteousness imputed to them.<sup>5</sup> They could never obtain these things by the keeping of the Law. However, Paul is in no way teaching Antinomianism: a heresy that taught that once saved, all believers were free to ignore the moral and ethical laws as taught in the Old Testament. On the contrary, once saved, Christians now bear a much greater responsibility than keeping the entire Law (Luke 12:48). The difference now is that the believer has the indwelling power of the Holy Spirit to guide, strengthen, and encourage him to bear this responsibility. And finally, the believer has love as his primary motivator. “Freedom is to be guided by love; freedom means service, not license; freedom, exercised by love, means to become servants one to another.”<sup>8</sup>

1. Paul tells the Galatian believers, *brethren*, that they “*have been called to liberty.*” This calling is the Greek word, “NT:2564 καλέω kaleo (kal-eh’-o),”<sup>10</sup> which literally means, “To call into the kingdom of God...to the duties, privileges, and bliss of the Christian life here and hereafter.”<sup>9</sup> The responsibilities, or duties, into which we were called are not purposed for our salvation, and do not serve to merit favor with God. The chart below offers a clear, yet not exhaustive, progression of how we were called, and why we were called. It also focuses on the duties of our calling.

Bible References	The Details of our Christian Liberty
<p><b>2 Thessalonians 2:13-14</b>  <b>How were we called into Liberty?</b></p>	<p>We were called by God.  We were called by God through the Gospel.</p>
<p><b>1 Peter 2:9-10</b>  <b>Who were we?</b>  <b>Who are we now?</b>  <b>Why were we called?</b></p>	<p>We were once not a people of God who had obtained mercy, that is, not Jewish.</p> <p>We are now a chosen generation, a royal priesthood, a holy nation, His own special people.</p> <p>We were called to proclaim the praises of Him who called us out of darkness into His marvelous light.</p>
<p><b>1 Peter 2:13-17</b>  <b>What are the six references to our duties in Christian Liberty given here?</b></p> <p><b>What reason is given for our duty?</b></p>	<p>Submit yourselves to every ordinance of man.</p> <p>We are not to use our liberty as a cloak for vice, but as bondservants of God.</p> <p>Honor all people.</p> <p>Love the brotherhood.</p> <p>Fear God.</p> <p>Honor the king.</p> <p>Why are we to do this?</p> <p>We do this for the Lord's sake, and because it is His will, so that by doing good we may put to silence the ignorance of foolish men.</p>
<p><b>James 1:25</b>  <b>What is the admonishment, and the reason for Liberty?</b></p>	<p>But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.</p>
<p><b>Romans 14:14-23</b>  <b>How is the doctrine of the weaker brother exemplified in the doctrine of Christian Liberty?</b></p>	<p>Even though we have Liberty to eat or drink anything, if we do so in front of a weaker brother who sees what we eat or drink as sin, thus causing him to stumble, we would be using our Liberty for evil and not in love.</p>

2. Paul tells us that we do not have the right to use our freedom to do anything we want when he writes, *“only do not use liberty as an opportunity for the flesh.”* There is a very fine line between having freedom in the Lord, and using that freedom as an excuse to sin. Some use this as an opportunity to try and place immature Christians into bondage. For example, what one wears to Church should never be used to force anyone into bondage. At the same time, honoring the Father by dressing modestly and not drawing attention to yourself and away from Christ is certainly Biblical (1 Timothy 2:9-10). Music is another point of contention in our Churches today, and has divided the body needlessly. Types of music are not in question, but songs *about praising* God are not the same as songs that *do praise* God. Music that offends the weaker brother should not be used as license to drive that brother away (Romans 14:14-23). Read Romans 6:15-16 and determine how this exemplifies Paul’s exhortation here. How do the examples given above fit? What reason does Paul offer for our Liberty in 1 Corinthians 10:23-33?

Romans tells us that whoever we present ourselves to, either sin or obedience, we become slaves to that. If we use our Liberty to sin, we become slaves to sin. If we make the focus of our time and energy what people wear, or what type of music they have in the Church, we lose our opportunity to minister to them.

Paul tells us in 1 Corinthians that while everything is lawful, not all things edify, or are helpful. We are not to use our Liberty for our own sake, but for the sake others, especially unbelievers. Our responsibility is not to lord our Liberty over others, but to seek always the glory of God in our actions, and not offend anyone who may be weaker, or an unbeliever.

3. Paul concludes his definition of Christian Liberty by telling the Galatians to serve one another in love. This word, serve, in the Greek is “NT:1401 δοῦλος *doulos* (doo’-los),<sup>10</sup> which means, “a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency).”<sup>10</sup> Brothers and Sisters in Christ are to be servants of one another. Given this definition, you can see how our Liberty absolutely precludes division among ourselves for inane reasons.

Bible References	Serving
<p><b>John 13:1-16</b>  <b>How does Jesus serve as our foremost example for serving each other in Christian love?</b></p>	<p>Jesus washes the feet of the Apostles, showing them the example they are to follow with respect to each other. If Jesus, Lord and God, can wash the feet of His creation, so, too, can the believer treat the brethren.</p>
<p><b>John 15:12-13</b>  <b>What is the new commandment from God, and what is the extreme example given by the Lord Jesus?</b></p>	<p>We are to love each other as Jesus loved us. The example is that we are to give our lives for the brethren, if necessary.</p>
<p><b>1 John 3:16-19</b>  <b>How does John give application to the words of the Lord Jesus?</b></p>	<p>John says that because Jesus died for us, so, too, should we be willing to give up our lives for the brethren.</p> <p>Our love is further exemplified in meeting the needs of the brethren, for it is in our actions that our love is manifested.</p>

4. Because believers are called to Christian Liberty, and through it are to serve each other in love, Paul reintroduces the Law by making the bold statement in Galatians 5:14 that *“all the law is fulfilled in one word, even in this: ‘You shall love your neighbor as yourself.’”* These Judaizers could take a lesson from the Lord Jesus when their brethren asked Him in Matthew 22:37-40 what the greatest commandment in the Law was, and He answered, *“‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets.”* In Romans 13:8-10, Paul explains Christ’s words when he says that all of the Law is summed up in love, so that loving your neighbor satisfies the moral aspects of the Law. This teaching exposes the keeping of the Law as pure legalism. It may seem strange to bring up the Law after he labored to keep the Galatians from trying to keep it. However, what the Law could not produce in those trying to keep it, is manifested in the believer through Christian Liberty.<sup>31</sup> The Judaizers should have known this, as the Old Testament Scriptures clearly pointed to love as the embodiment of God’s requirements.<sup>5</sup>

Bible References	Old Testament Heart
<b>Deuteronomy 11:13-14</b> <b>What was it that God wanted?</b>	He wanted the Jews to obey, and to love Him and serve Him with all their hearts and with all their souls.
<b>Joshua 24:23</b> <b>What did God want here?</b>	He wanted them to incline their hearts to Him, and not to foreign gods.
<b>Isaiah 29:13</b> <b>What did the Jews do in this verse that opposed the wishes of God?</b>	Thy honored Him only with their lips, but their hearts were far from Him.
<b>Psalms 51:15-17</b> <b>How do these verses apply?</b>	God didn’t want burnt offerings, but the heart of His people. He wanted His people to need Him.
<b>Micah 6:8, Proverbs 21:3</b> <b>What is the heart of the Law?</b>	Justice, Mercy, being humble before God.

5. If Christian Liberty is on one side of the coin, Galatians 5:15 takes a close, and painful look at the other side of the coin. *“But if you bite and devour one another, beware lest you be consumed by one another!”* The Greek words *bite and devour* are both in the present tense, and signal that the Churches in Galatia were undergoing this type of strife. To bite, “NT:1143 δάκνω dakno (dak'-no),”<sup>10</sup> means “to bite, sting. Used metaphorically meaning to thwart, vex, irritate.”<sup>9</sup> To devour, “NT:2719 κατασθίω katesthio (kat-es-thee'-o),”<sup>10</sup> means “metaphorically to consume or destroy.”<sup>9</sup> This is a clear picture of today’s Churches that have division and strife because of a *little leaven* (Galatians 5:9), or not having the same *mind* (5:10), or not *obeying the truth* (5:7). Churches have split over small issues that ate at the members until they devoured each other. Families, friendships, marriages, and the like have met the same fate. Paul offers the solution in the next section, but for now, complete the chart below.

Bible References	Solution to Biting and Devouring
Colossians 3:12	Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;
Colossians 3:13	bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.
Colossians 3:14	But above all these things put on love, which is the bond of perfection.
Colossians 3:15	And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.
Colossians 3:16	Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
Colossians 3:17	And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.



# 31 Walk In The Spirit!

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## *Galatians Chapter 5, Verses 16-18*

*“I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. 18 But if you are led by the Spirit, you are not under the law.”*

Walking in the Spirit is the simplest command in the Bible because doing so depends completely and totally on the work of the Holy Spirit. All the believer need do is allow Him to work. But, there's the rub. We, who are born again, are one person with two natures. The first nature is our old, sin nature inherited from Adam (Romans 5:12). The second is our new, divine nature given to us by the Holy Spirit at the point of our belief and conversion (Romans 8:9). Allowing the new nature to dictate our way of life is difficult because our old nature is still in there, fighting to get out (Galatians 5:17). By accepting the guidance of the Judaizers and placing emphasis on Law keeping, or our own efforts, we allow the old nature to govern us. For the Jews, the Law became their way of life, their standard by which to judge their deeds worthy or unworthy of pleasing God, and their way of achieving righteousness. However, the Law was never intended to do anything but show man that he was sinful and unable to keep the Law. Therefore, because he was unable to please God or achieve righteousness, man would be forced to seek after God for salvation, and righteousness. For the believer, Law keeping is unnecessary because His way of life is governed by and through the Holy Spirit. It is no longer he who works, but the indwelling of the Spirit that works through him, bringing him into harmony with the living God, and conforming him into the image of the Son (Romans 8:29). It is our responsibility, through the exercise of our Christian Liberty, to allow the Holy Spirit to guide, strengthen, and govern us. This is the sanctification process previously studied, and is an ongoing process that will end only at the end of life, or the glorifying of our bodies at the Rapture (Philippians 3:20). It must be understood, however, that allowing the Holy Spirit to work in the believer's life is far more than passive submission.<sup>5</sup> It is hard work, and requires commitment and perseverance on the believer's part. Just as our salvation is entirely of the Lord Jesus, our sanctification is entirely of the Holy Spirit, but both require man's active involvement. Man must believe unto salvation, and *work out [his] salvation through fear and trembling* (Philippians 2:12).

1. What does Paul mean when he says to “Walk in the Spirit”? Let’s begin by breaking down the Greek. The Greek word for Walk is, “NT:4043 περιπατέω peripateo (per-ee-pat-eh’-o),”<sup>10</sup> which is a command verb in the present, active, imperative, and “connotes forward progress or movement through life.”<sup>6</sup> The phrase *in the Spirit* is in the Locative Dative case in the Greek, which “indicate[s] the place or time at which the Verb’s action occurs.”<sup>49</sup> In this case, the action of the verb *walk* is *in* the Holy Spirit, and means “by means of.”<sup>6</sup> *In the Spirit* affects the mind and will of the believer, “correcting, elevating, and enabling, filling the mind with peace and joy... follow[ing] those holy and elevated actions and desires which the Spirit imparts and cherishes (Rom 8:2,4-6,9,13).”<sup>9</sup> Using this information to help you, rewrite the command Paul gives the believing Gentiles below.

The believer is to go *forward* and *progress* through life by way of, or by means of, the Holy Spirit.

2. Paul is answering the “erroneous impression that without the restraining influences of the Law, believers would fall into sin.”<sup>6</sup> The believer’s only need is the Holy Spirit, but how does one go forward and progress through life by way of, or by means of, the Holy Spirit? The need and desire for prayer, witnessing, Bible study, worship, and praise, are staples in every believer’s life, and the Bible is replete with examples for living in the Spirit. Some of these, however, are gleaned from examples of those who do not have the Spirit, or even walk in Him. We must never discount the value of a poor example. The following verses offer a clear picture of how to walk in the Spirit.

