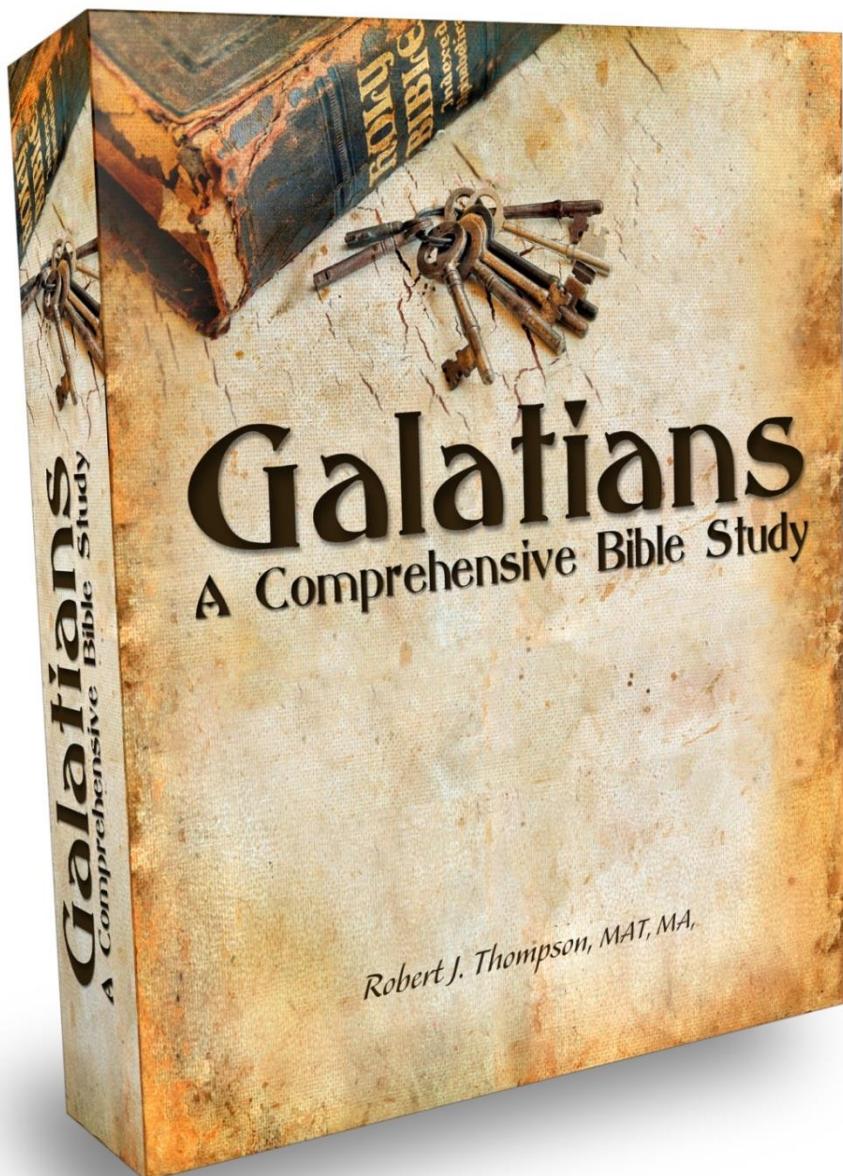


Galatians

A Comprehensive Bible Study



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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*

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.¹ 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.

- 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.² 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 |
|------------------------------|--|
| Romans 1:7-13 | Beloved of God, grace to you and peace, long to see you, I may be encouraged together with you, brethren. |
| 1 Corinthians 1:1-10 | grace to you and peace, plead, brethren, his concern for their ignorance |
| 2 Corinthians 1:1-8 | grace to you and peace, many uses of the word comfort, his hope for them is steadfast, brethren |
| Ephesians 1:1-3; 15 | grace to you and peace, he heard of their love for the saints, he didn't cease giving thanks for them |
| Philippians 1:1-6 | 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 |
| Colossians 1:1-9 | saints and faithful brethren, gives thanks for them, prays for them, he knows of their great love, does not cease to pray for them |
| 1 Thessalonians 1:1-4 | Grace to you and peace, gives thanks for them always, praying for them, remembers their faith, love, and patience, beloved brethren. |
| 2 Thessalonians 1:1-3 | Grace to you and peace, thanks God always for them, brethren, the love they have for each other, he boasts about them. |

| Bible Reference | Answer |
|--|--|
| 1 Timothy 1:1-2 | A true son, grace, mercy, and peace, he urged him. |
| 2 Timothy 1:1-3 | Beloved son, grace, mercy, and peace, thanks God for him without ceasing, prays for him night and day, greatly desiring to see him. |
| Titus 1:4 | A true son, grace, mercy, and peace. |
| Philemon 1:1-2 | Beloved friend, fellow laborer, beloved Apphia, Archippus, fellow soldier, grace to you and peace. |
| Draw a Conclusion about the relationship Paul seemingly has with the Galatians. | 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 |
|--|---|---|
| Acts 9:1-22 Galatians 1:13-14 Philippians 3:4-5 | 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 |

| Bible Reference | Question | Answer |
|---|--|---|
| | Ultimately, where did Paul get his authority from, man or God? | Man |
| Acts 9:1-22 Galatians 1:1-14 | From whom did Paul receive the Gospel? | Jesus Christ |
| Acts 9:1-22 Galatians 1:1-14 | 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. |
| Acts 9:1-22 Galatians 1:1-14 | 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.⁵ 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.⁶



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."³

"NT:652 **APOSTLE** ἀπόστολος (ap-os'-tol-os),"¹⁰ "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."⁴

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 <u>other</u> 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.⁸ 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 (Ιουδαΐζω), 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."⁷

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 |
|---|---|
| Did the Judaizers have authority granted to them from the Jerusalem Council to say people must keep the Law? | No. The Jerusalem Council flatly denied that they gave the Judaizers the command that believers had to be circumcised. |
| What was the decree from the council, and how did the council affect Paul's authority? | 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. |
| Draw a conclusion as to why Paul started Galatians the way he did. | 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. |

| Bible Reference | Question | Answer |
|----------------------|--|--|
| 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.⁵ 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.

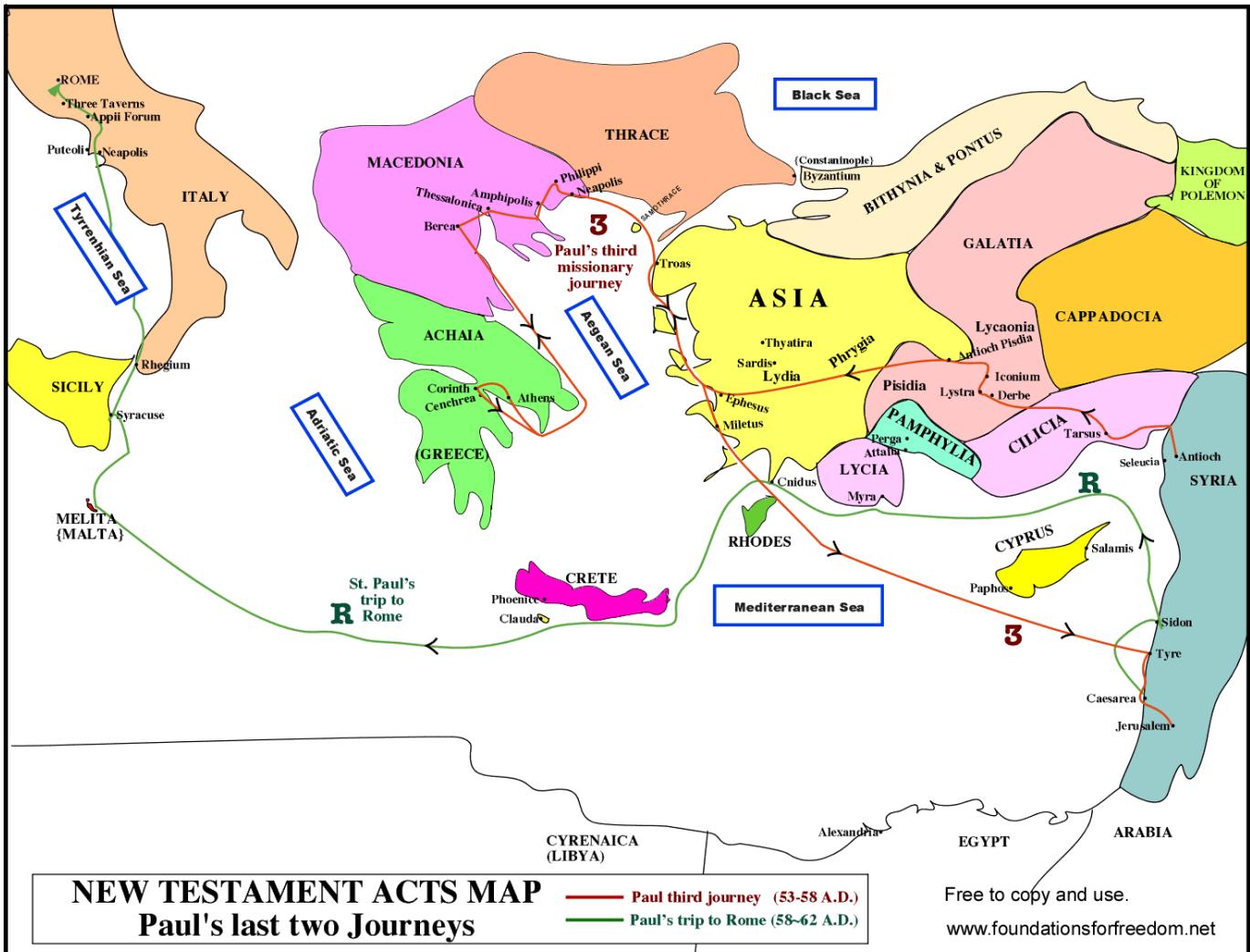
2 *The Churches of Galatia*

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.⁸

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.



| Acts 13:1-14:28 | Location | Verse |
|-----------------|--------------------|-------------|
| Start (1) | Syrian Antioch | Acts 13:1 |
| Stop (2) | Seleucia | Acts 13:4 |
| Stop (3) | Salamis, Cyprus | Acts 13:4-5 |
| Stop (4) | Paphos | Acts 13:6 |
| Stop (5) | Perga in Pamphylia | Acts 13:13 |
| Stop (6) | Antioch in Pisidia | Acts 13:14 |
| Stop (7) | Iconium | Acts 14:1 |

| | | |
|------------------|---|---------------|
| Stop (8) | Lystra (and Derbe, cities of Lycaonia, and to the surrounding region) | Acts 14:(6)8 |
| Stop (9) | Derbe | Acts 14:20 |
| Stop (10) | Lystra | Acts 14:21 |
| Stop (11) | Iconium | Acts 14:21 |
| Stop (12) | Antioch | Acts 14:21 |
| Stop (13) | Passing through Pisidia, they went to Panphylia to the city of Perga | Acts 14:24-25 |
| Stop (14) | Attalia | Acts 14:25 |
| Stop (15) | 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. |
| If these Galatians were simply acquaintances, would Paul have written the opening to Galatians the same way? | | It seems unlikely that Paul would have written such a bold and unsympathetic letter to people he barely knew. |
| Galatians 1:6-9 | Why is Paul writing to these Galatians? | Paul is warning them about the Judaizers. |
| | What is the best possible outcome for believers if they don’t listen to Paul? | They were in danger of being led astray by false teachings. |
| | What is the worst possible outcome for un-believers if they don’t listen to Paul? | They were being blocked from accepting the true Gospel and attaining salvation. |

3 The Gospel of Christ

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),"¹⁰ "gen. chárītos, fem. noun from chaírē (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."⁹

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."⁷

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. |

| Bible Reference | Question | Answer |
|-----------------|--|--|
| 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 <u>BY</u> grace <u>THROUGH</u> 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"> 1. That our salvation is not of anything we've done on our part. 2. Our salvation is not by our own works. 3. Our salvation is strictly the gift of God. |
| 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 | <p>Paul is saying that if one works, he is owed a debt by God, and salvation is no longer a gift.</p> <p>This is the attack on the Judaizers. Work cannot be involved in salvation, period.</p> | <p>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.</p> |
| Romans 4:4-5 | DRAW A CONCLUSION: | <p>Paul is saying in Romans that you cannot be saved by both works and faith because they are mutually exclusive.</p> |

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 יְהוָה שָׁלוֹם"¹⁰

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 |
|------------------------|--|---|
| Philippians 4:6 | What specifically are we not to worry about? | We're not to worry (be anxious) about ANYTHING. |
| Philippians 4:6 | What exactly and specifically are we supposed to take to the Lord? | We're to bring ABSOLUTELY EVERYTHING to the Lord. |
| Philippians 4:6 | What three mechanisms are we to use for what we bring to the Lord? | <ol style="list-style-type: none"> 1. Prayer 2. Supplication (petition for oneself) 3. With Thanksgiving |
| Philippians 4:7 | 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. |

| Bible Reference | Question | Answer |
|-----------------------|---|--|
| Psalm 46:10-11 | 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! |
| Psalm 46:10-11 | 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. |
| Psalm 46:10-11 | 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** כָּפֵר kaphar (kaw-far'),"¹⁰ "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."¹²

