

HEARING THE WORD



NIGEL BARGE

Galatians 1¹ – 4⁷

Leader's Guide

Hearing the Word Galatians 1:1- 4:7 Leader's Guide

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Nigel Barge, January 2014

Scripture Quotations taken from

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Resources

The *New Bible Dictionary* 3rd edition, published by Inter Varsity Press

The *New Bible Commentary* 21st century edition. A commentary on every Bible book, IVP

www.blueletterbible.org

Hearing the Word: A Tool for Bible reading



LOOK – What does it *say*?

- 1) The Text
 - a) What questions does it raise -
Who, What, When, Where, Why, How?
 - b) What surprises you?
- 2) The Context?
 - a) the surrounding text
 - b) the Book of the Bible
 - c) the whole Bible
 - d) the place in the Bible Story



LEARN – What does it *mean*?

- 1) What type of writing is it?
- 2) Answer the questions
- 3) Summarise the passage



LISTEN – What is the *message*?

- 1) Which is the main point?
- 2) Which is the key verse?



LIVE – How should we *respond*?

- 1) What does it show about God,
(Father, Son, Holy Spirit) :
 - a) His nature and character?
 - b) His grace*
 - c) Jesus / his salvation**
- 2) What should I do?

* God's undeserved generosity is evident throughout the Bible, and it is perfectly expressed in Jesus.

** The Bible, from 'the fall' onwards, describes God's plan of salvation through his Son. Thus, *all* the Scriptures speak in some way of Jesus (Luke 24:27).

READING 'LETTERS' IN THE BIBLE

Whatever we read, we adjust to its style, sometimes without noticing. We approach a newspaper, a car manual, a cookery book, a scientific report and a Shakespeare play in different ways. We take into account the purpose for which it was written and how the writer uses words. Since the Bible also has many styles – law, poetry, history, wisdom, prophecy, letters and visions – we must allow for the style if we are to discern what God is saying.

The New Testament contains letters written by five Apostles to various parts of the church of their day. They are part of the Word of God and as such they not only *were* authoritative for the church then, but they *are* authoritative for the church of all time.

Since Galatians is written *as a letter*, in the first instance it must be read as such. We need to take into account that letters are:

- a) *Relational.* A letter is addressed to a particular person or group of people and its contents apply to them. So in the Bible, we must first remember that Paul (or James/Peter/John/Jude) is addressing named individuals or churches, in the first century. It is only once we have grasped what they are saying to *them*, *then* that we may generalise as to what God might be saying to *us*, *now*. The two will *always* be consistent.
- b) *Occasional.* Letters are one side of a 'conversation' between two people. They refer to matters in which details of situations and people are assumed to be common knowledge. A third party reading a letter needs to 'read between the lines' to work out the other side of the story. We have to understand the situation to which this Bible letter was written, so as to grasp how the writer was addressing *it*. Only then may we ask how God might apply this Word to our own circumstance.
- c) *Dated.* Letters are written at a particular time and place, and within a particular culture. So in the Bible, the letters of the first century are expressed within the habits and traditions of that day. In discerning what God might be saying to us, now, we need to separate any instructions which are 'time-bound' from principles that are *timeless*.
- d) *To be read as a whole.* When we open a letter from a friend nowadays, we read the whole thing. We recognise it as a single communication whose contents are all related. So with letters in the Bible: every part must be viewed in the context of the whole letter. Thus, it is best practice to read a Bible letter *right through*, before analysing its parts.

BACKGROUND TO GALATIANS

The Author

Paul, first known by his Hebrew name, Saul, became the foremost preacher of the Gospel in the NT. He was born in Tarsus, (*map, p6*) with the status of free citizen of Rome educated in Jerusalem and spoke four languages. He studied the Hebrew Scriptures under a well-respected Jewish scholar, Gamaliel (Acts 22:3) and as a young man was violently opposed to Christianity. While on his way to Damascus to imprison Christians, Jesus appeared to him, and his life was dramatically changed. Read the narrative in Acts 9, and two accounts in his own words, Acts 22:4-16: 26:9-18.

Later, Paul was brought to Antioch in Syria to teach new Christians who, as Gentiles, had no background knowledge of the Jewish Scriptures. The Church there was very keen to spread the Gospel to Gentiles, and they sent Barnabas and Paul on what is known as Paul's first missionary journey (**Read** Acts 13, 14). People followed Jesus in four towns in present-day Turkey: another Antioch (i.e. not the Syrian one), Iconium, Lystra & Derbe.

Luke, the author of Acts, was a doctor who met Paul on his *second* missionary journey then travelled with him (Acts 16:10). In Acts chapters 9, 11 and 15 Luke says Paul visited Jerusalem *three* times, whereas Paul in Galatians mentions only *two*. Was one mistaken? No! Obviously, Paul wrote Galatians *after* his second visit and *before* the third: that is, between verses 1 and 3 of Acts 15, or Galatians 2:10/11, soon after the end of the first missionary journey. That fits his opening remark: *I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ ...* (Gal 1:6)

The Destination of the letter

There is controversy about exactly who the Galatians are. By the *South* Galatian theory, Paul wrote to these new Christians in Antioch, Iconium, Lystra and Derbe. (Acts 13:14 - 14:23) The problem is that this Antioch is in Pisidia, and the others are in Lycaonia. The ethnic area called Galatia was further north. The *Roman* province of Galatia, however, covered a far bigger area, including Pisidia and Lycaonia. We hold to the South Galatian theory for two reasons

- 1) It is fair to deduce that Paul as a Roman citizen (Acts 22:25-29), would use Roman boundaries.
- 2) The Galatian letter is the least 'temperate' of all Paul's letters! It would seem appropriate that this was his first reaction to serious disorder among the first churches he planted.

The Date of writing

If the South theory is correct, Galatians was the *first* of Paul's letters, and of the New Testament books, written by 49 AD.

There are some things would corroborate the conclusion that this letter is very early – his first after the churches he had just planted on his first missionary journey are threatened by 'false teachers': It is

- 1) urgent (1:5,6) it is the only letter he doesn't offer thanks a prayers)
- 2) crude! (5:12)
- 3) repetitive (eg 1:8,9; 1:16)

The Occasion

Initially Paul and Barnabus had started among the Jews in the synagogue at Psidian Antioch (13:14ff). However, after rejection by the Jewish leaders, they turned to the Gentiles (13:46ff). They were pursued by the Jewish leaders to the cities of Iconium, Lystra and Derbe in attempt to stifle the church. However, after the very young churches had been born, the tactic changed? – The Jewish leaders attempted to force all christian converts to become Jews and make them a sect of Judaism?

Paul's good news was that sinful human beings can be made right with God by grace, received by faith. That is, forgiveness was a free gift of God, offered on the basis of what Jesus did for sinners, not what a sinner might do to try to earn it. In particular, one could not earn it by keeping the Law / becoming a Jew.

Within the church there was a Jewish lobby (The Judaisers). From their background as Pharisees, they were teaching Gentile believers that faith alone was not enough – you had to keep the Law as well. They wanted everyone to be circumcised and become Jews. They saw Christianity as a sect of Judaism, with all its rituals and food laws. Acts 15:5; Galatians 2:12.

Paul and Barnabas resisted this forcibly. This letter is the first step. They went on to argue the same case at the first Council of Jerusalem, when Apostles and church leaders had to gather to resolve the issue. They ruled in Paul's favour, and issued a letter upholding the principle, freeing Gentile Christians from any obligation to keep the Jewish law, but asking them to observe four features of it, to facilitate unity in the church (Acts 15:4-29).

Thereafter, Paul began his second missionary journey by re-visiting the four towns, delivering the Council's announcement to the churches, who were strengthened in faith and grew in numbers. (Acts 16:2).

The issue

The 'Judaisers' were trying to force non Jews who would be Christians to become Jews / obey the Law / to be circumcised, first. Paul asserts 'the only thing that counts is faith (in Jesus) expressing itself as love' (Gal 5:6b)

The tone of the letter

There is a hint of desperation. Paul, after his first, successful missionary foray, sees it all going 'pear shaped'.

His authority is being challenged and he vigorously defends it. (Note how often he uses 'I' – 18 times in (1:11-24)!!

The message of this letter is vital – it contends for the very heart of the Gospel. The explosiveness and crudeness of the letter lends weight to the suggestion that this 'shot from the hip', is Paul's reaction to his first major doctrinal opposition – the whole future of the church seemed to be at stake. It would seem appropriate if this letter was indeed the earliest of the New Testament writings. It is : -

- a) Assertive (1:1) It is clearly an apostolic pronouncement from God
- b) Urgent (1:6) There is no 'flannel' – he cuts to the quick.
- c) Serious (1:8) It is a matter of eternal life and death.
- d) Forceful (3:1) He berates the stupidity of the Galatians
- e) Explicit!! (5:12) He speaks in the strongest (and crudest!) terms
- f) Abrupt (6:17,18). Having emphatically made his point he closes the letter (– and hurries to post it?!)

History

God promised Abraham a land and 'seed', usually translated 'descendants'. Abraham believed Him, put his trust in him and God treated him as right with God (Genesis 12 &15). God gave Abraham and his descendants a sign to mark this faith – circumcision of all the males (Genesis 17).

God told him that future generations would possess the land (Genesis 15:13ff). But years passed; Abraham and his wife Sarah grew old and were still childless. So aged 86 he decided to make it happen himself. He took his wife's maid, Hagar, and as was the custom, he determined to have an heir by her. A son *was* born – Ishmael. God, however did not acknowledge him as the child of the promise and told Abraham to wait longer (Genesis 16). Eventually, aged 99, he and Sarah had a miracle son, Isaac (Gen ch 18+21).

Isaac, his son Jacob and their family lived among the people of Canaan in the land that was promised to them. Through Jacob's son Joseph, God

moved his people from Canaan to Egypt to avoid a famine (Genesis 37-47). There they grew to become a large nation whom the Egyptians enslaved.

Centuries after Abraham, Moses was used to save his descendants from Egypt (Exodus 1-13) leading them back to take possession of the Promised Land. As they travelled through the wilderness, they came to Mount Sinai, where God met with Moses and gave him the Law (Exodus 19 – 40).

Paul stresses: **The Promise was given *before* The Law.** It was therefore not the keeping of the Law that earned God's favour. Instead, his promise (deliverance from Egypt etc) came from his undeserved grace.