Bible References	Living in the Spirit
Jude 19 What example does this verse offer?	This verse shows those who do not have the Spirit to be sensual and cause divisions. Therefore, one who lives in the Spirit will be the opposite.
Jude 20 What two examples does this verse offer?	Building yourselves up on your most holy faith. Praying in the Holy Spirit.
Jude 21 What two examples does this verse offer?	Keep yourselves in the love of God. Looking for the mercy of our Lord Jesus Christ unto eternal life.
Jude 22-23 What is the distinction for living in the Spirit offered here?	Those in the Spirit will work to save those who are perishing, having compassion on them, even though there is hatred for the person’s behavior.

Bible References	Living in the Spirit
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<b>Romans 8:5</b>	For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.
<b>Philippians 3:17-19</b> <b>Offer three examples.</b>	Use the Apostles as a pattern for living. Those who do not walk in the Spirit have their own desires as a god. These also set their minds on earthly things.
<b>Mark 8:33</b>	We are to be mindful of the things of God and not the things of men.
<b>Colossians 3:1-2</b> <b>Three examples are given.</b>	Seek those things which are above. Set your mind on things above. Do not set your minds on things on the earth.
<b>Ephesians 5:8-11</b> <b>Three more examples are given here.</b>	Find out what is acceptable to the Lord. Have no fellowship with the unfruitful works of darkness. Expose the unfruitful works of darkness.
<b>Colossians 3:16</b> <b>Three more examples the believer should employ to live in the Spirit.</b>	Let the word of Christ dwell in you richly in all wisdom, Teaching and admonishing one another in psalms and hymns and spiritual songs. Singing with grace in your hearts to the Lord.

3. The Greek construction of Galatians 5:16, “*you shall not fulfill the lust of the flesh,*” employs the double negative “NT:3364 οὐ μή ου me (oo may),”<sup>10</sup> that, as Merryman puts it, “every Greek would immediately recognize as emphatic negation. YOU CANNOT, YOU WILL NEVER, NEVER.”<sup>6</sup> The Greek word for *fulfill* is “NT:5055 τελέω teleo (tel-eh’-o),”<sup>10</sup> and means “to accomplish, fulfill, execute fully a rule or law, to make an end or to accomplish, to complete something, not merely to end it, but to bring it to perfection or its destined goal, to carry it through.”<sup>9</sup> Often, Christians “work” very hard in their daily walk with the Lord to suppress, or hold down, or control the *lust of the flesh*. Paul, on the other hand, is saying something completely different. What is Paul telling these Galatians when he commands them to *walk in the Spirit*? What does this mean in the everyday lives of believers?

Paul is stating that ***IF*** one walks in the Spirit, the lust of the flesh will in no way, never, be brought to completion. This has tremendous consequences for the every day lives of believers who daily struggle with sin. By walking in the Spirit, and not trying to do it themselves, Paul, by way of the Spirit, guarantees “those fleshly lusts will not reach their goal.”<sup>6</sup> When we are tempted to sin, or even when we do sin, those sins will not be brought to their full completion if we are relying on the Spirit and not our flesh.

4. Seeking deliverance from our sin nature is the heart of Paul’s argument in Galatians 5:16-17 when he describes the war being waged, which pits the Spirit against the flesh: “*For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.*” While we will never be rid of our old, sin nature while here on earth, we can still achieve victory over it ***if*** we *walk in the Spirit*. Notice Paul begins verse 17 with the word *for* (or because). Walk in the Spirit, ***because***, there is a war being waged in you between the flesh and the Spirit.<sup>6</sup> The Greek word for *lust*, “NT:1937 ἐπιθυμέω epithumeo (ep-ee-thoo-meh’-o); is to set the heart upon, i.e. long for (rightfully or otherwise),”<sup>10</sup> or to set one’s desire on or toward something. The Greek construction is “present active indicative, meaning, the flesh keeps on in its passionate fixation against the Spirit.”<sup>6</sup> The Greek word *against* is “NT:2596 κατά kata (kat-ah’),”<sup>10</sup> which here carries the meaning of exerting, or warring against.<sup>6</sup> The flesh, or sin nature, is continually exerting itself against the Spirit, and vice versa. This war is perfectly exemplified by Paul’s own struggles in Romans 7:15-25. The flesh and the Spirit war against each other for the obedience of the individual. If we are not walking in the Spirit, then we are walking by the flesh, or the Law in this case. What does Paul say is the result of this war? Romans 8:12-15 will help. What is our primary duty, and what will the effects be when we live up to it?

Paul says that the result of the war is that we do not do the things that we wish because we do not walk in the Spirit. We have the Spirit in us, to guide and lead us, but if we do not avail ourselves of Him, we are doomed.

Our primary duty is to walk in the Spirit, doing those things that allow the Holy Spirit to work through us, and not doing those things that cause us to battle the sin on our own.

5. The Holy Spirit guides us into all truth (John 16:13), witnesses to us (Hebrews 10:15), renews us (Titus 3:5), seals us (Ephesians 1:13), is in communion with us (2 Corinthians 13:14), indwells us (1 Corinthians 6:19), teaches us (1 Corinthians 2:13), sanctifies us (Romans 15:16), and does many, many other things for us. The Bible gives us clear indication that by walking in the Spirit, He gives us the power over sin in our daily lives. We are to consider ourselves dead to sin, and that which is dead has no power over us. We know this, but the problem is that our flesh constantly wars against it. The Bible also offers us several other things we can do to win the battles raging between our mind and our body, and do the things we want, and not do the things we hate (Romans 7:15).

Bible References	Walking in the Spirit
<b>Romans 13:14</b>	Make no provision for the flesh, to fulfill its lusts.
<b>James 4:7</b>	Submit to God. Resist the devil and he will flee from you.
<b>1 Peter 5:8-9</b>	Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith.
<b>Ephesians 6:10</b>	Be strong in the Lord and in the power of His might.
<b>Ephesians 6:11, 13</b>	Put on the whole armor of God, that you may be able to stand against the wiles of the devil. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.
<b>Ephesians 6:14</b>	Stand by girding your waist with truth, and putting on the breastplate of righteousness.
<b>Ephesians 6:15</b>	Shod your feet with the preparation of the gospel of peace.

Bible References	Walking in the Spirit
Ephesians 6:16	Take the shield of faith with which you will be able to quench all the fiery darts of the wicked one.
Ephesians 6:17	Take the helmet of salvation, and the sword of the Spirit, which is the word of God.
Ephesians 6:18	Pray always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints.
<b>1 John 2:15-17</b> <b>Don't miss why this is so important.</b>	Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.  For all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever.

6. Galatians 5:17 makes it clear that the war rages between the flesh and the Spirit, but must be understood as a war that will never stop. "The Spirit does not seek to control the flesh; it is the mind of the believer that He seeks to influence [(Romans 12:2)]. There is no hope for the flesh: Flesh...will always seek to express itself contrary to the Spirit of God."<sup>6</sup> Romans 8:7 tells us that "...the carnal mind [literally, the mind of the flesh] is enmity against God; for it is not subject to the law of God, nor indeed can be." As stated earlier, walking in the Spirit is not passive, but is in fact very active. We do have a duty to out-work our salvation by doing the works God provides and the Holy Spirit guides us toward. Too often we hear phrases like, "Surrender Your Life to God," or "Let Go and Let God," or "God is in the Driver's Seat"! These phrases seek to supplant the Holy Spirit for the will of man, and continually result in man's failure (John 15:5). MacArthur points out that "A believer can accomplish nothing for the Lord in his own power, [and] the Spirit can accomplish little through a believer apart from the believer's submission and commitment."<sup>5</sup> This does not mean we can achieve total victory over sin. We do not teach Entire Sanctification, as the Wesleyans do, nor do we teach Deification as the Mormons do. The flesh will always war against the Spirit here on earth, and the end result of our labor will never achieve for us god status. What is at issue are some verses that, taken out of context, seem to point to man pitting his will against the flesh. Paul is a perfect example of what he could do, and what he expected for his labor.

Bible References	Commitment to Being <i>Led by the Spirit</i>
<b>Philippians 3:12-14</b> <b>Has Paul achieved Entire Sanctification?</b>	No! Paul states emphatically that he hasn't reached the goal yet, but is working toward becoming perfected.
<b>1 Corinthians 9:24-27</b> <b>If the focus in these verses is not physical, explain how it is mental.</b>	Paul disciplines his body to run the race, knowing all the time that he will win, and receive an imperishable crown. It is not his body, but his mind that does the disciplining.
<b>2 Timothy 4:6-8</b> <b>What was Paul's primary effort? When was Paul expecting to receive his reward?</b>	Paul fought the good fight and kept the faith all the days of his life. He did not receive the reward of his race, but instead proclaims that it is waiting for him, on that Day.
<b>Read the Key Point below. What type of crown was Paul expecting? Who was going to give him the crown?</b>	<i>"NT:4735 Crown στέφανος stephanos (stef'-an-os)."</i> <sup>10</sup> Paul received his victors crown from Jesus, in whom he had placed his faith.
<b>Revelation 21:7</b> <b>Taken in context with the previous Bible references, what does this verse say about Paul's status? What does it not say Paul will be receiving?</b>	Because Paul overcame, he would receive the status of son of God. Paul did not receive the status of a god.



“NT:1238 Crown διάδημα diadema (dee-ad’-ay-mah).”<sup>10</sup>

“Derived from diadeo, ‘to bind round.’ It was the kingly ornament for the head, and especially the blue band marked with white, used to bind on the turban or tiara of Persian kings. It was adopted by Alexander the Great and his successors. Among the Greeks and Romans it was the distinctive badge of royalty. Diocletian was the first Roman emperor to wear it constantly. The word is found in Rev 12:3; 13:1; 19:12, in which passages it symbolizes the rule respectively of the Dragon, the Beast, and Christ, [and] is never used as stephanos is; it is always the symbol of kingly or imperial dignity.”<sup>12</sup>

“NT:4735 Crown στέφανος stephanos (stef’-an-os).”<sup>10</sup>

“The prize conferred on victors in public games and elsewhere, a wreath. Not used of the kingly crown but of the crown of victory in games, of civic worth, military valor, nuptial joy, festival gladness. Woven of oak, ivy, myrtle, olive leaves or flowers. Used as a wreath or garland.”<sup>9</sup>

7. Paul says in Galatians 5:18 that “*if you are led by the Spirit, you are not under the law.*” Being *led by the Spirit* is the same as *walking in the Spirit*. Notice, once again, how Paul demonstrates the contrast between the grace of God and keeping the Law. This verse also contrasts the difference between being led by the Spirit and being led by the flesh. A person is either working for his salvation, or he is *out*-working his salvation (Philippians 2:12). Because this sentence is first class conditional in the Greek, Paul’s words in verse 18 are better rendered, *since, or knowing, that you are led by the Spirit*. Given the nature, consider, again, Paul’s audience. Demonstrate how this verse can be applied to both the Galatian believers, and the Judaizers.

Galatians	Judaizers
<p>Since these believers are in Christ, and the Holy Spirit indwells them, and gives them the power over sin in their daily lives, they have the power to resist the teachings of the Judaizers, and rely on the Holy Spirit to guide them into a greater knowledge of the truth.</p>	<p>Since the Judaizers are adamant about keeping the Law, this affords them the opportunity to embrace Christ, receive the Holy Spirit, and stop trying to work for their justification and righteousness.</p>



In both cases, the Holy Spirit is the one who draws men to Christ for salvation and sanctification. Since we, that is, any who are in Christ, walk in the Spirit, we are not under the Law, and therefore are free from it. When one is free from the Law, and occupies his mind on the things of God, he is no longer thinking of either the Law or the flesh.<sup>31</sup>



# 32 Works Of The Flesh!

## Galatians Chapter 5, Verses 19-21

*“Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.”*

1. Paul’s delineation of the *works of the flesh* is clear for everyone to see, is *evident*. One need not break down the verse and identify it by its Greek parts or grammar to know that the works of the flesh are all around and growing more and more prevalent every day. This is not a legal charge against those who commit such sins, for then the list would have to be exhaustive. We know the list is not complete by Paul’s own words in verse 21 where he uses the phrase, “*and the like.*” All men sin, and all men fall short of God’s glory (Romans 3:23), regardless of how “good” they seem to be, or how many good works they perform (Isaiah 64:6). This calls into question the very nature of our faith. No other religions place man in such a negative light, and at the same time, have a God who is willing to die for them even as they are continually sinning against Him (Romans 5:8). It could well be that Paul places these lists to shed light on men’s activities, to show them they are sinful and in need of a savior, and ultimately drive them to Christ. The Holy Spirit is the author of the Scriptures (2 Peter 1:21; 2 Timothy 3:16), and is responsible for convicting men of sin (John 16:8). In any case, man’s root problem is not in his sinful acts, but in his sinful nature. How do the following verses demonstrate this truth?