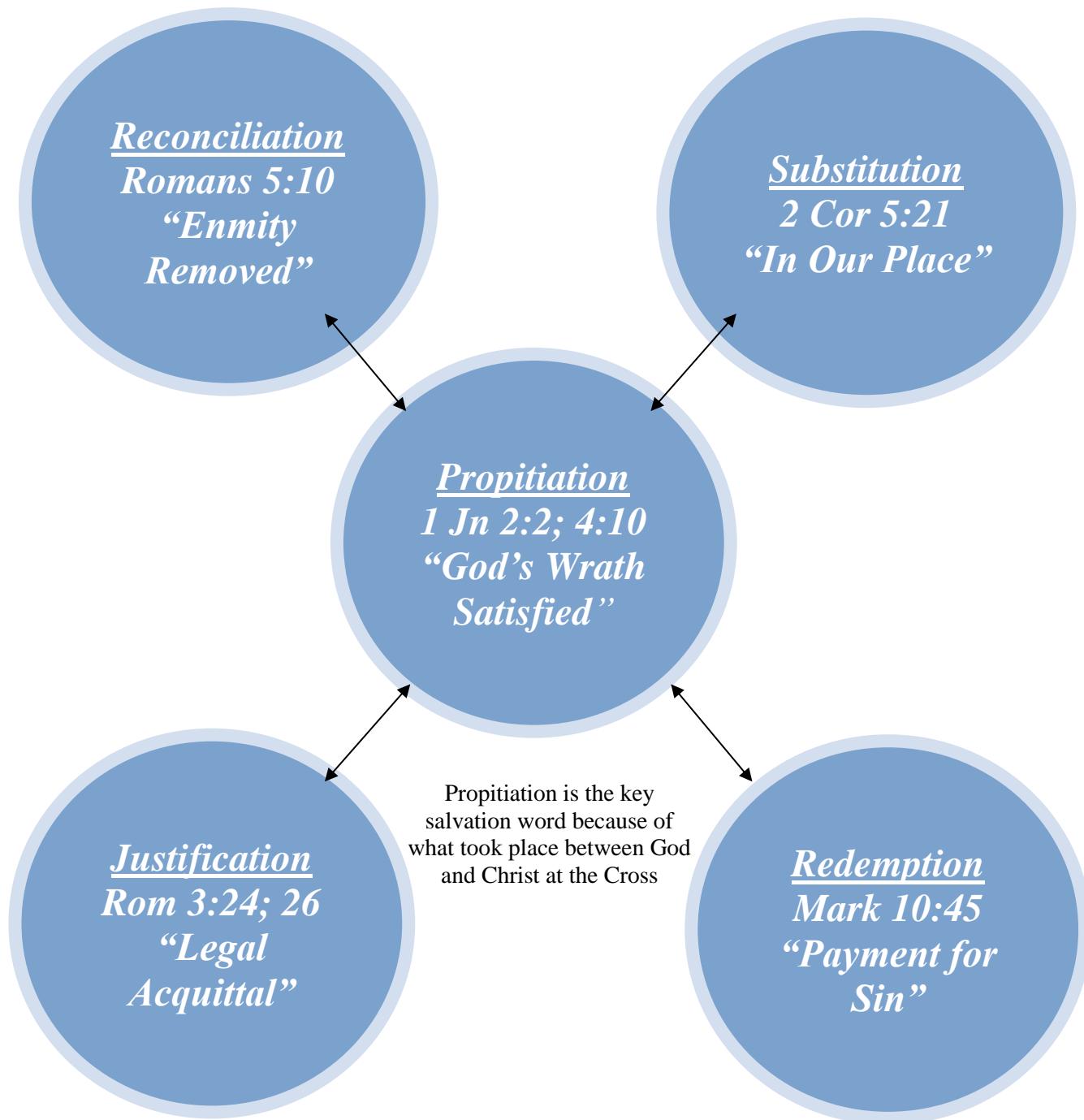


Atonement: An Old Testament Term

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.



| | |
|-----------------------|--|
| REDEMPTION | The Sinward Aspect of Salvation |
| Problem | Man is a slave of sin. |
| Solution | Christ is the perfect, divine solution for sin. |
| RECONCILIATION | The Manward Aspect of Salvation |
| Problem | Man is a sinner, and enemy of God. |
| Solution | Christ is the perfect, divine solution for the sinner. |
| PROPITIATION | 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 |
|--------------------------|---|--|
| Ecclesiastes 7:20 | 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. |
| Psalm 51:5 | What can we do to correct our sinfulness? | According to the Psalmist, we can do nothing because we were born in sin. |
| Hebrews 4:13 | 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 |
|------------------------|--|---|
| Leviticus 17:11 | What specifically is in the blood? | The life of the flesh. |
| Leviticus 17:11 | Where is the blood supposed to go, and for what purpose? | The blood goes on the alter. To make atonement. |
| Leviticus 17:11 | What specifically makes the atonement? | The blood makes the atonement. |
| Hebrews 10:1-4 | 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 HAVE 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 <u>justified</u> , <u>reconciled</u> , and <u>saved</u> . |

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. |
| John 1:29 | What title was Jesus given? | Jesus was given the title of Lamb of God. |

| Bible Reference | Question | Answer |
|------------------|---|--|
| 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' statement in Galatians 1:4 that Jesus gave Himself for our sins. In stark contrast to the Leviticul 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. |

| Bible Reference | Question | Answer |
|-------------------------|---|--|
| 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 <u>to do God's will</u> . |
| 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"> 1. His offering was not annual, but was a onetime thing, contrasting OT priests. 2. He put away sin by the one sacrifice of Himself. 3. He offered ONE sacrifice for sins FOREVER! |
| 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 |
|---------------------|---|--|
| Hosea 13:14 | What did God say He would do? | God says He will ransom them from the power of the grave and redeem them from death. |
| Acts 2:22-24 | What evidence is there that Jesus came in the flesh? | <ol style="list-style-type: none"> 1. Jesus was crucified. 2. Jesus was put to death. 3. Jesus was raised up by God. 4. Jesus' resurrection "put an end to the agony of death" NASB (this means that without Him actually dying, death would still be possible.) |
| Hebrews 2:14 | What evidence is there that Jesus was actually a flesh and blood man? | <ol style="list-style-type: none"> 1. Jesus shared the same flesh and blood. 2. Jesus had to die in order to destroy him who had power over death, the devil. |

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.”³**

RANSOM NT:3083 λύτρον *lutron* (loo'-tron) or NT:487 ἀντίλυτρον *antilutron* (an-til'-oo-tron),¹⁰ “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).¹⁴

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’),”¹⁰ **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

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]."¹⁶ 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 ἐξαίρεμαι exaireo (ex-ahee-reh'-o),”¹⁰ to rescue or set someone free from danger - to set free, to rescue, to deliver.⁴

- * According to *Vine's Expository Dictionary of Biblical Words*,¹² 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 |
|------------------------------------|--|---|
| 2 Corinthians 4:3-4 | Who has veiled the minds of the people from hearing the Gospel that keeps them from being saved? | Satan, the god of this world. |
| Acts 26:15-16 | Why did Jesus send Paul to the Gentiles? | Paus was to be a minister and a witness of what he had seen and of what Jesus would reveal to him. |
| Acts 26:17-18 | Since Satan is keeping the Gospel from those who are perishing, for what five reasons was Paul being sent to the Gentiles? | <ol style="list-style-type: none"> 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. |
| Acts 2:22-24 Romans 6:9 | What was impossible? | That death could hold, or have power over, Jesus. |
| | Why? | Death no longer has dominion over Him. |
| Romans 6:1-3 | When Christ died, who died with Him? | Believers who are in Christ, died with Christ. |

| Bible Reference | Question | Answer |
|---------------------------|---|---|
| Romans 6:4-5 | 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. |
| Romans 6:6 | What are we no longer slaves of? | Sin |
| Romans 6:7-14 | Since we've died with Him, what have we been freed from? | The power of sin, and from death. |
| Romans 8:1-2 | What are believers free from? | The law of sin and death. |
| Colossians 1:13 | What have we been delivered from? | The power of darkness! |
| John 8:31-36; 14:6 | Who set us free? | Jesus, The Truth sets us free. |
| Ephesians 6:10-18 | 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"> 1. The whole armor of God: 2. Truth 3. Righteousness 4. Gospel of Peace 5. Faith 6. Salvation 7. The Word of God 8. Prayer |

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 | Deliverance - Setting Free Deliver - NT:1807 ἔξαιρέω exaireo (ex-ahee-reh'-o) ¹³ |
|--|---|
| 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. |
| Deliver: NT:4506 ρύομαι rhoumai (hroo'-om-ahee) ¹³ “The meaning in the NT is always ‘to save’ with God as subject and persons as object.” ²³ | |
| 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. |
| Bible Reference | Set Free, Delivered NT:1659 ἐλευθερώ eleutheroo (el-yoo-ther-o'-o) ¹³ |
| John 8:32-36 | We are set free from the power of sin. |

| Bible References | Deliverance - Setting Free Deliver - NT:1807 ἐξαἱρέω exaireo (ex-ahee-reh'-o) ¹³ |
|-------------------------------|--|
| Romans 6:14-22 | 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. |
| Romans 8:1-2 | Christ Jesus has made us free from the law of sin and death. |
| Romans 8:18-22 | The entire creation will be delivered from the bondage of corruption brought on by sin. |
| 1 Corinthians 15:51-57 | 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),”¹⁰ 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.”¹⁵ 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 *harpázō*, 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 *harpázō* 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: ἀρπάζω *harpázœ* (har-pad'-zo),”¹⁰

- * 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 4:17.¹⁵
- * Compare how the Lord Jesus was caught up in Revelation 12:5

| Bible References | Harpázœ - Caught Up |
|---|--|
| Matthew 11:12 <u>Take By Force</u> | Taking of the kingdom of heaven by force. |
| Matthew 13:19 <u>Snatches Away</u> | The word of the kingdom is snatched away from what is sown in the heart. |
| John 6:15 <u>Take By Force</u> | Jesus took Himself away from the hands of those who were going to take Him by force. |
| John 10:11-12 <u>Catches</u> | The wolf snatching sheep. |
| John 10:28-29 <u>Snatch</u> | The impossibility of anyone's snatching believers out of the hands of Jesus Christ and God the Father. |
| Acts 8:39 <u>Caught Away</u> | Philip being snatched away by the Holy Spirit from the Ethiopian eunuch. |
| Acts 23:10 <u>Take Him By Force</u> | Paul is taken by force from among the mob bent on tearing him apart. |
| 2 Corinthians 12:2,4 <u>Caught Up</u> | Paul was caught up into the third heaven. |

| Bible References | Harpázœ - Caught Up |
|--|---|
| 1 Thessalonians 4:17 This verse is linked to Philippians 3:21 <u>Caught Up & Transformed</u> | When Christians who are alive at Christ's appearing are caught up they will be transformed and receive their glorified bodies. |
| Revelation 12:5 <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. |

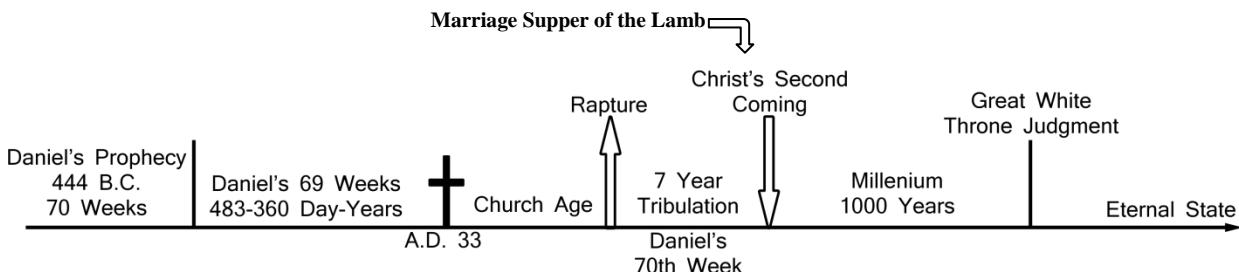
5. This last entry, Revelation 3:10, demonstrates that we will be kept from the hour of judgment. Again, some contend that we will simply be saved through this Tribulation, but the Bible does not support this contention. Revelation 3:10 supports a Pre-Tribulational rapture of the Church, where believers will be caught away before the start of the Tribulation (a.k.a. Daniel's 70th 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."⁵ 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 <u>the wrath</u> we'll be saved from indicate? | The future tense indicates the wrath of God during the Tribulation. |

| Bible Reference | Question | Answer |
|-------------------------------|---|---|
| 1 Thessalonians 1:9-10 | What action does Jesus take concerning the wrath to come? | Jesus delivers us from the wrath to come. |
| 1 Thessalonians 5:1-11 | 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) |
| Revelation 3:10 | ** 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.⁵

"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."⁵⁶



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:

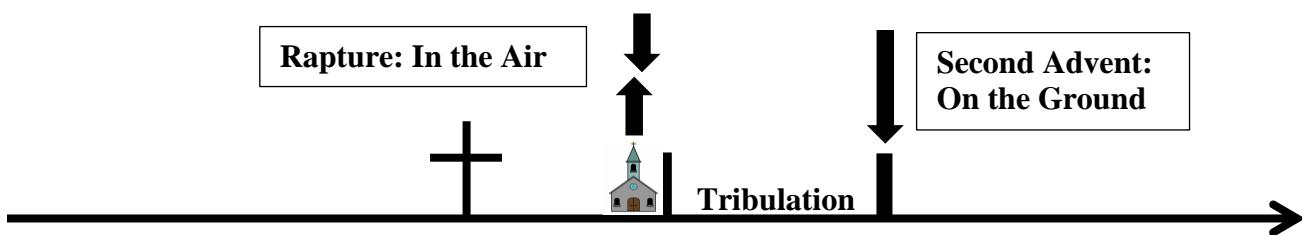
1. The Glorious Appearing
2. The Rapture
3. The Return of Christ
4. The Second Coming

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 FOR His Church |
| The Return of Christ | The Second Advent (Coming) | Christ Returns to the Earth WITH 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 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. | Jesus Returns for The Church | 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! |
|---------------|---------------------|--|

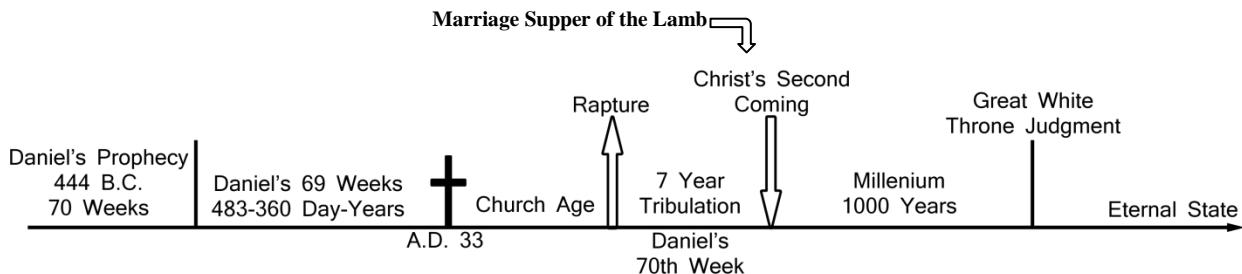
If You're Still Not Convinced, Continue On From Here:

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 70th 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

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."³¹
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."⁴⁰ 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.

| Bible Reference | Jesus-Servant of God's Will | Answer |
|---------------------|--|---|
| John 5:30 | What is it that Jesus seeks? | Jesus seeks only to do the will of the Father. |
| John 6:38 | 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. |
| Hebrews 10:4 | 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. |
| Hebrews 10:5 | How was Christ able to become the sacrifice for sin? | A body was prepared for Him to be offered for a sacrifice for sin. |
| Hebrews 10:7 | In the volume of the Book it is written of this person to do what? | To do the will of God. |

| Bible Reference | Jesus-Servant of God's Will | Answer |
|---|---|--|
| Hebrews 10:10 Hebrews 10:12 | What is the will of God? | It was God's will that Jesus be offered as a sacrifice for the sins of all. |
| Luke 22:42 | Even facing torture and death, what was Jesus' focus? | Jesus was focused on His Father's will. |
| Philippians 2:8 | How obedient was Jesus willing to become? | Jesus was willing to be put to death, and even willing to be crucified. |
| Galatians 3:10 | What is the curse of the Law? | Anyone who doesn't keep all of the Law is cursed. |
| Galatians 3:13 1 Peter 2:24 1 Peter 3:18 | 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. |
| Matthew 20:28 | 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.⁵³ 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. |

| Bible Reference | God vs. Satan | Answer |
|--|---|--|
| 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? | <ol style="list-style-type: none"> 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. |
| 2 Corinthians 4:4 | 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. |
| Compare John 3:16 & Revelation 12:10 | 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. |
| Compare John 14:6 & Revelation 20:3 | How do these passages prove that Satan is at odds with God? | Jesus is THE truth, while Satan deceives the nations. |
| 1 Peter 5:8 | 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:

| |
|--|
| What do we <u>NOT</u> wrestle against? |
| Flesh and Blood |
| What <u>DO</u> we wrestle against? |
| 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 poneros 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. |

| Bible Reference | True Christianity | Satan's Counterfeits |
|---|---|---|
| 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 poneros 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 |
|---|---|--|
| Romans 1:16 | What is the power of God unto salvation? | The Gospel |
| Romans 10:17 | Where does our faith, and thereby our salvation, come from? | Faith comes by hearing, and hearing comes by the word of God. |
| Luke 8:4-8 (parable) Luke 8:11-12 (interpretation) | 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. |
| 2 Corinthians 2:10-11 | Why do we have to forgive? | If we don't, Satan can take advantage of us. |
| 2 Corinthians 11:14 | How does Satan deceive us? | He transforms himself into an angel of light. |
| Ephesians 6:11 | Why do we need the armor of God? | To stand against the wiles of the Devil. |
| Ephesians 6:12 | Why is Paul so concerned about Satan? | Because we face fierce and relentless spiritual opposition from Satan and his demons. |

| Bible Reference | Question | Answer |
|-----------------------------|--|---|
| 1 Thessalonians 2:19 | Who stopped Paul from going to the church at Thessalonica? | Satan |
| 1 Timothy 4:1-2 | How does Satan subvert the Doctrines of God? | He propagates doctrines of demons. |
| Revelation 12:10 | 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’);¹⁰ here but “NT: 4190 πονηρός **poneros** (pon-ay-ros’).”¹⁰ “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*.¹⁶

- * **Pernicious literally means highly injurious or destructive; causing insidious harm or ruin.**^{56,57}

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.¹⁷ 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 |
|---|--|--|
| Ephesians 6:12 | 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. |
| 2 Corinthians 4:4 | What does Satan use his power to do? | Satan uses his power to blind people from hearing the Gospel. |
| Job 1-2:7 | 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. |
| Revelation 12:9 John 12:31 | What does God call the Devil in these verses? | The Great Dragon, the Devil, and Satan. Ruler of this world. |
| Matthew 4:8-9 | How do these verses demonstrate Satan's authority? | Satan has the authority to give all the kingdoms of the world to whomever he wills. |
| Luke 8:26-33 | How does this passage demonstrate the power of demons? | Demons have the power to indwell or possess people and take over their bodies. |
| Luke 13:11-16 | How long did Satan have control over this woman? | 18 years! |
| Ephesians 2:1-2 | 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. |
| 2 Thessalonians 2:1-4 | 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. |
| 2 Thessalonians 2:9-12 | 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. |

| Bible Reference | Question | Answer |
|------------------------|-------------------------------------|------------------------------------|
| Revelation 12:9 | Whom does Satan seek to deceive? | The whole world! |
| 1 John 5:19 | 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

| Bible Reference | Parable | Interpretation |
|--|---|---|
| Matthew 13:25 Matthew 13: 38-39 | Who are the good seeds? | The Sons of the Kingdom. |
| | Who are the tares? | The Sons of the Wicked One. |
| Matthew 13:25-26 | Where are the tares in relation to the wheat? | The tares are among the wheat. |
| Matthew 13:41 | How are the tares described? | They are described as those who practice lawlessness. |
| Matthew 13:43 | How is the wheat described? | They are described as righteous who shine as the sun. |
| Matthew 13:28-29 | Why doesn't the owner allow his servants to immediately gather the tares? | Because this will destroy the wheat in the process. |

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

| Bible Reference | Parable | Interpretation |
|---|--------------------------------|---|
| Matthew 13:30 Matthew 13:39 | What is the harvest? | The end of the age. |
| Matthew 13:30 Matthew 13:39 | Who are the reapers? | The Angels of the Lord. |
| Matthew 13:30 Matthew 13:41 | Who directs the reapers? | The Son of Man. |
| Matthew 13:30 Matthew 13:41-42 | What will happen to the tares? | They will be gathered, cast into the furnace of fire, and burned. |

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 puerous 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 |
|--|--|---|
| Deuteronomy 13:1-5 | 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. |
| Jeremiah 14:14 | What three things does God say He didn't do concerning the false prophets? | <ol style="list-style-type: none"> 1. God didn't send them. 2. God didn't command them. 3. God didn't speak to them. |
| Lamentations 2:14 1 Timothy 4:1 | Where are these false visions coming from? | Demons |
| Acts 13:1-10 Galatians 1:6-7 | What was the goal of Elymas the sorcerer? | To keep the proconsul away from the faith. |
| Acts 13:1-10 Galatians 1:6-7 | Who does Paul identify as the source of Elymas' deceit and fraud? | The Devil |
| Ezekiel 22:28 | 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 |
|--|---|--|
| 1 Peter 5:8 | 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. ⁴ “prowls around” in Greek: to abide, live, or pass one’s life, to live, behave, go about doing. ⁴ | | |
| John 13:2 | Who filled Judas with the idea to betray Jesus? | Satan filled Judas’ heart. |
| John 13:27 | What action did Satan take to secure the Lord’s betrayal? | Satan actually possessed Judas. |
| 1 Chronicles 21:1 | Who tempted David to sin? | Satan |
| 2 Corinthians 11:13-14 | 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 |
|---------------------------------------|--|--|
| John 1:14 | What was Jesus full of? | Grace and Truth |
| John 1:17 | What did Jesus bring us? | Grace and Truth |
| John 14:6 | What, specifically, does Jesus say that He IS? | Jesus says He is THE TRUTH |
| John 3:17 | How is Jesus unlike Satan in this passage? | Jesus didn’t come to condemn the world, but to save the world. |
| 1 Timothy 2:5-6 1 John 2:2 | 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."² 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 |
| 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. | |
| 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. | |

| Bible Reference | Question | Answer |
|-----------------|--|---|
| 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."¹⁹ 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.⁶ 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.⁸ 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 ὅλλος *allos* (al'-los)"¹⁰ and "NT:2087 ἔτερος *heteros* (het'-er-os)"¹⁰. *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. |
| 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 v.6 - Psalm 110:4 |

| εἰς | ἔτερον | εὐαγγέλιον | ὅ | οὐκ | ”στιν | ἄλλος |
|------|---------|------------|-------|------|-------|---------|
| unto | another | gospel | Which | not | is | another |
| 1519 | 2087 | 2098 | 3739 | 3756 | 2076 | 243 |
| eis | héteron | euangélion | hó | ouk | éstin | állo |

| 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 ταράσσω *tarasso* (tar-as'-so),"¹⁰ which means "to stir up, or to shake, or to agitate."⁹ In the Greek, this word is a present tense participle indicating that the action is ongoing and continuous.⁶ 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. |
| Matthew 14:25-26 | 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. | |
| Acts 15:22-29 | 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. | |
| Acts 17:13 | 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;⁸ 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? |
|-------------------------|--|
| Galatians 3:3 | Since they began in the Spirit, they believe they are now being made perfect by the flesh. |
| Galatians 4:9-10 | They now observe the obligatory days and months and seasons and years. |
| Galatians 5:2 | They believed they had to be circumcised to be saved. |
| Galatians 5:4 | 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.

| | | |
|---|----------------------|--|
|  | Would Want To | "NT:2309 θέλω <i>thélō</i> (thel'-o), fut. <i>thelēsō</i> . To will, wish, desire, implying active volition and purpose." ¹⁰ |
| | Pervert | "NT:3344 μεταστρέφω <i>metastréphō</i> (met-as-tref'-o)," ¹⁰ "future <i>metastrépsō</i> , from metá (3326), denoting change of place or condition, and stréphō (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)." ⁹ |

| Bible Reference | Question | Support Of Paul's Teaching |
|--|--|---|
| Matthew 15:1-13 | How are the Scribes and Pharisees the same as the Judaizers? | 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. |
| Matthew 15:12-13 Matthew 13:40-42 | What does the Father do to that which is not from Him? | He removes it, binds it, and casts it into the fire. |
| Deuteronomy 4:2; 12:29-32 Revelation 22:18-19 | What are we expressly forbidden from doing? | 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. |
| Acts 26:16-17 | What did Jesus tell Paul to do? | Jesus commanded Paul to take the words He gave him to the Gentiles. |
| | What didn't He tell him to do? | Jesus didn't tell him paraphrase, or change, or add to His words. |
| Proverbs 30:1-6 | 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.”² 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 |

| Bible Reference | Question | Answer |
|---|--|---|
| Romans 5:8 1 Peter 2:24 | Who took our punishment for us, and how did that happen? | Christ too our punishment by dying FOR 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. <small>*The Greek word for <i>repent</i> literally means to change the mind and agree with God.</small> |
| Acts 16:30-31 John 3:16 | Knowing that Jesus died for us, and even agreeing with this information is not enough to save us. What must we do to be saved? | BELIEVE 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. | <ol style="list-style-type: none"> 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 **Judaizers**. 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**.⁵⁸ 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? | <ol style="list-style-type: none"> 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? | <ol style="list-style-type: none"> 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? | <ol style="list-style-type: none"> 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? |
|------------------------|--|
| Matthew 7:15-20 | We can judge the people by their fruit. If they bear good fruit we can trust them more than one who doesn't. <small>*Note: The false prophets were teaching false doctrine, and while this is bad fruit, works can demonstrate bad fruit as well.</small> |

| Bible References | How can we discern what is true from what is false? | | | | | | | | | | | | | | |
|-------------------------|--|------|--------------------------------|-------|--|-------|--|-------|--------------|-------|-----------------------|-------|-----------------------------|-------|----------------------------|
| Mark 7:14-16 | Listen to what comes out of their mouths. If what come out defiles a man, do not listen. | | | | | | | | | | | | | | |
| Acts 17:10-11 | Search the Scriptures daily to discern what is true. | | | | | | | | | | | | | | |
| Romans 12:2* | <ol style="list-style-type: none"> 1. Don't allow yourself to be conformed to this world. 2. Be transformed by the renewing of your mind. <p><i>*Greek: Renewing means to change, become something entirely new, different, and superior.</i></p> | | | | | | | | | | | | | | |
| Ephesians 5:8-18 | <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 10%;">v. 8</td><td>Walk as children of the Light.</td></tr> <tr> <td>v. 10</td><td>Find out what is acceptable to the Lord.</td></tr> <tr> <td>v. 11</td><td>Don't fellowship with the unfruitful works of darkness, but expose them instead.</td></tr> <tr> <td>v. 15</td><td>Walk wisely.</td></tr> <tr> <td>v. 16</td><td>Use your time wisely.</td></tr> <tr> <td>v. 17</td><td>Understand the Lord's will.</td></tr> <tr> <td>v. 18</td><td>Be filled with the Spirit.</td></tr> </table> | 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. |
| 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. | | | | | | | | | | | | | | |
| Hebrews 5:12-14 | Grow to maturity in the Word of God, so that you may be able to discern both good and evil. | | | | | | | | | | | | | | |