A possible time line

(Assuming Jesus was born in 4 BC, Galatian church is 'Antioch, Iconium, Lystra, Derbe' and the letter called 'Galatians' was written before the Council of Jerusalem):

29 Death of Jesus.

30 Death of Stephen (Acts 8:1) Saul *aka* Paul converted (Acts 9:1ff). Paul left Damascus for Arabia and returned there (Gal 1:17).

33 After **3 years** (Gal 1:18) (= many days, Acts 9:23) Paul escaped Damascus, visited Jerusalem, Barnabus brought him to Cephas/Peter. After 2 weeks, Paul to Tarsus in Cilicia (Acts 9:30, Gal 1:21).

No data for about 13 years.

46 Then Barnabus brought Saul from Tarsus to Syrian Antioch: '1 full year' teaching (Acts 11:25, Gal 1:21,).

47 After **14 years** Paul to Jerusalem 'following a revelation' (Gal 2:1,2) = Agabus prophesied famine (Acts 11:27ff), taking gifts (cf Gal 2:10) Paul confronted Peter in Antioch (Gal 2:11)

47 or 48 Barnabus and Paul began 'first missionary journey' from Syrian Antioch to Cyprus and South Galatia (Acts 13,14).

Letter to the 'Galatians' – 'so quickly...!' (Gal 1:6)

49 Council of Jerusalem (Acts 15:2ff)

(**'bold'** – the known dates and times)

A commendation?!




The great reformer, Martin Luther said of it 'The epistle to the Galatians is my epistle. To it I am, as it were, in wedlock. It is my Katherine (his wife).'

The structure of the letter to the Galatians

			Study	Page
A	An assertive address	1: 1 – 4	1	9
B	Paul's credentials			
	There's only one Gospel...	1: 5 – 10		9
	... Given by God, agreed by Apostles,	1:11 – 24	2	13
	... For Jew and Gentile alike.	2: 1 – 10	3	17
C	Justified by faith, not by Law	2:11 – 21	4	21
	Spirit given in response to faith, not Law	3: 1 – 14	5	25
	Grace precedes Law	3:15 – 25	6	29
	Sons of God by faith	3:26 – 4:7	7	33
D	Living by faith			(HtW Volume 2)
	Free from weak and miserable principles	4: 8-20		
	Children of freedom	4:21-31		
	Free to love	5: 1-15		
	Fruit of freedom in the Spirit	5:16-26		
	Guarding freedom	6: 1-10		
E	A potent Signature	6:11-18		

Paul's Visits to Jerusalem as a Christian, Page 5

First read Acts 9:1-31; 11:19-30; 15:1-29; for visits X, Y and Z
and Galatians 1:1 - 2:16 for Visits A and B.

	Key to comparison-lines
 Solid line	strong correlation
 Dotted line	correlation weaker, but not impossible
 Broken line	clear contradiction, i.e. Visit Z can't = Visit B.

Some of the strongest links are not *during* the visits, but *in between* them

Paul's Jerusalem visits listed in ACTS / His own account in GALATIANS

7:58; 8:1 Young Saul saw and approved the death of Stephen.

9:3 The risen Jesus confronted Saul.

9:8 Saul was blind, alone for 3 days. God told Ananias in a vision to go and help him.

9:19b Saul spent *several days* with the disciples in *Damascus*. He began to preach Jesus is the Son of God.

23 *After many days* (he escaped Damascus)

VISIT X Acts 9:26 When he came to *Jerusalem*... Barnabas ...brought him to the apostles... So Saul stayed with them and moved freely about *Jerusalem (just the city)*, speaking boldly in the name of the Lord. The believers...sent him to *Tarsus (Cilicia)*

11:25 Barnabas brought Saul from Tarsus to Syrian Antioch where they taught the many Gentile converts for 1 year. The disciples were first called 'Christians' here.

VISIT Y Acts 11:27-30 27 Agabus, a prophet from Jerusalem visiting Antioch, foretold a famine in Judea. The church at Antioch sent gifts to the brothers living in Judea... delivered by Barnabas & Saul.

12:25 Barnabas and Saul returned to Antioch from Jerusalem, with John Mark.

Chapters 13 & 14 first missionary journey, to Antioch, Iconium, Lystra and Derbe.

15:1 Men from Judea came to Syrian Antioch, teaching, *circumcision is necessary to be saved*. Paul & Barnabas had a sharp dispute and debate with them.

VISIT Z ACTS 15:2b-29

Antioch Church in Syria sent Paul and Barnabas to Jerusalem to see the apostles & elders. 4-29 Council of Jerusalem v7 long debate 12 *in public*, decision announced by letter & messenger, asking Gentile Christians to avoid meat offered to idols, blood, things strangled and sexual immorality; ie only *four* parts of Mosaic Law. NB Circumcision was **not** required.

1.15 When God...called me...my immediate response was not to consult any human being.... I did not go up to Jerusalem to see those who were apostles before me but went immediately into Arabia. Later I returned to *Damascus*.

VISIT A Gal 1:18 Then after 3 years, I went up to *Jerusalem* to get acquainted with Cephas (Peter) and stayed with him 15 days. I saw none of the other apostles – only James the Lord's brother.

21 Then I went to Syria and *Cilicia*. I was personally unknown to the churches of *Judea* that are in Christ. They only heard the report: *The man who formerly persecuted us now preaches the faith he once tried to destroy*, and they praised God.

VISIT B 2:1-10 After 14 yrs I went again to Jerusalem with Barnabas & Titus. I went in response to a revelation, meeting leaders *in private*. James, Cephas (Peter) & John ... gave me and Barnabas the right hand of fellowship (ie approved Paul's message, and his right to preach it). They agreed we should go to the Gentiles and they to the circumcised. *All they asked was that we should continue to remember the poor*, the very thing I had been eager to do all along.

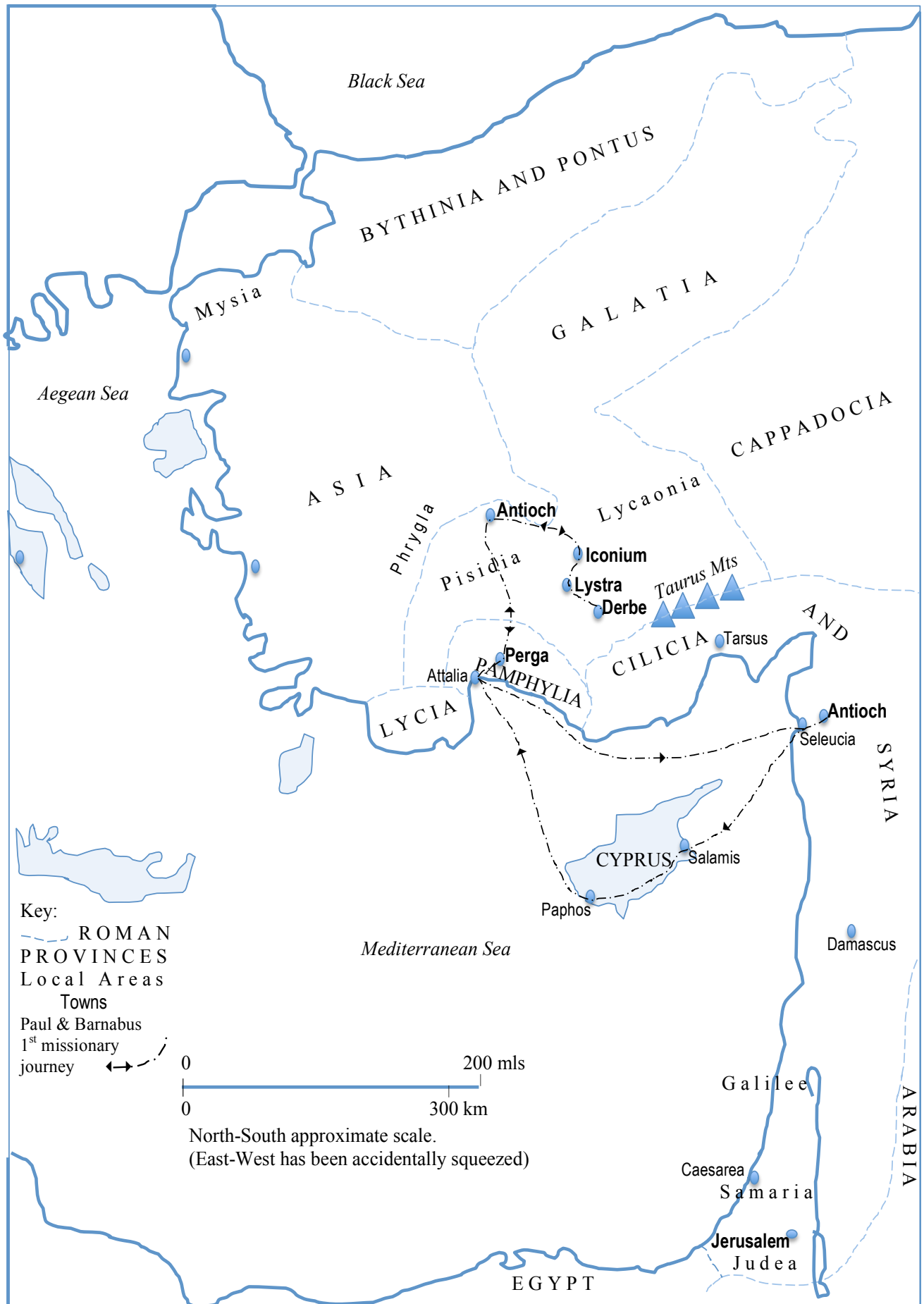
2:11 But when Peter came to Antioch I opposed him to his face; he used to eat with Gentiles, but when others arrived from James he began to draw back and separate himself from the Gentiles because he was afraid of those in the *circumcision* group.

Conclusion

Visit X = Visit A; Visit Y = Visit B.

Galatians was written *after* the first missionary journey to Antioch, Iconium, etc and Acts 15:1 and *before* the situation in Syrian Antioch was resolved by **VISIT Z**. Only an early date fits 'I am *astonished* you are so *quickly* deserting...' (Gal 1:6)

Paul's First Missionary Journey: Cyprus and South Galatia



An assertive address

Background information and Word List

See Introduction, pages 2 & 5, to show why we think Paul is writing to the new Christians in the four churches he had recently founded on his first missionary journey: Antioch, Iconium, Lystra and Derbe. Acts ch 13 and 14.

Letters in those days began with the sender, then the recipient, and a greeting.