Bible References	Man’s Sin Nature
<b>Genesis 6:5</b>	Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.
<b>Psalms 51:5</b>	Behold, I was brought forth in iniquity, And in sin my mother conceived me.
<b>Matthew 15:19</b>	Jesus said that what comes out of the heart is what defiles a man, and His list is very similar to Paul’s.
<b>James 1:14-15</b>	But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

2. Below is a chart with various definitions of Paul's *works of the flesh*. Use the words found in Galatians 5:19-21 and match them with their proper definitions.

Uncleanness	"NT:167 ἀκαθαρσία <i>akatharsia</i> (ak-ath-ar-see'-ah)."10 "In a moral sense, the impurity of lustful, luxurious, profligate living."15
Contentions	"NT:2054 ἔρις <i>eris</i> (er'-is)."10 "Conflict resulting from rivalry and discord - strife, discord."4
Envy	"NT:5355 φθόνος <i>phthonos</i> (fthon'-os)."10 "Pain felt and malignity conceived at the sight of excellence or happiness."9
Outbursts of Wrath	"NT:2372 θυμός <i>thumos</i> (thoo-mos')."10 "To move impetuously, particularly as the air or wind, a violent motion or passion of the mind. Anger, indignation."9
Lewdness	"NT:766 ἀσέλγεια <i>aselgeia</i> (as-elg'-I-a)."10 "Behavior completely lacking in moral restraint, usually with the implication of sexual licentiousness - licentious behavior, extreme immorality."4
Sorcery	"NT:5331 φαρμακεία <i>pharmakeia</i> (far-mak-I'-ah)."10 "A drug, which in the Greek writers is used both for a curative or medicinal drug, and also as a poisonous one. Pharmakeía means the occult, witchcraft, illicit pharmaceuticals, trance, magical incantation with drugs."9
Dissensions	"NT:1370 διχοστασία <i>dichostsis</i> (dee-khos-tas-ee'-ah)."10 "A separate faction, division, separation."9
Adultery	"NT:3430 μοιχεία <i>moicheia</i> (moy-khi'-ah)."10 "Denotes one who has unlawful intercourse with the spouse of another."12
Murderers	"NT:5408 φόνος <i>phonos</i> (fon'-os)."10 "Particularly slaughter, slaying or killing by the sword."9
Revelries	"NT:2970 κῶμος <i>komos</i> (ko'-mos); riots."10 "Festivities in honor of several gods, especially Bacchus, the god of wine, hence feastings and drunkenness with impurity and obscenity of the grossest kind."9

Selfish Ambitions	<p>“NT:2052 ἐριθεία <i>eritheia</i> (er-ith-I’-ah).”<sup>10</sup>  “A courting distinction, a desire to put oneself forward, a partisan and factious spirit which does not disdain low arts; partisanship, factiousness.”<sup>15</sup></p>
Hatred	<p>“NT:2189 ἔχθρα <i>echthra</i> (ekh’-thrah).”<sup>10</sup>  “A state of enmity with someone - enmity, being an enemy of.”<sup>4</sup></p>
Fornication	<p>“NT:4204 πόρνη <i>pórnē</i> (por’-nay).”<sup>10</sup>  “To sell, which is from <i>peráō</i> (n.f.), to pass through, carry over (particularly as merchants) and thence to sell, which in the NT appears <i>pipráskō</i> (4097). A harlot or prostitute. Babylon is called <i>pórnē</i>, the great harlot, being the chief seat of idolatry since porneía is symbolic of idolatry.”<sup>9</sup></p>
Heresies	<p>“NT:139 αἵρεσις <i>hairesis</i> (hah’-ee-res-is) not 4978 σχίσμα (skhis’-mah).”<sup>10</sup>  “A form of religious worship, discipline, or opinion. In contrast to schísma, schism which is an actual tearing apart, this word may represent a divergent opinion but still be part of a whole.”<sup>9</sup></p>
Drunkenness	<p>“NT:3178 μέθη <i>methe</i> (meth’-ay).”<sup>10</sup>  “Metaphorically, of the effect upon men of partaking of the abominations of the Babylonish system; of being in a state of mental ‘intoxication,’ through the shedding of men’s blood profusely.”<sup>12</sup></p>
Jealousies	<p>“NT:2205 ζήλος <i>zelos</i> (dzay’-los).”<sup>10</sup>  “The ordinary Greek sense: in connection with such words as quarreling, anger, etc., competitive envy, or consuming ardor.”<sup>26</sup></p>
Idolatry	<p>“NT:1495 εἰδωλολατρεία <i>eidololatreia</i> (I-do-lol-at-ri’-ah).”<sup>10</sup>  “Heathen sacrifices were sacrificed to demons; involved communion with demons. The sin of the mind against God, and immorality, sins of the flesh, lack of acknowledgment of God, gratitude to Him. A slave to the depraved ideas his [gods] represent; and thereby, to divers lusts.”<sup>12</sup></p>

3. The second part of Galatians 5:21, "...of which I tell you beforehand, just as I also told you in time past," can be tricky, but reading with Greek eyes will help to clear things up. Merryman notes this part of the verse is better rendered: "Of which I am forewarning you just as I (previously) forewarned (aorist tense)." Paul warned these Galatians about these sins when he was with them before (as I also told you in time past), and is now warning them again (of which I tell you beforehand) in this letter. What is straightforward is Paul's next statement that, "those who practice such things will not inherit the kingdom of God." The emphasis here is on the Greek word for practice, "NT:4238 πράσσω *prasso* (pras'-so),"<sup>10</sup> which is a "primary verb; to 'practice', i.e. perform repeatedly or habitually."<sup>10</sup> Note the following verses and their relationship Paul's argument.

Bible References	Those Who Practice
<p><b>1 John 3:4-10</b>  <b>In these passages, the word for <i>commits</i> carries the meaning of "a course of action or conduct, to do, execute, exercise, practice."</b><sup>9</sup></p>	<p>The whole of John's argument fits perfectly into, and explains Paul's. Anyone who continually practices these sins is not part of Christ, and does not inherit right to be a son of God.</p>
<p><b>Romans 8:13</b>  <b>The Greek word for <i>live</i> means "to spend one's existence, simply to pass one's life, from which is derived our word "biography," the narrative of how one spent his life.<sup>9</sup> The Greek word for <i>put to death</i> means to be free from the power of.<sup>9</sup></b></p>	<p>This is short and sweet. If you live your life by the flesh, that is by continually committing sins, you will die. However, if you live by the Spirit, you will pay no heed to the deeds of the body.</p>
<p><b>James 4:1</b>  <b>The Greek word for <i>desire</i> is the same word Paul uses for <i>lust</i>: "to set the heart upon, i.e. long for (rightfully or otherwise),"<sup>10</sup> or to set one's desire on or toward something.</b></p>	<p>Wars and fights come from man's desires, from his lusts. "What leads to strife (discord and feuds) and how do conflicts (quarrels and fightings) originate among you? Do they not arise from your sensual desires that are ever warring in your bodily members?" (AMP)</p>

4. It must be made clear that one is never saved by practicing good works, but is saved by the blood of Jesus, and His sacrifice for us. All that is required of man is his belief. Once one places his trust in the finished work of Christ, the Holy Spirit takes over and begins the sanctification process, slowly transforming the believer into the image of the Son. His blood was sufficient to take away the new believer's sins, and in fact the sins of the entire world (1 John 2:2). However, continually and habitually sinning is evidence that one, in all likelihood, has not been regenerated, and is not an heir and son. It must also be made clear that Christians can, and do, sin. The never ending war Paul depicts is ample evidence that Christians are susceptible to the desires of the flesh. Note the following examples and how their relationship to the Father doesn't change.

Bible References	Do Believers Sin?
<p><b>2 Samuel 11:14-15</b> <b>What was David's sin?</b></p>	<p>David wrote a letter to Joab saying, "Set Uriah in the forefront of the hottest battle, and retreat from him, that he may be struck down and die." In this way, David could take Uriah's wife, Bathsheba, for himself.</p>
<p><b>2 Samuel 7:14-17</b> <b>What was God's promise to David?</b></p>	<p>I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever.</p>
<p><b>1 Corinthians 5:1</b> <b>What sins were the Corinthians committing?</b> <b>Were they severe?</b></p>	<p>Sexual immorality as is not even named among the Gentiles – that a man has his father's wife!</p>
<p><b>1 Corinthians 6:9-11</b> <b>What is the difference between the saved and the unsaved?</b></p>	<p>In this case, Paul is arguing that the unsaved will not inherit the Kingdom of God, but because the saved have been washed, sanctified, and justified, they will.</p>

# 33 Fruit Of The Spirit!

## Galatians Chapter 5, Verses 22-23

*“But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law.”*

The *fruit of the Spirit* Paul is addressing is not the same as our previous study of bearing spiritual fruit. Before spiritual fruit can be produced in a believer’s life, his attitude must first change.<sup>5</sup> Walking in the Spirit is the means by which the believer’s attitude changes. Keeping his mind on the things of God and not on the things of the world would be a starting point. It is a common mistake to interpret Paul’s list as the fruits (plural) of the Spirit. In fact, the *fruit of the Spirit* is singular, as are each of the proceeding elements. “Every believer has all of these [nine] graces when walking in the Spirit, but every believer does not have the same capacity for their expression[(Hebrews 5:12-14)].”<sup>6</sup> The fruit of the Spirit is manifested in each believer in ever increasing increments when he is walking in the Spirit. Once the believer begins to mature, and grow in grace and knowledge of Christ (2 Peter 3:18), spiritual fruit will become more abundant: Bringing others to a saving knowledge of Christ (1 Corinthians 16:15), sacrificing praise from our lips to God, giving Him thanks (Hebrews 13:15), giving money or resources (Romans 15:26-28), submitting to the disciplinary correction of God (Hebrews 12:11), etc. John 15:1-8 affords us a perfect window into Paul’s assertion.

John 15:1-8	Fruit and the Mature Christian
<p><b>John 15:2</b>  <b>What does the Father do to every branch that bears fruit?</b>  <b>Why? How does this relate to maturation of the believer?</b></p>	<p>He prunes each fruit-bearing branch so it will bear more fruit. The believer who bears fruit is walking in the Spirit, and thus is growing and bearing more spiritual fruit.</p>
<p><b>John 15:3</b>  <b>How does this verse relate to salvation?</b></p>	<p>It relates in that we are already saved, and our salvation is not contingent on the fruit we bear.</p>
<p><b>John 15:4-5</b>  <b>What is the caveat for those who would bear fruit?</b></p>	<p>We must abide in Christ because apart from Him we will not, and cannot, bear fruit.</p>
<p><b>John 15:8</b>  <b>How do we glorify the Father?</b></p>	<p>We glorify the Father by bearing MUCH fruit.</p>

In the same way we worked out Paul's list of the *works of the flesh*, the *fruit of the Spirit* chart below is similar. Referencing the list Paul calls *the fruit of the Spirit*, do the following:

1. Read each verse provided and try to determine from the context which fruit is being described, or used.
2. Use the definitions provided (following the chart) in combination with the choices you made, and write out your own definition of each fruit.