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 |
|---|---|---|
| John 1:1 | Who was in the beginning? | The Word |
| | Who was with God? | The Word |
| | Who is the Word? | The Word is God |
| John 1:4-5 | How is the Word described? | As light! |
| John 1:6-8 | Who came to bear witness of the light? | John (The Baptist) |
| John 1:14 | What happened to the Word? | He became flesh and dwelt among us. |
| John 1:15-18 | Who specifically is the Word? | Jesus Christ-the only begotten Son |
| John 5:39 | What Scriptures is Jesus talking about? | The Old Testament. |
| | What do they testify of? | They testify of Jesus. |
| Luke 24:27 | 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! |
| Luke 24:44 | Who is the focus of “the Law of Moses and the Prophets and the Psalms”?* | Jesus |
| <p>* <i>The Law - The Prophets -The Psalms together make up the TaNaKh</i></p> <ul style="list-style-type: none"> • <i>Torah (Teaching, the Five Books of Moses)</i> • <i>Nevi'im (Prophets)</i> • <i>Ketuvim (Writings)—hence TaNaKh.</i> | | |
| Hebrews 10:7 | What part of the Bible is about Jesus? | The whole of the Scriptures is written about Jesus. |
| Colossians 1:13-16 | Who is the focus of these passages? | Jesus |
| | Who created ALL things? | Jesus |
| | Why were all things created? | They were created FOR Jesus. |
| Revelation 4:11 | 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. |

| Bible Reference | Question | Christ The Center |
|---|---|--|
| Psalm 104:1-6 | Who laid the foundations of earth and heaven? | God laid the foundations of the earth, and made the heavens. |
| 1 Corinthians 3:11 | 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! |
| Hebrews 1:2 | What, specifically, is Jesus heir of? | Jesus was appointed heir of <u>ALL</u> things. |
| 2 Peter 3:18 Colossians 1:10 | What are we to grow in? | Grace and knowledge of God and Jesus. |
| 2 Peter 1:3 | How do we get everything that pertains to life and godliness? | Through the <u>KNOWLEDGE</u> of Jesus. |
| 2 Timothy 3:16-17 Since Christ is the center of the Scriptures, what are the Scriptures good for? | 1. Doctrine 2. Reproof 3. Correction | 4. Instruction in righteousness. 5. To make us complete. 6. To thoroughly equipped us for every good work. |

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



Biblical Definition of the TRINITY/TRIUNITY of God:

- "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."⁶⁰
- One God, self-revealed in Scripture, coexisting in three persons: God the Father, God the Son, and God the Holy Spirit.
- 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.

| 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. |
| 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. |

| Bible Passages | Questions | Refutation |
|---|---|--|
| Genesis 1:26* | While it doesn't prove the Trinity, identify the three plural words God uses to identify Himself. | Us, Our, and Our. *The Hebrew word for God is אֱלֹהִים 'elohiyim (el-o-heem'), and is <u>PLURAL</u> . |
| 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? *Greek: One literally means one in unity, will, nature, and purpose. | 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. |

| Bible Reference | Question | Answer |
|---|--|--|
| 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 | How is salvation specifically obtained that refutes this false doctrine? | Salvation is by grace through faith. |
| Titus 3:3-5 | 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 | How is the Bible described that completely refutes this false doctrine? | The Scriptures (Bible) is pure. |
| Psalm 119:89 | | 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 |
|----------------------|--------------------------------------|---|
| Isaiah 9:6 | Who is Jesus according to the Bible? | Mighty God and Everlasting Father. |
| John 1:1; 14 | | The Word was God who became flesh and dwelt among us. |
| John 5:18 | | Jesus was equal with God. |
| John 8:48-58 | | Jesus is God, claiming the name of God, I Am! |
| John 10:30-33 | | 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 |
|--|---|---|
| Romans 4:1-8 | Why can't salvation be obtained by works? | If salvation were by works, God would owe us something for our efforts. |
| Romans 6:23 Ephesians 2:8-9 | 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.egwritings.org/publication.php?pubtype=Book&bookCode=GC&lang=en&collection=2§ion=all&pagenumber=448.](https://text.egwritings.org/publication.php?pubtype=Book&bookCode=GC&lang=en&collection=2§ion=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).⁶¹

| 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 |
|--------------------|--|---|
| Hebrews 1:5 | What four distinctions does God make between Jesus and angels? | <ol style="list-style-type: none"> God never calls angels His Son. Angels are not begotten of the Father. Angels do not have God as their Father. The Father does not have angels as His Son. |

| Bible Reference | Question | Answer |
|---|--|---|
| Hebrews 1:6 | In addition to NEVER calling angels His Son, what does God say ALL the angels will do? | Worship His Son! |
| Hebrews 1:8-9 | To further distinguish between Jesus and the angels, who does God declare His Son to be? | God declares His Son to be God! |
| Psalm 148:1-5 | When v.5 says “let <u>them</u> 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. |
| John 1:3 Colossians 1:16 | 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. |
| Isaiah 9:6 John 1:1; 14 John 5:18 John 8:48-58 John 10:30-33 | 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 |
|--|--|--|
| Isaiah 40:28 John 1:1-3 Colossians 1:15-18* | Since God created ALL things, and Jesus created ALL things, what does this say about Jesus being preeminent? | Jesus is God with power over creation. |
| | What doesn't it say about Jesus? | He wasn't created, but did the creating. |

*Greek: Firstborn is an adjective meaning preeminent: superior in rank or status; superior over His (v.16) creation.

| Bible Reference | Question | Answer |
|---|--|--|
| Colossians 1:16 John 1:1-3 Hebrews 1:2 | Since Jesus created ALL things, how does this preclude Him from being created? | Since Jesus created ALL things, He cannot be both creator and created. |
| Colossians 2:9-10 | Who IS Jesus then? | Jesus is God. |
| Isaiah 9:6 | How do these passages support the fact that Jesus IS God and couldn't have been created? | Jesus carries the titles of Mighty God AND Everlasting Father. |
| Micah 5:2 | | Jesus is from EVERLASTING! |

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

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 |
|---|---|---|
| Isaiah 40:28 Colossians 1:16 | 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. |

| Bible Reference | Question | Answer |
|--|--|---|
| Isaiah 48:12 Revelation 22:13 | What title does God claim that proves the deity of Jesus? | God is the first and the last, and so is Jesus. |
| Exodus 3:14 John 8:58 | 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&H 331:30-31</i> | | |
| Matthew 1:20 | By whom was Jesus conceived? | The Holy Spirit. |
| Matthew 26:63-64 | Who did Jesus say He was? | The Son of God. |
| John 3:16-17 | Who did God say Jesus was? | God said Jesus was His Son. |
| Daniel 9:24-26 Matthew 16:16 Acts 5:42 John 4:25-26 | “Jesus was not the Christ.” <i>S&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. |
| Isaiah 9:6 John 1:1; 14 John 5:18 John 8:48-58 John 10:30-33 | “Jesus Christ is not God, as Jesus himself declared...” <i>S&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 <u>has in Him and IS</u> the fullness of the Godhead. |
| <ul style="list-style-type: none"> • The Greek word for <u>express image</u> 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 <u>a stamp</u> or <u>impress</u>, as on a coin or a seal, in which case the seal or die which makes an impression bears the <u>image</u> produced by it. • All the features of the <u>image</u> correspond perfectly with those of the instrument producing it. • Involved are the two ideas of <u>representation</u> and <u>manifestation</u>. • Christ both reflects the glory and bears the impress of God's exact nature. • It is <u>by</u> 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, *Indulgenciarum 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, Indulgenciarum Doctrina, w2.vatican.va/content/paul-vi/en/apost_constitutions/documents/hf_p-vi_apc_01011967_indulgenciarum-doctrina.html.

| Bible Reference | Question | Answer | |
|---|---|--|----------------|
| 1 Corinthians 15:3 1 Peter 2:24 Hebrews 9:26 | What did <u>Jesus</u> do to take away our sins? | Jesus sacrificed Himself to take away our sins. | |
| Hebrews 10:10-12 | Quantify Jesus' sacrifice for sins. | # of sacrifices? | One sacrifice. |
| | | # of sins? | All sins |
| | | Timeframe? | All time. |
| 1 John 2:2 | How does this passage quantify the payment for sins? | Jesus paid the price for the sins of the entire world! | |
| Ephesians 2:4-6 Colossians 2:12-13 | 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! | |
| 1 John 1:9 | 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 |
|------------------------|---|---|
| Romans 5:6-8 | Who actually died for our sins? | Christ suffered for our sins, not Mary. |
| 1 Peter 2:21-24 | Who suffered for our sins? | Christ, not Mary, suffered for our sins. |
| 1 Peter 3:18 | Who suffered and how many times did that happen? | Christ suffered ONCE for sins. |
| 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. |

| Bible Reference | Question | Answer |
|-----------------------|--|---|
| Titus 3:4-5 | Since Scripture is clear that Mary did NOTHING to restore our souls, how do these passages indicate that our souls are restored? | The washing of regeneration Renewing of the Holy Spirit. |
| 1 Peter 1:3-12 | | 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. |
| Romans 10:14-17 | Mary doesn't draw men to God. What does? | Men are drawn when they hear the Gospel preached. |
| John 6:44 | Who specifically draws men to God? | God the Father draws men to Himself. |
| John 12:32 | What action did Jesus undertake to draw all peoples to Himself? | He was crucified. |
| Exodus 34:14 Revelation 22:8-9 | 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 | | | |
|---|---|---|----------------|--|--|
| BAPTISM | | | | | |
| Removes original sin while infusing the act with sanctifying grace. | | | | | |
| 1 John 3:5 | Who alone took away our sins? | Jesus | | | |
| BAPTISM | | | | | |
| Removes original sin while infusing the act with sanctifying grace. | | | | | |
| Hebrews 9:12 Hebrews 10:10-12 | Quantify Jesus' sacrifice for sins. | # of sacrifices? | One sacrifice. | | |
| | | # of sins? | All sins | | |
| | | Timeframe? | All time. | | |
| BAPTISM | | | | | |
| Removes original sin while infusing the act with sanctifying grace. | | | | | |
| Isaiah 53:4-12 | If baptism removes sin, what is the purpose of Jesus suffering? | There is no purpose. | | | |
| Luke 23:39-43 | 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. | | | |
| 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 14⁶⁴*

| 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. |
| Romans 6:3-5 Colossians 2:10-13 | What is the process that takes place when we believe? | <ol style="list-style-type: none"> 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, and we’re <u>IN</u> Him. |
| John 1:12 Galatians 3:26 | What is the one requirement to be called a son of God? | Faith in Christ |
| 1 Corinthians 12:13 Galatians 3:26-28 | What two things happen the moment we place our faith in Christ? | <ol style="list-style-type: none"> 1. We are baptized (or placed) <u>IN</u> Christ. 2. We become sons of God. |
| Ephesians 2:4-6 Colossians 1:13 | 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. |

| Bible Reference | Question | Answer |
|--|--|--|
| Ephesians 1:13* | 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."¹² "The Spirit is a pledge of the inheritance and hence the seal by which believers are marked and appointed for redemption."²⁶</i> | | |
| Ephesians 4:30 | How long does our sealing last? | Until the day of redemption. |
| Romans 8:38-39 | How can we be unsealed? | We can't be unsealed. |
| Entire Bible | 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. |
| THE EUCHARIST | | |
| 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." Council of Trent</i> | | |
| 1 Corinthians 11:23-26 | According to Paul, what are the only two purposes of taking the elements of the Lord's supper? | <ol style="list-style-type: none"> 1. To remember His sacrifice. 2. To proclaim the Lord's death until He comes. |