- | | | |
|---|-------------------------|--|
| 1 | <i>Paul</i> | First known by his Hebrew name, <i>Saul</i> . But during the first missionary journey Acts 13:9,13, he switched to <i>Paul</i> , a Greek name easier for his non-Jewish audience to recognise. |
| | <i>Apostle</i> | Literally, <i>delegate</i> , sent by Jesus. Originally, one of the eleven disciples of Jesus, Acts 1:13. Matthias was added in Acts 1:15-26, as a witness of Jesus' life and resurrection (v21,22). |
| | <i>Brothers with me</i> | i.e. fellow Christians here in Syrian Antioch |
| | <i>Galatia</i> | Ethnically, Galatia was in what we now call central Turkey; but the Roman province combined the name with others on all sides, including south, as ' <i>Galatia and ...</i> ' So people might say ' <i>Galatia</i> ' when they meant just one part of the wider area. Paul's home town was Tarsus in Cilicia, with the Taurus mountains to the north; it seems Paul thought of everything north of those mountains as <i>Galatia</i> . |
| 3 | <i>Grace</i> | God's love and favour, undeserved, a gift to people who do nothing to earn it. Greeting often (Rom 1:7) combined with: |
| | <i>and peace</i> | the resulting state of those who have received God's grace. |
| | <i>Evil Age</i> | Jews of the day expected God to intervene soon and end the present age characterised by evil oppression of Israel. In its place they looked for the restoration of Israel, peace and the righteous rule of God |
| 5 | <i>Glory</i> | the credit and the praise that only God is due |

Bible Connections (But remember, the rest of the NT was *not yet written!*)

- | | | |
|---|---------------------------|--|
| 4 | gave himself for our sins | Matt 20:28; Rom 4:25; 1 Corinthians 15:3 |
|---|---------------------------|--|

LOOK

1) The Text

What questions does the passage raise?

- 1 *What does he mean 'an apostle'?*
Why does he put in 'not sent from men'?
What does putting God the Father and Jesus together imply?
Why add the bit about the resurrection
- 2 *Who are the brothers with him?*
- 3 *What is grace and peace?*
- 4 *What does this mention of forgiveness imply?*
Why does he specify 'God the Father' for the third time
Why this present evil age.
- 5 *What is glory*
Why forever and ever.
What does 'Amen' mean?

What surprises or confuses you?

3&4 *the use of 'our Father / rescue us'*

2) The Context

a) surrounding passage,

b) individual book,

- 1 *an apostle confronts and apostle (2:14)*
- 3 *Grace of the Lord Jesus Christ (6:18)*
- 5 *Amen (6:18)*

c) whole bible,

- 1 *Apostle – church foundations (Rev 21:14)*
God our Father - (cf 3,4) – (Luke 11:2)
the Lord Jesus Christ – co equal (cf Phil 2:6)
raised like Jesus (1 Cor 15:4-20)
- 3 *Grace means Undeserved well being (Eph 2:8,9)*
- 4 *gave for our sins – The Gospel (1 Tim 1:15)*
rescued from present evil age – (Luke 18:30; 1 Tim 6:19)

according to His will – good & certain (Eph 1:9, 11)

thy will be done (Matt. 6:10)

- 5 *to whom be glory - ‘not yield my glory’ (Is 48:11), my glory (Jn 17:24)*
Amen? – Amen! (1 Chron 16:36; Rev 22:20, 21)

d) Bible story

Sin and consequently death has entered through Adam and Eve.

The Saviour, Jesus, has come and paid the penalty of sin, death.

This Good News is now being preached to the nations.

LEARN

- 1) How do you answer the questions that the passage raises?

- 1 *By ‘apostle’ he meant the office of church ‘foundations’.*
He put this in contrast with ‘appointed by God’
Putting God the Father and Jesus together implies they are equal.
The resurrection was the authentication of Jesus.
- 2 *The brothers with him are his sending church in Antioch (Syria).*
- 3 *Grace is ‘underserved favour’ and peace is shalom / wellbeing.*
- 4 *It implies forgiveness is our first need.*
For those who know God it is as Father.
Evil is because of our sin.
- 5 *Glory is that which emanates from the presence of God.*
‘Forever and ever’ because He is eternal / outside time.
‘Amen’ means. ‘that’s it’ / ‘Let it be so’.

What surprises or confuses you?

3&4 *He uses us because he is speaking to believers.*

- 3) Give an overall ‘picture’ of the passage in a few sentences.

Paul, sent by almighty God, recognised by the believers in Antioch, imparting the grace of God, through His forgiveness according to the will and glory of God.

LISTEN

- 1) What is the lesson or the main point?

Paul, the Lord's messenger, imparts undeserved blessing on His people.

2) Which verse best sums up the message of the passage?

'Grace and peace to you from God (via me!)... (3)

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

1 God alone is our authority.

God is our Father.

3 God uses us to impart His blessing

4 God's will is supreme.

5 God's glory is the end / the purpose

God exists in eternity / beyond time.

b) His grace?

1-5 No mention of what we would do other than receive.

c) Jesus and His salvation?

1 Jesus is divine / part of the Godhead.

4 He gave Himself for our sins to rescue us

Now underline the application of the Main Point.

2) What should I do?

1 Speak the truth to explicitly.

Note: The resurrection is the central event in Jesus' life

2 Note: We are part of a fellowship in Jesus.

3 Impart grace and peace to others.

4 Note: Forgiveness of sin is our greatest need.

Note: This age in which we live is 'evil'

Now underline the application of the Main Point.

Study 2

Galatians 1:6-10

Only One Gospel

Background information

Paul launches straight into his subject. There is not time given to pause and pray for, praise or thank the receiver of letter as he does in all his other letters in the New Testament.

His Gospel / The Gospel is : - Salvation is by faith alone and by grace alone! To desert this is to desert 'the one who called you' (6) – Jesus Himself.

The churches to whom he was writing in Derbe, Lystra, Iconium and Antioch he had just visited on his first missionary journey

Word List

- | | | |
|---|--------------------|--|
| 6 | <i>desert</i> | of an army revolt or to change sides in debate / argument |
| | <i>grace</i> | an undeserved gift |
| | <i>'different'</i> | lit. 'another' – two adjectives used. <i>Heteros</i> = <i>different</i> <i>allos</i> = <i>a second</i> (you are turning to a different Gospel – not that there is another 'different' RSV) |
| 7 | <i>pervert</i> | <u>strong</u> word. May be translated 'reverse' |
| | <i>Gospel</i> | lit, 'Good news' : The Lord Jesus Christ... gave Himself for our sins to rescue us from the present evil age' (3/4) |
| 8 | <i>angel</i> | messenger of God |
| | <i>condemned</i> | accursed (gk anathema) |

Bible Connections (But remember, the rest of the NT was *not yet written!*)

- | | | |
|---|--|--------------------|
| 6 | <i>a different Gospel</i> | 1 Corinthians 11:4 |
| | <i>not 'the gospel of the grace of God'</i> | Acts 20:24 |
| 7 | <i>throwing into confusion (lit. trouble)</i> | c.f. Acts 15:24 |
| 8 | <i>rejection of those who reject God</i> | 2 John 10,11 |
| | <i>Achan's rejection of God & vice versa</i> | Joshua 7:1ff |
| | <i>eternal condemnation</i> | Matt hew 25:41, 46 |

LOOK

1) The Text

- 6 *Why was he astonished?*
What was it 'so quickly' after?
Who are they deserting?
What is the change – the different gospel?
- 7 *What does he mean – 'no Gospel'?*
How were they thrown into confusion?
What is the 'perversion of the Gospel'?
- 8 *What Gospel had they preached?*
What does 'eternally condemned' mean?
- 9 *When did he say this before?*
Why does he say it again?
- 10 *What time is 'now' in contrast with?*
How would he please men?
Why would not being a servant of Christ appeal to men?

What surprises or confuses you?

- 9 *Why does he repeat himself almost word for word?*

2) The Context

a) surrounding passage,

- 6 *Amen – the greeting finished! (5)*

b) individual book,

- 6 *confident of favourable outcome? (5:10)*
speaking to brother (In Christ) (4:12-15; 5:7)
I do not set aside the grace of God. (2:21)
fallen away from grace (5:4)
- 8 *another Gospel – 'If justification were through the Law then Christ died for nothing' (2:21)*

c) whole bible,

- 6 no 'thanks'? cf (Romans 1:8ff; 1 Corinthians 1:4ff; Philippians 1:3ff; 1 Thessalonians 1:2ff; 2 Thessalonians 1:3ff)
The essence of the Gospel is at stake or else he would let it be? (c.f. Philippians 1:15-18)
Faith that was once and for all given to God's Holy people. (Jude 1:3)
- 7 Wolves will come in among you and not spare the flock. (Acts 20:29)
- 8 The Word of the Lord that was preached to youendures forever. (1 Peter 1:25)
by grace through faith (Ephesians 2:8,9)
promises – yes and amen in Christ (2 Corinthians 1:20)
- 9 lake of fire (Revelation 20:15)
- 10 servant of God – not mammon (Luke 16:13)

d) Bible story

*Sin and consequently death has entered through Adam and Eve.
The Saviour, Jesus, has come and paid the penalty of sin, death.
This Good News is now being preached to the nations.*

LEARN

- 1) How do you answer the questions that the passage raises?
- 6 Why was he astonished?
What was it 'so quickly' after?
Who are they deserting?
What is the change – the different gospel?
- 7 What does he mean – 'no Gospel'?
How were they thrown into confusion?
What is the 'perversion of the Gospel'?
- 8 What Gospel had they preached?
What does 'eternally condemned' mean?
- 9 When did he say this before?
Why does he say it again?
- 10 What time is 'now' in contrast with?
How would he please men?

Why would not being a servant of Christ appeal to men?

2) How do you resolve issues that surprised or confused you?

He repeats himself immediately to show the vital importance of what he has just said.

3) Give an overall 'picture' of the passage in a few sentences.

I am shocked that you are changing the Good News of Jesus for the bad news others are now offering you.

There is only one Apostolic Gospel of God's grace. For anyone to change it, in anyway, leads to certain, eternal death.

I am totally committed to serving Jesus and His Gospel.

LISTEN

1) What is the lesson or the main point?

Anyone preaching a message of eternal life other than Pauls Gospel will be condemned for ever.

2) Which verse best sums up the message of the passage?

'If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned'. (9b)

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

8 *God mean business.*

9 *God has given one Gospel*

b) His grace?