Bible References	Identify Each Fruit And Write Your Own Definition
<b>Faithfulness</b> Revelation 19:11, Matthew 25:21	
<b>Meekness</b> Titus 3:1-2, 2 Timothy 2:23-25	
<b>Goodness</b> Matthew 21:13, Romans 15:14	
<b>Love</b> 1 Corinthians 13:13, Galatians 5:14, Romans 5:8, 1 John 4:20-21, Ephesians 5:2	
<b>Self-Control</b> Matthew 22:35-46 2 Peter 1:5-9	
<b>Peace</b> John 14:1, Revelation 6:4, Romans 8:6	

Bible References	Identify Each Fruit And Write Your Own Definition
<b>Longsuffering</b> 2 Timothy 4:2, Colossians 3:12	
<b>Joy</b> 1 Peter 1:6-8, James 1:2, Romans 15:13	
<b>Kindness/ Gentleness</b> Ephesians 2:7, Romans 11:22	

“NT:26 ἀγάπη *agape* (ag-ah’-pay).”<sup>10</sup> **Love**

“A mental attitude of willingness to do what is best for mankind in view of eternity regardless of the cost. Agape is the ‘respect’ type of this.”<sup>6</sup>

“NT:5479 χαρά *chara* (khar-ah’).”<sup>10</sup> **Joy**

“The deep-down sense of well-being that abides in the heart of the person who knows all is well between himself and the Lord.”<sup>5</sup>

“NT:1515 εἰρήνη *eirene* (i-ray’-nay).”<sup>10</sup> **Peace**

“For the Greeks, this word primarily denotes a state, not a relationship or attitude. It is the opposite of war. It is linked with treaties of peace or the conclusion of peace. It is also the opposite of disturbance. In a negative sense, it may denote a peaceful attitude, i.e., the absence of hostile feelings. In the age of Augustus it carries echoes of redemption, but also implies in everyday reality the legal security of the *pax Romana*.”<sup>26</sup>

“NT:3115 μακροθυμία *makrothumia* (mak-roth-oo-mee’-ah).”<sup>10</sup> **Longsuffering**

“Forbearance, self-restraint before proceeding to action. The quality of a person who is able to avenge himself yet refrains from doing so.”<sup>9</sup> In the modern vernacular, a slow fuse.<sup>6</sup>

“NT:5544 χρηστότης *chrestotes* (khray-stot’-ace).”<sup>10</sup> **Kindness/Gentleness**

“Signifies not merely a quality, rather it is an action, expressing itself in deeds, in grace and tenderness and compassion.”<sup>12</sup>



“NT:19 ἀγαθωσύνη *agathosune* (ag-ath-o-soo'-nay).”<sup>10</sup> **Goodness**

“It is more than, gentleness, kindness, a mellowing of character. It is character energized, expressing itself in, benevolence, active good. There is more activity in this word than in gentleness, or kindness. This word does not spare sharpness and rebuke to cause good in others. A person may display this, his zeal for goodness and truth, in rebuking, correcting, or chastising. Christ’s righteous indignation in the temple (Matt 21:13) showed this, but not His gentleness.”<sup>9</sup>

“NT:4102 πίστις *pistis* (pis'-tis).”<sup>10</sup> **Faithfulness**

“Sincerity, stability, dependability, the opposite of vacillation, and double-mindedness.”<sup>6</sup>

“NT:4240 πραύτης *prautes* (prah-oo'-tace)”<sup>10</sup> **Meekness**

“Not in a man’s outward behavior only, nor in his relations to his fellow man or his mere natural disposition. Rather, it is an inwrought grace of the soul, and the expressions of it are primarily toward God. It is that attitude of spirit we accept God’s dealings with us as good and do not dispute or resist.”<sup>9</sup>

“NT:1466 ἐγκράτεια *egkrateia* (eng-krat'-i-ah)”<sup>10</sup> **Self-Control**

“The virtue of one who masters his desires and passions, especially his sensual appetites.”<sup>15</sup> “Less and less control and manipulation by others and by the sin nature, and more and more control from within utilizing the resources of God.”<sup>6</sup>

1. When Paul concludes his list of *the fruit of the Spirit*, he makes a rather curious statement, “Against such there is no law.” His letter is riddled with contrasts, so it shouldn’t be surprising that he adds another here. Paul has contrasted law with grace, works with faith, slavery with freedom, and now flesh with spirit. The fruit of the Spirit is manifested in every believer to one degree or another depending on his level of Christian maturity, and is here contrasted with the Law. The Law was given to show men their sins, and to condemn men who could not keep it. What need would the believer have of a condemning Law, when he is practicing and out-working the fruit of the Spirit? How does Romans 8:33 fit in with Paul’s argument?

“Who shall bring a charge against God’s elect? It is God who justifies.” What charge can be brought against those who are manifesting the fruit of the Spirit? Does Love condemn? Does Joy or longsuffering convict men?

2. Continuing this thought, the Law does not condemn the fruit of the Spirit, because it is unnecessary, but even more so because it is not there. There is no Law against such behavior as the fruit of the Spirit. Why would there be? What does Paul have to say about this subject in 1 Timothy 1:8-9?

“The Law is not made for a righteous person, but for the lawless....” There is no need for God to command a Law against love, joy, etc.

3. True Christians will grow in the knowledge and grace of God, and will, therefore, manifest the fruit of the Spirit in increasing quantities and qualities. Once we believe and are given the indwelling Holy Spirit, His power helps us to do many things. Complete the chart below to uncover Paul's true meaning of Galatians 5:23, "*Against such there is no law.*"

Bible References	<i>Against such there is no law</i>
<p><b>1 Timothy 1:3-7</b>  <b>What is the purpose of the Law? (note the fruit of the Spirit)</b>  <b>What was happening instead?</b></p>	<p>The true purpose of the Law was love from a pure heart, from a good conscience, and from sincere faith.</p> <p>Paul said that some people were turning from the true purpose of the Law to the Jewish practices of Law keeping.</p>
<p><b>Galatians 5:14,</b>  <b>Romans 13:8</b>  <b>What is the relationship of the fruit of the Spirit to the Law?</b></p>	<p>When one loves (fruit of the Spirit), he completely and fully fulfills the law.</p>
<p><b>Matthew 7:12</b>  <b>How does this verse reflect the fruit of the Spirit?</b></p>	<p>This is the "golden rule." Do unto others is reflected in every aspect of the fruit of the Spirit. If you want to be loved, then love. If you want to have peace, then be peaceful, etc.</p>
<p><b>James 2:8-11</b>  <b>What is the difference between fulfilling the Law and fulfilling the fruit of the Spirit?</b></p>	<p>To fulfill the Law, you must keep every part of the Law. If you fail to keep even one part of the Law, you are convicted by the entire Law. Fulfilling the fruit of the Spirit is incremental. As one grows in knowledge and grace, he will increase in his fulfillment of the fruit of the Spirit.</p>

# 34 He Owns You, So...

## Galatians Chapter 5, Verses 24-26

*“And those who are Christ’s have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not become conceited, provoking one another, envying one another.”*

1. Paul makes a bold, and aggressive statement when he says, “*And those who are Christ’s.*” The weightiness of this statement cannot be understated, or overlooked. The fact is that if you have believed “on the Lord Jesus Christ” (Acts 16:31), you are saved, which means that He owns you! 1 Peter 2:9 states that you are “His own special people,” and Revelation 5:9 says that Jesus “redeemed us to God by [His] blood.” The Greek word for redeemed is “NT:59 ἀγοράζω *agorazo* (ag-or-ad’-zo),”<sup>10</sup> which is the “consequence of something or someone having been bought...that the buyer has the right of possession. In the redemptive work of Christ the idea is that Christ, by offering Himself for us as due satisfaction, freed us from our liability in paying it ourselves. He, having paid the price, binds us to Himself.”<sup>9</sup> Acts 20:28 states flatly that Jesus purchased the Church “with His own blood.” The Greek word for purchase is “NT:4046 περιποιέομαι *peripoieomai* (per-ee-poy-eh’-om-ahee),”<sup>10</sup> which literally means “to acquire possession of something, with the probable component of considerable effort - ‘to acquire, to achieve, to win.’”<sup>4</sup> Paul uses the Greek genitive case to demonstrate that *Christ’s* is possessive. Therefore, any who are in Christ, belong to Him.<sup>49</sup> What does all of this mean for the believer in relation to Paul’s argument? Very simply, if you belong to Christ, to whom do you **not** belong?

Bible References	To Whom Do We Not Belong?
John 8:42-47, 1 John 3:10-11	Satan
Colossians 2:20, James 4:4, John 15:19	World
Ephesians 5:8, 2 Corinthians 6:14, 1 Thessalonians 5:4-5	Darkness

2. Paul says that all those who belong to Christ *have crucified the flesh with its passions and desires*. In Romans 6:6, Paul describes that which was crucified as *our old man*. In Galatians 2:20, you might remember, Paul states, “*I have been crucified with Christ; it is no longer I who live, but Christ lives in me,*” and in 3:27 he says that we have “*put on Christ.*” The Greek tense for *have crucified* is aorist, “the tense of consummate fact.”<sup>6</sup> “It is a fact from God’s point of view that the flesh, that is human nature animated by sin, stands crucified.”<sup>6</sup> Note that Paul’s emphasis of the flesh being crucified focuses on that which drives it, its *passions* (the uncontrolled nature of evil desires)<sup>12</sup> and *desires* (to set the heart upon, i.e. long for).<sup>10</sup> The argument, then, is the old man versus the new man. Our old man has been crucified and we are no longer slaves to him (Romans 6:6). The new man must see himself as dead to sin, and daily give outward expression of his inward change.<sup>19</sup>

Bible References	Old Man
Ephesians 4:17 Who did the old man emulate? How?	The old man emulated the “rest of the Gentiles.” Their emulation was in the futility of their minds.
Ephesians 4:18 What were the four specifics of their futility?	Their understanding was darkened. They were alienated from the life of God. They were ignorant of God (unlike the Jews). Their hearts were blind.
Ephesians 4:19 What two sins were given for the old man?	The old man has given himself over to lewdness, to work all uncleanness with greediness.
Ephesians 4:22 What’s happening to the old man? Why?	The old man grows corrupt according to the deceitful lusts.
Bible References	New Man
Colossians 3:10 What does the new man have that the old man lacks?	The new man is renewed in knowledge.

**The differences between the Old and New Man are illustrated by what he  
Does and Does Not in Ephesians 4:25-31:**

	Does	Does Not
Ephesians 4:25	Speak truth to his neighbor.	Lie.
Ephesians 4:26	Be angry and do not sin.	Don't let the sun go down on your wrath.
Ephesians 4:27		Give place to the devil.
Ephesians 4:28	Labor to produce for one in need.	Steal.
Ephesians 4:29	Speak what is good for necessary edification, that it may impart grace to the hearers.	Let corrupt words proceed out of their mouth.
Ephesians 4:30		Grieve the Holy Spirit.
Ephesians 4:31		Keep all bitterness, wrath, anger, clamor, and evil speaking, with all malice near.
Ephesians 4:32	Be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.	

We're going to look at Galatians 5:25, but we're going to reverse the order to study it. *If we live in the Spirit, let us also walk in the Spirit.*

3. In the second part of the verse, Paul gives another "earnest exhortation to Christians to yield wholly to the agency of the Holy Spirit on their hearts, and to submit to his guidance,"<sup>46</sup> when he writes, "let us also walk in the Spirit." In verse 16, Paul commands believers to *walk in the Spirit*, but uses a different Greek word than in this verse. There he uses "NT:4043 περιπατέω peripateo (per-ee-pat-eh'-o),"<sup>10</sup> meaning "forward progress or movement through life."<sup>6</sup> Here Paul employs "NT:4748 στοιχέω *stoicheo* (stoy-kheh'-o),"<sup>10</sup> which carries the meaning "to stand or go in order, advance in rows or ranks."<sup>10</sup> On a deeper level, the word means "to live in conformity with some presumed standard or set of customs - to live, to behave in accordance with,"<sup>4</sup> and in this case the standard is that "the Christian life is one of harmony with the Spirit."<sup>26</sup> It is the Christian life that Paul is dealing with when he tells believers to *walk in the Spirit*.