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 |
|---------------------|---|
| John 6:35 | Come to Jesus – Believe in Jesus |
| John 6:40 | Believe in Jesus |
| John 6:47 | Believe in Jesus |
| 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. |

| Bible Reference | Question | Answer |
|--------------------------------|--|---|
| 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. |
| Ephesians 1:13 | Breakdown the progression for salvation, taking note of the past tense in the two steps. | <ol style="list-style-type: none"> 1. Salvation came <u>AFTER</u> they heard the Gospel. 2. They were sealed with the Holy Spirit <u>AFTER</u> they believed. |

1. Hear the word of truth, the Gospel of your salvation. → 2. Trust in Him Having believed → 3. Sealed with the Holy Spirit

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 indwelled 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.”⁶⁹ *Catechism of the Catholic Church*

| Bible Reference | Question | Answer |
|---|---|--|
| Ephesians 1:13-14* | Since salvation comes AFTER hearing and believing the Gospel, what action by the Holy Spirit <u>IMMEDIATELY</u> follows? | Believers are sealed with the Holy Spirit. |
| *Greek: Sealed literally means “security and permanency, fixed and certain.” ¹² “The Spirit is a pledge of the inheritance and hence the seal by which believers are marked and appointed for redemption.” ²⁶ | | |
| 1 Corinthians 12:12-14 | 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. |
| Romans 8:9-11 | 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. |
| Acts 2:41 | Since the Church IS the Body of Christ, when were these 3,000 added? | The same day they believed. |
| ANOINTING THE SICK | | |
| 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.” ⁷⁰ <i>Catechism of the Catholic Church</i> | | |
| John 3:16 Ephesians 2:8-9 | 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. |
| Acts 10:43 Romans 5:1^a Colossians 1:13-14^{ab} | When are a believer's sins forgiven? | The moment we believe. |
| | ^a Justification: legally declared righteous. ^b Take note of the past tense. | |

| Bible Reference | Question | Answer | |
|---------------------------|---|--|----------------|
| 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. |

HOLY ORDERS

“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.”⁷¹ *Catechism of the Catholic Church*

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 |
|-----------------------------|--|---|
| πρεσβύτερος presbyteros | Elder | The noun presbuteros, used over sixty times in the New Testament, means an aged person or elder. |
| επισκοπός episkopos | Overseer, Superintendent, Guardian, Bishop | The noun episkopos means overseer, superintendent, or guardian, and is also translated “bishop” in some translations. |
| ποιμῆν poimēn (noun) | Shepherd, Pastor | The noun poimen means shepherd and is translated “pastor” in one passage (Ephesians 4:11). |
| ποιμαίνω 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 (presbyters) in verse 5 and Bishop (episkopos) (Overseer in some translations) in verse 7.
- In 1 Peter 5:1-2 Elders (presbyters) 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 |
|-----------------------|---|--|
| 1 Peter 2:5; 9 | Rather than Catholic priests, who actually makes up the priesthood? | All members of the Body of Christ are Priests. |

| HOLY ORDERS | | |
|---------------------------------|--|---|
| Acts 14:23 Titus 1:5 | 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. |
| Hebrews 7:11-17 | 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. |

HOLY ORDERS

| | | |
|----------------------|---|---------------|
| 1 Timothy 2:5 | 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.” ⁷¹ Who is the ONLY mediator between God and man? | Jesus Christ. |
|----------------------|---|---------------|

MATRIMONY

“...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).”⁷²

Complete the chart below that shows how we’re actually sanctified:

| Bible Reference | Biblical Sanctification |
|---|--|
| 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. Christ’s blood. |
| Colossians 3:1-5; 2 Corinthians 7:1 | By cleansing ourselves. |
| 1 Thessalonians 2:10-12; Ephesians 4:1 | By walking worthy. |
| Romans 12:2 | By transforming your mind. |
| Philippians 4:8 | Have your mind on the things of God. |
| Philippians 3:20-21 | 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.²⁰ 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 venerate 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!"²¹

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 |
|---|--|---|
| Deuteronomy 33:1-2 Galatians 3:19 | What role did angels have in the giving of the Law? | The Law was appointed through angels! |
| Hebrews 2:2 | Where did the steadfast word* come from? | The word <u>spoken through angels</u> proved to be steadfast. <i>The word could mean the Law or messages sent by angels.</i> |
| Acts 7:52-53 | What part did angels play here? | The Law was given at the direction of angels! |
| Psalm 68:17 | 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."</i> ⁷³ | | |

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 |
|----------------------------|--|--|
| 2 Corinthians 11:14 | 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. |
| Revelation 12:3-9 | How many fallen Angels are there? | The exact number is not known, but 1/3 fell with Satan. |
| 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."⁶



"NT:331 ἀνάθεμα **anáthema** (an-ath'-em-ah),"¹⁰ "given up or devoted to destruction for God's sake; therefore, given up to the curse and destruction, accursed."⁹
 "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."¹⁵

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 |
|---|--|--|
| 2 Corinthians 12:11 | To whom does Paul compare his Apostolic authority? | The most eminent Apostles. |
| 2 Corinthians 12:12 | What three witnesses did God give Paul to authenticate him? | <ol style="list-style-type: none">1. Signs of an Apostle.2. Signs and wonders.3. Mighty deeds. |
| Acts 9:10-17 Acts 22:12-15 | Who was Paul's witness? | Paul's witness was a disciple at Damascus named Ananias. |
| | What makes Paul's witness a credible one? | <ol style="list-style-type: none">1. He was a disciple.2. He was devout.3. He had a good testimony.4. He was chosen by Jesus. |
| 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. |

| Bible Reference | Question | God's Witness for Paul |
|------------------------|---|---|
| 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 |
|------------------------------|--|-----------------------------|
| 1 Corinthians 1:18-25 | 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. |

| Bible Reference | Question | Importance of Signs to Jews |
|--------------------------------------|---|--|
| John 2:13-22 Especially v. 18 | 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. |
| John 2:19-21 | What sign did Jesus offer them? | Jesus offered the sign of His resurrection. |
| John 2:22 | What eventually happened because of this sign? | His disciples “believed the Scripture and the word which Jesus had said.” |
| John 4:46-54 | 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. |
| Mark 16:19-20 | After Jesus ascended, how did He authenticate the Apostles? | The Lord confirmed the words the Apostles preached by use of signs. |
| Acts 2:22 | 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.”⁵ 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. |

| Bible Reference | Question | Answer |
|--|--|---|
| Galatians 1:11-12 | What three pieces of evidence does Paul offer that prove his message would not please men? | 1. Paul's message was not according to men. 2. Paul didn't receive his message from men. 3. Paul was not taught his message by man. |
| 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.⁸ 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 |
|--|--|--|
| Jeremiah 1:5 | When did God call Jeremiah as a prophet? | God chose Jeremiah before he was conceived to be His prophet. |
| Jeremiah 1:6-7 | What was God's plan for Jeremiah? | God would send him out to speak for Him. |
| Galatians 1:15-16 | In what two ways does Jeremiah's calling authenticate Paul's? | <ol style="list-style-type: none"> Paul and Jeremiah were called before they were even born. Paul and Jeremiah were both called to preach God's message. |
| Isaiah 42:1-6 Isaiah 49:1-8 | Both of these passages speak prophetically of the coming of the Messiah. In what way does this relate to Paul? | <p>Like Jesus, Paul was called long before he was ever born. Further, he was called to the Gentiles.</p> |
| Luke 1:5-15 | How is John the Baptist related to Paul? | John the Baptist was filled with the Holy Spirit before he was even born. |
| Galatians 1:15 | 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.*”⁹ 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.

| Bible Reference | Question | Paul's Apostolic Authority |
|---|---|---|
| Acts 9:10-22 Especially vs.20-22 | What two pieces of evidence demonstrates that Paul received the full and complete Gospel? | <ol style="list-style-type: none"> Paul immediately preached Christ. Paul confounded the Jews proving that Jesus is the Christ. |

| Bible Reference | Question | Paul's Apostolic Authority |
|-------------------------------------|--|---|
| Acts 9:19 Galatians 1:17 | Where did Paul go after his conversion? | Paul went to Arabia and returned to Damascus. |
| Galatians 1:16-17 | 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. |
| Galatians 1:16-17 | 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. |
| Galatians 1:18 | How long did Paul stay away? | Three years! |
| Acts 9:26-27 | 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.⁸ The chart below gives you the opportunity to reason through the evidence Paul offers concerning these things.

| Bible References | Question | Significance |
|---|--|--|
| Galatians 1:18-19 Acts 9:19-22 | 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. |
| Galatians 1:18* | If not for theological instruction, why did Paul go to Jerusalem to meet Peter? | Paul went to Jerusalem only to get acquainted with Peter. |

**Greek: SEE literally means to get acquainted with.*

| Bible References | Question | Significance |
|-----------------------|--|---|
| Galatians 1:18 | 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. |
| Galatians 1:18 | 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 |
|--|--|--|
| John 7:5 | What was the state of belief in Jesus among His brothers? | They did NOT believe in Him. |
| Acts 1:14 | 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. |
| 1 Corinthians 15:7 Galatians 1:19 | 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. |
| Acts 15:1-2 | To whom were Paul and Barnabas sent to resolve the matter of circumcision? | They were sent to the Apostles and Elders. |
| Acts 15:3-24 | Ultimately, what did James judge? | The Gentiles who are turning to God should not be troubled with circumcision. |
| Galatians 1:19 | 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.³¹ 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 | |
|--|---|---|--|
| Galatians 1:21-24 | 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. | |
| Matthew 28:19-20 Mark 16:15 | How are we like Paul in that we don't 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? | Title | Ambassadors for Christ. |
| | | Job | 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 3. Rebuke | 2. Convince 4. Exhort |

| Bible Reference | Question | Answer |
|--|--|--|
| 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 | <ol style="list-style-type: none"> 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. | |
| 1 Peter 2:12 Philippians 2:14 | How should we conduct ourselves? | Honorably without complaining or disputing. |
| 1 Peter 2:12 | Why? | When people see our conduct they may glorify God as a result. |
| Philippians 2:15 Acts 1:8 | | 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).⁵⁵

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 |
|---|---|---|
| Acts 14:26* | 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> | | |
| Acts 14:27 | What did Paul report to the church? | All that God had done with them. God had opened the door of faith to the Gentiles. |
| 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." |
| 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. |
| 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. |

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:”
- Paul did NOT go to Jerusalem:
 - To receive instruction from the Apostles.
 - To accept confirmation of his apostolic title.
 - Because he was summoned by them for preaching a different Gospel. Hence the 14 years of separation.
 - 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. |
| 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 <u>in accordance with</u> might be related to the church that sent Paul and Barnabas. |

*The Greek preposition by can be translated in accordance with.

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)’.”¹² 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.⁶ 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. |
| Acts 21:15-18 | With whom did Paul meet when he went to Jerusalem? | James and all the Elders of the Church. |
| Galatians 2:2 | 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 |
|---|--|--|
| Peter: | | |
| Acts 15:6-7 | What did Peter conclude about Paul's question of circumcision? | Gentiles should hear the Gospel and believe. |
| Acts 15:8-10 | | God purified their hearts by faith. |
| James: | | |
| Acts 15:13-19 | 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. |
| | | |
| Acts 15:24 | What did the Apostles, Elders, and Church conclude about Paul's question of circumcision? | The Council gave no command to be circumcised. |
| | | |
| Acts 15:25 Galatians 2:2 Galatians 2:9 | 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. |
| | | |
| Galatians 2:2 | 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.”⁶² The chart below will guide you as you examine how this test case unfolded:

| Bible Reference | Question | Paul's Test Case: Titus | |
|---|---|---|--|
| Leviticus 20:24, 26 | What action did God take regarding Jews and Gentiles? | | He separated them. |
| Deuteronomy 7:1-5 | 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. |
| Deuteronomy 7:4 | 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. | |
| Deuteronomy 7:4 | How does God describe the Jews? | God chose Israel above all the nations of the earth to be His own special treasure. | |
| Leviticus 18:5 Leviticus 19:37 | How much of the Law were Jews required to keep? | ALL OF THE LAW! | |
| Exodus 12:48 Leviticus 12:3 | What, specific to our Galatian discussion, would be required of Jews? | Circumcision | |
| Acts 15:4-5 | 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. | |
| Acts 15:24 | 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 |
|---|---|--|
| Ephesians 2:11-12 Note the two groups by their descriptors: | Jews | Gentiles |
| | Circumcision | Uncircumcision |
| | Commonwealth of Israel. | Aliens from the commonwealth of Israel. |
| | Given covenants of promise. | Strangers from the covenants of promise. |
| Ephesians 2:13 | How has Christ brought near the Gentiles? | Gentiles are brought near by the blood of Christ. |
| Ephesians 2:14* | 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> | |
| Colossians 3:11; 15 1 Corinthians 12:13 Galatians 3:28 | Who specifically has Christ made into ONE Body? | Greeks (Gentiles), Jews, circumcised, uncircumcised, barbarians, Scythians, slaves, free, male, female. Basically, everyone! |
| Acts 10:34 Romans 2:11 | To whom does God show partiality? | God shows partiality to no one. |
| 2 Corinthians 3:13-16 | 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. THROUGH | 1. Christ |
| | | 2. BY | 2. The Spirit |
| | | 3. TO | 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)”¹⁰ 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.”⁹

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 |
|-----------------------|--|---|
| Matthew 24:24 | False teachers may even deceive this group? | The elect. |
| Acts 20:29-30 | Who will false teachers (wolves) not spare? | The flock of God. |
| | What will happen to them? | They'll be drawn away. |
| 1 Timothy 4:1 | Some will not just depart from the faith, but will listen to whom? | Deceiving spirits and doctrines of demons. |
| 2 Timothy 3:13 | What will happen in the last days? | Evil men and impostors will grow worse and worse, deceiving and being deceived. |
| Jude 4 | 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. |
| 2 Peter 2:1 | | 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.