6 *God is gracious to us in Jesus.*

c) Jesus and His salvation?

6 *It is Jesus Christ through whom we receive grace /eternal life.*

Now underline the application of the Main Point.

3) What should I do?

6 *Note: The Good News of Jesus may be easily and quickly perverted.*

Rejoice - The Good News is grace through Jesus.

8 *Be prepared - People deliberately try to destroy the Good News of Jesus.*

Note: Authority comes from the Gospel of Jesus not from men.

Note: The Gospel is of supreme importance.

Do not change in anyway the original Apostolic message of Good News.

10 *Choose wisely: We have an alternative – to serve God or me.n*

Be assured - serving Jesus alone is the believer's way.

Now underline the application of the Main Point.

Study 3

Galatians 1:11-24

One Gospel, given by God, agreed by Apostles

Background information

Paul continues his point that he is an apostle sent by Jesus Christ and God the Father. Not only was he appointed by Jesus, but his message was given to him by Jesus. He starts to list his contacts with the church in Jerusalem, mainly to show that he got his message before going there.

Egocentric? – Uses ‘I’ 17 times in this passage.

Word List

- | | | |
|----|-------------------|---|
| 11 | <i>Gospel</i> | literally, <i>good news</i> ; |
| 12 | <i>Judaism</i> | Jewish religion, described in the part of the Bible written before Jesus lived on earth, the Old Testament (OT). |
| 13 | <i>zealous</i> | very eager, committed, keen |
| 13 | <i>persecuted</i> | the same word as for in war of ‘sacking a city’ |
| 16 | <i>Jerusalem</i> | The apostles stayed on in Jerusalem, even after persecution scattered the rest of the church. (Acts 8:1) |
| 17 | <i>Arabia</i> | desert east and south of Syrian Antioch; without people. |
| 18 | <i>Damascus</i> | city in Syria where Paul first believed in Jesus (Acts 9) |
| 19 | <i>James</i> | Not the disciple James, brother of John, (Matt 4:23), but a half-brother of Jesus also called James. He became one of the leaders of the church in Jerusalem (Acts 15:13). |
| 21 | <i>Syria</i> | a large nation at the eastern end of Mediterranean Sea. Antioch was 300 miles north of Jerusalem as the crow flies. |
| | <i>Cilicia</i> | adjacent country on northern side of Mediterranean, at the eastern end, containing Paul’s home town of Tarsus. The Taurus mountains made an awkward barrier to areas further north, including Lycaonia, Pisidia and Galatia (<i>see map p6</i>) |
| 22 | <i>Judea</i> | countryside within which lay the city of Jerusalem |

Bible Connections

- | | | |
|----|---|--------------------------------------|
| 12 | <i>received...from Jesus Christ</i> | Acts 9:1-16 |
| 12 | <i>revelation from Jesus by Holy Spirit</i> | John 14:16,17; 14:26; 15:26; 16:7-15 |
| 13 | <i>persecuted the church</i> | Acts 7:58 – 8:3; 9:1-2 |
| 18 | <i>to Jerusalem to meet Peter</i> | Acts 9:26 |

LOOK

1) The Text

What questions does the passage raise?

- 11 *Why so assertive?*
Why 'brothers'?
When did he preach his Gospel?
- 12 *How did he receive the revelation?*
Why was it 'from Jesus Christ'?
- 13 *How have they heard?*
Why the 'church of God' – 'not Jesus Christ'?
How did he try and destroy it?
- 14 *What does 'advancing in Judaism' mean?*
What were 'the traditions of my fathers'?
- 15 *Why does he call it 'the church of God'?*
What does 'set apart from my mother's womb' imply?
What does 'called me by his Grace' mean?
Why did God not reveal it to him BEFORE the persecution?!
- 16 *How did He reveal His Son' to /in him?*
- 17 *When was Paul called to be an Apostle?*
- 18 *Why did he 'want to get acquainted with Peter?*
Why might they 'think it was a lie'?
- 22 *Why would he point out 'that he was unknown to the churches in Judea'?*
Why does he specify those that are 'in Christ'?
Why is it important that he saw none of the other apostles'?
- 23 *Who did they hear the report from?*
- 24 *Why did they 'praise God because of Him'?*

What surprises or confuses you?

Why is it so self justifying?

2) The Context

a) surrounding passage,

- 12 *'not from men or by man ... by Jesus Christ' (1:1)*

b) individual book,
16 *reveal His Son (Galatians 1:16)*

- c) whole bible,
- 11 *God's gospel (Romans 1:1)*
Paul's / My gospel (Romans 16:25)
 - 12 *Revelation from/of Jesus Christ c.f. outward - 1 Corinthians 9:1; 15:8,9 & inward 2 Corinthians 4:6)*
Unspeakable revelation (2 Corinthians 12:3-5)
 - 13 *Persecuting the church (Acts 8:1ff; 9:1; 26:10)*
The gates of hell will not prevail (Matthew 16:18)
 - 14 *Hebrew of Hebrews (Philippians 3:5,6; Acts 26:5)*
Opposition against God is futile (Acts 5:39)
 - 15 *set me apart from birth (c.f. Rom 9:10-13)*
He chose us in Him before the foundations of the earth (Ephesians 1:4; c.f. Jeremiah 1:5)
By grace you have been saved. (Ephesians 2:8,9)
 - 16 *Sent to preach to the Gentiles (Acts 9:15)*
 - 17 *Damascus went to Arabiaback to Damascus (Acts 9:21,22)*
 - 18 *After 3 years means many days (?) (Acts 9:23)*
saw the Apostles (Peter and James) (Acts 9:27)
 - 21 *Syria and Cilicia - sent to Tarsus (Acts 9:30)*
 - 24 *that the name of the Lord Jesus Christ be glorified in you (2 Thess 1:12)*

d) Bible story
Sin and consequently death has entered through Adam and Eve.
The Saviour, Jesus, has come and paid the penalty of sin, death.
This Good News is now being preached to the nations.

LEARN

1) How do you answer the questions that the passage raises?

11 So assertive – ‘I want you to know’ because it is so important.

‘Brothers’ because he is addressing them as believers / the church of Jesus Christ.

He first preached to the Gospel to them months before.

12 We are not told how did he received the revelation.

It was ‘from Jesus Christ’ direct.

13 They have heard from the church – he was infamous.

‘Church of God’ –underlining to persecute Jesus is to persecute God.

He tried to destroy it by imprisoning /putting to death Christians.

14 ‘Advancing in Judaism’ means rising up the organisation.

‘The traditions of my fathers’ were the human observances of the Law.

15 It implies before he was conscious i.e. an act of God.

It means we do not earn his favour / His call in any way

He just did!!

16 He revealed ‘His Son’ to him (outer experience) in him (inner illumination) on the road to Damascus. (n.b. Godhead involved)

17 He was called to be an apostle/‘sent one’ at his conversion. (c.f. 9:15)

18 He wanted to get to know Peter, so that he too might acknowledge God’s calling.

They might have thought it a lie (in disbelief) for the collusion /cooperation between the apostles and Pau must have seemed contrived. (n.b. shows how close it was)

22 He said he was unknown - ie they couldn’t have taught him.

There must have been other churches (gatherings of ‘called out’) not ‘in Christ’?

It was important because they have not taught him the Gospel.

23 They heard the report from others in the church.

24 They ‘glorified God’ because of the gospel He was preaching.

2) How do you resolve issues that surprised or confused you?

Although it is personal (he uses ‘I’ many times), the focus is on God’s call. He establishes that he couldn’t have been taught the Gospel by the other Apostles / church members

3) Give an overall 'picture' of the passage in a few sentences.

The message of Jesus was given to me by God. (11,12)

I was the most traditional Jew. (13,14).

But God, fulfilling His eternal plan, graciously called me to preach to the Gentiles without any human instruction. (15-17).

After 3 years I visited Jerusalem and spent only 15 days getting to know Peter and James. I was unknown to the Jewish Church but the glorified God for my conversion.(18-24)

LISTEN

1) What is the lesson or the main point?

'My Gospel comes entirely from Jesus Christ Himself'

2) Which verse best sums up the message of the passage?

"I did not receive it from any man, nor was I taught it; rather I received it by revelation from Jesus Christ" (12)

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

11 God Himself is the source of the good news.

b) His grace?

15 God chooses, calls and reveals Himself – effectually!

God's grace is revealed in our salvation.

c) Jesus and His salvation?

12 Jesus imparts God's revelation.

Now underline the application of the Main Point.

2) What should I do?

11 Give people the benefit of the doubt when addressing them as Christians.

12 Be confident in Paul's teaching (the Scriptures) as God's revealed Truth.

13 Note: Opposition against the church is 'futile'.

14 Note: Advancement in human status in religion means nothing.

16 Note: The Gospel is for the world.

17 Be assured - ultimately the Gospel doesn't depend on man at all.

18 Note: If truly of God, His Gospel will be recognised by His church.

20 Believe the Word of God is no lie.

24 Glorify God for those who preach the Word of God / faith in Jesus

Now underline the application of the Main Point.

Study 4

Galatians 2:1-10

One Gospel, for Jew and Gentile alike

Background information

'14 years' appears to be the time-lapse between Paul's first visit to Jerusalem, and his emergence as Paul the missionary. After three years in Arabia and Damascus, two weeks in Jerusalem, on his first trip there as a Christian, (Acts 9:26, Gal 1:21) and a journey to his home town of Tarsus in Cilicia. We have no information for the next 13 years, until Barnabas brings him from Tarsus to Syrian Antioch where they taught for a year (Acts 11:25-26). A second trip to Jerusalem in Acts 11:27-30 matches this passage, Gal 2:1-10.