While these ideas are clear from Paul's letter, it is in the first part of this verse that we find our challenge. Galatians 5:25 begins with the first class conditional, "NT:1487 εἰ *ei* (i),"<sup>10</sup> which is better translated "since, or it is assumed that." Therefore, this verse is better rendered, "*If [since] we live in the Spirit. In the Spirit*, has more to it than simply living one's life by, or in harmony with, the Spirit. The Greek word "NT:2198 ζῶω *zao* (dzah'o)"<sup>10</sup> does mean to live in harmony or conformity with the Holy Spirit, but Thayer's Greek Lexicon translates Paul's Greek word as "to be actuated by the Spirit."<sup>15</sup> The implications of this translation are very important, and mustn't be missed. Complete the chart below, summarizing each verse given. Once completed, answer question 4 to better understand our challenge with *live in the Spirit*.

Bible Reference	Summary
<b>John 6:63</b>	It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.
<b>Romans 8:9</b>	You are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.
<b>John 3:6</b>	That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

4. Given the above Bible references and the Thayer translation of “ζῶω *zao* (dzah’o) as “to be actuated by the Spirit,”<sup>15</sup> rewrite Galatians 5:25 below.

Louw and Nida<sup>4</sup> rewrite Galatians 5:25 two ways:

1. “If [since] we live because of the Spirit, we should conduct ourselves in accordance with the Spirit.”
2. “In some languages it may be useful to restructure the relationships expressed by the reference to ‘the Spirit,’ and therefore one may translate this clause in as ‘since the Spirit has given us life, we should also let him control our lives.’”
5. If we are to be in harmony with the Holy Spirit, Paul states that we cannot *become conceited, provoking one another, envying one another* (Galatians 5:26). The exhortation here is not to become conceited, which, in the Greek is “NT:2755 κενόδοξος *kenodoxos* (ken-od’-ox-os),”<sup>10</sup> meaning, “a person who is void of real worth but who wants to be admired by others.”<sup>9</sup> Our modern vernacular would label one of such character as vain, or prideful. The root of this pride, or vanity, in people may be building themselves up by *provoking*, or “causing irritation in someone.”<sup>4</sup> This is the word “NT:4292 προκαλέομαι *prokaleomai* (prok-al-eh’-om-ah-ee),”<sup>10</sup> that fits in with the next word, *envying*, which in the Greek is, “NT:5354 φθονέω *phthoneo* (fthon-eh’-o),”<sup>10</sup> which means “to experience a feeling of ill will due to real or presumed advantage experienced by someone else - to be envious, to be jealous.”<sup>4</sup> Notice that Paul includes himself in his exhortation of the Galatians, just as he did in the previous verse. He is demonstrating fruit of the Spirit, but which one. Examine each of the three characteristics Paul mentions and determine which fruit Paul is exemplifying. Then, complete the chart that illustrates what true Christian character should look like.

Explain which fruit you believe Paul is exemplifying. There is no limit here for the fruit of the Spirit. Remember that each of the nine elements all make up the singular fruit of the Spirit.

**Bible References**

**True Christian Character**

**1 Peter 5:5**

Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble."

**1 Peter 4:1-2**

Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.

**1 Peter 3:8-9**

**What is the clear picture Peter gives of the "do" and the "don't"?**

**Do:**

be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous.

**Do Not:**

not returning evil for evil or reviling for reviling, but on the contrary blessing.



# 35 Love Motivates!

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## Galatians Chapter 6, Verses 1-2

*“Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. 2 Bear one another’s burdens, and so fulfill the law of Christ. 3 For if anyone thinks himself to be something, when he is nothing, he deceives himself. 4 But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another. 5 For each one shall bear his own load.”*

Paul’s next exhortation concerns believers who are in need, and those among them who are required to give aid. The use of the term *brethren* should be your first indication that these are fellow Christians, especially since Paul uses the term no fewer than eleven times in this little letter. How the brethren treat each other is of vital importance because it serves as training for how we treat non-believers (Luke 6:32). If we have no love for the brethren, how much love will we have for everyone else (1 John 3:17, 4:20)? Furthermore, if we have no love, we are clearly not walking in the Spirit. The fruit of the Spirit is manifest when we see a brother who is *overtaken in any trespass*, and we work to help him out of it. The Greek word for overtaken is preceded by *even if*, “NT:4301 *eán kaí* (*eán* [1437], if; *kaí* [2532], and,”<sup>9</sup> which could indicate that the person is either suddenly caught up in sin, unaware and caught off guard, or was caught in the act of a flagrant sin that was open and brazen. Either interpretation of the Greek construction is irrelevant because the command to *restore such a one* remains in force. It is the responsibility of every believer to look out for the interests of others (Philippians 2:4), and a brother who is sinning certainly qualifies. There are two questions before you. The first is **how** believers are to restore, and the second is **who**, specifically, is to restore.

1. The first question we’re faced with is how does one follow the command Paul is administering to *restore such a one*? The Greek word Paul uses is, “NT:2675 καταρτίζω *katartizo* (kat-ar-tid’-zo).”<sup>10</sup> This word’s “fundamental meaning is to put a thing in its appropriate condition, to establish, set up, equip, arrange, prepare, mend.”<sup>9</sup> The same word is used in Matthew 4:21 for fishermen mending their nets. Take a look at Matthew 21:16 and Hebrews 11:3, and determine how this word is used there.

Matthew 21:16

*“...and said to Him, ‘Do You hear what these are saying?’ And Jesus said to them, ‘Yes. Have you never read, “Out of the mouth of babes and nursing infants **You have perfected** praise’”?’ “*

Hebrews 11:3

*“By faith we understand that the worlds **were framed** by the word of God, so that the things which are seen were not made of things which are visible.”*

2. Clearly, Paul’s meaning behind *restore* is to mend, or replace to proper order, the believer who is in error. How is this accomplished? Scripture offers many tools for just such an undertaking. Complete the chart below, looking for tools to restore a wayward believer.

Bible References	Dealing with a Sinning Brother
<b>Matthew 18:15-17</b>	<ol style="list-style-type: none"> <li>1. Go and tell him his fault between you and him alone. If he hears you, you have gained your brother.</li> <li>2. But if he will not hear, take with you one or two more, that “by the mouth of two or three witnesses every word may be established.”</li> <li>3. And if he refuses to hear them, tell it to the Church.</li> <li>4. But if he refuses even to hear the Church, let him be to you like a heathen and a tax collector.</li> </ol>
<b>Isaiah 35:3-4</b>	<ol style="list-style-type: none"> <li>1. Strengthen the weak hands.</li> <li>2. Make firm the feeble knees.</li> <li>3. Say to those who are fearful-hearted, “Be strong, do not fear! Behold, your God will come with vengeance, With the recompense of God; He will come and save you.”</li> </ol>
<b>2 Thessalonians 3:14-15</b>	<ol style="list-style-type: none"> <li>1. And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed.</li> <li>2. Yet do not count him as an enemy, but admonish him as a brother.</li> </ol>
<b>Romans 15:1</b>	<p>We then who are strong ought to bear [carry, hold up] with the scruples [infirmities] of the weak, and not to please ourselves.</p>
<b>1 Thessalonians 5:14-15</b>	<ol style="list-style-type: none"> <li>1. Warn those who are unruly.</li> <li>2. Comfort the fainthearted.</li> <li>3. Uphold the weak.</li> <li>4. Be patient with all.</li> <li>5. See that no one renders evil for evil to anyone.</li> <li>6. Always pursue what is good both for yourselves and for all.</li> </ol>

3. While there are many more instances in Scripture of tools to help the wayward believer, prayer being a very powerful one, the second question we have concerns **who** is to follow this command to *restore such a one*? Paul says that *you who are Spiritual* are to *restore such a one*. Who is Spiritual? Fruchtenbaum tells us that there are three types of men: The natural man who is unsaved (1 Corinthians 2:14), the carnal man who is “a babe in Christ” (1 Corinthians 3:1-3), and the spiritual man (Hebrews 5:12-14).<sup>8</sup> From the context of Paul’s letter, spiritual persons are those who continually and consistently walk in the Spirit (Galatians 5:25). Spirituality does not come from emotions, age, or titles: Pastor, Elder, etc. (Galatians 2:11). Therefore, since all believers are called to walk in the Spirit, all believers can answer Paul’s command. The problem arises when some think they are spiritual but are in fact only self righteous (Matthew 23:27). For example, people who claim to be spiritual probably aren’t, while those in the body of Christ who are in prayer (James 5:16), who study the Scriptures (Acts 17:11), and who are humble and unassuming (1 Peter 5:6) are, by the Word’s standards, spiritual. Those who walk in the Spirit are not interested in destroying those who sin, but are interested in restoring them to fellowship and harmony with the body, and the Lord. Remember your study of the fruit of the Spirit. Paul says here to have *a spirit of gentleness*. Gentleness, “NT:5544 χρηστότης *chrestotes* (khray-stot’-ace),”<sup>10</sup> “signifies not merely a quality, rather it is an action, expressing itself in deeds, in grace and tenderness and compassion.”<sup>12</sup> What two lessons can be gleaned from the following Scriptures concerning who is Spiritual and who can restore a wayward believer?

Bible References	Lessons for <i>You Who Are Spiritual</i>
<p><b>John 8:3-11</b></p>	<p>Since we are followers of Jesus, and He is the prime example of one who walks in the Spirit, we should use this example of how we should restore a wayward believer. Notice He didn’t yell, or scold the Jews. By adhering to the letter of the Law, they only wanted to destroy the woman, and were clearly not walking in the Spirit. “Jesus was not interested in destroying the woman but in helping her, and that should be the attitude of His followers toward other people, especially toward fellow believers.”<sup>5</sup></p>
<p><b>Matthew 7:1-5</b>  <b>The gross misinterpretation here is that we are <i>never</i> to judge. (1 Corinthians 2:15)</b></p>	<p>In this case, the fruit of the Spirit is manifested by one who is spiritual enough to remove the beam from his own eye, through repentance and a close walk with the Spirit, so that he can now point out the speck in his brother’s eye and remove it, or restore him.</p> <p>The one who is not spiritual will simply judge his brother, thus becoming a hypocrite; on the other hand, the spiritual will, in a spirit of gentleness, seek out his own sins before pointing out another’s.</p>

4. What lesson does Paul offer in Galatians 6:1 for those who are spiritual when he says, “*considering yourself lest you also be tempted*”? The Greek word for *considering* is “NT:4648 σκοπέω *skopeo* (skop-eh’-o),”<sup>10</sup> which is in the present tense and the active voice, meaning “a continual action that requires diligence of one to “take heed,”<sup>10</sup> or “give attention to.”<sup>9</sup> Why do spiritual people have to be on guard? Galatians 5:17 should help you.

The lesson here is that even those who are spiritual (those who walk in the spirit, pray, study the Bible, etc.) can still fall into sin. Because the Spirit and the flesh are constantly at war, trying to suppress the other and express themselves, sometimes even the most spiritual among us can fall into sin.

5. Paul says in Galatians 6:2 that we will *fulfill the law of Christ* if we *bear one another’s burdens*. Merryman concludes these burdens to be of a crushing nature, and contrasts them with Galatians 6:5 which indicates a “regular load,” “a pack similar to that of a foot soldier.”<sup>6</sup> These “crushing” burdens may be of a physical, financial, moral, or sinful nature. The idea behind them is what draws our attention. Since we know we are no longer under the Law of Moses, and since we know how to fulfill all of the Law, what is the *law of Christ*, and how is it fulfilled?

Bible References	The Law of Christ
<b>1 John 4:21</b>	And this commandment we have from Him: that he who loves God must love his brother also.
<b>James 2:8</b>	If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you do well.
<b>John 13:34</b>	A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.
<b>Romans 13:8-10</b>	Love your neighbor, and thus fulfill the Law.

6. In the context of Galatians 6:2, how does one fulfill the Law of Christ?

One fulfills the Law of Christ by keeping His new command. We are to love each other, presumably the brethren, as He loved us. In bearing one another's burdens, i.e. when we aid a brother who cannot bear a difficult load, we demonstrate our love (fruit of the Spirit) and fulfill Jesus' command.