Secretly Brought In NT:3920 παρείσακτος *pareisaktos* (par-ice'-ak-tos).¹⁰

Pertaining to joining with someone under false pretenses and motivations - falsely pretending, joined falsely.⁴

Spy Out NT:2684 κατασκοπέω *kataskopeo* (kat-as-kop-eh'-o).¹⁰

To watch or observe secretly and with presumed evil intent.⁴

To inspect, to view closely, in order to spy out and plot against.¹⁵

Bring into Bondage NT:2615 καταδουλόω *katadoulóω* (kat-ad-oo-lo'-o).¹⁰

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.⁹

| Bible Reference | Question | Response to the Gospel |
|-----------------|---|---|
| Galatians 2:4 | How does Paul use <u>secretly brought in</u> 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)⁵⁵

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)."⁶¹

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).⁶³

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

| Bible Reference | Old Covenant - Inferior | New Covenant - Superior |
|---|--|---|
| 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. |
| 2 Corinthians 3:14 | Unlifted veil in the reading of the Old Covenant. | Veil is removed in Christ. |
| 2 Corinthians 3:15-16 | A veil lies over their heart when Moses is read. | Veil is taken away whenever a person turns to the Lord. |
| 2 Corinthians 3:17-18 | Where is the Spirit? Temple Only | Where is the Spirit? Mobile, among all the body. |
| 2 Corinthians 3:17 Galatians 5:1 | The Law brings bondage. | The Spirit brings liberty. |
| 2 Corinthians 3:18 | Veiled faces. | Unveiled faces. |

| Bible Reference | Old Covenant - Inferior | New Covenant - Superior |
|--|---|--|
| 2 Corinthians 3:18 Exodus 20:19 | Glory of the Lord frightened the people. | Believers are being transformed into the image of Christ by the Spirit. |
| 2 Corinthians 3:13 | 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. |
| 2 Corinthians 3:14-18 | 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. |
| 2 Corinthians 4:1-4 Luke 8:12 | 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. |
| 2 Corinthians 4:1-4 Luke 8:12 | Why is the god of this age blinding men from seeing God's glory? | Satan doesn't want men to be saved. |
| 2 Corinthians 4:7 | 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 |
|---|--|---|
| Galatians 2:19 Romans 6:14 | What is our relationship to the Law? | We are now dead to the law. |
| Galatians 3:11-14 | 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. |

| Bible Reference | Question | Answer |
|-----------------------|---|---|
| Hebrews 8:7-13 | 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> | | |
| Colossians 1:27 | Who specifically indwells us the moment we believe? | 1. The Son. |
| Ephesians 4:6 | | 2. The Father. |
| 1 Corinthians 3:16 2 Timothy 1:14 | | 3. The Holy Spirit. |
| Romans 8:9-11 | | 4. The Holy Spirit and Christ. |
| John 14:20-23 | | 5. The Father and the Son. |
| Ephesians 2:19-22 2 Corinthians 6:16 | 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. |
| 2 Corinthians 3:18 | 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 |
|---|---|---------------|
| John 8:34-36 Romans 6:7-9 Romans 6:18,22 Romans 7:24-8:2 | What two things are we free from and no longer in bondage to? | Sin and Death |

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

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 |
|---------------------|--|---|
| Romans 10:13 | What is the requirement for salvation? | Call on the name of the Lord. |
| Romans 10:14 | What is the four step process for salvation? | <ol style="list-style-type: none">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. |

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 |
|---|---|--|
| Matthew 12:21 | What will Gentiles trust in? | His name. |
| Mark 16:16 John 3:18 John 3:36 | What is required for salvation? What results in condemnation? | Belief Unbelief |
| Luke 7:48-50 | What saved this woman? | Her faith. |
| John 1:12-13 | What affords one the right to become children of God? | Receiving Jesus. |
| John 3:15-16 | What is required for eternal life? | Belief in Jesus. |
| John 5:24 | What keeps a person from judgement? | Hearing the word and believing in Jesus. |
| John 5:39-40 | What reason did Jesus give that explains why these people didn't gain eternal life? | They were UNWILLING to come to Him. |
| John 6:28-29 | What was the one work Jesus required? | Believe in Him. |
| John 6:35 | What is the only requirement given? | Belief |
| John 6:40, 47 | What is the only requirement for eternal life? | Belief in Jesus. |
| John 9:35-38 | 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 | |
|--|---|---|-------------|
| John 14:1 | What is the exhortation? | Jesus exhorts them to believe in Him. | |
| John 14:6 | What is the only way to the Father? | Through Jesus. | |
| John 16:7-9 | 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. | |
| John 17:20 | What is it that will allow people to believe? | The words that are spoken to them. | |
| John 20:24-29 | 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. | |
| John 20:30-31 1 John 5:13 | For what two reasons did John write? | So that we could believe | |
| | | In believing we could have life. | |
| Acts 2:21 | What is required for salvation that is the same as believing? | Calling on the name of the Lord. | |
| Acts 8:36-37 | What was the stipulation offered that was necessary? | He had to believe. | |
| Acts 10:43 | 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. |
| | | Turn them from darkness to light. |
| | | Turn them from the power of Satan to God. |
| | Ultimately, what is the reason for Jesus sending Paul? | So that they may receive forgiveness of sins. Salvation. |
| Romans 1:16 | What is the power of God to salvation? | The Gospel. |
| Romans 1:17 | What makes life possible? | Faith |
| Romans 3:28 | How is a man justified (declared righteous)? | By Faith. |
| Romans 4:3 | What did Abraham do BEFORE righteousness was accredited to his account? | Abraham believed God. |
| Romans 4:5 | What are the two stipulations for righteousness being accounted? | You cannot work for righteousness. |
| | | You have to believe in Jesus. |
| Romans 4:16-22 | What did Abraham do BEFORE he had righteousness accredited to his account? | He was fully convinced that God would perform what He promised. |

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 | What do we need to live? | Faith |
| Romans 10:17 Galatians 3:5-7 | Where does faith come from? | Faith comes by hearing the Word of God. |
| Romans 11:20 | Why was Israel broken off? | Because of unbelief. |
| Galatians 2:16 | Since faith comes by hearing the Word of God, what is the result of our faith? | Justification |
| Galatians 3:14 | What do we receive through faith? | The promise of the Spirit. |
| 2 Thessalonians 2:11-12 | For what two reasons are these people condemned? | They didn't believe the truth. They had pleasure in unrighteousness. |
| 1 Timothy 1:16 | "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." ⁷⁹ (Amplified) What requirement is given for eternal life? | Belief in Jesus. |
| 1 Timothy 4:10 1 John 2:1-2 | 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. |
| 2 Timothy 1:12 | What is the one word that Paul uses that defeats the Calvinist argument of regeneration preceding faith? | Persuaded |

SALVATION

| Bible Reference | Question | Answer |
|------------------------|--|---|
| 2 Timothy 3:15 | What made Timothy wise for salvation? | The Holy Scriptures. |
| Hebrews 3:12-14 | What is odd about this passage if we cannot believe until we're regenerated? | Why would we have to be warned about unbelief? |
| Hebrews 11:6 | Calvinists say that men never seek after God. How does this passage refute that? | God rewards those who seek after Him. |
| 1 John 3:23 | 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 |
|---|---|---|
| Romans 3:20 Galatians 2:16 | 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. |
| Ephesians 2:8-9 | 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. |
| Isaiah 57:12 Isaiah 64:6 | 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.”⁷⁴
- 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).”⁷⁴
- 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 Jude 1 2 Peter 1:9-10 Philippians 3:20-21 Colossians 3:9-10 | Ephesians 5:26-27 1 John 3:2 2 Corinthians 7:1 1 Corinthians 15:51-57 2 Corinthians 4:6 | 1 John 4:7 Colossians 1:13 Romans 12:2 1 Corinthians 15:42-44 Romans 6:13 | 2 Corinthians 3:18 2 Corinthians 5:17 Romans 6:19 Romans 13:12 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 | |

| | | |
|------------------------------|--|------------------------------------|
| Romans 8:5 Galatians 5:16 | What is the key component for success in our sanctification? | Rely on (walk in) the Holy Spirit. |
|------------------------------|--|------------------------------------|

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 |
|--|---|---|
| Philippians 1:6 | 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. |
| 2 Corinthians 5:17 | When (and to what extent) did this work begin? | The good work began when we believed and became completely new creations. |
| 2 Corinthians 9:8 2 Peter 1:3-4 | 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. |
| Galatians 3:2-3 | Can't we be sanctified by keeping the Law? | NO! |
| Galatians 4:7-10 Galatians 5:1-10 | 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. |
| Galatians 5:6 | What is the ONLY thing that matters about salvation? | Faith. |
| Ephesians 2:10 | 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. |
| 2 Peter 1:5-8* | 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 |
|---|---|--|
| 2 Peter 1:9 | 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. | <ol style="list-style-type: none"> 1. They are shortsighted. 2. They are even blind. 3. They've forgotten they were cleansed from their old sins. |
| 2 Peter 1:9-10* | 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> | | |
| 2 Peter 1:9 | Would this be for salvation or sanctification? | Sanctification |
| 2 Peter 3:18 Romans 12:2* | 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> | | |
| Hebrews 5:12-14 | 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). |
| Hebrews 5:13 | What term is given for one who only partakes of milk? | An unskilled babe. |
| Hebrews 5:14* | 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 |
|-----------------------------|--|--|
| Ephesians 4:17-24 | 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. | <ol style="list-style-type: none"> 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. |
| James 1:22 | 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. |
| James 2:20 | What kind of faith do we have without works? | A dead faith. |
| | What do we STILL have, though? | We still have faith. |
| 1 Corinthians 3:9-15 | 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. |
| 1 Corinthians 15:1-2 | What is the fourfold progression for how salvation occurs? <i>(Notice there is no mention of proving salvation through works.)</i> | <ol style="list-style-type: none"> 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.



- NT: 2615. Bondage καταδουλόω *katadoulóō* (kat-ad-oo-lo'-o).¹⁰
- 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'.⁹
- To be firmly bound by an obligation or a relationship - to be bound, to be under obligation.⁴

| Bible Reference | Question | Answer |
|--|---|--|
| Romans 6:16 | 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. |
| 2 Peter 2:19* | | For by whom a person is overcome, by him also he is brought into bondage. |
| <p>*Greek: Overcome: <i>Hettao</i>. 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.</p> | | |
| John 8:34 | What was the Lord's take on this problem? | Whoever commits sin is a slave of sin. |
| 1 Corinthians 7:22-24 | 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. |
| Colossians 2:16 | 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 |
|---------------------|---|--|
| Matthew 6:24 | What two results occur when one allows himself to become slaves to either sin or men? | <ol style="list-style-type: none"> 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? | <ol style="list-style-type: none"> 1. You cannot serve two masters. 2. You cannot serve God and anything else. |
| Romans 6:13 | So, what three solutions are there to the problem of allowing yourself to be placed in bondage? | <ol style="list-style-type: none"> 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. |
| Joshua 24:15 | The Old Testament offers a practical application for this problem. What is it? | <p><u>Choose</u> whom you will serve.</p> <p><u>Choose</u> to serve the Lord!</p> |

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! |
| 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> . ²⁰ See John 5:35; 2 Corinthians 7:8; Philemon 15 | | |

12 Paul Accepted!

Read Galatians Chapter 2, Verses 6-10

1. 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)”¹⁰ 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 dokoūntes**, those ‘who seemed to be pillars’ means the chiefs, leaders.”⁹

| 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 dokeo to describe these Apostles and Elders, we might expect Paul to see himself as lower than these men of reputation. How did Paul <u>actually</u> 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 <u>and</u> 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...³³*

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. ⁹ |
| 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.³³ 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 |
|----------------------------|--|---|
| 1 Thessalonians 2:4 | 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:



“On the contrary, when they saw...”