Word List

- | | | |
|---|---------------------------------|--|
| 1 | <i>Barnabas</i> | A follower of Jesus, who brought Paul to Antioch, and went with him on the 1st missionary journey Acts 13-14. |
| | <i>Titus</i> | another trusted companion of Paul (Titus 1:2) |
| 2 | <i>revelation</i> | something uncovered or made known by God |
| | <i>seemed (+6,9)</i> | a <u>positive</u> public recognition |
| 3 | <i>circumcised</i> | Sign of Old Covenant between God & Abraham Gen 17 |
| 4 | <i>infiltrated</i> | come in among people, uninvited and unknown |
| 7 | <i>preaching</i> | speaking out, announcing |
| | <i>Gospel</i> | Good news - 'the Lord Jesus Christ ... gave Himself for our sins to rescue us from the present evil age' (1:4) |
| | <i>Gentiles</i> | any people who were not Jews. |
| 8 | <i>ministry</i> | service |
| 9 | <i>pillars</i> | main support for building, metaphor for church leaders |
| | <i>right hand of fellowship</i> | handshake conveying welcome and acceptance |

Bible Connections

- | | | |
|----|--------------------------------------|---|
| 1 | <i>Barnabas</i> | Acts 4:36-37; 9:27; 13:1-14:28; 15:2; 15:36-39 |
| | <i>Titus</i> | 2 Corinthians 2:13; 7:6, 13; 8:6, 17, 23; Titus 1:4 |
| 2 | <i>a revelation</i> | Acts 11:28 |
| 10 | <i>all they asked</i> | i.e. can't be 3rd visit with its 4 requests Acts 15:22-29. |
| | <i>continue to remember the poor</i> | Paul & Barnabas had brought gifts from Antioch to relieve famine in Jerusalem. Acts 11:19-30. |

LOOK

1) The Text

What questions does the passage raise?

- 1 *What was it '14 years after'?*
 Who was Titus?
 Why does it say 'also'?
- 2 *What was the revelation?*
 What was 'the gospel he preached among the gentiles'?
 Why those who 'seemed to be leaders'?
 Why does he speak to the leaders 'privately'?
 What does this deferential attitude mean?
 Why metaphor 'run race'?
- 3 *Why would Titus be compelled to be circumcised?*
 Why should it make a difference if he was Greek?
- 4 *What was a 'false brother'?*
 What was 'their freedom in Christ'?
 What do they 'want to make us slave's to'?
- 5 *What is the 'truth of the Gospel'?*
- 6 *How did 'they seem important'?*
 What are 'external appearances'?
 What was His message?
- 7 *When had Peter been entrusted to preach the Gospel to the Jews?*
 How did they see he had been entrusted to preach the Gospel to the Gentiles?
- 9 *What is 'the right hand of fellowship'?*
 Why was Titus not given the right hand of fellowship?
 How did they recognise 'the grace' given to Paul?
- 10 *Why did they only ask that they should remember the poor?*

What surprises or confuses you?

Why, after 17 years, was he so willing to be proved wrong? (2)

2) The Context

a) surrounding passage

1 Fourteen years later . After 3 years +(1:18) (17 years after conversion?)
 2,6,9 seemed to be leaders.. important... pillars – n.b. ‘apostles before me’
 (1:17) ‘gave right hand’ therefore not disparaging
 9 importance? Peter and John – Jesus inner circle (Lk 8:51; 9:28) {The
 third James had been killed (Acts 12:2)}

b) individual book

1 with Barnabus – met first trip to Jerusalem as a Christian (9:27)
 spent a year with him in Antioch prior to his second visit to Jerusalem
 (Acts 11:25,26) c 16 years later (3 years + 14 yrs – 1)
 2 ‘the Gospel’ (1:3,4, 7)
 4 Freedom Christ has set us free (5:1)
 In Christ Jesus Paul uses (46x) (cf Gal 2:16; 3:26,28; 5:6)
 9 grace (1:3,6)
 James the Lord’s brother (Galatians 1:19)

c) whole Bible

Titus (2Corinthians 2:13; 7:6, 13,14; 8:6,16,17, 23; 12:8)
 2 a revelation – by and of Jesus (Luke 2:32; Ephesians 3:3; 1 Peter 1:7)
 run my race (2Timothy 4:7; Hebrews 12:1)
 3 a Greek c.f. Timothy who he did circumcise (Acts 16:1,3)
 4 false brothers (cf 2 Cor 11:26)
 wheat and the tares(Matthew 13:24-30)
 enslave (a slave of Jesus Christ (Romans 1:1)
 Cf Timothy (a Greek father) circumcised (Acts 16:3)
 7 entrusted preaching the Gospel to the Gentiles’(Acts 9:15)
 9 They were in fellowship / preached the same Gospel (cf 1 Cor 15:11)
 10 the poor - Paul mentions sparingly (Romans 15:26; 1 Cor 13:3; 2 Cor 9:9)
 Paul in Jerusalem at this time with gift for the poor (11:30)
 Jesus commands us to give to and invite the poor (Luke 12:33; 14:21)
 care for the poor brothers (Matthew 25:40; Acts 2:44,45)

d) Bible story

Sin and consequently death has entered through Adam and Eve.

The Saviour, Jesus, has come and paid the penalty of sin, death.

This Good News is now being preached to the nations.

LEARN

1) How do you answer the questions that the passage raises?

1 *It was '14 years after his exile' to Syria & Cilicia(?)*

He met Barnabas. (9:27)

Titus was a Greek gentile.

It says 'also' because he didn't need to but it was for a purpose(?)

2 *A revelation (an apocalypse) was an act of God giving understanding.*

The gospel he preached was 'the Lord Jesus gave himself for our sins to rescue us from the present evil age.' (3,4)

'Seemed' not ambivalence but recognised.

'Privately' because he didn't want any public discord.

His attitude meant he recognised their authority.

'Run race' speaks of effort / self denial?

3 *Titus could have been compelled to be circumcised' to enter the Jewish church.*

'A Greek' meant neither his father or mother were Jewish c.f. Timothy (Acts 16:1)

4 *'false brother' was one outwardly with you, but inwardly was not 'born again'.*

Freedom was from the Law's punishment, (Galatians 2:19;5:13) in approach to Jesus. (Eph 3:12)

They 'want to make us slave's to the Law'.

5 *The truth is 'The Lord Jesus Christ.....gave himself for our sins....?' (1:4)*

6 *'They were acknowledged by all as important' but not the apostles*

'external appearances' = man's view – power, human recognition etc

His message = 'the Lord Jesus Christ gave himself for our sins..' (1:3, 4)

7 *When had Peter been entrusted to preach the Gospel to the Jews?*

Titus was the evidence he had been called to preach to the gentiles

9 *'the right hand of fellowship' is recognition and acceptance*

Titus was not acknowledged as a leader /apostle

*They recognised 'the grace' given to Paul by his message being the same
10 'the poor' was the starving mother church in Judea? (11:29,30)*

What surprises or confuses you?

It demonstrates his detachment and humility (2)

3) How do you resolve issues that surprised or confused you?

Being willing to be proved wrong showed his submission to the Lord's authority / those He had sent as apostles.

4) Give an overall 'picture' of the passage in a few sentences.

A long time after I had corroborated my Gospel with the Apostles in Jerusalem, I returned taking Titus the non Jewish Greek with me. I privately met with the leaders to 'compare notes'. They agreed that no Gentile should be circumcised as some false brothers were insisting.

The leaders changed nothing in my message acknowledging Peter call as an apostle to the Jews and min as an apostle to the gentiles. James, Peter and John, the leading apostles endorsed this asking that we should continue to remember the poor

LISTEN

1) What is the lesson or the main point?

The other apostles endorsed Pauls Gospel and agreed that their mission was to the Jews and his to the gentiles.

2) Which verse best sums up the message of the passage?

"They agreed that we should go to the Gentiles and they to the Jews" (9)

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

6 *God considers human appearance and status are irrelevant.*

8 *God does His works through His agents.*

9 *God's will is done – Paul to Gentiles (Acts 9:15)*

b) His grace?

7 *God's grace and calling are evident in the life of believers.*

c) Jesus and His salvation?

4 *Jesus gives total freedom.*

Now underline the application of the Main Point.

2) What should I do?

1 *When the time is right do not shy away from being direct.*

2 *Be aware of and ready to receive God's special revelation.*

Always be prepared to be shown by God that you are wrong.

4 *False brothers infiltrate the ranks of the church.*

Enslavement is a sign of heresy.

5 *Hold the line, absolutely, where the freedom of the Gospel is concerned.*

9 *The Apostles (the New Testament, God) are in full agreement with one another.*

10 *Remembering the poor (especially among believers) is essential to the gospel.*

Now underline the application of the Main Point.

Study 5

Galatians 2:11-21

Right with God by faith, not by Law

Background information

Paul and Barnabas were back in Syrian Antioch, recently returned from founding the 4 churches addressed in this letter (in Pisidian Antioch, Iconium, Lystra and Derbe). That trip had occurred between vv 10 and 11.

Peter's arrival in Syrian Antioch must have preceded the 'certain men' of the 'circumcision group' who had come from James in Jerusalem (2:12). Peter's ceasing to eat with Gentile Christians was the trigger for Paul to insist on the difference between the old Jewish thinking (saved by circumcision / keeping the Law) and the Christian (saved through faith alone in Jesus Christ).

With the truth of the gospel at stake, Paul confronted Peter (one of the church leaders no less!) who had previously agreed that Paul's message and calling were authentic: circumcision was *not* necessary for salvation. This argument also provoked the writing of this Letter to the Galatians, then Paul's third visit to Jerusalem (Acts 15:2b) where circumcision and all it implied were the issue (Acts 15:5). At the time of writing to Galatia, Paul could not have mentioned that third visit - *because it had not yet happened!*

Word List

- | | | |
|----|--------------------------|--|
| 11 | <i>Antioch</i> | city in Syria, 300 miles north of Jerusalem, with a vibrant, young, mission-minded church |
| 12 | <i>James</i> | the Lord's brother (1:19) Leader of Church (Acts 15:13) |
| | <i>Gentile</i> | Non-Jew |
| | <i>Draw back</i> | defer—'cautious withdrawal of a timid person' Lightfoot. |
| | <i>circumcision</i> | surgical removal of male foreskin. Sign, given by God, of being a Jew (Genesis 17). |
| 15 | <i>Observing the Law</i> | circumcised, scriptures, fasting, prayer, alms etc |
| 16 | <i>justified</i> | legal term – declare righteous – opposite if condemn
cf when a sinner is put right with God
3 x in one verse - 'beat it into our heads' Luther |
| | <i>Faith in</i> | lit 'faith into Jesus Christ'. |
| 17 | <i>Absolutely not</i> | The strongest denial (cf same words - Romans 6:1) |
| 20 | <i>crucified</i> | literally, executed by nailing to a wooden cross, as happened to Jesus. |
| 21 | <i>righteousness</i> | being in the right with God. |

Bible Connections

- | | |
|-------|---|
| 11-14 | Luke describes the same confrontation in Acts 15:1,2a. |
| 19 | die to the law Paul will later elaborate this in Romans 6:1-14. |

LOOK

1) The Text

What questions does the passage raise?