7. Restoring a brother into fellowship with the Lord enables him to continue the ministry. However, our attitude will either restore him, or drive him away. Given that we are to restore wayward believers in a spirit of gentleness, it seems only natural for Paul to remind us that, *if anyone thinks himself to be something, when he is nothing, he deceives himself* (Galatians 6:3). It hardly seems a spirit of gentleness to go to a brother puffed up and conceited. What is even worse is when a believer feels superior to a sinning brother. In this state, he is demonstrating the lust of the flesh, not the fruit of the Spirit. The Greek word for *deceives* is "NT:5422 φρεναπατάω *phrenapatao* (fren-ap-at-ah'-o),"<sup>10</sup> and means "to deceive in one's mind."<sup>12</sup> Self delusion is a powerful sin because you do it to yourself. How do Jesus' words in Matthew 7:5 apply to Paul's warning? How do James 1:21-27 and Ephesians 4:11-12?

Matthew 7:5 applies because a believer who cannot see his own sin, but is quick to point out another's is, very likely, the very person Paul is talking to. He thinks himself more than he is. This person obviously doesn't see his own sin, because he doesn't believe he is sinning.

The James and Ephesians passages make it clear that our responsibility is to be doers of the word, and not to let go of the Word. If we hear only we become useless to the Holy Spirit for the work of the ministry.

8. It is often the case that people judge the works or sins of others for the purpose of making themselves feel better about their own works or sins (or lack thereof). Paul warns the Galatians, in 6:4, to *"let each one examine his own work, and then he will have rejoicing in himself alone, and not in another."* Comparing ourselves to others in this manner is incompatible with the fruit of the Spirit. We have studied that it is the Holy Spirit who strengthens and guides us (1 Corinthians 3:7), and that God is the one who established our works (Philippians 2:13). Therefore, boasting in our own labor runs contrary to Scripture. Read 2 Corinthians 10:12-18. What is the purpose of our labor, or works? In what two ways may the believer glory?

The purpose of the believer's labor is to further spread the Gospel.

The glorying a believer has is in his spread of the Gospel, and in the Lord Himself, because God is behind all that we do, and none of it is of ourselves.

9. There is no contradiction between Galatians 6:2 and 6:5, as we've noted Paul uses different Greek words, and each has a different meaning. While *burden* in 6:2 is a crushing weight, 6:5 is a normal load that is manageable. In 6:5, Paul says that every man shall "*bear his own load*," and is a reminder and warning to bear your own responsibility. Everyone in the Body of Christ has a God-given and specific purpose and task. We are given spiritual gifts by the Holy Spirit to accomplish the work of the ministry (1 Corinthians 12:4). What would happen if one of the Body of Christ failed to *bear his own load*? Using 1 Corinthians 12:12-26, explain why it is so important to pull your own weight, as it were. How do these verses serve as application to Paul's argument so far in chapter six of Galatians?

Paul says in 1 Corinthians that we all make up one body, and as such, every part is necessary. If one part stops working, the whole body suffers. In light of our responsibility to the work of the ministry, when one part is slack, the work suffers.

We are to use our gifts, manifested by our fruit of the Spirit, to help the entire body of Christ. If we are puffed up and conceited, our part of the body stops working, and the whole suffers. If we fail to bear each other's heavy burdens, the body suffers. If we want to rejoice in something, rejoice in what the body is accomplishing through and for the Lord, Jesus.

# 36 DO GOOD!

## Galatians Chapter 6, Verses 6-10

*“Let him who is taught the word share in all good things with him who teaches. 7 Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. 8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. 9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. 10 Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.”*

1. We have stated before that Christian Liberty carries great responsibility. Paul has been teaching the Galatians the responsibilities of discipleship through burden-bearing, but now shifts to the “responsibilities of believers to teachers of the Word and the inevitable consequences of sowing and reaping.”<sup>6</sup> When Paul says in Galatians 6:6 that the believer (*him who is taught the word*) is to *share in all good things, with him who teaches*, the Greek word for *good things* is “NT:2841 κοινωνέω *koinoneo* (koy-no-neh’-o),”<sup>10</sup> variously interpreted to mean, giving every good will or respect, giving of time in fellowship with the Word, and giving of material goods. Read the Key Point below and complete the chart. The chart has various verses that use the same idea for *good things*. Look up each and decide how would you interpret this verse.

Bible References	Your Interpretation of All Good Things
Romans 10:15	The Gospel is described as “good things.”
Hebrews 9:11	Christ was the good things to come.
Galatians 2:9	James, Peter, and John gave the right hand of fellowship to Paul and Barnabas.
1 Corinthians 9:1-11	It is the right of those who labor for Christ to partake of material things from their flock.

Bible References	Your Interpretation of All Good Things
Luke 1:53	Good things here are a reference to food.
Romans 15:27	To those who receive the word, they are to give of their material possessions.
Matthew 10:9-10	Jesus, Himself, sent out the Apostles and told them not to take anything because their labor was worthy of food.
1 Timothy 5:17-18	Here, elders are to be paid in material possessions, and in this case wages.



“As often as I read the admonitions of the Apostle to the effect that the Churches should support their pastors and raise funds for the relief of impoverished Christians I am half ashamed to think that the great Apostle Paul had to touch upon this subject so frequently.

We have come to understand why it is so necessary to repeat the admonition of this verse. When Satan cannot suppress the preaching of the Gospel by force he tries to accomplish his purpose by striking the ministers of the Gospel with poverty. He curtails their income to such an extent that they are forced out of the ministry because they cannot live by the Gospel.”<sup>45</sup>

1. Given the above verses, and the quote by Luther in the Key Point, what is Paul saying in Galatians 6:6 when he says, “Let him who is taught the word share in all good things with him who teaches”?

While it is true that this verse can be variously interpreted, there is no question as to the application here. What believers do with their material possessions is a topic of great debate, but not so for the Lord Jesus. In Mark 10:21, Jesus instructs the rich man to sell all he has and give it to the poor. The Apostles are as worthy, doing the work of the ministry.



2. In Galatians 6:7 Paul continues to admonish believers about their Christian responsibility of giving when he says, “Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.” The Greek word for *Do not be deceived* is “NT:4105 πλανᾶω *planao* (plan-ah’-o),”<sup>10</sup> and is in the present, passive, imperative. The imperative mood simply means Paul is giving the reader a command. The passive voice means that the readers were to “receive the action of the verb.”<sup>49</sup> The present tense means that it is happening in real time, right now. Louw and Nida define this word as “to no longer believe what is true, but to start believing what is false - ‘to stray from the truth, to wander from the truth, to go astray from,’”<sup>4</sup> while Vine adds that “often it has the sense of deceiving oneself.”<sup>12</sup> So, Paul is telling the Galatians to stop deceiving themselves, stop believing the lies they’re either listening to or telling themselves, and start believing him. The Bible has very clear indications of what God knows and what man believes about what God knows. Complete the chart below with this in mind. For the mature believers this is only a refresher, but for the babes, like the Galatians, this may be an eye-opener.

Bible References	What God Knows
<b>Hebrews 4:12-13</b>	<p>For the word of God is ... a discerner of the thoughts and intents of the heart.</p> <p>And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.</p>
<b>Daniel 5:18-27</b>	<p>Belshazzar knew everything that God did, both good and bad, to his father Nebuchadnezzar, but still he didn’t humble his heart. Even worse, he defiled the vessels from the Temple, obviously believing God would either not know or not care. Because he did these things, and God knew these things, God took his kingdom away from him.</p>
<b>Jeremiah 17:10</b>	<p>I, the LORD, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings.</p>
<b>2 Chronicles 6:30</b>	<p>Then hear from heaven Your dwelling place, and forgive, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of the sons of men).</p>

3. God knows each man's heart, his desires, his thoughts, and his intentions. God will not allow Himself to be mocked, Paul says. The word *mock* means, in the Greek, "to turn up your noses in scorn,"<sup>9</sup> or literally, "God is not one to be ridiculed."<sup>4</sup> In the context of Paul's lesson on responsibility, he is telling the Galatians they are deceiving themselves by their lack of support for the Church, and their actions don't really mock God because He will not **be** mocked. Read the following passages and relate them to Paul's argument.

Bible References	God Will Not Be Mocked
<b>Acts 5:1-11</b>	In this case, the Holy Spirit was mocked by Ananias and Sapphira when they tried to keep back a portion belonging to God. Consequently, they both died. This is not saying that if you don't give to the Lord, He'll kill you, but it is saying that lying to God, or deceiving yourself is a sin.
<b>2 Chronicles 36:15-21</b>	Because of God's compassion, He sent messengers to Jerusalem, but they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the LORD arose against His people, till there was no remedy.

4. Paul points to the immutable law of sowing and reaping to illustrate his point about giving. By application, however, this law can apply to fellowship, study, respect, and just about everything else. In verse 7, Paul separates the physical aspects of sowing and reaping from the spiritual aspects found in verse 8. To clarify, Vine tells us that the Greek word for "that in v. 7 is emphatic, 'that and that only,' what was actually 'sown;' in v. 8, *eis, unto*, signifies 'in the interests of'."<sup>12</sup> So we find in verse 7 that whatever is sown, is exactly what will be reaped. The obvious application, taken from agriculture, is that if one sows apples, he will reap apples. If one sows wheat, he will reap wheat. The converse is also true. One cannot sow apples and expect to reap wheat. Observe our Lord, who "sowed perfect righteousness and reaped eternal life."<sup>5</sup> The believer reaps eternal life when he sows belief in Christ. Offer several applications that might fit with Paul's main points in Galatians. Look at Job 4:8 for a starting place.

Job 4:8 says that "Those who plow iniquity and sow trouble reap the same." Answers here will vary, as there are countless examples that can be offered. If you are sowing a bad marriage by cheating on your wife, you can expect to reap divorce, or at least heartache. If you are sowing your education by continuing on to college, you can expect to reap a good job in the future.

5. Sowing to the flesh leads one to “*not do the things that [they] wish*” (Galatians 5:17). This eventually leads to the works of the flesh in Galatians 5:19-21. Sowing to the flesh reaps corruption. The Greek word for corruption is, “NT:5356 φθορά *phthora* (fthor-ah),”<sup>10</sup> which signifies “a bringing or being brought into an inferior or worse condition, a destruction or corruption.”<sup>12</sup> Remember, this corruption is not Spiritual, but instead speaks “of the physical effects of merely gratifying the natural desires and ministering to one’s own needs or lusts, to the flesh in contrast to the Spirit, ‘corruption’ being antithetic to ‘eternal life.’”<sup>12</sup> Ultimately, then, sowing to the flesh, for the unsaved, means that “*the wages of sin is death*” (Romans 6:23). Obviously, since the believer cannot die spiritually, his life (1 Corinthians 11:30), his growth and maturity (Galatians 5:7), and his effective ministry are all hindered or ruined (1 Peter 5:8) by sowing to the flesh.

“The British evangelical leader John R. W. Stott has written, ‘Every time we allow our mind to harbor a grudge, nurse a grievance, entertain an impure fancy, wallow in self-pity, we are sowing to the flesh. Every time we linger in bad company whose insidious influence we know we cannot resist, every time we lie in bed when we ought to be up and praying, every time we read pornographic literature, every time we take a risk that strains our self-control we are sowing, sowing, sowing, to the flesh.’”<sup>5</sup>

On the other hand, Paul says that, “*he who sows to the Spirit will of the Spirit reap everlasting life.*” By application, Galatians 6:8 **cannot** be saying that sowing good works reaps salvation. This is something the Judaizers might tell unsuspecting babes in Christ. 1 Corinthians 3:5-15 tells us that for our works we will receive a reward, but if our works are unworthy we will lose the reward, but still be saved. There are two ways to look at reaping everlasting life. The first starts with the clear definition of *everlasting*. The word is most commonly translated *eternal*, but often carries the meaning of a temporal **quality** of life. Keeping in mind Galatians 5:17, 22-25, explain below the first way of interpreting this passage. The second will follow.