- “*Lightfoot* 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.’
- *Burton* 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.
- *Meyer* 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 by *Bauer* 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.
- *Burton* again says that the words *circumcision* and *uncircumcision* are genitives of connection denoting to whom the gospel is to be given. The word *gospel* (*euaggelion*) carries its own content of meaning, namely, “a message of good news.”¹⁶

| Bible Reference | Question | Answer |
|----------------------|---|--------------------------------------|
| Acts 22:21 | Now let's look at repetition. To whom did Jesus send Paul? | Jesus sent Paul to the Gentiles. |
| Romans 11:13 | To whom, specifically, was Paul an Apostle <u>TO</u> ? | Paul was an Apostle TO the Gentiles. |
| Galatians 2:7 | 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. |
| <p><i>*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!</i></p> | | |

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,"¹³ "to know by experience and observation."¹² 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 |
|------------------------|--|---|
| Ephesians 3:8 | To whom was Paul given grace to preach to? | The Gentiles. |
| Galatians 2:7-9 | What specific group was Paul given grace to preach to? | The uncircumcised (Gentiles). |
| Galatians 2:10 | 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!⁵ 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 |
|---|--|---|
| Acts 10:25-26 | 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. |
| Acts 10:34*-35 | According to Peter's own words, why should we consider him just an ordinary man? | God shows no partiality. |
| * Greek: Partiality: Prosopoleptes. 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). ⁴ | | |

| 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 <u>fellow elder</u> and as a <u>bond-servant</u> , 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 |
|--|--|---|
| Acts 15:22 | 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. |
| Acts 15:25 | What is Paul called that demonstrates the Council's approval of him? | Paul is called "beloved" by the Jerusalem council. |
| Galatians 2:9 2 Peter 3:15-16 | 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."⁷⁶ 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 | |
|---|--|---|-------------|
| Matthew 28:19-20 | What is the primary function and responsibility of the Church? | 1. Make disciples of all the nations. | |
| | | 2. Baptizing in the name of the Father and of the Son and of the Holy Spirit. | |
| | | 3. Teach them to observe all things that Jesus commanded. | |
| Mark 16:15 | What specifically are we to preach? | The Gospel! | |
| Luke 24:46-48 | | Repentance and remission of sins. | |
| John 20:21 Acts 1:8 2 Corinthians 5:20 | What are the two specific titles Jesus sent us out with? | Ambassadors and Witnesses | |
| 1 Corinthians 15:1-2 Romans 10:14-15 | What did Jesus send us out to do? | Preach the Gospel. | |
| | | 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 | New Covenant Priests are called to? | 1. Preach the Word | 2. Convince |
| | | 3. Rebuke | 4. Exhort |
| Acts 11:27-30 | Where was the famine to take place? | The entire world. | |
| | Where specifically was relief directed? | The brethren dwelling in Judea. | |
| Romans 12:10-13 | Whose needs are we to be mindful of? | The saints. | |

| 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.”⁷⁶ 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 |
|--|--|---|
| John 6:60 | 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. |
| John 6:61-64 | 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! |
| John 6:66 | 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. |
| John 6:67-69 | 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. |
| Acts 6:1-2 | 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. |
| Acts 6:3-4 | | 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> | | |
| Acts 6:5-7 | Taking note of what did NOT happen, what were the three results of this action? | <p>The word of God spread.</p> <p>The number of the disciples multiplied greatly in Jerusalem.</p> <p>Great many of the priests were obedient to the faith.</p> |

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!

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.'"⁶⁶
- 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:

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

“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.”⁹⁵

| Bible Reference | Question | Answer |
|--------------------------|---|--|
| Mark 8:32-33 | What happens when Peter rebukes the Lord? | Peter rebuked the Lord, but was rebuked himself by the Lord! |
| Matthew 26:69-75 | Why did Peter weep bitterly? | Peter wept bitterly because he'd denied Christ three times. |
| Acts 10:13-15 | What happens when Peter argues with (or tries to correct) God? | Peter was rebuked by God as to what was right to do. |
| Galatians 2:11 | Why did Paul withstand Peter? | Peter was to be blamed for his conduct. |
| Galatians 2:14a* | What was Peter specifically doing that caused Paul to rebuke him? * “ <i>their conduct was not in step with the truth of the gospel.</i> ” ESV | Peter was not holding true to the Gospel. |
| Galatians 2:11-14 | 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. |

- 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"> • Standing against, resisting in word or deed.⁹ • Resisting by actively opposing.⁴ |
| Kata Prosopon | <i>to [his] face</i> | • In the presence of (someone), is clear, open, and obviously visible so that that person can take notice of it. ⁶⁵ |
| Matthew 18:15 | 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 publicly. |
| 1 Timothy 5:20 | On the other hand, what does Paul say here that seems to be the opposite of Jesus? | Paul indicates that sinning Elders should be publicly rebuked. |
| Matthew 18:15 1 Timothy 5:20 | 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. |
| Galatians 2:11-12 | What evidence can you find to demonstrate that Peter's sin was public? | Peter was eating with Gentiles, plural. |
| Galatians 2:13a | Paul was justified in rebuking Peter publicly because Peter clearly had tremendous influence. Placing people on pedestals can lead others to err when they err. In Peter's case, what two groups fell into his transgression? Why? (See Key Point below) | Because of his influence, the other Jews joined with Peter in separating themselves. |
| Galatians 2:13b | | 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-ahee),¹⁰ 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.⁹
- To give an impression of having certain purposes or motivations, while in reality having quite different ones - to pretend, to act hypocritically, pretense, hypocrisy.²⁶
- 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.²⁶

| Bible Reference | Question | Answer |
|-------------------------|---|--|
| Matthew 23:1-36 | What light do these passages shed on our discussion of public vs. private rebuke? | Jesus, Himself, rebuked the Scribes and Pharisees in <u>PUBLIC!</u> |
| Acts 11:1-3 | 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. |
| Read Act 11:4-18 | | |
| Acts 11:9 | 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. |
| Acts 11:12 | | The Holy Spirit told him to enter their house. |
| Acts 11:15 | | When Peter preached, the Holy Spirit descended upon them. |
| Acts 11:17 | | Peter could not withstand God who'd given these Gentiles the Holy Spirit. |
| | | |
| Matthew 9:9-13 | What action did Jesus, Himself, take that Peter should have remembered? | Jesus ate with tax collectors and sinners. |
| Galatians 2:12 | 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*.⁹ Thayer's translation of the Greek even states that Peter "stood condemned"!¹⁵ 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 <u>both</u> 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 |
|---|---|--|
| Ephesians 2:11-12 | Jews | Gentiles |
| 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. |
| Ephesians 2:13 | How has Christ brought the Gentiles near? | Christ brought the Gentiles near by the shedding of His own blood. |

| Bible Reference | Question | Answer |
|---|---|---|
| Revelation 5:9 | Whom has Christ redeemed by His blood that would be relevant to our study? | Christ has redeemed people from every Tribe Tongue People Nation |
| Ephesians 2:11-16* | 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> |
| Colossians 3:11 Galatians 3:28 | Who specifically has Christ made into ONE Body? | Greeks (Gentiles) Jews Circumcised Uncircumcised Barbarians Scythians Slaves Free Male Female |
| Acts 10:34 Romans 2:11 | To whom does God show partiality? | God shows partiality to no one. |
| 2 Corinthians 3:13-16 | 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. |
| Luke 6:47 Matthew 11:28 John 6:35 John 7:37 Revelation 22:17 | Given what you know about the two groups, what limits does Christ place on who can come to Him for salvation? | There are NO limits. ANYONE can come to Christ, both Jews and Gentiles. |
| Galatians 2:11-12 | 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 |
|---|---|--|
| Acts 11:1-3 | Who did Peter conflict with? | Those of the circumcision. |
| | What did they accuse him of? | Eating with Gentiles. |
| Acts 15:1, 5 (Galatians 1:6-7) | 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. |
| Acts 15:24 | If these men are in fact the Judaizers, can we conclude they came with the authority and approval of James? | NO! These men had no authority from James, as he'd already concluded that these men did NOT 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"> Peter knew that it was unlawful for a Jewish man to keep company with or go to one of another nation. God showed Peter that he should not call any man common or unclean. | <i>“Therefore I came without objection as soon as I was sent for.”</i> |
| Acts 15:7-11 | <ul style="list-style-type: none"> God gave the Gentiles the Holy Spirit, just as He did to the Jews. God made no distinction between Jews and Gentiles, purifying their hearts by faith. | <ul style="list-style-type: none"> 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. Peter told the council that the Gentiles were saved in the same manner as the Jews. |

Here is where Peter goes wrong:

| | | |
|-----------------------------|---|---|
| Leviticus 11:45* | 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 the <u>current</u> teaching on the Law, and not according to Grace. (see bullets below) |
| Leviticus 20:26 | | |
| Deuteronomy 14:2 | | |
| Deuteronomy 26:18-19 | | |
| Exodus 34:14-16 | | |
| Galatians 2:12 | | |

*Holy: Hebrew, quodosh. Set apart, specifically from worshiping other gods to 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).”¹⁷

- 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).²⁴
- 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.”²³

- 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.”²⁵ 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 (Jeremiah 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.

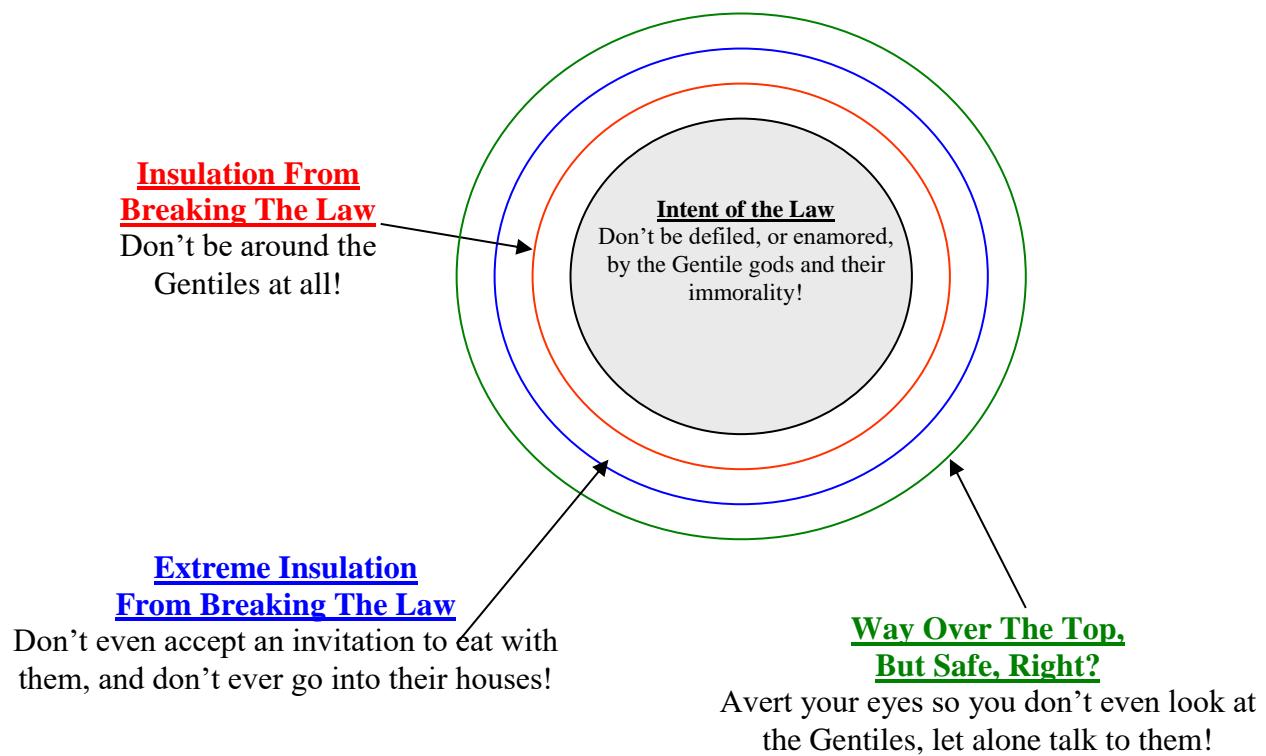


"Gezeirah (g'-ZAY-ruh): A Fence around the Torah

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.³⁷



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 |
|---|--|--|
| Deuteronomy 6:5 | 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. |
| Leviticus 19:18 | | Love your neighbor as yourself. |
| Matthew 22:34-40 | 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. |
| 1 Corinthians 13 | 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. |
| Matthew 23:23 | 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. |
| Hosea 6:6 Matthew 12:1-8* <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. |
| Numbers 14:11 Numbers 20:12 2 Kings 17:1-23* 2 Chronicles 20:20 | The foundation of everything begins in love, but ends in what? | Belief, faith. |
| <small>* 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.</small> | | |

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 |
|---|--|---|
| Matthew 12:9-13 | 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? |
| Mark 2:23-28 | | Jesus tells them that the Sabbath was made for Man, not the other way around. |
| Galatians 2:11-13 John 7:10-13 | 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-ahee),¹⁰ 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.⁹
- To give an impression of having certain purposes or motivations, while in reality having quite different ones, to pretend...act hypocritically, pretense, hypocrisy.²⁶
- 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.²⁶

| Bible References | Question | Dissembled-Acted Hypocritically |
|--|--|--|
| Luke 20:19-20 | 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? | The Pharisees only <u>pretended</u> to be righteous in order to spy on Jesus. |
| Psalm 81:15 | | Those who hate the Lord only pretend to submit to Him. |
| Galatians 2:11-13 Proverbs 29:25* Matthew 26:69-75 | 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.” ⁵ Offer an example of how these passages can be applied to our lives if/when we, as believers, act hypocritically. | 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. |
| 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). ⁹ | | |

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.