- 11 *How was Peter wrong?*
- 12 *Who were the 'certain men'?*
What was he afraid of?
- 13 *What 'other Jews'?*
How was Barnabus led astray?
- 14 *What is 'the plain truth of the Gospel'?*
How did Peter 'love like a gentile'?
What were the Jewish customs?
- 15 *What were 'gentile sinners'?*
- 16 *What is 'observing the Law'?*
Why will no one be 'justified'?
- 17 *How does it become evident?*
- 18 *What did he destroy that he would be rebuilding?*
How would you prove to that you are a Law breaker?
- 19 *How did he die to the Law through the Law?*
- 20 *How was he crucified with Jesus?*
How does Christ live in me?
- 21 *What does it mean 'I don't set aside the grace of God'?*

What surprises or confuses you?

- 11 *How could Peter (and Barnabas) have got it so wrong*

2) The Context

a) surrounding passage,

- 14 *The Truth of the Gospel (2:5)*
In front of them all (cf in private 2:2)

b) individual book,

- 12 *certain men from Jerusalem cf false brothers in Psidia? (2:4)*
- 14 *truth of the Gospel = all one in Christ Jesus (3:28)*
- 21 *grace (1:3,6,15; 2:9,21; 3:18; 5:4; 6:18)*

c) whole Bible,

- 11 Peter clearly wrong (cf Mark 8:33)
- 12 used to eat ... c.f. Cornelius (Acts 10:15,34ff)
afraid of those cf (Luke 22:54 -62)
- 13 from James in Jerusalem but without his consent / authority (Acts 15:24)
- 13 hypocrisy c.f. the Pharisees (Luke 12:1)
- 14 Jewish customs (Acts 26:3)
Welcome one another as Christ has welcomed you (Rmns 15:9)
- 16 No-one is justified by observing the Law (Rom3:20; Ps 143:2) (cf Liar – John 8:44)
- 17 absolutely not cf by no means (Romans 6:2)
The old is passed away the new has come. (2 Corinthians 5:17)
- 20 born again (John 3:3)
God so loved the world that he gave his only Son. (John 3:16)
Peter denied Jesus. (Luke 22:54-62)
- 21 Our righteousness is as filthy rags (Isaiah 64:6)

d) Bible story

Sin and consequently death has entered through Adam and Eve.
The Saviour, Jesus, has come and paid the penalty of sin, death.
This Good News is now being preached to the nations.

LEARN

- 1) How do you answer the questions that the passage raises?
 - 11 How was Peter was wrong in that he was separating himself from the Gentiles during eating. (12)
 - 12 ‘Certain men’ were Jews who insisted on circumcising Gentile Christians.
He afraid of their disapproval.
 - 13 ‘Jews who lived in Antioch and were part of the young church
Barnabus was led astray in that he didn’t eat with the gentiles either.
 - 14 ‘the plain truth of the Gospel’ is that all are one in Christ. (3:28)
Peter ‘lived like a gentile’ in that he did keep the Law
Jewish customs were ritual practices(?)

- 15 'gentile sinners' were how the orthodox Jews viewed the Gentiles who were without the Law
- 16 'observing the Law' is keeping the regulations
No one is 'justified' by keeping the Law for no one does it perfectly.
- 17 It becomes evident when we inevitably sin.
- 18 He destroyed the attempt to keep the Law.
You would prove it by not keeping all the Law.
- 19 By Jesus meeting the requirements of the Law, he died to the Law
- 20 He was crucified with Jesus in that Jesus' death was applied to his 'account'.
Christ lives in me by His holy Spirit.
- 21 It means 'I don't deny or disregard the grace of God His undeserved favour.'

3) How do you resolve issues that surprised or confused you?

11 Their doctrine was right – it was their action / practice that was wrong.

4) Give an overall 'picture' of the passage in a few sentences.

Peter succumbed to pressure from 'representatives' from Jews in Jerusalem and separated himself from them from eating with the Gentiles. (11-14)

We believe someone is set right with God not by keeping rules but by believing in God. (15,16)

If someone seeking to be set right with Jesus by faith, sins, does that mean that God encourages it. Absolutely not. (17)

If I try and keep the Law it merely shows that I am not capable of it. (18)

Rather, by the law being fulfilled for me by Jesus. I am released from under it, to live for God. (19)

I was involved in Jesus' death – he paid for my sin and I received his righteousness. His Spirit now lives in me and in return I live by faith for Him. (20)

I trust in God's undeserved favour, for if I could be set right with God by keeping the Law, Jesus was wasting his time (21)

LISTEN

1) What is the lesson or the main point?

Through union with Jesus through His death, the Christian is freed from the Law and able by His Spirit to live for God.

2) Which verse best sums up the message of the passage?

v 20

I have been crucified with Christ and I no longer live but Christ who lives in me.

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

17 God's freedom definitely does not encourage our sin.

b) His grace?

21 God's grace is essential in salvation

c) Jesus and His salvation?

20/21 Jesus died for our sin enabling Him to live in us

Now underline the application of the Main Point.

2) What should I do?

11 Be prepared to stand for God against the greatest of men

12 Note: We are often led into sin by fear of what others think.

13 Beware 'the herd effect' as we are tempted to sin.

14 Stand up 'for the truth of the Gospel'.

Beware hypocrisy of any sort.

15 Be thankful that we are set right with God by faith in Jesus.

16 Note: Truth bears repeating – twice!!

19 Note: Having the Law fulfilled in me by Jesus, I am free to live for God.

20 Rejoice - My sinful self died so that Jesus can live in me.

Live your life through faith In Jesus.

21 Righteousness comes only from the death of Jesus.

Now underline the application of the Main Point.

Study 6

Galatians 3:1-14

Believing in Jesus vs trying to be good?

Background information

In v1-5 Paul refers to what happened in the four towns when he preached the gospel there (Acts 13:13-14:25). He had narrated the death of Jesus so vividly, it was as if they'd seen it with their own eyes. When they responded in faith, they were *filled with joy and the Holy Spirit* (Acts 13:48,52)

To answer the arguments of the Judaisers, who appealed to Moses and the Law God gave through him, Paul goes further back in Jewish history, to Abraham, the founding father. (see **History**, page 3)

Word List

1	<i>bewitched</i>	tricked, deceived, 'conned', as if by magic
	<i>portrayed</i>	lit. 'placard in public'.
2	<i>receive the Spirit</i>	when a person believes in Jesus as Saviour and Lord, the Holy Spirit enters his/her life with transforming power
	<i>observing the Law</i>	keep <i>all</i> the laws of the OT; not just the 10 commandments (Exodus 20) but scores of extra rules
6	<i>Abraham</i>	Father of the Jews (Genesis 12)
7	<i>credited</i>	given so that it belongs to you, reckoned as yours
	<i>righteousness</i>	right with God
8	<i>Scripture</i>	usually, the Bible (literally 'writings'). Here it means the part Christians now call The Old Testament, since the New Testament was not yet written.
	<i>Gentiles</i>	non Jews
10	<i>curse</i>	judged by God and condemned for their sin.
11	<i>justified</i>	made right with God
	<i>(Alt. trans</i>	'Because of their faith, the righteous shall live')
13	<i>redeemed</i>	delivered from, bought back out of, slavery.

Bible Connections

- 1 Foolish Luke 24:25
- 6-9 Abraham, man of faith Genesis 15:1-6; Romans 4:3
- 8 all nations blessed through Abraham Genesis 12:3; 18:18; 22:18
- 10 cursed for not obeying whole law Deuteronomy 27:26
- 14 promise of the Spirit Acts 2:38-39

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why eyes – not ears?*
 Why was 'Christ crucified' vital?
 Why only one thing?
 What does 'receiving the Spirit' mean?
- 3 *Why does he repeat 'foolish'?*
- 4 *How have they suffered?*
 Why would it be for nothing?
 What is 'your goal'?
- 5 *What sort of miracles?*
 What did they hear that they believed?
- 6 *What did Abraham believe God for?*
 What does credit him as righteousness mean?
- 7 *What / who are the children of Abraham?*
- 8 *What did being blessed involve?*
- 9 *What were they to have faith in?*
- 10 *What does being cursed mean?*
- 11 *What does 'live by faith' mean?*
- 12 *What things does this man do?*
- 13 *What does redeemed mean?*
- 14 *When was the spirit promised?*

What surprises or confuses you?

2:6 *How could he say consider Abraham to Gentiles?*

2) The Context

a) surrounding passage,

- 1 *Christ crucified (2:20)*
- 8 *justified by faith (2:16)*

b) individual book,

c) whole bible,

- 1 *The Devil seeks a foothold. (Ephesians 4:27)*
 The Devil seeks to devour. (1 Peter 5:8)
 The Devil is the father of lies (John 8:44)
 Christ crucified.(1 Corinthians 1:23; 2:2)
- 2 *receiving the Spirit ((Acts 2:1ff; 8:14-17; 10:44)*
 by faith not by works (Eph 2:8,9)
- 4 *suffering in Galatia (Acts 13:50; 14:5; 14:19)*
 suffered with Jesus (Philippians 3:10)
- 5 *working miracles – sign of a true Apostle (2 Corinthians 12:12)*
- 6 *teaching the scriptures (Luke 24:27; Acts 8:35)*
 Abraham believed God... (Genesis 15:6)
- 7 *children of Abraham ((Acts 13:26) Abraham = father (John 8:39)*
- 8 *All nations blessed... (Genesis 12:3; 18:18; 22:18; Acts 3:25)*
- 9 *Abraham believed God. (Genesis 15:6)*
- 10 *Cursed is everyone who does not keep the Law. (Deuteronomy 27:26)*
 teaching ‘nothing but what the prophets and Moses said’ (Acts 26:22)
- 11 *The righteous shall live by faith. (Habbakuk 2:4)*
 This is eternal life that they shall know you, the only true God. (John 17:3)
 no distinction (Jew and Gentile) all have sinned and fallen short of the
 glory of God (Romans 3:22,33)
- 12 *The Law is based on actions (Leviticus 18:5)*
- 13 *Cursed is he who is hung on a tree. (Deuteronomy 21:23)*
 Christ hung on a tree. (Acts 5:30; 1Peter 2:24)
 Cursed was Satan and the ground. (Genesis 3:14,17)
- 13/14 *I have set before you life and death, blessing and curse (Deut 30:19)*
- 14 *sealed with the Holy Spirit (Ephesians 4:30)*

d) Bible story

Sin and consequently death has entered through Adam and Eve.
The Saviour, Jesus, has come and paid the penalty of sin, death.
This Good News is now being preached to the nations.