[Our quality of life is improved when we sow to the Spirit and manifest the fruit of the Spirit. As we mature, this fruit will grow and become more and more a part of our lives. It’s hard to imagine a life lived without love, joy, peace, etc.](#)

6. Another way of looking at this verse is found in 1 Timothy 6:18-19 when Paul says, “*Let them do good, that they be rich in good works, ready to give, willing to share, 19 storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.*” Here Paul is speaking of Christian rewards. In Colossians 2:18, Paul warns the believers not to let anyone cheat them of their reward. Christian rewards is a big topic; too big, in fact for this study, so we’re only going to spend a little time exploring it. To begin, we don’t want to confuse gifts with rewards. Obviously we receive several gifts when we accept Christ: salvation, the Holy Spirit, a home in Heaven, a glorified body (upon His return). These are not rewards, but gifts. We receive rewards for our good works, and we lose rewards for our bad works. The idea of rewards begins with an understanding of the Bema Seat of Christ. In 2 Corinthians 5:10, Paul describes the Bema (or “judgment”) Seat when he writes, “*For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*” Remember that Paul is talking to believers here

(2 Corinthians 1:1). So, what is this judgment seat all about? The Bema is another of Paul's athletic competition analogies. The Key Point below will be helpful in clearing up any misconceptions concerning this judgment. Read it, and 1 Corinthians 9:24-25 to understand what the Bema really is. What happened to the victor? How is Paul using this illustration for Christians?


The victor was taken before the judgment seat, the Bema, and given a prize. Paul is illustrating that believers will be taken before the Bema Seat of Christ and given rewards based on their works.



“NT:968 βῆμα *bema* (bay’-ma),”<sup>10</sup> (judgment seat).<sup>9</sup> “This word was taken from Isthmian games where the contestants would compete for the prize under the careful scrutiny of judges who would make sure that every rule of the contest was obeyed (cf. 2 Tim. 2:5). The victor of a given event who participated according to the rules was led by the judge to the platform called the Bema. There the laurel wreath was placed on his head as a symbol of victory (cf. 1 Cor 9:24-25).”<sup>50</sup>

7. How can we be sure that we will be rewarded at this Bema Seat of Christ? For starters, in Matthew 16:27, Luke 14:14, Ps 62:12, Job 34:11, and Revelation 22:12, God promises to reward each according to his works. Now, consider Paul's argument in 1 Corinthians 3:1-15 verse by verse. In 1-4, Paul is telling the Corinthians that they are carnal because of their sectarianism. That is, they were boasting in whom they were baptized, Paul or Apollos. Complete the chart below to understand Paul's larger argument concerning rewards.

1 Cor. 3	Question	Answer
5-6	What is the distinction between Paul and Apollos?	Each was given a different gift from the Lord. Paul planted and Apollos watered.
6-7	Who does the work that matters?	God gives the increase.
8	What will Paul and Apollos receive? Why will they receive it?	Paul and Apollos will both receive their own reward based on their own work. Each will receive a reward because each has worked.
10-11	What is the foundation Paul laid? What are we supposed to be careful of?	The foundation is Jesus Christ. We're supposed to be careful of how we build on that foundation.
12	What are the six building materials Paul mentions?	Gold, Silver, Precious Stones, Wood, Hay, Straw

1 Cor. 3	Question	Answer
13	What will become clear?	Each one's work, or what he built on the foundation.
14	What does one who built receive if his work endures?	He will receive a reward.
What is the difference in endurance between Gold, Silver, Precious Stones Wood, Hay, Straw?		Wood, Hay, and Straw will not endure as Gold, Silver, and Precious Stones will.
15	What happens to the person whose work does not endure? What is the caveat?	He suffers loss, but he himself will be saved.
 The phrase "suffer loss" would be better translated: "to suffer the loss of something which one has previously possessed." <sup>4</sup> One would suffer loss of rewards that he could have had, had he been faithful to his work.		

8. In 1 Corinthians 3:1-15, the believer will either receive rewards or lose rewards. Punishment, however, is not in view. Punishment here would be inconsistent, because all of our trespasses have been forgiven. If Jesus, then, demanded punishment, the penalty for our trespasses would be paid twice, and that defeats the all-sufficiency of Christ's sacrifice (Colossians 2:13). Our standing in Christ is complete (Colossians 2:10) and we are perfected by His sacrifice (Hebrews 2:10). Further, we KNOW that whatever good anyone does, he will receive the same from the Lord (Ephesians 6:8). Sowing to the Spirit does not mean that we are working the works that allow God to reward us. Read the following verses and describe these works, where they're from, and who is doing them.

Bible Verses	The Works We Do
Philippians 2:13	God works in the believer for His good pleasure.
1 Corinthians 15:10	God's grace makes the believer who he is, and that graces works in the believer.
Colossians 1:29	God works mightily in the believer.
Galatians 2:8	God's work in the believer is effective.
Ephesians 2:10	For <i>we</i> are <i>His</i> workmanship, created in Christ Jesus <i>for</i> good works, which God prepared beforehand that we should walk in them.

Sowing to the Spirit not only reaps everlasting life, but a life here on earth that is ripe with the fruit of the Spirit, and an afterlife filled with rewards. Heavenly rewards are important, but don't lose sight of the motivation for your rewards: having our Lord utter those precious words, "Well done, good and faithful servant (Matthew 25:21)." Consider the Key Point below.



Will we be sorrowful at the loss of our rewards at the Bema, the Judgment Seat of Christ? Consider Keathley's words:

"At a Thanksgiving dinner, each person eats a different amount, but each is satisfied. After our glorification, there will be no sinful nature to produce envy, or jealousy, or resentment, or feelings of dissatisfaction. We will each be enthralled with God and our glorified state.

Any young man who loves baseball would probably be thrilled to be a bat boy in the World Series, but he would not be jealous or resentful because he was not one of the stars of the game. He would just be delighted to be there and do what he was doing."<sup>50</sup>

The Bible has much to say on the subject of rewards. This is not an obscure topic drawn from one or two verses that must be massaged into a doctrine. The Lord Jesus, Himself, *tells* us to store up treasure in Heaven, and we do this by our works! What about doing the works because we love Jesus? Reflect on His words below, taking careful note of the last statement.

*"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also."*

*Matt 6:19-21*



9. Paul concludes his sentiment concerning the responsibility of the believer to give when he says in Galatians 6:9-10, “*And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. 10 Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.*” Paul uses the Greek word “NT:1573 ἐκκακέω *ekkakeo* (ek-kak-eh’-o)”<sup>10</sup> for *grow weary*. This word means “To turn out to be a coward, to lose one’s courage, to be fainthearted, to faint or despond in view of trial, difficulty. In the sense of to be remiss or slothful in duty.”<sup>9</sup> The Greek word for *lose heart* is similar, “NT:1590 ἐκλύω *ekluo* (ek-loo’-o),”<sup>10</sup> but means “to become so tired and weary as to give out (possibly even to faint from exhaustion).”<sup>4</sup> The exhortation not to give up or pass out is essential to the believer seeking to reap what he has sown. Complete the chart below with the mind of one who wishes to reap what is sown.

Bible References	Reap What You’ve Sown
<p><b>1 Corinthians 15:58</b></p> <p><b>How is the exhortation similar to Galatians 6:9? What is the result if we grow weary?</b></p>	<p>Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord.</p> <p>Your labor will be in vain.</p>
<p><b>Hebrews 12:1-3</b></p> <p><b>What is the exhortation? How does Christ serve as our example?</b></p>	<p>Lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith.</p> <p>Jesus endured the cross and such hostility from sinners against Himself. Therefore we should not become weary and discouraged in our souls, because He didn’t.</p>
<p><b>2 John 8</b></p> <p><b>How does this passage relate to Paul’s exhortation and his discussion of rewards?</b></p>	<p>We are exhorted to look to ourselves, so that we do not lose those things we worked for, and that we may receive a full reward.</p>
<p><b>2 Corinthians 4:8-10</b></p> <p><b>What is the exhortation? What should our focus be?</b></p>	<p>The exhortation is to remember that we are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed.</p> <p>Our focus should be that we are always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.</p>

10. When Paul says that “*in due season we shall reap,*” he is carrying forward the sowing and reaping analogy to its logical conclusion. What we sow, either in giving of money, or respect, or time, or fellowship, or to the flesh, or to the Spirit, we will reap the results of it when the harvest is ripe. Who wouldn’t want to reap what was sown immediately? The fruit of the Spirit is manifested in patience, and so Paul is reminding the Galatians here. Read 2 Corinthians 11:23-27. What did Paul reap from his sowing of the Gospel?

Labors, stripes, imprisonment, deaths, from the Jews five times he received forty stripes minus one, three times he was beaten with rods, once he was stoned, three times he was shipwrecked, he was a night and a day in the deep, often journeying, perils of waters, perils of robbers, perils of his own countrymen, perils of the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren, weariness, toil, sleeplessness, hunger, thirst, fastings, cold, and nakedness.

11. Even Paul longed to see the fruit of his labor, and to reap what he had sown. The chart below illustrates the fruit Paul had because he didn’t grow weary or give up.

Bible References	Paul’s Fruit
1 Corinthians 9:1-2	Are you not my work in the Lord? For you are the seal of my apostleship in the Lord.
1 Corinthians 4:15	In Christ Jesus I have begotten you through the gospel.
2 Corinthians 3:2-3	You are our epistle written in our hearts, known and read by all men; You are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.
Galatians 4:19	My little children, for whom I labor in birth again until Christ is formed in you...
Philemon 10	I appeal to you for my son Onesimus, whom I have begotten while in my chains,



12. Galatians 6:10 is straightforward in its interpretation. After Paul exhorts the believers not to lose heart or grow weary, he offers his last exhortation. “John Wesley said, Do all the good you can, in all the ways you can, to all the people you can, as long as ever you can.”<sup>31</sup> While it is true that we are to do good to all men, Paul places special emphasis on doing good to “*those who are of the household of Faith.*” Why is it so important that believers take care of each other?

Bible References	Why Care for the Body?
<b>2 Timothy 3:12</b>	Yes, and all who desire to live godly in Christ Jesus will suffer persecution.
<b>John 15:18-19</b>	If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.
<b>Hebrews 10:24-25</b>	And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

# 37 *It's All About The Cross!*

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## *Galatians Chapter 6, Verses 11-15*

*"See with what large letters I have written to you with my own hand! 12 As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. 13 For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. 14 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. 15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation."*

1. Paul doesn't explain the reasons for writing with large letters. Some scholars insist that Paul had poor eyesight given the references in this letter to his physical infirmities, and the fact that the Galatians would have plucked out their own eyes and given them to him (Galatians 4:14-15). Others conclude that the context is the definitive clue, citing the urgent nature of the Judaizers' teachings, and this was the reason Paul was writing his own letter, rather than using an amanuensis. Some say that Paul didn't write his own letters because he was unskilled in the Greek. Adam Clark states that Paul had both the talent and the education to write the letter himself because, "He was born in Tarsus, a city which, according to Strabo, rivaled both Athens and Alexandria in philosophy, and in arts and sciences; and therefore he could not be ignorant of a tongue which must have been the very means of conveying all this instruction."<sup>51</sup> He states, along with Merryman, that Paul wrote in the uncial form of lettering that "was alone in use in those days, and this character is as easily made as the capitals in the Roman alphabet, which have been taken from it."<sup>51</sup> Still other scholars say Paul only meant that he'd never written so long a letter, or that he wanted to demonstrate to the Galatians that he, in fact, was the author. Some even say that Paul simply had bad handwriting, and it was for this reason he wrote in large letters. The following verses shed some light on this subject, albeit not much. Complete the chart and then make a decision as to why Paul wrote, "*See with what large letters I have written to you with my own hand.*"

Bible References	Paul's Writing
<b>1 Corinthians 16:21</b>	The salutation with my own hand - Paul's.
<b>Romans 16:22</b>	I, Tertius, who wrote this epistle, greet you in the Lord.
<b>Colossians 4:18</b>	This salutation by my own hand - Paul.
<b>2 Thessalonians 3:17</b>	The salutation of Paul with my own hand, which is a sign in every epistle; so I write.
<i>Galatians 6:11 See with what large letters I have written to you with my own hand."</i>	
<b>Your Conclusion</b>	
<p>There clearly seems to be no right or wrong answer, as there is not enough evidence to support any case fully. However, the fact that Paul usually used an amanuensis, but here changes his usual closing salutation, does warrant consideration. The importance of this letter, given the subject matter, is compelling, as these Galatians, and anyone who came in contact with their Churches, were in grave danger. The danger stems from them either not being used of the Holy Spirit, and leading people away from the true Gospel, or people not becoming saved as a result of their works based salvation message.</p>	

2. Galatians 6:12 serves as a stern reminder to the Galatians of Paul's overall argument. Break down each section of the verse, explaining Paul's position, and the position of the Judaizers.