“NT:3716 **Walk Uprightly-Straightforward** ὁρθοποδέω orthopodeo (or-thop-od-eh'-o),”¹⁰ “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.”²⁹

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.²⁰ 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.⁶⁷ 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?*"⁵⁵ 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 <u>NOT be troubled</u> by being forced to keep the Law. |
| Acts 15:28-29 | Peter <u>knew</u> 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 <u>not</u> one of the commands. | <p>Things offered to idols</p> <p>Blood</p> <p>Things strangled</p> <p>Sexual immorality</p> |

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."⁵

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 |
|---------------------|---|---|
| Romans 3:1-2 | What advantage did the Jews have that the Gentiles didn't? | The Jews had the oracles of God, i.e. the Old Testament. |
| Romans 9:1-5 | 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"> 1. The adoption. 2. The glory. 3. The covenants. 4. The giving of the Law. 5. The service to God. 6. The promises. 7. They had the fathers. 8. From the fathers Christ came. |

| 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 righteousness. Not by works, but by faith. | |

| Bible Reference | Question | Answer | |
|--|--|--|--|
| Romans 4:5 | 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. | |
| Romans 4:20-22 | 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. | |
| Philippians 3:9 | 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. |
| NOTE: 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 | 2. Righteousness comes from God by faith. |
| | | Does Not | 3. Personal righteousness from the Law is no righteousness at all. |
| Acts 13:38-39 Romans 3:28 | 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."²⁷ 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.⁵ The chart below shows this to be true:

| Bible Reference | Question | Who Man Is |
|--|--|---|
| Ecclesiastes 7:20 Romans 3:23 | How many people are considered sinless besides Jesus? | All have sinned, so the answer is zero. |
| Jeremiah 17:9 | In what two ways is man's heart characterized? | Deceitful above all things. |
| | | Desperately wicked. |
| Genesis 6:5 | 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> . |
| Isaiah 64:6 | How does Isaiah characterize our works of righteousness? | Filthy rags. |
| Romans 5:12 | 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?⁸ 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 |
|---|---|--|
| John 3:18 | What is the only condition for salvation? | Belief in Jesus. |
| | What causes condemnation? | Not believing in Jesus. |
| John 5:24 | 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. |
| Acts 13:38-39 Galatians 2:16 | How is one justified? | Belief in Jesus. |
| | How is one NOT justified? | By the Law of Moses. |
| Romans 1:16-17 Romans 3:28 | What do we have to do to have life? | We have to have faith. |
| Galatians 3:21 | How does Paul cap this argument? | If we can obtain righteousness by the Law then Christ died for nothing. |
| Philippians 1:6 | Who is ultimately responsible for our salvation? How is it kept? | God is responsible, as He will complete the work. |
| Colossians 2:10* | What is our current standing as it relates to our salvation? | We are <u>complete</u> in Christ. |
| <p>* Greek: Complete: Pleroo. Complete literally means to render perfect¹⁵, to completely fill or make full¹², or bring to completion⁶⁸.</p> | | |
| Colossians 2:11 | Our completeness in Christ means believers have put off what? | The body of sins in the flesh. |
| Colossians 2:12 | Why have we been completely raised up from the dead? | Because Christ has been raised completely from the dead, and we're IN Him. |
| Colossians 2:13 | Though we were dead in our sins, what has our completeness done for us? | Made us alive IN Christ. |

| Bible Reference | Question | Answer |
|--|--|---|
| 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. |
| "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." ⁷⁸ | | |

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.⁶ 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."²⁰ 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."²⁰ 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 |
|---|---|--|
| Romans 7:1 | How long does the Law have power* over a man? | The Law has dominion over a man as long as he lives. |
| <i>*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."</i> ⁹ | | |

| Bible Reference | Question | Paul Died To The Law |
|---------------------------|--|---|
| Romans 7:2-3 | 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. |
| Romans 7:3 | 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. |
| 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-free 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.



*The Latin word *sola* means *alone* or *only*, and the essential Christian doctrines represented by these five Latin phrases accurately summarize the biblical teaching on these crucial subjects:

- | | |
|--|---|
| <ul style="list-style-type: none"> • Sola Scriptura • Sola Fide • Sola Gratia • Sola Christus • Sola Deo Gloria | <i>Scripture Alone</i> <i>Faith Alone</i> <i>Grace Alone</i> <i>Christ Alone</i> <i>For The Glory Of God Alone.</i> ⁶⁰ |
|--|---|

What does "Crucified with Christ" mean?

| Bible Reference | Question | Answer |
|--|--|--|
| Romans 6:3-4 | What are the two mechanisms* that Paul offers concerning our crucifixion with Christ and our relationship to life and death? | <p>1. We were baptized into Christ's death.</p> <p>2. When Christ was raised from the dead, we were raised from the dead to walk in newness of life.</p> |
| <i>*Note: the first mechanism is not referring to water baptism.</i> | | |
| Romans 6:6-7 | 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. |

What does “Crucified with Christ” mean?

| Bible Reference | Question | Answer |
|--|---|--|
| Romans 6:8-9 | 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. |
| Romans 6:10-14 (focus on 12-13) | 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. |
| | | 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. |
| | | 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. |
| 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. |
| <p>*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.⁵</p> | | |
| 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.”⁶⁷

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 ᾅθετέω *atheteo* (ath-et-eh’-o) literally means to void or neutralize.”¹⁰ The Greek word for *in vain*, “NT:1432 δωρεάν *dorean* (do-reh-an’), means **for nothing!**”¹⁰ 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 |
|--|--|--|
| Romans 9:30-33 | How was Israel trying to obtain salvation? | By works of the Law, not by faith. |
| Romans 11:13-20 | Though they kept the Law, why were the branches (Israel) broken off? | Because of unbelief? |
| Galatians 2:16 | | |
| Note the ways Paul proves his point that salvation cannot come from Law keeping. | | |
| Verse | Law | Faith |
| 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. | |
| Galatians 3:21 | | |
| What two things can the Law in no way provide? | | Life and righteousness. |
| Galatians 5:2-4 | | |
| | How do these passages emphasize Paul’s argument in 2:21? | Christ died for nothing if man can keep the Law and be justified. |
| Hebrews 7:11 | | |
| | 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

- 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 (an-o'-ay-tos),"¹⁰ 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."⁷⁵ 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!*)⁷⁵ 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 |
|-------------------------|---|--|
| Titus 3:3 | 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. |
| Psalm 14:1 | 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. |
| Genesis 6:5 | Quantify and qualify man's heart. | Man's thoughts and heart were ONLY evil CONTINUALLY! |
| Proverbs 28:26 | What is it that makes one a fool? | One who trusts in his own heart. |
| Ecclesiastes 9:3 | What encompasses man's hearts? | Evil |
| Jeremiah 17:9 | What two ways is the heart described? | <ol style="list-style-type: none"> 1. Deceitful above all things. 2. Desperately wicked. |
| Mark 7:5, 17-23 | 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. |
| James 1:14-15 | Where does sin find its germination? | In the temptations and desires of men's hearts. |

| Bible Reference | Question | Head |
|--------------------|--|-------------------------------|
| Isaiah 1:18 | What word makes it clear that God is NOT asking for an emotional response? | Reason |
| Acts 17:11 | 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. |
| *Senses here, is used figuratively for one who perceives. | | |

| 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. |
| 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." ⁴⁷ | | |

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."³⁶ 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. |
| | | |
| Galatians 2:21 | What false doctrine were the Galatians bewitched about? | That righteousness comes through the Law. Grace vs. Law |
| Galatians 3:1 | 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. |
| | | |
| Romans 6:17 Galatians 3:1 Galatians 5:7 | What were the Galatians NOT doing that would cause Paul to admonish them? | They were NOT being obedient to the truth! |
| | | |
| 2 Thessalonians 1:1-10 (Especially v.8) | 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. |
| | | |

| Bible Reference | Question | Answer |
|------------------------|--|--|
| John 3:16-21 | 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's point that not obeying leads to everlasting destruction. |
| Hebrews 5:12-14 | 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."¹⁹ This means the crucifixion of Christ was a one-time historical fact with continuing results into eternity.⁵ 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."¹⁶ 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 |
|-------------------------|--|--|
| Revelation 1:18 | 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> . |
| Acts 2:22-24; 32 | 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. |

| Bible Reference | Question | Answer |
|-------------------------------|---|--|
| John 20:25-29 | 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. |
| 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 <i>NOT</i> receive the Spirit? | By the works of the Law. |

| Bible Reference | Question | Answer |
|----------------------|---|--|
| 1 Peter 1:23 | How is one born again? | Through the word of God which lives and abides forever. |
| James 1:21 | What is able to save? | The implanted word of God. |
| Romans 10:14 | 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. |
| Romans 1:16 | What is the power of God that leads everyone who believes in it to salvation? | The Gospel of Christ. |
| Luke 8:11, 15 | In the parable of the Sower, what is it that leads to the bearing of fruit? | The seed that is the word of God. |
| Luke 8:15 | How were these able to bear fruit? | They heard the word of God. |
| Romans 10:17 | 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.”⁸⁰

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.”³¹ 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 |
|------------------------------|---|---|
| Romans 4:16-22 | 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. |
| Romans 4:5 | Our faith is accounted to us for righteousness, but how do we obtain faith? | We must believe on Him who justifies. |
| Hebrews 11:6 | What is the essence of faith? | Faith is belief in the promises of God. |
| 2 Corinthians 4:17-18 | When it comes to what we're looking for, what marks the difference between the seen and the unseen? | Temporary and Eternal |
| Ephesians 2:8 | 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!"⁸²
- 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."⁸³
- 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 metáoia, 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."⁸⁴ 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.

- 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 A rejection of Christ as the Messiah. | Change To 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. | |
| <p>* The Greek word in 3:19 for <u>convert</u> 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."</p> | | | |

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. |
| 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. |

| Bible Reference | Question | Command |
|---|--|--|
| 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. |
| 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 <u>in the Spirit</u> . |

| Bible Reference | Question | Paul's Progression |
|------------------------|--|--|
| 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.*"⁶⁷ 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?"³¹ 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 |
|---------------------|---|--|
| John 7:37-39 | 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. |

| Bible Reference | Question | Answer |
|---|--|--|
| Romans 6:3-5 Colossians 2:10-12** | What is the three step process that takes place when we believe? | <p>1. *We were baptized into Christ's death.</p> <p>2. We were buried with Him when He died.</p> |
| | Specifically, <u>where</u> do you have to be for all of the above to take place? | IN Him. |
| <p>* It must be understood that this is not a reference to water baptism.</p> <p>** This is not a reference to physical circumcision.</p> | | |
| Romans 3:24-30 | What takes place in a legal sense when we believe? | We are justified, meaning we are declared legally righteous. |
| John 3:1-12 2 Corinthians 5:17 Galatians 5:16 | What happens to our nature when we believe? | We are born again and become an entirely new creation. |
| Ephesians 1:13 Ephesians 4:30 2 Timothy 2:19 | What happens to us in an eternal sense the moment we believe? | We are sealed by the Holy Spirit until the day of redemption. |
| Ephesians 2:19 Philippians 3:20 | 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. |
| John 1:12-13 | Note by whose will these actions takes place? | This is God's doing, and not our own. |
| John 3:18 Romans 8:1-3 | How does our eternal standing change? | Believers are no longer condemned. |
| Romans 5:10 2 Corinthians 5:18-19 | How does our relationship with God change? | We were once enemies of God, but are now reconciled to Him. |
| 1 Corinthians 12:13 | To reiterate, what happens the moment we believe? | We are baptized into the Body of Christ. |
| | | We become completely new creations in Christ. |

| Bible Reference | Question | Answer |
|--|--|---|
| Colossians 1:27 | One of the most important aspects of our salvation process is the fact that we're indwelled. 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. The Son. |
| Ephesians 4:6 | | 2. The Father. |
| 1 Corinthians 3:16 2 Timothy 1:14 | | 3. The Holy Spirit. |
| Romans 8:9-11 | | 4. The Holy Spirit and Christ. |
| John 14:20-23 | | 5. The Father and the Son. |
| Galatians 3:2 | 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? | The answer is that we cannot accomplish ANY of the mechanics that occur the moment we're saved. |
| Galatians 3:3 | If we can't accomplish the mechanics of what takes place at salvation, what chance do we have of sanctifying ourselves through our works? | The simple answer is that we have not chance. We need the power of the Holy Spirit for both justification AND sanctification. |
| | | |

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),"¹⁰ means "to bring to an end, accomplish, perfect, execute, complete."¹⁵ 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.¹⁹ 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. |

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