LEARN

2) How do you answer the questions that the passage raises?

1 *Why eyes – not ears – you remember more of what you see.*

That is the heart – Christ died for our sins.

One thing is the key – we are saved by faith not by works

Receiving the Spirit is the means by which we believe in Jesus.

3 *He repeated ‘foolish’ because he is exasperated.*

4 *They have suffered (as Paul had) at the hands of the Jews for being a Christian.*

It would it be for nothing if they gave into their persecutors and became Jews.

‘Your goal’ is to be right with God.

5 *Miraculous miracles (but only if we live faithfully!)*

They believed ‘Christ crucified was received by faith.

6 *He believed the promise of God – for a land and offspring.*

This means ‘made right with God’ - his debts wiped clean.

7 *All who have faith in Yahweh for God’s promise are the children of Abraham?*

8 *Being blessed meant have God’s place with God’s people.*

9 *They were to have faith in God’s promise.*

10 *Being cursed means being judged and condemned by God.*

11 *Clearly refers to what has just been said in vs 10.*

It means because we have faith in God, He will ensure that we live.

12 *This man would keep the whole Law.*

13 *‘Redeemed’ means bought back.*

14 *The Spirit was promised by the Prophet (Joel 2:28)*

3) How do you resolve issues that surprised or confused you?

Paul must have taught these non Jews, who were totally ignorant of the Scripture, the Jewish Bible (the OT) in the few months he was with them, as part of the Gospel message.

4) Give an overall ‘picture’ of the passage in a few sentences.

You buffoons! Have become Christians by faith you have been ensnared in trying to earn Gods favour by keeping the Law. (1-5)

Both Jew and Gentile are children of Abraham if they share his faith in God. (6-9)

If in futility you try and keep the law you will be cursed and die as Jesus did for us. (10-13)

Have faith in Jesus so we might be blessed with Abraham and receive the Spirit. (14)

LISTEN

1) What is the lesson or the main point?

We are set right with God by faith in Jesus not by trying to keep the Law for none can keep it

2) Which verse best sums up the message of the passage? **v 11**

Clearly no one is justified by the Law for the righteous will live by faith

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

8 *God's plan of salvation for all mankind was set from the beginning.*

8 *God shows in the Scriptures the fact that He knows the beginning from the end.*

11 *God sets people right through their faith in Him.*

b) His grace?

14 *God redeemed us to bless us.*

c) Jesus and His salvation?

13 *Christ died for us.*

Now underline the application of the Main Point.

2) What should I do?

3:1 *Note - It is possible to sincere believers to be quickly corrupted by Satan.
Church leaders - When the Gospel is at stake, take off the 'kid gloves'.
Be assured - the heart of the message is Christ 'crucified'.*

2 *Note: Becoming a Christian and receiving the Spirit, involves believing what you heard.*

4 *Brace yourself – the Christian life involves suffering.*

5 *As a Christian, expect to see miracles.*

7 *Note: All who believe in God, Jew and Gentile, are children of Abraham.*

9 *Note: by faith we participate with Abraham.*

10 *Be warned - those who live by the Law die by the Law.*

11 *Rejoice - Those made right with God through their faith in Jesus will live eternally.*

12 *Note: 'We sleep in the bed we make'!*

14 *Receive the Spirit by faith.*

Now underline the application of the Main Point.

Study 7

Galatians 3:15-25

Grace precedes Law

Background information

Paul knew Roman as well as Jewish law. Roman law is well developed on the subject of contracts, which are similar to Jewish covenants, only the latter are generally one-sided, granted by God. If some human contracts are binding and unchangeable, a covenant made by God is even more so.

‘430 years’ in v 17 is a puzzle. It is also mentioned in Exodus 12:40, where it means the period Israel was in Egypt. In Genesis 15:13 and Acts 7:6, Israel’s time in Egypt is ‘400 years’. The four generations between Abraham and Jacob moving to Egypt are not included in the 430 years. But the meaning is clear: a law given centuries later ***does not alter / limit the original promise***.

Word List

- | | | |
|----|-----------------------|--|
| 15 | <i>covenant</i> | An arrangement or settlement, legally binding. <i>e.g.</i> after someone dies, their ‘last will and Testament’ is fixed. <i>Testament</i> and <i>Covenant</i> are translations of the same word. |
| 16 | <i>seed</i> | <u>child</u> (not children) i.e. anticipating Jesus. |
| 19 | <i>transgressions</i> | sins, things done that are against the Law |
| | <i>mediator</i> | person who brings two opponents together to speak. In this case, Moses, to whom God gave the law, Deut 5:5. |
| 24 | <i>justified</i> | reckoned as right (perfect) in the eyes of God |
| | <i>put in charge</i> | lit. <i>pedagogue</i> , a slave who looked after the master’s child, taking him to school. A strict disciplinarian - in ancient drawings often with a cane in his hand (cf 1Cor 4:15,21) |

Bible Connections

- | | | |
|----|---------------------------|---|
| 19 | <i>angels</i> | from a Jewish tradition, possibly Deuteronomy 33:2. Stephen also alludes to angels having a part in the giving of the Law, Acts 7:53. |
| 20 | <i>God is one</i> | Deuteronomy 6:4 (Mark 12:29); Ephesians 4:6 |
| 22 | <i>whole world .. sin</i> | Paul developed this point in Romans 3:9-23. |
| 23 | <i>held prisoners</i> | cf kept in Damascus by King Aretas (2 Cor 11:32) |
| 24 | <i>locked up</i> | held, restrained cf ‘caught’ a shoal of fish (Luke 5:6) |

LOOK

1) The Text

What questions does the passage raise?

- 15 *What does he mean 'brothers'?*
What, where, when is 'everyday life'?
What is 'this case'?
- 16 *Which promises were spoken to Abraham and His seed?*
- 17 *What does it mean the Law doesn't 'does not set aside' the promise?*
- 18 *Why is it and inheritance?*
What is the inheritance of?
How was it in God's grace?
- 19 *How is the purpose 'because of transgressions'?*
Who was the mediator?
- 20 *Who was the mediator representing?*
Why is the fact of God being one raised?
- 21 *Why might the Law be opposed to the promises of God?*
What is 'life'?
- 22 *Where does the scripture declare the whole world is a prisoner of sin?*
- 23 *How were they prisoners?*
What was 'this faith'?
When did it come?
- 24 *How was the Law 'in charge'?*
What does 'supervision' of the Law mean?

What surprises or confuses you?

What happens to those before faith in Jesus?

2) The Context

a) surrounding passage,

- 15 *'an example' - Law or faith (3:2,5)*

b) individual book,

- 15 *brothers (1:11)*

- 21 *absolutely not ((2:17)*

22 *faith in the Son of God (2:20)*

c) whole bible,

15 *Covenant (Luke 22:20)*

16 *Abraham and his seed (Gen 12:7; 13:15; 24:7)*

All promises are 'yes' in Jesus. (2 Corinthians 1:20)

17 *A thousand years is as a day with God. (Palms 90:4)*

18 *inheritance (Acts 7:5)*

19 *mediator (Deuteronomy 33:2; Psalm 68:17; Hebrews 2:2; Acts 7:53)*

The Law – Romans - knowledge of sin (3:2), no law - no transgression (4:15), no Law not knowing sin (7:7)

20 *God is one. (Deuteronomy 6:4)*

opened up through a new and living way (Hebrews 10:19)

21 *Absolutely no.t (Romans 6:1)*

Life eternal is knowing God. (John 17:3)

22 *Sin is universal (Psalm 14:3; Romans 3:23)*

23 *held prisoners cf 'guarded' (2 Corinthians 11:32)*

Locked up c.f. 'enclosed' like fish (Luke 5:6)

24 *guardian / strict disciplinarian (1 Corinthians 4:15,21)*

27 *The whole world is a prisoner of sin. (Deuteronomy 27:26)*

d) Bible story

Sin and consequently death has entered through Adam and Eve.

The Saviour, Jesus, has come and paid the penalty of sin, death.

This Good News is now being preached to the nations.

LEARN

1) How do you answer the questions that the passage raises?

15 *By brothers, he means 'fellow believers in Christ'.*

'Everyday life' is common recognisable experience.

'This case' is God covenant with Abraham and the with Moses.

16 *Promises of Land and descendants.*

17 *It means the Moses covenant does not negate Abrahams.*

18 *It is an inheritance as it is given not earned.*

*The inheritance is righteousness / the gift of land and descendants.
It was in God's grace in that he gave it to Abraham.*

- 19 The Law was given as 'a litmus test' – to show transgression to us
A mediator is a go between two people
20 the mediator of the Law is Moses
God being one is raised because it is an act of grace.
21 The Law be would be opposed to the promises of God is you could earn
your righteousness.
'Life' eternal is knowing God
22 The scripture declare the whole world is a prisoner of sin throughout – yet
to be written. (Ps 14:3)
23 They were prisoners in that they were incapable of helping themselves.
This faith' is faith in Jesus Christ.
This faith came when we believed God (like Abraham) / believed in Jesus.
24 The Law was 'in charge' before we believed God / Jesus.
'Supervision' of the Law means oversight to help you get it right.*

2) How do you resolve issues that surprised or confused you?

*The same as happens to any who trust in Yahweh, like Abraham, you are
declared righteous. Those of us after Jesus understand how it was achieved
through Him.*

3) Give an overall 'picture' of the passage in a few sentences.

*Brothers, covenants are permanent (15). The promises were given to Abraham
and his seed, Jesus (16). The Law was given to Moses 430 years after
Abraham; it does not abolish the promise (17); this inheritance if given by God's
grace. (18). The Law was given so we would recognise sin; it was for our benefit
(19,20). It is complementary to the promise; in itself it can't give life. We are all
held captives by sin but through the faith in Jesus Christ we receive this promise
(21,22) Before we had this faith we were helplessly subject to the Law (23)
Knowing this, it led us to faith in Jesus and so it has done its work (25)*

LISTEN

1) What is the lesson or the main point?

*The Law was given after the promise to lead us to Christ so he could set us
right by faith*

2) Which verse best sums up the message of the passage? **v 24**

The Law was put in charge to lead us to Christ that we might be justified by faith'

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

16 God's Covenants / Promises stand forever.

19 God, Himself, has no need of a mediator.

b) His grace?