Galatians 6:12	Summarization
<p><b>As many as desire to make a good showing in the flesh...</b></p>	<p>These were the Judaizers that wanted to put on an outward, pretentious display of their religion, spirituality, knowledge of the Law, external rituals, and ceremonies.</p>
<p><b>...these would compel you to be circumcised...</b></p> <p><b>(Isaiah 55:11 should be considered here.)</b></p>	<p>The Judaizers were pushing the Galatians to become circumcised, to keep the Law, for without it salvation was not possible. God said that His word was sufficient. There is nothing else needed for one to be saved.</p>
<p><b>...only that they may not suffer persecution for the cross of Christ.</b></p>	<p>Non-believing Jews violently opposed Paul's message in Acts. Jesus said that he did not come to bring peace, but a sword. He also said that the world hates Him, persecuted Him, put Him to death, and that we who follow Him should expect the same. These Judaizers were motivated, in part, by fear of persecution. Even Paul himself, said that he wanted to destroy the Church, and persecuted it zealously. He also said that if he were to change his message to preach circumcision, he would no longer be persecuted.</p>

Paul goes on to offer a specific example of how these Judaizers were desirous of using the Galatians to *make a good showing in the flesh*, when he writes in Galatians 6:13, “For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.” Today we have Judaizers of our own. Jehovah’s Witnesses, for example, are required to go door to door seeking converts. “New members must immediately begin training for fieldwork by spending time with older members as they conduct their own fieldwork.”<sup>52</sup> In the organization, reaching the status of Publisher and Pioneer is the stated goal. Publishers put in 1,200 hours of fieldwork each year, while Pioneers put in significantly more.<sup>52</sup> Fieldwork consists of “door-to-door recruitment, sidewalk soliciting, and book studies with prospective and new members.”<sup>52</sup> Pressure and guilt tactics are employed by the leadership to force members into submission to their will. This shows how they aren’t interested in the truth of Scripture, only in making a good showing. Further, the Jehovah’s Witnesses require their members to submit reports documenting how much fieldwork they’ve completed. Vast statistics are calculated for the purpose of keeping tabs on the membership. This is no different than the Judaizers who want to boast in the flesh of the Galatians. Paul condemns these Judaizers for their hypocrisy, and for their demands that the Galatians do what they could not, keep the Law. He points out that getting the Galatians to be circumcised glorified the Judaizers in the eyes of their peers.<sup>6</sup> This was fleshly service, as it served to demonstrate they were keeping the Law, even though they weren’t.

3. Is Paul’s condemnation justified? How are the Judaizers’ actions similar to modern Legalism? Can you offer an example?

Bible References	Justification for not Keeping the Law
<b>Romans 8:3</b>	Men could not keep the Law because of the weakness of the flesh.
<b>Matthew 23:23</b>	Jesus condemned the Pharisees for not keeping the “weightier matters of the law: justice and mercy and faith.”
<b>Acts 7:51-53</b>	Not only did the Jews not keep the Law, but they resisted the Holy Spirit, and persecuted and killed God’s prophets.
<b>Modern Example of Legalism Similar to Judaizer Practices</b>	
Examples will vary here, but should include some form of Legalism as practiced either in the Church or in a modern cult.	

4. While the Judaizers were boasting in their earthly, fleshly, accomplishments of convincing the Galatians to adhere to the Law by becoming circumcised, Paul offers a contrast by way of his ministry when he writes in Galatians 6:14, “*But God forbid that I should boast except in the cross of our Lord Jesus Christ.*” The translators of the King James Bible consistently translate<sup>6</sup> “NT:3361 μή *me* (may); NT:1096 γίνομαι *ginomai* (ghin’-om-ahee),”<sup>10</sup> as *God forbid*, when it literally means “to cause not to come into existence.”<sup>9</sup> Paul rejected all other forms of salvation except that which came through Christ’s sacrifice. He would never, ever, *God forbid*, boast in his earthly accomplishments, of which he would be able to more than most (Philippians 3:4-6), as he saw them not as gain but as loss (Philippians 3:8). Paul rejoiced in the cross of Christ alone, because it was there that Jesus made His sacrifice that defeated death and earned for us justification, salvation, and eventual glorification (Romans 5:8-11). Peter tells us that Christ “*bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness* (1 Peter 2:24).” Paul is saying that the Judaizers are boasting in their fleshly merits, which they believe will earn them God’s favor, but will, instead, lead to their ultimate demise. How does Paul’s boast in the cross contrast with the fleshly methods of salvation? Revisit Galatians 2:21.

This is the fundamental difference between Christianity and all other world religions. Christ is the only deity who took on human flesh in order to satisfy God’s justice for man’s sins in His own body. All other religions have men seeking salvation by means of their own merit. Christ suffered for us, while other religions ask men to suffer for God. Paul’s boast is in what Christ did, not what he did.

5. Paul makes a very powerful statement in the second part of Galatians 6:14 when he writes, *by whom the world has been crucified to me, and I to the world.*" The English translation of the Greek loses much of the force of his words. When Paul says that the world has been crucified to him, the Greek grammar here is perfect, passive, indicative, meaning that for Paul, everything the world has to offer has been utterly and completely destroyed forever to him because it is dead to him, a corpse if you will. The Greek word for *world* here is "NT:2889 κόσμος *kosmos* (kos'-mos),"<sup>10</sup> which has both a wide and narrow definition, and can be used of the universe, but here Paul uses it to mean here on earth, the "wealth and enjoyments of this world, this life's goods,"<sup>9</sup> or "the world of mankind affected by sin, as opposed to the kingdom of Christ,"<sup>6</sup> or "the order of the evil world system ruled by Satan and his agents."<sup>5</sup> Paul is describing his relationship to the world (system) in terms of values and attitudes. He no longer identifies with the world, but with Christ. "Everything a believer ultimately treasures is in heaven. His heavenly Father is there, his Savior is there, his eternal home is there, and his reward is there."<sup>5</sup> What does Paul really mean when he says that the world has been crucified to him and he to the world? How does Paul understand the two differing viewpoints, or systems, and their values and attitudes - the first being the world's, and the second being God's? 1 John 5:19 and Ephesians 2:1-3 will help.

Merryman states that for Paul, since the world's values and attitudes crucified Christ, he no longer identifies with the world, but with the sacrifice of Christ. The world holds no interest for him, but as a new creation in Christ, Paul lives to serve Him, and not his flesh.

The world sees the cross as foolish because the satanic system works to move men away from the cross and into hell. It is the cross, and what it represents, that saves, not the works-based system of the evil ruler of this world (2 Corinthians 4:4). Paul is not saying that the world has no power over him, as he retains his sin nature, but that the world no longer owns him as a slave.

6. Throughout this study you have been laboring over Paul's very words found in Galatians 6:15, and didn't even know it. He says, *"For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation."* We've covered in great detail all of these concepts Paul mentions here: the circumcision, the new creation, and being in Christ. Now it's your turn to interpret what Paul is saying in context. Remember the context of the verse (15), the passage (11-15), the chapter (6), the letter (Galatians), the section (Epistles), the book (New Testament), and the Bible as a whole. Include Scripture references to support your interpretation.

The crux of Paul's argument is that a surgical operation, circumcision, can have no impact on the salvation of anyone. It is only the circumcision of the heart (Deuteronomy 10:16), the basis of salvation by faith (Ephesians 2:8), that avails anything: "NT:2480 ἰσχύω *ischuo* (is-khoo'-o),"<sup>10</sup> literally "the equivalent of to have efficacy, to avail, have force and value."<sup>9</sup> 1 John 5:12 says it simply, "He who has the Son has life; he who does not have the Son of God does not have life." The new creation is clearly stated, that we, both Jews and Gentiles, both circumcision and uncircumcision, are one new man in Christ (Ephesians 2:15), "if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (2 Corinthians 5:17).

# 38 Don't Vex Me!

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## Galatians Chapter 6, Verses 16-18

*“And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God. 17 From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. 18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.”*

Paul has made it very clear that during the Church age, circumcision and uncircumcision mean absolutely nothing. Both Jews and Gentiles who put their faith in Christ are remade, together, as one new man, existing in Christ. The following are tools you will need to interpret Galatians 6:16, beginning with definitions for Greek words Paul uses.

1. You may recall that the Greek word for *walk* is “NT:4748 στοιχέω *stoicheo* (stoy-kheh’-o),”<sup>10</sup> which carries the meaning “to stand or go in order, advance in rows or ranks.”<sup>10</sup> On a deeper level, the word means “to live in conformity with some presumed standard or set of customs - to live, to behave in accordance with.”<sup>4</sup> This is a derivative of the word “NT:4747 στοιχείον *stoicheion* (stoy-khi’-on),”<sup>10</sup> which means “the basic parts, rudiments, elements, or components of something.”<sup>9</sup>
2. The Greek work Paul uses in for *rule* is “NT:2583 κανών *kanon* (kan-ohn’),”<sup>10</sup> which means “anything straight used in examining other things, as the tongue or needle of a balance, a plumb line in building, a rule of conduct or behavior, a measure or measuring rod or the like.”<sup>9</sup>
3. *Peace* is “NT:1515 εἰρήνη *eirene* (i-ray’-nay).”<sup>10</sup> “For the Greeks, this word primarily denotes a state, not a relationship or attitude. It is the opposite of war. It is linked with treaties of peace or the conclusion of peace. It is also the opposite of disturbance. In a negative sense, it may denote a peaceful attitude, i.e., the absence of hostile feelings. In the age of Augustus it carries echoes of redemption, but also implies in everyday reality the legal security of the *pax Romana*.”<sup>26</sup> It also means tranquility and harmony between individuals and nations.<sup>15</sup>
4. The Greek word for *mercy* is “NT:1656 ἔλεος *eleos* (el’-eh-os),”<sup>10</sup> meaning “kindness or good will.”<sup>15</sup> Vine states that “mercy is the act of God, peace is the resulting experience in the heart of man. Grace describes God’s attitude toward the lawbreaker and the rebel; mercy is His attitude toward those who are in distress.”<sup>12</sup>



1. The last tool you will need before you start your interpretation of Galatians 6:16 is the definition of *Israel*. When the word Israel is found in the New Testament, it always refers to national Israel, the descendants of Abraham, Isaac, and Jacob. Israel is never to be confused with, or transmuted into, the Church. Israel, in this case, is in reference to those Jews God continually, and consistently calls the remnant<sup>6</sup> (Joel 2:32; Isaiah 10:22-23; Romans 9:27). With the knowledge you've gained from studying Paul's letter to the Galatians, and using the tools given above, what is your interpretation of Galatians 6:16?

Paul's desire is for anyone who walks, or lives in conformity with the rule of God and the Holy Spirit, who allows his life to be governed by the Word of God and not by the standards of men (the Law), to have God's mercy translating to peace and tranquility in their lives and hearts.

2. In Galatians 6:17, Paul makes one final statement concerning all that he was writing about. Give the interpretation of his remark, and explain what he means when he says "*for I bear in my body the marks of the Lord Jesus.*"

The Judaizers sought a mark of circumcision for the Galatians, but Paul says, definitively, that they were to put an end to all of their nonsense. Paul, himself, bore the marks of his persecution and sufferings, and would tolerate no more discussion on the subject of circumcision. His letter would give the Galatians ammunition to stop anyone from challenging his Apostolic authority, or perverting the Gospel of Jesus Christ.

3. Interpret Paul's concluding remarks to the Galatians. Did you notice that he ended on a soft note?

Paul began his letter to the Galatians with very stern and harsh language, but softened to remind them of their Christian fellowship. Now, Paul again is calling them brethren, desiring for them "the grace, favor and goodwill of God and Christ as exercised toward men."<sup>9</sup>

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