18 God gives our inheritance to us as a gift of grace.

c) Jesus and His salvation?

16 God's promise to Abraham were fulfilled in and through Jesus.

24 Jesus justifies us by our faith in Him.

Now underline the application of the Main Point.

2) What should I do?

15 Ensure that those who believe in Jesus know that you recognise that

Use illustrations that people understand!

17 Note: Time is inconsequential to God.

19 Note: We need the Law to show us our sin.

21 Welcome the Law because it is complementary to the promise of God.

Never try to achieve righteousness before God by keeping the Law.

22 Reckon that everyone is a prisoner of sin – we can't help it!

Make it known that can receive Abrahams promise- righteous through faith in Jesus .(3:22,24)

23 Note - Legalism totally binds us.

24 Know that you are justified, righteous, free of the penalty of sin through your faith in Jesus.

Now underline the application of the Main Point.

Study 8

Galatians 3:26 – 4:7

Fully fledged Sons of God by faith

Background information

The climax of Paul's argument is the status given to people who believe in Jesus Christ. Law divides people into categories; faith unites them.

For instance, Jewish men had a daily prayer that young Saul would have used: *I thank you, Lord, that I am not a Gentile, a slave or a woman.* (!) Here Paul shows that when we get right with God *by faith*, the old divisions become irrelevant.

After a Jewish boy was twelve, he was taken to the synagogue and became a 'son of the Law'. The father then offered the benediction – 'Blessed be thou, O God, who has taken from me the responsibility for this boy'.

Having faith in Jesus means we share in the status *He* has with the Father, i.e. adult 'son'. Paul does not call us, 'sons or daughters of God' because that would have let some people retain human restrictions on women. A believer's status as 'son of God' stems not from his/her own gender, but from Christ's. God sent his Son that we might have the status of sonship and His Spirit that we might have the experience of sonship. (John Stott)

Word List

- | | | |
|------|-------------------------|--|
| 3:26 | <i>baptised</i> | immersed/completely surrounded. Common Jewish practise for those converting to Judaism (with circumcision and a sacrifice (cf chs 11-15) Christian ceremony involving pouring, sprinkling or submerging in water, signifying faith in Jesus Acts 2:38; 8:36; 16:33 |
| 27 | <i>clothed yourself</i> | garment 'toga virilis' put on by a Roman boy as he reaches manhood. |
| 4: 2 | <i>trustees</i> | those 'trusted' in Law, responsible for ensuring the will of another is put into action |
| 3 | <i>basic principles</i> | 'Elemental spirits' (RSV, NEB) corrupted Law and used to entrap and condemn (cf 4:8) |
| 5 | <i>redeem</i> | Buy back, e.g. a slave, prior to setting him/her free. |
| 6 | <i>Abba</i> | Aramaic word for father, like 'Da-da', |

Bible Connections

- | | | |
|------|------------------------|---|
| 3:28 | <i>neither ... nor</i> | Paul later wrote similar words in 1 Corinthians 12:13, omitting <i>male nor female</i> ; there he means different roles believers play in the church. Here, he means the status of people saved by faith: all who trust Jesus are equal to God. Being male – and circumcised – adds no value. |
| 4:4 | <i>born of a woman</i> | Genesis 3:15; Isaiah 7:14; 9:6 |
| 6 | <i>abba</i> | used by Jesus praying: Mark 14:36, six times in John 17 Those adopted cry 'Abba' (Rms 8:16,17) |
| 7 | <i>a son</i> | living as a son of God Romans 8:1-17 |

LOOK

1) The Text

What questions does the passage raise?

4:26 Who is 'you'?

How are they 'sons of God'?

Who else is in the family?

Why 'Christ Jesus' not Jesus Christ? (22)

27 *When were the 'baptised into Christ?*

How have they clothed 'themselves'?

28 *Why not Jew nor 'gentile'?*

What does all one in Christ mean'?

29 *How are we Abraham's seed?*

What are we heirs of?

What promise is it according to?

4:1 *What does he mean no different from a slave?*

In what ways is He subject to the Law?

3 *What are the basic principles of this world?*

4 *When did the time fully come?*

What does it mean 'born under the Law'?

5 *What are the 'full rights of sons'?*

6 *Which happened first – became sons and received his Spirit?*

7 *How did we change from slave to son?*

What has he made us an heir of?

What surprises or confuses you?

29 *Heirs according to which promise?*

2) The Context

a) surrounding passage,

26 *Christ Jesus c.f. Jesus Christ (3:22)*

29 *Abraham's seed means Jesus. (3:16)*

4:2 *subject to guardians (3:24)*

3 *'the elemental spirits of the universe' RSV NEB (cf 4:8)*

b) individual book,

29 *Abraham's seed (3:16)*

the promise (3:16,18)

4:4 *redeem – by death of Jesus (1:3) curse bearing (3:13)*

c) whole bible,

26 *Spirit of sonship (Rms 8:16)*

4:2,4 *the time (Ecclesiastes 3:2ff; Mark 1:15; John 7:6, 30)*

3 *basic principles /elementary truths (Hebrews 5:12)*

4 *born of a woman – righteous? (Job 15:14)*

5 *Jesus paid our price. (1 Corinthians 6:20; 7:23)*

6 *Abba (Romans 8:15)*

'Everything I have is yours.' (Luke 15:31)

7 *heir - of righteousness (Hebrews 11:7)*

d) Bible story

Sin and consequently death has entered through Adam and Eve.

The Saviour, Jesus, has come and paid the penalty of sin, death.

This Good News is now being preached to the nations.

LEARN

1) How do you answer the questions that the passage raises?

4:26 *'You' are the Galatian church.*

They 'sons of God' through having faith in Jesus.

The family consists of all those who have faith in Jesus?

'Christ Jesus' because faith is in his fulfilment of the promise to Abraham.

27 *They were the 'baptised into Christ' when they believed'.*

They have clothed 'themselves' through their faith in Jesus.

28 *Not gentiles for he was speaking to ethnic Greeks?*

One (man) in Christ means we are united under, in and through Him.

29 *We are Abraham's seed if (through faith) we are part of Jesus.*

We heirs of the promise – made righteous through faith in believing.

4:1 *No different from a slave means he has to do what they say.*

Subject in that they 'rule over him.

3 *The basic principles of this world are negative / demoni.c (cf 4:8)*

4 *The time fully came when Jesus was born.*

'Born under the Law' means born subject to it

5 *'Full rights of sons' means sharing in your fathers possessions.*

6 *They became sons and received his Spirit at the same time.*

7 *We changed from a slave to a son when we put our faith in Jesus.*

He has made us an heir of heaven – a co-owner?!!!

2) How do you resolve issues that surprised or confused you?

Heirs according to the promise of descendants, a land for the Jews, blessing for the nations , righteousness before God – fulfilled in Jesus.

3) Give an overall 'picture' of the passage in a few sentences.

Though your faith in Jesus you are Sons of God (26), sharing Jesus righteousness (27), equal before Him (28), co-owners of Heaven. (29).

As a child you have no rights and are subject to guardians so in this world you are ruled by elemental powers.(1-3) However, through Jesus' work, you have 'come of age', received His Spirit and come into your inheritance. (4-7)

LISTEN

1) What is the lesson or the main point?

Through Jesus, children of God come of age and are set free from slavery to the Law.

2) Which verse best sums up the message of the passage? **v 5**

But when the time had fully come God sent his Son, born of a woman, born under the Law to redeem those under the Law that we might receive the full rights of sons

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

4 *God has a time in all things.*

Jesus became nothing.

6 *God gives us His Spirit to us as sons.*

7 *God has made us an heir Because we are sons (not slaves).*

b) His grace?

5 *God paid the price to redeem us*

c) Jesus and His salvation?

5 *Jesus became fully a man that we might become fully children of God*

Now underline the application of the Main Point.

2) What should I do?

26 *Note: All believers are sons of God through faith in Jesus, the Messiah.*

27 *Note: All believers have received (put on) all of Jesu's merit / status before God.*

28 *Note: All believers are epually the same one man in and through the work of Jesus as Messiah.*

29 *Accept that, as part of Jesus, we must be inheritors to Abraham's promise.*

4:3 *Realise that without Jesus we were helplessly bound by the Law.*

5 *Act like fully fledged sons – grown up with all rights and responsibilities.*

6 *Call (and mean!) that God is your father through the work of His Spirit*

Now underline the application of the Main Point.

Sharing the Word

Use

'Hearing the Word' can be used alone, with one other person, or in a group

Preparing for a group

Time put in alone beforehand will greatly benefit time spent together.

Work through the stages - LOOK, LEARN, LISTEN, LIVE.

Write down your own questions and answers *

A format

If you have 45 mins together, you might like to try dividing it up like this.

(If longer or in a large group, you can extend the times)

- | | |
|---|-----------|
| 1) Drink, bite to eat, chat | (10 mins) |
| 2) A Bible reading | (2 mins) |
| 3) A Bible study | |
| a. Any questions? (Whether answer is known or not!) | (2 mins) |
| (Don't answer any, till all questions noted!) | |
| b. Any relevant cross references? | (2 mins) |
| c. Discussion of answers | (13 mins) |
| d. Conclusion | (10 mins) |
| i. A Key verse and Main Point? | |
| ii. What does it show about God / Jesus? | |
| iii. What should I do? | |
| 4) Sharing (Trials and joys – family, work, self) | (5 mins) |
| 5) Prayer | (1 min) |

Remember!

As we gather round God's Word

- a) Listen to the views of others
- b) Make room for the novice. They can join in too when you start by listing 'Any questions'
- c) Don't let the 'knowledgeable' dominate. Encourage everyone to think for themselves.
- d) Try to include others' especially, 'seekers' in your sharing together.

* The **process** is explained and practised in a four-hour course, suitable for all, called '**An Introduction to 'Hearing the Word'**'. Email: office@tpc.org

“I can read the Bible for myself!”

To show that the Bible is accessible to all,
the Rev Nigel Barge, minister of Torrance Parish Church,
has devised a tool called ‘Hearing the Word’.
The Manual explains the basic principles of Bible reading,
teaches them by means of an interactive course,
and practices them on a single passage, Mark 10:35-45,
Participants follow in a Workbook: *Hearing the Word - Introduction*,
which includes the next six passages in Mark,
so they may follow on for themselves.

As the principles apply equally to all, the course will both
instruct the novice and refresh the ‘hardened’ Bible student!

